

SOP on the 144,000

Note: I have collected all the statements from the published works on the 144,000 and have avoided duplication. 'temcat'

First Vision:

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. {CET 57.3}

Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {CET 58.1}

The 144,000 were all sealed, and perfectly united. On their foreheads was written, "God, New Jerusalem," and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet. {CET 58.2}

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the

Son of man. His hair was white and curly, and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out: "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again, while the cloud drew still nearer the earth. {CET 58.3}

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. {CET 59.1}

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth; enter in." We all marched in and felt that we had a perfect right in the city. {CET 59.2}

Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver. {CET 60.1}

We all went under the tree, and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, "Alleluia! heaven is cheap enough!" and we touched our glorious harps and made heaven's arches ring. {CET 61.1}

Vision of the New Earth

Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if

they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig-tree bowed down with the weight of its timely figs,--these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, "Only the 144,000 enter this place," and we shouted, "Alleluia." {CET 63.2}

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. {CET 63.3}

After we beheld the glory of the temple, we went out, and Jesus left us, and went to the city. Soon we heard His lovely voice again, saying: "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city. {CET 64.1}

And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. {CET 64.2}

I asked Jesus to let me eat of the fruit. He said: "Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain." And He said, "You must go back to the earth again, and relate to others what I have revealed to you." Then an angel bore me gently down to this dark world. {CET 64.3}

God's Love Vision

Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written "Victory." Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written "Purity," and around the wreath were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written "Holiness." Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, "It is not; the city is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, "You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God." {CET 98.2}

From Early Writings

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty

earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. {EW 16.1}

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth, enter in." We all marched in and felt that we had a perfect right in the city. {EW 16.2}

The Sealing Vision

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "Thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "These are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice, "We have believed in Thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet--trodden the Sabbath underfoot-- and that was why they were weighed in the balance and found wanting. {EW 36.2}

Then my attending angel directed me to the city again, where I saw four angels winging their way to the gate of the city. They were just presenting the golden card to the angel at the gate when I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant. {EW 37.1}

Our Blessed Dead

I saw that she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000. I saw we need not mourn for her; she would rest in the time of

trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good. {FLB 173.3}

Who are the 144,000?

I have no light on the subject [as to just who would constitute the 144,000]. . . . Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me.-- Quoted in a letter by C. C. Crisler to E. E. Andross, Dec. 8, 1914. (In White Estate Document File, Number 164.) {3SM 51.2}

The 144,000 Without Guile.

One of the marked features in the representation of the 144,000 is that in their mouth there was found no guile. The Lord has said, "Blessed is the man . . . in whose spirit there is no guile." They profess to be children of God, and are represented as following the Lamb whithersoever He goeth. They are prefigured before us as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven will first have followed Him on earth, in trustful, loving, willing obedience, followed Him not fretfully and capriciously, but confidently, truthfully, as the flock follows the shepherd. . . . {3SM 424.2}

Strive to Be Among the 144,000.

[Rev. 7:9-17 quoted.] Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes He shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. . . . {7BC 970.8}

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on Him, that by beholding we may be changed into His likeness. We may behold Christ to good purpose. We may safely look to Him; for He is all-wise. As we look to Him and think of Him, He will be formed within, the hope of glory. {7BC 970.9}

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand (RH March 9, 1905). {7BC 970.10}

The Signet of Heaven.

John saw a Lamb on Mount Zion, and with Him 144,000 having His Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of

God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of His own good pleasure (RH March 19, 1889).

While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. We have an idea that we must do some part of the work alone. We have thought that there are two or three steps that we must take without any help or support. But this is not so. The Spirit of God is continually wooing and drawing the soul to right purposes, and into harmony with the law of God. The invitation is given to the helpless, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." As soon as we separate ourselves from evil, and choose to serve God, we shall respond to this invitation. {RH, March 19, 1889 par. 6}

Not one of us should take the first step in the way of transgression. We must not follow our selfish inclinations. We are to deny ourselves, take up our cross, and follow Jesus. We are to do our very best to sever ourselves from everything that is an offense to God. How can you lift up holy hands without wrath and doubting, if you commit iniquity? When you open the Bible, if you are transgressing the law of God, it will seem that all the threatenings of wrath are for your case. When you rise in meeting to bear your testimony, it will be full of unbelief and darkness. Your testimony will misrepresent your Heavenly Father. It will represent him as unwilling to forgive when you want to return to him, and you will dishonor your Redeemer before the congregation. The Lord has promised, "Ye shall seek me and find me, when ye shall search for me with all your heart." Why can you not take the Lord at his word? Why can you not come with an eye single to the glory of God, and appropriate the rich promises he has made? {RH, March 19, 1889 par. 7}

When I was in Europe, a sister wrote to me in the deepest distress. She was in despair, and she wrote, "Can't you say a word of encouragement to me? Can't you tell me of anything I could do to be relieved of my burden?" The night after I had read her letter, I dreamed that I was in a garden, and a stately personage was conducting me through its paths. I was picking the flowers and enjoying the fragrance, when this sister, who was walking by my side, called my attention to some unsightly thistles that were impeding her way. There she was, mourning and grieving. She was not walking in the pathway, following the guide, but was walking among the briars and thorns. "Oh," she mourned, "is it not a pity that this beautiful garden is spoiled with thorns?" Then the guide turned, and said, "Let the thistles alone, for they will only wound you. Gather the roses, and the lilies, and the pinks;" and now she is doing this. Why not have something pleasant to think about? "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." {RH, March 19, 1889 par. 8}

Suppose you had a family of children to whom you gave many pleasant and useful things, and they should pick out something that did not seem without objection to them, and should talk of its defects, and mourn and fret because this one thing did not quite meet their approval; how would you think they were repaying your goodness and kindness to them? Would you feel that your efforts were rewarded as they should be? Would it not grieve your heart to find your

children so ungrateful, and so unappreciative of your love toward them? {RH, March 19, 1889 par. 9}

The precious Bible is the garden of God, and his promises are the lilies, and the roses, and the pinks. Why do you not gather the fragrant flowers, and leave the thistles alone? Why do you not dwell on the love of Jesus? Why do you not bring gratitude into your life for all the benefits you have received from your Heavenly Father? The more thankfulness you express, the more you will have to express. The whole universe is looking upon us; and see what efforts God has made for our salvation. He has given his only begotten Son to die for us. He was willing to come to our world, to leave the royal throne, that he might save the fallen race of men. Says the prophet, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." He made an infinite sacrifice on Calvary's cross for us. Then why is it that we are always talking of our bruises? Why are we not healed? He died to pardon our sins, and to become our righteousness. When Satan comes to tell you that you are sinner, tell him that you know you are, but that Christ came into the world to save sinners, and that makes him your Saviour. I love him; I believe in him today. {RH, March 19, 1889 par. 10}

Let the soul be uplifted from the lowlands of sin to contemplate the God of all goodness, mercy and love, but who will in no wise clear the guilty. Meet goodness with goodness. Cleanse the soul temple from all defilement, and open it to the blessed Spirit of God. We may be bright and shining lights in the world. Let us search our Bibles, digging into its mines for the precious jewels of truth; and all the time we may bear a brighter and a brighter testimony to the glory of God. We may have a little heaven in our hearts as we journey on toward the heaven above. We may learn the song of victory that is to be sung on Mount Zion. I praise God for his matchless love to us. {RH, March 19, 1889 par. 11}

Christ Formed Within.

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

Eternal Interests Supreme.

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

Identity of 144,000 Not Revealed.

Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are

curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. This those who are the elect of God will in a short time know without question. {7BC 978.4}

False Views

Our first conference was at Volney in Bro. Arnold's barn. There were about thirty-five present, all that could be collected in that part of the State. There were hardly two agreed. Each was strenuous for his views, declaring that they were according to the Bible. All were anxious for an opportunity to advance their sentiments, or to preach to us. They were told that we had not come so great a distance to hear them, but had come to teach them the truth. Bro. Arnold held that the 1000 years of Rev. xx were in the past; and that the 144,000 were those raised at Christ's resurrection. And as we had the emblem of our dying Lord before us, and was about to commemorate his sufferings, Bro. A. arose and said he had no faith in what we were about to do; that the Sacrament was a continuation of the Passover, to be observed but once a year. {2SG 97.2}

Account from Word to the Little Flock

While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. 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, [MAT. 7:14.] cast up high above the world. On this path the Advent people were travelling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. [MAT. 25:6.] This light shone all along the path, and gave light for their feet so they might not stumble. And 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 they 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 glorious light which waved over the Advent band, and they shouted Hallelujah! 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 got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, [EZE. 43:2. JOEL 3:16. REV. 16:17.] which gave us the day and hour of Jesus' coming. [EZE. 12:25. MARK 13:32.] The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. [JOHN 12:29.] When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai. [ISA. 10:27.] {WLF 14.2}

By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. [REV. 3:12.] At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. [REV. 3:9.] Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. [MAT. 24:30.] We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. [REV. 14:14.] The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, [LUKE 21:27.] on his head were crowns, [REV. 19:12.] his hair was white and curly and lay on his shoulders. [REV. 1:14.] His feet had the appearance of fire, [REV. 1:15.] in his right hand was a sharp sickle, [REV. 14:14.] in his left a silver trumpet. [THESS. 4:16.] His eyes were as a flame of fire, [REV. 1:14.] which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, [REV. 8:1.] when Jesus spoke. Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire [2 THESS. 1:7,8] He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried out, [JOHN 5:25.] Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. [THESS. 4:17.] We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. [2 ESDRAS 2:43.] He gave us harps of gold and palms of victory. [REV. 15:2. REV. 7:9.] Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. [REV. 7:9.] Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. [ISA. 26:2.] We all marched in and felt we had a perfect right in the City. Here we saw the tree of life, and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. [REV. 22; 1,2.] On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold.

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree. So it was the tree of life, on either side of the river of life; its branches bowed to the place

where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory [2 COR. 4:17.] that surrounded us, that we could not speak them out, [ISA. 65:17.] and we all cried out Hallelujah, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring. And as we were gazing at the glories of the place our eyes were attracted upwards to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward, and entering in; here we saw good old father Abraham, Isaac, Jacob, Noah, Daniel, and many like them. And I saw a veil with a heavy fringe of silver and gold, as a border on the bottom; it was very beautiful. I asked Jesus what was within the veil. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border, resembling Jesus' crowns; and on it were two bright angels--their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward. [EX. 25:18, 20. HEB. 9:3-5.] In the ark, beneath where the angels' wings were spread, was a golden pot of Manna, of a yellowish cast; and I saw a rod, which Jesus said was Aaron's; I saw it bud, blossom and bear fruit. [NUM. 17: 8.] And I saw two long golden rods, on which hung silver wires, and on the wires most glorious grapes; one cluster was more than a man here could carry. And I saw Jesus step up and take of the manna, almonds, grapes and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left; and we shouted Hallelujah--Amen. We all descended from this place down into the city, and with Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. [ZECH. 14:4.] Then we looked up and saw the great city, with twelve foundations, twelve gates, three on each side, and an angel at each gate, and all cried out, "the city, the great city, it's coming, it's coming down from God, out of heaven;" [REV. 21:10-13.] and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls, most glorious to behold, which were to be inhabited by the saints; [ISA. 65:21.] in them was a golden shelf; I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; [ISA. 65:21.] not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. {WLF 16.1}

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts--the lion, the lamb, the leopard and the wolf, altogether in perfect union; [ISA. 11:6-9.] we passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, "we will dwell safely in the wilderness and sleep in this woods." [EZE. 34:25.] We passed through the

woods, for we were on our way to Mount Zion. As we were travelling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hem of red on their garments also. [JER. 31:15-17. MAT. 2:18.] Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies, [2 ESDRAS 2:19.] and I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers. There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs, that made the place look all over glorious. [ISA. 60:13. ISA. 41:19.] And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted Hallelujah. {WLF 17.1}

Well, bless the Lord, dear brethren and sisters, it is an extra meeting for those who have the seal of the living God [REV. 14:3.] This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot describe to you. O, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but, if faithful, you soon will know all about it. I saw there the tables of stone in which the names of the 144,000 were engraved in letters of gold; after we had beheld the glory of the temple, we went out. Then Jesus left us, and went to the city; soon, we heard his lovely voice again, saying-- "Come my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you." [LUKE, 12:37.] We shouted Hallelujah, glory, and entered into the city And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. We all reclined at the table. I asked Jesus to let me eat of the fruit. He said, not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain; and he said, you must go back to the earth again, and relate to others, what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I cannot stay here any longer, all things of earth look so dreary--I feel very lonely here, for I have seen a better land. O, that I had wings like a dove, then would I fly away, and be at rest.

False Views

I have received yours dated June 3. In this letter you speak in these words: "Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, 'My idea in reference to the Holy Ghost's not being the Spirit of God, which is Christ, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as the Messiah. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in

authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible." {14MR 175.1}

My brother, you have asked me candidly for advice. Please read with attention John 17:17-27. I quote verses 20 to 23: [verses 20-23, quoted]. {14MR 175.2}

It is your privilege and your duty to seek for this oneness, this unity, and thus answer the prayer of Christ. This prayer is full of instruction and consolation. As our intercessor in heaven, Christ is ever working for the unity of His people. In order to be in harmony with heaven, we must seek to be one in faith and in practice. {14MR 175.3}

Our Lord especially prayed that His disciples might be united in the closest bonds of Christian fellowship and love; as one body, under one supreme Head. This will exist only in proportion to the degree of their illumination and sanctification. The more fully they receive the enlightenment of the living Spirit, the more nearly will they harmonize in their understanding of what is truth. The more closely they are united in judgment, the more confidence they have in one another. They are blessed with peace and harmony, believing and speaking the same things, "with one heart and one mouth glorifying God." Their love, their Christian unity, is an evidence to the world that God has sent Jesus to save sinners, and with convicting power it testifies that the Word of God is the safe rule of life. {14MR 176.1}

The differences that now exist among Christians did not exist in the days of Christ or His apostles. When the gospel was preached after the resurrection and ascension of Christ, union prevailed; the believers were all of one heart and one mind. For a short time there was a difference of understanding in regard to circumcision, as to whether admission to the church should be granted to the uncircumcised Gentiles; but this matter was soon settled, and through the divine illumination and sanctification of the Spirit the believers were perfectly joined together in the same mind and in the same judgment. This was and always will be the fruit that is borne under the influence of the Holy Spirit. {14MR 176.2}

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If on fundamental truths they are at an agreement, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions that, after all, are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that it is not essential to their salvation to know. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity that Christ prayed might exist among brethren. {14MR 177.1}

Unbelievers are critical, and they want to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth." The ungodly take advantage of the divisions and controversies among Christians. {14MR 177.2}

There are among us more who are merely nominal Christians than many suppose. These are not connected with Christ, are not one with Him, and therefore do not feel that it is incumbent on them to answer the prayer of Christ that His followers may be one. But some who are real

believers catch the spirit of contention. Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love. {14MR 177.3}

Christians are to be made complete in the one body--in Christ; and through Christ they are one with the Father. What is the result? They give evidence that they have not followed cunningly devised fables but the sure word of prophecy. By their words and actions, all men will take knowledge of them that they have been with Jesus and learned of Him. They are a holy, happy people, the objects of Christ's divine love. {14MR 178.1}

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me" [verse 23]. "And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them" [verse 26]. With what earnest effort should we seek for unity, for oneness. The church is to be perfected through sufferings after the example of Christ. Being conformed to His image, we shall be one with Him. {14MR 178.2}

We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the "present truth," when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth. {14MR 178.3}

Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good. {14MR 179.1}

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13]. {14MR 179.2}

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" [John 17:3]. "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life" [John 6:40]. {14MR 179.3}

I hope that you will seek to be in harmony with the body. I have been shown that you would not exert a saving influence in teaching the truth, because your mind is restless, and unless you drank deeper of the Fountain of life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error. {14MR 180.1}

You need to come into harmony with your brethren. You may take certain views of Scripture and, searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for anyone to prove to you that your views are incorrect. But what influence could anyone have upon your mind, when he takes the same scriptures and interprets and applies them differently? Both of you claim to found your views on the Bible. {14MR 180.2}

It is your duty to come as near to the people as you can, and not to get as far away from them as possible, and by your interpretation make a difference that should not exist. Here is your danger, of diverting minds from the real issues for this time. And you are not the only one who seems to be moved with ambition in this direction. It would not be right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. We want men of solid experience, who will anchor minds and not send them adrift without chart or compass. {14MR 180.3}

Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.--Letter 7, 1891.

From a sermon

Why were they [the 144,000] so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory. They were ever keeping in view the great and blessed hope that is before them. What is it? It is an eternal weight of glory. Nothing could surpass it. {1SAT 72.3}

Comment From Biography

There she met "good old Enoch." In conversation with him she asked if this was the place to which he was taken from the earth. He replied, "It is not; the city is my home, and I have come to visit this place." Ellen observed that he moved about as if perfectly at home. Entranced with the planet she was visiting, she made a most natural request of her accompanying angel: {1BIO 157.1}

I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, "You must go back, and if you are faithful, you, with the 144,000, [NOTE: THE WORDING IS "YOU WITH THE 144,000," NOT "YOU AS ONE OF THE 144,000."] shall have the privilege of visiting all the worlds and viewing the handiwork of God."--Ibid. {1BIO 157.2}

Comment From Biography

I saw that she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000. [THE WORDING WAS SIMILAR TO THAT SPOKEN BY THE ANGEL TO ELLEN WHITE IN THE VISION IN WHICH SHE SEEMED TO BE VISITING ANOTHER PLANET. SHE WAS RELUCTANT TO RETURN TO THE EARTH, AND THE ANGEL SAID TO HER, "YOU MUST GO BACK, AND IF YOU ARE FAITHFUL, YOU, WITH THE 144,000, SHALL HAVE THE PRIVILEGE OF VISITING ALL THE WORLDS."--EW, P. 40. THERE IS NO TENSION BETWEEN THIS AND ELLEN WHITE'S CLEAR STATEMENT IN THE GREAT CONTROVERSY THAT THIS SPECIAL COMPANY WERE THOSE TRANSLATED WITHOUT SEEING DEATH (SEE GC, PP. 648, 649).] I saw we need not mourn for her; she would rest in the time of trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good.--Letter 10, 1850. {1BIO 173.5}

Comment From Biography

Three or four decades after the experience, Ellen White could look back and see the full significance of the light given her that guarded against a very restrictive stance on the shut door, but it seems clear that in her early experience the full application of the visions was not at first fully perceived. From the light given her in 1844 in her first vision, there were 144,000 "living saints" who would greet their Lord at His second coming (EW, p. 15). The records indicate only 50,000 to 100,000 were awaiting His coming in 1844. As noted earlier, in the summer of 1845, Ellen Harmon was at Paris, Maine, some months before she had ever written the account of her first vision. She there took a stance quite distinct from those who held extreme views on the shut-door question. Marion C. Stowell (Truesdail) brought to her the particulars of the experience of a young woman, a close friend, whose father had prevented her from attending the Advent meetings and consequently had not rejected light. In a statement attested to by four others who were present, Ellen is reported to have replied: {1BIO 261.1}

God never has shown me that there is no salvation for such persons. It is only those who have had the light of truth presented to them and knowingly rejected it.--RH, April 7, 1885. {1BIO 261.2}

It is indisputable that there were a few years in which Ellen herself did not understand the full significance of the "shut door" and "open door." This is evidenced in a very valuable letter only recently come to light written by Otis Nichols to William Miller on April 20, 1846, and quoted from in chapter 5. To reach accurate final conclusions on the matter, all available sources must be taken into account. {1BIO 261.3}