

## Traveling 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}

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue. {CET 184.3}

**"What holds the cord?" "God holds the cord. We need not fear."**

Isaiah 28:9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.

28:10 For precept [must be] upon precept, precept upon precept; **line upon line, line upon line**; here a little, [and] there a little:

28:11 For with stammering lips and another tongue will he speak to this people.

28:12 To whom he said, This [is] the rest [wherewith] ye may cause the weary to rest; and this [is] the refreshing: yet they would not hear.

Cord

Strong's Concordance

chut: **thread, cord, line**

Original Word: חוט

Part of Speech: Noun Masculine

Transliteration: chut

Phonetic Spelling: (khoot)

Short Definition: thread

NAS Exhaustive Concordance

Word Origin

from an unused word

Definition

**thread, cord, line**

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, [Matthew 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. [Matthew 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, [Ezekiel 43:2. Joel 3:16. Revelation 16:17.] which gave us the day and hour of Jesus' coming. [Ezekiel 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. [Isaiah 10:27.] {WLF 14.2}

While nations have rejected God's principles, and in this rejection have wrought their own ruin, yet a divine, overruling purpose has manifestly been at work throughout the ages. It was this that the prophet Ezekiel saw in the wonderful representation given him during his exile in the land of the Chaldeans, when before his astonished gaze were portrayed the symbols that revealed an overruling Power that has to do with the affairs of earthly rulers. {PK 535.2}

Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, "a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber." A number of wheels intersecting one another were moved by four living beings. High above all these "was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "And there appeared in the cherubims the form of a man's hand under their wings." Ezekiel 1:4, 26; 10:8. **The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; yet they moved in perfect harmony.** Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling those wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne was a rainbow, the emblem of divine mercy. {PK 535.3}

**As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control.** Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth. {PK 536.1}

The history of nations speaks to us today. To every nation and to every individual God has assigned a place in His great plan. **Today men and nations are being tested by the plummet in the hand of Him who makes no mistake.** All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes. {PK 536.2}

The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order. {PK 536.3}

Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6, 7. {PK 536.4}

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis. {PK 537.1}

The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear. {PK 537.2}

PLUMMET, n. [See Plumb.]

1. A long piece of lead attached to a line, used in sounding the depth of water.
2. An instrument used by carpenters, masons, etc. in adjusting erections to a perpendicular line, and with a square, to determine a horizontal line. It consists of a piece of lead fastened to a line.

3. Any weight.
4. A piece of lead used by school boys to rule their paper for writing.

### How to Handle Doubts and Confusion

Many, especially those who are young in the Christian life, are at times troubled with the suggestions of skepticism. There are in the Bible many things which they cannot explain, or even understand, and Satan employs these to shake their faith in the Scriptures as a revelation from God. They ask, "How shall I know the right way? If the Bible is indeed the word of God, how can I be freed from these doubts and perplexities?"{CSA 45.1}

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {CSA 46.1}

It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 11:7, 8. . . . {CSA 46.2}

The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? . . . {CSA 46.3}

The difficulties of Scripture have been urged by skeptics as an argument against the Bible; but so far from this, they constitute a strong evidence of its divine inspiration. If it contained no account of God but that which we could easily comprehend; if His greatness and majesty could be grasped by finite minds, then the Bible would not bear the unmistakable credentials of divine authority. The very grandeur and mystery of the themes presented should inspire faith in it as the Word of God. {CSA 46.4}

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humblest and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way; yet beneath these truths, so easily understood, lie mysteries that are the hiding of His glory—mysteries that overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the Word of the living God, and human reason bows before the majesty of divine revelation. {CSA 46.5}

To acknowledge that we cannot fully comprehend the great truths of the Bible is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience. . . . {CSA 46.6}

God intends that even in this life the truths of His Word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word was given. . . . And the Saviour's promise to His followers was, "When He, the Spirit of truth, is come, He will guide you into all truth. . . . For He shall receive of Mine, and shall show it unto you." John 16:13, 14. {CSA 46.7}

God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. . . . A sense of the power and wisdom of God, and of our inability to comprehend His greatness, should inspire us with humility, and we should open His Word, as we would enter His presence, with holy awe. . . . {CSA 47.1}

Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God's Word, and they may gain an understanding of its truths that will make them wise unto salvation. . . . {CSA 47.2}

God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us "taste and see that the Lord is good." Psalm 34:8. . . . {CSA 47.3}

And everyone who has passed from death unto life is able to "set to his seal that God is true." John 3:33. He can testify, "I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; and now the Bible is to me the revelation of Jesus Christ." . . . {CSA 47.4}

By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. . . . "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12. 71 {CSA 47.5}