

## THE HOME MISSIONARY

E G White

September 1, 1892 par. 3, 4.

YE ARE MY WITNESSES.

Satan and his evil angels, combined with wicked men, are seeking by every possible device to bear before the world a testimony against the truth of God's word. The enmity of Satan against Christ is determined and unrelenting, and in the great controversy between good and evil, while Satan and his confederacy are bringing in their false testimony against God and his truth, in order that men may not receive the love of the truth, but believe a lie, who is burdened of soul to make plans or devise means whereby agencies may be put in operation for the advancement of truth? Will those who profess to believe the truth stand in idleness, when Satan and his hosts work with intense activity for the overthrow of the cause of truth? Will the professed followers of Christ allow him to preoccupy the field? Who will be a volunteer to witness for God in these far-off lands? Who will open the Scriptures to those who are ignorant of the words of life? Who will let his light shine out to those who sit in darkness and in the shadow of death?

The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." ***Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world?*** O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love!

It was a caravan of ***Ishmaelites*** from beyond Jordan, on their way to Egypt with spices and other merchandise. Judah now proposed to sell their brother to ***these heathen traders*** instead of leaving him to die. While he would be effectually put out of their way, they would remain clear of his blood; "for," he urged, "he is our brother and our flesh." To this proposition all agreed, and Joseph was quickly drawn out of the pit. PP 211.3

1John 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

## THE STORY

OF THE

## SEER OF PATMOS

BY STEPHEN N. HASKELL

1905

CHAPTER X

## THE BEGINNING OF WOES.

Page 162-167

Near the close of the sixth century there was born in Mecca, of the princes of Arabia, a man who claimed direct decent from Ishmael, the son of Abraham. This man was Mohammed, the son of Abdullah, and the founder of a faith, which, to-day has many thousand adherents. "Arabia" says Gibbon, "was free; the adjacent kingdoms were shaken by the storms of conquest and tyranny, and persecuted sects fled to the happy land where they might profess what they believed, and practice what they professed." In Arabia were gathered, at this time. Christians, Jews, Persian fire-worshippers, and representatives of all sects and beliefs.

Mohammed was acquainted with them all as he mingled in the thoroughfares of Mecca, and in his journeys to Damascus, and seaports of Syria.

Mohammed was of a serious mind, and it was his custom to retire one month each year to a cave, a few miles from Mecca, where he gave himself to fasting and prayer. On his return from one of these seasons of seclusion he announced his belief in one God, and that Mohammed was the prophet of God. This was the beginning of Islamism. The prophet first taught in his own family, and gradually gained a number of converts. His flight, from Mecca, called the *Hegira*, A.D. 622 is the era of his glory, and the date from which the Mohammedans compute their time. In opposition to the forms and ceremonies of the numerous worshipers who congregated at Mecca, and to the professed Christians who revered the images of saints and martyrs, the simple principles of the new religious leader called for prayer, fasting, and alms. Five times' a day, his followers all over the world turn their eyes toward Mecca, and lift their hearts in prayer. Paradise, where the pleasures of this life are enjoyed in an exaggerated form throughout eternity, is the reward held out to the faithful. Wherever the followers of Mohammed met the foreigner, there was a single rule of action. "Confess," said the Mussulman, "that there is but one God, and that Mohammed is His prophet; pay tribute, or choose death." The atoning blood of Christ was spurned. Jesus was a prophet, they thought; but He, like Moses, was inferior to Mohammed. *The Bible of the Christians was replaced by the Koran.* True, the simple faith and austere practices of the Mohammedans were, to all outward appearances, a reform over the apostasy of the Greek Catholics; but in the rejection of Christ, the Mohammedan had nothing in which to place his faith, save in his own ability to obtain righteousness by works. So while the papacy was exalting man in the West, and perfecting its system of self-righteousness, the new religion of the East was propagating, under another name, the same *device of the devil* to destroy the souls of men.

The Arabs, or the Saracens, had never exercised any influence in the earth. In the history of nations, these free men of the desert had passed with scarcely a notice. Mohammedanism united the scattered tribes, and sent them forth as the conquerors of nations. The rapid progress which attended the Saracen arms was due, in great measure, to the strife between the Romans and Chosroes, the head of the modern Persian Empire. This strife resulted in the fall of the latter. Modern Persia had stood as a barrier wall, keeping in check the power of Mohammed; but when that power fell, the barrier was gone, the "bottomless pit" opened, and the Saracens deluged the world. When the "bottomless pit" was opened, there arose a smoke which hid the face of the sun. The figure is a strong one, representing the darkening effect of Mohammedanism, as it spread over the face of the earth.

This same characteristic is emphasized in the symbols used throughout the history. "There

came out of the smoke locusts upon the earth." The Saracens themselves are called locusts by the prophet John, and the doctrine which impelled their actions was as a dense smoke, issuing out of a furnace. The work of these locust-like warriors is described in the eighth plague, sent upon the land of Egypt in the days when Pharaoh refused to let Israel go. "I will bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, . . . and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians."

The wisdom of Solomon led him to say, "The locusts have no king, yet go they forth all of them by bands," In using this one figure the divine historian tells the whole story of the Saracen conquest. There was no king, there was no organized government; but there was one common faith which bound the hordes of Arabia to their caliph. When Mohammed first advocated his doctrine, he gained adherents by the power of argument; but this process soon became too slow for his ambition, and arms were taken to defend and extend the territory of the new religion. In the course of a few years, Persia, Syria, Egypt, Africa and Spain had been conquered by Saracen arms. It was in 632 that Calid, the lieutenant of the first caliph, began the conquest of Persia. His efforts were crowned with victory. To every man was offered death, or the acceptance of the Mohammedan doctrine. With the sword above their heads, multitudes thanked God for Mohammed, His prophet.

When the tribes of Arabia were gathered for the conquest of Syria, the caliph Abubeker instructed the chiefs of the army as follows: "When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, not do any mischief to cattle, only such as you kill to eat. " As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries: and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skull", and give them no quarter till they either turn Mohammedan or pay tribute."

It would seem that God put a spirit of gentleness into the hearts of these warriors toward those Christians, who, in the solitudes of Syria, were keeping the law of God; but the tornsured priests and monks were to be slain without mercy, unless they accepted the faith of Mohammed and payed tribute. Syria was soon wholly in the hands of the saracens.

## PROPHETIC WAYMARKS

The Story of Daniel and the  
Seer of Patmos  
By  
STEPHEN N. HASKELL 1905

CHAPTER XII.  
THE THIRD WOE.

The power which trod the people of God under foot for twelve hundred and sixty years was the papacy. This power was established in Rome in 538 A. D. on the ruins of the Western Empire, and continued until 1798 A. D. This was the period known as the Dark Ages for Europe. During this period the smoke of Mohammedanism hid the light of the sun in the *East*. Mohammedanism in the *East*, and the "man of sin" in the *West*, both brought darkness and despair. Mohammedanism tormented men like "the sting of a scorpion" the "man of sin" held men's minds in such subjection that, they saw nothing above the exalted man on the throne. In the *East*, the Koran and a false prophet bore sway; in the *West*, precisely the same thralldom existed; for while there was no Koran, the Word of God was suppressed just as effectually. As Mohammedanism substituted the *sixth day of the week* for the sabbath, and accepted a false prophet instead of Christ, so the "man of sin" thought *to change the law of God*, and attempted to change the times which were created by the Word of Jehovah, as surely as man himself was so created. In the East, the Koran wholly replaced the Bible; in the West, God said, "I will give power unto my two witnesses, that they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." For twelve hundred and sixty, years [days] the light of God was hidden as beneath a covering of sackcloth. Men think that with the advanced knowledge of the twentieth century, human reason has outgrown the Word of God; but history proves, without the shadow of a doubt, that when the Word is replaced by the products of man's mind, both moral and intellectual darkness are brought upon the world. In this darkness the balances were held by those who believed that man was above God, that reason was the ultimate standard for judgment; but at that very time God was measuring character by the measuring reed of heaven, the law which man in his blindness had set aside.

The "two witnesses" are the Old and the New Testaments. In the mouth of two witnesses every word is established. The Old Testament told of the God, who strove to live in man; the New Testament told of the God, who had lived in the human form, and the two agree.

Note OR in other words--in the east Mohammed substituted the sixth day for the Sabbath, in the west the Papacy substituted the first day for the Sabbath.

HISTORY  
OF  
**THE SABBATH**  
AND  
THE FIRST DAY OF THE WEEK

J. N. ANDREWS

1873

In the early part of the seventh century arose another *foe to the Bible Sabbath in the person of Mahomet*. To distinguish his followers alike from those who observed the Sabbath and those who observed the festival of Sunday, *he selected Friday*, the sixth day of the week, as their

religious festival. And thus "*the Mahometans and the Romanists crucified the Sabbath, as the Jews and the Romans did the Lord of the Sabbath, between two thieves, the sixth and first day of the week.*" *For Mahometanism and Romanism each suppressed the Sabbath over a wide extent of territory.* {HSFD 376.2}

Thus it is seen that within the limits of the old Roman Empire, and in the midst of those countries that submitted to the rule of the pope, God reserved unto himself a people that did not bow the knee to Baal, and among these the Bible Sabbath was observed from age to age. We are now to search for the Sabbath among those who were never subjected to the Roman pontiff. In Central Africa, from the first part of the Christian era--possibly from the time of the conversion of the Ethiopian officer of great authority but very certainly as early as A.D. 330 have existed the churches of Abyssinia and Ethiopia. About the time of the accession of the Roman Bishop to supremacy, they were lost sight of by the nations of Europe. "Encompassed on all sides," says Gibbon, by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten." In the latter part of the fifteenth century, they were again brought to the knowledge of the world by the discovery of Portuguese navigators. Undoubtedly they have been greatly affected by the *dense darkness of pagan and Mahometan errors* with which they are encompassed; and in many respects they have lost the pure and spiritual religion of our divine Redeemer. {HSFD 425.6}

These facts are strikingly corroborated by the case of the Abyssinians. In consequence of their location in the interior of Africa, the Abyssinians ceased to be known to the rest of Christendom about the fifth century. At this point, the Sabbath and the Sunday in the Catholic church were counted sisters. One thousand years later, these African churches are visited, and *though surrounded by the thick darkness of pagan and Mahometan superstition*, and somewhat affected thereby, they are found at the end of this period holding the Sabbath and first-day substantially as held by the Catholic church when they were lost sight of by it. The Catholics of Europe on the contrary had, in the meantime, trampled the ancient Sabbath in the dust. Why was this great contrast? Simply because the pope ruled in Europe, while central Africa, whatever else it may have suffered, was not cursed with his presence nor with his influence. But so soon as the pope learned of the existence of the Abyssinian churches, he sought to gain control of them, and when he had gained it, one of his first acts was to suppress the Sabbath! In the end, the Abyssinians regained their independence, and thenceforward till the present time have held fast the Sabbath of the Lord. {HSFD 428.2}

"The history of the Armenian church is very interesting. Of all the Christians in Central Asia, they have preserved themselves most free from *Mahometan and papal corruptions*. The pope assailed them for a time with great violence, but with little effect. The churches in lesser Armenia indeed consented to an union, which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scriptures, doctrines, and worship, to this day. 'It is marvelous,' says an intelligent traveler who was much among them, 'how the Armenian Christians have preserved their faith, equally *against the vexatious oppression of the Mahometans, their sovereigns, and against the persuasions of the Romish church* which for more than two centuries has endeavored, by missionaries, priests and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the court of Rome to effect this object, but all in vain.' {HSFD 432.2}

CHAPTER XIII.  
THE GREAT CONTROVERSY.  
631-632.1 or Seer of Patmos 220

The papacy was established at Rome in 538A. D. for twelve hundred and sixty years,—the "thousand two hundred and three score days" of Rev. 12 :6, the "time, and times, and half a time" of Rev. 12: 14—It was the period during which the "two witnesses" of the eleventh chapter of Revelation prophesied in sackcloth. It is the period called the Dark Ages. Hidden from sight in mountain fastnesses, and obscure corners of the earth, some secretly, through the long night, held fast to the Word of God. From the mouth of the "dragon" was cast out a flood of iniquity, **of false doctrines**; of false teachings, of persecutions, in the hope of forever drowning the truth. In the East, this flood was "smoke" from the "bottomless pit" in the form of Mohammedanism; in the West, it was the papacy. . . . At last

THE  
SECOND COMING  
OF CHRIST:  
OR  
A BRIEF EXPOSITION  
OF  
MATTHEW TWENTY-FOUR.  
BY ELD. JAMES WHITE.  
page. 3.2, 4.1. 7-9

Verses 4, 5, "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Jesus knew the heart of man, and that many impostors would arise, and deceive multitudes. He here warns his disciples, and guards them against the deceptions of corrupt and ambitious men. Such was the general expectation of the appearance of the Messiah among the Jews, that many would set up the claim that they were the Christ, to carry out selfish purposes. Buck, in his "Theological Dictionary," gives a list of false Christs as they have appeared during the Christian dispensation.

. . . .  
**5. In the year 571, was born Mahomet, in Arabia. At first he professed himself the Messiah who was promised to the Jews. By this means, he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs.**

FALSE PROPHETS.

Verse 11. "And many false prophets shall rise, and shall deceive many." In the common use of the word, a prophet is one that foretells; but the word sometimes means simply a teacher. Prophets of God declare the future, being instructed by good angels and the Spirit of God. False Prophets make predictions by the agency of wicked spirits and the power of Satan. And while this is true of those who are under the direct inspiration of superior beings, good or evil, consecrated teachers of divine truth may be regarded as God's prophets; and teachers of error may be properly called false prophets. True and false prophets may be known.

The prophets of God are teachers of purity, reprovers of sin, and faithful in warning the people of coming dangers. The duties of those whom God calls to speak in his great name, are clearly expressed by the sacred writers. We here quote from three of them.

Isa.58:1. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Joel 2:1. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

2Tim.4:1,2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

False prophets do not reprove the people for their sins, they do not warn them of coming danger; but they proclaim peace to the sinner. Their teachings lead from God and his word, and are such as to please the unconverted mind. The inspired writers have also spoken definitely of the testimony and work of false prophets. We here give several for example.

Eze.13:9,10. "And mine hand shall be upon the prophets that see vanity, and that divine lies. They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar."

Jer.6:13,14. "For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealth falsely. They have healed, also, the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Jer.14:13,14. "Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me. The prophets prophesy lies in my name. I sent them not, neither have I commanded them, neither spake unto them."

After stating the duty of the faithful servant of God to preach the word, to reprove, rebuke, and exhort with all long-suffering and doctrine, the apostle says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2Tim.4:3,4. That time has now fully come. The people choose pleasing fables, which do not disturb them in their sins, rather than the reproof, searching declarations of the word of God. They love to be deceived by the teachings of false prophets, and "say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." Isa.30:10.

"Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof? Jer.5:29-31. The ears of the people are filled with the pleasing fables of the world's conversion, a good time coming, and that we are just entering the golden age. The threatenings of God's word on the proud, the haughty, the vain, the rich, the sinners in Zion, and those out of Zion, are kept back by the false teachers of these times. Many of them even dare to teach that the moral code of the ten commandments is abrogated. And as the result of such a course, and of such teaching, we see, in the professed church of Jesus Christ, that

Matt. 24:24 For there shall arise *false Christs, and false prophets*, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

24:25 Behold, I have told you before.

24:26 Wherefore if they shall say unto you, Behold, *he is in the desert*; go not forth: behold, he is in the secret chambers; believe it not.

## ***When a Man Dies***

By

CARLYLE B. HAYNES

1948

Page. 18.1-21.1.

A Divine Book

The Bible is of divine origin. No other conclusion is possible when its infallible accuracy in prediction and prophecy is considered; when its unique conception of the person of Christ, with His superhuman balance and combination of qualities, and the sinless perfection of His character, is examined; when its unvaryingly beneficial effects on human life in all centuries, all races, all places, all conditions, are taken into account.

This last is the great, the determining, the pragmatic test. "By their fruits you shall know them." If you would know the divine or human character of a religion, look at what it does. If you would know the character of Confucianism, look at China. *If you would know the character of Mohammedanism, look at Turkey and Iran.* If you would know the character of Buddhism and Hinduism, look at India. Then look at Christianity, the religion of the Book, and the consistent, never failing effect it has on those who *accept it* and on the lands where it is given *free course*.

It is different. It is divine. In all others man is groping for and seeking God. In Christianity, God is seeking man. The others, all of them, are but human aspirations, poor, feeble, inadequate. Christianity, revealed in the Book, is a divine revelation supplying every human need.

THE SEVEN TRUMPETS

OF

REVELATION VIII & IX

J. WHITE 1859, and 1875

pg. 30, 40.

reprint

*"And there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit.* Like the noxious and even deadly vapor which the winds, particularly from the south-west, diffuse in Arabia, Mahometanism spread from thence its pestilential influence—and arose as suddenly, and spread as widely, as smoke arising out of the pit, the smoke of a great furnace. Such is a suitable symbol of the religion of Mahomet, of itself, or as compared with the pure light of the gospel of Jesus. It was not, like the latter, a light from heaven; but a smoke out of the bottomless pit.



*First Testimony.*—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald*, for April, 1841, p. 160:—

"The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahometan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

Mr. Goodell has been for years a missionary in the Turkish dominions, and is competent to judge of the state of the government. His deliberate and unequivocal testimony is, that, "the power of Islamism is broken forever." But it is said the Turks yet reign! So also says our witness—"but it is by mere sufferance." They are at the mercy of the Christians. Their independence is broken.

Note; As to the above Quote "poison" see E G White THE HOME MISSIONARY close to the top of the page. Also, below is an illustrative of who and what is connected with the Bottomless Pit.

EARLY WRITINGS  
of E G White  
EXPERIENCE AND VIEWS  
Early Christian Labors.  
Page 21, paragraph 2.

Soon it was reported all around that the visions were the result of mesmerism, SEE APPENDIX. and many Adventists were ready to believe and circulate the report. A physician who was a celebrated mesmerizer told me that my views were mesmerism, that I was a very easy subject, and that he could mesmerize me and give me a vision. I told him that the Lord had shown me in vision that *mesmerism was from the devil, from the bottomless pit*, and that it would soon go there, with those who continued to use it. I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least.

DANIEL AND THE  
REVELATION  
BY URIAH SMITH  
1897  
CHAPTER IX.  
THE SEVEN TRUMPETS Continued.  
Page 469-470.

"VERSE 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit."

For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says:—

"There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.

"The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which a *false religion* (Islam) became the scourge of an apostate church; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.

"Constantinople was besieged, for the first time after the extinction of the Western empire, by Chosroes, the king of Persia."

"A star fell from heaven unto the earth; and to him was given the key of the bottomless pit."

(Note: Mohammed's false prophecy.)

"While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. 'It is thus,' exclaimed the Arabian prophet, 'that God will tear the kingdom, and reject the supplication of Chosroes.' Placed on the verge of these two empires of the East, Mohammed observed with secret joy the progress of mutual destruction; and in the midst of the Persian triumphs *he ventured to foretell*, that, before many years should elapse, victory would again return to the banners of the Romans. 'At the time when this prediction is said to have been delivered, *no prophecy could be more distant from its accomplishment* (!) since the first twelve years of Heraclius announced the approaching dissolution of the empire.'

page 472

"The spirit of fraud and enthusiasm, whose abode is not in the heavens,' was let loose on earth. The bottomless pit needed but a key to open it, and that key was the fall of Chosroes. . . .

*The Bottomless Pit.*—The meaning of this term may be learned from the Greek ἄβυσσος, which is defined deep, bottomless, profound, and may refer to any waste, desolate, and uncultivated place. It is applied to the earth in its original state of chaos. Gen.1:2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts. And the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire.

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Verse 2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

“Like the noxious and even deadly vapors which the winds, particularly from the southwest, diffuse in Arabia, Mohammedanism spread from thence its pestilential influence,—arose as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. Such is a suitable symbol of the religion of Mohammed, of itself, or as compared with the pure light of the gospel of Jesus. It was not, like the latter, a light from heaven, but a smoke out of the bottomless pit.”

Verse 3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

“A false religion was set up, which, although the scourge of transgressions and idolatry, filled the world with darkness and delusion; and swarms of Saracens, like locusts, overspread the earth, and speedily extended their ravages over the Roman empire from east to west. The hail descended from the frozen shores of the Baltic; the burning mountain fell upon the sea from Africa; and the locusts (the fit symbol of the Arabs) issued from Arabia, their native region. They came as destroyers, propagating a new doctrine, and stirred up to rapine and violence by motives of interest and religion.

“A still more specific illustration may be given of the power, like unto that of scorpions, which was given them. Not only was their attack speedy and vigorous, but ‘the nice sensibility of honor, which weighs the insult rather than the injury, shed its deadly venom on the quarrels of the Arabs; an indecent action, a contemptuous word, can be expiated only by the blood of the offender; and such is their patient inveteracy, that they expect whole months and years the opportunity of revenge.’”

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Marcussen says: --

"5) Mahammed was born in 570 A.D., and died in 632. He married Khadija when he was 25, and she was 40 years old. Her cousin Waraquah was a Roman Catholic who lived in Mecca. She came from a Roman catholic convent as a catholic nun." {July Y2K+10 - This is your 508th letter. pg. 3. para-11. point 5.}

Find out if either her or her cousin was a nun!

[http://en.wikipedia.org/wiki/Khadijah\\_bint\\_Khuwaylid](http://en.wikipedia.org/wiki/Khadijah_bint_Khuwaylid)

[http://en.wikipedia.org/wiki/Waraqah\\_ibn\\_Nawfal](http://en.wikipedia.org/wiki/Waraqah_ibn_Nawfal)

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#### Other Points.

This study is in response to a book called "Islam God's forgotten Blessing" By Stephen Dickie. Below are some other points discussed in the book. It claims to be based on the Bible and SDA

pioneers but as you will soon see; if you've read both this and that book it is not. Dickie does not recognize, circumcision or sacrificial system as marks of distinction.

Mister Dickie bases his theory of Ishmael on Due 21:15-21: Yet Abraham did not have two wives!

Due. 21:15 If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:

21:16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

21:17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

If he did here is the correct principle

Ex, 21:10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

21:11 And if he do not these three unto her, then shall she go out free without money.

Notice how many son's of Abraham, God recognized.

Gen. 22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

22:15 And the angel of the LORD called unto Abraham out of heaven the second time,

22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's [death].

Christ is the one here who spoke to Abraham!

Who are the Children of the east? Abraham's Father's family Gen. 29:1-5 Not the progenitors of Mohammed, there is no proof of this assertion. Why was Abraham told to leave his father's house? Because they were idolators!

Ishmaelite's were heathen.

No Blessing given to the children of Keturah or Ishmael by Abraham Gen. 25:6, 21:13, In Isaac

the blessing was to come to the world of a coming king and kingdom. There was a special ceremony instituted to transfer the blessing to the next progenitor in the lineage of Christ. Ismael did not receive this. See how Isaac and how Jacob blessed their sons. Gen. 27: 26-29, 39, 40. 48: 9-20. 49:1-(28)-33.

Gen.

17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

The birth of Isaac, bringing, after a lifelong waiting, the *fulfillment* of their dearest hopes, filled the tents of Abraham and Sarah with gladness. But to Hagar this event was the overthrow of her fondly *cherished ambitions*. Ishmael, now a youth, had been regarded by all in the encampment *as the heir* of Abraham's *wealth* and the interior of the *blessings promised* to his descendants. *Now he was suddenly set aside*; and in their *disappointment*, mother and son *hated the child* of Sarah. The general rejoicing *increased their jealousy, until Ishmael dared openly to mock the heir of God's promise. Sarah saw in Ishmael's turbulent disposition a perpetual source of discord*, and she appealed to Abraham, urging that Hagar and Ishmael be sent away from the encampment. The patriarch was thrown into great distress. How could he banish Ishmael his son, still dearly beloved? In his perplexity he *pleaded* for divine guidance. *The Lord*, through a holy angel, *directed him to grant Sarah's desire*; his love for Ishmael or Hagar *ought not to stand in the way, for only thus could he restore harmony and happiness to his family*. And the angel gave him the consoling promise that though separated from his father's home, Ishmael should not be forsaken by God; his life should be preserved, and he should become the father of a great nation. Abraham obeyed the angel's word, but it was not without keen suffering. The father's heart was heavy with unspoken grief as he sent away Hagar and his son. {PP 16.}

Abraham had accepted without question the promise of a son, but he did not wait for God to fulfill His word in His own time and way. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife. *Polygamy had become so widespread that it had ceased to be regarded as a sin, but it was no less a violation of the law of God, and was fatal to the sacredness and peace of the family relation. Abraham's marriage with Hagar resulted in evil, not only to his own household, but to future generations.* {PP 145.1}

Flattered with the honor of her new position as Abraham's wife, and hoping to be the mother of *the great nation to descend from him*, Hagar became proud and boastful, and treated her mistress with contempt. Mutual jealousies disturbed the peace of the once happy home. Forced to listen to the complaints of both, Abraham vainly endeavored to restore harmony. Though it was at Sarah's earnest entreaty that he had married Hagar, she now reproached him as the one at fault. She desired to banish her rival; but Abraham refused to permit this; for Hagar was to be the

mother of his child, as he fondly hoped, the son of promise. She was Sarah's servant, however, and he still left her to the control of her mistress. Hagar's haughty spirit would not brook the harshness which her insolence had provoked. "When Sarai dealt hardly with her, she fled from her face." {PP 145.2}

*To prevent the same type of rebellion that took place in Heaven! See also 1 Kings 1: 5, 11, 13, 17, 30, 39, 43, 50-53.*

Islam God's Forgotten Blessing. page 90.0 "This affliction has a literal and corresponding figurative basis. Sarah afflicted Hagar by driving her away from Abraham's household. In a figurative sense, a woman (Sarah) represents a church in Biblical Prophecy. A *parallel* can be drawn between Sarah's treatment of Hagar and the Christian church's treatment of Islam *during the crusades.*

In a vision of the night, in his home in Beersheba, when he was one hundred and twenty years old, Abraham received the startling command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." His son, his only son, the son of promise, to be sacrificed. There was no more sleep for Abraham that night. . . . God had promised him that his name was to be *perpetuated in Isaac*, but here was a severe trial of his faith. Abraham had clung to the promise of a son from his own wife Sarah, and God had fulfilled His promise. . . . **He left Ishmael out of the question, saying**, "Thine only son, Isaac." . . . {CTr 83.2}

Three days this father traveled with his son, having sufficient time to reason, and doubt God if he was disposed to doubt. But he did not distrust God. **He did not now reason that the promise would be fulfilled through Ishmael; for God plainly told him that through Isaac should the promise be fulfilled.** {1SP 99.2}

The promise to Abraham to become a great nation, Heb.11:17-20.

Gal. 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, **In thee shall all nations be blessed.**

3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

3:14 That the **blessing of Abraham** might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

3:16 Now to Abraham and his seed were the promises made. He saith not, **And to seeds, as of many; but as of one**, And to thy seed, which is Christ.

3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

4:22 For it is written, that **Abraham had two sons**, the one by a bondmaid, the other by a freewoman.

4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

4:24 Which things are an allegory: for these are the **two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar.

4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and

is in bondage with her children.

4:26 But Jerusalem which is above is free, which is the mother of us all.

4:27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

4:28 Now we, brethren, as Isaac was, are the children of promise.

4:29 But as then he that was born after the flesh **persecuted** him that was born after the Spirit, even so it is now.

4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman **shall not be heir** with the son of the freewoman.

4:31 So then, brethren, we are not children of the bondwoman, but of the free.

Ps. 105:9 Which [covenant] he made with Abraham, and his oath unto Isaac;

105:10 And confirmed the same unto Jacob for a law, [and] to Israel [for] an everlasting covenant:

105:11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

105:12 When they were [but] a few men in number; yea, very few, and strangers in it.

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HISTORY  
OF  
THE SABBATH  
AND  
FIRST DAY OF THE WEEK.

BY JOHN N. ANDREWS.

CHAPTER III.  
**THE SABBATH COMMITTED TO THE HEBREWS.**

Page. 35.1-37.0.

In the midst of this wide-spread apostasy on man was found whose heart was faithful with God. Abraham was chosen from an idolatrous family, as the depository of divine truth, the father of the faithful, the heir of the world, and friend of God.<sup>6</sup> When the worshipers of God were found alone in the family of Noah, God gave up the rest of mankind to perish in the flood. Now that the worshipers of God are again reduced almost to a single family, God gives up the idolatrous nations to their own ways, and takes the family of Abraham as his peculiar heritage. "For I know him," said God, "that he will command his children and his household after him, and they shall keep the way of the Lord, to justice and judgment."<sup>7</sup> That they might preserve in the earth the knowledge of divine truth and the memory and worship of the Most High, they were to be a people walled off from all mankind, and dwelling in a land of their own. That they might thus be separated from the heathen around, God gave to Abraham the rite of circumcision, and afterward to his posterity the whole ceremonial law.<sup>8</sup> But they could not possess the land designed for them until the iniquity of the Amorites, its inhabitants, was full that they should be

thrust out before them. The horror of great darkness, and the smoking seen by Abra-

6 Gen.12:1-3; Josh.24:2,3,14; Neh.9:7,8; Rom.4:13-17; 2Chron.20:7; Isa.41:8; James 2:23.

7 Gen.18:19.

8 Gen.17:9-14; 34:14; Acts 10:28; 11:2,3; Eph.2:12-19; Num23:9; Deut.33:27,28.

ham in vision, foreshadowed the iron furnace and the bitter servitude of Egypt. The family of Abraham must go down thither. Brief prosperity and long and terrible oppression follow. 9

At length the power of the oppressor is broken, and the people of God are delivered. The expiration of four hundred and thirty years from the promise to Abraham marks the hour of deliverance to his posterity.<sup>10</sup> The nation of Israel is brought forth from Egypt as God's peculiar treasure, that he may give them his Sabbath, and his law, and himself. The psalmist testifies that God "brought forth his people with joy, and his chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people: that they might observe his statutes and keep his laws. And the Most High says, "I am the Lord which hallow you, that brought you out of the land of Egypt, *to be your God.*"<sup>11</sup> Not that the commandments of God, his Sabbath and himself, had no prior existence, nor that the people were ignorant of the true God and his law; for the Sabbath was appointed to a holy use before the fall of man; and the commandments of God, his statutes and his laws, were kept by Abraham; and the Israelites themselves, when some of them had violated the Sabbath, were reproved by the question, "How long refuse ye to keep my commandments and my laws?"<sup>12</sup> And as to the Most High, the psalmist exclaims, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlast-

ing, thou art God."<sup>13</sup> But there must be a formal public espousal of the people by God, and of his law and Sabbath and himself by the people.<sup>14</sup> But neither the Sabbath, nor the law, nor the great Law-giver, by their connection with the Hebrews, became Jewish. The Law-giver indeed became the God of Israel,<sup>15</sup> and what Gentile shall refuse him adoration for that reason? but the Sabbath still remained the Sabbath of the Lord,<sup>16</sup> and the law continued to be the law of the Most High.

9 Gen.15; Ex.1-5; Deut.4:20.

10 Ex.12:29-42; Gal.3:17.

11 Ps.105:43-45; Lev.22:32,33; Num.15:41.

12 Gen.2:2,3; 26:5; Ex.16:4,27,28; 18:16.

13 Ps.90:2.

14 Ex.19:3-8, 24:3-8; Jer.3:14, compared with last clause of Jer.31:32.

15 Ex.20:2; 24:10.

16 Ex.20:10; Deut.5:14; Neh.9:14.

The Sabbath was a sign between God and children of Israel, because they alone were the worshipers of the Creator. All other nations had turned from him to "the gods that have not made the heavens and the earth."<sup>30</sup> For this reason the memorial of the great Creator was committed to the Hebrews, and it became a sign between the Most High and themselves. Thus was the Sabbath a golden link uniting the Creator and his worshipers.



Abraham had marked the result of the intermarriage of those who feared God and those who feared Him not, from the days of Cain to his own time. The consequences of his own marriage with Hagar, and of the marriage connections of Ishmael and Lot, were before him. The *lack of faith* on the part of Abraham and Sarah had resulted in the birth of Ishmael, *the mingling of the righteous seed with the ungodly. The father's influence upon his son was counteracted by that of the mother's idolatrous kindred and by Ishmael's connection with heathen wives.* . . . {CC 57.3}

Abraham saw and realized the influence which an idolatrous wife would exert upon her husband. He would not have Isaac imperil his moral and religious character by connecting with a woman who was unacquainted with God. His eldest son had contracted an unhappy marriage. Ishmael's home was made miserable, his children were undisciplined, and their characters were uncourteous and disrespectful. They were not taught the knowledge of God. Abraham was unwilling that Isaac should run the risk of taking a wife of the heathen nations. He had marked the unhappy course of others, and the result of connecting with companions who knew not and feared not God, from the days of Cain to his own time. {ST, April 10, 1879 par. 8}

In his (Ishmael's) latter days he repented of his evil ways and returned to his father's God, *but the stamp of character given to his posterity remained.* The powerful nation descended from him were a *turbulent, heathen people*, who were ever an annoyance and affliction *to the descendants of Isaac.* {PP 174.1}

But some of them were ill at ease; they did not feel the satisfaction they had anticipated from their revenge. Soon a company of travelers was seen approaching. It was a caravan of *Ishmaelites* from beyond Jordan, on their way to Egypt with spices and other merchandise. Judah now proposed to sell their brother to these *heathen traders* instead of leaving him to die. While he would be effectually put out of their way, they would remain clear of his blood; "for," he urged, "he is our brother and our flesh." To this proposition all agreed, and Joseph was quickly drawn out of the pit. {PP 211.3}

Ps. 83:1 A Song [or] Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God.

83:2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

83:3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

83:4 They have said, Come, and let us cut them off from [being] a nation; that the name of Israel may be no more in remembrance.

83:5 For they have consulted together with one consent: they are confederate against thee:

83:6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

83:7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

83:8 Assur also is joined with them: they have holpen the children of Lot. Selah.

83:9 Do unto them as [unto] the Midianites; as [to] Sisera, as [to] Jabin, at the brook of Kison:

83:10 [Which] perished at Endor: they became [as] dung for the earth.

83:11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

83:12 Who said, Let us take to ourselves the houses of God in possession.  
83:13 O my God, make them like a wheel; as the stubble before the wind.  
83:14 As the fire burneth a wood, and as the flame setteth the mountains on fire;  
83:15 So persecute them with thy tempest, and make them afraid with thy storm.  
83:16 Fill their faces with shame; that they may seek thy name, O LORD.  
83:17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:  
83:18 That [men] may know that thou, whose name alone [is] JEHOVAH, [art] the most high  
over all the earth.

God directed Gideon to destroy the Midianites and the Children of the east in Judges 7:12, 7:9-8: 21 God has here **removed** the blessing that was asserted to be to Mohammed through Ishmael--for by the time of this quote He had already made Ishmael a great nation. See how many Gideon slew "120,000" and only "15,000 were left."

Judges 8:10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, **all that were left** of all the hosts of the **children of the east**: for there fell an hundred and twenty thousand men that drew sword.

8:24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were **Ishmaelites**.)

Yet here, as you will see is the principle if any that applied to Ishmael:

Due. 21:18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

21:19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

21:20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21:21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

If the Children of the east represent the Ottoman then who are spoken of in Dan. 11: 44 "tidings from the east shall trouble him."

In his book he says that the smoke represents God's presence with Mohammed in Rev. 9:1-3  
Notice:

### **Rev.9:1, 2.**

Strong's concordance

Smoke and smoking; These appears 50 times in the Bible; 7008, fume, cloud, smoke, vapor. from 6999 driving out the occupants. 6225; be angry; (be on) smoke. 6227 from 6225 vapor. 3544 from 3543 obscure, some what dark, darkish, ect .

The Sun of the Gospel of Christ was obscured by the smoke of Islam! Rev. 9:3

Mal. 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

**Illustrating the effect of Islamic religion. ( Smoke is a deadly vapor; try breathing it. )**

**Notice that it is out of the "bottomless pit" Rev. 17: from which the Papacy arose also. Was God with them? Assuredly not! Who was? Rev. 9:11 And *they had a king over them*, which is the *angel* of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue hath his name *Apollyon*. They had Satan leading them. Strong's greek *abaddon*—3: destroying angel. 623 a destroyer.**

In his book "Islam God's forgotten Blessing," he also says:

page 96.2, "Bible prophecy teaches that Islam will be granted power to repeat its role and bring God's judgment against the beast of Revelation 13:11." and "Islam is granted the authority by God to commence the judgment of the seventh trumpet-third woe on us. Consider in this context, there appears to be a connection between Revelation 9:11 and the events of 9/11 that goes beyond the coincidence of their numerical similarity"

Also he makes great pains to make Ismael share in the religious blessing with Isaac, and thus leads his readers to the conclusion that Islam is a brother religion to Seventh-Day Adventism. There are other errors in this book which are too numerous to mention.