

St. Joseph, Mich.  
April 8, 1921.

Eld. Jesse Piper,  
Grand Rapids, Mich.

My dear Eld. Piper:

Enclosed are a few quotations on infidel authors which seem to have a direct bearing on the interpretation of the Revelation. Bro. Greene gave me the one on Gibbon and it set me thinking. I had not seen it before.

I am therefore taking out of my notes all references from this man, who Daubigne says never bowed the knee to Christ, and hope to be able to use the words of Jesus instead. If any references from the Bible come to your mind, when you have any time to give to the study, will you not please save them? I am convinced, Eld. Piper, that it will take a great many minds to complete the sense of this profound prophecy, and the most that I can hope to do is to try to get folks interested.

Bro. Greene has been wonderful help to me personally, and how we do hate to see him go. It was his love for the Bible that made us pull so hard to get him to St. Joseph, and I want to thank you again for sending him here. It is only because the Conference has done so much for us that we do not besiege you with pleas to let him stay; but we are praying the dear Lord to send just the right one and to help us all to be faithful until the work is done.

The other day you spoke of Revelation 12. I am interested to know just what you had in mind. Can you not tell me? Your sermon on the "keys of the kingdom of heaven" our people never forget; please let me know what you think also about the "key of the bottomless pit?" Much love to Sr. Piper.

Yours Most Sincerely

P.S. Please say to Sr. Piper that I would very much like to have a copy of Eld. Bates' letter, and thank her for suggesting it. This will be most valuable.

St. Joseph, Mich.  
April 14, 1921.

My dear Eld. Serns:

It was planned all right that a letter should go to you early in the week, but Grace could not keep up with her plans. A letter from Eld. Piper to-day says that Lamson is coming next Tuesday to discuss these studies. It kind of makes me quake a bit, but I am hoping that it will lead to a more substantial method of prophetic interpretation, which I am led more and more to believe is a known language.

I suppose that you have read the rules laid down by William Miller. My criticism as regards literal-ity is this: That in a series where symbolism is present, the paraphrase should either be all literal, or all figura-tive, and it may be both. But it certainly is disastrous to good sense to start with one and finish up with the other.

Last week Bro. Greene fished out that quo-tation from the Spirit of Prophecy about Gibbon, and I hunted some more on the value? of infidel authors and these are enclosed. Hence also the enclosed story of the second period, which sounds more like the Bible, any way. The previous paraphrase sent you in the first notes was an argument built up entirely from history, and from "the skeptic" at that. This is wrong--it is not exegesis at all, and I know it; but I can't see but that the stuff submitted is just as reasonable as what U. Smith says, or in fact offers for any of the trumpets, except the mat-ter of the Turk. I am most interested to hear what Pres-cott will have to say and if he have anything to offer on the subject of interpretation.

More and more the different series seem to synchronize, and every day new Scriptures are coming to the light. The Bible is a great chain, the one, I think, which is to bind Satan.

Mother keeps along pretty well in spite of considerable suffering at times. If it were not for the help Sr. Truscott gives me, I could not do this work at all. Please pray that good will result.

We all send our love to you both. God bless you for coming to St. Joseph and stirring up our love for God and His Word.

With kindest regards always,

Grace.

St. Joseph, Mich.  
April 14, 1921.

Eld. J. F. Piper,  
Grand Rapids, Mich.  
My dear Eld. Piper:

If you cannot find a place in Kalamazoo, why not come to St. Joseph? Mother and I have staked much to get this church established here in one of the most conservative towns in Michigan. It is hard work, and at times the steering apparatus does not work just right. Now that Eld. Greene is going, things look dubious for the future, and if the Conference could camp out here for a time it would certainly help make the place "sweeter," I think until we can get some new blood. If you just say the word, we will find you a place to-morrow, and you can move next week.

Thanks for the appointment next Tuesday. You are the first. Bro. Greene wishes to have the conference at his house, and then we can all have supper at ours. His criticism landed home and I have been sweating all the week. Enclosed is my story of the second period based upon the Bible instead of the recorded facts of the "skeptic." My own mistake was a shock to me, but what about the whole series of the Trumpets in Smith, nearly every word of which is based on Edward Gibbon?

Bro. Greene is in earnest. He found some wonderful Scriptures in his study this morning. If we can get six men in America to help put the interpretation of the Bible on a sound foundation, we shall get that revival which the Spirit of Prophecy describes. Don't you think that you would better bring the conference here? I believe St. Joseph will yet be a Wuttemberg.

Many thanks for the letter of Eld. Bates. Glad be the day when our people write like this.

With love and best wishes to your family  
from Mother and me,

St. Joseph, Mich.  
April 19, 1921.

Prof. J. Lamson,  
Grand Rapids, Mich.

My dear Prof. Lamson:

The enclosed letter explains itself. Will you do it? Yesterday's experience was fine. We have run up against so much prejudice and ignorance in trying to grow a church here in St. Joseph that it did me good all over to have the privilege of thinking with folks who know a bit that the Bible says. Men that think quickly, and are not bothered by precedent,--they are not many in number.

Wonderful scriptures have come to light this week and I am trying to catalog them. I will send you a copy, as also the other notes. I would have sent you the same notes that went to Eld. Piper, but I particularly desired to hear what you would offer, unhampered by any thing that I had written. Would you mind considering again Gal.6:15? Is Paul not after all talking about Judaism, Paganism and Christianity? Were not the Jewish Christians trying to keep themselves distinct from the pagan Christians, the "new creature" being the only thing that availeth? Please note also that in Rev. 13:7 "Power was given him," etc.

On the "river" of Ezek. 47 note Vol.6, pp. 227, 228; Acts of Apostles, p.13. This river seems to be a picture of the work of the church from whence flows forth the tide of spiritual life. "A man shall be as rivers of water in a dry place" (Is.32:2).

The "living creature" Ezekiel saw three times--chapters 1, 10, 43. It represented the glory of the Lord (ch.1:28), under the God of Israel (ch.10:20), and yet on earth and lifted up from the earth (ch.1:19), together with the wheel within a wheel, which "stood," and "went," and "were lifted up" at the same time (ch.1:21), that is, together. Ezekiel hears the noise of the wings of the living creatures as they touch one another, and the noise of the wheels over against them (ch.3:13)--a wonderful experience to one so angry, and soon to be struck dumb for the seven years until the "city was smitten" (ch.33:22). Then he sees the man with the writer's inkhorn in close connection with the living creature, which leaves the cherub, lingering over the threshold of the house, and finally mounted up from the earth. But the wheels went too, and God was above (ch.10). But the glorious body comes back (ch.43), his voice like the noise of many waters, and the earth shined with his glory, which note John picks up in Rev.18. Two good comments on this are Vol.7:192 and Captivity and Restoration, pp.535, 536. Compare also Hag.2:9, and Zech.2:7.

If you have time to write me your criticism, I shall be glad to make copies for the others.

With best regards to yourself and

*with a last longing look  
from Mt. Olivet on the East Side (Ch.11)*

*Greene  
Lamson  
gaa*

St. Joseph, Mich.  
April 19, 1921.

My dear Eld. Serns:

It was a great meeting, and good criticisms developed. I can't get over the terrible mistake I made in trying to compile the meaning of prophetic symbolism from history, either sacred or profane, and every day the mess looks worse. This morning I started out afresh on Rev.9, and the Bible seems to be full of it--the symbols are all there and their meaning; at least this is the way it looks to me. Many prophets make the chain, even Agur the brutish man. A plan occurs to me by which we may put the Scriptures to a test, and untangle this Fifth Period,--namely, that Elders Piper and Serns, Professors Lamson and Greene join with G.E.A. in working up the plot of this the worst period of the Christian era in all history. Let us go to the Bible first and get our definitions and fit them into the picture in Rev.9, and then we may be able to do with the chapter as Prof. Lamson treated Dan.11.

Let us pray earnestly for light and for each other, and get it done as quickly as possible; and then let us meet. Will you do it? You can't with reason shake the responsibility of an interest which you stirred up here in St. Joseph.

You are an encouragement to me, as also the help of these brethren mentioned, to whom a copy of this letter is being sent. Br. Greene expects to go to Kalamazoo about the middle of May, and I would like if possible to get this done before he goes, for after that he will be tied up with his summer campaign. Please drop a little note and let us know if you will do it.

The beauty in the Bible is wonderful; it far excels any of man's words. I am sure it will do the work, and the picture will go together just like the ancient temple, without the sound of hammer, or of any other iron tool. It says, "My doctrine shall distil as the dew"--not much "sweating" about that. I am so glad that Eld. Smith did not get it all,--that there is something left for the rest of us to do; and let me assure you and the whole world that there is enough for all.

God bless you, and please say that you will join us,

With much love to Mrs. Serns and her family, from  
Mother and Grace Amadon.

Greene  
Lamson  
Piper  
Serns

St. Joseph, Mich.  
April 19, 1921.

My Dear Eld. Piper:

Enclosed is a copy of a letter, which you will understand. I know that you are a very busy man and that you have many many cares; but I am going to be most disappointed if you turn down this request to take part in the solution of Rev. 9. We need the conservativeness which you give, at least I do, and it helps draw safer conclusions. From the very first I have paid close attention to people's objections, feeling that Biblical exegesis should be so simple that a way-faring man can understand; and if the scriptures chosen do not seem to land home, as it were, I drop them for the time and look for others.

If it would be more convenient for you and Prof. Lamson, I would try to arrange the next meeting at Grand Rapids. It would be fine if we could have it the first week in May on account of Eld. Greens' going away. After he gets to Kalamazoo, he will be so taken up with the summer's work that I fear it will be hard to get his attention.

I want to thank you again for paying attention to my request for the conference yesterday--it was great. I was a bit nervous and left out some of my best scriptures, but they will keep. If we should come to Grand Rapids, then perhaps Mrs. Piper would be interested to join us and we would have a good time, should we not?

With kindest regards and best wishes  
to you both,

*2 copies*

April 20, 1921  
Mar. 14, 1921.  
St. Joseph, Mich.

Eld. W.C.White,  
St. Helena, Cal.

My dear Eld. White:

Mother has been very sick all winter with the same old trouble she had last summer, -neuritis; but just now she seems to be on the gain a little, and I hasten to apologize for not answering your two good letters before. When the first came, I had just spoken to your niece Miss Kelsey in regard to the report you wished, and she told me at the time that she was planning to get at it. In regard to Grandfather's picture, I am sending the best one we have--it seems some faded, but I trust that my delay will not hinder you in your use of it.

This winter I have had an unusually interesting class in the study of the Revelation. We have reached the half-way point, the end of the 11th chapter. I am enclosing a map of the three series of "sevens." I have made several others, one showing that the Revelation is based on the ancient sanctuary, one on the Churches, one on the Seals, etc., but this one enclosed is the most comprehensive, its object being to show that the three series are synchronous, that the history of the Christian era can be read both ways, up and down and across.

It has never looked reasonable to me to place the trumpets in the period of the fall of pagan Rome. In order to do this, one must go to history for the definition of the symbols; and in so doing you have to take the word of a skeptic for "star," "mountain burning with fire," "burning lamp," "Worm-wood," "sun, moon, and stars," "hail, fire, and blood," etc.; and with the help of his imagination and your own, you apply these emblematic terms to such men as Alaric, Genseric, Attila, Odoacer, pagan Rome, and Mohamet; but if you appeal to the prophets who originally introduced these terms into the Word of God, they tell you that they are talking about the worship of God and His law, His Word, and His ministry, and His judgments. Who is right, do you think, the Word of God Himself, or the "bright sayings" of infidels?

When I first started out on this study, I also thought that such an historian as Gibbon should be my guiding star because of the interpretation that seems to work out so nicely on the ninth of Revelation. But when some one handed me the enclosed quotation in regard to him, I awoke with a shock that still leaves me trembling. I went all through the experience of throwing the infidel authors out of the schools, but to think that here is one of the Lord's own prophecies, the book of the Master Himself, that we have tried to explain by the profane language of an infidel--I can't get over it. No wonder that Sr. White says that we do not understand the Revelation; no wonder she says that when we study it as we should there will be a revival in our church. Well, so far so good. These words of your

mother's, and also that several chapters of this last book of the Bible are lying dormant, as it were, set me to thinking seriously whether or no something could not be done.

April 20, 1921.

This letter would have been sent long ago if I had not been so upset over these studies. Mother is quite a bit better, and I have some one living with us and also taking excellent care of her. Her courage is good most of the time, and she is real game, otherwise I could not do anything with this work on the Revelation. I have been making a running commentary from the Spirit of Prophecy, and this is priceless to me. Sr. White's language is highly symbolic, thereby explaining the use of many prophetic symbols, even when the scripture is not quoted in full. It is needless to say that I have for some time been using the Bible itself to explain its own language, and the symmetry is wonderful. This chart, I think, is going to hold good. Yesterday we had a conference with some of the conference men, including Justus Lamson. He came a little braced for criticism, but when we were all through, he said, "It's beautiful." The spirit of the Lord came into our little meeting and the men went home to study their Bibles.

I have sent out about twenty of these charts to our leading men for criticism, but as yet have heard nothing outside of our West Michigan Conference. I went to E.M.C. to see French and Sorenson, but their minds are not open. The more I study the subject, the easier it appears to me that Smith can be revised without any disaster if our brethren ever care to do it. But I am far more interested in making up the subject of the Revelation and the prophecy of Daniel just as Sr. White planned; and it seems to me that most valuable would be the commentary from her own writings on these most profound prophecies. This would be the lever, I think, that would wake up the schools.

In my own experience, the Bible has been born again. Every time I open it, I find new scriptures that add to the story. Many times John is the last word of history that has been on record for centuries; then again, he will devote a whole chapter to one sentence in Daniel or Ezekiel. It's chain language - the "stone cries out of the wall, and the beam out of the timber answers it." I am not sending you the notes which I first made, for they are changing some, now that four or five of us are working together,--better scriptures are coming to light than some I first used. We are now concentrating on the ninth of Revelation and plan to meet the first week in May. Can't you join us? We shall probably meet in Battle Creek,--will let you know. We all pray for each other--Elders Piper and Serns, Professors Lamson and Greene, and poor me. Will you do that?

God bless you and your blessed work,  
With best wishes from Mother  
and me,

P.S. Somewhere the Spirit of Prophecy says that it is the words of the gospel to restore the "third part" which Satan drew away from heaven. Can you tell me the reference? I am not able to send you any thing on Rev. 17 yet. The Trumpets give the clue to the "five fallen kings," which, I think, are the same kind of king as the Popacy.



St. Joseph, Mich.  
April 24, 1921.

Eld. W.C. White,  
St. Helena, Cal.  
My dear Eld. White:

In 1911 A.E. Serns obtained some quotations from the Testimonies on the Revelation, and last year loaned them to me. I think I referred to these once before to you. In a recent letter to Prof. Prescott I used one of these references, and now he comes back saying that it is not found in the original article. The quotation is as follows:

"Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men." R. and H. 8/31, '97.

Can you not tell me the right reference for this statement? Eld Serns gave me to understand that he obtained this manuscript from your files, and if so, it will not be difficult to trace the mistake, and I shall certainly appreciate your correction.

There is also another reference containing which I would like to get the complete article. This is it:

"The light that Daniel received from God, was given especially for these last days. The vision he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in the process of fulfillment, and all the events foretold will soon come to pass. Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.....MS. May 27, 1896.

Thanking you kindly, Eld. White, if you can help me out on these quotations, and looking forward to a letter from you,

I am Yours Very Sincerely,

St. Joseph, Mich.  
May 21, 1921.

Aainet Fakhra Din,  
206 Fr. Ronde,  
Dowagiac, Mich.  
My dear Friend:

Last month Eld. A.E. Serns wrote me from Battle Creek requesting that I go to Dowagiac to see you. I had the privilege of reading some of your correspondence concerning Islam and the divinity of Jesus Christ. Your questions as to the atonement, the anti-christ, and prophecies concerning your religion are vital--the Bible answers them all so that you need make no mistake. I also am interested in what the Bible says about the Moslems--have been studying the prophecies all the past year, and am wondering why you object to the name "Mohammedan?" Perhaps you can tell me how far back Islam can be traced; do you consider that the Moslems were ever under a "king?" or that the term "king" could ever be applied to any of your leaders at any time in their history?

May I come to see you? or, if you are planning to be in Benton Harbor or St. Joseph, we shall be glad to have you come to our home. Mother and I live alone on the lake. As I think it over, many questions come into my mind, and shall look forward with pleasure to a little conference with you soon, if it is convenient. If you cannot come to us, I can run up to Dowagiac any time.

Yours most sincerely,

St. Joseph, Mich.  
May 3, 1921.

My dear Eld. Serns:

Bro. Greene and his wife are going up to Grand Rapids with me Thursday morning, but we are going by train--he says that the drive is a tiresome one. I called up Prof. French and he said that you are to come two weeks hence instead of this week. He will write you himself about it.

Won't you please come up to the Bible conference Thursday? I am going to be most disappointed if anything hinders you from coming. Could not Mrs. Serns come too? This would be great. Mother is about the same. She does not seem to get the best of the old teasing pains and is more or less dependent upon something in the drug line to keep her going. I am hoping that when the weather warms up she will pick up again. Her courage is good, and she is brave in her suffering.

Enclosed is some correspondence from Prescott and Daniells. Daniells was too busy to bother, but when Peter desired to study the Bible, the Lord gave him seven deacons to take care of his work.

With much love to you both,

*Grace*

St. Joseph, Mich.  
May 4, 1921.

Prof. W.W. Prescott,  
Tacoma Park, Washington, D.C.

My dear Prof. Prescott:

I thank you for your letter. It is not as conservative as I had feared; and it is encouraging to me that in your mind also a question concerning the trumpets has arisen. Since writing you, two excellent criticisms have been offered--one on the fourth period, and the other, on our present system--if it can be called such--of apocalyptic interpretation, substantiated by a quotation from Sr. White. I went through the experience of throwing the infidel authors out of the schools, but I cannot get over the fact that we forgot the Master's own Book, which for long years, now, has been resting in part on the "bright sayings" of infidels for explanation. The more I think of it, the more tragic it seems to me that we should appeal to the words of a skeptic to answer the prophecy of One who is the last word of every prophet.

For a month I have been trying to clean up on this; the criticism hit the second period the hardest, which was based entirely on gleanings from Gibbon, just as reasonable, perhaps, as those selected for the fall of eastern and western Rome. Enclosed are notes with the changed meaning, and I should certainly appreciate your criticism of this if you have the time.

As regards the fourth period, it seems much closer to truth to make "sun, moon, and stars" refer to light from heaven rather than to supposed light from Papacy, and this harmonizes with Rev.12:1. Great Controversy repeatedly describes Rome's work of snuffing out every candle as fast as it was lit, and if her iniquitous work had not been shortened, no flesh could be saved. The world was a veritable bottomless pit, with not even clean water in it (Lev.11:36), and shut up by the blackness of midnight, a prison house which the "man that made the earth to tremble" could not open. Christ held the keys in His own hand (Rev.1:18), and from him only could go forth the power to open the pit. The contrast is great when, in the next period, we see a door opened in heaven.

As regards Aug.11, 1840, Great Controversy says that the "event exactly fulfilled the prediction," and that "in the year 1840, another remarkable fulfillment of prophecy excited widespread interest." The years 476 and 1453 are not prophetic dates; the prophecy does not appear to be talking so much about Pagan Rome or its successors as of the "king of fierce countenance" who was to rule 1260 years. Did he have power over every tongue, nation, and kindred during this time? Did he convert and rule over the

*P.S. Have sent  
quotation to W.C. White  
for confirmation*

barbarians who came down from the north? The "locusts" came--the Saracens everywhere until the battle of Tours, the Mamelukes in Egypt, the Seljuks in Syria, and finally the Ottomans at Rome's eastern gate--why are they "bound" in the great river Euphrates if Babylon was not king? Was the law to go forth from Mecca? Were the descendants of Ham and Shem to lead the civilization of the world? In those days men said, "If there is a hell, Rome is built over it"--not Islam, then. Islam offered herself, but Papacy was still king. After the prophetic days of the Papacy were over, then, in time, Turkey was "loosed," like Satan, who will have been chained to his bottomless pit for a thousand years, and then "loosed." See reference at end.

If "north by the river Euphrates" was the dominion of ancient Babylon, why does it not, as a symbol, represent modern Babylon the Great? Abraham's promise was "from the river of Egypt to the river Euphrates." Spiritually this is the whole world. With spiritual Egypt as atheism, and the "river Euphrates" as Islam, then the two poles which the faith of Abraham must conquer would extend from infidelity to the faith of Mahomet. But does this fit the case in hand? Would not "from atheism to the beast and his image" better describe the whole history of apostasy in the church? Some day the water of the river will dry up in contrast to the river of God which has been growing deeper and deeper (Ezek.47). Is this not the time when men wander from sea to sea seeking the water of life and cannot find it? Is not the whole picture of the plagues one that shows, besides God's vengeance, the consummate departure of the Holy Spirit from man,--first the "earth," our own church (see reference at end); then the "sea," the great heathen world; and so on to the "seat of the beast," the Papacy; and the "river Euphrates," as modern Babylon where the image is set up, the last stand of the Holy Spirit having been toward the "east," the same as when the glory of God departed forever from the ancient city? Compare Ezek.43:2, Rev.7:2, and 18:1 with Ezek.10:4,18,19 and 11:23.

On the other hand, the apparent anachronism between Turkey and Babylon might be explained from the application of "Egypt" in Rev.11, where a horn of the Papacy is called Egypt because he set up her religion. So "river Euphrates" may literally be Turkey, and spiritually modern Babylon, the drying up of the literal territory being a sign that spiritual Euphrates has dried up also. This seems to be Joel's vision--All the trees of the field are withered because joy is withered away from the sons of men. Highly significant seems the fact that the Revelation makes one symbol speak for "power" and "territory" widely separated; and just how the final events will be staged--well, prophecy would appear to have given herself a long arm with which to close up her work, and so she says, Watch. But, as the breaking of the gates of brass of ancient Babylon were a sign to the Jews that their deliverance was near, similarly should not the drying up of the symbolic "river"

be of greater significance to the church than any other sign? The words Egypt and Euphrates must have been sinister sounds to John, and would seem to connect with that ancient promise to Abraham.

I cannot answer all these questions--I have taken much liberty in writing at length. I am not as yet ready to say that the division lines of the chart are exact date lines. It does, however, seem reasonable that the trumpets should sound throughout the whole Christian era the same as the churches and the seals. These together with the seven thunders would make four witnesses of Christ's work in the heavenly sanctuary to correspond with the four gospel records of His work on earth. I am most interested in finding a sound basis of interpretation for the Revelation, one that will let this marvelous legacy grow like the tree of life. I believe that there is literalness running all through the prophecy, as also a deep spiritual significance, both of which come to a big climax at the end when all the powers of heaven are working for God's dearest object on earth. The words of Sr. White that "here is no guesswork, no scientific deception" appeal to me. My respect for Eld. Smith makes me feel that his language should be as little changed as possible, but this has led me into error also. The Bible has in itself the key, and when our people once learn this secret, we shall find them ready and eager to study the Word of God.

You have had your part in awakening in my heart a love for the Scriptures. When A.E. Serns came, his teachings aroused us still further; in R. Greene we have found a responsive interest in the Bible. Next week a few in this Conference meet in Grand Rapids for prayer and study of Rev. 9. Perhaps on the ocean liners you may find time for further consideration, and if so, I shall gladly welcome your criticism.

With kindest regards,

Grace Ansdou

"Is it not true that under the spreading firmament of heaven there is nothing more corrupt or more detestable than the Romish court? It infinitely exceeds the Turks in vices and corruption. Once it was the gate of heaven, now it is the mouth of hell; a mouth which the wrath of God keeps open so wide, that on witnessing the unhappy people run into it, I cannot but utter a warning cry, as in a tempest, that some at least may be saved from the terrible gulf. Daub., p.201.

"Behold, O Leo, my Father, why I have inveighed against this death-dealing see. Far from rising up against your person, I thot I was labouring for your safety, by valiantly attacking that prison, or rather that hell, in which you are shut up. #

"But I cannot retract my doctrine. I cannot permit any rules of interpretation to be imposed on the Scriptures. The Word of God must not be bound." Id.

"Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. Vol. 5, p. 211, 213.

\* This harmonizes with Sr. White's warnings about the events to take place at the end.

# Why is not this from Suther a more valuable commentary on "bottomless pit" than what Gibbon says about Arabia?

St. Joseph, Mich.  
May 20, 1921.

Prof. J.G. Lamson,  
Grand Rapids, Mich.  
My dear Prof. Lamson:

Am coming along--have had an interesting criticism from the West. W.C.White also was here a week ago, and I listened to some things from him. Eld. O.A.Johnson sent me five or six pages of quotations from the testimonies,--interesting all of them. When you come down to the closing exercises, why can't we have a little conference on some of this stuff? The picture is growing--have been studying the "date" question all the week, and have run into some thunder-claps, but nothing that budes Aug.11,1840, or any other date. I believe in that date; but I do not believe that we know anywhere near all the story yet. It would be unreasonable for the great God to bring the world to judgment, and not warn every nation with signs of its own. So "Prophecy again" may mean much more than hitherto interpreted, and the "lightnings, and voices," etc., in Rev.11:19 would seem to indicate far more than just one or two lines of prophecy to be fulfilled at the opening of the judgment.

The delightful part of the study so far has been that of a growing tree rather than of pulling out any roots. I am scared to death for fear some one will get nervous, and if this should happen, it would make me keep still, I think.

Have also given some thought to King of the North and King of the South in Dan.11--have read over Daniells' articles in Review (1913-1914)--25 of them. Would like to talk with you about this. Is it reasonable to split Islam up into King of the North and King of the South in Dan.11? Ottomans and Mamelukes?

Can't you and Mrs. Lamson stay with us for a few days at commencement? You could commute.

Have been so busy getting initiated as a b.w. that I have not used my typewriter all the week, but in a few days will send you the rest of the stuff on the chart.

With best regards always,

*Grace Anadon*

P.S. As I go about am finding many interested in the Revelation. I look at their Bibles and find where they have been studying.

Eld. A.E. Serns was here Sabbath, and I went along with him to Niles for a little talk. In Battle Creek he and Dr. Benton Colver are studying Rev.17. I told him to get the Trumpets first, that "17" is the conclusion. Last evening Eld. Greene was too tired to take his study at the church in Benton Harbor, and he sent me. It was a good time and nearly all raised their hands for personal study on the prophecies. The beauty of outline study is that it enables one to cover ground, while verse by verse teaching takes too long and does not give the people a sufficient grasp of prophecy to enable them to read intelligently by themselves. Habakkuk was given to understand this too.

St. Joseph, Mich.  
May 22, 1921.

Eld. W.C. White,  
St. Helena, Cal.

My dear Eld. White:

Enclosed is what you left this time: In the ages to come you will hear the echoes of the sermon you preached in St. Joseph two Sabbaths ago; it was just what our church folks needed to hear, and they say so too. One young man in whom we have been interested has since decided to join the church and to be baptized. It seems as if the "world" might let you take more time to visit the baby churches.

You may be interested in the attached letter to Bro. Coffin--his answer to the notes sent Eld. Daniels was encouraging, and we hope to get these lessons in such shape that they will get the glad hand somewhere. Have received a good criticism from Eld. O.A. Johnson with five or six pages of testimonies on the foundation principles of our doctrines--excellent all of them. We were all of us much impressed with your statements in regard to the right use of the Spirit of Prophecy. Up to the present time I did not know that Rev.9:15 had been under such discussion, nor have I taken any interest at all in the question of the "daily," or the "king of the north." There must be a right method of developing the study of the Revelation without breaking noses or treading on toes, and this is what we are seeking. Sr. White would not have been urged so strongly to give us this instruction if there were not something to it.

Eld. A.E. Serns was here Sabbath, and I went along with him to Niles for a little talk. In Battle Creek he and Dr. Benton Colver are studying Rev.17. I told him to get the Trumpets first, that "17" is the conclusion. Last evening Eld. Greene was too tired to take his study at the church in Benton Harbor, and he sent me. It was a good time and nearly all raised their hands for personal study on the prophecies. The beauty of outline study is that it enables one to cover ground, while verse by verse teaching takes too long and does not give the people a sufficient grasp of prophecy to enable them to read intelligently by themselves. Habakkuk was given to understand this too.

If you will be good and answer my letter recently sent you, I will promise immediate response to any future correspondence. Uncle Lee is here from Wichita, Kansas. He with Mother belonged to the first organized Adventist church, but he is worried to hear its teachings now.

With kindest regards always,



St. Joseph, Mich.  
July 21, 1921.

Eld. A.O. Tait,  
Mountain View, Cal.

My dear Eld. Tait:

I am glad to get your letter. I wanted a glad hand from the Signs, for your missionary propaganda I believe to be our chief hope. People nowadays are so busy raising money that Bibles everywhere lie covered with dust. During the past year I have been trying these lessons inside and outside the church, and believe me, outside is far easier than inside, and the simple questions continually being asked are digging up truth.

To go to history for definitions of Bible symbolism is not right; to ask Gibbon to interpret the language of the Master's own prophecy--the word of an infidel against the Word Himself, O Bro. Tait, it can't be done, and why have we not waked up to this before? History can only confirm that which the Bible says is and must be; the Bible explains the meaning of historical happenings, but these events do not offer definitions for the symbols of prophecy. Am I not right?

Much has developed in connection with this study since writing you last March. I do not feel at liberty to send you copies of the correspondence which is piling up, but there is no reason why this study could not be conducted in such a way as to develop an instructive correspondence of its own, parts of which could be used for the benefit of all, and would be a challenge to folks to get busy and do their own thinking. So far as real study of the Bible in the home is concerned, both Sunday and Sabbath School work is waning, and the Signs, it seems to me, has a large opportunity to take folks back to the Bible itself.

A simple series of lessons on the Revelation ought to wake up the communities. There is, as you say, a divine fascination about it, and from every direction calls are coming in for help. Furthermore, other organizations, like the Moody School and the Bible Students Movement are sending out all kinds of literature to meet the demand. Why should not we meet it? But our only hope is to stick closely to Biblical interpretation; by this, I mean, let the Bible explain itself--let Peter explain Paul, one prophet the words of another, and the words of the Lord Jesus Christ, let Him, I say, explain them all.

On this basis prophecy becomes a known language just as Paul says (1 Cor. 14:1-3), and the mystic terms have just as certain definitions as in French or German. It is unreasonable to make "sun, moon, and

stars" in Rev.12:1 refer to the glorious light of the gospel, and in Rev.8:12 refer to Rome and her form of government.

Is it not just as reasonable for Pastor Russel imaginations to run riot in apocalyptic criticism, as it is for us to accept Gibbon's scepticism because he has introduced a few prophetic terms in Decline and Fall? Recently this sort of deduction came in a letter from one of our leading Bible students in one of our colleges "Since Great Controversy (pp.334,335) approves of the interpretation given to the trumpets in Rev. 9 as symbol of war, it follows that the first four trumpets, reasoning from analogy, must also be symbols of war as we S.D.A. have always taught." In answer to this Ezek.33: 1-7 shows that in prophecy "trumpet" is none else than a warning from the Word of God, and historical events, whether war, or what not, can become warnings only as the searchlight of God's Word is turned upon them.

Here is a quotation: "Those who think that they will never have to give up a cherished view, never will have occasion to change an opinion, will be disappointed "There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scriptures are without error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair." R. and H., Dec. 20, 1892.

On the other hand, this quotation is equally as important: "It is not in the order of the Lord that our ministers shall make prominent and dwell upon questions about which there is known to be a serious difference among themselves." MS. 13, '10. Such counsel has been a sort of guiding star in my study and conference, and still is, and sets a stake beyond which I would not dare venture. So that you can rest assured, if I undertake to submit lessons on the Revelation to the readers of the Signs, they will have to be such as not to arouse animated disputation. But I do have faith that something can yet be done for the old Bible to open it up in the homes, and this faith keeps me going.

Mother and I both thank you for your friendliness and kind remembrance. She is much better than she was last summer. We have a "flivver" and she rides frequently, and this is better than medicine. I will shortly send you a little outline of what I might do, and of a possible method of procedure for criticism. If this meets your mind and that of your committee, I have enough material ready to submit to you the lessons on short notice. It would not be at all impossible for mother and me to spend the winter in California, and this would give me what I most desire on this subject--conference with you and your associates. In this way a Bible study department might develop for the Signs in a healthy manner.

I have great confidence in the origin of the truth as we hold it--by conference and prayer; but it is very hard to find those who will do this. This letter has become much longer than I first intended, but it seemed better to write at length now, that you might understand my experience a bit before we proceed further. If I have suggested anything more than is my privilege, please forget it. I have untold confidence in the power in God's Word, but I do not see how our people or any other people are going through to the end unless they get their Bibles down off the shelf.

St. Joseph, Mich.  
May 20, 1921.

Mr. Gus Frederickson,  
St. Joseph, Mich.  
My dear Mr. Frederickson:

Enclosed are two or three Scriptures and a bit of history on Dan.9:25-27. Inasmuch as verse 25 speaks of "Messiah the Prince," it would seem reasonable to make the prince of verse 26 refer to the same One, as you will notice that the footnote does. Paul says that Jesus Christ came "to confirm the promises made unto the fathers," (Rom. 15:8), and that God, "to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath" (Heb. 6:17), and that this oath was made when the Lord swore, "Thou art a priest forever after the order of Melchisedec" (Heb.7:21), and that these words were sworn when Christ was glorified to be our high priest (Heb.5:5,6). Jesus Christ is the only One who can confirm any promise or covenant of the Father with the children of men. Rome could not do that.

Daniel does not say that the prophecy was to be "cut off," but that Messiah was to be cut off, just as Isaiah had foretold (Is.53). I have a little chart nearly completed to show what this would mean, and as soon as it is done will bring it to you, if I may.

Yours Sincerely,

*Mr. Frederickson claims that the last weeks of the "seventy weeks" in Dan. 9 applies down at the end of time.*

Dear Sir:

Your letter of December 29 has been on my desk since the 3rd of January. My delay in replying to your inquiry is due to the fact that I have been out in the field some in the past few weeks, and did not wish to reply hastily without having an opportunity to give careful thought to your letter. The item which you mention as appearing in the Watchman Magazine of April, 1938 was written by Elder James E. Shultz, my predecessor.

I have been in close contact with some of the brethren at Takoma Park in their studies of chronology relating to the Passover of 31 A.D., the year in which Christ was crucified. It appears now to be an established fact that Friday, April 27, is the true date of the Lord's death. This matter has been checked carefully both as to astronomical and historical data relative to the ancient practice of celebrating the Passover.

I have carefully read with interest your letter and note that you maintain that "Christ could not possibly have eaten the Passover, which was sacrificed on the 14th, and also have been crucified on that day." Hence you disagree with those of our brethren in Takoma Park who "contend that the Passover came on Friday." In order to solve the apparent difficulty, you set forth the following propositions:

1. That "the Passover occurred two days before the weekly Sabbath" (Letter 12-29-43, p.2), Assuming that the Passover was killed on Thursday and not on Friday.
2. That "on the 15th day, which was Friday, there were duly appointed ones sent to gather the first ripe grain, that had previously [been] cut" (Idem, p.3), and that "the wave offering was gathered and threshed on the 15th day, at the very time when Jesus was to offer up His life." (Idem, p.4.)
3. That the sheaf of first-ripe grain was "presented to the priest on the 16th day." (Idem, p.3.) In this you hold that the 16th day was the weekly Sabbath, saying that "the presentation to the priest was an occasion of great ceremonies, hence, 'that Sabbath was an high day' [John 19:31]."

4. That "the priest was to wave the omer [on] the morrow after the Sabbath," and that the words "on the morrow after the Sabbath" is an expression "which always means Sunday." (Idem, p.4.) In this you hold that the sheaf of first-ripe grain was waved by the priest on Sunday. Indeed, you state that "it always occurred on Sunday, regardless of the date of the month." (Idem, p.4.)

Your position may be summed up briefly in this manner: (1) that the Passover lamb was killed on Thursday, the 14th; (2) that the first-ripe grain for the temple service was gathered and threshed at the very time Jesus was crucified on Friday, the 15th; (3) that the sheaf of first-ripe grain was presented to the priest with great ceremonies on the weekly Sabbath, the 16th; and (4) that the priest waved the sheaf of first-ripe grain before the Lord on Sunday, the 17th.

Therefore, in order to solve the problem you spread the time from the eating of the Passover to the waving of the sheaf of first-ripe grain by the priest over a period of four days instead of three. In order to do this, you assume that the 15th day of the month was devoted to the gathering of the grain, and that it was presented to the priest on the 16th.

I can not in any way subscribe to your proposed solution of the problem. In fact, I do not see the problem at all as you see it. I believe that Jesus could have eaten the Passover supper and have been crucified on the same day. The biblical day began at sunset, so that the dark part of the day preceded the light part. Thus Jesus could have eaten the Passover supper on Friday night (which corresponds to the modern Thursday night), and in the morning have been crucified and left on the cross to die in the afternoon. The gospel records show that this was the case.

I am aware of the fact that this position raises another problem. That is whether or not Jesus ate the Passover supper at the same time that the Jews in general ate theirs. It appears clear to me from my study of the subject, that Jesus could not have eaten the Passover supper and have been crucified at the same hour of the day. Therefore He must have eaten His Passover supper earlier than the Jews in general were wont to eat theirs. It seems clear to me that Jesus died not only at the time of the evening sacrifice at the temple, but also that He died at the time the Jews in general were slaying their Passover lambs. The killing of the Passover lambs was not properly a temple service like that of the daily sacrifices.

The Spirit of prophecy makes it very clear ("The Great Controversy," p. 399) that Jesus died on the same day on which He ate the Passover. We are also told explicitly that "on the day the Passover was eaten He was to be sacrificed." ("The Desire of Ages," p. 642.)

It also appears that the Jews in general not only killed their Passover lambs at the time of the Lord's death on Friday, the 14th, toward evening, but that they ate the Passover supper after sundown on Sabbath night of the 15th. The Spirit of prophecy says: "That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb." ("The Desire of Ages," p. 774.)

As you put it, the presentation of the wave sheaf occurred on the third day of the Feast of Unleavened Bread. But the Spirit of prophecy says: "On the second day of the feast, the first-fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered." ("Patriarchs and Prophets," p. 539.)

"On the second day of the feast, the first-fruits of the year's harvest, a sheaf of barley, was presented before the Lord." ("Desire of Ages," p. 77.)

Thus it is specifically clear that the waving of the wave sheaf before the Lord took place on the "second day of the feast." Because the Passover came on the 14th day of the month (Exodus 12:6; Leviticus 23:5; Numbers 28:16; Ezekiel 45:21), and the Feast of Unleavened Bread began on the 15th day of the month (Leviticus 23:6; Numbers 28:17), it is very clear that the waving of the sheaf of first-ripe grain took place on the 16th day of the months, and not on the 17th as you maintain.

My dear Dr. Thiele:

Enclosed is the outline which I promised you. I do not think that we are so very far apart, except that I look upon Revelation 17 as a message for probationary time. Like you, I see in the trumpets a series of warnings and messages given by the leaders of the church throughout her long period of history. Some of these trumpets appear to be war trumpets, but not Nos. 3 or 4. I agree with your primary outline of the "fallen heads," but go a step farther in finding that same territory ultimately under the sovereignty of the Eastern Empire, and ultimately again falling to the Turk.

This territory will doubtless fall again, for that is its nature on account of its location. No power has ever been able to hold continuously the land of the five heads, namely the four heads of Alexander plus Constantinople. The act of Constantine in establishing a new capital, a new state religion, a new language, and a new legal policy comes close to a "new head"--something different from any previous government. The prophecy in Revelation 17 appears to be dealing with this territory in part, and I believe that its fall will bring the end of the world.

There are some of our teachers who are trying to maintain the notion that Turkey has fallen now, and that Daniel 11 is finished. I have a manuscript from one of our leaders in Australia that teaches this. Also we have two here in Washington that believe this. I do not believe in this thesis. The facts do not support it. Some are not willing to face the facts, and we just have to be patient. I am impressed that we are not altogether clear with regard to the prophecies pertaining to the Ottoman power. Since very early times, even from the days of Mohammed, the Saracens had a tradition that their fall would usher in the judgment of God.

William Miller is the first one whom we have found to place the fifth trumpet in the 13th century. He found his arguments in the Bible. Since his time Adventists have adopted his doctrine and have ever since used Millerite arguments on Revelation 9. My plea is that we owe it to the Mussulman people to be able to show them their time and place in the prophecy the same as we can show the Jews their place in Daniel 9. The Bible Institute taught me many fine lessons. If you have time to send me any observations you may care to submit on this prophecy, I shall greatly appreciate the favor.

Yours very sincerely,

September 4, 1944  
4 Crescent Place  
Takoma Park, Md.

P.S. In the outline I place the "was" period of the scarlet beast under the 1260-year period. But I have no argument with carrying it far back in the ancient past.

G.A.



Dr. Samuel I. Feigin,  
Oriental Institute,  
Chicago University,  
Chicago, Ill.

My Dear Dr. Feigin:

Recently Dr. Pfeiffer asked me to review your study on the crucifixion date, published last April. I have already sent in my answer to JBL, but would like to state in addition that I cannot but be encouraged by your effort to find consonance in the gospels, even though I am not exactly in sympathy with the method.

I have not hitherto accepted any argument in theology and chronology that is founded upon an emendated text. My thesis is that a serious search in biblical chronology cannot afford to be conducted upon any other basis--even in the difficult outline of the kings of Israel.

*the field of*  
Please let me thank you for sending the offprint. I have studied it through several times, and have also shown it to Dr. Shapiro here at the Congressional Library. I am not sure that I understand (fully) your reasoning with reference to Matthew and Mark. Nevertheless, I personally appreciate the interest of Hebrew scholarship in New Testament chronology. Such important history as the Holy Bible necessarily has more than one line of witness, and we may yet discover evidence upon which we can agree in lieu of your problem in textual criticism.

Yours very sincerely,

November 24, 1943.  
4 Crescent Place,  
Takoma Park, Md.

George Keough  
Theological Seminary  
General Conference

Dear Brother Keough:

Elder Froom gave me your comments of May 18 on Landmarks of Prophecy I and II. I will consider the four points of criticism mentioned in the same order as you give them:

1. "It is not possible to apply the description of the locust-scorpions to the Turks."

Nevertheless, the Millerites did make this application. The main feature of my argument in these two studies is the calendar phase, which the early Adventists did not recognize. In order to demonstrate this, I used the Millerite argument as a framework, and expressly stated that it was not within the province of my study to enter into the exposition of the symbolism. It is really up to The Ministry to indicate whether it is now opportune to discuss this point.

2. What historian is it that recognizes the 150-year growth of Turkey into an empire? I will cite three historians, and there are others:

"It was Osman, in effect, who laid the first foundations of a political and religious state in Turkey; and who by his conquests, extended the bounds of his hardly nascent, and yet limited empire, to the shores of the Black Sea. One hundred and fifty years elapsed before it was securely established by the taking of Constantinople." Alfred de Bessé, The Turkish Empire (Philadelphia, 1854), p. 47.

"So small began it [the Ottoman Empire] in the penultimate year of the 13th century of the Christian era; one and one half centuries passed by before it was firmly established with the conquest of Constantinople." Joseph von Hammer, Geschichte des Osmanischen Reiches (Pest, 1827), Erster Band, pp. 61, 62.

"In fact, strange as it may appear, it was as an European power that the Turks not only approached Constantinople itself, but the greater part of Asia Minor, Armenia and Syria." Sir Mark Sykes, The Caliph's Last Heritage (London, 1915), p. 290.

So outstanding a feature is this century and a half growth of the Osmanlis into an empire, that I should be glad to know of a historian who does not recognize it. However, the storming of Adrianople in the year 1361, did indeed give the Sultan a second residence, and even four mosques on the European side. He even had in Constantinople a free port, a market, a center of world finance---a pool of gold, an exchange! so intertwined became Byzantine policy with its hired soldiers. The Greek and Turkish royal princes intermarried. They mutually arranged the murder of their fathers. They held each other's rivals as hostages. But the Ottoman had to play the Bulgar and Serb against the Greeks before his empire had a border, and he did not hold the Balkans and Serbia in the year 1361!

3. The question of a hiatus between the first and second woes.

I do not object to a "hiatus" to follow the phrase meta tauta in Revelation 9:12, inasmuch as the Greek preposition meta can either be indefinite, or it can mean thereupon, as Liddell and Scott interpretate. Furthermore, when the second woe is announced in Revelation 11:14, the text does not state how long before the French Revolution the woe had been in progress. My argument is based upon the fact that neither the words "trumpet" nor "woe" mark time in Revelation 9; but that the time symbols themselves mark the chronology. We get into great difficulty when we insist that the woe is commensurate with its period, for we agree, I believe, that the third woe is not.

4. The unsoundness of the main arguments.

The main argument in these studies is the calendar correction in the year 1582 and its application to the Turkish prophecy, as outlined by the Millerites. If the Millerites were wrong in their chronology, as we know that their interpretation of the general meaning of the event to occur was wrong, then that again is a problem to be proved. But it is very significant that both the period of the Turkish prophecy, whatever its length, and the 2300-year prophecy passed through the Gregorian correction in 1582. The Gregorian date October 22 was dated twelve days later because of this correction; for otherwise the date would have been October 10. Hence it is a consistent conclusion that the date marking the end of the Turkish period should also be deferred on account of this same reform.

If Brother Keough comes to different conclusions after further study, it will be helpful to know his ultimate reactions.

Yours very sincerely,

SOME OBSERVATIONS ON THE TIMES  
OF THE TRUMPETS, AND OTHER EVENTS.

Krough April 19,  
1944

1. If the TIME of the 5th. TRUMPET be applied to the TURKS, would it not be necessary to show that the TRUMPET applies to the TURKS? Could the time apply to the Turks, and the other details of the TRUMPET apply to the Arabs? We can't just beg the question. The use of the term "MOSLEM" for both the Turks and the Arabs does not solve the difficulty. The Arabs are Arabs, and the Turks are Turks; even if they are both Muslims. Alaric, Gaiseric, Odovakar, etc. may be Arians, but that is incidental, and is not fundamental in the TRUMPETS. The Turks ~~may~~ have been heathen, and that would not have affected the interpretation of the TRUMPET; that they were Muslims was incidental.
2. On July 27, 1299, the Ottoman Turks first invaded the territory of Nicomedia: Yes, and they invaded it from the Turkish Sultanate of ROUM, ~~and~~ territory which they had carved out of the home territories of Rome. That is, by no manner of means can it be shown that this was the first attack on Rome. It may be that it was the beginning of the final phase of Turkish aggression, an aggression which resulted in the obliteration of Rome in the East, and is therefore to be noted, but the TURKS had been attacking Rome in the East from the eleventh century. Perhaps the commentators think that God should have joined with Mr. Gibbon in noticing the definiteness of the date, and should have mentioned it in His delineation of the slaying of the third part of men, but God notes what He wants us to note, and not vice versa. There is absolutely no basis in the Revelation for applying the 150 years of the fifth Trumpet to the Ottoman Turks.
3. Rev. 9:12: "One woe is past; and, behold, there come two more woes hereafter." To join the first woe to the two following woes, with no time in between, is a violation of this statement. For the two following woes to follow immediately, would not be consistent with the announcement of the heavenly voice, so that to say that they "consistently" follow is a misuse of terms. There could be no analogy between the seventy weeks and the two times of two trumpets. The seventy weeks must be continuous from beginning to end, but there is nothing in the Trumpets to require that the times be continuous, and it would not be "consistent" for them to be so.
4. We could not argue that the good effect of the prophecy of Josiah Litch is a proof of its correctness, could we? If a man is converted by listening to a sermon on eternal torment, would that prove the doctrine correct? I have heard it argued that more people were saved through the preaching of the Gospel on Sunday than had been saved by preaching it on the Sabbath, and the conclusion was drawn that God had shown His approval of Sunday-keeping by blessing the efforts of the Sunday-keepers on that day. Is that sound reasoning?
5. Miss Amadon's articles, as usual, show her erudition and ability. I feel like stopping to admire. If the foundations of the argument were well and solidly laid, there would be no escaping her conclusions. Turkey did not lose any independence in 1840 because of attacks from Europe, or from a Christian source; she was defeated by Mohammed Ali, a Muslim, from Egypt, and not from Europe. But it was Russia's ambitions that were feared by England, and the fear of a general war if Turkey were to be divided. In other words, the Powers of the West, except France, intervened to prevent the threatened dissolution of the Turkish Empire, and not to deprive Turkey of her independence. What happened in 1840 led to the perpetuation of Turkey as a nation and Power, rather than to the loss of her independence. For us to take that story, and say that it meant the loss of Turkish independence, is to throw dust in the eyes of the observer, and blind him to the real facts and their meaning, and that never helps in the interpretation of prophecy. Further, Turkey had accepted the protection of the Powers long before Rifaat Bey landed in Alexandria, and M. Ali refused absolutely to accept the ultimatum and its conditions when they were presented to him on August 17, so that the landing of the Turkish envoy, and the delivery of his message, can have no bearing on the matter of T. independence.

Note on Second Article.

Is it really necessary to stick to August 11? If that is shown to be a mistake, and that the proper date should be August 10, counting from July 27, inclusive, and it is proved that August 17 is the right date by correct reckoning, must we still say that August 11 was correct? What is the compelling circumstance, or motive, that makes us take the wrong date, after we have laboriously proved it to be wrong, and say that it is the right one? To an outside observer our action would be inexplicable, to say the least, if we did any such thing. If the date is wrong, discard it, and take the right date. If it is right, why take time to prove it wrong?

That Turkey was compelled to adopt Christian principles in her government by the Powers of Europe is not in accordance with facts. In 1844 Turkey did abolish the law of apostasy, but it was not abolished in fact, and the events of that and the following years make it plain that the abolished law was still in force.

The surrender of the power of the Emperor of Constantinople was followed by the total destruction of the last vestige of empire. Turkish surrender (?) of her independence has been followed by a resurrection, and Turkey today is more independent than ever. If the acceptance of help from Allies means the loss of independence, where is the independent kingdom today? Is Great Britain independent? or Australia? *Loss of territory should not be confused with loss of sovereignty.*

Sincerely yours,

G. Keough. April 21, 1944.

P. S. \* The Turkish prophecy would seem to be the only one to which history offers an exact date for its beginning, and this fact also furnishes a consistent reason for tying these two periods together.

I am still trying to see the sense in this statement. Because we knew exactly when the Turks invaded Nicomedia, we have a good reason for joining the Times of the 5<sup>th</sup> and 6<sup>th</sup> Trumpets. It is absurd; it is lunacy.

Co. K.

Ten-Point Analysis of Landmark of Prophecy I and II. (R.-----)

1. Historical evidence of the July 27, 1299 date.

See June and July numbers of The Ministry.

2. Question as to Turkey's capital in Romania before 1453.

The Turks took Adrianople by storm in 1361, and it thereupon became the second residence of the Sultans. Alfred de Bessé, The Turkish Empire (Philadelphia, 1854), p. 60. The Asiatic residence was Brusa.

3. Who were the Five Powers who signed the July 15, 1840 treaty?

In the Sessional Papers of the Great Britain House of Commons, the Five Powers are given as Great Britain, Austria, Prussia, Russia, and Turkey. In the year 1840, France was not represented in the signing of the treaty, but in 1841, she removed her opposition, and signed.

4. What is the difference between computing prophetic periods according to the year-day principle, and according to the ancient Jewish reckoning?

The Millerites found the last year of the Daniel 8:14 prophecy through the application of the year-day principle that one prophetic day equals one literal solar year. This principle they applied to the 2300 days, which thereby became the equivalent of 2300 solar years. This period of years was then added to the date 457 B.C., and, in the final analysis, by the aid of Daniel 9, reached to the autumn of 1844. The Millerites discovered the October 22 date (1) by applying the Karaite rule of intercalation through which they found April to be the ancient month of Nisan in 1844, and October, corresponding to Tishri; (2) they computed the first day of Nisan and the first day of Tishri by astronomically reckoning the first day of each month from its ~~is~~ respective conjunctions. I have written this problem up for one of our periodicals, and hence left it out of the series on the Turkish prophecy.

5. Our critic suggests a brief resume of the historical background of the prophecy before discussing the problematic phases.

An excellent suggestion--one upon which the symbolism depends.

6. What was the Millerite prediction with reference to Turkey?

It has appeared to me that the only actual prediction made by Litch and his associates had reference to the year and month. There is a big difference between prediction and interpretation. In my Article II, the citation of the Litch statement in Great Controversy, p. 334, should have <sup>been</sup> given with my Litch citation on page 3, bottom of page. For these two statements are both given together in Signs of the Times (Boston, 1840), August 1, p. 70, col. 2. But in Great Controversy, the first one only is given, which I left ~~it~~ out of my study, and gave the second.

As Captain Bates says, it was "many weeks before news that the Ottoman Empire had lost its supremacy reached the United States." (Life of Bates, p. 269.) When Litch finally obtained official accounts of affairs in the Levant, he gave his exposition of the Ottoman prophecy at the Second-Advent Conference in Lowell, Mass., on June 15-17, 1841. But this discourse, for the most part, was interpretation, not prediction! Furthermore, with reference to his previous statement in the Signs about an "August 11" date, Litch admits uncertainty. And when it was afterward found out that Rifat Bey did not meet Mehemet Ali on August 11, Himes freely acknowledges the inaccuracy of the date. See Article II, p. 4. Then how could that date be prediction?

7. When was the prophecy fulfilled--by what act on the part of Turkey?

On August 11, 1840, Viscount Ponsonby and his colleagues at Constantinople addressed a note of assurance to Reschid Pasha. A copy was sent to the foreign office in London, and later an acknowledgment was received and also a note of approval from Her Majesty's Government for the steps taken "for the purpose of assuring Reschid Pasha of the union existing between you." Criticism 7 assumes that this note by the allied ambassadors to the Turkish minister on August 11 fulfilled the prophecy. Answer:

How could the Turkish divan at Constantinople on August 11 make any decision with reference to Turkish affairs in the Levant, since they had already, on August 7, placed everything wholly in the hands of Rifat Bey, and had given to him a vizirial letter to the Viceroy; and since the Convention at London had appointed other representatives to appear at the session in Egypt than the consuls at Constantinople? Even the Grand Council had surrendered its authority for the moment. And so likewise Reschid Pasha. Rifat Bey only had become the supreme agent for Turkey, to unite with four other powers in settling Turkey's affair in the Levant. And he himself "could only be guided by the letter of the Treaty." He was the "bearer of the demands of the Sublime Porte." His Excellency said to Sami Bey: "The nature of the Protocol on the Eastern Question lately concluded in London, does not allow the Sublime Porte to deviate from it in any way in favour of your Chief."

It was a bold stroke of statesmanship on the part of England in so engineering the carrying out of the terms of the treaty that Turkey had no way left of making a separate peace with France, Egypt, or Russia. I do not see how the prophecy could come to its end without the terms of the treaty being carried out! *All the parties concerned had to meet.*

8. Has the Ellen G. White literature ever changed its historical citations?

Yes: On October 30, 1911, W.C. White explained before the General Conference the revised changes which had been made in the new edition of Great Controversy, particularly with reference to the historical credits. In the Introduction to this book, Ellen G. White states: "Quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject."

When the full statements of Litch are carefully analyzed, the question at once arises, What was predicted, either by him or his associates? When we can answer this question, then we shall know the meaning of the sentence in Great Controversy, "The event exactly fulfilled the prediction." Even the Millerites recognized that their "August 11" date was not exact. Then how can it be the prediction to which this sentence refers? In the period preceding 1844, the exposition of the Turkish prophecy, even though accompanied by acknowledged uncertainties, won many infidels to the Advent movement. But new facts in the case have come to light, which I am not the first to present. Personally, I am not afraid that the influence of Great Controversy will suffer by an analysis of the truth. The Turkish prophecy is a strong defence of the underlying principle of prophetic chronology, which in this twentieth century has almost entirely disappeared from Biblical exegesis.

*Is there not a tendency to canonize the Litch statement, simply because cited by Ellen White?*

9. Our critic calls for more research on the events of August 11, 1840. There is need for more investigation of every point presented in this preliminary sketch of the Turkish prophecy. The only exactness here presented is the calendar phase, which is indeed a serious problem if Adventist scholarship ever intends to expound this prophecy to scholarship at large.
10. The tenth point of criticism has reference to the calendar correction in 1582, and its relation to the prophecy. The assumption is made: "It is granted that the calendar reform has not affected our computation of other prophetic dates so as to prove them erroneous." Answer: Of course it has not! For the October 22 date is definitely tied to the calendar reform of Gregory XIII. The 2300 years are the only other prophecy with a recognized date whose computation is based upon the ten-day correction in 1582. The October 22 date is exactly and definitely related to this reform. If it were not, the date would be October 10, as of twelve days earlier, which, in the nineteenth century, were the difference between the Julian and Gregorian calendars.
- Now what is a consistent conclusion from this fact? Since the October 22 date, as the end of the 2300 years, is necessarily based upon the 1582 calendar reform of Gregory XIII, and is thereby dated twelve days later on account of it, therefore the end of the Turkish period--the 541 years and 15 days--should be computed on the same basis. For both of these prophetic periods pass through the calendar reform of 1582, and both periods are tied to an established historical date.

#### Conclusion

Of the ten points here analyzed, three are of major importance to the prophecy: (1) The application of the Great Controversy statements to the problem; (2) the assumption that the note of the local consuls in Constantinople to Reschid Pasha, and the Turkish reaction thereto, should be taken as the fulfillment of the prophecy; (3) the relation of the calendar to the Turkish prophecy.

If the author of these interesting criticisms ultimately comes to different conclusions, it will be helpful to know his later reactions.

Grace Amadon May 25, 1944



Dr. Frank Yost  
Theological Seminary  
General Conference

My Dear Dr. Yost:

I have given some thought to your comments on Landmark of History I and II, and will answer you in the order of the seven points mentioned:

1. Too broad use of the word Moslem.

Criticism 1 is not too clear. Sir Mark Sykes speaks of Moslem Janisaries, Moslem States. Webster considers the word as the equivalent of Mohammedan, and the same as used by the Mohammedan peoples; a Mussulman; an orthodox Mohammedan. I desired to use a "broad" term, and obviously did not fall far short.

2. "Change in authority from which Turkey could not recover."

Article I introduces this sentence as Millerite interpretation--not my conclusion.

3. Objection to Turkey as "she."

The name Turkey here represents the nation. Review copy room insists that the pronoun she is good style.

4. Reference to Millerites reads like an apology.

Why not? No one has as yet produced a better argument in chronology. For nearly a century Seventh-day Adventists have based their "Eastern Question" upon Millerite doctrine. It was not, however, within the province of these studies to discuss Millerite exposition of the symbols in Revelation 9. The Millerite chronology, which predicted the year and month for the ending of the prophecy, still stands. Likewise the October 22 date. We can learn from their methods of computation, and thereby derive a certainty to conclusions in Biblical chronology. In the period of 1844, the Millerite chronology won many agnostics to the second-advent movement. It should do so again if Adventist scholarship ever intends to release this prophecy to the world at large. My contention is that it is high time to go about it, and to arrive at some sort of unity among Adventist thinkers. The problem has to do with historical and calendrical dates--not prophetic only.

5. Problem created by the Ellen G. White mention of the Litch statement.

I do not believe that there would be any problem if those who were responsible for the citations in Great Controversy had given in full the Litch statement as quoted in Signs of the Times, August 1, 1840. That this was the intention is evident from the fact that the early edition was revised. In the Introduction, E.G. White explains that in her books "quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject." (page XII.)

Probably this object has not been understood, and without doubt tradition has surrounded the Litch citation with glamour and with the "spiritual influence" which you mention. I was not asked to discuss this phase of the problem, and hence have endeavored to construct a framework upon which the calendar feature can be demonstrated. It was a decided

advantage to be able to state that in 1914 one of our Conference Presidents had already pointed out that Rifat Bey did not meet Mehemet Ali on August 11. And I could have added that in 1935 one of our past Conference Presidents rewrote the whole prophecy, placing the fifth trumpet in the 7th century, and the sixth, from 1071 to 1462, applying the symbol River Euphrates to any family of Turks. But, according to the Spirit of prophecy--and I refer to the spiritual Guide of Ellen G. White--there was a fulfillment of the Turkish prophecy in the year 1840. It was very exact, so much so that the fact should stimulate students of prophecy to investigate further.

6. Use of the expression "Spirit of prophecy."

This is a term that has been common in S.D.A. literature for decades, in fact ever since Volumes 1 to 4 of the same name were in print. There is no argument with any writer who prefers not to use this term, nor with one who does wish to use it. The credit has to be adapted according to the periodical for which one is writing.

7. Question of joining together the two time periods in Revelation 9.

There are at least a dozen convincing reasons why the 150-year period of the fifth trumpet belongs to the Ottoman invasion and not to the Saracen conquest. As a result, we find two Turkish periods in Revelation 9, if one will investigate. The question at once arises as to the chronological relation between these two periods. The solution was simple for Adventists. For the beginning of the "five months," they had an established historical date; for the end, the Millerites had predicted the year and month, which Ellen G. White confirmed. This prediction was obtained by adding the two periods together. The resultant date conformed to the historical record within a day or two, a fact which the Millerites freely acknowledged. Later on, Adventist scholarship tried to bring about agreement. I am trying to do likewise.

This investigation is thus far preliminary. My great hope is to get it in shape so that it can be presented as evidence for one more application of the year-day principle to prophecy and history. I believe that the door is wide open. If you are interested in this study, that will be encouraging. Every critical question will be carefully weighed and considered.

Thanking you for your criticisms,

I am yours very sincerely,

May 30, 1944  
4 Crescent Place  
Takoma Park, Md.

odam  
OCT 6 1944

#### THE FIFTH TRUMPET

Before discussing Miss Amadon's interpretation of Revelation 9:1-11, I shall state briefly the view set forth by Uriah Smith in his "Daniel and the Revelation," revised edition (1944), pp. 493-505.

Elder Smith begins by stating that the fallen angel was Mohammed, that the bottomless pit was Arabia, that the smoke that issued from it was Mohammedanism, that the locusts were the followers of that religion, that the people tormented by them was apostate Christendom, that those not having the seal of God were the Christians who rejected the Sabbath, that the king over the Moslems was their spiritual ruler, and that the specific five prophetic months extended from 1299 to 1449. While he introduces the prophecy by reference to Mohammed and the early Mohammedan Arabs, his discussion deals mainly with the Saracen and the Turkish Moslems. He frequently refers to the Saracens as "Arabs," a designation allowed as proper by most authorities. The five prophetic months are limited by him to the domination by the Turkish Moslems from 1299 to 1449.

Miss Amadon, on the other hand, excludes Mohammed, the early Mohammedan Arabs, and the Moslem Saracens from having any part in the fulfillment of the prophecy. She restricts it entirely to the Moslem Turks and to the 150 years extending from 1299 to 1449.

Her exposition is vague, confusing, and indefinite. While she does not specifically say so, she plainly insinuates that the fallen star is the bishop of Rome (see Section 1, p. 7), that the smoke symbolizes the spiritual darkness

that covered mankind, and that the term "bottomless pit" refers to apostate Christendom in a state of extreme confusion "after apostasy had reached its midnight." Yet the locusts are regarded by her as being "the hordes of Asiatics who were trending westward." (Id., p.5.) They are particularly said to be the Turks.

Her main argument ~~is~~ that the Saracens cannot be included in the prophecy, ~~and~~ rests mostly on the matter of the breastplates of iron. I question the idea that the later Saracens did not use iron breastplates. Furthermore, the fact that her view rests largely on that one incidental of the prophecy shows that it lacks much needed support from other angles.

Her repeated insinuation that Elder Smith applied his interpretation to "the early Arabs" is misleading. He deals far more with the Moslem Saracens, to whom he also refers as Arabs (which is allowed as proper by most authorities, because the Saracens were of Arabian origin).

History shows that the Moslem Saracens, as tormentors, did deliver tremendous blows to apostate Christendom. For a hundred years after the death of Mohammed, the caliphs (successors of the desert prophet) were occupied in an almost unbroken series of political and religious conquests. Asia Minor, Syria (including Palestine), Egypt, and North Africa were conquered, lands where once flourished many, many Christian churches and vast numbers of Christians. Abyssinia and Armenia, where many Sabbath-keepers were still found, somehow continued to carry on their profession of Christianity.

At one end the Moslem crescent ~~was~~ pounded against Constantinople as early as 717. At the other end it pushed across the Straits of Gibraltar and invaded Spain in 711, and the fairest provinces of this country ~~were~~ <sup>Christendom lost</sup> ~~lost to Christendom~~ <sup>to Mohammedanism</sup> for about 800 years. By 732 the Moslem hordes had invaded France as far as Tours, but were forced by Charles Martel to withdraw into Spain. They dominated most of Spain until the fifteenth century.

It was in 1469 that Ferdinand I of Aragon and Isabella of Castille were married, with the result that these two petty kingdoms were united into one

in 1479. Then the Christians began a great move to expel the Moslems from Spain. In 1492, the very year that Columbus discovered America, Granada fell into the hands of the Christian armies, and the Moslems were subdued but not expelled from the land. Philip II (husband of Mary Tudor of England) opened a crusade of bitter persecution against the Moslems in Spain during his reign (1556-1598); and Philip III (1598-1621) finally drive more than 500,000 of them into exile, and thus rid Spain of the Moslem thorn in the flesh.

In the meantime the eight crusades from 1096 to 1272 were veritable religious wars against the Moslems. The Moslem conquests under the Saracens prior to 1299 were not merely of a military nature. They were as religious as any holy wars have ever been. Indeed, Mohammedanism under the Saracens was a terrible scourge to apostate Christendom.

It would be unfortunate to publish Miss Amadon's treatise. Because it is so divergent from the view presented in "Daniel and the Revelation" in its revised form, which is now being issued, it is certain to throw more fuel into the fire which this book has been through in the past few years.

It is, however, my opinion that Smith's discussion of the fifth trumpet was not given as much attention as it deserved from the revisers. But they undoubtedly did their best. Smith's use of the term "Arab" in reference to the Saracen is confusing to those not aware of the fact that they too were commonly spoken of as Arabs. A few words of explanation are really needed on this point.

OCT 6 1944

### THE SIXTH TRUMPET

This section of Miss Amadon's discussion is intensely interesting and instructive. It throws a great deal of light on the state of the Turkish empire at the time that it was to end its prophetic role in the series of seven trumpets. Her whole presentation of the facts in connection with the memorable events of 1840 confirms more than ever the fact that from the first we have had the correct view of the sixth trumpet.

The chief divergence between Uriah Smith and Miss Amadon is concerning Revelation 9:15.

Elder Smith holds that the four angels bound in the Euphrates were the four principal Turkish sultanies in 1449, which were located at Aleppo, Inconium, Damascus, and Bagdad, in the region watered by that great river. He says that they were loosed by the voluntary submission of the Greek monarchy in 1449, whereby the Ottoman power was given dominion over Christendom in eastern Europe. Thus he held that the loosing of the angels took place at the beginning of the prophetic period of the year, month, day, and hour.

On the other hand, Miss Amadon takes the position that "these four angels represent Turkish sovereignty or state" (Section I, pp. 2,4), that the great river Euphrates is Islam (Idem, pp. 2,4), that the loosing was "the dissolution taking place" in the Turkish empire (Id., p.5), and that all of this happened at the end of the prophetic period, that is, in 1840 (Id., p.4; section II, p.7).

It appears to me that these two trumpets represent two great judgments that God has permitted to come upon men because of their wickedness.

In the case of the fifth trumpet the men symbolized by the locusts were to "hurt" and "torment" the people who did not have the seal of God, that is, apostate Christendom.

In the case of the sixth trumpet, the actors were "to slay the third part of men." The people who were not "killed by these plagues" failed to repent of their works, "that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood." This, too, was a visitation of judgment upon apostate, image-worshipping Christendom.

Now in the case of the sixth trumpet the Bible tells that "the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Verse 15. The slaying of the third part of men was, therefore, the work of judgment which the four angels were prepared to execute upon apostate Christendom. The army of 200,000,000, by which the slaying work was accomplished (verse 18), evidently acted as the means employed under the direction or leadership of the four angels who were to execute the work of judgment.

Until 1449 the Moslems had not been permitted to kill, but only to torment apostate Christendom. (Verse 5.) But beginning with 1449 the restraining power, which hitherto held the four great Ottoman leaders bound and under restraint during the fifth trumpet, would loose them to execute the work of judgment for which they were prepared--the destruction of the Greek third part of men. They were prepared to execute this work of judgment until the expiration of the period of time appointed by the prophecy. The Greek preposition eis (translated "for") in connection with time means until, i.e., "to" or "unto" the date specified, which was 1840 in this case.

The prophecy of Revelation 9:13-21 does not say what power it was that bound the four angels in the river Euphrates. But because this sixth trumpet is clearly a case of a judgment brought upon apostate Christendom to punish men for their wickedness, undoubtedly Divine Providence by one means or

another bound or restrained the four angels until the milder judgment of the fifth trumpet had done its work. We are repeatedly shown in the Bible that "the Most High ruleth in the kingdom of man, and giveth it to whomsoever He will" (Daniel 4:25), and that in the case of nations He "hath determined the times before appointed and the bounds of their habitation" (Acts 17:26). Just as it was in His dealings with Israel, so after God had borne long with apostate Christendom and milder judgments had failed to turn men from their apostasy, He removed His restraining hand and allowed the Moslem Turks to slay the third part of men.

Miss Amadon's interpretation of the four angels is certainly no better than Smith's. And if the Euphrates river, as a prophetic symbol, is to be understood as being Islam, then is Mohammedanism what is to be dried up in Revelation 16:12?

Furthermore, I question Miss Amadon's interpretation of the meaning of the term "loosed" in Revelation 9:14,15. She considers that the loosing of the four angels means that "dissolution was taking place" in the Turkish empire. One would naturally expect that disintegration and decay would mark the closing years of the Turkish power as the date of 1840 should draw near, just as they characterized the last days of Babylon, Medo-Persia, Greece, Rome, Israel, and other nations that have played an important role in prophecy. That is the natural course of the nations, if history means anything at all.

But Miss Amadon says: "The structure of her [Turkey's] sovereignty had so decayed and crumbled that, like the historic four winds of ancient time, the four angels seemed ready to be dispersed and broken!" (Section I, p.5.)

Now in the case of the four winds in Revelation 7:1 we read: "After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." To these four angels "it was given to hurt the earth and the sea." Verse 2. Their task is a work of judgment against the apostate world.



The Spirit-of-prophecy comment on Revelation 7:1-3 is abundant and plain on the point: "I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads."--"Early Writings," p. 38.

Now what were the four winds? "Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power."--"The Great Controversy between Christ and Satan," p. 440. (Italics Mine.)

Sister White says that "it was God that restrained the powers, and that He gave His angels charge over things on the earth." By the expression "the powers" she must mean the nations of earth. The four angels are holding back the strife until the work of the Lord should be finished. ("Early Writings," p. 36.) She saw them "while their hands were loosening, and the four winds were about to blow." Note this use of the word "loosening" as meaning to release the winds from the restraint which had held them back, thus permitting them to perform their appointed work of judgment upon the wicked world. Therefore, one can properly give the Greek verb its primary meaning in Revelation 9:14,15, and say that the loosing of the four angels in the Euphrates--the four sultanies which had power over the people dwelling in that region--was the releasing of them from the restraint under which they hitherto had been held or bound, in order that they might be let go to perform the work of

judgment which they were prepared to execute against apostate Christendom.

Personally, I cannot see that Miss Amadon's position is strong enough to displace the one presented by Elder Uriah Smith. And if her case is not powerful enough to show up Smith's position as being patently erroneous, then her interpretation ought not to be published. As her view is now, if published, it would only serve to create controversy and get us nowhere.

I wish the historical facts concerning the state of Turkey in 1840 as they are given by Miss Amadon could be published, but without any allusion whatever to the notion that the loosing of the four angels of the prophecy took place in 1840. The historical data on the state of the Ottoman power at that time which she has given are excellent. It is her interpretation of those facts in connection with the prophecy that is objectionable.

The accompanying reprint on "Ancient Jewish Calendation" is in answer to a request for a discussion of the crucifixion date from a calendrical standpoint. It was suggested that thereby antagonism with OT and NT "arguments" would be avoided. It was also requested that the study should not include an examination of the dates and periods of prophecy. But inasmuch as the 1844 seventh month movement was mainly decided upon the new moon reckoning of the crucifixion date and its relation to the last year of the longest period of prophecy, this opportunity to publish the method of ancient Jewish new moon calculation seemed auspicious fruitage of the four years study given the subject here in Washington. It is hoped that in our own centers of education it will arouse an intelligent interest and an earnest desire for serious investigation.

The article was reviewed and criticised in several leading universities, and was recommended for publication. The argument has the approval of the chief computer at the U.S. Naval Observatory, and he wrote concerning it as follows:

"All that we can ever hope for is to reproduce formulae which consistently synchronize with the few definite records of the past. No investigator of ancient Jewish time has thus far found rules of lunar calendation which accomplish this quite as well as the rules which Miss Amadon has discovered. I merely desire to say that astronomically the rules are sound, and that they apparently are in harmony with the data of the ancient records."

Yours very sincerely,  
Glen H. Draper.  
(Associate Astronomer, U.S. Naval Observatory)

Recently we have been assembling the important statements from the Spirit of prophecy with reference to the ancient Jewish feasts and the involved chronology. They offer added light upon the death of Christ, concerning which "Desire of Ages" states --

"Every fact connected with it should be verified beyond a doubt."--  
page 571, Conflict Series.

It is planned to publish these references from the Spirit of prophecy in the MINISTRY.

Dear Bro. Andreason, <sup>maybe you can find time to let me know what</sup> <sup>and when we may expect this information.</sup>  
At camp meeting in Auburn, Washington, you told us a little about the dates for the ending of the 2300 days and of the way the Jews counted time. When I asked you for more explanation, I guess you were too pre-occupied with current urgent business, anyway, you waved me away and said, "It will all come out in your union paper." I haven't seen anything yet. And I do want to get those dates + ways of counting time straightened out. Of course we can go thru the figures, but that does not explain why the Millerites first brought 1843 into the reckoning. A Grace Amadon undertook to make an explanation but it might as well be written in Greek. When you put out this information understandable to layman can't you list the Jewish months and use diagrams so we can see it. You know, you are told to write it on tables and "make it plain." Ex. 2:2.

If you, personally, are not editing the material, can you give the one responsible, my plea for clarity and can he be stirred up to get it printed for us? I am of a studious turn of mind and I do not feel satisfied when there are parts of a study I do not understand. I know everyone is busy and there are problems of insufficient helpers, paper shortage etc., but I do hope we may soon have these clarifying calculations.

Yours truly,

Mrs. Bertha Steward, 2905 First Ave., Seattle 1, Wash.



# WALLA WALLA COLLEGE

COLLEGE PLACE, WASHINGTON

November 22, 1944

Office of  
THE SCHOOL OF THEOLOGY

Miss Grace Amadon  
4 Crescent Place  
Takoma Park  
Washington, D. C.

Dear Miss Amadon,

It is now quite a while since we were talking shop on history and chronology and astronomical observations. I am right now in the midst of the humdrum of teaching, struggling to keep from being drowned under papers and conferences.

As I went through Chicago, I stopped in to see Parker and had an hour's talk with him, leading the conversation around to the Assuan Papyri and the problem of Jewish-Persian-Egyptian calendation. He admits that his tabulations, to which you referred, are based on Sachau, but also made it quite clear that he does not think that he, or anybody else, has achieved a full correspondence or correlation between Jewish calendation in Egypt and Persian calendation.

During the conversation, without my introducing the subject, he said that one of the facts which might upset his calculations on new-moon observations in Egypt (or any other calculations) compared to new-moon observations in Palestine or in Babylon is the fact that the new moon can actually be seen earlier in the West than in the East. Thus he has definitely realized the problem of which you made mention. He also stated that he considered that the days of the calculated appearances of the moon and the days of the actual appearances of the moon might not coincide since there are also personal and local deficiencies to make allowances for besides the calculable astronomical factors.

Now since the fact that the very earliest crescent of the new moon might actually be seen a day earlier in a western location compared to any eastern observer is a generally recognized scientific fact, it really does not strengthen our position to refer to the fact Abiruni of circa 1000 A.D. had made mention of the fact. I think it is very interesting to know that an Arabic astronomer recognized this, but his statement is, of course, only an interesting aside. The

corroboration for the scientific fact should rather be taken from scientific arguments.

Parker, of course, mentioned <sup>(that in his opinion)</sup> ~~that~~ your allowance for the translation period was too great so that consequently your calculated new-moon dates are too early in relation to the probable observed dates. This is, of course, exactly the point where you and he differ, but he did not at the time advance astronomical reasons for his view and seems to take Sachau as quite an authority.

With the best greetings,

Yours sincerely,

*Holger Lindsjo*

Holger Lindsjo

HL:eh

# <sup>The</sup>WATCHMAN

Magazine

NASHVILLE 8, TENNESSEE

ROBERT LEO ODOM, Editor

June 19, 1944

Miss Grace Amadon  
4 Crescent Place  
Takoma Park 12, Maryland

Dear Sister Amadon:

I have just received your note of June 13 and the photostatic copies of the original statements of Pachymeres and Possimus.

I have noted with interest what you have to say about the plan for a special session at the Seminary to study the subject of the August 11 date and the last two verses of Daniel 11. I am sure that it will be an interesting occasion, and I truly hope that as a result of the discussions something helpful will develop.

If I remember correctly, you stated in a previous letter that this photostatic material would be loaned. I am wondering if I can arrange to keep it by paying for it. Kindly let me know. Otherwise I will return it to you shortly.

Respectfully,

R. L. Odom

R. L. Odom

RLO/ee

East Haven, Conn.

March 21, 1944

Grace E. Amadon,  
c/o " Ministry"  
Washington, D.C.

Dear Sister Amadon :-

Recently I was reading your article in the 'Ministry' December 1943 issue, titled " Questions on the Jewish Passover ".

I note that you say in the third paragraph , " That the true facts of the first century history are also in harmony with the Spirit of prophecy has been illustrated in these Passover studies.

" It was shown that the statement by Josephus, in Ant.111X.5, is in agreement with " The Desire of Ages " page 77; ..... Moreover, the following Passover statement from Philo, who lived in the time of Christ, is in significant concordance with that in " The Great Controversy," page 399: "

Now I hope that you will pardon this criticism, but I think that it would be more appropriate to say that Mrs. White 's writings were in agreement with the ancient historians, whose writings without doubt she had read, or had been read to her. The significant fact is that these early writers possessed the Priority. Repeating what history has recorded is not prophesying, and furthermore, writing something that contradicted historical facts would be plain foolishness.

With a love for Truth, I remain

Sincerely yours,



( Wm. Preston )P



18 June 1944.

Miss Grace Edith Amadon  
Research Worker  
Ministerial Association of S.-D. A.  
Washington 12, D.C.

Dear Miss Amadon:

The articles in the June Ministry on the prophecies of the fifth and sixth trumpets are very interesting to me. I am especially interested in your study of the date July 27, 1299, and the arguments you put forward in its favor. Although this article is only the first portion of your study, I should like to offer some comments about certain statements you make. First of all, however, I want you to know that I am entirely in agreement with your ultimate conclusion that the date July 27, 1299, is the correct one for the time of Othman's entrance into the territory of Nicomedia. Also I realize that I am taking a chance to offer the following criticisms before I have read your entire study, and I therefore shall endeavor to confine my remarks to what you say in the June issue.

It seems to me that you have written at too great length about Von Hammer's 1301 date. A little further study on Von Hammer's chronology will bring out the following points:

1. Von Hammer uses Turkish chronological tables, and especially those compiled by Hadji Khalifa, as you have indicated; and his Julian dates are only incidental and are given to correspond with the Julian year in which the particular Mohammedan year began. For instance, on page 29 (Von Hammer, vol. I, Pest, 1827) appears the date 632 (1234), but 632 A.H. begins in August 1234 A.D.; on page 36 is the date 682 (1283),

but 682 A.H. begins in February 1283 A.D.; on page 86 is the date 729 (1328), but 729 A.H. begins in September 1328 A.D. Some exceptions to this rule appear, but only when Von Hammer is sure of both dates, e.g. page 108 where appears the date 732 (1333) both in margin and in footnote d (732 A.H. begins in August 1332 A.D.); however, he is not confused on this date, for on page 584, first line, he writes 732 (1332).

2. You say, ". . . he [Von Hammer] overlooked the fact that in 701 A.H., the corresponding Julian year 1301 does not include the month of July, but begins with September." This is a rather strong statement in view of Von Hammer's note (p. 577): "Gibbon establishes unauthoritatively the year 1299. According to Hadji Khalifa's chronological tables, and other Ottoman sources the date is 1301; according to Possinus's assigned chronology to Pachymeres' works, it is 1302, which entirely harmonizes with the assertion of Hadji Khalifa, because the year of the Hegira 701 does not end until August 1302."

3. There seems to be a reason why Von Hammer and many later historians prefer the Julian year 1301 to that of 1302, in spite of the fact that Hadji Khalifa gives 701 A.H., and that reason is probably this:

From Pachymeres, Book iv, Chapters 17 and 18, we read of the Emperor Michael IX's struggle with the Turks, and Possinus places this campaign in 1302. From Pachymeres' account of the battle at Bapheum and from the accounts given by Turkish authorities regarding the conquests of Othman in the years 1299, 1300, and the consequent desolations in 1301, one can readily see the reason for Michael's desiring to lead an army into the East to put a stop to

these atrocities. If Muzalo, the prefect of Bithynia, had been able to withstand the onslaught of Othman, there would have been no occasion for Michael to have led an army there. Thus it seems that Michael did not plan his march until he saw that Muzalo stood powerless before the Ottomans. It seems absurd, as some authorities infer, that Muzalo should have had his battle with Othman after the army of Michael had landed in Asia. Thus many writers are led to place Muzalo's battle in 1301, for which there is no authority whatever, to allow for Michael's campaign, the following year, in 1302.

Possinus says of this campaign: "1302. Michael Augustus Junior about the time of the Easter festival marches into the East with a strong army, and reports concerning him throw great consternation upon the Persians [Ottomans]. Book iv, Chapter 17."--Synopsis.

4. You state that "Von Hammer himself employs the July 27 date of Pachymeres, although he takes his year 1301 from Hadschi Chalfa." This statement is a little stretched, because Von Hammer does not get 1301 from Hadji Khalfa -- he gets 701 A.H. from Hadji Khalfa -- even though he makes a statement that appears to infer the former, because he definitely states that 1302 would be the accurate date since 701 A.H. does not end until August 1302 (in which July 27 would fall).

5. To sum up briefly: Von Hammer is not confused with the Mohammedan and Julian calendars, but rather with the detailed events during the Julian years 1296 to 1302.

May I add a remark on Zinkeisen? Perhaps in your reading of Pachymeres, Book iv, Chapters 24 (last part) and 25, you noted a skirmish between Othman and Muzalo, in which Muzalo almost lost his life. Possinus states: "A.D. 1296. Muzalo,

leader of the Romans, is captured by Othman, but is soon liberated."--Synopsis. Now Zinkeisen confuses this skirmish with the battle at Bapheum, intertwining the two events (vol. I, p. 82), and giving the date 1301. Where Zinkeisen gets the month June instead of July, is a mystery.

You may be interested in the following note I received from Nicolae Jorga:

August 29, 1933.

Dear Mr. Smisor:

In my copy, at page 152, "Juny" is corrected in "July." The year-date seems to be 1301: it results for me from the text of Pachymeres.

Sincerely yours,  
[Signed] N. Iorga.

The above is evidence to show that Jorga recognized his error in the month and changed the month to July. However, he still adhered to the date 1301. As you probably know, Jorga was killed some two years ago, after the Germans invaded Romania.

I shall be interested to know how you propose to handle the following troublesome statement of Possinus ("Michael Palaeologus," Book 10, Chapter 25, of the combined work of Pachymeres, or "Andronicus Palaeologus," Book 4, Chapter 25; Column 903, Vol. 144, of Migne, Possinus's chronology):

In the year of our Lord, 1302; Roman Pontiff Boniface VIII, year 8; Roman Emperors, Andronicus Palaeologus, year 20, Michael Palaeologus, year 9.

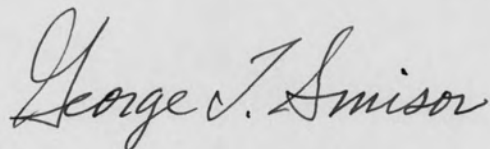
Muzalo, the heterarch of the Roman forces in Bithynia, while opposing the united forces of the plundering Othman, tries to resist them, but is overcome because of the weariness, the sluggish dislike of the fighting, desperation, and degenerate languor of the Roman soldiers; and scarcely, through the brave manner of the Alans, is he able to bring back the remnants of his scattered army with him into Nicomedia. This defeat took place on the 27th day of July in the neighborhood of Bapheum, near Nicomedia."

Since I am not acquainted with the arguments you will use to prove the year 1299, perhaps I am a little presumptuous

to suggest what I should consider a proper method of approach. It seems to me that the main argument should be based upon a thorough study of the sources, principally Pachymeres and Possinus, developing a clear and logical line of argument, and then point out how later historians have erred in their handling of the sources and the chronologies; rather than beginning with the secondary sources first, which only leads to petty quibblings as has occurred, in my opinion, in your discussion of Von Hammer's use of the Turkish calendar.

I shall be very much interested in reading the continuation of your study.

Very sincerely yours,

A handwritten signature in cursive script that reads "George T. Smisor". The signature is written in dark ink and is centered on the page.

George T. Smisor

2633 Alder St.  
Eugene, Oregon Feb. 12, 1945.

Miss Grace Ansdan,  
Washington, D. C.

George McCready Price has referred me to you, that I may obtain the scientific proofs of the day of the week on which the Saviour was crucified.

I had written him for information in the matter, as some have been influenced by a statement of information received from the Navy Department which they claimed proved that the event of the crucifixion, occurred on Wednesday.

The plain account given by Luke is sufficiently clear to my mind, so I think there is some catch in the claim of Wednesday from a scientific standpoint. - I am willing to pay within my means for any printed matter, book or other form.

Yours truly  
Return envelope enclosed. C. W. K. Brown

216 No. WAIOLA AVE

LA GRANGE, ILL.

Oct. 31-1941

Miss. Grace Amodon  
Jacoma Park U. C.

Dear Miss Amodon:-

I was in Battle Creek last week end for the first time in many years and found I had stumbled on the annual fall conference of the Adventist church.

Among those I met was Prof. M. E. Cody and learned from him the whereabouts of some of my former teachers. I was glad to hear of you and was interested in the work you are doing. In my ignorance of the subject I don't see where you get enough data on the condition of the heavens to be able to check back and determine the exact day of the crucifixion.

As I cannot discuss your work I will have to talk about myself, and will assume that you are interested.

There are grain elevators and cement plants and such like plants scattered over the United States that I had a hand in designing and making the drawings for. (Yes I know a sentence should not end with a preposition, but that one did.) I am still doing that kind of work and enjoy it.

I left the Adventist Church years ago and after some drifting joined the Congregational Church. When I told this to an old school mate of mine of Bechel Miss. who is now an Adventist Minister he remarked "They do not have much religion do they?" In the sense of the Adventist Faith they do not have religion. But they do live by the teachings of Christ where he taught us to live in harmony with our fellow man and to worship God. I taught a Sunday School class for a number of



in his surgical work. It filled me with pride that I was her son.

I was surprised and saddened to find the state the Sanitarium was in. No nurses training class for the past five years, and not at all what it used to be.

I saw the new tabernacle, but it did not compare with the old one. As I look back at it now I think it was quite a marvel of architecture and engineering. I wonder who designed it. Before it is completely forgotten I think some one should make a model of it. Not so much for the outside as for the inside.

Well I have done a lot of talking about myself and I would be glad to hear from you and to know of your activities.

With appreciation of the training you gave me I am

Sincerely yours  
Harry H. Baker.

Eagle Point, Oregon, March II.

P.O. Box 1112.

Miss Grace Amadon,  
Takoma Park, D. C.

Dear Friend:

Since you are now devoting your time to research work for the benefit of readers of The Ministry, may I take advantage of the fact to write a few lines pertaining thereto?

I have been thinking I would like to see something in The Ministry or some of our periodicals on the subject of the pretended connection between the Jewish passover and the pagan festival of Easter. Having occasion to consult some cyclopedias and other books of reference on the subject of the nature and origin of Easter, when I was connected with the Press Bureau, I found an effort on the part of some writers to throw an aura of sanctity and Biblical authority around this pagan institution by picturing it as in some sense a continuation of the passover institution, changed to adapt it to conditions of the Christian dispensation. This idea in fact seems to have been in the minds of the translators of the King James version (Acts 12:4). My investigation was not very extensive and the notes I made on the subject are not extant now.

Also, it has always puzzled me to know why the apostles who went with Christ during his ministry in Galilee, carried swords with them. What possible occasion was there for the followers of the meek and lowly Saviour, who taught them to "resist not evil," to go around armed with these weapons of carnal warfare? I don't remember to have read anything explanatory on this point, either in our publications or elsewhere. The explanation may lie wholly within the realm of theology, but I assume that your research work includes the resolving of theological questions and problems the same as those of <sup>an</sup> historical or scientific nature. Anyway, something from your typewriter on the subject appearing in print would have at least one interested reader.

I am reading all your articles in The Ministry on the time of the Passover celebration anciently, though they are a little difficult in places to poor dubs like me whose minds are not equipped to mount up into the stratosphere of thought.

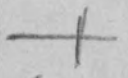
It must be a great satisfaction to you in your later years to know that you have found your place in the vast field of our denominational activities, and an important one, which you can fill well and are better qualified than most others to fill. May you be abundantly blessed in the prosecution of your work for the cause of Christ.

Your old-time friend,

Leon A. Smith.

Henry Watson's Chart

ALL BELIEVERS PREACHERS 10,31



APOSTASY BEGINS - 1770 - 1785 - 212 → 53

ANTI CHRIST PRESENT - JOHN 4:3 100

PRELATES RECOGNIZED 290

SUNDAY LAW ENACTED 321

LEO PROHIBITS LAY PREACHING 453

COUNCIL OF TRULLO 691

PROHIBITS LAY PREACHING WALDENSES 1100

LOLLARDS 1384

LUTHER 1517

BAPTIST REFORMATION 1830

MILLER'S MOVEMENT 1833-44

EARLY ADVENTISTS 1844

LOUD CRY REV. 18:1 1842

THE END

THE APOSTASY AND THE REFORMATION.  
GREEK AND ROMAN APOSTASY

Some of the Damnable Heresies Introduced  
by the Apostasy: II Peter 2:1, 2.

Sunday Observance  
Sundae  
Mariology  
Rosary  
Priesthood  
Crucifix  
Infant Baptism  
Confession of Bible  
Prohibition of Lay Preaching

Holy Water  
The Mass  
Image worship  
Purgatory  
Papacy  
Relics  
Sprinkling  
Traditions  
Extreme Unction

Sign of the Cross  
Candles  
Saint Worship  
Hell Fire  
Infallibility  
Processions  
Indulgences  
Inquisition  
Celebacy.

Home Missionary Dept.  
Lake Union Conference  
Berrien Springs, Michigan

269 Pleasant St. Benton Harbor, Mich.

6:30 A.M. Feb. 5, 1945.

Dear Grace:- Here in the cool of the morn  
I am thinking of you and want to tell you  
about Mrs. Hapke. She had been ill for at least  
a year and kept it to herself. She died Friday  
night, and her funeral is today. burial at  
Michigan City. her old home. She had a cancer  
on the side of her face. suffered intensely for  
some time but through prayer her last days  
were painless. I think you knew about her  
husband. He was ill several months while  
Elder Pontifren was here, and died, in the faith  
a truly changed man. We are hoping son  
Charles will wake up to the real issues of  
life and come back to the fold. You know  
he has been in the Farmer's & Merchants' Bank  
for years. Dana is to be one of the pall bearers  
for the funeral today.

Also I wanted to send you a copy of a chart  
which I am using. Henry Brown is now  
Home Missionary Secretary of the Lake Union.  
Several years ago, the first time he came to B. H.  
he had a large chart which impressed me  
very much. Now he has made some smaller  
ones and let us have a few.

Dana and I are living here perhaps permanently  
as Mr. Burrige is in need of some one, and I  
hope to be able to change his viewpoint on things  
of eternal value. So many people there are who  
pride themselves on keeping the last six of  
God's Commands and ignoring entirely the first  
four. That is what he does.

W.P. McLennan  
353 W. Campbell Ave.  
Phoenix, Arizona

My Dear Mr. McLennan:

In countries bordering the eastern Mediterranean, the paschal moon regularly fulls on 13 Nisan. Hence the passover on 14 Nisan must have occurred on the day after full moon. The enclosed reprint further explains this fact. The answer to your questions is therefore as follows:

30 A.D. In this year the paschal moon fulls on April 6, Thursday, 10:19 p.m. Julian time, or on Friday, the sixth day of the week, Jewish time. Hence in that year the passover on 14 Nisan was on Saturday, April 8, and the 16th of Nisan was on Monday, April 10.

31 A.D. In this year the paschal moon fulls on April 25, Wednesday, at 10:34 p.m. Julian time, or on Thursday, the fifth day of the week, according to the Jewish calendar. Hence the 14th of Nisan must have occurred on Friday, April 27, thus bringing the 16th on Sunday, the day of the resurrection. The spring of this year contained a leap month, and the passover was therefore late season.

The enclosed diagrams further explain. If not clear, write again. *We are interested in your inquiries.*

Yours very sincerely,

January 11, 1945  
4 Crescent Place  
Takoma Park, Md.

*Sent Parbes reprint and diagrams on 30 and 31*

**McLENNAN CEREAL PRODUCTS**

353 WEST CAMPBELL AVENUE

PHONE 5-1220

PHOENIX, ARIZONA

Dec. 31, 1944.

Miss Grace Amadon,  
Takoma Park,  
Washington, D. C.

Dear Sister:

I understand that you have given considerable study to the Bible and Astronomy. Will you please answer the following question for me? Upon which day of the week did Nisan 16 fall in the years A.D. . 30 and A.D. 31?

Thanking you for the information I am,

Sincerely,

*W. A. McLennan*

Civilian Defence Service  
Ninth Precinct  
Takoma Park, Md.  
March 15, 1943.

Dear Sector Warden:-

At the January meeting of the air raid wardens of the 9th precinct, a committee was appointed to plan for special drills for wardens, to give practice in the use of equipment and in the handling of emergencies, preliminary to some sort of drill or practice for the public.

On Sunday, March 14, the committee met, and although only Messrs. Flower, Bradley and Yost could be present, definite plans were laid. We wish to outline these for you, in order that we may all plan and work together for the prosecution of our design.

The plan is in brief to have each sector warden arrange to have every warden in his area actually handle the equipment, and to put on at least one special drill during which the equipment is handled under conditions of a simulated emergency.

The steps in the development of the plan, as outlined by our committee, are as follows:

1. A meeting of all sector wardens and deputies, blockwardens, messengers and fire watchers is called for Monday evening, at 8, March 29, 1943, at which plans for the drills will be explained and directions given. It is felt that everything that might interfere with the attendance of anyone at this meeting should be as far as possible set aside, in order to have a complete turn-out of the whole staff of the 9th precinct. Discussion of the drills will be the sole business of the session.

2. A Sunday morning will be set aside for each sector to arrange a drill for its personnel. These drills should be arranged at such dates and hours as will enable the precinct warden, and Messrs. Bradley and Flower who have been through actual air raids, to see the drills in action. For instance, drills for Sectors A and B might be staged on the same morning, and for Sectors C and D on a succeeding Sunday. Since Sector E coincides with the Washington Sanitarium and Hospital, it might function best, with its larger warden staff, at a separate time.

3. On the morning appointed for a drill in a sector, the wardens, messengers and fire watchers will gather at the appointed hour at the sector post. The name of a block warden will be picked at random, and the warden thus selected will be handed a sealed envelope containing notice of a supposed emergency, such as explosion of a demolition bomb, or the setting of fires from incendiaries, at a designated point in his block.

4. At an appointed zero hour, perhaps ten minutes after the designated warden has received his "sealed orders," the entire sector staff will gather at the spot designated. The sector warden will see that the block warden has at hand the equipment, and such help, as he might expect to have in the incident simulated. The block warden will size up the supposed emergency. He will assume the cutting of certain utilities, such as water supply, and the occurrence of such casualties, as will make the affair realistic, and will phone to the sector post for emergency services, such as demolition or water services, medical help, etc., as he thinks he requires. He will proceed immediately to deal with the situation, fighting the fire, administering first aid, etc. He will then make out in triplicate his report on the incident, and present it to his sector warden.





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