

906 Eastridge Avenue  
Takoma Park, Maryland  
August 6, 1950

Elder J. I. Robison  
General Conference of Seventh-day Adventists  
Takoma Park, Washington 12, D.C.

Dear Elder Robison:

Your letter of July 20 was handed to me Saturday evening after the Conference. In view of the manifold duties at the time of the meetings this was perhaps the earliest possible time that a reply could be given but we had hoped that the brethren would find time during the session to give the matter serious consideration for we do believe that the General Conference assembled in session is the highest body of authority and that this body ought to have the keenest of spiritual perception in guiding God's people.

As I write this reply, Brother Wieland is in Florida and so I do not know just what his answer will be. Going to your letter in particular and noting the order of your paragraphs there is the following:

I. a. I am glad that the brethren do have a "sympathetic spirit" in this matter. Certainly the heart is a very deceitful thing but I do not think that I have any "spiritual conflict in . . . relation to this movement" of which I certainly am a part and which movement I do believe to be God's remnant church called to do a special work. I do not challenge a single tenant of our faith.

b. It is true that the Officers were not contacted personally but the letters place the matter before the highest authority as a group rather than taking any individual aside in an attempt to influence him to accept our view and understanding of this matter. The first letter asks that the matter "be thoroughly investigated by men capable of discerning between the wiles of the devil and the solemn work of the true Holy Spirit". The last paragraph enlarges the purpose of the letter. In our second letter we ask for an opportunity to present to the brethren the reasons for our conclusions. This, though perhaps poorly stated, gives somewhat the reason for the letters.

c. If, as you agree, Israel of old did worship "at the alters of Baal", in spite of the fact that they were the chosen people of God, is it beyond the realm of possibility that we, modern Israel, should do the same? They did not sense that they had gradually gone astray and I know of no guarantee that we cannot fall into the same error. If such a concept and understanding means "accusing" the brethren, then they will have to judge.

II. a. The errors which Dr. Kellogg taught were but the "alpha". The peril we face today is far more insidious.

b. You may be sure that we have thought much of this matter, prayed earnestly and we even considered the reaction that the letters might arouse but we were convinced that to continue to be silent was to be dishonest to our convictions. We have not spread this matter abroad but placed it before the highest body we know so that proper consideration could be given to it. The brethren will have to judge if this is "not cooperation".

c. We stand ready to counsel with the brethren. We respect our experienced leaders but it should be remembered that age has never made error into truth.

III. a. That the charges are serious, there is no question. But why is the chief concern for us—two young workers from the heart of Africa? Should not

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the concern be for the movement and the validity of the observations and conclusions that we have placed before the brethren?

b. I am very sorry that the brethren did not have time to "give the matter any consideration". But in view of this I am greatly perplexed as to just why their first reaction has been that we not return to the work in Africa "before . . . we . . . have an understanding . . ." Just what this involves is not stated.

IV. a. We, with you, want a solution to the problem. If what we have presented in our two letters is nothing more than "so-called errors" and we "are on the path that Satan trod"—a path of accusation and fault-finding, then certainly we are on most dangerous ground. To be guided by the spirit of Satan places a person perilously near perdition.

In conclusion, Elder Robison, I can but repeat a line from our second letter—"it may not be impossible that we are indeed the most stupid fools ever to attend a General Conference session." Now I do not know how many of the brethren have become acquainted with this matter but I earnestly hope that if their charity towards us should fail that it not be before they have given this matter every possible serious and prayerful consideration.

Awaiting your directions, I am,

Very sincerely yours,

D. K. Short