

December 27, 1964

Dr. L. E. Froom  
6 Crescent Place  
Takoma Park, Md.

Dear Elder Froom:

Thank you for your letter of December 21. You have taken the time to write us several letters and we appreciate your interest.

You have made several statements in your letters which virtually condemn us and impute to us a disregard for evidence. We very gladly recognize that you are a better scholar than we are; that we will confess without seeing any evidence at all. But you cannot expect us as honest and responsible men to retract our positions without being given an opportunity to see and study the evidence you have several times mentioned. As we recall, to date you have permitted us to see the following documents:

- (a) The confidential summary of eye-witness reports of the 1888 Conference.
- (b) A paper on the nature of Christ, which as we remember it, did not bear on the 1888 matter.
- (c) A copy of the mimeographed document, THE HAND THAT LED US. We have very recently obtained a copy from the Atlantic Union office, and are now studying the one copy between us. We do not recall, from our brief opportunity to peruse it at the Autumn Council, that it contained significant statements that we were not aware of when we wrote our second document in 1958. However, there may be such; we are posting the document back and forth and have not yet completed our study of it.
- (d) The mimeographed document about Elder Butler.
- (e) Same about the Ministerial Association and Eld. Daniells. This does not bear directly on the 1888 matter.
- (f) Your "twelve-point listing of determinative evidence", which contains your conclusions, but which does not contain the E. G. White material you have previously referred to.

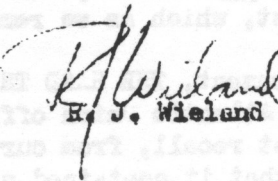
Document (a) confirmed our previous understanding of what actually happened at the Minneapolis Conference. It was not E. G. White evidence, as you will agree. Document (d) requires that we recognize that Elder Butler had a genuine and lasting experience of repentance, which we gladly do. He died in certain hope of a place in the first resurrection. If you will refer to our original manuscript, pp. 87-89 and our 1958 Answer, pp. 27-31, you will see that the point in our discussion of the "confessions" was simply that they could not undo the effect of the initially persistent reaction against the 1808 message, which resulted in delaying the finishing of God's work and postponing it to a then-future generation.

We would refer to a sentence near the close of your page 3 emphasizing the importance of having all pertinent E. G. White evidence in order to get a true,

balanced, and consistent view." We would accordingly request you kindly to permit us to see such evidence, that we might have the chance to consider it as carefully and prayerfully as we can, and then to respond. We feel that only then would you be in a position to express the rather severe judgment of our attitude toward truth which your letter suggests.

From the time that we received the first General Conference report on our manuscript (1951), we have bowed our knees and our souls before God's throne, seeking all the evidence and light possible; and often do we pray, through the years, for the grace and humility to recognize and confess the full truth. You are hardly in a position to imply that God has refused our pleading both for light and evidence, and for honest, contrite hearts to confess truth. Our prayers, we believe, are recorded and lodged at the throne of God, and Heaven is a witness; and we feel it could be dangerous for one man, as yourself, to undertake to assume that our requests to God for help are not received, or that the dear Lord will not answer by granting us the humility and grace to confess that which truth may require that we confess.

Sincerely yours,

  
E. J. Wieland

D. K. Short