

425 North Imperial
Brawley, California
November 8, 1965

Dr. L. E. Froom
6840 Eastern Ave., N. W.
Washington 12, D. C.

Dear Elder Froom:

Thank you kindly for your letter of September 23. Yes, as you suggest, I was surprised to receive it because I had gathered from the tone of your April 16 letter that you had written me off as a useless proposition.

I would have been glad to visit with you in Washington, but after our little walk together down Carroll Avenue that day when you told me of the enthusiastic reception accorded your latest volume, I assumed that was the subject matter of the visit you proposed when we met in Elder Jones' presence. Your April 16 letter had such a tone of finality about it that I did not get the impression you thought it worthwhile to spend any more time on me. You did not mention another visit when we parted.

When you are in Southern California again, and should you wish to see me, I shall be glad if you would look me up.

Your long letter (April 16) I considered a very serious pronouncement, possibly the most serious and severe that an Adventist worker has received from one of your authority. I could not treat such a communication lightly. Indeed, I have shown it to several of my friends at Andrews University and in the General Conference, and have asked them for counsel. I particularly wanted the General Conference Secretarial Department to know of it before they sent me back to East Africa in case they should wish to reconsider my appointment in the light of the very serious charges implicit in your letter.

You have mentioned several times how serious it is to make charges. It seems to me that history will require that you substantiate your charges against me by valid Spirit of Prophecy and historical evidence.

I have been very much impressed by the list of the names of revered brethren who you say unanimously condemn my view of the real significance of our history. I am not responsible for their conscience, or their views. All I can do is to be honest with the evidence God permits me to see.

Your 12-page letter does not contain any Spirit of Prophecy evidence. My 10-page letter of February 21 does contain at least 40 or more Spirit of Prophecy citations that I believe a candid reader would acknowledge as relevant, pertinent, and convincing. And contextually valid, as well.

Your recent letter has prompted me to re-read the exchange of correspondence. You ask that I "cease, retreat, and retract". I have

reiterated my desire to know the full truth. You seem to feel that this is an evil desire on my part, that God does not want me to search out the facts or to understand the full truth of the significance of our history, that He has reserved such knowledge for you or certain brethren authorized by a General Conference committee to search for the truth. This seems to be the real issue between us.

I maintain firmly that God wants anyone to study and to search out the truth either of doctrine or denominational history so far as His providences make opportunities available to him. And I further maintain that a hunger for truth is heaven-born. "Blessed are they that hunger and thirst after righteousness." "Righteousness" is right-doing and right knowing about anything relating to our position before God. I hunger and thirst to know righteousness, including what is true and right about the significance of Seventh-day Adventist history, past and current, because it relates to His honor who gave His blood for us. Jesus has further promised that His Holy Spirit will guide all of us into all truth, if we so desire to be guided. And I do.

I have repeated my willingness to retract if you will let me see clear evidence from the Spirit of Prophecy. You have categorically refused to let me see such evidence, unless I repudiate Brinsmead. But I cannot repudiate what I have never embraced or disavow what I have never avowed. I am not and never have been a follower or supporter of Brinsmead. And there we seem to stand, you and I, rather at a deadlock.

It would seem hardly relevant to ask me to "cease" for I am not in any way agitating my views to the church at large. And it seems strange to me and to others what you should demand I "retract" while at the same time you deny me evidence which you say you have in unpublished Ellen G. White material that would require of an honest conscience such a retraction.

I shall await the evidence.

In the meantime, I am not frightened by threats or arguments ad hominem. Wherein I made such an appeal to you in the last paragraph of my letter, I apologize. If God will help me, I shall be a willing handmaid of truth but not a slave to abject fear. God can take care of me as He sees fit. He has done so thus far. I am in His hands, and no one can pluck me out of His hands. My prayer is that in the final outcome of this matter His name be honored. I feel I can do nothing other than to renew my appeal of the unresolved issues to the dispositions of His providence.

Incidentally, in re-reading your letter of April 16, I get the impression that you were pretty hard on poor old Elijah. PK seems to be more generous to him. While there were 7000 loyal to Jehovah, not one had the courage to stand on Elijah's side at Carmel.

Well, I felt that courtesy required that I acknowledge your recent letter. I do appreciate your writing to me, and will further appreciate your prayers in my behalf, for according to your letter you view me as in an extremely perilous position. I would not seek to minimize the gravity of it all, and therefore ask for your prayers.

Would you permit me to be lost while you withhold from me inspired evidence that would correct my error?

Sincerely yours,

H. J. Wieland