

# ANDREWS UNIVERSITY

BERRIEN SPRINGS, MICHIGAN

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Elder R. J. Wieland  
425 North Imperial  
Brawley, Calif.

Dear Brother Wieland:

Your appreciated communication of August 12, on your unique letterhead, contained a sentence that perturbs me. You say that I sent you a chapter (actually but a few tentative pages, not a chapter) from which you gathered that I maintained that "the 1888 message was well accepted." Your conception concerns me.

Those pages must have been clumsily written to give such an impression, for I have never so held, and do not now. (Perhaps I should add that no one else who read those same pages seemed to get such an impression.) The Waggoner message of 1888 had a mixed reception--"some" accepting, "some" rejecting, with "some" at first undecided, but with the proportions changing thereafter toward increasing acceptance so far as assent is concerned. It was neither accepted nor rejected by the Conference as a whole.

Moreover, that three-fold reaction classification is not only the express declaration of Ellen White, but of a paralleling assertion by A. T. Jones. That fact, of course, presents a vastly different picture. And that is what I hold and have presented. I wish to place that rectification on record with you.

I am likewise sorry that you have gained the impression that this book Ms., The Faith of Jesus, presents my "particular viewpoint." That is wholly inaccurate. Charged in 1930 by A. G. Daniells with later bringing out this historical tracing, I consulted that very year (1930) by letter and personal interview with over a score of men then living who passed through the crucial experience of 1888. These were men who watched and participated in the Conference and its aftermath, and described the Conference in retrospect for me.

I have their written statements--amplified by many hours of further personal interview and correspondence follow-ups for exact understanding. That body of testimony is unique in all recorded evidence, and is determinative on many matters.

I have simply presented the composite view of trustworthy men like Asa Oscar Tait, W. W. Prescott, J. W. Westphal, and many others --and especially the clear testimony of A. G. Daniells. I was, of course, not at the Minneapolis Meeting. Nor were you. But they were, except Daniells. And his place of observation was unmatched anywhere, by anyone.

I have also been guided by the augmenting viewpoints of investigators like A. W. Spalding, with his unique access to written and living sources--as well as L. H. Christian and many of the ablest investigators of the subsequent years--down to A. V. Olson. No one else, I am sure in saying, has gathered together such a wide, composite "viewpoint" that has remarkable oneness of view.

So I must disavow the suggestion that this is simply "my viewpoint." While I do so hold--on the basis of 38 years of investigation --I represent and speak for a whole school of leadership thought, and a continuing line and group of men. That, I hope, may be clearly understood. I would not have the temerity to put forth merely my own viewpoint. That would be relatively unimportant. This is beside the witness of the greatest of all--the Spirit of Prophecy.

You may be interested to know that I have been enabled to gather an immense amount of further basic and technical evidence since I talked with you (and Short) on several occasions. several years ago. (I gather from your letter that you and Short still see eye to eye, and continue to champion the same viewpoint.) That suggestion came from Africa just recently.

One of those technical points mentioned is that Waggoner's Christ and His Righteousness was definitely republished in London as well, in 1892--the same year as the Australian reprint. (It was issued at "48 Paternoster Row"). So that challenged detail is settled--with a total of five countries in which it was issued.

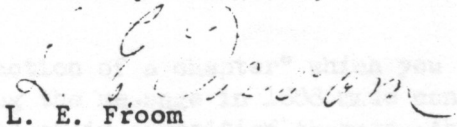
I have since obtained collections of documents from Uriah Smith's descendents, from the daughter of E. J. Waggoner, from A. T. Jones' widow, from the sons of F. H. Westphal, etc. And I now have affidavits or depositions from some with whom E. J. Waggoner associated in the 1890's in London--some of his students. These are priceless and guiding data. Altogether, it comprises an impressive body of determining evidence.

So the base of my information has been materially broadened and strengthened. I only wish that your attitude and relationship had been such that we could have consulted together on certain aspects and problems of common interest and concern. I sincerely regret that you have taken the "Elijah" stance--and apparently still so hold. I shall be interested in your reactions when the new volume is available. I will surely see that you receive a copy upon publication. I earnestly wish that you could see the other side.

In closing, you refer to your completed study on "Corporate Repentance." Several years ago I made a rather full search into the causes that Ellen White was led to set forth, in various writings, as she gave the reasons for the delay as relates to the larger outpouring of the Latter Rain, the Loud Cry, in the light of Rev. 18, etc. I found some sixteen of them. But at that time, and since, I did not come across anything approximating such an expression--"corporate repentance"--or any equivalent either in terminology or thought.

I wonder just how Mrs. White came to miss this if it has the overwhelming, central significance that you attach to it? There must be some misconception somewhere.

Sincerely in Christ,

  
L. E. Froom

LEF:ec

P.S. Question has been raised, recently, as to whether the Waggoner books--Christ and His Righteousness, etc., of the 1890's--really constituted and set forth his actual presentation at Minneapolis. As I recall it, you were quite positive in your statements that they did. Would you be willing to tell me the source of your information on that point? Was it based on reliable evidence, or just hearsay? From whom did you get that information? Did he (or they) have a sound basis of evidence? This is a matter of mutual interest and moment. Enclosed is an air mail stamp for a speedy response on this point.

L.E.F.