

L.E. Froom to
Elder Erwin R. Gane

Nov. 15, 1967.

Sometime back I learned of your thesis on the Arian, or anti-Trinitarian views presented in Seventh-day Adventist literature, and the Ellen G. White answer. Later I saw a copy, but did not have a chance to read it. I borrowed Elder H. W. Lowe's copy yesterday, and read it through.

First of all, I wish to congratulate you on a good piece of work. I, of course, have covered this entire territory. I think there is nothing that you presented with which I was not acquainted, and I have many things that you have not brought in.

How I wish we could sit down and have a long talk together instead of my approaching you by letter. Ever since 1930 when Elder Daniells charged me with later producing a tracement of Seventh-day Adventist doctrines, particularly the doctrines of salvation, I have been gathering, gathering, gathering, and reading, reading, reading. Of course I had my full work as Ministerial Association secretary, editor of the Ministry, teaching one part of the year in Andrews University, and producing the Prophetic Faith of Our Fathers, and more recently the Conditionalist Faith, and having to do with Questions on Doctrine.

I think I could help to explain some things that are puzzles to you. You couldn't quite understand why the SPA would bring out a revision, in 1941, maintaining essentially what Smith had maintained in his modified presentation. The simple fact is that James Schultz at the SPA and T.M. French, who

assisted him, were straight Arians. It is a complicated situation that I will not attempt to set forth. It had to be discouraged, very definitely, in circulation.

You refer to the Prescott sermon in 1919 on the Deity of Christ. Well, I was right here and heard it and know the whole story, which is certainly distortedly told by J.S. Washburn, a rabid anti-trinitarian and Arian. Dr. B.S. Brian, formerly a Baptist minister, was pastor of the church, and asked Prescott to speak on the Deity of Christ. He did so, and was severely challenged by the president of the local conference who demanded time to answer the presentation on the Deity of Christ the next week. Dr. Brian, having been a Baptist, would not allow anyone to challenge the Deity of Christ in his pulpit. He asked me to speak on the personality of the Holy Spirit shortly thereafter. I came in for a pounding also. Well, those are just parts of the background.

You refer to the statement of 1931 in the Yearbook. I wonder if you are aware that F.M. Wilcox, himself, wrote this. The whole story is told in one of the chapters of this manuscript.

Now, as to a majority of the founders being Trinitarians, the simple fact is this: That only two ministers had come out of the Christian Connection. These were Bates and White. But there were two Methodists and a couple of Baptists, and, of course, Congregationists, Presbyterian, Lutheran, and Freewill Baptists. These were all Trinitarians. That's why I said that the majority were Trinitarians.

I think you were a bit handicapped in taking 1900 as your terminal date, because the more definite developments came after that. However, I guess you

have not seen the main point of the E.J. Waggoner presentations. By the way, I wonder why you did not cite his Gospel in Creation. You see, his presentations were taken down in shorthand in 1930. I got affidavits from more than a score of men who were personally present and participated in the 1888 Conference.

My Bible teacher at Pacific Union College, Elder A. O. Tate, a warm friend of our family and whose home I stayed as a student there, had been present, and was a strong Trinitarian and further believed in Righteousness by Faith in Christ as having complete Deity and eternal pre-existence.

I had many, many, interviews with Prescott, J. W. Westphal, and of course especially with Daniells, with whom I was intimately associated for years. So, having been here since 1926 at the General Conference, I am acquainted with the facts since that time and with the men who were serving in 1926, many of whom had been present in 1888 and knew the emphasis there. That expression, 'All the fullness of the Godhead,' was a recurring phrase, used over and over by E. J. Waggoner. Sister White says that, when she heard that, it was the first time she had heard from human lips what God had shown her previously. That's why she recognized and rejoiced in it. She said every fiber in her being thrilled.

Yes, there's much, much, more to this than is commonly known.

Sorry that I didn't know about your work. I would have been glad to have you be one of the readers of my manuscript... I only regret one little slap that you gave me in one of your notes. I think if you had had all of the document and documents, you would have not said what you did.

(Signed)
L.E. Froom