

L.E. Froom

to

Mr. Sanford Harlan

Nov. 9, 1960.

[excerpt]

But prior to 1888 certain of our men held to the Arian teaching that Christ was once non-existent, was brought into being, elevated to a place of power and creatorship, but not to a parity with the Father and with power to give life. The Holy Spirit was an impersonal influence, and the atonement was looked upon as entirely the work of the priest in the Most Holy Place, having nothing to do with the sacrifice, and therefore the atonement was only in heaven since 1844. At the 1888 conference many of these things came to the forefront and were clearly enunciated by E.J. Waggoner and A.T. Jones. Mrs. White took her stand squarely behind these men, but opposition arose and there was a sharp division in prospect. Some did reject who later repented and confessed their opposition. Others accepted it—some were even rebaptized because of entering into an absolutely new experience there.

Now, those teachings have been steadily accepted by the Movement. It never rejected them as a body; in fact, Mrs. White became the great spokesman for these very principles, embodying them in the series of books that beginning with Patriarchs and Prophets in 1890, continued until her death in 1915. And then, soon after, books like The Doctrine of Christ by Prescott, in 1920; Righteousness by Faith by Daniells, in 1926, etc.

until the clear statement of faith in 1931, which is embodied in the annual Yearbook and in the Church Manual. That completed the correction of some of these misconceptions by a minority, prior to 1888...

My study confirms faith in the guiding hand of God, faith in the Spirit of Prophecy, which was never tainted with some of these errors that were held by certain men prior to 1888. It completely overthrows the contention of Wieland and Short that the denomination rejected the message of 1888. It also shows exactly where poor Brother Andreasen got some of his views that are in conflict with the Spirit of Prophecy. He took some of the old positions held by some, prior to 1888, particularly back to '72 and in there, '77, that were later repudiated by the denomination as a whole, but which he contends are the true, original Adventist positions from which we have apostacized.

[end of excerpt]