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1934- FAYSCOTT, W

March 5, 1934

Dear Brother Freeman:

I am sorry that more time was not available for our interview while you were with us recently. There must be a way for brothers of like opinions to come to such understanding that no hurt will be left in the heart of any. I fear that a hurt has been left in the heart of a brother when he held in very high esteem and in Christian love. If we have separated your hearts, we must be reconciled you of the words of the wise man that "it is better to be hated of a friend". In regard ourselves we were unfortunately your friends, and if in our efforts to be faithful to the cause and faithful to you, we have inflicted a wound on your episcopal sensibilities, will you not still look upon us as your friends, who hold you in the most tender regard?

While you were here you asked if the statement made in the letter to you regarding your work, was to stand. We wish with all our hearts it might be withdrawn, and looked eagerly for some statement from you that would make withdrawal possible. Let us call your attention first to the fact that our statement is not a charge, as you chose to call it, but in our intent was a brotherly statement of an opinion we felt obliged to form from very definite things you had said to at least two of our members in regard to your views on certain aspects of the movement that seem to us vital to its standing in harmony with doctrine proclaimed by the denomination for a generation and confirmed by its outstanding leaders and workers from your own testimony to two of our chief officers, we can not believe from your own testimony to two of our chief officers, we can not believe you would blame us, as responsible for the nature of the charges and the twisting of our young people, for judging it not "conscientious" for you to continue as leaders of our youth in case of our leading colleagues. You have been too long in our work as one of its leaders not to recognize the consistency of our judgment if the facts of it was correct.

As to the issue itself, we do not see our willingness to be overruled that it was wrong by leaving you to come and talk to us. You will recognize our disappointment when you declined to make any statement on the matter. From the standpoint of human nature, we on our part might have been hurt by what you did say to the effect that you would be remembered as not required or otherwise distinguished by us who regard ourselves your true friends. We could easily pass that by if only we might have found some basis for a different judgment and counsel from what was relayed in the letter. In other words, we could not help feeling that you were not so frank with us in the matter as we were with you, and that that was the principal reason we could not come to a more satisfactory understanding.

As to our mode of procedure, in passing judgment on the consistency of your continuing as Bible instructors before talking the matter through in personal interview with you, we are not disposed to defend that course. In fact, with us had personal otherwise to get our feelings before you. On the other hand, may we point out that our counsel was given on the presupposition that we had gathered from your own testimony regarding your views of doctrine, was correct. That we had open mind on the question is evidenced in the fact that we invited you to come and talk to us with us. You came, but declined to affirm or deny the facts, thus leaving us where we could not withdraw the statement of what we had gathered, and consequently could not change our counsel.

In this dilemma, we do not think it would be right to regard us as dogmatically, nor would it seem commendable for you to regard our attitude as personal. We can not feel that we have betrayed any confidence in guiding our counsel by private conversations, for these are usually the safest of all bases for understanding.

The thing that concerns us most since our interview is to assure you that we believe overall was free from any personal prejudice that we believe absolutely in your sincerity and in your Christianly, that we long with a full heart to see you and ourselves view alike the great eternal foundation of doctrine that have made us a distinct people and have developed a distinct movement. To realize fully such a dedication we need the utmost frankness and spirit of fellowship in our personal relations and in our association in a common cause.

We were made glad to discern that you are happy in your teaching work, and that, as far as we know, you have shown the high honor and fidelity to the cause that is characteristic of you, by avoiding in your schoolroom work any teaching that is inconsistent with the doctrine we hold as a people. We do not criticize you for holding to your own convictions of truth as you see and believe the truth, nor do we resent, but rather appreciate, the service you have given in pointing out errors of fact or methods of argument in doctrine of the truth. We do assure you again of our love and high esteem, and hope you will bear with us as we seek to share together the common responsibility that is ours in a common cause that is very dear to the hearts of us all.

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