

MEMORANDUM

In the month of February 1958 a few of our leaders were in Glendale, and one evening I was called down to meet with them. They wanted to know if it was my intention to continue my agitation, and I answered I did. Elder Figuhr invited me to come to Washington for a hearing or discussion, and the interview ended. A few days later, I wrote him:

"If this is your desire, I am ready to come. . I have only one request; that the hearing be public, or that a stenographer be present, and that I get a copy of the minutes."

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Feb. 10, I received this answer:

"In compliance with your wish, the brethren see no objection whatever to recording our conversation. It is suggested that a tape recording would likely be the most practical way of doing this," R. R. F.

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(This was very satisfactory to me, and it was Eld. Figuhr's suggestion. Several letters passed, but there was no further mention of a tape recording, nor of my getting a copy, ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ which was most vital to me. So I wrote on Feb. 21:)

. . . "You did not answer my request that I be given a copy of the minutes. This necessary for in any discussion of what is said or not said, it will be my word against that of twelve. I cannot afford to put myself in that position. I must have a copy of the minutes. This is the condition upon which I come." M. L. A.

Feb 28, I received this reply:

"In regard to the matter of a record of the meeting I think I indicated in my letter of Feb 10, that the brethren had in mind recording on tape the proceedings of the meeting. This would provide a full record of what is said and done. We assume that such a complete record would be agreeable to you." R. R. F.

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(This would be agreeable. But still he avoided saying anything about me getting a copy, and this is what I had inquired about. This made me suspicious. I had already made the request twice. If he did not want to give me a copy, why did he not say so? Later it became clear that he never intend to give me a copy, yet he left the impression that I would get a copy. This was not straightforward dealing. So I wrote again March 4:

"I have received no answer. I am still awaiting it. On this point I must have definite assurance. I would appreciate an early reply." M. L. A.

(To this I received no answer, so I wrote again March 12:)

"I am still waiting for definite word that not only will a tape recording be made, but that I will receive a copy. As stated, this is a necessary condition." M.L.A.

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(By this time five letters had passed, but I had received no answer to my repeated request. But this time I received an answer. on March 18 Eld. Figuhr wrote.)

"You have referred to the desire to have minutes kept of the meeting and also a copy of the tape recording. I discussing this with the officers it occurs to the brethren that we do this, which would seem fair to all concerned - a secretary to be appointed from the group to write out the conclusions we arrive at, and these to be submitted to the entire group for approval, after which each will be given a copy. We believe, Brother Andreason, that this suggestion will be agreeable to you." R. P. F.

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(I had been promised a tape recording that would provide "a full record of what is said and done", and the hope was expressed that "such a complete record would be agreeable to you." Letter of Feb. 28. Now I was informed that there will be no stenographer, no tape recorder, no minutes, no record of any kind, a complete violation of the promise of "a full record", a "complete record". This is a sorry example of the covenant-keeping qualities of a president of the Seventh-day Adventist church.

Four times I had asked for a copy of the tape recording. It may appear that I was oversuspicious, but each time I had received an answer which was intended to quiet my fears that anything was wrong, but instead they had aroused my fears that Elder Figuhr was not playing the game straight. He wrote me later that he never intended and never said he would give me a copy. If so, his letters were deceptive.

Elder Figuhr's letter of March 18, stunned me. Had I been writing to a man who could not be trusted, and who only told the truth after I kept prodding him? Whose every letter was a sidestepping epistle? It was of the same character that was used in the Barnhouse affair when our leaders completely refused to commit themselves on whether or not they had "totally repudiated" the Sanctuary and Investigative Judgment doctrines. That has not been cleared up, but still awaits a clear cut statement from the leaders. Silence, of course, is an admission of guilt.

After some further and prayerful consideration I decided that I could no longer avoid the responsibility of knowing what was being done by the leaders, I sat down and wrote Elder Figuhr :

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"I have your letter of March 18 that I will not get a copy of the minutes, though I had been led to believe that I would. You state that a "secretary appointed from the group would write out the conclusions we arrive at, and these be submitted for approval to the entire group, after which each will be given a copy." What I want and what I was promised was a "full record, a complete record." YOUR BROKEN PROMISE CANCELS THE AGREEMENT."

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(I could wish that the story ended here. But it is only the beginning. Eld. Figuhr wrote again on April 3 an explanation of what he had done, completely ignoring my statement of his broken promise, and making some amazing and untrue assertions;)

Writes he: "it is true as you state, that a tape recording was suggested at first, without a promise, however, of giving you a copy. Since making that suggestion, we have thought further about the matter, and believe that such recording would not be a wise plan to follow. (He himself had recommended it as the "most practical plan;)

"A tape recording", he continues, "of ever little remark would not be fair to the participants." (Why not? It would be as fair to one side as to the other.)

He then affirms that the conclusions are all that is needed, and then makes the aston-

ishing and violent perversion of truth, that in view of the evidence here presented from his own letters, almost seems an aberration of mind, AS I LOOK BACK OVER YOUR LETTERS, THIS WOULD APPEAR TO BE IN ACCORD WITH YOUR OWN ORIGINAL SUGGESTIONS."

This is the greatest falsehood ever uttered. After I have argued page after page for a full, a complete tape recording, he now turns and says that I am the originator of the plan to have only the conclusions recorded. I would like to use a little three letter word beginning with an Ex el which Christ used in John 8:55. But I better not follow Christ in that.

In the last few years I have written a good many letters to Eld. Figuhr. In the matter of the present difficulty he apparently counselled with some of the officers. But he did not tell them the whole story, only what he wanted them to know. This resulted in their getting a false impression of the situation. Had they read my letters, or had Eld. Figuhr told them the truth, they would never have gotten the impression that I was the one who suggested that tape recording was not necessary, that writing out the conclusions was sufficient. THAT IS A MONSTROUS FALSEHOOD. All the way through, I would write to Eld. Figuhr; then he would tell what he wanted them to know, and from his story they would draw their conclusions. When they get the whole story they will see how deceived they have been. It was on Eld. Figuhr's testimony I was judged in secret. Now I demand that the truth be told.

Elder Figuhr pretends that he never saw my statement, "Your broken promise cancels the agreement". Yet he quotes from the very letter which contains the citation. He says, "Through others I have learned that you feel we have broken our promise." This is simply another false statement. Here is one more: "You never asked for a hearing." I have seventeen such untruths.

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I sent out Number one of these present "letters" to six persons two weeks ago. I will send out number two to a few more. If my suspension is not revoked by that time, I will decide what to do: Send one and two broadcast to our people, or gather them the seventeen together in a book and copyright it in time to use as a campaign document. I can assure all that it will not do Eld. Figuhr any good, for I will not spare. I will, however, be sure to make a distinction between the denomination and some of the leaders. The church I love, and I will make very plain that I stand right by it - for it is God's church though it has fallen in evil hands.

So for the last time I hold out the olive branch. Retract the suspension with proper apologies, and I will negotiate all the rest. Take no action, and I will proceed.

Sincerely,

M. L. Andreasen