

**REACTIONS TO THE SEVENTH-DAY ADVENTIST  
EVANGELICAL CONFERENCES AND  
*QUESTIONS ON DOCTRINE*,  
1955-1971**

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*Topic*

The Seventh-day Adventist Evangelical Conferences of 1955-1956 resulted in the publication of articles favorable to Adventists in *Eternity* magazine, and the publication of the book *Seventh-day Adventists Answer Questions on Doctrine*, both of which evoked a variety of reactions among evangelicals and Adventists.

*Purpose*

This study identifies and analyzes various evangelical and Adventist responses to the Seventh-day Adventist Evangelical Conferences and *Questions on Doctrine*. In particular, this investigation examines the interaction between the major theological camps that emerged within and outside the Adventist Church.

*Sources*

This research is a documentary/analytical study of materials produced between 1955 and 1971 in reaction to the Seventh-day Adventist Evangelical Conferences and *Questions on Doctrine*. Sources of particular importance to this study have been major evangelical and Adventist periodicals and unpublished materials gathered from archival collections at Andrews University, the Ellen G. White Estate, the General Conference of Seventh-day Adventists, Loma Linda University, and the Presbyterian Historical Society.

*Conclusion*

Four distinct types of reactions were identified by this research: pro-Adventist evangelicals, anti-Adventist evangelicals, pro-*Questions on Doctrine* Adventists, and anti-*Questions on Doctrine* Adventists. The first group was represented by Walter R. Martin, Donald Grey Barnhouse, E. Schuyler English, and Frank Mead, who accepted Adventists as an evangelical church. The rest of the evangelical world belonged to the second group and continued to regard Adventism as a cult. The third group was led by those General Conference leaders who participated in the Adventist-evangelical conferences and in the publication of *Questions on Doctrine*. The final group was led by M. L. Andreassen, who strongly protested against the book, which he considered to be significantly un-Adventist. The reactions by and interactions among these four groups until 1971 show that the controversy over the Adventist-evangelical dialogues and *Questions on Doctrine* was never fully resolved and the four sides remained in tension.