

Changing the Impaired Image of Adventism

I. Door of Access and Dialogue Open to Us

1. INQUIRIES COME WHEN WE ARE PREPARED.—Time and circumstance had done their work. A new day had dawned. As a Church we had achieved unity of view as concerns the *complete and eternal Deity of Christ*—expressed initially through our “Fundamental Beliefs” statement of 1931, followed by others. The *Act of Atoning Sacrifice completed on the Cross*—in right relation to Christ’s Priestly Mediation—was similarly set forth in the Baptismal Certificate of 1941, with both permanently ensconced in the *Church Manual*.

The removal of the last standing vestige of Arianism in our standard literature was accomplished through the deletions from the classic D&R in 1944. And the lingering “sinful-nature-of-Christ” misconception was remedied by expunging the regrettable note in the revised *Bible Readings* of 1949.

It is significant that once these were cared for—and even beginning back in the late 1930’s—searching questions began to be asked with remarkable frequency, and vital contacts through inquiry made by scholars as to the fundamental faith of Seventh-day Adventists in relation to the Eternal Verities. It seemed to be spontaneous and simultaneous, and became a pronounced phenomenon. It was clearly the beginning of a new outreach for understanding by non-Adventist scholars.

2. SUCCESSION OF INVITATIONS ROLLS IN.—A succession of inquiries,

with invitations to speak, began to come from various quarters in the religious world. Along with others, I had personal opportunity to respond to requests from many study groups to tell "why I am a Seventh-day Adventist"—with essentially the same topic always assigned. These invitations came from non-Adventist churches, colleges, universities, seminaries—and even secular organizations.

The church groups included Episcopalian, Presbyterian, Methodist, Baptist, Reformed, Congregationalist, United Brethren, and even Pentecostal and Unitarian faiths—as well as an organization of converted Roman Catholic priests. So I write from personal knowledge, for I spoke to each of these groups.

Universities such as Marburg (Germany), Rutgers (N.J.), and Pittsburgh (Pa.) extended unusual invitations, with gratifying results from the presentation opportunities, with question periods. And following these came various dialogues with Roman Catholic student priests—both groups and individuals—which were highly fruitful and refreshingly frank. In one instance the contact was with thirty-eight student priests-in-training from the Catholic University of America, in Washington, D.C.—an hour for presentation, and an hour for questions. Out of this, smaller follow-up groups of five to eight. Later, I was privileged to address a class of graduate students at the same "Catholic U.," on the same theme.

3. UNFORGETTABLE CONTACTS WITH NOTED SCHOLARS.—Most memorable of all there were unforgettable contacts with noted clergymen, such as Lutheran professor Dr. Edmund Schlink, of Heidelberg University, and Dr. Ernst Benz, dean of the Theological Faculty, University of Marburg, and by invitation with his large student group. Then with the noted British Bible expositor, the late Dr. W. Graham Scroggie, of London; and the celebrated Congregationalist Dr. Martyn Lloyd-Jones, of Westminster Chapel, likewise of London. And the late Dr. H. H. Rowley, Baptist, of the University of Manchester. And many others in Britain.

And in America, with the well-known Dr. Wilbur M. Smith, prominent Baptist Bible teacher of Moody Bible Institute and later of Fuller Theological Seminary. And Presbyterian Dr. Carl C. F. Henry, at the time also at Fuller Seminary, then for eight years editor of *Christianity Today*—to mention but a few. Nor must Rabbi Dr. Louis Ginzberg, famous Talmudist, of the Jewish Theological Seminary of America, be omitted. There were even extended exchanges with Father Petrus Nober, of the Pontifical Biblical Institute of Rome and editor of *Verbum Domine*. And recently with other priests, such as Father Luis Rivera, of

Rome and Argentina, who translated and printed articles of mine in his *Revista Biblica*.

4. OPPORTUNITIES CAME BECAUSE PREPARED.—These contacts came, in part, because of their reading of the Adventist work *The Prophetic Faith of Our Fathers*, that aroused widespread interest. So they approached the Adventist author in further inquiry and discussion. Literally hundreds of contacts have been made in exchanges of letters in the past twenty years.

Various leaders have had similarly profitable appointments before religious and secular groups—in churches, institutions, fellowships, luncheons with religious leaders, and conferences. A new day of opportunities and appointments had indeed come—and, we believe, for a very definite reason. A new epoch in communication had opened. The propitious hour had come. The contacts followed.

5. WAVE OF SINCERE INQUIRIES CONTINUES.—We did not at first sense the reason why. But, looking back over this wave of developments, it becomes increasingly clear. We were now better prepared for such approaches and openings. Previously, we had been handicapped because of certain early published and unrepudiated statements concerning the Eternal Verities that were known and widely exploited in scholarly religious circles. When these had been corrected, and the way cleared, the inquiries and opportunities came—and continue to come.

This was particularly true of a succession of written questions concerning our faith, received from scholars on both sides of the Atlantic, South America, the Far East, Australia, Africa, and elsewhere. And from various graduate students in Catholic and Protestant seminaries. Thesis topics and data were involved. They sought information. The hand of God could be seen in it all. Some of the responses received have been highly significant—contacts destined to bear increasing fruit, and transformed viewpoints. Attitudes and relationships have been totally changed. They have accepted our positions.

6. CORRECTIONS IN ENCYCLOPEDIAS AND REFERENCE WORKS.—Furthermore, after our corrected denominational declarations had become matters of historical record and common knowledge, and with regrettable statements still lingering in a few of our books eliminated, we were in better position to take issue with certain published statements that gravely misrepresented our Faith. Opportunity opened to make corrections in various encyclopedias and religious reference works, and even in the books of harsh critics—those classing us among the “anti-Christian cults,” et cetera.

The readiness of many to correct misstatements concerning our beliefs, and misunderstandings of our basic positions, was most gratifying. Many of these corrections went on behind the scenes, quietly accomplishing their objectives.

Many were frankly glad to learn the facts and to discover the truth concerning our Faith, and to make—or ask help in making—corrective statements in their writings. One conspicuous example must suffice, here noted in some detail because of its early significance. First get the setting.

7. CONTACTS COME WHEN WE ARE READY.—As stated, the corrections had been made, and the unifying 1931 statement of “Fundamental Beliefs” was on record for attestation. Similarly with the uniform Baptismal Certificate of 1941. Essential corrections had been made in certain standard books.

However, the hoary old charges against our alleged Eternal Verities “heresies” still continued to circulate, and new ones appeared in book and periodical-article form. Some were phrased in rabid, highly condemnatory terms. Others were temperate in wording and spirit. The first were deeply prejudiced and unreasoned strictures. The latter were chiefly based on misinformation and misunderstanding, and easier to correct.

8. RESULTS OF FOLLOWING THE BLUEPRINT.—One of the latter type appeared in 1955 in a brief editorial note in *Our Hope*, published in Philadelphia and edited by Dr. E. Schuyler English, also chairman of the Revision Committee of the Scofield Reference Bible. A chain of unique circumstances grew out of this editorial item that should be told, for his journal led the way in corrective undertaking.

When we follow the Blueprint, the Lord honors our fidelity, and gratifying developments result. We have been told that in our contacts with those not of our faith we are first to cause them to know that we are truly Christians, and believe in the *Divinity* (i.e., Deity) of Christ, and His *pre-existence* (6T 58). That had perhaps been the chief stumbling block, in the past, to fair consideration of Adventism by many Christian scholars. This various ones have told us. And this we now sought to correct first.

The recital that follows is one of the early tangible results of stressing these very points. It indicates a successful content approach. The following chain of circumstances began before the contacts with Walter R. Martin and Dr. Donald Gray Barnhouse, presented in the chapter that follows. However, this earlier exchange with Dr. English

had a definite bearing upon—though it was separate from—the conferences with Martin and Barnhouse.

II. Precedent-breaking Contacts With Dr. E. Schuyler English

1. SIGNIFICANT EXCHANGES WITH EDITOR OF "OUR HOPE."—In order to understand the latter portion of this and the next chapter, dealing with the conferences with Evangelicals Martin and Barnhouse—and the resultant book, *Seventh-day Adventists Answer Questions on Doctrine* (1957)—it is necessary to go back to 1955, and certain preliminary exchanges with Dr. English, of *Our Hope*. In an editorial note in his January, 1955, issue, English stated, erroneously, that Seventh-day Adventists "deny Christ's Deity" (p. 409). And he added that we are a group that "disparages the Person and work of Christ" (p. 410).

As to the latter expression, Dr. English based this misconception upon his understanding that we hold that Christ, during His incarnation, "partook of our sinful, fallen nature." In this expression he was clearly alluding to the then oft-cited note in the old edition of *Bible Readings*. (E. Schuyler English letter to L.E.F., Mar. 11, 1955, p. 1.)

2. HONORABLE AND CHRISTIAN RECTIFICATION.—We immediately wrote to Dr. English expressing concern over his mistaken understanding of our teachings on these and other points. Ample authoritative documentary evidence was furnished to show that, instead of depreciating the Deity of Christ—as many Modernists in various denominations constantly do—we, as a Church, ring as true as steel to the Biblical truth of the full and complete Deity of Jesus Christ. And further, that the old Colcord minority-view note in *Bible Readings*—contending for an inherent sinful, fallen nature for Christ—had years before been expunged because of its error, and again furnishing incontrovertible evidence to sustain these statements. This led to a highly gratifying and profitable exchange of letters.

At the close of the interchange, extending over several months, Dr. English in a most manly and truly Christian spirit stated that he was convinced that he had "certainly been mistaken in the charges," and said that he would assuredly "acknowledge those mistakes through the columns of *Our Hope*." (*Ibid.*)

3. FORTHRIGHTLY RECTIFIED THE "WRONG."—As to Christ's incarnate nature, English had contended:

"He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men." (*Ibid.*)

That, we in turn assured him, is precisely what we likewise believe. (The Spirit of Prophecy is replete on this. Leading statements, for reference, are assembled in the note that follows.)*

Dr. English honorably and graciously fulfilled his promise in the February, 1956, issue of *Our Hope*. The editorial statement was candidly titled, "To Rectify a Wrong." In this he referred to making a "grievous mistake" in the January, 1955, note, in affirming that Seventh-day Adventists "deny Christ's Deity and disparage His Person and work" (p. 457). In this editorial he told of "several months' correspondence" with this writer, and set forth the considered conclusion he had reached:

"*Seventh-day Adventists believe implicitly in the Deity of our Lord Jesus Christ*" (*ibid.*). In support he cited the various documentary items that had been furnished him.

4. OUR BELIEF IN CHRIST AND HIS SALVATION.—Dr. English then quoted at length, in his journal, from our correspondence with him. He wished to present a clear and fairly full picture of Adventist belief on these points, so his readers might see precisely what had been presented to him as our faith on these points. As to our belief on the person and work of Christ, we venture to quote the full citation from my letters that he incorporated in his editorial. It was amazing that he would give so much space to setting forth our position on salvation through a Christ who is Deity in the highest sense—"all the fulness of the Godhead." Here is my statement that he quotes in *Our Hope*:

"Seventh-day Adventists place their sole hope of salvation in Jesus Christ.

* See *Questions on Doctrine*, Appendix B, pp. 647-660. Here are key excerpts from that comprehensive compilation on "Christ's Nature During the Incarnation," from the E.G.W. writings:

"He [Christ] began where the first Adam began. Willingly He passed over the ground where [the first] Adam fell." (YI, June 2, 1898.)

"When Adam was assailed by the tempter in Eden he was without the taint of sin." (R&H July 28, 1874.)

"[Christ] taking the nature but not the sinfulness of man." (Signs, May 29, 1901.)

"He vanquished Satan in the same nature over which in Eden Satan obtained the victory." (YI, April 25, 1901.)

"We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." (5BC 1131; Signs, June 9, 1898.)

"Not for one moment was there in Him an evil propensity." (*Ibid.*, 1128.)

"Do not set Him before the people as a man with the propensities of sin." (*Ibid.*)

"Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way yielded to corruption." (5BC 1128, 1129.)

"He assumed the liabilities of human nature." (Signs, Aug. 2, 1905.)

"He shared the lot of man; yet He was the blameless Son of God." (DA 311.)

"His spiritual nature was free from every taint of sin." (Signs, Dec. 9, 1897.)

"The accumulated sin of the world was laid upon the Sin-bearer. . . . Not a taint of corruption was upon Him." (*Ibid.*)

"[He] suffered in proportion to the perfection of His holiness. . . . Not a single thought or feeling responded to temptation." (5T 422.)

"On not one occasion was there a response to his [Satan's] manifold temptations." (5BC 1129.)

"[He] became like one of us except in sin." (YI, Oct. 20, 1886.)

"He was born without a taint of sin." (Letter 97, 1898.)

"He is a brother in our infirmities, but not in possessing like passions." (2T 508.)

"No trace of sin marred the image of God within Him." (DA 71.)

pre-existent from all eternity, who took our flesh through the virgin birth, lived a sinless life, wrought many miracles, was betrayed and went to the cross where His blood was shed in our stead. There He died a vicarious, atoning death, rose the third day, ascended personally and bodily to heaven where, as our merciful High Priest, He ministers in our behalf the full and complete atonement He made on the cross. And from thence we look for His imminent second advent, to raise the righteous dead and translate the righteous living, who are thereafter to be ever with the Lord.

"We believe in salvation solely through grace by faith, all and only in Christ—good works following after salvation as the fruitage and evidence of its genuineness. We believe in the imperative necessity of the new birth, in justification by faith from the guilt and penalty of sin through the *imputed* righteousness of Christ; of sanctification through the operation of the Holy Spirit, thus to receive the *imparted* righteousness of Christ. And we believe in glorification at the second, personal, premillennial advent of Christ, when we will be delivered from the very presence and possibility of sin." (L.E.F., quoted in *Our Hope*, vol. LXII, no. 8, Feb., 1956, p. 458.)

5. PIVOTAL CHARACTER OF INCARNATION.—Dr. English next reproduced, at even greater length, four paragraphs from one of my communications dealing with the "Incarnation of the Son of God," referring to the statement as an "important pronouncement":

"The inspired Word and the Incarnate Word, or the Word made flesh, are twin pillars in the faith of Seventh-day Adventists, in common with all sound evangelicals. Our entire hope of salvation rests on these two immutable provisions of God. Indeed, we consider the incarnation of Christ to be the most stupendous fact, in itself and its consequences, in the history of man, and the key to all the redemptive provisions of God. Everything before the incarnation led up to it; and all that follows after grows out of it. It undergirds the whole of the gospel, and is absolutely essential to the Christian faith. This union of the God-head with humanity—of the Infinite with the finite, the Creator with the creature, in order that Divinity might be revealed in humanity—passes our human comprehension. But Christ united Heaven and earth, and God and man, in His own Person through this provision.

"Furthermore, at His incarnation Christ *became* what He *was not* before. He took upon Himself a human bodily form, and accepted the limitations of human bodily life, as the mode of existence while on earth among men. Thus Divinity was wedded to humanity in one Person, as He became the one and only God-man. This, to us, is the central fact and essential faith of Christianity. The Cross was the inevitable outgrowth of this primary provision." (*Ibid.*)

6. WITHOUT INHERENT EVIL PROPENSITIES.—Going, as we did, more deeply into the involvements of the Incarnation, and its tremendous achievements, English continued to quote:

"Again, when Christ identified Himself with the human race, through the incarnation, the Eternal entered into the earthly relationships of time. But from thenceforth, ever since Christ the eternal Son became man, He has not ceased to be man. He adopted human nature, and when He returned to His

Father, He not only carried with Him the humanity which He had assumed at the incarnation (Acts 7:55), but retains it, along with the glory which He had from all eternity. It is the Son of man that shares the throne of the universe.

"The obvious purpose of the incarnation, then, was to provide an entrance for the eternal Son of God into human life in order to save the human race from destruction. Christ joined Divinity and humanity, in mysterious but harmonious union, for the world's redemption from the guilt and penalty and power of sin. In some inexplicable way Christ so united Himself with the human race that He bore in His own body, and personal experience, the weight of its sorrows and guilt, *but not its inherent evil propensities or passions*. And through the Incarnation Christ snatched the scepter from Satan the usurper, and sealed his doom." (*Ibid.*, pp. 458, 459.)

7. REJOICES IN SOUNDNESS OF OUR FAITH.—Going the second mile, Dr. English then closed with this significant editorial declaration:

"For the grave misstatements made in *Our Hope* the Editor is deeply grieved and offers his sincere apology and, at the same time, expresses the hope that this editorial will help to right the wrong done. Thanks are due Dr. Froom for his courteous communications in setting us straight on the matters discussed in the foregoing paragraphs. While we are not in accord with some of the doctrines of the Seventh-day Adventists, we rejoice to learn of their adherence to the Scriptures as to the Deity of our Lord and His atoning sacrifice of Himself for sin." (*Ibid.*, p. 459.)

This candid avowal had a pronounced effect upon many in religious circles. The closing clause had reference, of course, to the common misunderstanding that we "separate" the Atonement totally from the Cross, making it the work of the Priest only. This too had been clarified to his satisfaction. Also the question of the "scapegoat." But that is not all.

III. Walter Martin Affirms SDA's Are "Brothers in Christ"

1. ENGLISH CONSIDERS US TRULY "CHRISTIAN."—A few months later Dr. English published an article in *Our Hope* from Baptist Polemicist Walter R. Martin. In introducing this, English frankly stated, in a preliminary editorial, headed "Seventh-day Adventism":

"The Editor [Dr. English] once held, with many of our beloved reader-family, that Seventh-day Adventism is heretical and not Christian. Investigation that has lasted throughout nearly a year has convinced us that we were mistaken. . . .

"Any man or woman who holds as essential Christian doctrine the verbal inspiration of the Scriptures, the virgin birth and Deity of Christ, the necessity for and completeness of Christ's vicarious atonement for sin, justification by faith, and the personal and visible second advent of Christ, is a Christian in the strictest sense of the word." (*Our Hope*, November, 1956, p. 271.)

This was, we believe, the earliest clear affirmation of its kind to

appear in a non-Adventist evangelical journal of standing. And the date—1956.

2. URGES PRAYERFUL READING OF MARTIN ARTICLE.—Then, directing the reader to Walter Martin's major article in the same issue, titled "Seventh-Day Adventism Today," Dr. English urged:

"Read it with understanding. Read it prayerfully. And even if you do not agree with it wholly, rejoice that some within this [SDA] denomination (multitudes, we believe) are members of Christ's body through faith in His atoning sacrifice, and are eternally saved." (*Ibid.*)

3. MARTIN CITES FOUR MISCONCEPTIONS.—Then, beginning on page 273, there follows the 12-page Martin article ("Seventh-Day Adventism Today"), introduced by the explanatory subtitle, "Here we have an up-to-date appraisal of a misunderstood denomination." A footnote by English says this of Martin:

"The author is Director of Cult Apologetics for the Zondervan Publishing House, Contributing Editor of *Eternity Magazine*, and a member of the staff of the Evangelical Foundation in Philadelphia."

According to Martin, the four leading charges commonly brought against Adventism, dealt with in his article, were:

"(1) that the atonement of Christ was not completed upon the cross; (2) that salvation is the result of grace plus the works of the law; (3) that the Lord Jesus Christ was a created being, not from all eternity; (4) and that He partook of man's sinful fallen nature at the incarnation." (*Ibid.*, p. 275.)

This, Martin said, sums up the four major misconceptions concerning Adventism, held in scholarly religious circles.

4. EARLY FAULTY VIEWS "TOTALLY REPUDIATED."—Then comes this key paragraph that sums up Martin's seven-year search:

"After an exhaustive examination of the history and theology of the Seventh-day Adventist denomination covering a seven-year period, the last year and a half of which have been spent in top-level conferences with officials [representatives] of the General Conference of Seventh-day Adventists, this writer as a research polemicist has no hesitation whatsoever in stating that those previous [individual] positions so widely seized upon by the enemies of Adventism have been totally repudiated by the Seventh-day Adventist denomination for some years. To charge the majority of Adventists today with holding these heretical views is *unfair, inaccurate, and decidedly unchristian!*" (*Ibid.*)

5. ADVENTISTS ARE "MOST DECIDEDLY" CHRISTIANS.—Martin mentioned Canright, and other "professional detractors or previous defectors" (p. 276), who are out to—

"prove that Seventh-day Adventists are not Christians—which they most decidedly are, as any honest perusal of their literature on the cardinal doctrines of the Christian faith will quickly reveal." (P. 276.)

Martin then lists, as evidence, our fundamental Christian beliefs, which accord with "historic orthodox Christianity":

"Seventh-day Adventists believe without reservation, and in the context of historic orthodox Christianity, the following doctrines: (1) the complete authority of the Bible as the sole rule of faith and practice and the inerrant Word of God; (2) the virgin birth of Christ; (3) the eternal Trinity and Deity of Christ; (4) the personality of the Holy Spirit; (5) the perfect sinless human nature of Christ; (6) the sinless life and vicarious atoning death of our Lord; (7) the physical resurrection and ascension of Christ; (8) His intercessory ministry for man before the Father; (9) the second personal premillennial coming of Christ; (10) the everlasting bliss of the saints; (11) the physical resurrection of the body; (12) justification by faith *alone*; (13) the new creation; (14) the unity of the Body of Christ; (15) salvation by grace apart from the works of the law through faith in Jesus Christ." (P. 276.)

These points he obtained from our conferences and our literature, noted in the succeeding chapter.

6. OUTSPOKEN BELIEF IN OUR "CHRISTIANITY."—Then follows this strong Martin declaration:

"If adherence in the orthodox sense to the previously enumerated doctrines of the Bible does not place one in the category of evangelical Christianity, then this writer fails to see what would." (*Ibid.*)

7. BEGAN INVESTIGATION "STEEPED" IN PREJUDICE.—Martin then made this forthright statement of a prior background of "prejudice" and "suspicion" as he began his investigation of Adventism:

"I began my study of Seventh-day Adventism steeped in the prejudices of over one hundred years of slander, verbal and printed, which has characterized the orthodoxy versus Adventism controversy. With grave suspicion I approached Seventh-day Adventism and the leaders of the General Conference, and it was not until a vast amount of material had been covered and irrefutable evidence had been produced to show that Seventh-day Adventism today—and for that matter historically—has adhered tenaciously to the cardinal doctrines of the Christian faith with but few exceptions, that I for the first time was willing to concede that on the basis of facts, not opinion or prejudice, a true Seventh-day Adventist of today is a true Christian, a believer in the Lord Jesus Christ, and a brother of all those who embrace orthodox evangelical Christianity." (P. 277.)

Martin also paid this tribute to the Voice of Prophecy, always identified as a Seventh-day Adventist program:

"One cannot listen to the Seventh-day Adventist radio program, The Voice of Prophecy, without becoming convinced that Seventh-day Adventism today is eagerly promulgating the basic teachings of the Gospel of Jesus Christ and is earnestly desirous of winning souls for Him." (P. 283.)

8. ANTICIPATES HOSTILE RECEPTION TO ARTICLE.—Bringing his

article to a close, Martin states his awareness of criticism that was bound to come from his defense of the Christianity of Adventism:

"In closing, the writer wishes to state that after reaching my decision on Seventh-day Adventism, based upon a factual first-hand analysis of the denomination today, I became aware that much surprise and bitterness would probably characterize the criticism of the presentation which I now offer. Many persons reading this article and others which I have written, and possibly later my book, may come to feel that I have gone overboard on Seventh-day Adventism, or that I have attempted to 'white wash' the movement. Neither of these things is true. I have attempted to present an objective, first-hand analysis of the Seventh-day Adventism of today, unclouded by the prejudices which have characterized the last one hundred years of literary effort, and I have faith enough to believe that Christian people have the intelligence to recognize verifiable facts from the pen of one who has vigorously opposed error, both in writing and from the lecture platform and the pulpit over the past ten years." (P. 283.)

9. CONTENDS FOR RECOGNITION OF OUR "CHRISTIANITY."—Summing up his investigation, Martin contends for our right to be recognized as true Christians:

"I have been interested in facts and facts alone. I am still interested in facts but not in the opinions, charges, and rantings of outraged and overly prejudiced zealots, and until it can be shown conclusively and beyond doubt that the massive accumulation of evidence I now possess regarding Seventh-day Adventism is in error, I shall vigorously contend for the rights of Adventists to be called Christians, and the obligation on the part of other Christians to recognize them as such in fellowship as brothers in Christ." (Pp. 283, 284.)

Then follows this rather remarkable concluding urge for extension of the hand of recognition to Seventh-day Adventists as Christians:

"Since there is no conceivable doctrinal ground, in the light of verifiable evidence, where the fundamental tenets of the historic Gospel are concerned for refusing that outstretched hand, I for one encourage the extension of our hand which will usher in a new era of understanding and spiritual growth among the Church which is Christ's body." (P. 284.)

That is the heart of the Martin article appearing in *Our Hope* before his article in *Eternity* came out not long after. This was Martin's first published statement of conviction.

Now let us turn to a more far-reaching development.