

Its stories and its history must be brought into a present perspective. We need to know that the experiences of its characters have lessons for our lives today.

The same can be said for Ellen White's writing. It, too, will only become a dust catcher if we think of it merely as interesting history. In some ways we tend to be harder on the more recent gift than on the ancient. The Pharisees of Christ's day were, too. They professed loyalty to the prophets "of old" while at the same time they were plotting the death of Christ.

### Appreciating the Prophetic Gift

At the beginning of this study we made the point that the Bible only records a sample of what was happening. What we have has been preserved under divine direction. It is a record of God and His special people, His intervention in their behalf, and the eventual resolution of the controversy between good and evil.

The Bible considers right or wrong by means of ethical rules and principles. And the modern prophetic voice does the same:

The Word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call . . . attention more especially to these principles (*Testimonies*, vol. 5, p. 664).

John saw the end-time remnant church as having "the testimony of Jesus Christ"—the Spirit of Prophecy. If we understand all of the prophetic symbols and times correctly, we are in that end time.

Have we had a prophet in our midst, or is it all a hoax? I believe we have had one, and I rejoice.

No apologies need to be made for the presence of the prophetic gift in the church known as the "end-time remnant." Our church's earliest leaders pointed to the prophetic gift among them, as one further evidence that the Seventh-day Adventist Church is the "remnant" spoken of in Scripture. Further, they saw it as an evidence that the beliefs of the church are Bible-based. After all, the Bible predicted through its last writer, that the remnant would be blessed with a prophetic ministry.

## READERS' RESPONSES

### A Final Word from the Editor

Leo R. Van Dolson

The large number of letters received in response to our last issue has been encouraging. Two of the writers mention that they not only read, but carefully study each issue from cover to cover. Allow me to take this opportunity to thank our readers who have responded so favorably. However, the ATS executive committee has taken an action that we should not use space to publish letters to the editors, unsolicited articles, book reviews, or extended responses to published articles. Because of limited funding and the necessity of keeping the number of pages in the journal to a minimum, it is our policy at present to publish only papers presented at international society meetings. But that does not mean that we do not enjoy receiving your reaction. These reactions help us understand better what we might do to be more helpful to you in what we do print. Even the two negative letters I have received, prompt me to point out once again that the views expressed are those of the people making the presentations, not of the editors or the society. My suggestion would be that, if any of you readers wish clarification or have questions for the authors, you write directly to them.

For the most part, the papers published in this issue were presented at the Adventist Theological Society meeting in New Orleans on November 16, 17, 1990. That means we are a year behind in publishing. The committee has decided that we will do our best to catch up by putting articles in this journal and the next one from subsequent meetings. For that reason, three of the articles in this journal are papers that were presented at the international ATS meeting at Keene, Texas on March 7-10, 1991. These include the articles by Richard Davidson, Paul Gordon and Jack Blanco. Unfor-

tunately, there have been a few presentations that were not received from the presenters by the editors for inclusion in this publication. Perhaps we'll be able to include these in future issues.

Bill and Genevieve Bothe reported attending a club meeting in Southern California at which the person giving the Sabbath School lesson remarked that for some time she had been uneasy about what she sensed was happening in our church. She was skeptical at first of our publication, which was sent to her unsolicited as a result of our last mailing being sent to a large group of non-subscribers through the generosity of one of our supporters. But after becoming intrigued with what she read, she held the journal up for all to see, telling them that it was one publication they should all read. She explained that Ed Zinke had mentioned in his article the difference between the historical-critical method of interpretation and the historical-Biblical method to which the ATS subscribes. The Bothes reported that a large group descended on her after Sabbath School to learn how to subscribe. Perhaps some of you will have an opportunity to share this journal with others who are eager to better understand the Biblical position on many of the issues that now face this church.

## ATS presents a fascinating new book *Speaking in Tongues*

by Gerhard F. Hasel

This gripping book, *SPEAKING IN TONGUES* (1991), places this subject within the larger picture of the "third wave" of the modern charismatic movement of the latter 1980s in which also various so-called **celebration churches** have their roots. Dr. Hasel, whose book has been in the making for more than a decade, is answering a host of the most difficult questions people have asked about the phenomenon of "speaking in tongues" so prevalent in our day. If you have ever wondered about one of the following questions, then the book, *SPEAKING IN TONGUES*, is a must for you:

- \* Is "speaking in tongues" a form of speaking an unknown language?
- \* Is "speaking in tongues" the language of angels?
- \* Is "speaking in tongues" as practiced today from God, Satan, or another source?
- \* Is "speaking in tongues" bringing about doctrinal unity among Christians?
- \* Is "speaking in tongues" supported by Popes for Roman Catholics?
- \* Is "speaking in tongues" part of the celebration church movement?
- \* Is "speaking in tongues" among pagan priests, witch doctors, spiritualists, mediums, and humanists the same as that practiced by Christians?
- \* Is "speaking in tongues" to be identified with the outpouring of the Latter Rain in the time of the end?
- \* Is "speaking in tongues" among Christians today to be identified with the gift of tongues in the New Testament?
- \* Is "speaking in tongues" a private prayer language for modern believers?
- \* Is "speaking in tongues" in private to be encouraged when a congregation does not wish it to be used in public worship?
- \* Is "speaking in tongues" the baptism of the Holy Spirit promised by Jesus Christ?
- \* Is "speaking in tongues" necessary for a life of sanctification?
- \* Is "speaking in tongues" the key to great spiritual power in one's life?
- \* Is "speaking in tongues" the miraculous gift of speaking foreign languages?
- \* Is "speaking in tongues" the end time gift for all true believers?
- \* Is "speaking in tongues" on the Day of Pentecost in Acts 2 the same gift described by Paul in 1 Corinth as depicted in Act 14?
- \* Is "speaking in tongues" a take it or leave it matter in Christian life?
- \* Is "speaking in tongues" part of the spiritual gifts or is it simply a natural gift used in a spiritual way?