



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

THE BAPTISM OF THE HOLY SPIRIT

"Baptism" (βαπτισμα) is a word peculiar to the New Testament and the ecclesiastical writings. It means - immersion, submersion. The phrase - the Baptism of the Holy Spirit - is nowhere found in the Bible, but is a summation from the use of the word in the verb form - to baptize (βαπτίζω) - as found in the Gospels and the book of Acts. Each of the Gospel writers quotes John the Baptist as the source of the prophecy that the followers of Jesus would be baptized "with the Holy Ghost." (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33) Jesus reminded the Eleven of this prophecy of John just prior to His return to the Father. (Acts 1:5) Peter recalled the same prophecy when he began to speak in the house of Cornelius at Caesarea. (Acts. 11:16)

In everyone of the above texts, the contrast or comparison is made between the baptism of John "with water" and the baptism of Jesus "with the Holy Spirit." And in each of the above references the preposition in the Greek is εν, which means "in" and not "with." John baptized - immersed, submersed - "in water;" Jesus was to baptize - immerse, submerge - "in the Holy Spirit." From this simple prophecy and promise has arisen all kinds of heresy and false manifestations as men have confused the purpose of this promise with the gifts bestowed to carry out that purpose. Jesus in reminding the Eleven of the prophecy of John told them the bestowal of the Holy Spirit was that they might "be witnesses" of Him, not "unto" Him. (Acts 1:8, Gr. μου = "of me") The gifts for witnessing were varied - tongues, prophecy, helps, etc. (I Cor. 12:7-11; 28) - but in each and every manifestation it was "the selfsame Spirit dividing to every man severally as He will." What then is "the Baptism of the Holy Spirit" by which the "gifts" would and could be used for their intended purpose - to Witness of Jesus?

Jesus in detailing to His disciples the coming of the Holy Spirit on their way from the upper room to the Garden of Gethsemane, told them - "when He, the Spirit of truth, is come, He will guide you into all truth." In this the Holy Spirit would "glorify" Jesus for He would "receive of" Christ's and reveal it to the disciples. (John 16:13-14) That same evening while still in the upper room, He had declared Himself to be "the way, the truth, and the life." (John 14:6) Even as the baptism of John was "in water unto repentance" (Matt. 3:11) so the baptism of the Holy Spirit was to be unto truth from which men had deviated necessitating repentance.

By choosing the devil as their father, men had also accepted his norm of thinking for he "abode not in the truth." (John 8:44) To return to "the Father's house," one must return to the Truth. And until one has the truth, he cannot effectively

witness of Him who is the Truth. Now the Latter Rain is simply the outpouring of the Spirit of Truth for the final witness of Jesus. While it will bring the realization of the image of Jesus fully restored in man (EW, p. 71); it will in that manifestation of "grace" also accomplish the sealing of the people of God. We read concerning this sealing:

It is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so that they cannot be moved. Ms. 173, 1902 (4BC:1161)

When this - the baptism of the Holy Spirit - takes place, then can come the final shaking, and the final witness. Of this Jesus said:

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. . .

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. (Mark 13:9, 11)

Only one immersed, submersed in the Holy Spirit can be an instrument to be used in the way indicated by Jesus. And this means simply to be "baptized with the baptism" that Jesus was baptized with, (Matt. 20:22) in which self is wholly and completely crucified. (Phil. 2:7; Gal. 2:20) In an hour when every wind of doctrine is blowing; and when the very landmarks are being removed; and when the pillars of our faith are being torn down, what is more needful than a "settling" (immersion, submersion) into the truth, intellectually and spiritually so that we will not be moved? How can this be without the Spirit of truth who is to guide into all truth? Is not this the baptism of the Holy Spirit? Will not this keep us from the sensational, from the emotional fraud that parades itself as a manifestation of the Holy Spirit?

The true seeker after truth "is determined to stand on the side of righteousness. Truth has found its way into the heart, and is planted there by the Holy Spirit, who is the truth. When truth takes hold of the heart, the man gives sure evidence of this by becoming a steward of the grace of Christ." (TM, p. 122)

"Truth is sacred, divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. In it there is fulness of joy. When it is cherished in the heart the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. Thus pure, unadulterated truth occupies the citadel of the being." (IHP, p. 140) [For full context see R&H, Feb. 14, 1899]

THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY - IV

Three powers in opposition to God, His law, His sanctuary and His people are symbolized in the last half of the book of Revelation - the dragon in Chapter 12; - the beast in 13:1-9; - and the false prophet in 13:11-17. In the hour of the battle of the great day of God Almighty, frog-like spirits proceed from each of these powers for the purpose of influencing a world-wide unity against God. (Rev. 16:13-14) "There will be a universal bond of union, one great harmony, a confederacy of Satan's forces." (Ms. 24, 1891) What then is the manifestation of evil as symbolized as "frogs" in this prophecy? This manifestation is declared to be "spirits of devils."

Of what this symbolic representation - frogs - could mean, I have meditated long. In the book of Revelation the symbolism used by God to represent the prince of evil is the dragon. It is stated clearly to be "that old serpent, called the Devil and Satan." (Rev. 12:9) And in Rev. 20:2 the statement is made that the angel "laid hold on the dragon, that old serpent, which is the Devil and Satan." The connection is clear; the power operating under the symbolism of the dragon in his warfare against the "woman" and "her seed" is the same intelligency which used the medium of the serpent to deceive the first woman. But now in the battle of the great day of God Almighty, the representation of the work of the "spirits of devils" is changed to the symbolism of "frogs." God does not alter His prophetic symbols arbitrarily - He is saying something in this change! So I asked myself the questions - How do frogs catch their prey? What types of sounds do they produce? The answer to these questions led me to the conviction that here in prophetic symbolism is represented the modern Charismatic Renewal. The very wording of the prophecy demands that a common spiritual force, possessing and thus unifying the religious divisions of mankind, will work for the unification of the leadership of the whole world. The frog-like forms come forth from all three of the basic symbols of the last half of the book of Revelation - the dragon, the beast, and the false prophet.

That which at one time was only a hallmark of traditional Pentecostalism has now entered the major bodies of Protestantism and the Roman Catholic Church. To illustrate the whole change in attitude that has taken place in the last decade, The Toronto Star (June 9, 1973) tells of the reaction to the charismatic movement in the Anglican Church of Canada. Tom Harpur, Star Religion Editor, wrote:

Holy horror is the only way to describe the reaction with which top Anglican officials here once greeted the news that some members, including several Metro clergy, were "speaking in tongues." Now, the bishop himself, Rt. Rev. L. S. Garnsworthy, has begun a "dialogue" with those of his diocese involved in what has come to be known as a charismatic revival.

On the same page of "Religion in the Star" another article noted that the then Archbishop of Canterbury, Dr. Michael Ramsey, in addressing a massive ecumenical congress in England, spoke enthusiastically of the neo-Pentecostal movement noting that it was cutting across all denominational lines, and indicated he found in it "an encouraging sign" for the future of Christian unity. Harpur observed,

"Many call it 'the third force' in addition to Protestantism and Catholicism." The prophecy of God's word tells us that the same spirits of devils that came out of the dragon, have also permeated the beast and the false prophet, and come out of them also. The same dragon who gave his power and seat to the beast (Rev. 13:2) and who is speaking through the False Prophet (Rev. 13:11) now is transformed into an angel of light "working miracles" through these same religious bodies. (Rev. 16:14)

The Charismatic Renewal entered the Catholic Church in 1967, and has grown into such a force that it was recognized by the late Pope Paul VI. Following a mass in St Peter's on May 19, 1975 conducted by Cardinal Suenens for the Annual Charismatic Conference which met in Rome instead of Notre Dame University for the Catholic Holy Year, the Pope entered the assembly and gave his greetings to the conferees. He closed his message with the words - "Glory to the Lord, hallelujah!" - and before leaving, embraced and kissed Cardinal Suenens. Suenens reacted by stating simply - "the Pope opened his arms and heart to the charismatic renewal." The day previous - Pentecost Sunday - at a pontifical mass presided over by Pope Paul VI in St. Peter's "the sound of tongues and charismatic singing filled the massive nave of the ancient mother church of Roman Catholicism." (Christianity Today, June 6, 1975, pp. 45-46)

In July, 1977, an interdenominational conference on Charismatic Renewal was held in Kansas City, bringing together Catholics, Lutherans, Baptists, Episcopalians, Mennonites, Presbyterians, Methodists, and Messianic Jews. President Carter acknowledged this conference as a "powerful force" in American life, and one that has led to a "new level of Christian unity" in this country. The Rev. Larry Christenson, chairman of the Lutheran Charismatic Renewal Services, told one general session of the conference that Catholics and Protestants are all a part of the "special army of God" and that the Charismatic Renewal is a "network of outposts strategically placed throughout the land. . . that the Lord can count on in the day of battle." (RNS, Week in Religion, Aug. 12, 1977)

There can be no doubt as to the objectives that those who are involved in the Charismatic Renewal have in mind. They consider it "the most tremendous outpourings of the Spirit ever known in the history of the church." Catholic-Protestant sponsors of a rally of Charismatic Christians called "Jesus 78" in their joint statement - noting there is still substantial disagreement and division among themselves - declared: "Since we are experiencing this grace in such abundance today, since the Holy Spirit has already done so much among us to make us one, it is easy to believe that He will continue to move powerfully among us and our churches to make us fully one in faith." (RNS. March 3, 1978, p. 3)

This is the same theme of the Full Gospel Business Men's Fellowship International (FGBMFI). Founded in 1952 by Demos Shakarian, a former California dairy farmer, it has grown to 1,400 local chapters, attracting 500,000 persons to weekly and monthly meetings in 43 countries. This fellowship does not attempt to become a church, but supports all churches. Reporting the FGBMFI's Rome-European Conference in 1974 in their official magazine - Voice (March, 1975) - the remarks of Fred Ladenius, Press Secretary to the late Paul VI, were featured.* Before the Rome conferees, Ladenius declared - "There is only one church." Commenting on the charismatic experience, he said:

As people marvelled on the Day of Pentecost, so they marvel today. "Here is this fellow speaking in tongues, but he does not belong to a 'Pentecostal' church." But today even the Methodists speak in tongues. How can this be possible? Catholic priests, sisters and laymen are speaking tongues. How can this be possible? "God is pulling some grave errors," the doubters say. But I want you to know that He is not the God of 1925 but of 1974! He is indeed manifesting Himself through "all flesh." (Voice, p. 6)

And to what are they looking? Let Ladenius again comment:

We ask God's forgiveness. Catholics and Protestants alike have committed grave errors. But all that is past. Now let us give Him our confidence and our trust. Let us put everything in His hands and look for Him as our soon coming King. (Ibid.)

But who will come as "King" to fulfill the expectations of these involved in the Charismatic Renewal? We have been told:

Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "Therefore shall her plagues come in one day, death, mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (TM, p. 62)

Putting it all together, we see that the objective of Satan is to "sit also upon the mount of the congregation in the sides of the north." (Isa. 14:13) This "mount of the congregation" - Har Mo'ed in the Hebrew; Har-Magedon in the Greek - is none other than Jerusalem, the city of prophecy and conflict. Here in the "last remnant of time" (GC, p. 561) that fallen angel will seek to have himself enthroned on what will be hailed as the "throne of his father, David." But when all the world thus bows led on by the "apostate churches" Omnipotence will intervene, and then will begin the "war of the great day of God Almighty," in which Babylon the great will come "in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." (Rev. 16:19) And in the book of Revelation, a supreme question is asked - "Who shall be able to stand?" (Rev. 6:17) And the answer is found in Rev. 14:1 - "And I looked, and lo, a Lamb stood on Mt. Zion, and with Him an hundred and forty-four thousand, having His Father's name written in their foreheads." (See Rev. 3:12 for application.)

* Fred Ladenius' personal testimony before FGBMFI at the Rome-European Conference in 1974 has more than a passing interest for the Seventh-day Adventist Church and Andrews University. He tells of a contact with Billy Graham as a news reporter, then comments:

A few days later a longtime friend, a Canadian Catholic priest, came

into my office. "Sunday you must come to the Gregorian University," he said, "because there is something new happening." I was surprised. "Something new at the Gregorian University?" I asked. But when Sunday came I went anyway, just to please my friend. "One time, just one time will I do this," I told my wife. I found people in prayer and full of joy when I arrived. They were glorifying the Lord. Some were lay people, some were priests - and there were Catholic sisters as well. The meeting lasted three hours.

At the end of the three hours my priest friend said, "Now that you've seen the Holy Spirit in operation here, I'll show you how He is moving everywhere today." He took me to a Pentecostal church, and there I saw the same happy faces, heard the same prayers, experienced the same joy, and witnessed the same Spirit in action. (Voice, March, 1975, pp. 5-6)

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"A Profile of the Charismatic Movement"

This is the title of an article featured in Christianity Today, February 28, 1975. The author is J. Rodman Williams, president of Melodyland School of Theology in Anaheim, California. He is a member of the World Council of Churches' Faith and Order Commission, as is also Dr. R. F. Dederen of Andrews University. Besides this, Williams is a team member in the Vatican-Pentecostal/charismatic dialogue, which was initiated by the Vatican Secretariat for Promoting Christian Unity. Melodyland School of Theology is an ecumenical, charismatic school, and has as a member of its faculty, Walter Martin of the Barnhouse-Martin dialogue with our own church leaders back in the 1950's.

Williams list seven features of the charismatic movement in his profile. The fifth, which he considers "the most striking feature" of the movement has special relevance in view of how we have related the events connected with the battle of the great day of God Almighty. This "striking feature" is "the resurgence of a deep unity of spirit across traditional and denominational barriers." In fact he wrote that "the genius of the movement is its transdenominational or ecumenical quality." He points out that it is not at all unusual to find people fellowshiping and worshiping together from traditions as diverse as "classical Pentecostal, mainline Protestant, and Roman Catholic." To him, "the overarching and undergirding unity brought about by the Holy Spirit has now become much more important than the particular denomination." Then Williams summarizes:

Herein is ecumenicity of a profound kind in which there is a rediscovery of the original wellsprings of the life of the Church. Protestant, Catholic, and Orthodox charismatics alike are going back far behind the theological, liturgical, and cultural barriers that have long separated them into a recovery of the primitive dynamism of the early ecclesia. It is this common rediscovery of the New Testament vitality of the Spirit that unites people of diverse traditions and remolds them into a richer and fuller koinonia of the Holy Spirit.

The charismatic movement has, I believe, been well described by Dr. John Mackay as "the chief hope of the ecumenical tomorrow." For this is "spiritual ecumenism," not organizational or ecclesiastical. With all due appreciation for the ecumenical movement, which has helped to bring churches together in common concern and has now and again brought about visible unity, this cannot be as lasting or far-reaching as the ecumenism emerging from a profound inward renewal of the Holy Spirit. For this ecumenism is not an achievement derived from a common theological statement, an agreed upon polity, or an acceptance of differing liturgical expressions. It is rather that which is given through Jesus Christ in the renewed unity of the Holy Spirit. (pp. 11-12. Emphasis his.)

Herein is the clue as to the nature and source of this charismatic renewal, and the basis of the coming struggle "between the religion of the Bible and the religion of fable and tradition." (GC., p. 582) Dr. James M. Peebles, long time editor of the Spiritist publication, Banner of Light, stated - "Spiritualism, with its signs, wonders, visions, and healing gifts, was the religion of the Apostles; of the post-apostolic fathers, and the primitive Christians up to the reign of Constantine." (Quoted in R&H, Aug. 30, 1962, p. 3) J. Rodman Williams conceives of the charismatic renewal as "a recovery of the primitive dynamism of the early ecclesia." In other words, the "dragon" is seeking to bring about a false revival of primitive faith and godliness. The answer can only be, a genuine baptism of the Holy Spirit resulting in a people who will be settled into the truth spiritually and intellectually so that they cannot be moved.

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SIGNS OF THE TRENDS

CATHOLIC BISHOP PREACHES AT REFORMATION SERVICES

Bishop Michael J. Begley, whose diocese embraces the western half of North Carolina, delivered the sermons at the 9 a.m. and 11 a.m. services of the Central United Methodist Church in Ashville, NC, on Reformation Sunday. A large number of visitors, including many Roman Catholics, joined the congregation in these services.

Dr. Orion H. Hutchings, senior minister at Central called the services "a historic occasion." He said, "This marks the first time a bishop of the Roman Catholic Church has preached in such an observance in this area, and perhaps nationally." In introducing the bishop, Dr. Hutchings remarked, "Ask a Methodist where his tradition originated and he will tell you in the Anglican Church. Ask an Anglican where his originated and he will tell you the Roman Catholic Church."

Bishop Begley, long active in ecumenical affairs stressed parallels between John Wesley's preaching and his own Roman Catholic beliefs, and noted that differences between the belief's of the two churches have been minimized during the last few years. (RNS, Nov. 13, 1978, p. 7)

Comment - Protestants consider October 31, 1517, as the symbolic beginning of the Reformation. On that day, Martin Luther issued his Ninety-Five Theses criticizing the Roman Catholic Church and pointing to a fresh understanding of God's grace. On the 450th anniversary in October, 1967, Protestants gathered - quite often with Roman Catholics - in countries throughout the world, to recall the event. (1968 Year Book, World Book Encyclopedia, p. 468) It is of significant interest that 1967 - the 450th anniversary of Protestantism - marked an altering the Catholic's PR toward the Reformation.

POPE STRESSES COMMITMENT TO CHRISTIAN UNITY

Vatican City (RNS) Pope John Paul II, in a meeting with Roman Catholic Bishops from New Zealand led by Cardinal Reginald N. Delargey, Archbishop of Wellington, reaffirmed the Church's "strong commitment" to Christian unity. The Pope told the three bishops as they conferred with him in his private library at the Vatican that - -

Despite difficulties and obstacles, we must never falter in our commitment to work for the reestablishment of Christian unity according to the ardent desire of the heart of Christ. . . Let the work of drawing closer together to our separated brethren be carried on with much understanding, with much patience, with great love, but without deviation from the true Roman Catholic doctrine. (*Emphasis mine*)

The Pope indicated that this "delicate work" is beyond human power. "Only the Holy Spirit can bring it to a completion," he added. (Nov. 14, 1978, p. 11)

Comment - The growing emphasis on "the work of the Holy Spirit" in the thinking of the Catholic hierarchy dare not be overlooked. Pick up any authoritative Catholic publication published several decades ago, and check the index under "Holy Spirit." The paucity of references to the subject is amazing. For example, in the approved work by John A. O'Brien Ph. D., The Faith of Millions (1938), the index gives one page where the Holy Spirit is commented upon. It is in the chapter on "The Infallibility of the Pope," and reads, after quoting John 14:16-17, 26:

In these words Christ assures the infant Church of the abiding presence of the Spirit of Truth guiding her in her teaching mission. This assurance of the Church's unfailing fidelity to the teachings of her divine Founder is the evidence of what we call the infallibility of the Church as focused in her supreme head, the pope, the successor of Peter. (p. 136)

Thus the Pope stands as the Holy Spirit, or the vicegerent of the Son of God, to the Church. But today, as evidenced by the comments in regard to the presence of the Holy Spirit working in the last two Conclaves, and the new Pope's comments as noted above, one must take a good look as this new emphasis in regard to the Holy Spirit.

Cardinal Krol, Archbishop of Philadelphia, and a close friend of the new Pope, stated that the election and inauguration ceremonies were "like living through a new Pentecost." He declared a Pentecost-like "gift of tongues" was evident as the new Pope used 11 languages in the homily at the Mass which marked the beginning of his Papal reign. Regarding the work of the Conclave which elected Karol Cardinal Wojtyla as Pope, Cardinal Krol stated:

I thought I had seen dramatic action by the Holy Spirit in the conclave in August [which elected Cardinal Luciani], and I was resigned to never experiencing such a dramatic intervention again in my lifetime. Then, during this conclave, I read and reread the promise of the Holy Spirit in St. John's Gospel, and I was impressed at the tremendous commitment among the cardinals not to any one individual but to respond to the promptings of the Holy Spirit.

Krol then quoted Cardinal John Carberry of St Louis as telling the press media representatives - "If you had seen the conclave as I did, you would believe in the work of the Holy Spirit as I do." (RNS, Oct. 26, 1978, pp. 25-26)

We have our choice to either accept the Word of God that the Mystery of Iniquity is "he in whom all iniquity has as it were fixed its abode" (Thayer's Greek Lexicon, comment on II Thess. 2:8, p. 48), or we will accept the verdict of the Cardinals, the selection of the Pope is the work of the Holy Spirit. The sure word of prophecy - faith in that word - means for us a right evaluation of present day events. But it should also lead us to understand what will be required to publically testify that what the world hails as the manifestation of the Holy Spirit is in reality "the spirits of devils working miracles" by which to deceive the whole world.

PAPAL SEAL DUPLICATE OF NEW POPE'S COAT OF ARMS AS CARDINAL ARCHBISHOP

Vatican City (RNS) The Papal seal for Pope John Paul II will remain essentially the same as the coat of arms the pontiff used as Cardinal Archbishop of Cracow, Poland, the Vatican announced.

This seal bears the image of the triple pontifical crown (tiara) and the keys of St. Peter. It is intended above all to be an expression of "the central mystery of Christianity, that of Redemption." A large, off-center cross and capital "M" is in its lower right-hand corner. The "M" is meant to recall "the presence of the Madonna beneath the cross and her special participation in the Redemption." (Nov. 14, 1978, p. 3)

Tom Harpur, Religion Editor of The Toronto Star, stated that "for the former Archbishop of Cracow, Mary is central to the faith. In his very first remarks from the balcony after his election, he referred to his trust in her as Mother of the Church and prayed for her guidance and protection." (Nov. 4, 1978, F6)

Comment - We would do well to take heed to the light that has been given us:

Romanism as a system is not more in harmony with the Gospel of Christ

now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. (GC., p. 565)

None but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God, are proof against her [Romanism's] influence. (Ibid., p. 567)

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CONDITIONING PROGRAMS AND ADVENTIST THEOLOGY

James D. Wang, Ph. D.

I was alarmed when I first heard the term "conditioning" being used by some of our health workers attending a self-supporting convention in 1969. After a brief discussion there, I was invited to make a special trip to one of the self-supporting institutions where we could continue the discussion. We have had several informal study sessions which created much interest. One of the leaders reported that he had gone to Europe with one of our SDA physicians, together visiting and studying the so-called European "conditioning" program. While there they were deeply impressed with the treatment methods used to help people suffering with a number of diseases. They observed also that physicians in Europe applied at least five of the eight simple laws of health revealed to the Seventh-day Adventist through the Spirit of Prophecy over one hundred years ago.

Our discussion became so interesting that we eventually skipped the prayer meeting regularly conducted that evening after supper. Just before he was ready to bring out a book of physiotherapy or natural treatment, I predicted that the words such as "control," "schedule," "program," "order," "rule," "regimentation," "reinforcement," "incentive," may be frequently used in that book of rehabilitation. Sure enough, it turned out to be just so.

Soon after that discussion, the expression of "aversion therapy to stop smoking" began to appear in our printed matter and was used by our Adventist psychologists. We were charmed by the popular idea of "conditioning" through the law of effect, one of the three laws discussed in Educational Psychology by Edward Lee Thorndike a number of years ago. Thorndike is often called the founder of animal psychology because of his original studies of learning in animals.

After Darwin published his theory of evolution, animal behavior received more attention than ever before. In 1901, a Russian physiologist, Ivan Petrovich Pavlov, discovered something of enormous import to psychology - the conditioning reflex. In effect it is this: If each time a dog is given food a bell is rung simultaneously, the dog becomes "conditioned" to the sound of the bell and in time salivates on hearing the bell, even though no food accompanies it. Not only sound, but light, smell, or touch stimuli may condition dogs to salivate when no food is present. By 1920, conditioning was widely accepted as an important psychological principle. It was believed and proved that all kinds of responses can be conditioned and that the term "conditioned" can be applicable to all learning by association and reinforcement through the law of effect.

Presently, both Adventist psychiatrists and psychologists join hands traveling on the road of behaviorism and following the steps of Watson who was an early animal psychologist, a student of learning process, and the founder of behaviorism. Skinner used food as reinforcement to teach pigeons certain behavior and designed teaching and learning machines to promote effective learning in the youngsters. Because of his so-called "scientific contribution," Skinner is being worshipped as a "god" to create a newer and happier society. Behavior modification currently used in many programs for the mentally retarded and the behaviorally disturbed is based upon arbitrary reward and punishment. In other words, it is a mind-controlling-mind technique, originated by Satan who demands blind obedience. People obey him because people fear him.

One of our leading Adventist educators wrote me two years ago saying that some of our health workers were interested in "conditioning" programs and that two or three institutions were being established with the desire to develop them into "conditioning centers." Immediately, I wrote letters to these leaders about the misconception of the conditioned responses and the danger of adopting this term to misrepresent the divine health message that had come to us as a people from heaven. It is like the armour, helmet of brass, and coat of mail with which Saul armed David. David had to put them off and said, "I cannot go with these; for I have not proved them."

In the last annual council of the General Conference, it was made very clear that the philosophy of "Adventist Psychology" is unique and different, because it comes from above. But when we say that the "techniques" Adventist psychologists use are "similar" to what the "worldly" psychologists use, we are not just compromising, but also disloyal to Jesus Christ, the Mighty Healer. What human kind needs is not behavior modification but conversion and transformation that can come only from Jesus. We were told that all our workers should study how the mind works, even though we cannot read the mind. It is our duty to educate people to form good habits and to correct bad habits. Our Master Teacher can use us in His service if we are willing to learn of Him, Who is lowly and meek in heart and spirit. We should never play God and should not apply personal forces to any child or adult. By following God's way, we may expect to see sinners truly converted, having new behavior that is in harmony with the will of God.

Sinners who break the health laws of God cannot be considered as an animal or an old machine which can be modified or changed into saints through "conditioning" processes. All our health workers must re-experience the dynamic power of the everlasting gospel and be true medical missionaries.

The medical ministry certainly is the right arm of the Third Angel's message. As true medical missionaries, we should listen to the words of the Great Physician, saying, "Stretch forth thy hand and have thy right hand restored."

(For further information, and questions you may have, you can write to Dr. Wang, who is the Director of the International Institute for Purposeful Living, at Knoxville, IL 61448)

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"Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches."

Ms 86, 1905

NOTES

"Ostpolitik" - In the December issue of the thought paper, we promised an essay on this subject as it relates to Vatican policy toward communism. We have been unable to procure certain source documents relating to this. However, we have been promised these sources soon, and will present this material as soon as it becomes available to us.

WCC - Faith & Order Commission - The Faith and Order Commission of the World Council of Churches met in Bangalore, India, in August of 1978. A member of this commission is Dr. R. F. Dederen of Andrews University. We cannot obtain information as to whether Dr. Dederen attended or not, and if he did, to what extent he entered into the deliberations and decisions of this commission session. Neither has the Adventist Review published a report of this meeting as has ordinarily been their custom of previous meetings of the Faith and Order Commission. Any information in regard to this meeting and knowledge as to Dr. Dederen's attendance will be much appreciated in the light of reports coming from other sources about this session in Bangalore, India.

Monthly Convocations - The monthly convocations on the campus here will resume in the Spring when the weather breaks, and travel is more predictable in the mountains. However, we shall continue the regular Sabbath study hour each Sabbath as is customary throughout the year. Beginning with the first Sabbath in January, we shall study the Life and Teachings of Jesus, using as a study guide a Harmony of the Gospels, and as a text book - The Desire of Ages.

Help Us Obtain! - The book - Questions on Doctrine - was not the original answers which were given to Barnhouse and Martin in response to their questions. It is a revised edition to be more acceptable to the rank and file of the church. However, it is our understanding that some do have a copy of the original answers. If such a copy can be obtained by anyone interested in the presentation of the whole involvement with Barnhouse and Martin, so that the full truth of this episode in our history might be better known, please make contact with us.

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