



Reachout Quarterly

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Reachout Trust is an international Christian ministry that upholds biblical truth and builds bridges to people in the cults, occult and new age. We aim to:

Examine and reconcile with the Christian gospel the beliefs and spirituality of people within the cults, occult, new age and all not upholding biblical truth.

Train and equip Christians to explain the Christian gospel in a relevant way.

Provide a complete service of counselling and help to all enquirers.

Present the Christian gospel.

Work with organisations who will help achieve these aims.

A detailed information pack that shows how you can be involved in this ministry is available from head office.

All unassigned articles are the responsibility of Doug Harris, Director of Reachout Trust.

Other articles may not necessarily represent the Trustees' belief in every small detail.

Requests to reprint articles, in any form, must be made in writing to the Richmond Office.

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How Worth It?

In last month's editorial we established that despite the hassles we received from time to time this ministry is worth it. We decided that it was certainly worth it from our point of view but I also believe worth it from God's point of view. We have had one or two writing to say that they feel we should not deal with what we have called 'Christian cults'. These are groups whose written statement of faith may sound fine but in their outworking we find cultic tendencies. However the overwhelming response was, please keep up this work as it has helped us and please ensure that we are kept on your mailing list.

GIDEON

A few weeks ago God reminded me of Gideon's army. Struggling against the Midianites, having to tear down altars that were in his own house, and yet at the end of it God wrought a mighty victory. May that be my attitude and yours. Not just looking for things to criticise

but as God shows there are errors in 'my' house we deal with those and where necessary warn others about them too. After the preparation Gideon maybe was ready to fight with his 22,000 men even though he was still hopelessly outnumbered. But God was not finished yet.

Judges 7:2-4 shows that God still needed to wheedle out the fearful and those just not prepared to fight. Gideon was left with 300 men, one sword, trumpets, torches and flowerpots! But God was with them, He had to be didn't He! May God do the same for us. May each one of us be ready, strong in the Lord and fight the enemy in the way that the Lord reveals. I believe in Reachout we need that '300' committed to prayer and committed to action. May God give us such ones.

There are three different jobs in our 'army' that are especially causing us concern at the moment. Some small in themselves but vital to the work.

Area Directors - these are key positions in our 'army'. People who will

take responsibility to let Christians know what Reachout can do for them and at the same time build up a local team. Parts of the country are already covered by faithful workers - although there is always room for new team members - but the following areas are in need of Directors - Berks, Channel Islands, Hereford, Worcester, East Kent, Lancashire, East London, Merseyside, Middlesex, Norfolk, South-East Scotland, N.Wales.

Media contacts - five times in just one week we were contacted by the media. Can you put us in contact with . . . and they then described the sort of person they wanted to write an article about. Not all of these will end up as worthwhile contacts but many will. We need the people to be able to pass on to them, young or old with passive or active involvement Do you have a story of involvement in or being affected by a cult, the occult [including witchcraft] or the new age? Is a relative in or have they been in such a group and your family is seriously affected, etc. If this is you and you would be

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Reachout Trust
24 Ormond Road
Richmond Surrey
TW10 6TH
☎0181 332 7785 ☎0181 332 0286

Giving Avanzini Style

by Stuart StJohn

Christianity in Crisis, [Harvest House], has been sending shock-waves through the Church since it was published in 1993. It exposed some of the shameful teachings of the so-called 'Faith' Movement, bringing to light its bizarre, sometimes blasphemous, theology. Among those taken to task was Dr John Avanzini, a man who has visited these shores a number of times, bringing with him his teaching on 'Biblical Economics.' Thus it was with considerable interest, that I picked up a copy of his book *Unanswered Prayer... Answered*

God-given revelation?

On first reading I came away with the distinct feeling that John Avanzini might not be as bad as I had thought. It all seemed so palatable - a far cry from the excerpts of his preaching I had heard. Aside from the initial shock of what appeared to be "commanding God", a lot of what John Avanzini said seemed to be backed up with relevant Bible passages. Besides, hadn't the previous edition of the book sold over a quarter of a million copies. Avanzini's claim that this is a "God-given revelation" therefore demands careful examination.

Method v. Relationship

The first thing I noticed was the frank acknowledgement that it is a "method" to get something from God. Avanzini begins by saying,

I offer this God-given revelation as a **solution to the church-wide scandal of unanswered prayer**. It came to me as I thought about a scripture I had once marked in my Bible. ...**concerning the work of my hands command ye me. Isaiah 45:11**. In the margin of my Bible I had placed a note. It simply read, '**How wonderful it would be if this could happen.**' p.5 [all emphasis in the original unless noted otherwise.]

Some of us would stop reading after seeing that the author is keen to command God, yet what follows softens the impact, doubtless causing many to read on. Avanzini informs us that the next step in his quest was to search the Scrip-

ture for instances where people had prayed for long periods of time without getting an answer.

What he found (under the heading '**A Breakthrough Discovery**,' p.7) was that the principal instances he came across were women who both used the same technique that **turned their unanswered prayers into answered prayers**. - p.7

As Avanzini admits, the technique which he found will somewhat grate on us when we first encounter it - which is why he quotes from Isaiah 55 as a countermeasure to the effect that "God's thoughts are not our thoughts." While it is true that God's perspective often does seem strange to us at first, it is also true that a person who knows the Scriptures well may not like the sound of a teaching quite simply because that teaching is unbiblical.

While acknowledging the existence of other forms of prayer (p.5) there is no doubt that John Avanzini believes that what he presents is in some way superior. By implication, other 'methods' may remain unanswered, but with his "ancient Biblical method" (p.33) we can be sure to get God's attention. A summary of this method is given on page 13, where we are told of Hannah's approach,

Notice carefully the decisive steps that bring her the answer.

- First, she makes a vow (a strong promise)
- Second, she asks that she be no longer forgotten
- Third, she adds giving

Hannah made a "strong promise" to God, asked that He remember her, and then gave something to God. This "something" is called a memorial offering, and from the text of Avanzini's book it is clear that its sole purpose is to help God's memory. This "method" is further clarified by the remark at the top of page 25, regarding the widow of Zarephath:.

It is her giving that activates God.

That's it! This is the essence of

Avanzini's 'Breakthrough Discovery': If we plead and give we will get. Is this a bribe? Through the pages of his book we can see unfolding the snare of making one person's answered plea to God into an a-b-c, 'will-work-for-everyone', bargaining tool.

Surely every Christian, however little they know about the subject of prayer, knows that the foundation for prayer is the grace of God. Prayer, in essence, has to do with relationship rather than method. There isn't room here to enter into a study on the subject, but it would be a worthwhile exercise to get a concordance and look up the various instances of words like 'pray' and 'prayer.' If the key to answered prayer resides in giving, why is this never mentioned in Jesus' teaching on prayer?

Jesus Poor?

Although time and time again the testimonies given in the book revolve around this exchange of money, it is interesting to note that in January this year, Kenneth Copeland's Believer's Voice of Victory magazine carried a two-page article by Avanzini entitled *Was Jesus poor?* adding a dimension not mentioned here.

If we don't believe that Jesus was rich then we **can't** be rich either [emphasis added].

This, says Avanzini, is the problem which stops us prospering fully. In our subconscious mind we have been duped by the traditionalists into believing that Jesus was poor. Maybe some hymn-writers have been guilty of romanticising and so projecting false impressions of Jesus - but then, so is Avanzini, as will become apparent! Having shown from a handful of scriptures that perhaps Jesus wasn't as poor as some 'traditionalists' would like us to believe, he then introduces us to "A Pow-

AVANZINI

erhouse Operation", which had so much money that they could buy everyone lunch, ride the best donkeys and strut

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BUDDHISM

The Christian Centre for Buddhist Studies was set up in 1995 as a co-ordinating and resource base for Christians who are or want to be involved in outreach to Buddhist people, both at home and overseas. It is based centrally in the UK at Loughborough, Leics.

At the Centre we are concerned that Buddhism has been overlooked as a major world religion especially within the UK. While resources and energies have been focused on Islam, Buddhism has been allowed to develop in our society although its influence is not always recognised. One of the principle tasks for the Centre is to increase the awareness to the influence of Buddhism and to provide resources that will help the Christian community to address the relevant issues.

You may think that Buddhism is a religion that belongs to Sri Lanka, Thailand or Tibet, but an increasing number of Western people have become interested and involved. There are many common philosophies between New Age and Buddhist thinking and this is one of the ways that people become involved in Buddhism.

Take a look in your local high street bookshop and you will find many books that have some eastern influence or written by people like the Dalai Lama, the leader of Tibetan Buddhism. Beware that many of these books do not contain *the Truth* and are attempts to persuade you into practices and experiences that are not of God.

Over the next few issues of this newsletter I have been invited to give overviews of both Asian Buddhism and Western Buddhism so that we can begin to understand some of the issues involved and how the Christian Gospel relates to the Buddhist worldview.

For any wanting further information about the Centre or help with a Buddhist friend contact Robin Evans on 01509 234982.

OCCULT FAYRES

On many occasions we have been asked what can be done about Psychic and Occult Fayres? There is of course the essential and obvious fact that we should pray. Beyond this there seem to be two courses of action that we can take.

① We can write to the owners of the building that is hosting the event.

We have now produced a sample outline that you can use in producing such a letter.

② You can arrange to give out tracts outside the event.

We have also now produced a specific tract for such outreach.

If you would like a sample copy of the letter and the tract please send 3 x 2nd class stamps to the Richmond office.

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LEADER

willing for us to put you in contact with the media as the situation is right please let us know. Some of the stories and publicity given will be of great benefit to others going through similar situations.

Data Input - we need a 'small army' to be able to work in Richmond to input newspaper articles, cult information, etc, on to our database so that we can fast search all the information we have. Without exaggeration we probably have a month's solid work just to catch up the backlog let alone keep up with the future information. Are you part of this army with a few hours to spare?

There are many other areas too. If you are one of the army for these or other jobs - please enlist now!

(end of article)

Doug's Diary

Doug Harris will be involved in training at the following seminars. Others may have also been added since publication. If you are interested in attending please ring Head Office for further details. Those marked * may have a restricted attendance.

If there is not one near you but you feel that your area would benefit from one, why not talk with us about organising it. Contact Head Office for our information leaflet on seminars

JANUARY

11 Annual Trustees Meeting

FEBRUARY

3 Oasis - Birmingham *

4 Southampton

8 KENT TRAINING DAY

24 Oasis - London *

MARCH

1 Bournemouth

8 Deal

9 Buckhurst Hill Essex

22-31 SPRING HARVEST

APRIL

1-11 SPRING HARVEST

20 Redhill

26-27 Kendal

29 Isle of Skye

30 Scotland

MAY

1-2 Scotland

3 Golspie Sutherland

20-23 CRE - SANDOWN PARK

A CHRISTIAN'S VIEW OF HYPNOSIS -Part

by James Cussen

Concluding the article from Newsletter 44 - Spring/Summer 1996 and Newsletter 45 - Autumn 1996.

NEW TESTAMENT

In Vines Expository dictionary we read that the Greek for trance is *ekstasis*. This is literally translated as 'standing out' (ek - out of, stasis - a standing) Vines goes on to define the word:

It was said of any displacement . . . especially with reference to the mind . . . in which a person is so transported out of his natural state that he falls into a trance.

Ekstasis is used in Acts 10 - the passage which records Peter's vision. We read that God told Peter to kill and eat but Peter refused. Similarly, we read in Acts 22:17f that Paul fell into a trance. It is interesting to note that like Peter, Paul, whilst in a trance, engages in dialogue with God. Also of note is the fact that God does not violate the will of either man.

When a person enters a humanly induced trance he or she does not usually respond in the way that Peter and Paul did; instead the subject will await instructions from the hypnotist about what to do or say.

As to loss of free will, I refer to a quote from a textbook of Psychiatry (Bobgan D&M, 1984:34):

Hypnosis can be described as an altered state of intense and sensitive interpersonal relatedness between hypnotist and patient, characterised by the patient's nonrational submission and relative abandonment of executive control to a more or less regressed dissociated state.

Let us return to the Biblical trance states. It would appear that these trance states were used by God to heighten Peter and Paul's spiritual awareness thus enabling both men to receive communication from, and to communicate with, God in a special way; that is, in a way that would not have been possible in the normal waking state. If, then, these trance states, which were initiated by

God, made such Godly men more open to experiences of a spiritual nature, is it not feasible to assume that a humanly induced trance will expose a person to spiritual interaction? Think, for example, why mediums go into a trance at seances: they do so in order to communicate with the spiritual world. There is then, I believe, a danger that once a person succumbs to the wiles of the hypnotist, and becomes hypnotised, he or she may be laid open to spiritual forces. This, surely, has serious implications for the Christian. Should there be any doubt about this, then consider Paul's words in Ephesians 6:10-13:

Finally, be strong in the Lord and in his mighty power. Put on the full armour of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armour of God...

CONCLUSION

In my introduction I stated that after questioning Christians about their views on hypnosis, I discovered that there is no consistent view on the subject. What is more, those people who purport to hold a view have, in my experience, not been able to justify their views. I suspect the reason for this is twofold: firstly, the Bible does not explicitly speak about hypnosis; perhaps as a consequence of this, there has been little or no teaching on the subject. Secondly, any negative thoughts a person may have towards hypnosis can so easily be countered by its use in the respectable professions of medicine and dentistry.

Precisely because the Bible appears to be silent about hypnosis, and precisely because hypnosis shelters under the respectable umbrella of medicine, it is understandable that many people see

nothing wrong with it; indeed, it can appear to be a force for good. I, however, believe otherwise, and have in this article attempted to set forth arguments to justify my belief. These arguments fall broadly into five areas: deception and distortion of reality, and then there are dangers - physical, psychological, and spiritual.

Christians have often asked me if I think hypnotism has any place within Christianity. Let me in conclusion say this: hypnotism involves deception of mind, distortion of reality, and loss of free will; to presume, therefore, that it is compatible with God's will is, I believe, to be misguided. If hypnotism has a place anywhere, it is in the scheme of that great deceiver himself, the father of lies: Satan. For is it not he who is in the business of turning reality on its head? Is it not he who is in the business of dressing up as truth that which is untrue? Is it not he, the god of this age, who blinds the minds of unbelievers? And to those who protest that hypnosis is recognised and used by medical practitioners, I would say further. Is it not he who transforms himself into an angel of light to accomplish his schemes?

To the question, 'has hypnosis any place within Christianity?' The answer must be a resounding 'No!'.

(end of article)

Stage hypnotists can damage the mental health of their subjects and no one should volunteer to be hypnotised for entertainment, a consultant psychiatrist warned. Dr Prem Misra, who has spent 18 years studying the problems . . . said, 'My advice is, for the sake of your mental and physical well-being, do not participate.'

Daily Telegraph, 3 March, 1994

ASTRAL PROJECTION

Ian Milton

According to the New Grolier Multimedia Encyclopaedia, new age is

...a term popularized in the mid-1980's to describe a nebulous, quasi-religious set of beliefs that are an outgrowth of the 1960's counterculture and the 1970s "human potential movement." In the United States the name alludes to the expectation of adherents, found particularly on the West Coast, that a new "spiritual" age is dawning in which humans will realize higher, more spiritual selves. New age encompasses a wide array of notions-spiritualism, astrology, out-of-body experiences, reincarnation, and the occult disciplines, as well as unorthodox psychotherapeutic techniques and pseudoscientific applications of the "healing powers" of crystals and pyramids.

Astral Projection is certainly a part of that new age culture and practice. It is also an occult practice whereby a person releases their 'astral body' from their physical body in order to travel around at will on an astral plane in an out-of-body experience. This astral plane could be familiar territory or else it could be many miles away - even in space. There is some confusion, even among its adherents as to what they believe the astral body really is. Some say it is akin to one's spirit and others that it is more of a physical thing that may perhaps be proven by science in some way. Whatever they decide to plump for as their basic belief, the truth is that it is all fantasy and has no foundation whatsoever. This is borne out in their writings and also in the wild discrepancies of their arguments.

In his book *Understanding Astral Projection* Anthony Martin, a practitioner of the topic quotes 2 Corinthians 12:2.

I know a man in Christ who fourteen years ago - whether in the body I do not know, or out of the body I do not know, God knows - such a man was caught up to the third heaven. (NASB)

He then goes on to say,

St. Paul's account takes it for granted that such things were possible. This was no dream, no hallucination, the body could be left in a real sense. St. Paul's terms are not always clear.

The author is of course attempting to give a rubber stamp of authenticity to this rather thin hypothesis by quoting the Bible.

The dubious nature of this astral body is purported by Anthony Martin to be non-spiritual in essence, as he sees the spirit as an imperishable part of a human, but the astral body as a perishable part. He says in his book,

...there is a natural body and there is a spiritual body, which **may** mean that there is a physical and an astral body or that there is an astral body and a soul. One thing is clear, however, the experience of St. Paul described, was for him, an incontrovertibly real one. [emphasis added].

The practice of astral projection almost certainly involves a spiritual experience of some sort as the Bible has nothing to say on this ethereal body that new agers believe is supposed to reside within us but has plenty to say about the inner man or the spirit of a man. It is clear from the author's words that even he himself is not convinced of the existence of an astral body. This bases the whole practice and teaching of it on pure speculation. As we can see from 1 Timothy 4:1,2

The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. (NIV)

If one has a seared conscience it is cauterised - rendered insensitive. Such a conscience will enable you to believe anything, however ethereal as it has no reference in spiritual truth. To a dead conscience all things are right. As for hypocrisy - the idea of using scripture

to authenticate your theories when in fact it condemns your philosophy can only be from the 'father of lies', Satan himself.

There is also another argument that the new agers bring to bear in order to add weight to their theories and that is a scientific one. Eminent people are also used to reinforce the cause as is one knight of the realm Sir James Frazer who has written a book entitled *The Golden Bough*. In it he says

...men in all stages of ignorance and knowledge commonly believe that when they die, some part of them does not perish. In this universal and continuing belief lies the essential distinction between the soul and the astral body. The difference is quite fundamental, the astral body has a correlation with the physical body and is an aspect of **occult theory**. The soul on the other hand is a religious concept and is indissolubly a fragment of eternity. The astral body is allied to materiality it **may perhaps** even come to be scientifically weighed. [emphasis added].

Here again we can see that words like may and perhaps are employed so that there is not a shred of definite evidence or precise teaching about the whole thing. There is also an admission that the astral body is of occult theory. Involving science in topics is a common ploy of Satan to dupe the most gullible into believing his lies. It has been done with many topics concerning the Christian faith, such as creation and evolution, miracles and natural phenomena etc. As time goes by however, more evidence is uncovered which causes the scientific argument to retreat and scientific facts to be altered to allow for the new evidence. A classic case of this is now that the Hubble space telescope has been employed, scientists have discovered that the universe is far younger than they have calculated. This leaves a big problem for them, as they now have stars which they believe are older than the universe itself!

continued in the next Quarterly

WATCH THE OWER

We hope that the following article written by Sheila Jacobs will help those who have Jehovah's Witness schoolfriends. If you know any young people in this category please give them a copy of the article.

“Talked to the new girl yet?”

You shake your head. You're far more interested in your lunch than in any new girl.

“You should. She's like you.” “What?”
“She's religious. A Christian.”

Well, you're mildly interested, and as the day goes on, the idea of having someone else around who believes in God quite appeals to you. The new girl looks all right. She smiles at you. There's a common bond there already, you can tell! You wonder what church she goes to.

Soon, you're totally sold on the idea that there's another Christian in your class, someone who understands about God and Jesus, and who doesn't make fun of it all. It'll be great to have somebody else on your side. You talk to her. You like her.

“I hear you're a Christian, too,” you say. She nods, and says she reads her Bible every day. It makes you feel a bit guilty. She seems to know much more than you do. She calls God “Jehovah.” Before long, the truth dawns on you. She's a Jehovah's Witness!

So what now? Jehovah's Witnesses are a cult, aren't they? There's something not quite right about them? Should you be talking to her at all? But she believes in Jesus. She reads her Bible. Is she a Christian - or isn't she? What's the difference between Jehovah's Witnesses and the people who go to your church? Is there any difference, really?

How different?

The answer is, yes, there is a big difference between Jehovah's Witnesses and Christians who go to accepted Christian churches - whether they are Anglican, Baptist, Methodist, etc. The difference is in what they are taught about God, Jesus,

and the Bible. Christian churches of different denominations all believe in the same basic teachings - the “doctrines” of Christianity. Jehovah's Witnesses believe a completely different set of things. For example, they don't believe in the Trinity - that is, that God is present in three Persons, the Father, the Son and the Holy Spirit. They accept different ideas about going to heaven, what happens when you die, how to be saved, and about who Jesus is and what He came to earth to do.

You'll probably find that your Jehovah's Witness friend lives a very different life to you. Your friend and her family, if they are all Witnesses, won't celebrate Christmas. If they needed a blood transfusion, they would very likely refuse one on religious grounds. They may not mix very much with people who aren't Jehovah's Witnesses, and they will attend the “Kingdom Hall.” They also spend time going from door to door placing Jehovah's Witness literature, such as *The Watchtower* magazine, and they will read a different version of the Bible the *New World Translation of the Holy Scriptures*. But this version has not been translated properly in parts. So, you can see that your Jehovah's Witness friend really does belong to a group that is not Christian.

Once you know that, you will probably be itching to put your friend straight about one or two things concerning your beliefs. But hold on! If you want to talk to your friend about Jesus, there are two very important points to remember first.

1. Know Your Own Faith!

Can you imagine a group of soldiers wandering into battle wearing jeans and T-shirts but knowing that there are a few weapons stashed away nearby - they're not sure where, they think they're around somewhere? No, of course not. No soldier would dream of going into battle unprepared! In the same way, it's vital to know what you believe, and why you believe it, so that you are able to make out what's true and what's not. The way to find out what the

Bible teaches is - yes, you've guessed, to read it! It's no use saying to your Jehovah's Witness friend, or to anyone else, “It's in the Bible!” or “the Bible says so!”, when you aren't sure if it really does say that! And if your friend says something about Jesus that the Bible doesn't teach - how will you know, unless you are certain of what it does tell us? For instance, your friend might say, “the word Trinity isn't in the Bible!” How would you respond? Jump up and shout, “Oh yes it is?” Well, it isn't. But if you know that, you can answer that although the word isn't mentioned, the concept of the Trinity is clearly taught. You see, you won't be floundering. You'll be able to calmly present what you know to be the truth.

ASK QUESTIONS

When you read your Bible, maybe you don't fully understand what it's saying to you. If this is the case, talk to other Christians, and ASK QUESTIONS. Talk to God, too, in prayer, and ask Him to show you clearly what He means in His Word. He wrote it. He'll give you understanding.

One of the most important things to understand before we can really talk to others about Jesus, is who Jesus is, and what He came to do for us. It's on this that our faith rests, and when you find out what a person believes about these things, you can tell whether they really are a true Christian or not. A true Christian isn't someone who is relying on going to meetings, doing good works and trying to make themselves good so that they can get accepted by God. The Bible tells us that we've all fallen short of God's perfect standard - we've all done wrong things, which the Bible calls “sin”. We all deserve punishment. Our good deeds will never cancel out our bad.

Only one Person ever lived a perfect life - Jesus. Only someone who is Himself God could keep the high standard of life that God demands. Yes, only God Himself could live like that, and then lay down His perfect life as a

sacrifice for others. And that's just what Jesus did when He died for each one of us.

The Bible tells us that Jesus showed us what God is like - in other words, He is 'God in a body.' He also came so that we could get right with God even though we've let Him down and failed Him and can't save ourselves. To have all our wrong doings forgiven, we must trust only in Jesus' death as punishment for our sins. So, we aren't saved from punishment by being "good" or placing literature and going to meetings. When we trust Jesus alone to save us, God puts His Holy Spirit in us to help us to live the sort of life God wants us to live we can't do it on our own. And this is all the gift of God, because He loves us so much.

2. Know How To Share It

The Jehovah's Witnesses don't believe that Jesus is God nor even that the Holy Spirit is a person to help them to clearly see that they cannot be saved by doing good works. They keep on trying to earn God's favour, and live by rules that they think will please Him. It can be very frightening for someone who lives like this to think about breaking those rules, stopping that way of life, and turning their back on the organisation or people who have told them to live that way. They believe they're turning their back on God, and can become very scared.

If your whole family believes in one thing or set of ideas, you can become afraid that they will reject you if you choose another way to live. It's very hard to talk to people about Jesus and His love when they might be terrified of a challenge to their faith - after all, it's their whole way of life.

It's a big responsibility to talk to others about Jesus. Nevertheless, he told us that we must do it. But how?

Bible Bashing

You've probably heard of the term "Bible Bashing." But forcing your views on others always does more harm than good. It's no use at all yelling, arguing,

and then finishing up by whacking them over the head with a Bible. Threats are no good, either. You simply cannot *make* someone believe what you believe.

As with everything in life that presents itself as a problem, we should ask, what would Jesus do? He had many opponents to His teaching. He never resorted to violence. He knew what the Scriptures said, and He used them both in defence and in counter-attack. We should be like Him and as we have already seen that it's crucial to know our Bible.

If your whole family believes in one thing or set of ideas, you can become afraid that they will reject you if you choose another way to live. It's very hard to talk to people about Jesus and His love when they might be terrified of a challenge to their faith - after all, it's their whole way of life.

When Jesus asks us to do anything, He always gives us the ability as well. That's why, when we are hoping to share our faith with anyone, including our Jehovah's Wit-

ness friend, we should ask Jesus to take over, because He knows what He wants said and done. As we listen to Him, believe in Him and trust Him, we will know more of what He wants us to do and to say.

He knows your friend. He loves your friend. He is the One who knows the way to their heart, and He will show Himself to your friend through you if you let Him!

It's important to remember that although you may disagree with someone's views, it is always right to respect them. And your Jehovah's Witness friend is a person as well as a Witness. There will be times when your friend will need someone to be a friend to them, to listen to them, and to care about them as a person. In all those circumstances you can show your friend the love of Jesus, and you may get the opportunity to share your faith in practical ways more often than verbally.

To Sum Up

Stay close to Jesus. Learn about Him and learn from Him. Then you will be able to trust Him to lead you in all sorts of situations, and He will shine through you; your Jehovah's Witness friend will not be able to fail to see that there is "something different" about you, as you

live your daily life for Jesus. They will see that no amount of living by religious rules or quoting Scripture or trying to work to be accepted by God is any substitute for a real friendship with Jesus Himself. Your life will be the best witness to a Witness!

Again and Again

Could we learn from this explanation as to why Jehovah's Witnesses make repeated calls at every home?

¼ circumstances keep changing. Today a man may not be at home, next time he may be. Today he may be too busy to listen, but the next time he may not be. Today one member of the family answers the door, the next time another member does; and the Witnesses are concerned with reaching not every home in their assignments but, if possible, each mature person in each home. Often families are divided as to religion, so it is not always possible for one member to speak for the entire family. Besides, people keep moving and so the Witnesses never can be certain as to just whom they will meet at a certain door. Not only do circumstances change, but people themselves change¼ For just some trifle a man may have been out of sorts and not at all willing to discuss religion or anything else no matter who came to his door, but it does not at all follow that he will be of that mental attitude at another time. Or, just because a man was not at all interested in discussing religion last month does not mean he might not be this month. Since the last time a Witness called this man may have had a soul-harrowing experience or in some other way learned something that made him humble instead of proud, hungry and conscious of his spiritual need instead of self-satisfied¼ Besides, the message the Witnesses bring sounds strange to many persons and they fail to grasp its urgency. Only by hearing it again and again do they gradually get the point. - The Watchtower 1 July 1962, pp.390/391

(end of article)

TRUTH RESTORED - 9

by Mike & Ann Thomas

PRONOUNCEMENT

It is amusing for those familiar with Mormon names to hear the variety of mispronunciations people use. The classic one is Nephi, usually pronounced Knee feye, it can often come out as Neffee. Moroni, pronounced Mor own eye, often comes out as Mor on knee.

So how do you pronounce the unfamiliar names in the Book of Mormon? In the back of every copy there is a pronouncing guide. Where did it come from and how do we know it is correct? Of course biblical names, like Abraham or Jeremiah, are easy enough. For these we can turn to the unbroken history of the Jews, represented today in a living culture and language, and in a rich heritage of literature and tradition. But how do we use names peculiar to the Book of Mormon which, it is claimed, was written in *Reformed Egyptian*, a language unheard of by scholars? This question was answered in a recent edition of the Mormon *Ensign* magazine.¹

The first pronouncing guide was published in the 1921 edition of the Book of Mormon. A committee of scholars was appointed in 1903 by Joseph F Smith, sixth President of the Church, to decide upon a standardised pronunciation of Book of Mormon names. It was reported at the time that changes were "constantly being made in spelling and pronunciation" and "fads...existed in the Church". Diversity was the order of the day. A strange state of affairs for a church lead by a living Prophet who, surely, would find such issues comparatively easy to resolve. Not so, for it took a committee eighteen years to come up with a standardised guide. And sixty years, and six living Prophets, later the guide was revised for the 1981 edition to reflect current usage. Surely a case of the tail wagging the dog!

But how did Joseph Smith pronounce Nephi? Donald W Parry, assistant professor of Hebrew at Brigham Young University, and author of the *Ensign* article, points out that, "the Prophet was visited by a number of Book of Mormon prophets who probably introduced themselves by name as did Moroni". He goes

on to say that "the Saints in the Prophet's day [probably] heard him pronounce some Book of Mormon names during gospel discussions and discourses". Joseph, then, would have pronounced Nephi the way Nephi pronounced Nephi.

Parry further points out that the Prophet's familiarity with name pronunciation is supported by his mother's testimony who said,

During our evening conversations, Joseph would...describe the ancient inhabitants of this continent ...with as much ease as if he had spent his whole life with them.²

However, these tale-telling episodes related by Joseph's mother occurred before the death of Joseph's brother Alvin in November 1823.³ Chronologically this puts most, if not all of them before the first visit of Moroni in September of 1823, and certainly before Moroni gave Joseph the Book of Mormon in 1827. The Church's own official history tells us that, between the First Vision in 1820 and the visit of Moroni, little of importance took place.⁴ In other words Moroni was the first Book of Mormon character to visit Joseph.

How could Joseph have been speaking of Moroni and other Book of Mormon characters before September 1823 and before he had met them? How could he have known how to pronounce their names before he had ever heard their names pronounced? His familiarity with Book of Mormon history, as related by his mother, was extensive and intimate long before the Book of Mormon was 'revealed' to him. Long before Moroni stood by his bedside. Long before the hill Cumorah gave up it's ancient treasure. How do you pronounce Nephi? Ask his creator, Joseph.

Next time we will look at where some of these Book of Mormon names came from and why there is no mystery about this 'history' of ancient America.

FOREIGN LANGUAGES

By the end of 1995 the *Book of Mormon* was available, in whole or part in

88 different languages, the most recent translation in Waray, a language of the Philippines. 1996 is expected to have seen the introduction of several new language editions and the Church speaks of "an ever increasing number of languages". It is also available in braille for those who speak English or Spanish.

The Book of Mormon is also available on videotape in sign language, and the Mormon Church has missionaries assigned to work with hearing impaired people. In September 1995, a team of these specialists arrived in Phoenix Park, Dublin, Ireland. As a result of this initiative several hearing-impaired people were baptised, and a sign language class was started to help Church members better communicate with these new recruits.⁵

The first Mormon literature published in the Welsh language was seen in 1844 and the first translation work on the Book of Mormon into Welsh was completed as early as 1851. People are sometimes surprised to learn that cults translate their key works into Welsh. However, we have seen examples of both Mormon and JW literature. It's a worthwhile enterprise and gets results. We are learning Welsh as a spoken language and hope, in years to come, to produce Reachout literature in the language of heaven.

I HAVE A QUESTION

Do Mormon Church leaders read the Reachout Quarterly Newsletter?

You might be forgiven for thinking they do. Regular readers will recall that, in the last issue, we tackled the question of continuing revelation in the Mormon Church, coming to the conclusion that there isn't any. As if in response, the October issue of the official Church magazine, the *Ensign*, speaks at length of "continuing revelation in a growing Church".

In 1975 the then Prophet, President Ezra Taft Benson, said:

The most important prophet, so far as

we are concerned, is the one who is living in our day and age. This is the prophet who has today's instructions from God for us today...Every generation has need of the ancient scripture *plus the current scripture from the living prophet.* (italics added)

The Mormon Church is one hundred and sixty six years old, and has had fifteen such living prophets at the helm. So one would expect that, when speaking of it's heaven lead administration and functions, it would have some remarkable examples of God's leading. Certainly, when key changes of practice and organisation were announced to the early Saints they were left in no doubt that the Prophet had been up on the mountain and had come down with a 'Thus saith the Lord!' A browse through the Doctrine and Covenants confirms this, and reveals a clear pattern of how God spoke through His 'Prophet' then. Using two examples from the *Ensign* article we will look at how 'then' compares to now.

Gathering to Zion

In July 1831, in a 'revelation' beginning, Harken, O ye elders of my church, saith the Lord your God... Missouri was identified as the land which I have appointed and consecrated for the gathering of the saints, Zion.⁶ From then on Mormons were encouraged to 'gather' to wherever the centre place of the church happened to be. Under Joseph Smith it was Independence Missouri, then Nauvoo Illinois. Under Brigham Young it was Salt Lake City.

The far reaching consequences of this idea of gathering cannot be overestimated. Through the 'Perpetual Emigration Fund' tens of thousands from the eastern United States and across Europe uprooted their families and re-located in some central place or another. By 1870, one third of the population of Utah were foreign born.

By the 1890's there were greater restrictions on immigration, and so the practice of gathering was reconsidered. There was a change of policy, and this change is held up as an example of "continuing revelation in a growing Church". One would expect that the reversal of such a far-reaching policy; which affected so many tens of thousands of lives; and which was an-

nounced with such great fanfare in a revelation published as no less than scripture - one would expect such a reversal to be announced in like manner. Not so! In 1898 a 'formal statement' was made discouraging European converts from immigrating to Utah. By the 1920's a similar statement was made admonishing missionaries to cease preaching emigration. The most sensible thing was done in the circumstances, an executive decision dictated by changing times was made, and the saints stopped gathering. Revelation?

What is Zion?

The identity of Zion has also changed. We have already seen that, to Joseph Smith, Missouri was Zion, with Independence as it's centre place. Concerning Independence Missouri Joseph received,

the word of the Lord concerning his church...for the gathering of the saints to stand upon Mount Zion, which shall be the established city of New Jerusalem. Which City shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri...which temple shall be reared in this generation...For verily this generation shall not pass away until an house shall be built unto the Lord.⁷

This was 1832 and, in response, members gathered to Missouri. By 1839, however, they were driven out, no temple built. For many years they held to the hope that they would return. As late as 1935, ninety six years after the expulsion and over a hundred years since the revelation, the Prophet Joseph Fielding Smith spoke of his belief that some of that generation who were living [then] shall be living when this temple is reared.⁸ 164 years later there is no temple, and Mormons account for less than 10% of the population.

In such circumstances the Church has, over the years, found it helpful to trawl through early Church writings to find alternative definitions of Zion. These include identifying Zion as a cause, a state of being, or "the pure in heart", the whole of America, and finally wherever Mormons are gathered in the nations of the world. All, in Mormon theology, are legitimate definitions of Zion. This development of the concept of Zion is held up as an example of "continuing revelation in a growing

Church". However, Doctrine and Covenants section 84, makes it plain that, however you identify Zion, the centre place is Independence, Missouri. The problem is that, today, the centre place of the Mormon Zion is Salt Lake City. Revelation?

The word of the Lord never changeth?

Just as Missouri was to have been Zion according to revelation, but is no longer seen as such, so too have other revelations failed to prove reliable. Polygamy was to have been unassailable because it was 'the order of heaven'; Negroes were not to get the priesthood until after the second coming; coloured people were to have turned white as a sign of their increasing righteousness.

All these were announced with a mighty fanfare and a 'Thus saith the Lord'. Laws and edicts handed down from the mountain top in pronouncements that became scripture, and were published in the Doctrine and Covenants. Their reversal was done 'as in a corner' in mild announcements in the stop press of Church publications - if announced at all. Nothing of any significance has been added to the 'scriptures' of the Church since 1847. This in spite of the fact that momentous changes have been made to both doctrine and practice. Think of it. Almost 150 years without revelation in a church that claims to be, above all churches, "the only true church on the face of the earth, and lead by a living prophet".

1 Ensign magazine July 1996

2 Lucy Mack Smith, History of Joseph Smith by His Mother, Bookcraft, 1979, p.83

3 Fawn Brodie, No Man Knows My History, 1966, p.135.

4 Church History in the Fulness of Times, Church publication, 1989, p.37

5 British Isles News, Ensign magazine, October 1996

6 Doctrine and Covenants, Section 57, vv 1-2.

7 Doctrine and Covenants, Section 84.

8 Joseph Fielding Smith, The Way of Perfection, 1935, p.270.

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(Continued from page 2)

around in designer - clothing. Jesus had a nice house, a big house, says Avanzini. Fred Price, a fellow prosperity teacher, tells us that he is following in Jesus' footsteps and that's why he drives a Rolls Royce. Presumably these people believe that if Jesus were ministering today, he would be at the front of the meeting wearing an Armani suit and sporting the latest Rolex watch.

Avanzini stretches our credulity close to the limit when he tells us that Jesus' ministry,

was an operation of such magnitude, it required a treasurer to handle petty cash.

Yet is this really the picture which Scripture paints? The fact that our Lord delegated various responsibilities among His disciples proves nothing about the size of 'operation.' But why is Avanzini going to such great lengths to prove that Jesus was rich?

Because until you know that Jesus was prosperous, you won't be either.

He says that Jesus was a king, and He dressed like a king, adding that Jesus wore designer clothes. Many people are taken in by such words, until they read John 19 and find out that rather than being a luxury 'designer' coat the item the soldiers cast lots for was actually Jesus' undergarment. The reason they cast lots apart from fulfilling prophecy, was that a quarter of a pair of underwear was not much use!

For someone who usually lambastes 'traditionalists' Avanzini is not averse to using a traditional interpretation when it suits his purposes. Neither is he free from *misunderstanding and overlooking what's in the Bible*. (*Believer's Voice of Victory, January 1996, p.8*). As to "misunderstanding," in this same article Avanzini explains how Jesus started out in life with so much wealth. Quite simply put, the 'kings' who visited him brought such huge gifts that Jesus was literally loaded! Traditionally the magi from the East have been called 'kings' (e.g. "We three kings of Orient are..."), but the Scripture gives us no warrant for such an assumption. As William Hendriksen points out,

There is no basis whatever... for the notion that these men were 'kings' - New Testament Commentary, Gospel of

Matthew, p.152.

The removal of such 'tradition' takes away another plank of Avanzini's argument, and yet there are plenty more loose ones. In the category of "overlooking" we have Luke 8:3, if Jesus was so fabulously wealthy, then why did these three women help support his work "out of their own means"?

Most of Avanzini's arguments actually fall apart once we remove the adjectives that don't appear in the Bible text itself. For instance, the subtle addition of the adjective "nice" - Jesus had a nice house, (BVOV, p.9,) - to the description of Jesus' house may make it sound rather dashing, but when we go to the Bible all we find is that Jesus had somewhere He stayed in Capernaum.

Scripture Twisting

Throughout the writings and teachings of John Avanzini there is evidence of Scripture twisting. One must conclude that either the devil has blinded him, he is simply ignorant of the truth, or else he quite coldly and deliberately distorts Bible texts to say what they have never meant. A couple of examples are as follows:

On page 46 we read that the widow of Mark 12:44 threw in her two coins because she wanted something from God, not despite being in want. Avanzini truly excels himself on this point. He could have looked up the meaning of the Greek word, or even checked it in his Amplified Bible, which he seems only too keen to quote from when it suits him. There he would find that "she out of her deep poverty has put in everything that she had." Correctly understood, this verse gives not even a hint that the woman was giving because she "wanted" something (i.e. money) which would pull her out of her poverty. Rather we find that a poor woman loved God so much that she gave Him all she had left to live on.

A standard 'proof text' of the 'Faith Movement' is 3 John 2, which Avanzini uses on page 74. A simple greeting from John to Gaius (known by scholars of Greek to be simply an expression of hope that he was well) is turned into a blanket doctrine that God wants all believers to be healthy and wealthy. This is not a responsible handling of the text, but rather a deliberate distortion of it.

Gordon Fee, a well-respected Bible scholar from the AOG, has said this:

the plain meaning of the text is always the first rule, as well as the ultimate goal, of all valid interpretation. But 'plain meaning' has first of all to do with the author's original intent, it has to do with what would have been plain to those to whom the words were originally addressed. It has not to do with how someone from a suburbanized white American culture of the late 20th century reads his own cultural setting back into the text through the frequently distorted prism of the language of the early 17th century - *The Disease of the Health and Wealth Gospels*, 1985, pp.5-6,.

A Note about Giving

Returning to the central theme of his book we are reminded that Avanzini's 'breakthrough discovery' is that God forgets us, and so we need to remind Him that we are still alive and grease His hand with a handsome gift that is big enough to hurt us. In doing this we get answers to prayer (p.80).

It is correct that we, as God's people, should be generous with our money. After all, everything that we have is God's anyway. It is also true to say, as Avanzini points out, that if the money we give is not significant to us then it may be insignificant to God also. However, the Bible does not (however much Avanzini and the Copelands protest to the contrary) support this "give to get" theology. Jesus tells us that when we give, we must not let our left hand know what our right hand is doing. Our motives must be purely without self-interest. God is pleased when we give, but only when we give out of love for Him, and with no strings (and no 'wants') attached. This is a far cry from the thrust of Avanzini's book.

The Sting

The sting comes when we reach the final chapter, on page 89. For those who began reading with their 'eyes open' it comes as no great surprise, but is still shocking to see it in black and white nonetheless. Once we have made our request known to God and have determined the amount of the

“memorial offering” we are going to give, we are to **earnestly pray over them and send them to me** [i.e. to John Avanzini]. Whether we accept his subtle suggestion to give a **thousand dollars** (p.84) or else promise to **transfer funds, sell stock or sell property** (p.83) we are now told where to send it. Avanzini is the one, as he makes abundantly clear, whom God has called on to re-establish the truth of memorial prayer into His end-time Church. (p.90) As he says at the start of this final chapter,

One day the entire Body of Christ will understand memorial prayer. Every minister and every member of every local church will understand it as well as they now understand the Lord's Prayer. When this time comes, it will be simple to decide where to place your memorial prayer, for every ministry will be in agreement [with the principle of memorial prayer].”

Apparently, then, our giving will not be fully utilised unless we ‘sow’ it into a ministry that believes in and teaches this ‘memorial prayer.’

I hope you realize it would be impossible for someone to agree, harmonize, or make symphony with you over your memorial prayer **if that person did not fully understand it.**

But even if a person were to accept the interpretation of the various Bible stories which Avanzini uses we must notice something about them: Not one of them

had a ‘partner in the belief.’ The ‘power’ lay with God alone, as their promises, vows and prayers were between them and God alone. There was no-one ‘creaming off’ the profits from their attempts to bribe God.

The person who's believed Avanzini's “ancient Biblical method” is left feeling that to get their prayers answered they must multiply their chances by giving money to John Avanzini Ministries. Clearly this is now a revised version of the original God-given revelation. At the start we were told that the Biblical characters who had their long-term unanswered prayers answered did so by giving to God, yet now we find that for us to have a more powerful ‘method’ to get our prayers answered we now must send our money to Brother John.

Conclusion

Clever use of testimonies and persuasive arguments that entice the needy, coupled with a tendency to play fast and loose with the Scriptures, are no substitute for a genuine Bible study on prayer or giving. While Avanzini glories in the success testimonies of those who used his ‘method’ and so gave to him and prospered, we are only left to wonder how many gave and received nothing. As is typical with the ‘Faith Movement’ we hear nothing about the failures - it has its own in-built guard against that. Just as those who fail to get healed don't say a great deal about it, so those who gave but didn't prosper aren't keen to announce it to the world. For those

who might be considering saying something, the book *It's Not Working, Brother John* is meant to stem the tide of critics and money. If they fail to receive it must be their fault and their fault alone.

The problem is, something is wrong with the saint... Without fail I find something is wrong in their lives. - *It's Not Working, Brother John!*, p.13

The claim is that either they have sin hidden away in their lives, or else they lacked faith. There isn't space here to mention the countless lives that have come to ruin and the people whose relationships with God have been devastated by such teaching. One thing is clear - it is never the preacher's fault for giving them false hopes. And all the while these preachers reap the benefits.

In the final analysis, if giving £10 to get £1000 really worked, the ‘Faith’ teachers would be giving money away as fast as they could, not asking for more.

(end of article)

Your Letters

We have allowed Jim Huegett to respond to the article in the last newsletter. With this the correspondence is now closed.

Dear Brothers and Sisters in Christ,

I was sorry to learn that some of you felt it necessary to rebuke Reachout for publishing my article *Toronto Blessing - is any of it Biblical*. In any article of this kind which can barely scratch the surface of a subject there is always the problem that clarity may suffer in the quest for brevity. Where this has happened leading to misunderstanding I

apologise. I do feel however that some may simply have missed the spirit in which my observations were offered. While I am not happy with both the tone and content of the response article I feel the Trust should be commended for presenting the other view represented by my article in the first place, a brave move in view of the controversial nature of this subject. I have seen very little evidence offered against T.B. and that which there has been consists of reasoning based on personal observation of the events, and attacks on the personalities most associated with Toronto, notably Rodney Howard Brown. Where the personality is not readily attachable then sin by association with those who are has been appor-

tioned. I plead with and urge you dear brothers and sisters, extend a little grace to one another in these disputable matters, we are believe it or not on the same side! As for me I stand by what I have written, but wish to clarify my position on “holy laughter” in the light of Mike Thomas' criticism. It is agreed that this laughing is not described in scripture. However respected church leaders who embrace Toronto frequently describe the laughter as “the joy of the Lord”, “being filled with joy” or “outpourings of joy”. Joy, of course, is found throughout scripture. My point was to ask if this T.B. laughter is a manifestation of joy. I'm sorry this was not made clear in my article. There was no intention to suggest we can change the wording of Scripture

to make it say what we want it to. However, it is a legitimate pursuit to investigate the meanings of words used to translate the Scriptures. I consider it neither mischievous nor cultic to suggest feeling very happy and laughing a lot may well be an expression of joy biblical or otherwise. I am eager and willing to give an individual account to any of you who wish it. I do not lightly dismiss the concerns of those opposed to T.B. In my opinion the greatest danger posed by Toronto would be the damage that would be done to the credibility of many men and women of God by an effective and then fully evident deception. Each of us though must prayerfully make up our own minds on the matter. Let us resolve then to be kind to one another however we are persuaded.



I have written my testimony in the hope that it will help. It began five years ago when I had a very strong conviction to return to Church and to know the Lord. At the same time I found myself becoming extremely interested in the stars, space and U.F.O.'s. I was so obsessed by them I would watch all the Sci-fi films on Television and read numerous books on the subject. Later I began to stand at my window and look for them, asking for someone to "come and save me". I absolutely didn't realise that I was entering into anything sinister - until one night I saw an apparition. He was very tall and handsome with an 'angelic' face; a bright light surrounded him, he had short golden hair and was naked to his waist. When I opened my mouth to scream he smiled at me and I fell into a very deep sleep. When I woke in the morning I felt defiled. I didn't return to Church until 2 years later. I was born again and believers baptism followed. After that another spiritual attack followed, this time in the form of voices saying to me that "you won't be around much longer", "why don't you just die", "you are guilty" etc. I became quite ill with fear. I received counselling was healed and baptised in the Spirit. I feel compelled to tell this story as a warning to anyone who finds themselves in a similar situation. - Mrs Jane Lloyd,



Warminster.

Your letter was much appreciated. I am new to this world of love and good will, I hope I can help with your work of healing and restoring people like me, I am a broken reed indeed or at least I was! I am 70 years old. Two years ago I could not get to the JW meetings as I became completely overcome by depression debt and arthritis. I thought the elders did not believe me because when I ordered a Bible in big print, I was refused because I was not at the meetings! I was shunned and felt totally in shock. Two years previously I'd lost my husband and home because he gave me an option "Jehovah or me!". Both my grown up children were J.W.'s. Darren newly so but Nina 30 years old., brought up in the teachings - now FREE. My son Darren (25) was told by a very popular pioneer not to go near me! He ignored this advice, although he argues fiercely with me! I got quite frightened by his reaction at one point when I asked, "if Satan and his wolves have got me where are the shepherds?" There are a great number of stories I could tell you that completely went over my head at the time and I had no idea I was watched and gossiped about. Its too boring to write down, but I have to tell you about a very nice gentleman who lived at the end of the row, apparently he was a born again Christian and had put a leaflet through my door. I was so spiritually hungry and desperate for love I devoured this. I took notice of the verses in John 5:24 prayed, signed the decision slip and posted it off. After a few days my friendly neighbour did not speak but he flashed me such a brilliant smile!! I'd made his day, or Jesus had! I was very frightened when the J.W.'s abandoned me, we lost our house too and had to separate and I came to York 20 miles away from the others. I hobbled in here with my stick and locked the doors and still leave the light on all night! I remember praying and I said "Lord I am sorry I am such a mess if you must throw me away, I do understand but I will always love you and stand on your promises. Maybe you will find a way of giving me an entrance into your Kingdom?" Its all right now - my stick has gone and I am much better - my debt mountain is now a mole hill and I eat more that just veg. soup and wild fruit! (that was last year) I lived on £1.00 a day but it was worth it to clear the debt worry! Darren is not saved yet

but he saw the video *Witnesses of Jehovah*. I did not realise how wild the Watchtower Bible & Tract Society spirit is, they are truly wolves underneath. E. Bramhall.



I thought I would send you some good news from this neck of the woods. On the 21st July four ex JW's were baptised at our church (I actually was in the tank baptising them). The candidates were Nora Osborne, Sally Burton, Alison Bass and Linda Batten. Then we rounded up all the ex Witnesses and had the enclosed photograph taken. God is doing great things and we are hoping for many more Watchtower captives to be set free. Hope you are all OK at Reachout. There's some of us hoping to come to the Convention on the Saturday - see you then. - Janet Hayes, Nottingham.



I have just finished reading *Awake! To The Watchtower* which was loaned to me. I would like to buy my own copy and would appreciate your advice on any other publications you think would be of help to me and my family. I was a Jehovah's Witnesses for 9 years and thoroughly believed the doctrines that the WB&TS promoted. - JC, Kent.

(end of article)