



CELEBRATING 16 YEARS OF MINISTRY

Reachout Quarterly

Winter 1997/8

Issue 50

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 in the light of 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.

© Reachout Trust 1997

50th Issue

There was no way that I could have foreseen this 50th issue sitting in the departure lounge of Kennedy Airport planning the first issue of 4 pages. We went on to produce the master via a dot-matrix printer and my old faithful BBC Computer and photocopied a few hundred completed newsletters. But then the whole ministry of Reachout has developed like that because we never intended to start an international ministry to the cults occult and new age the first year we undertook a local outreach to the Jehovah's Witnesses at Twickenham Rugby Ground.

We do give thanks to God for His faithfulness for the development of the work over the past 16 years and trust Him to continue to give direction to Reachout as the

months and years go by. This issue holds the 'flavour' of our development with the international side of the work highlighted with the report on p.2 from Gordon and Jennifer Ames of their trip to Romania under the banner Reachout 2000.

The widening of the ministry is underlined by the special features in this issue from Mike and Anne Thomas regarding the Mormon Temple due to be opened in 1998. Mike and Anne's book *Mormonism - A Gold Plated Religion* has received good reviews in the Christian Press and has been well received by the Christian public in general.

Regular readers will also notice that we have increased to 16 pages from 12. We needed to for this special issue but we hope to be able to continue with this increase as we have a number of articles that we have not been able to fit in plus news and letters etc.

We are also happy to announce some new services at this time with some of our publications and this newsletter available on disc

and via email. Full details follow and make sure you sign up for these services if they will be of use to you. The more that subscribe to these services the more we will be able to develop them.

While talking about electronic publishing, we are also considering developing our web site. For about £150 we could register our own domain name that will make it much easier for folks to find us. We are hoping for the provision for this in the near future and will let you know. We are already developing extra pages with more articles and information to make the access of needed facts more readily available.

Finally, for all those in the London area we can announce that we now have a weekly spot on Premier Radio [1305, 1322, or 1413 MW]. Every Wednesday evening around 6:30 I am in conversation with Martin Mitchell in 'Cult Watch'. The last Wednesday in the month is usually a live phone-in opportunity and

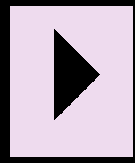
(Continued on page 3)

CONTENTS

Reachout 2000 Romania Report	Page 2
Cult Watch - RLDS	Page 4
Freemasonry and Symbolism	Page 5
Watch the Tower	Page 6
Truth Restored - 13	Page 8
** TEMPLE SPECIAL **	
Doug's Diary	Page 13
In the News	Page 14
Witnessing to the Cults - 3	Page 16



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



REACHOUT 2000 ROMANIAN REPORT

Gordon and Jennifer Ames

Four demics [the nearest English equivalent to this northern phrase seems to be 'old crocks' – Ed] Gordon and Jennifer Ames, with Chris and Kath Platt, two local team members, left the United Kingdom on August the 18th for Romania. We took our usual route Ramsgate to Dunkirk and then France, Belgium, Germany, Austria, Hungary, Romania. The area that we work in is Transylvania situated on the western side of Romania.

It is good to see the changes taking place, the standard of living is improving, the traffic lights work and the street-lights stay on most of the time. The roads are vastly improved and life in general is definitely on the up. There is however still much work to do in the Church for Reachout Trust. Teaching the church members and training Romanian workers on handling the cults, new age and the occult is still very much needed.

Most of the teaching on this trip was centred around 'Attitude and Communication.' This is a vital aspect as the attitude between different denominations is very poor, let alone the attitude of the churches to those outside. The Lord has shown us very clearly that the back stabbing and criticism must change, and the way this is to be achieved is for people to work together on neutral territory, putting into action the very teachings of Jesus, "love your neighbour as yourself."

To this end, through prophecy and



prayer, we have been given a vision for a "Canteena". This will be a place where the needs of street children can be met through clothing, food and accommodation, but most of all through the love shown by those who will care for them on a long-term basis.

Volunteers from the Hunerdoara

churches would mainly staff the "Canteena" on a daily basis. They will be drawn first from the Pentecostal church that we work with and then from different denominations that we will invite in. Probably the first of these will be from the Baptist church, and then hopefully from the Orthodox Church.

We have contacts in all of these denominations. The Mayor of Hunerdoara is wholly sympathetic to this work and will provide/give us a building (we have already been shown one that needs some work on it) as long as we staff it. When we have it all sorted out the Town Government will provide grants for the feeding of the children. The renovation work would be undertaken by the government, the rest will then be up to us.

This project will provide us with a Canteena, a store, an accommodation apartment for mission workers, a place of worship and a teaching centre all in one. Some of our fund raising work will be geared to paying for two full time staff workers, starting with one man and his wife. Wages would be in the region of £70 per month plus gas and electricity. Total monthly running costs would be around £120 per month. We need your prayers and practical, financial support in this venture.

On the way home from Romania we spent four days in Prague the capital of the Czech Republic. Here we met with the editor of a publishing house who works as a team leader of a cult awareness group. We also spoke to the youth group in Pastor Heczko's Church on the occult and to the Adult Sunday School on Jehovah Witnesses and communication. We also visited Usti und Laben a beautiful town in magnificent countryside, but unfortunately some of it is spoiled by old chemical industries. Here we spoke to the youth group on the dangers of the occult. We were well received, and I think we will go back again to speak on other matters.

The work in the Czech Republic is expanding and we are now looking for openings in the Slovak Republic.

Reachout has felt for sometime that

there is need for the work to expand in Europe and we want to support this by making contact with Evangelical Churches in France. Please would you support these efforts in prayer.

The next twelve months

We are now engaged in our usual fund raising work (all this mission work needs to be self-financing) and this is not only time consuming but also very tiring. If you have a vision for the mission work of Reachout Trust/Reachout 2000, then please get in touch with us, as we need all the encouragement and support that we can get. Could you fund raise for us? Could you regularly pray for us?

If you would like to be involved in this work or maybe visit Romania and the Czech Republic with us why not write to us now. **Gordon and Jennifer Ames "Agape" 155 Leander Drive Castleton Rochdale OL11 2XE. Or telephone us on 01706 654605.**

(end of article)



(Continued from page 1)

LEADER

the special Halloween edition had the lines jammed. We are also planning to advertise on Premier and have committed ourselves to a basic package until the end of the year. We do however want to develop this further and are looking for Christians who are willing to sponsor the adverts that cost £22 each. If you would feel this is something you can be involved in for as many or as few per week or month please let us know. It is a great opportunity as there are many non-Christians that listen to Premier and many Christians who have problems with the cults and occult.

EMAIL SERVICE

The different levels are:

EMAIL-1 - Complete Reachout Quarterly in "Publisher" format or the main articles in Word or text format. - £9.99* per annum.

EMAIL-2 - As 1 plus your choice of 3 different sets of Reachout's in-depth notes each year. - £14.99* per annum.

EMAIL-3 - As 1 plus 4 other annual mailings of interesting articles, testimonies etc., not published in the Quarterly. - £19.99* per annum.

* Please send this amount with your details and we will enrol you in the service you require.

DISC SERVICE

From now on, you will be able to obtain many of Reachout's products on Computer Disc. This of course will give you the advantage of being able to import the text into your Word Processor and search for specific items. You will also be allowed to make limited copies of the notes for House Group Bible Studies letters to cult members etc.

The current list of items available is listed here. Please photocopy this page or copy the details out and send it with payment to Head Office at Richmond.

If you have Microsoft Publisher, the complete Reachout Quarterly is also available by this service. Some individual articles will be available under different formats too.

Files available at present are:

DISC ONE - Jehovah's Witness Training Notes plus interesting and related articles. - £6.99

DISC TWO - Mormon Training Notes plus interest-

ing and related articles. - £6.99

DISC THREE - Marks of a Cult - basic information concerning what makes a cult and how to reach those caught up within them. - £6.99

DISC FOUR - Main Cults Training Notes - contains most of the well-known cults active in Britain except Jehovah's Witnesses and Mormons [See Discs 1 & 2]. - £6.99

DISC FIVE - Occult Training Notes plus interesting and related articles. - £6.99

DISC SIX - New Age Training Notes plus interesting and related articles. - £6.99

DISC SEVEN - Christian Cults - interesting and related articles about groups in this category. - £6.99

DISC EIGHT - World Religions - interesting and related articles about groups in this category. - £6.99

DISC QART - Main articles from Reachout Quarterly (one year's subscription) - £9.99

DISC QTLY - Reachout Quarterly (Publisher only - one years subscription) - £ 9.99

Formats available are

Word 97 Word2-6

WordPerfect Windows WordPerfect Dos

Text

Please clearly indicate which you require and note that DISC QTLY is only available in 'Publisher' format.

(end of article)

(Continued from page 13)

TRUTH REVEALED

beyond the pale. Cult members are treated as though they are particularly sinful and are deserving of an especially hot place in hell. They are often fair game for ridicule, condemnation and even threats. It seems self evident that someone who believes himself on the royal road to heaven is hardly going to respond well to a wagging finger and an accusatory warning to "repent or go to hell." Remember that he who has enslaved the cultist once enslaved us (Eph.2:1-3) and that by God's grace we escaped (Eph.2:4-5).

Because it is by grace we should realise that they are not stupid for not seeing it, any more than we are clever for having had our eyes opened. They are no more sinful and we more deserving of God's grace than they are. Let us, then, offer the hand of friendship and remember that many of those we judge harshly may well be closer to the kingdom than we think. We might be God's instruments of grace to draw them in - if we will only be as gracious as the God who calls us. ☐

THE R L D S

Most will have heard of the Church of Jesus Christ of the Latter-Day Saints, especially after reading this Quarterly! However, some will also come across the Reorganised Church of Jesus Christ of the Latter Day Saints [RLDS], the largest of the many splinter groups from the Mormons. They will tell you that they are not Mormons but a check will show that their roots are the same. Indeed the two were one united group up to the death of Joseph Smith Jr. on 27 June 1844. At this point, their followers were divided into factions with many claiming to be the true leader of the church. The main group went west to Utah under the leadership of Brigham Young. Young was convinced that the leadership should pass to him but other groups disagreed and they waited for Joseph Smith's son to take the position of president. Apparently, Joseph Smith wrote a letter that indicated he wished the leadership to pass to his son

Both groups feel the other is wrong,

Both groups denounce each other. The Salt Lake Mormons do not recognize the Reorganized church because Joseph Fielding Smith had dismissed the Missouri Mormons as being apostate for not practicing baptism for the dead. Conversely, the Reorganized church . . . does not recognize the Salt Lake Mormons because they repudiated Smith's son's leadership and ignored the doctrine of "apostolic succession." Dictionary of Cults, Sects, Religions and the Occult, Mather & Nichols, p.231.

In 1852 in Wisconsin, a group calling itself 'The New Organisation' held its first conference. Finally in 1860 Joseph Smith III came to a conference in Illinois, claiming to be drawn by 'a power not my own,' and accepted the position of president, which he held until his death in 1914.

In 1867 this group published Joseph Smith's Inspired Version of the Bible, which they accept today as the Word of God. There are many differences between the true Word of God and this version and so it is not surprising there are errors in doctrine by a group using

such a text.

Finally in 1920, they set up their headquarters in Independence, Missouri and it is to here that they believe Jesus Christ will one-day return.

Despite the apparent condemning of each other there are many similarities in belief and practice. The RLDS use the Book of Mormon and Doctrine and Covenants. Both groups believe in the 'living prophet' as someone who brings God's fresh word and so both have the firm belief in a continual revelation.

Both also believe in the two priesthoods, Aaronic and the Melchizedek and have a similar structure of authority with Councils and Quorums.

There are however many differences, first in the leader, although even this is now similar. The leader until April 1996 was Wallace B. Smith, who could trace his ancestry back to Joseph Smith Jr., a vital part of being the President. After Joseph Smith's son died in 1914, his son F.M.Smith followed him. In 1946, his son I.A.Smith again succeeded him. Wallace Smith's father took over in 1958 and retired in 1978. When Wallace B. Smith resigned in April 1996 the change took place when for the first time a president, W. Grant McMurray, was chosen not from the line of Joseph Smith.

There is another aspect of leadership that has moved the two groups apart. In 1985 the RLDS ordained their first woman elder, something the LDS still does not do.

A further difference is seen in the temples. The RLDS do not have the many temples that the Mormons have and work on only their second temple was completed in 1992. Joseph Smith Jr. built their first temple in Kirtland, Ohio.

The temple work of the RLDS also differs greatly from that of the Mormons. The RLDS do not partake in secret ceremonies, such as baptism for the dead and the sealing of marriages for eternity, indeed they condemn these

as having no part of the true faith.

Unlike Mormons who are now larger outside the United States than inside, the majority of the approximately 250,000 members of the RLDS are living in America. They are still working though in some 40 different countries worldwide.

This group is still changing, with a reported move [*Salt Lake Tribune, April 1992,*] towards orthodox Christianity and away from the major differences of the Mormons. Such areas talked about were questioning the Book of Mormon as history, rejecting the idea that the RLDS were the only true church and challenging the acceptance of Smith's Inspired Version.

The RLDS Corner in the Utah Missions Evangel of Jan/Feb 1997 also reported on 'The Position Papers'. These were not intended for general circulation but have been published. As the title suggests the 'position' of the RLDS on a number of matters were outlined in this paper. These include the fact that the Book of Mormon cannot be used as a source of doctrine. The rejection of the Mormon idea of a 'complete apostasy', and the rejection of the RLDS as the only true church. As the Evangel comments these three conclusions alone show that the RLDS have changed what they had been officially teaching up to then.

When talking to a member of the RLDS as opposed to a Mormon you will not be able to talk about baptism for the dead but you certainly can about the gospel of grace. The basis of the RLDS church is Joseph Smith and his revelations and so you can share on these lines.

(end of article)

FREEMASONRY & SYMBOLISM

Paul Johnson

What is Freemasonry?

Answer: A peculiar system of morality, veiled in allegory, and illustrated by symbols. This is the answer a candidate must give in his initiation. Symbols illustrate, but cover the real meaning. Symbols are there for more complex and sometimes sinister reasons. The relationship of symbol to meaning is most often a typical association of a natural type, hence, someone waving a mug in your direction is either asking you if you would like a drink or suggesting you go and make one.

Symbols are there to represent the visible side of the invisible, a type of the thing unseen, it may remind us of a thing not to be forgotten, a thing of consequence, of danger, they are there often for our own good, e.g. warning signs. We use symbols all the time and often we do not realise it. Symbols have been called a universal language, this is stretching things too far, and a Zulu would have no understanding of an hourglass as a symbol for example. Some symbols however, are very widely known many peoples understand Winston Churchill's V-sign and the reverse V-sign is widely known as an insult.

Most symbols are a local language, in other words, it will mean something to the particular group in question; they will recognise the symbolism and understand its meaning, at least supposedly! Masonic symbolism is local in its understanding, but even for masons it takes research to understand what it is they represent. The symbols used in masonry are in the main recognisable, but not all, and some have different interpretations the higher you go. The one thing we can say with certainty, is that all symbols in masonry have some meaning, the question is, what?

Compass & Square

This is the best known of Masonic symbols, it is found on books, buildings, clothes and anywhere that is Masonic owned. It is the most widely used symbol to indicate the presence of masons. Bernard E. Jones, a prominent mason,

said of the square and compass, 'it is the most significant symbol in masonry.' The symbol is relatively new, according to Masonic historian Henry Wilson Coil, though Jones reckons it was the Chinese who first used it. Whoever used it first is of no real consequence, since it so certainly belongs to masonry now. They are seen as two thirds of the three great lights, the third being the Volume of the Sacred Law, often a bible. Each light has a specific meaning;

Bible/ sacred writings = Divinity.

Compass = Spirit.

Square = Psyche.

The great lights are presented in different configurations according to the degree, and as such describe the extent to which the psyche is influenced by spirit.

This symbol has prompted many interpretations, usually with a common thread of duality. The compass has been seen as male, the square, female, very typical of dualistic symbolism, others have seen the square as standing for honesty, truth and fair dealing, whilst the compass means undeviating truth and loyalty. Which of these is true? The meaning of this symbol is kept from masons of the craft degrees and is hardly revealed anywhere else. In his book, Royal Arch - its hidden meaning, George Steinmetz has a chapter called, Occult Symbolology, a clear indication of where the symbol came from and on page 122 it says, 'Royal Arch will explain a rational meaning for the square & compass, **but not its deeper meaning.**' A Christian mason could not with any real integrity agree to such compromise of trust and supposed brotherhood, why is the real meaning not revealed?

Pillars

Freemasonry is meant to revolve around a symbolical building of King Solomon's Temple and therefore it should not surprise us to find architectural symbolism in the lodge. The most obvious of these is the pillars. There are three pillars, named wisdom, strength

and beauty. Wisdom constructs the building. Strength supports the building. Beauty adorns the building. These could be called the outer pillars. They do a job, but it is all show. Masonry likes to show its outside pillars, but what of the pillars inside?

There are two pillars inside the lodge, they have names, Boaz & Jachin, which are incidentally the 'words' for the first two degrees, Boaz in the first, Jachin, second. Boaz on the left is the senior and strength, Jachin is the junior and to establish. Candidates will have to pass between them on admission, this some have seen as entering another world, even eternity. J.C. Ball saw them as a sign of deity; others see the left hand pillar as creation and the right pillar as salvation.

There seems again to be some confusion as to the real meaning of these symbols and again dualism rears its head. Two pillars are seen as light & dark, strength & beauty, sun & moon, classic duality. The astrological sign, Gemini has been represented as two pillars and astrology does have a prominent place in freemasonry, one being the twelve signs of zodiac evenly spread across the four corners of Grand Temple. The Egyptian view is of twin phallic symbols and Egyptian ideas take an important role in masonry as well. So, more confusion for the mason if he searches for meaning to this symbol.

Pentagram

The symbol we will now look at is perhaps the most controversial, because of its use in the occult. The question is, are they the same? It is a symbol which is well known within the occult and the Woman's dictionary of symbols and sacred objects says, the Pentagram is, 'the most widely revered of all esoteric symbols.' It is a weapon of power in magic and is used in witchcraft. Why would such a symbol be used in masonry? This symbol is an important one in freemasonry and the views of its meaning are shrouded by the interpreters, but we can

(Continued on page 15)

WATCH THE OWER

I was intrigued with an article that appeared in *The Watchtower* 15 July 1997 pp.25-29. The article was entitled The “Investigative Judgment” A Bible-Based Doctrine? It is a perfect example of the way the Watchtower Society views and judges others but simple ignores that it has or is committing the same errors. In other words if it used the same standard to judge itself as it uses to judge others it would have to declare itself false. Below we quote several of the paragraphs from this article and make suitable comments.

OCTOBER 22, 1844, was a day of great anticipation for some 50,000 people on the East Coast of the United States. Their spiritual leader, William Miller, had said that Jesus Christ would return on that very day. The Millerites, as they were called, waited in their meeting places until darkness fell. Then the next day dawned, but the Lord had not come. Disillusioned, they returned home and thereafter recalled that day as the “Great Disappointment.”

COMMENT: No mention of the article in the Watchtower Bible and Tract Society were Russell admits to much the same situation.

Looking back to 1871, we see that many of our company were what are known as Second Adventists, and the light they held briefly stated, was that there would be a second advent of Jesus... This they claimed would occur in 1873, because the 6,000 years from the creation of Adam were complete then. Well, 1873 came, the end of 6,000 years, and yet no *burning* of the world, &c. But prophecies were found which pointed positively to 1874 as the time when Jesus was due to be present... Zion’s Watchtower, Feb.1881, p.188

COMMENT: Not only is there no mention of the same type of situation they also fail to inform the reader that it was from this same William Miller who falsely prophesied the coming of Christ that Charles Taze Russell got his original ‘inspiration’ from.

More than a decade later, Adventist preacher James White (who had married

Ellen Harmon) coined a phrase to describe the nature of Christ’s work since October 1844. In the *Review and Herald* of January 29, 1857, White said that Jesus had begun an “investigative judgment.” And this has remained a fundamental belief among some seven million who call themselves Seventh-Day Adventists... The anchor text cited to support this doctrine is Daniel 8:14. It reads: “He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (King James Version) Because of the phrase “then shall the sanctuary *be cleansed*,” many Adventists link this verse with Leviticus chapter 16. It describes the cleansing of the sanctuary by the Jewish high priest on the Day of Atonement. They also connect Daniel’s words with Hebrews chapter 9, which describes Jesus as the Greater High Priest in heaven. One SDA scholar says that this reasoning is based on the “proof-text” method. A person finds “a certain word like sanctuary in Dan. 8:14, the same word in Lev. 16, the same word in Heb. 7, 8, 9” and holds “that they are all talking about the same thing.” The Adventists reason this way: Ancient Israel’s priests performed a daily ministry in the temple compartment called the Holy, resulting in forgiveness of sins. On the Day of Atonement, the high priest performed an annual ministry in the Most Holy (the temple’s innermost room) that resulted in the blotting out of sins. They conclude that Christ’s priestly ministry in heaven consists of two phases. The first began with his ascension in the first century, ended in 1844, and resulted in the forgiveness of sins. The second, or “judgment phase,” began on October 22, 1844, still continues, and will result in the blotting out of sins.

COMMENT: Whereas we would agree with the writer of the article that this “investigative judgment” is not Scriptural, we must point out two similarities between this calculation and those of the Watchtower Bible and Tract Society. First, they take two verses that are

not apparently connected in Scripture and say that they are talking of the same event. This is the proof the Society give for the Little Flock of Luke 12 equalling the 144,000 of Revelation 7 or the Jesus of 1 Thessalonians 4 being Michael the Archangel of the book of Jude. Also, note the similarity of using the 2,300 days to arrive at a particular AD date. If the Seventh-Day Adventists are wrong so are the Watchtower Bible and Tract Society.

What Does the Context Reveal? Now consider the context... Why do Adventists detach verse 14 from the context? To avoid an awkward conclusion.

COMMENT: What more do we need to say except to hope that one day the Watchtower Bible and Tract Society would admit that this is what they are doing in the many places where they are misquoting because they have taken verses totally out of context. I often wonder how the Writing Committee can come to terms with their conscience in such cases. How many awkward conclusions are avoided by simply detaching verses from their context in the writings of the Society? Do encourage a Jehovah’s Witness to investigate that matter for themselves.

Some Remarkable Replies. How great is Adventist awareness that this pillar is too weak to support the... doctrine?

COMMENT: Anyone who has talked about Michel the Archangel or there only being 144,000 in heaven will realise that the same can be said for the remarkable replies that a Jehovah’s Witness will give. Many are aware that the pillar is too weak to support the ‘truth’ and usually at that point, they will end the conversation.

Dr. Cottrell asked 27 leading Adventist theologians, “What linguistic or contextual reasons can you give for the link between Daniel chapter 8 and Leviticus chapter 16?” Their response? “All twenty-seven affirmed the nonexistence of any linguistic or contextual reasons for applying Dan. 8:14 to the antitypical day of atonement and the investiga-

tive judgment.” He asked them, “Do you have any other reasons for making this link?” Most of the Adventist scholars said that they had no other reasons, five replied that they made this link because Ellen White did, and two said that they based the doctrine on a “fortunate accident” in translation. Theologian Ford remarks: “Such conclusions offered by the cream of our scholarship assert in effect that our traditional teaching on Dan. 8:14 is indefensible.”

COMMENT: Would that the scholars of the Watchtower Bible and Tract Society were as honest. Where is the support for 1914 in Scripture? Where is the support for banning blood transfusions? Where is the support for the gospel of the second chance? The teaching is indefensible from Scripture but they keep propounding it and many individual members believe it because the Society teaches it. Others rest their case on a fortunate accident of translation but will never investigate the word in the original language. Can we really base our understanding of Christ or our salvation on a fortunate accident? God certainly does not. Just because we read of Jesus being the firstborn or the beginning we have no right to jump to conclusions we need to know what the word meant in the original and in context.

Problems and an Impasse. The General Conference appointed a “Committee on Problems in the Book of Daniel.” It was to prepare a report on how to resolve the difficulties centering on Daniel 8:14. The 14 committee members studied the question for five years but failed to propose a unanimous solution. In 1980, committee member Cottrell said that most committee members felt that the Adventist interpretation of Daniel 8:14 could be “established satisfactorily” by a series of “assumptions” and that problems “should be forgotten.”

COMMENT: This is the encouragement given to Witnesses today – if you do not understand it forget it and one day Jehovah will give an answer. In the meantime, we assume that this is what it is and you must do it!

Dr. Cottrell urges Adventists to make “a careful reexamination of the basic assumptions and the principles of exegesis on which we have based our interpretation of this - for Adventism-

indispensable passage of Scripture.” We would encourage Adventists to examine the doctrine of “investigative judgement” to see whether its pillars are based solidly on the Bible or are founded on the unstable sands of tradition. The apostle Paul wisely urged: “Make sure of all things; hold fast to what is fine.”-1 Thessalonians 5:21.

COMMENT: What better advice can we give? May the Lord open the eyes of the editors of the Watchtower and many other Witnesses that read this article.

Here in the first part of the verse the man is told to go and tell all that God has done for him. This rendering probably effected the translator's decision to put Jehovah in the Mark version. But here again the end of the verse gives the same conclusion - the man went and told all that Jesus had done.

These two parallel passages show us that Scripture interchanges the use of Jehovah, God and Jesus without any problem at all.

Share this with the next Witness you have chance to talk to and ask them to believe the Bible not the Watchtower Bible & Tract Society.

(end of article)

JEHOVAH, JESUS & GOD.

It is often said that if the Jehovah's Witness was to simply read their own Bible without Watchtower explanations they would see for themselves the truth of Scripture. One such example was brought to our attention by someone seeking to help a very close relative see the error of belonging to the Watchtower Bible and Tract Society.

Notice [Figure 1] the rendering in the Kingdom Interlinear Translation of Mark 5: 19,20.

Whereas the Greek for verse 19 has *kyrios* meaning Lord, the Watchtower Bible and Tract Society insist on translating it Jehovah. And so we read that the man had to go and tell all the things that Jehovah had done for him. But verse 20 then tells us that he proclaimed all the things that Jesus had done for him. Of course there is no conflict if the initial *kyrios* is translated Lord but here the Watchtower show that their Scripture shows that Jesus is given the title of Jehovah.

This matter takes a further turn when you look at the same story in Luke 8:39 [Figure 2].

αὐτόν, ἀλλὰ λέγει αὐτῷ *Υπάγε him, but he is saying to him Be going under	εἰς τὸν οἶκόν σου πρὸς τοὺς into the house of you toward the (ones)	σοὺς, καὶ ἀπάγγειλον αὐτοῖς yours, and report to them	ὅσα ὁ κύριός σοι as many (things) as the Lord to you	πεποίηκεν καὶ ἠλέησέν σε. 20 καὶ has done and had mercy on you. And	ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ he went off and started to be heralding in the	Δεκαπόλει ὅσα ἐποίησεν αὐτῷ Decapolis as many (things) as did to him	ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον. the Jesus, and all were wondering.	19* Jehovah, J7-10,17,18,22; the Lord, KAB. 20* Or, "Ten Cities."
--	--	--	---	--	--	---	---	---

Figure 1

ἡμῶν, ἡμεῖς ἐξέβημεν αὐτὸν him, we let loose out but him	39 Ὑπόστρεψε εἰς τὸν οἶκόν σου, καὶ Be returning into the home of you, and	διηγού σου ἐποίησεν ὁ be relating as many (things) as to you did the	θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν God. And he went off down through whole the	πόλιν κηρύσσων ὅσα ἐποίησεν city preaching as many (things) as did	αὐτῷ ὁ Ἰησοῦς. to him the Jesus.	man, saying: 39 "Be on your way back home, and keep on relating what things God did for you." Accordingly he went away, proclaiming throughout the whole city what things Jesus did for him.
---	---	---	--	---	-------------------------------------	--

Figure 2

TRUTH RESTORED - 13

by Mike & Ann Thomas

Special Temple Issue

The second largest Mormon temple in the world is being built in Chorley, near Preston, Lancs, just off junction 8 of the M61. The site of the UK's second Mormon temple will also boast an accommodation centre, missionary training facilities, a Stake centre and two ward buildings. A reception area will include a family history centre (genealogy facilities) and temple clothing distribution centre. It is a key project that will allow Mormons from Scotland and the north of Britain easier access to Temple facilities and will provide a springboard for growth as more home grown missionaries are trained and sent out.

Britain has a long history of Mormonism dating back to 1837 when the first missionaries came ashore in Liverpool. Preston saw the first Mormon baptisms and boasts the oldest continuous branch of the church anywhere in the world. It has been estimated that between 1837 and the end of the century 100,000 converts emigrated to the US and that by 1870 nearly half of the population of Utah were British. Today, there are about 170,000 Mormons on mainland Western Europe, but the UK has the same number in nearly four hundred congregations, probably the greatest concentration of Mormons in the Northern Hemisphere outside America. All this and growth in the UK estimated at thirty-fold in the past thirty years, provides compelling reasons for the church investing in Britain.

The groundbreaking for the temple took place on 12 June 1994. In the October 1997 general conference in Salt Lake City, the Mormon Prophet announced that the dedication is set for June of 1998. It will be almost four years from start to finish, a time scale that reflects something of the enormity of the project, costs for which run into many millions of pounds. Britain's first Mormon temple in Lingfield, Surrey was dedicated in 1958. At that time church membership here was 6,500. The ground breaking of the Preston Temple was attended by over 10,500 members.

Before a Mormon temple is dedicated, the church holds "open house", an invitation to tour the temple before its doors are shut on all but the most faithful. The church's British Director of Public Affairs has informed us that the Preston temple will be open to the public for two weeks in May or June 1998. This will be a high profile affair to which key local and national dignitaries will be invited for a special tour and reception. Altogether, they anticipate as many as 250,000 visitors.

To get an idea of what to expect in Preston consider what happened when the refurbished "London" temple was re-dedicated in 1992. From 6-8 October, the contractors were invited and special events were held for local dignitaries. Almost five hundred officials, including the mayor, local councillors, the local MP, heads of public services and media executives, along with local businessmen were invited to a special viewing of the temple. One visitor was Lord Howe. Each received a copy of specially bound church literature.

From 8-14, 55,223 members of the church and public toured the temple. All experienced a presentation on what the church believes and the purpose of Mormon temples (families are forever!). All were encouraged to take literature and investigate the Mormon gospel. We emphasise that this was simply a re-dedication of an existing building. The Preston temple is a much more important event. Many will be stunned by the numbers attending, by the dignitaries who will want to be seen associating with it, and the media attention it will draw.

Reachout Trust plans to be there for the two weeks, witnessing at the site and hoping to schedule a series of evening meetings to discuss further the Mormon gospel. We hope to be joined by Bill McKeever of *Mormonism Researched Ministry*, California who has expressed a keen interest in lending us his experience of Mormon open house events. We would like to see many people give their time to helping us in any way they

can. Even giving a day here and there will be a great help.

We also hope to provide and produce literature for the event including a special edition newspaper dedicated to the Preston temple. All this costs money over and above the usual Reachout budget. This is an opportunity for everyone to give to the work and ensure that the tens of thousands of people who will visit the site will have an opportunity to hear and read the truth about Mormonism and, more importantly, to hear the truth about Jesus. Your financial support is crucial and contributions whatever the size should be sent to Reachout Head Office indicating that they are intended for the Preston Temple project. The next Quarterly will carry information regarding dates and arrangements.

Rodney Stark, a religion sociologist at the University of Washington, said of the Mormon Church,

When was the last time we had anything appear in the world that looked like it had a shot at becoming a major world faith? It's clearly the most interesting religious development in centuries.

This interesting religious development poses a real threat to the spiritual health of our already spiritually sickly nation. Lets do something about it now while we can.

A Mini-temple in your town

Going to the temple is a great privilege, and it takes a lot of work to be worthy to hold a temple recommend. Traditionally Mormons sacrifice enormously to achieve this. In 1974, when we first went to the temple, there were just 13 temples in the world and only four outside the United States - Canada, Switzerland, New Zealand and the UK. It has been common for Mormons to travel overseas for what might be a once-in-a-lifetime visit to one of these temples. Tales of sacrifice and suffering by saints determined to serve in the house of the Lord are part of the rich folk tradition of Mormonism. Many

Mormons still do not live within easy reach of a temple, so there is less incentive to work for it and only about 20% of Mormons attend temples. The LDS Church has long had plans to change this and now boasts 50 temples worldwide with 17 more planned or under construction. Temples are found in:

28 in North America: 2 in Central America: Mexico and Guatemala: 4 in South America: Brazil, Chile, Peru and Argentina: 5 in Europe: England, Switzerland, Sweden and 2 in Germany: 1 in Africa: Johannesburg, South Africa: 5 in the Far East: Japan, Korea, Taiwan, Hong Kong and the Philippines: 1 in Australia: 1 in New Zealand and 3 in the Pacific Islands: Samoa, Tonga and Tahiti

Under the pretext of making temple blessings available to more members, the president of the church has announced the construction of mini temples in remote areas. The presence of a temple in their own area will act as an enormous incentive for obedience, but at the same time will demand much sacrifice from the local members and save the church a great deal of money:

I believe that no member of the Church has received the ultimate which this Church has to give until he or she has received his or her temple blessings in the house of the Lord. Accordingly, we are doing all that we [can] to expedite the construction of these sacred buildings and make the blessings received therein more generally available... There are many areas of the Church that are remote, where the membership is small and not likely to grow very much in the near future... We will construct small temples in some of these areas, buildings with all of the facilities to administer all of the ordinances. They would accommodate baptisms for the dead, the endowment service, sealings, and all other divine ordinances to be had in the Lord's house for both the living and the dead. They would be presided over, wherever possible, by local men called as temple presidents, just as stake presidents are called. They would have an indefinite period of appointment. They would live in the area, in their own homes. All [temple workers would be local people who would serve in other capacities in their wards and stakes... These structures would be open according to need,

maybe only one or two days a week. Where possible, we would place such a building on the same grounds as the stake center, using the same parking lot for both facilities, thereby affecting great savings. One of these small temples can be constructed for about the same cost it takes just to maintain a large temple for a single year. It can be constructed in a relatively short time, several months... There will be no paid employees, all of the work of operation will represent faith and devotion and dedication. - President Gordon B. Hinckley, Priesthood Session, 167th Semi-annual General Conference, October 1997, (emphasis ours)

The temple is the most mysterious aspect of the faith, with up to 80% of church members never getting to see what goes on inside. As more are brought into this elite group of temple-attending Mormons, using local mini temples, so the faith of Mormons will be strengthened. There is already a broad acceptance of Mormons as 'Christian' and the general perception of them is very positive. The next stage is to popularise and make acceptable the more bizarre aspects of the faith and make temples as familiar as the regular meeting houses. In this way, the roots of Mormonism will be more firmly established in our society. The 'blessings' of forever families, secret initiation and mystic rites will prove popular in our 'New Age' society.

What is a Mormon temple?

The following is taken from an official church press release - The Temple

To members of the Church, the Temple is "The House of the Lord". It is a most sacred and reverent place - as it was to the Saviour, in New Testament times. To use a parallel, it is the spiritual equivalent of a "university", where members go to take out their "endowment": a course of additional, deeper instruction on the purpose of life, and what follows this life... The temple ... is reserved for its special and sacred work of solemnising family ties throughout the eternities. It is open only to members of the Church who hold a "temple recommend": a document signifying that the person is living a righteous life and is "worthy" to enter The House of the Lord. Worthiness is determined via personal interviews

with both the local and regional Church leaders.

Temples Ancient and Modern

Mormon Church leaders emphasise that modern day temples are a restoration of the tabernacle and temple worship of ancient Israel. LDS Apostle Mark E. Peterson has said:

Following the pattern of Biblical days, the Lord again in our day has provided these ordinances for the salvation of all who will believe, and directs that temples be built in which to perform those sacred rites. - Why Mormons build Temples p.2, (emphasis added)

In fact, there is no resemblance between the two. There were three temples built in the Bible account. The first was the temple of Solomon, destroyed by the Babylonians and then rebuilt by Zerubbabel. This second temple fell into disrepair and was in turn rebuilt by Herod. All three follow the same accurately described pattern in scripture. A pattern ignored by Mormons whose temples bear no resemblance whatsoever to "the pattern of Biblical days."

Anyone planning to tour the Preston temple would benefit from studying the description of Solomon's temple in 1 Kings 6 and 7. Interesting questions arise that you might want to put to your tour guides. For instance, where are the sanctuary and the inner sanctuary? Where is the brazen sea where the priests are ceremonially cleansed? Where are the animals and sacrificial altar? You might also wish to ask where in the comprehensive biblical account of the temple you might find mention of a celestial room, bridal chambers, sealing rooms, ordinance rooms or kitchen and laundry facilities.

The temple in Israel was for the sacrifice of animals and grain to maintain the relationship with God and atone for the sins of the people. The ceremonies in Mormon temples are for preparing members to be able to enter heaven by the use of tokens, signs, and key words, which they learn in secret ceremonies, and for the sealing of family ties for eternity. Bill McKeever comments:

The fact is, the temple in Jerusalem was designed for sacrifice. The Bible tells us that during the two weeks following the dedication of Solomon's temple, 22,000 bulls were slaughtered along with

120,000 sheep (1 Kings 8:62-65).

It is interesting to note that Solomon himself, while expressing his humble attitude in building such an edifice, exclaimed, "Who am I then, that I should build Him an house, save only to burn sacrifice before Him?" The phrase, "save only to burn sacrifice" is especially revealing. If we are to accept the Mormon concept, we can easily ask why Solomon's statement did not include marriage ceremonies, sealing ceremonies, endowment ceremonies, etc.

Temple Worthiness

Another significant difference is that of attitude to worthiness.

Of course there are people who are not worthy to go to the temple, and therefore should not go to the temple. No one should go to the temple except those who are worthy. - Joseph Fielding Smith, Doctrines of Salvation 2:61.

In order to enter a Mormon temple, members have to pass two interviews, one with their local leader - the bishop or branch president and one with their area leader - the stake president. Only a recommend with these two signatures will allow them to enter. Someone who attends the temple regularly and is well known must still not be allowed admittance if they have left their recommend at home. Moreover, the recommend has to be renewed every year. The requirements are stiff: chastity, tithing, obedience to the commandments, support of leaders, faithfulness in attending meetings, the list goes on.

In contrast, the whole purpose of the temple in ancient Israel was to make those attending aware of their unworthiness before God. It was not their worthiness that qualified them to go, but rather their unworthiness that necessitated their attending and making the required sacrifices.

When anyone is guilty in any of these ways, he must confess in what way he has sinned and, as a penalty for the sin he has committed, he must bring to the Lord a female lamb or goat from the flock as a sin offering; and the priest shall make atonement for him for his sin. - Lev.5: 5.

Comparing these two approaches reminds us of Jesus' parable of the Phar-

isee and the publican praying in the temple (Luke 18). The Pharisee was proud of his worthiness and was condemned by Jesus. The man who went away justified was the publican who bowed his head and said, "God be merciful to me, a sinner."

Fall of the Book of Abraham

Much of the teaching of the endowment ceremony in the temple is taken from the Book of Abraham, in the Pearl of Great Price, one of the Mormon scriptures. In this book, Abraham tells his story of life in Ur and Egypt. He tells of the things that God revealed to him about pre-earth life, the planning of creation, and the choosing of a Redeemer, all essential aspects of the temple instruction. In 1967 this book was discredited and shown to be a fraud, yet the church has made no attempt to draw away from it or change any of the teachings based on it.

Egyptian Papyri

In 1835, Michael H. Chandler arrived in Kirtland, Ohio with his travelling exhibition of Egyptian mummies and papyrus scrolls. Having heard that Joseph Smith could translate ancient records, he came to see him. Joseph examined the papyri and declared

I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc. - History of the Church vol.2, p.236.

The church purchased the mummies and papyri, and Joseph translated the Book of Abraham. This was published in 1842 in the Times and Seasons newspaper, along with three drawings from the scroll. No further work was done before Joseph died.

In Joseph Smith's day, there was little or no knowledge of Egyptian hieroglyphics, so his ability as a translator could not be challenged. The Rosetta Stone, which was the key that unlocked the Egyptian writing, was only discovered in 1799, and only a limited number of scholars understood anything about it. By the time some of the printed facsimiles from the Book of Abraham were challenged, the original papyri were not available for examination.

Papyri Found

On 27 November 1967, the Deseret News announced

A collection of papyrus manuscripts, long believed to have been destroyed in the Chicago fire of 1871, was presented to The Church of Jesus Christ of Latter-day Saints here Monday by the Metropolitan Museum of Art... Included in the papyri is a manuscript identified as the original document from which Joseph Smith had copied the drawing, which he called 'Facsimile No.1' and published with the Book of Abraham.

Since they were originally translated by the prophet of the church, one would have expected the current prophet to use his gifts as 'Seer and Revelator' to complete the job. The papyri were given to Dr Hugh Nibley, who is supposed to be the top Mormon authority on the Egyptian language and he called in Dee Jay Nelson, a church member who is an expert. The result of their studies was a great embarrassment to the church. Dr. Nibley's first comments were

The papyri scripts given to the Church do not prove the Book of Abraham is true... LDS scholars are caught flat footed by this discovery.- The Daily Universe, published at Brigham Young University, 1st December 1967.

No full translation of the papyri was published in 6 years of work by Dr. Nibley but eventually a book, attempting to explain away what they did contain, was published. Nelson did translate the papyri, but the church declined to publish his findings. Eventually he withdrew his membership from the church.

Book of Breathings

Egyptologists who have studied the papyri find no mention of Abraham or his religion, only the names of many pagan gods who were worshipped by the Egyptians. The text is an excerpt from the 'Book of Breathings'.

The 'Book of Breathings' is one of a number of short funeral works... it was addressed to the deceased by the chief priest conducting the funeral service... [it] represents the attempt to include all essential elements of belief in a future life in a work shorter and more simple than the Book of the Dead... To give the

work an enhanced value it was declared to be the production of Thoth, the scribe of the gods. - The Book of the Dead, Facsimiles of the Papyri of Hunefer, Anhai, Kerasher and Netchemet, by E.A. Wallis Budge, London, 1899, p.33.

The identity of the papyrus cannot be disputed because the name *Book of Breathings* appears clearly on the fourth line of the fragment.

Mormons work hard and make great sacrifices to be counted worthy to go to the temple and receive their endowment and other ordinances, largely unaware of the fact that the things they learn there come from a fraudulent book, which distorts and adds to the truth and leads them astray.

In a book entitled *The Baby Train* Jan Harold Brunvand, a Utah based professional collector of folk legends, tells an apocryphal tale concerning a Utah tour guide who is confronted by 'a naïve visitor' who expects Mormons to look peculiar, perhaps having horns, or dressed in dark, conservative clothes. The story relates how the tourist asks the guide to "please point out to us one of those awful Mormons". The guide, with a smile, points to himself.

The trouble with Mormons is they look so much like everyone else. People often say to us, with a tone of astonishment, "I spoke to some Mormons yesterday (or last week etc) and they were SO NICE!" What did you expect? That they should go for your throat?!?

Of course, life would be so much simpler if error was obvious, sin clearly repulsive, and Satan dressed in his true colours. However, error has its own internal logic and is frequently compelling (especially as it usually appeals to our own pre-conceptions and pride), sin is usually very attractive and Satan can appear as an angel of light. Even so the error of Mormonism does not come dressed in rags but in rich apparel of moral rectitude, religious devotion, traditional values and a strong sense of "Christian" living.

Sadly, amongst some Christians there is a naïve expectation that when they meet a cult member they will be confronted with someone exuding evil and giving Christians every reason to hate and revile them. This is a bizarre but persistently held view and folks seem deter-

mined not to be shaken out of it. Christians often regale us with anecdotes of resisting Satan on the doorstep, 'casting out' indiscriminately, and generally making fools of themselves. The much misunderstood 2 John 10 is frequently trotted out as an excuse for inhospitable behaviour and, in the name of truth and justice, doors are to be heard slamming in the faces of smartly dressed young Americans all over the place.

In truth, the Mormons are looking good and we are never going to win them, or our neighbours on whom they call, with a mixture of ignorance, superstition, and highhanded behaviour. We are living in an age when tolerance is everything and truth is only relative, and it makes them look good and us look less than "Christian" whenever we "go for the man and not for the ball".

Remember that the people who bring error are themselves blinded by the god of this world, need deliverance from sin just like everyone else, and would run a million miles to avoid **knowingly** serving Satan. Surely, we should take our lead from Paul, who on Mars hill declared, "I see that in every way you are very religious. Now what you worship as unknown I am going to proclaim unto you" (Acts 17:22-23).

Mormons are Christians though?

Given the world's definition of 'Christian', people might be forgiven for thinking so. Certainly, the Mormon Church wants people to think so, but they are not. When he began the church, Joseph Smith said that Jesus had told him that all the churches were wrong and "that all their creeds were an abomination in his sight" (Joseph Smith - History 1:19). Christendom was perceived as "a perfect pack of nonsense" and Joseph was God's instrument in restoring the pure gospel corrupted by the churches. Today, the Mormon Church is trying to become accepted as another Christian denomination.

An article in *The Times*, 26 May 1995 was headlined "Mormons cry foul at ban by Christian soccer league." The Mormon football team from Gillingham, Kent was appealing to local soccer authorities against being refused entry to a church league. The organisers of the league claimed that Mormon beliefs were incompatible with Christianity, but the Mormon team claimed to be Christian. Which is interesting in the

light of the comment by the team manager, "We were willing to take the chance that they might convert us." How could they be converted if they were already Christian?

Mormonism is counterfeit Christianity. They use Christian terminology, but this disguises the fact that their beliefs are really "another gospel", which Paul warned the Galatians about (Gal.1: 6-9). Let us look at the characteristics of counterfeit Christianity, and see how the Mormons fit the description:

Origin

All counterfeits have someone appointed by God as a special saint, guru or messiah, who represents divine authority. Their word is the word of God. The Mormons have Joseph Smith, and every one of their prophets since.

Counterfeits lay claim to special discoveries - mysterious, otherwise unavailable inside information. Mormons have the Book of Mormon, translated from gold plates buried in a hillside and taken away by an angel, and two other extra books of scripture, including a portion which, it is claimed, was translated from Egyptian papyri. Their temple ceremonies teach the secret signs and passwords needed to get past the angels into heaven.

Bible

Many counterfeits add to the Bible. Mormons add 3 extra books of scripture, and consider every word preached by the church leaders to be scripture.

All counterfeits misuse the Bible - paying attention to one verse or passage of the Bible to the exclusion of others. Mormons will use the Bible when it suits them, but state that the Bible is only the word of God "as far as it is translated correctly" (Articles of Faith 8), so they can ignore it when it disagrees with them.

Wrong on essential doctrines

There are many shades of belief among Christians about peripheral matters, but central truths are inviolable. A clear mark of a counterfeit is that they do not hold to those central truths. Mormon doctrine does not agree with the Bible about the nature of God, the person of Jesus, the Holy Spirit, creation, the fall, salvation or atonement.

For example: God, they say, has a physi-

cal body and was once a man. The Mormon Jesus is not God but is the brother of Satan. The fall was part of God's plan and Jesus paid for Adam's sin so all men are born sinless. People become 'infected' with sin and need to repent from personal transgression to gain God's forgiveness. Yet, there are certain sins that the atonement cannot cover and only the shedding of their own blood can atone. And, of course, salvation is by membership of the Mormon Church and obedience to "the laws and ordinances of the gospel" (Articles of Faith 3).

This last phrase emphasising obedience as a means to salvation is the key characteristic of all counterfeits. Every cult, without exception, teaches salvation by works. This idea is remarkably persistent considering the Bible's clear and unequivocal statements to the contrary, e.g. Rom.6: 23; 3: 21-24; 9: 30-33; Eph.2: 8; Gal.3: 6-12.

WHAT CAN I DO?

One of the abiding myths about cults is that they find it difficult to recruit from among Christians. Actually as many as 40-50% of converts to cults are broadly from Christian backgrounds, with 25-30% ex-evangelicals. This is not because of any 'spirit of error' that should not have been allowed into the house, or because 'these people really know their scriptures'. It is because so many Christians do not **know the basics about their faith!** Therefore:

Know your own faith - studying theirs is undoubtedly helpful, and it is good to have a point of reference for some of the bizarre things they will sometimes come out with. No one likes being taken off guard - but how can you show them the truth if you do not know it?

Live your faith - be an example (1 Tim.4: 12b). Sandra Tanner points out that "You are already witnessing to your Latter-day Saint friends - one way or the other." If the truth is as wonderful as we say it is, have no doubt that we will lead people to expect much of us in the light of it. "What you are speaking so loudly in my ears that I cannot hear what you say."

Establish the Bible as the source of authority. Do not try to argue out of their scriptures. And define your terms. The Mormons use the same words but do not mean the same thing.

Stick to essential doctrines - do not be sidetracked. 1 Cor.2: 2.

"**Be prepared** to give an answer" is what the scripture says. They are prepared and know all the main objections you might raise, and the answers. What is wrong with you being prepared with a carefully rehearsed explanation of your own faith as to why it is so important to you? It does not need to be comprehensive but being prepared with some basic thoughts can be impressive.

Love and respect them. 1 Peter 3:15. Allow them their free will and respect their right to be wrong. Of course, there is a sense of urgency in the work of witnessing, however we can, in our enthusiasm, drive away those people we need to continue to witness to in the future. It is hard when they will not listen, but we can pray for them. Perhaps others will water the seeds we planted and, when we are not around, God will give the increase.

A Personal Letter

Dear Friends

I have just been watching BBC's *The Weather Show* with Bill Giles reporting on weather conditions from Salt Lake City. He explained the peculiar topography and weather conditions that contribute to the making of the Great Salt Lake, for which the city is named, and the world famous salt flats on which many land speed records have been broken over the years. For weather buffs it would have been a real treat and probably all too brief. For me it was a reminder of the all-pervasive influence of Mormonism in our country.

To the sound of the world famous Mormon Tabernacle Choir the familiar voice of Bill Giles told the story of that remarkable pioneer Brigham Young and the intrepid early Mormons, and of how 150 years ago they established Salt Lake City. Against background shots of re-enactments of these early pioneer treks, and of Mormon landmarks, including the temple and the famous '*This Is The Place*' monument, key legends were retold in an account peppered with phrases like "seen in a dream" and "led by God". There was no overt religious message but it was not necessary. It is sufficient to know that the next time missionaries knock on doors in your area some people will make the connection. Moreover, you can be sure the

Mormons will exploit the opportunity.

"Of course we are not the peculiar cult that we are often misrepresented as being. Our headquarters was recently shown on the BBC Weather Show and, of course, you must have seen the BBC documentary featuring our familiar missionaries. Did we mention that there is a centre for Mormon studies in the theology department of Nottingham University? Oh, yes the head of that department, an Anglican priest, has written books about us and is most interested in our church. What is that? Not Christians? Oh, but we are Christians. 'We believe in God, the eternal Father, and in his Son, Jesus Christ and in the Holy Ghost'. We also believe that 'through the atonement of Christ all mankind may be saved'. We even bear the name of Christ, *The Church of Jesus Christ of Latter-day Saints*. That is more than can be said about *St Mary's* down the road! And, of course, the Book of Mormon is *Another Testament of Jesus Christ*.

Your neighbours are making use of our genealogy facilities to trace their family tree. They are coming to our new temple next June to tour the facility and to find out why we do genealogical work in our church. Would you like to come along? We are organising transport. Perhaps we can come around and explain what we believe and why we build temples. If there was a way that your family could be together forever, wouldn't you like to know more?"

Please understand I am not bitter. Mormons have much of which to be rightly proud and their history, even without the professional gloss they give it, is quite remarkable, their story worth telling. I am not bitter, but I am justly concerned. Most people are unaware of the errors inherent in Mormon teaching and culture. Those who are aware of error are largely unaware that we might legitimately speak of Mormon culture in much the same way we might speak of Islamic culture, or Jewish culture. How many cults do you know that can boast of establishing a city or having populated, and stamped their identity on, a whole American State? Of having two world-recognised universities in that state, and schools and colleges around the Pacific, all of which are established firmly on their own peculiar religious outlook? How many can boast of having the facility to teach at post-graduate level at a leading British university, and

of a healthy student exchange programme with that same university?

In a review of *Mormonism, A Gold Plated Religion* John Allan wrote:

For too long 'the Mormons' have featured as just another chapter in evangelical paperbacks denouncing the cults. We have failed to recognise their uniqueness: their power, prestige and respectability make them much more successful than any other fringe religion. They need to be taken very, very seriously. - *New Christian Herald*, 21 June 1997.

We appeal to the Christian Church to take this "fringe religion" very seriously indeed. Contend for the faith once delivered to the saints. Please do something to help prevent the quarter of a million people expected to attend the Open House in Preston next June, falling into error? Please help us share the truth of the gospel, the sure hope of every true believer, and the joy of knowing and serving the living God of the Bible? - *Michael and Ann Thomas*

ANTI-CULT MINISTRY

Anti-cult ministry is traditionally looked upon as a specialist work with a not altogether wholesome image in Christian circles. Organisations such as Reachout Trust are looked upon as a kind of "vice squad" of the Christian world, combating religious pornography, mind control and brain washing. This is far from the truth.

This type of ministry, which seeks to uphold biblical truth, has a long and noble history. It is not a specialist work done in the back streets of Satan's slums but has always been at the very centre of what the church is about, saving souls and upholding truth.

Paul combated the cult of Gnosticism in his day (Colossians 2: 8,18,19) as did the apostle John (1 John). The apostles regularly fought against the doctrines of salvation by works and by faith in religious systems. From the beginning, the church has had to combat error.

In the first centuries of church history the work of firming up and of clearly defining the faith once delivered happened largely in response to the threat of error both from outside and inside the church. Classic examples include:

EBIONISM - An early form of Unitari-

anism which denied the deity of Christ.

GNOSTICISM - Which taught, like the Mormons, a secret knowledge and initiation into the kingdom of God.

MONTANISM - Which, like the Mormons, taught continuing revelation that carried equal weight with scripture.

Church history is replete with stories of those who contended for the faith. Our spiritual forebears fought for eternal truths. Tomorrow's believers will inherit what we contend for today.

CULTS

Whilst recognised as a threat, cults are looked on as uncommon, odd enough for us not to get too distracted about. They are the religious bogeyman whose identity is something of a mystery, but with our heads hidden in our hymn-books, we hope they will go away.

As we have seen, they have always been with us and will be to the end. We are living in a post-Christian era in which all sorts of new possibilities are opened up. It is also a post-scientific era where people no longer look to the scientists for answers. People are spiritually thirsty and willing to consider any remedy that is different from the same old formula. Our society is much like the one into which the early church was born. It is international, pluralistic, where all sorts of alternative spiritual realities are made available to the seeker. The cults benefit from this and with the advent of the new age movement and rise of home made religion these are no longer things that happen to someone else somewhere else.

Our neighbours, friends and work colleagues are looking to luck, fortunetellers, crystals, tarot, the god within, and the new age to come. They are looking for certainty, assurance, hope and comfort and they are finding them in the dogmatism of Mormonism, in the doom laden message of Jehovah's Witnesses that confirms their fears and offers escape. They are often failing to find their answers in the Christian Church, not because the answers are not there, but because we do not know what to say to them on the doorstep.

Cult members are looked upon with deep suspicion and are viewed as

(Continued on page 3)

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

- 17 TRUSTEES MEETING *
- 20 TWISTED TRUTH ^ - Plymouth
- 21-22 Lisekard, Cornwall
- 28 Premier Radio phone-in

FEBRUARY

- 5 TWISTED TRUTH - Accrington
- 7 CANTERBURY TRAINING DAY
- 8 Dagenham
- 17 Southampton
- 25 Premier Radio phone-in
- 26 TWISTED TRUTH - Gloucester

MARCH

- 14 TWISTED TRUTH - Keighley
- 21-22 Dagenham
- 25 Premier Radio phone-in

^ Twisted Truth is a special presentation in association with EACONS (Evangelical Alliance)

In the news

Following our articles on Jehovah's Witnesses and Blood we received this email (edited) from The Associated Jehovah's Witnesses for Reform on Blood.

We are a group of elders and Hospital Liaison Committee members in different places and countries. We are very pleased that much good has been accomplished on behalf of our brothers. It is widely acknowledged, even by doctors, that blood is a dangerous medical treatment. Many positive things can be said regarding alternative non-blood therapies, there is no denying that. At the same time, the facts are that our work would not be necessary if medical science were to find a replacement for blood. However, at this time, blood is still a valuable product for saving lives.

A serious question is: What is blood? There are a number of blood components that the Society permits. Are these components not also blood, and how is it decided which parts are acceptable, and which are not? Since it is acceptable to introduce these 'allowed components' into our bodies, it is understandable that Witnesses and medical personnel are confused by our position.

Albumin is another problem. We accept albumin as a matter of conscience, although the blood contains more albumin than white blood cells, which we must reject. Many doctors are also confused by this position, but what doctors don't know, and we are not permitted to explain to them, is that this position is clearly an organisational ruling for the members, and lacks any logical reason or scriptural support.

For those who have spent some time studying the Society's position on the use of blood, one of the most troubling aspects is their allowance of all of the various components of fresh frozen plasma with the exception of water.

The most depressing feature of being a member of a HLC is when our children are involved. Why has the Society completely failed to gain one legal case when it comes to minor children? It is obvious, there is nothing so effective as human blood to transport oxygen and today

there is nothing to replace its use in the medical field. We must appreciate the fact that the legal system protects our children. Even for us, as members of HLC's, we realise that it is much easier to work with the doctors knowing the rules and laws about minor children.

Who is qualified to make a decision about alternative nonblood management, and will that decision adequately meet or respond to the child's needs? As members of the HLC's we have seen cases where co-operative doctors have followed the parents wishes for alternative non-blood therapy, and the results have sometimes been tragic, with the result of one more unnecessary death.

When we as Jehovah's Witnesses look back and remember the wounded and dead brothers who did not accept vaccinations, blood serums, organ transplants or haemophilic treatments, we must acknowledge that they took their stand largely because of an organisational policy and prohibition forced upon them. These positions have now been abandoned by the leadership, and we rarely if ever see brothers refusing vaccinations, organ transplants, or any of the blood components on the Society's approved list.

Is the Society's blood doctrine actually correct? Why do so many brothers enter into an inner conflict about the issue when they consider the biblical facts? Has the Society really provided us with the truth, and all of the Biblical facts regarding blood? Where are the serious and solid arguments against stored autologous blood transfusions? Should our main concern be to look for medical alternatives, or to discover the biblical facts about life and blood?

We have addressed our concerns to branch representatives and members of the Governing Body. No responses have been forthcoming. If this matter were not so serious, surely we could wait on Jehovah to correct matters in his time. Sadly, we believe that change is being held up because the Society's legal department fears a backlash of litigation from Witnesses who have lost loved ones over this issue.

Our position on blood is in error. For some of us, a measure of bloodguilt may have been incurred in the discharging of our responsibilities. If this is the case, we can hope that Jehovah will be willing to forgive our acts of ignorance. We urge you to get the facts, and prayerfully consider what course of action is appropriate. Some of the questions the Society will not answer:

Why is it that plasma is forbidden when all of its separate components, with the exception of water, are on the approved list for Witnesses to take in order to 'sustain life'?

If a blood transfusion is essentially an organ transplant, how can it be viewed as "eating blood," since no digestion or nutritional benefit accrues? Can it be an organ transplant and a meal at the same time?

If storing your own blood for an autologous transfusion is wrong, then why does the society permit the use of various blood components that must be donated and stored before being used by Jehovah's Witnesses?

How does the society go about deciding which blood components are major and which are minor? For example, why are white blood cells forbidden, but albumin allowed, since albumin constitutes a larger percentage of blood volume, and milk and organ transplants are full of white blood cells?

If we must abstain from blood completely, as the society says, then please explain why the society tells us that we may accept derivatives or components of human blood? Is this not contradictory?

Why can Witnesses accept and benefit from the blood that others donate, but not donate blood themselves? Is this not selfish and hypocritical? Would not giving blood to help save others lives be the loving and Christian thing to do?

(end of article)

(Continued from page 5)

FREEMASONRY

decipher some of the meanings through their own writings. There is a Pentagram on the pavement to the entrance of Grand Lodge, which is an indication of its importance.

One of the more astounding views of the Pentagram comes from the Masonic historian, Henry Coil, he says, 'Pentalpha is said to have a great many symbolic and mystical meanings, but it has no application to freemasonry, except possibly in some higher degrees.' The reasons for any astonishment is because if any should know its meaning in the higher degrees it is thirty third degree masons like Coil! Why does he not share its meaning?

Coil's encyclopaedia is a well-recommended source of information for masons, and it contains many things that masons should answer. One of which, is the reference to Eliphas Levi, an occultist of the first order. The reference to him is of affirmation so it could be therefore assumed that his word is an authority on masonry. He was also an enormous influence on another famous mason, Albert Pike. Pike considered the Pentagram to have all kinds of esoteric meaning, including the pentagon of the Kabbalists. Levi however, saw it as much more sinister, to him it was the, '...goat of lust attacking heaven with its horns.'

There are those that say that the meaning depends on whether or not it has two points up or down. Most occult references to this symbol have the two points up, representing the goat of Mendes, which is the same as Levi's goat of lust. If the same symbol, two points up, were found in masonry, wouldn't that give us cause for concern? We would have to conclude that masonry was full of occultic meaning. The well-respected Masonic writer Bernard E. Jones says in agreement that the symbol with two points up represents the devil and black magic! Is the symbol used in this way? I am afraid it is! On the cover of the freemason's magazine, Masonic Square for March 1995 is an apron with this symbol upon it; the same magazine for June 1993 shows the Masonic inspired gravestone of William F. Cody (Buffalo Bill) with this symbol. There are others.

If Jones is right, that it represents the

devil, and who could argue with him, it must be a real cause for concern for the majority of men in masonry, I'm sure most would not have joined had they known it was that type of organisation.

Skull & Crossbones

This is one of the easiest of symbols to decipher, as Coil says universally known as an emblem for death, poison or danger. Mackey agrees with this interpretation. The question is why would masonry have a symbol for death, poison and danger in the lodges? Is it dangerous to be a mason? Could you be poisoned? Or are you expected to be threatened with death if you betray the craft? Most references to Skull & Crossbones in Masonic literature do not make much use of the third degree, where it is shown on the tracing boards and presumably mentioned in the third degree lecture.

One interesting thing of note to do with this symbol, is its use by the Templar degrees. Coil and Mackey take particular notice of this in their encyclopaedias. Coil says that it is used by the Templar degrees of masonry, but he never says how or why it is used. Mackey is a bit more forthcoming, though not much. He reckons it is not used in masonry except in the Templars (third degree?), where it is a symbol of mortality. Why would they want a symbol of mortality? The Templars were accused of worshipping a head/skull as an idol, this has been argued about for years, however Mackey writes it in definite way, that the Templars **did** use a skull, but it was symbolic. Symbolic of what?

This symbol means the same wherever you go, death. Why have death as a symbol? The bible says that the dead have no place with the living and therefore it represents something ungodly.

To be continued next Quarterly

(Continued from page 16)

WITNESSING

stand? This aspect is just as vital. I do not know if you have ever spoken to a Physicist or similar and found that you did not understand a word, not because he was speaking in Swahili but because you did not know what the English words meant. We can be like that with the Gospel too.

Please take to heart the experience of one former Jehovah's Witness and go back to school if necessary so that we can all be ready to share with God's confidence and boldness with the next cult member we meet. What we often find is that with the boldness and confidence comes a different attitude and we will be able to love and have patience.

In all my years as a Jehovah's Witness going from door to door I never ever once met a Christian who shared the love of the Lord Jesus Christ with me, and I think that's a shame. What Christians tend to do when they meet Witnesses is to either slam the door or shout at them or declare that they are false prophets. In reality, the best thing they can do is share the love of Jesus with them, to let it radiate from themselves. If a Christian can love a Jehovah's Witness he is half way to winning that Witness to Jesus. - Don't Close the Door, p.72.

(end of article)

WITNESSING TO THE CULTS - 3

This article is based on *Open The Door, Kingsway 1996*, and *Don't Close The Door, Reachout Trust, 1991*

[A special offer to purchase these two books will be found in the enclosed leaflet.]

Know our Faith

If we are going to be able to talk sensibly to a cult member, we must know what we believe. One of the reasons Christians often get into arguments is because they do not know how to calmly explain some of the difficult areas of Scripture. We must ask ourselves do we really know what we believe?

Modern day Christianity does not always seem to find time for systematic teaching of God's Word. There may be one or two aspects that the leaders major on and there maybe lots of worship and noise but I believe we need to spend as much time studying the Bible as we do in worship. It is an interesting fact that most often where there is a revival or restoration period mentioned in Scripture the Word of God comes back into the centre of things again. See for instance Ezra 7:10 and Nehemiah 8:18 or 2 Chronicles 17:9. I wonder if this same attitude is happening today.

In a number of Christian circles, studying and knowing the Word of God are almost frowned upon. 'Revelation knowledge' and prophecy is the in thing - God is doing something new. Believing this is making us as Christians no better than the cults themselves. The tragedy is the cult member will often know the Bible better than the Christian - no wonder many cannot talk with these people. This is the way it was put in *Open the Door*,

These attitudes have left many young Christians without the desire to study the word of God. Some are even without the ability, and many without the foundation that is necessary if they are to grow in the Christian life. Theology has gone out of fashion. I am so glad that my involvement with cult work has forced me back into the study of God's

word. As I hear each cult argument it causes me to go to find the truth. The illustration used in chapter one of the forged £20 note is very relevant. As every forgery comes across our path let it cause us to study the original in greater detail. We will then know why the false is false and more than that, we can show others why. Paul encouraged Timothy (1 Timothy 4:6) to be constantly nourished by sound doctrine and to be a good servant and point these things out to others. This verse is for us too. E. H. Bancroft, in his Introduction to Christian Theology writes that theology is necessary for four reasons: 1. Theology is necessary as a means of expressing the meaning of Christianity because man is reasonable as well as emotional. 2. It is necessary in order to define Christianity. The definitions may not be exhaustive, for the objects and experiences involved are beyond our capacity for knowing, in some of their aspects. But we may apprehend what we can not comprehend. We may know in part not in full. We may know truly if not exhaustively. 3. It is necessary in order to defend Christianity against attack. 4. It is necessary in order to propagate it. Christianity is a missionary religion; it is aggressive and diffusive in motive and aim. But no possible success can attend the propagation of Christianity without doctrine. The truth is employed to produce experience, then experience gives a new appreciation of truth. p.14. These definitions show just how important theology is for us in our task of reaching the cults. In view of this it is tragic that so many seem only interested in the power and believe that theology is dead. Watching the old steam trains at Minehead made me think what would happen if the powerful engines were to come off the rails and charge down the High Street. The track that keeps that beautiful and powerful engine going in a straight line is vital. Yes, we can have the power today - we need the power today - but not just to be let loose without direction. Theology is the track that enables the power

to run without causing damage or mayhem in people's lives. God by his Spirit never does anything that is contrary to the word he has spoken. After all, the word was breathed out by the same Holy Spirit and he is not schizophrenic! - Open the Door, pp.63/64

We need to learn to handle the Word of God like a master craftsman. We need to know our 'trade' thoroughly and yet still be learning all the time.

Be diligent to present yourself approved of God as a workman who does not need to be ashamed, handling accurately the word of truth. - 2 Timothy 2:15.

We need to handle the word of God accurately, not making of it whatever we desire. How often do we come across cult members who read the Bible with their minds made up already? They will ignore ten commentaries and quote the one that seems to agree with what they have already decided. We must not act in the same way but we need to spend time finding the major themes of the person of God, salvation, certainty, etc., throughout the whole of Scripture. If such teaching is not solely available at your local church, supplement it with a correspondence course from a Bible College or such like. What I said in the relevant chapter of *Open the Door* is a good summary of this matter,

There is no substitute for the word of God delivered in the power and safety of the Holy Spirit. The dead letter kills and we should not be using it in such a way. Teaching of the word of God should be empowered and enabled by the Holy Spirit, and then it will bring life. There is no substitute for theology whatever we are doing in the Christian life and more so when dealing with the cults. - Open the Door, p.65.

Having spent the time getting to know our Faith, we then also need to spend time learning how we can express it in a way that a cult member will under

(Continued on page 15)