

HYPNOTISM WITHIN THE ADVENTIST CHURCH

Dangers of NLP

"Above all, Keeping thy heart with all diligence; for out of it are the issues of life. (margin) Proverbs 4:23

We live in Crisis Times! This E-BOOK will cover the many faces of Spiritistic Hypnotism which we now have around us both in the world AND in the church: Meditation Sermons; LAB I and II; Ericksonian Hypnosis; Entertainment Behavioral Transfer; Seminar Hypnosis Books; Yoga; Neuro-Linguistic Programming; Master Student Guide; Casual-conversation Hypnosis; Hypnotic Cassettes; Story-telling Hypnosis; Power from Within Tobacco Classes; Celebration Pantomime Fixation.

PART ONE

This set of several tracts will open up before you a major spiritistic takeover in our denomination. Some of our workers have taken courses in hypnotic mind-control exercises, with the purpose in mind of using them on our people. This is a serious matter, and as you read through all the documented material here, you will be astounded to think that some of our leaders could be so gullible as to go to the world for their training.

Non-Adventist hypnosis specialists are teaching these courses to a number of our church leaders so they can use this information. In addition, advanced instructor-level courses are being taken, so that church workers can instruct our pastors, and bring it into our local churches. In special conference-wide meetings, some of this information is being taught to our church members as a means of reclaiming former members. "There are sons and daughters of the church who may need to be reclaimed, but let us use prayer, understanding, and the Word of God to do it, not hypnotic techniques! Some leave the church because of their own desires to experience the husks of worldliness. But others leave because our churches are drifting away from the historic landmarks. This is not a time to use spiritism to win back former members! What is needed is heartfelt revival and reformation in our own lives and churches first. Let us get rid of the worldly entertainment, clothing, diet, and education.

An advanced instructor-level course in how to teach these mind-changing, hypnotic procedures will be [was] given to our leaders in Takoma Park, Maryland, on May 5-10, 1991. This course is very expensive, and the expert giving it only schedules an average of three such instructor-level courses per year. But, by special arrangement, this advanced course will be given to many of our top leaders this year. Read, weep, pray, and act. This is the story of stuporless-trance hypnosis that is coming into our church.

One of the first to speak up was a layman in the Oregon Conference, Terry Ross by name. As you may know, the leadership of the Oregon Conference of Seventh-day Adventists has rapidly become the foremost and fastest growing pioneer in introducing worldly concepts into our North American church services: Such things as Pentecostal celebration entertainment-type services, Korean Evangelical "cell" mid-week church member conditioning meetings, variations of Protestant celebration and cell training manuals, and now hypnotic counseling!

Whether or not Terry was the first to discover this fourth phase, he was the first to loudly condemn it. God needs people like Terry Ross at this time in history! First, he spoke up against the practice, and then wrote and printed an introductory warning about this practice. When he began distributing it throughout the Oregon Conference, the leadership was highly incensed. Little wonder, for Don Jacobsen, President of the Oregon Conference was closely working with certain conference pastors in developing training programs in these new techniques and training pastors attending training sessions at the Milwaukee Adventist Church, in south Portland.

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"On February 8 of Last year (1990) another personal friend of mine, who I choose not to name (as I'm painfully aware of what happens to those who take stands for truth which expose certain facts), called Elder Don Jacobsen, president of the Oregon SDA Conference. During the 45 minute conversation, my friend brought up the NLP hypnosis issue and asked Elder Jacobsen what his thoughts were on it. My friend wrote down at that time specifically what Elder Jacobsen said so he wouldn't forget or misconstrue it. Elder Jacobsen told him he thought that hypnotism could be used for good or bad but he thought 'if God were here today it wouldn't surprise him if He [God] used hypnotism.' " Terry Ross, You Are Growing Sleepy, p. 9.

Later that year, after the 1990 Indianapolis Session, a letter was written to Robert Folkenberg, the new General Conference president, appealing to him to step in and do something about this terrible new trend in our church. It is very unlikely that Folkenberg ever saw that letter. Instead, it was routinely passed along to an officer in the very department which is sponsoring the Takoma Park NLP training sessions: the General Conference Ministerial Department (which is in charge of Ministry magazine)! In the paragraph just proceeding the one quoted above, we are told this:

"A personal friend of mine wrote a letter of concern on this subject of NLP to Elder Folkenberg not too long ago. He had a heavy schedule and was unable to respond personally, so it was forwarded to the Ministerial Association. The letter of reply is from a well-known man at Ministry magazine, and he states clearly that he took part of the training himself in 1981! The letter demonstrates that Adventist leadership has been involved with NLP training which has clearly been shown to be the devil's ground. It also sadly demonstrates leadership involvement in this training has been going on for at least 10 years and that the training has reached all the way up into the highest ranks of the SDA Church."-Ibid..

Those of you who have read our recent report on the peculiar and very expensive New Age painting that Ministry magazine made available in August 1990 to our conference evangelists, pastors, and church members (The Coming of the New Age Christ [WM-301]), will have had some advance warning of the kind of "training" that Ministerial Department and Ministry magazine officers are being indoctrinated into.

Because of the total lack of willingness on the part of conference or union leaders to do anything about the matter, in the spring of 1990, Terry printed a brief warning, entitled Omega, and began circulating it throughout the conference and elsewhere. The only response was a determination by the conference president to put Terry out of the church.

In that study, Terry covered the following points: (1) Pertinent Spirit of Prophecy quotations which we will reprint in this study, along with still others. (2) Quotations from a book by Roland Hegstad, warning against spiritistic inroads in the modern world, which we will quote here. (3) A warning about NLP, and Lab I and Lab 11, which we will also sound here, although in more detail. (4) A warning about certain training books, one of which we will cite as evidence that supernatural aid is given to those using these methods.

(5) A call for denominational action in regard to certain denominational leaders, which we will reprint here.

It is our hope that we may add to and provide a still wider circulation to the heartfelt warning that Terry Ross gave in Oregon. May our Father bless him and all like him who will stand for the right and protest the wrong in these last days of earth's history.

May it not be said of any of us that we were willing to remain neutral as an immense crisis gripped our church down here at the end of time. And, we might add, may God have mercy on those who placidly

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feel that "Christian love" requires continued silence on their part, at a time when spiritism, clothed with a thousand changes of raiment is entering our denomination.

Let us now consider the message of Terry's booklet, Omega, for which he was later disfellowshipped:

"Bringing the lesson right to our own doorsteps here in Oregon we must say, with breaking hearts and a prayer on our lips that what's happening in this conference has been calculated and well planned for some time.

The "Celebration" style of worship isn't something that just happened. Our men at the top of the Oregon Conference have been and may still be in the process of being trained; and have been studying with those who believe and practice Pentecostalism." -Omega, p. 4.

Terry directs our attention to a book by RR Hegsted written 17 years ago, in which he noted that spiritist forces are at work within the tongues movement churches:

"In 1974 Roland R. Hegstad wrote a book, entitled "Rattling the Gates." which deals specifically with the Charismatic movement and how it was trying to influence. Adventism. On page 47 of the book, Elder Hegstad is explaining .Matt. 7:13-23:

"In that day many will say to me, 'Lord, Lord, didn't we preach in your name, didn't we cast out devils in your name, and do many great things in your name?' Then I shall tell them plainly: 'I have never known you. Go away from me; you have worked on the side of evil!" (Matt. 7:13-23, Phillips).

"Several points are worth pondering here. First, the false teachers are not operating from outside of the church, but from within. They are false religious teachers. -Omega, p.5.

Some people think that the spiritists are only outside the church. That little misconception can be costly. What is it that renders the charismatic churches so especially vulnerable to spiritism? It is the emphasis on emotion as the basis of Christian experience. Over two decades ago the present writer lived near the headquarters of a large charismatic church for about two years, and made acquaintance with a number of their members. They were nice people, but the emphasis on feelings and emotions as the vital basis of their religious experience was noteworthy.

That basic flaw is essentially the same that we find in the celebration-type meetings. Under the influence of such Sabbath morning worship services, the Christian experience of those who attend them gradually comes to depend on the emotional pick-up of the entertainment meetings, rather than a personal relationship with Christ. In such an environment, it is rather easy for spiritistic activities to be forthcoming.

Significantly enough, the very leaders of the Adventist 3 celebration church movement in Oregon-are the leaders in introducing hypnotic training into our churches there!

Terry Ross said this:

"When the flood was about to destroy the antediluvian race, and Noah was faithfully proclaiming the straight testimony for his time, what were they doing?

"They (the antediluvians) used the probation so graciously granted them in ridiculing Noah. They caricatured him and criticized him. They laughed at him for his peculiar earnestness and intense feeling in regard to the judgments which he declared God would surely fulfill. They talked of science and of the laws controlling nature. Then they held a carnival over the words of Noah, calling him a crazy fanatic: (7BC 22 (1BC 1090)

"Yes, just before the antediluvians were destroyed by God they were singing and dancing, calling the message bearer a fanatic.

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'And as it was in the days of Noah, so shall it be also in the days of the Son of man.' (Luke 17:26)

Did you notice that the Spirit of Prophecy said, 'minds will be hypnotized'? Satan is using hypnosis at this time in a tremendous effort to gain influence over our minds. ...

'This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism (hypnosis), he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by, them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended:' (2 SM 351-352)

The power of hypnotic suggestion and so-called "psychological analysis" is, in these last days, to "especially characterize his [Satan's] efforts near the close of probation" What is the door through which men and women enter the practice of these devilish arts? What is it that permits them to be willing to dabble in it? First, is the belief that one human mind can "so wonderfully" affect another, as mentioned in the above quotation. A second is the strange, more-than-human power exhibited in it.

"When brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived."-Great Controversy, 553.

A third is the fascination that, apart from God or obedience to His laws, man's mind can accomplish such extraordinary things.

"If there were no other evidence of the real character of spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan:' Great Controversy, 556-557.

Should the people of God be taking courses in how to change human thoughts and attitudes from men who do not believe in obedience to the law of God? Speaking of spiritualism, we are told:

"Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward."-Great Controversy, pp. 554-555.

A fourth reason that men tamper with these forbidden things is, initially, curiosity. Then, gradually, they behold a more than human power at work, and before long they are taken in the snare.

"There are few who have any just conception of the deceptive power of spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls."-Great Controversy, p. 558.

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Yet a fifth reason why men venture near to spiritistic phenomena is the fact it is so well disguised. Eve thought she was talking to a snake, but she was actually talking to the devil. Men and women today imagine they are receiving instruction from "magnetic healers," "water witching experts," "mind-cure scientists," or, as in this case, from "personal counseling trainers," or "sales experts."

ORIGINS OF HYPNOSIS

Whereas herbal remedies were developed and used in China, Japan, the Americas, and other parts of the world, hypnotism and chemical medications originated with the Hindus, Egyptians, and Babylonians.

"Hypnotism as therapy seems to have originated among the Hindus, who often took their sick to the temples to be cured by hypnotic suggestion or 'temple-sleep,' as in Egypt and Greece. The Englishmen who introduced hypnotherapy into England Braid, Esdaile and Elliotson undoubtedly got their ideas, and some of their experience, from contact with India' . .

"The general picture of Indian medicine is one of rapid, development in the Vedic and Buddhist periods, followed, by centuries of slow and cautious improvement. . It is difficult to say how much Indian medicine owed to the physicians in the Near East; on the one hand certain remedies, like opium and mercury, and some modes of diagnosis, like feeling the pulse, appear to have entered India from Persia; on the other we find Persians and Arabs translating into their languages, in the eighth century A.D., the thousand-year-old compendia of Sushruta and Charaka. The great Caliph Haroun-al-Rashid accepted the preeminence of Indian medicine and scholarship, and imported Hindu physicians to organize hospitals and medical schools in Baghdad. Lord Amphthill concludes that medieval and modern Europe owes its system of medicine directly to the Arabs, and through them to India. Probably this noblest and most uncertain of the sciences had an approximately equal antiquity, and developed in contemporary contact and mutual influence, in Sumeria, Egypt and India.. "-Will Durant, Story of Civilization, Vol. 1, p. 532.

"The unfortunate reason we must bring up hypnotism at this time is because many of our pastors have been and will be trained in the craft of hypnosis. Yes, you read it correctly! Although plainly told in the Spirit of Prophecy that this is from the devil, many pastors, including some local ones, have, nonetheless, taken the training." Omega, 8.

There are five levels to these mystic arts:

Level 1: Certain men and women make a contract with Satan. In exchange for unusual guidance and power, they give him their life and their soul. From Satan they then learn various things which they write down. Here you will find occult sorcery, and ritual demonic practices.

Level 2: Other men read these writings and they write still more books on the subject, thus spreading the poisonous teachings still farther. In this category you will find sances, and talking with "departed spirits,"-who are really demons.

Level 3: Reading the books, other men use this bewitching information for purposes of mesmerism. Here you will find what most people consider to be hypnotism, with its distinct sleep-tike trances.

Many people are afraid of the first three levels, but few realize the danger in Level 4 and 5.

Level 4: On this level, the hypnotic arts are transformed into apparent means of helping people, but they are openly stated to be hypnotic in function and effect. The leaders in these fields may not realize the source of what they are working with, and their followers may not realize it either. But that does not render it any the less harmful. Yet, here also, more than human manifestations are to be seen. This fascinates people and they study more deeply into it. When, later in this study, we analyze portions of a certain book, you will be startled to note the supernatural things that occur. Yet similar training sessions have been and are being taken by certain leaders in our church. On this level, the instructors openly

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declare that they are teaching non-sleep trance hypnosis, and that it is even more powerful than "classical" hypnosis.

Level 5: Only part of the hypnotic procedures are used on this level. Instead, it is mingled in with a variety of other things, much of which appears harmless.

We will begin with, what in our opinion, is Level 5: Dr. John S. Savage was a United Methodist minister who decided to take advanced training in the universities in various aspects of psychology, counseling, and similar areas. After acquiring four degrees from East Coast universities, he founded LEAD Consultants, Inc., of which he is president: A certified psychotherapist, he is now a "consultant to many churches, organizations, and corporations, working with educational designing, problem solving, conflict management, team teaching, and research." He is also a visiting professor at Princeton Theological Seminary and several other educational institutions.

His methods are not only used in industry and schools, but Protestant and Catholic churches are in keen demand of his services also. He presents his educational materials in training classes which he calls LAB I and LAB II.

"As a skilled designer of training systems, Dr. Savage, with other staff members, developed many significant training events for churches and business organizations. These include Calling-Caring Ministries (LABS I and II), Conflict Management and Resolution, Advanced Consultation Skills, One to One Witness Skills, The Evangelistic Consultant, The Christian Education Consultant, and Listening Skills for Business, Education, Medical Professions, and Couples."-Brochure, LEAD Consultants, p. 1.

For LAB I Savage trains pastors, local church leaders, and selected church members how to be "callers," and visit and reclaim former church members. Certain psychological techniques are taught for this purpose. The purpose is for local churches to form calling teams" to visit and sway former members to resume church attendance. According to one brochure, he trains "callers in skills, theology and caring." (At the top of that promotional brochure, he writes in capital letters: "EVANGELISM, CARING, CELEBRATION." Another brochure says his instruction includes "theological" knowledge. This theology is probably solidly modern Protestant, which, in our church, would be termed new-theology." in other words, you are saved as you are, and, in fact have already been saved, so come back to church!"

He also says his instruction will result in a "development in self-confidence" in those who attend his training sessions. It is also said to produce certain "skills" in "communication, perception checks, fogging," etc.

MIND CONTROL

Satan wants to control human minds. He seeks to do this directly, and also through human beings who, in so doing, become his agents. Whenever one person seeks to control another person's mind, Satan is thereby given permission to control both minds! Hypnotism is thus only one of the means by which he seeks to control one mind through another. Licentious enticers, and men who seek to dictate to workers and members-are also engaged in mind control. In seeking to do so, they are immediately controlled by an evil spirit. For, to say it again: when one man seeks to control another man's mind, Satan is thereby given permission to control the controller's mind. It matters not whether the controller be a psychiatrist, physician, counselor, or pastor; in seeking to control the mind of another, his mind will be taken captive by Satan!

On yet a third brochure, even more information is given on the content of these LAB I classes. We are told that these skills will include "communication," "fogging," "negative inquiry, neuro-linguistics,

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paraphrase, perception check, story listening, story polarization listening." Elsewhere in this present study, we will reprint a few of these brochures.

On page 1 of the same brochure for LAB I, several strange, new things: "interpersonal gap, Neuro-Linguistic Training, process to debrief calls, fogging, stop action role play, role renegotiation, story polarizations, closure role play, return tracks, turtle interview, and religious journey interview,"

What is it all about? The stated purposes are to teach pastors and church members new methods of working with people, in order to bring them back into active church attendance. Yet it is by beholding that we become changed, in these last days, what is it that we should be beholding? Who should we permit to change us? Most significantly, LAB I and LAB II include various aspects of Neuro-Linguistic Programming.

What is that? It is a trademark name for an advanced series of training classes. In other words, level 5 teaches you part of Level 4. After taking level 5, you graduate to level 4 training. And by that time you have become a full-fledged hypnotist! Someone may reply, "This may be for the Protestants and Catholics, but surely, not for our church!"

The truth is that a number of our leaders have taken, are taking, or will soon take this coursework, which includes level 4 information on hypnotic procedures! On the 1989, 1990, and 1991 training schedules for LAB II, it showed two courses listed for our church. One of them is a LAB II course. At some earlier time, LAB I training must have been given to a sizable number of our leaders who attended it. We know this to be true, since LAB II can only be taken by those who have received careful instruction in LAB I.

PART TWO

On December 3-7, 1990, at Takoma Park, Maryland, by special arrangement with LEAD Consultants and Or. Savage, under the auspices of the Potomac Conference of Seventh-day Adventists, our leaders took a follow-up course in "Conflict Management and Corporate Pain. " But, on May 5-10,1991, at Takoma Park, they will take the most advanced course that Dr. Savage offers to the churches: LAB II.

According to a different brochure, "LAB II" is "the training of LAB I leaders"! LAB II graduates LAB I instructors! No one can take this expensive course unless they have earlier taken Savage's expensive LAB 1 course. They objective of LAB II is to train men and women so they can, themselves, begin training still others in LAB I techniques,-which includes Neuro-Linguistic Training! Looking at that training session schedule, you will note that Savage gave scheduled in advance five "Conflict .. Management and Corporate Pain" training courses for the year 1990. (Others were also given, not listed on this initial list.) Our leaders arranged in advance that they would receive one of them. The cost of this must have run into more than \$10-\$20,000! .

Looking over the names and locations on that schedule page, they vary all over the eastern half of America and Canada. From October 1989 to May 1991, only seven LAB II programs were listed well ahead of time.

(Later in this study we shall learn that still more LAB I and LAB II seminars were also held during that time in Adventist churches on both the East and West Coasts.) LAB II must be extremely expensive, for in it, Savage is teaching others to do as he does. At the end of each course, he certifies the graduates to be able to teach his materials (probably with a franchise fee for each time they do so). Yet, over a span of 20 months, one of those earliest planned LAB II courses, given by the founder and president of LEAD and LAB I and II, was arranged to be given to our own leaders! It would be interesting to attend that meeting and see who will be there. Included will probably be a variety of conference officers from all across

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America. But, because you have not had LAB I training, you will not be permitted through the door into those meetings. (We will learn later in this study that LAB II instructor training courses have already been given in Adventist churches and conferences prior to May 1991.)

Keep in mind that LAB I and II instruction includes partial training in the techniques of Neuro-Linguistic Training. That is what it says on the advertisement brochures.

Although they are part of the subject content, those receiving LAB I instruction may never recognize they are learning hypnotic techniques. That is because this is level 5.

By now, we are beginning to wonder: If this is Level 5, what is level 4?

To review the five levels once again:

Level 1: Direct communication with evil spirits by certain men and women, who then write down the instruction given them.

Level 2: Spiritualistic séances by those who study these magic books.

Level 3: Classical hypnotism: Direct hypnotic sleep trances.

Level 4: Covert hypnotic activity with overt results: stealthy hypnotic techniques, carried out without the patient realizing he is being hypnotized. .

Level 5: Covert hypnosis, plus a variety of visitation and interview devices.

On Level 5, we find LAB I and II, in which certain Seventh day Adventist church leaders and workers are receiving instruction. Part of that training includes "Neuro Linguistic Programming" (NLP) which is level 4 material. You can know that graduates of LAB II-who by completing that course have become instructors of LAB I,-will now be anxious for advanced courses in NLP. That next course, solidly in Level 4, is Neuro-Linguistic Programming. On Level 4, the teachers dispense with discussions about "caring church" and "listening to pain," and go into a deeper study of the hypnotic personality-changing techniques that LAB I and II partially taught them.

Dr. Milton H. Erickson was a careful researcher into advanced techniques of hypnotism. He specialized in the study of that type of hypnosis, which could be used without the client knowing he was being hypnotized. Milton determined that the use of such "covert," as he called them, techniques would result in far more successful patient manipulation and mind-conditioning.

"ERICKSONIAN HYPNOSIS also called 'the new hypnosis,' based on the pioneering work of Dr. Milton H. Erickson. This style of hypnosis, is gentle, open-ended, and indirect. The hypnotic messages and suggestions are offered in a way that evokes powerful unconscious resources, yet is respectful of your individuality. "-Advertisement brochure for "Changeworks Cassettes. "

A number of sales organizations are making money by selling aspects of Erickson's hypnotic methods, known as Ericksonian hypnosis. This includes, among others, (1) Change works Cassettes of California; (2) LEAD Consultant's LAB courses, based in Ohio; and (3) New England Institute for Neuro-Linguistic Programming, In Massachusetts. They are apparently franchised to use Erickson's hypnotic techniques through the Milton Erickson Foundation, based in Arizona, which provides the field with ongoing research update reports and lecture seminars. In fact, there are enough of these Ericksonian promotional sales organizations in the field, that a professional association has even been established. Entitled, The National Association for Neuro-Linguistic Programming, it helps coordinate inter-organizational activities and communication interchange.

Here is data on some of these Ericksonian programs:

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Change works: Changeworks Cassettes does just that: through hypnotic suggestion, it changes a person's thoughts and actions without his realizing what is taking place. It is being used and recommended by some Adventist church workers, especially those who have taken the LAB courses or the higher-level NLP seminars. From ad sheets from Changeworks, here are some quotations. Notice that the objective is to (1) quiet and confuse the mind, (2) then directly hypnotize it, (3) and then tell it what to do:

"Multiple Voices: Each multi-Evocation cassette features at least two voices speaking simultaneously during hypnosis. This is an innovative method which works especially well for rapid, easy trance induction and to help the analytical thinking mind to let go."

"Special Effects: The Tapes use music, advanced psycho-acoustic techniques, and state-of-the-art special effects to deepen the reality of your hypnotic experience. Some Changeworks cassettes feature 3-dimensional sound-specially processed effects that sound like they are actually happening in your presence. Listeners report that the realistic quality of sound puts them more fully into their hypnotic experience. "Multi-evocation tapes are used by therapists, doctors, hospitals, high schools, businesses, colleges, hypnotists, clients of hypnotists, regular people making changes." "Positive reviews and endorsements from [medical, new age, and hypnotic journals such as] Magical Blend; Medical Self Care; The New Times; Whole Earth Review; Common Boundary; Whole Life Monthly; Yoga Journal; Body, Mind, & Spirit" "Expanded Intuition Training will greatly enhance decision making, finding inner guidance, and improving relationships." Changeworks Cassettes brochures.

You are reading what NLP can do! THIS is Ericksonian hypnotic technique in action! Here are descriptions of what some of their cassettes will (shudder) do for you. Please keep in mind that the following is essentially the same as the premises, concepts, and objectives of all the other Ericksonian sales firms, including LAB I and II, which our church leaders are being trained into. This is because all these Ericksonian franchise firms are heavily based on the same hypnotic conceptual approaches.

"This cassette teaches you how to first identify and then interpret the language of your intuitions." "This tape helps identify and work with any blocks or resistance you may have to use your intuition more often." "This tape takes you on an inner journey to library where the sum total knowledge of the universe is stored. On Side B you can ask specific questions and receive answers from the library." "Tape 5 introduces you to your Intuitive Guide, A being of personal significance to you, who will also answer questions. The tape is long, rich and leisurely: it will increase self-esteem, lower stress. and promote a deeper sense of security." "Self-Hypnosis-for Reducing Your Stress: For a relaxing time out! This tape takes you to a magical place." .. A beautiful tape that offers a natural setting where you can experience the depths of confidence within your unconscious mind." Rapid Pain Control: A comfortable drug-free alternative to all types of pain. From chronic pain that drugs can't touch to low level nagging aches. . The tape combines the best of the 'new hypnosis' with 'Multi-Evocation' in a series of musical journeys to 3-D environments. It win bring fast relief to all kinds of pain and also works as an emotional mood elevator. No hypnotic experience necessary." "This tape will help you learn faster and retain more of what you learn." "This tape has 2 purposes: . . Chronic insomnia, as well as the occasional night when you just can't sleep. . . Once you are asleep, the tape will also enrich your dreams. . With this tape, you can not only solve problems, but get insights, resources, and have especially enjoyable dreams. "Creative Inspiration takes you to a secret garden, a refreshing sanctuary from the world where you can contact the essence of creativity. The tone of this tape is quite spiritual. Its focus is on Artistic Creativity, freeing the creative spirit from its source within you. Changeworks brochures.

Imagine an audiocassette that will let you ask it questions,-and then answers will come back from a being" who is your intuitive Guide! Let me say it again, this is Ericksonian hypnosis, which is the basis of LAB I and II training. This is all part of Neuro-Linguistic Training, plus added exotic music and sound.

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"Multi-Evocation" is a trademark word of Changeworks Cassettes. The word, evoke, means to call forth, or bring out." Using multiple speakers and a variety of strange music and tones, Changeworks Cassettes is designed to subtly change you through hypnotic techniques! Ericksonian hypnosis in action.

"The Creativity Unlimited Series uses Ericksonian Hypnosis, Multi-Evocation, and 3-0 Holophonic sound along with sequenced exercises and lectures." -Change works brochure.

"Multi-Evocation cassettes are so effective because of new and unique methods of learning. Each tape features: "ERICKSONIAN HYPNOSIS-also called 'the new hypnosis', based on the pioneering work of Dr. Milton H. Erickson. This style of hypnosis, is gentle, open-ended, and indirect. The hypnotic messages and suggestions are offered in a way that evokes powerful unconscious resources, yet is respectful of your individuality.

"MULTIPLE VOICES. .

"METAPHORICAL ENVIRONMENTS..

"SPECIAL EFFECTS- . ." Brochure for "Changeworks Cassettes."

LAB Courses: We have earlier discussed the LEAD Consultant LAB courses. Here is still more data on the type of courses which LEAD offers, some of which our leaders are taking in Takoma Park, Maryland. The following reprinted information from LEAD Consultants will show that their courses are solidly keyed to Ericksonian hypnosis.

You will only see the full implications of what LEAD teaches when, later in this study, we examine part of a book that LEAD highly recommends to LAB II students.

Here is what you will learn by taking one of the LEAD courses:

"Know much more about how other people learn, store, access, and use their human experiences by just observing their behavior. . Know the effect your presence and conversation is having on others by learning to read the non-verbal feedback they are constantly sending." -LEAD brochure. '

This is the kind of things our leaders are delving into. For one "introductory workshop" on "level 1," LEAD teaches its students the following:

"Principles of Neuro-Linguistics: understanding the research, rationale, history and state-of-the-art of the (NLP) field.

"Rapport skills: body mirroring, voice and tonal matching, postural, gestural and facial positions and other useful techniques to develop and keep rapport, including pacing and leading.

"Sensory acuity: learning to notice and monitor the external beamers' accompanying another person's changing internal experiences.

"Representational systems: the way in which people internally represent the experiences of their lives. Also, the student learns to translate experiences expressed through one modality to another to greatly increase understanding and rapport..

"Predictaes: identifying and matching the most used sensory-based process words for purposes of insuring rapport and understanding.

"Meta model: learning the language patterns upon which Neuro-Linguistics is based, enabling you to detect and challenge the generalizations, distortions and deletions which so often lead to miscommunication, assisting you to transform low quality verbal 'maps' into high quality descriptions.

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"Behavioral flexibility: creating and maintaining flexible personal approaches to problems and challenges in order to more systematically and consistently produce additional choices and options.

"Anchoring: establishing triggers for responses (pairing one thing with another) to increase one's choices for positive experiences and stronger resources.

"Accessing cues: noticing how people represent, experience, and access information they have learned, and systematically using these accessing cues to bridge to better communication."-LEAD brochure.

Advanced training from LEAD includes the following learnings:

"Hemispheric lateralization: . . Outcomes: . . Utilization: . . Calibration: enhancing 'people-reading' skills. . Fast phobia cure: . . Reframing: choosing the most beneficial perception of experiences from among the many possible interpretations, and reframing problematic behaviors and responses. . This (reframing) makes possible separation of a person from behavior, thus validating the person while choosing new approaches to their problem behaviors:'-LEAD brochure.

"Satir categories: learning to recognize another type of language pattern. . Metaphors: using language in multilevel fashion to maximally produce desired outcomes. . Incongruence: . . Identifying and changing 'calibrated loops' that lock in un-useful behavior. Polarities: . . Hypnosis: studying therapeutic language patterns in the Ericksonian mode, known as the Milton-Model, or the inverse of the Meta-Model. Self-hypnosis: learning to use personal trance for growth, learning, creativity, problem resolution and healing."-LEAD brochure.

COMPANION TRACT

It has seemed best to place the Spirit of Prophecy quotations referring to this topic in a separate tract which is being released simultaneously with this set. Entitled, The Dangers of Hypnotism [RS-9], it is a powerful compilation. In it, we are told that these various types of mind-control are bewitching, terrible, and we should have nothing to do with them. The Dangers of Hypnotism [RS-9] is a single sheet tract that should be shared widely with our people-before hypnotism comes to their local church, and when it does.

As you might guess, the term "meta" appears to be a code word for reaching, what the NLP practitioners call, the "unconscious." Sigmund Freud would have labeled it the "subconscious." As we continue, you will note that those dealing with NLP are far more concerned with reaching and affecting the meta-mind, than the reasoning, judging mind. And they explain why: it provides them with something of a sneak attack on the brain, enabling changed beliefs, motives, standards, likes, and dislikes to be more easily instilled in the mind.

"Sub-modality distinctions: learning to determine the various chunked-down elements in representation experience. Key Criteria: discerning a person's internal set of criteria by which that person makes key judgments, decisions and choices. Interventions: based on sub-modality distinctions to bring about more helpful, healthy adaptations. Interventions include working with a person's core beliefs. . Language: directing your language to have maximum effect and impact upon the person or situation at hand in terms of altering sub-modalities usefully. Strategies: eliciting, marking and working with the sequences of activities in a person's representational systems that have become functional units of behavior."-LEAD brochure.

"Sub-modalities" and "intervention" are two other frequently-found words in the NLP vocabulary. The first means the "unconscious;" the second means to reach down into the unconscious and make changes in it, thus changing both the feelings, objectives, and conclusions of both the unconscious and conscious mind.

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Please do not think that the persons taking these training courses only listen to lectures and ask questions! They also practice on each other. Such courses produce seasoned hypnotists. This is the objective of NLP instruction.

New England Institute for Neuro-Linguistic Programming: We have noted that LEAD Consultants base their methods on Neuro-Linguistic Programming (NLP), as initially developed by Milton Erickson. We have found that brochures for their courses contain essential Ericksonian elements. In the materials by LEAD Consultants and Changeworks, we have already overviewed some of the NLP content. But here is more information on Ericksonian hypnosis, franchised to various practitioner firms under this name, Neuro- Linguistic Programming. We will provide you with this data in connection with materials distributed by The New England Institute for Neuro- Linguistic Programming. The basic raw material for NLP was extracted from research into deep hypnosis by Dr. Milton Erickson. Because many people are afraid of sleep-like hypnotic trances, Erickson had as his objective the placing of people in a non-sleep hypnotic trance, so that the very same objectives could be accomplished as in deep hypnosis.

"The person most responsible for advancing the field of hypnosis was Dr. Milton Erickson. This extraordinary person showed us how to use hypnosis to meet therapeutic goals more effectively. He taught us that we can communicate with the whole person by reaching both the conscious and unconscious levels. Erickson also taught us how to utilize and bypass client 'resistance' by embedding therapeutic interventions in seemingly casual conversation." -NEINLP brochure.

Someone will ask, "What can be wrong with LAB I and LAB II training, when all they do is teach you how to visit homes and get people to come back to church?" In reply we say, read again the above quotation. We will repeat it for you:

"This extraordinary person showed us how to use hypnosis to meet therapeutic GOALS more effectively. He taught us that we can communicate with the whole person by reaching BOTH the conscious and unconscious levels. Erickson also taught us how to utilize and BYPASS client 'resistance' by EMBEDDING therapeutic interventions in SEEMINGLY CASUAL conversation." -NEINLP brochure.

(By "therapeutic," is meant getting people to do what you want them to do, either in attitude, belief, action, or physical changes. (We will learn later that Ericksonian hypnosis is also used for sudden healings.) Interestingly enough, Although Erickson, himself, is a reputed master at "therapeutic" hypnosis, yet the book we will later consider, mentions in passing that he is now confined to a wheelchair. He is now practicing hypnosis on those who come to him for help simply by telling them stories! More on this later.)

Are you now beginning to grasp the significance of NLP? Ericksonian hypnosis is carried on through casual conversation, not regular hypnotic sessions (in the trade known as "classical hypnosis"). People are hypnotized into doing things they might not otherwise do during the course of a casual conversation.

Later in this study we will discover, in a book recommended by LEAD (producers of the LAB courses), that more-than-human power and ability is apparent in the methods and results of Ericksonian hypnosis. When we earlier considered Changeworks Cassettes (which is the application of NLP to audiocassettes), we found that a "being" or "Guide" was present, and would answer specific questions. Do not underrate Ericksonian hypnosis! LAB I, LAB II training, and the other NLP coursework is not something to toy with, and it is not something our people should be involved with.

The research by Milton Erickson was later expanded by Richard Sandler and John Grinder. They took his findings, and combined them with discoveries made by other "masters," (That is another code word.) Hypnotism involves communicating what you want another to do, and getting him to do it. Well, do we

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not try to do that all the time? Yes, but hypnotism is getting him to do what you want, whether or not he had intended to do it; whether or not he knew why. Instead of force or coercion, hypnotic mind control is used to change actions and beliefs. "How do people who are masters in communicating and effecting changes in others achieve their excellence? It was in pursuit of the answers to this question that NLP began . .

"In the early 1970s, Dr. Richard Bandler and R. John Grinder through careful study of acknowledged masters of communication and change such as Drs. Milton Erickson, Virginia Satir, Gregory Bateson, and Fritz Perls, discovered what made these individuals so effective, and in the process developed the field of Neuro-Linguistic Programming . .

"There is a growing body of patterns for accomplishing specific desired changes in emotions, beliefs, thinking strategies, and behavior. In accomplishing all of this, NLP fosters an attitude of respectful fascination for the unique way in which each person creates his or her own experience."-New England Institute of NLP, brochure. The second paragraph, above, was very important. It is clear that the Ericksonian passive-type hypnotism is actually far worse than classical hypnosis, which puts people into a trance. Its intensity is due to the fact that it operates more subtly, and can be repeated over a period of time. The reason it can be so easily repeated is that people do not realize they are being hypnotically worked on. The result can be devastating. Why? Because, according to the above statement, it can change your beliefs, your behavior, the way you feel about things, and the way you think! What else is left? What is the difference between a historic Adventist and a hardened criminal? The difference is your beliefs, your behavior, the way you feel about things, and the way you think! All your life experience is summarized in those factors. They represent your distinct personality. Those are the factors, which will determine your future destiny; whether or not you will be saved.

Although Richard Bandler and John Grinder somewhat modified and made Ericksonian hypnosis less obtrusive and therefore more effective, yet it was Milton Erickson which laid the foundation for this modern hypnotism which has become a hot franchise and sales item.

"The person most responsible for advancing the field of hypnosis was Dr. Milton H. Erickson. This extraordinary person showed us how to . . utilize and bypass client resistance by embedding therapeutic interventions in seemingly casual conversation.

"Perhaps most importantly he taught us that each person is an individual and psychotherapy should be more compatible with the way each person structures his or her own experience."-Same brochure.

The sentence in each of the above two quotations is significant. Ericksonian hypnosis works so effectively by starting with your present likes, dislikes, belief system, and feelings, hooking you emotionally through them, and then turning you toward whatever new direction the hypnotic manipulator wishes to take you,

Is all this moral? No, it is outside the realm of morality and has nothing to do with it. Why can I say that? First- because when a hypnotist-any hypnotist-takes you from one emotion/logic system to another, he did it apart from moral considerations. He did it simply because that is what he wanted to do. Second, because, nowhere in the hypnotic change-over did he ever concern himself with convincing you of a new belief pattern. He just gave it to you, outside of and away from your conscientious judgment. Think about that awhile. Hypnotism, whatever form it may take, always dangerous..

PART THREE

What does the hypnotic operator consider to be your needs; what does he think should be your beliefs, goals, and way of reaching them? What does he believe should be the things you avoid and enjoy? It is not you that makes these decisions fraught with eternal destiny; it is the operator. .

"This certification training will present the fundamentals of Ericksonian Hypnosis in a carefully sequenced format, giving you a set of approaches, resources and skills that will allow you to deal much more creatively and effectively with your client's needs. The Institute's skilled and experienced trainers will guide you through supervised experiential learning to acquire behavioral competence in using Ericksonian Hypnosis." New England Institute for NLP, brochure.

Below that statement we are told that both the classical (stupor-like trance) method of hypnotism and the Ericksonian (unconsciously-received) technique are taught in the course.

"What you will learn from this training: . . Use of a variety of methods for inducing and deepening trance both through formal hypnotic induction and conversationally."New England Institute for NLP, brochure.

On another brochure, NEINLP points out that, because the world is changing, we should, in working with people, assume that they are changing also. This is an ominous thought since hypnotists are in the business of changing people in accordance with their own views of what that change should be.

"The accelerating globalization of the world and its people has made the necessity for an updated and improved model of human interaction and relationships more necessary than ever. The traumatic changes happening in Eastern Europe are a reflection of an emerging new model of the world that is affecting our whole planet. Not only do these changes require a new concept of what people, groups, and culture are, but they also call for a new set of skills for communicating and interacting with systems of people . . The primary goal of this seminar is to integrate systemic thinking with NLP models and methodology." HEINLP brochure.

"A new concept of what people, groups, and culture are" is required. Using Ericksonian hypnosis, the operator can then adapt his subjects to fit the new concepts. And here is how the new feelings, beliefs, likes, dislikes, and goals are placed in the subject:

"NLP is a systematized study of subjective experience: what we take in through our five senses, how we encode or organize that raw sensory experience into 'maps' or personal models of the world, and how we then express our experience. This map-making process, and how it determines our choice of behavior, is often out of our conscious awareness. As an NLP practitioner, you develop increased sensory acuity for observing human behavior, and acquire new abilities to identify the language patterns in a person's verbal communications. Using these skills, you discover that the previously unconscious and seemingly inaccessible 'maps of the mind' become Conscious and directly perceptible. It then becomes within your capacity to alter these 'maps' if appropriate transferring personal resources from one context to another, transferring excellence from one person to another, and thus provide both yourself and those with whom you work more options in choosing behaviors." NEINLP brochure.

"It then becomes within your capability to alter these maps.' Who decides what thoughts, feelings, and beliefs will be changed? The hypnotic operator does. He may have ever so good intentions, but he is the one who is in the driver's seat of the other person's mind, not the person who owns that mind,

"Erickson's legacy is a wealth of vital information for understanding and influencing behavior, and is very useful for increasing skills in achieving specific outcomes, whether in psychotherapy, or in other communication contexts. NEINLP brochure.

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Here are the type of skills that NLP trainees are taught:

"What you will learn from this training: Facts vs. myths and misconceptions about hypnosis; how and when trance states occur naturally in our everyday lives. Use of a variety of methods for inducing and deepening trance. A number of proven procedures for utilizing trance therapeutically. Application of hypnotic language patterns, indirect suggestions, Ericksonian reframing and other techniques. Diagnosis and treatment; planning; handling the 'resistant' client and utilizing resistance to further therapeutic goals. Creating and telling metaphors to access unconscious resources, including multiple embedded metaphor. Several induction methods for self-hypnosis." NEINLP brochure.

Here is another description of several aspects NEINLP teaches its instructors:

"The Meta-program and its use for diagnosis and change in psychotherapy and in business. Verb tense shifts, directionalized Metamodel (Metamodel III) and verbal patterns to produce change. Threshold patterns, including those for restoring relationships and for breaking compulsions. Identification and utilization of the structure of emotional states as the basis for interventions. A wide range of advanced submodality techniques. The structure and change of beliefs. The identification and use of presuppositions. Advanced work with criteria. Motivation, and creation of compelling features. . Generative chaining model. Deliberate multilevel communication. Re-imprinting of past formative experiences. . Personal change using the timeline. Modeling: thorough training in eliciting and reproducing behavioral excellence, using both conscious and unconscious methods. Advance holistic methods, such as the 'meta-mirror' and the 'resonance pattern.' Over 24 'sleight of mouth' patterns for reframing and belief change "-NEINLP brochure.

What classical hypnotist can do all that we find in the above paragraph? Ericksonian hypnosis can provide the operator with: Meta-programs to affect the subconscious. Using the way you phrase words to change the way they think, believe, and act. Subliminal threshold patterns. Interventions: implanting new patterns within them. How to change their unconscious, their beliefs, and their premises. Changing criteria: changing the norms by which they make their moral judgments. Getting them to do what they did not previously want to do. Implanting new, crucial reasons for their doing something they had not planned to do. Linking one emotional reason to another. Talking to their hypothalamus at the same time you talk to their frontal lobes. Bringing back their earlier experiences as a reason for doing different things now. Changing someone else's behavior to match what you think it ought to be. Reflect their emotions as you speak with them so they will do what you suggest. Using facial appearance to overpower their will.

You will recall that Milton Erickson's hypnotic methods were somewhat adapted by John Grinder and Richard Bandler. We will now analyze portions of a book Grinder and Bandler wrote. As you might expect, this book is recommended both by LEAD and by NEINLP, which use their restructured Ericksonian hypnosis as the basis of LEAD and NEINLP courses.

LEAD, the counseling seminar which is instructing our leaders in Takoma Park, recommends that the following 10 books be read in a four-level sequence, with the most elementary books being the first four:

"Listed below are some of the finest books on NLP LEVEL ONE: Bandler and Grinder, Frogs into Princes . . . Lewis and Pacelir, Magic Demystified. . . , Sid Jacobson, Meta-Cation. . . Gene C. Laborde, Influencing with Integrity. .

"NLP-LEVEL 2: Bandler and Grinder, Reframing. . , Steven Langton, Practical Magic. .

"NLP-LEVEL 3: Bandler and Grinder, Patterns of Hypnotic Techniques. . , Grinder and Bandler, Trance-formation. . , David Gordon, Therapeutic Metaphors. .

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"NLP-LEVEL 4: Robert Dilts, NLP, Volume 1 . . . , Robert Dilts, Roots of NLP . . . , Robert Dilts, Applications of NLP . . . , Richard Bandler, Using Your Brain-for a Change. "LEAD brochure.

The very titles of the above books will afford you an idea of their contents. Magic, hypnotism, and séances are closely related. They not only have a lot in common, they have a common source.

SPECIAL NOTE: Some readers will only want a warning to avoid Ericksonian and other forms of hypnotism, but there will be others who want an insight into how they operate. In this way they may recognize "casual conversation hypnosis" when someone starts to use it on them or a loved one. Therefore, we will supply a section providing you with early-warning danger signals when conversational hypnotism is underway. If you do not want to read this section, skip over to the next section and continue reading. Let us now consider the type of material in the very first, and most elementary of the books that LEAD recommends that its students read: Frogs into Princes. We would expect this to be one of the first LEAD-recommended books that our leaders and church workers have read, which have, or are taking, the LAB II course.

SOMETHING TO THINK ABOUT

When a friend recalls a story or two, it does not result in major emotional psychological changes within you for months afterwards. Why then does it happen when Ericksonian experts do it? It is not the story, it is the medium. In the process of taking Ericksonian courses, men and women sell themselves fully to the assumptions, methods, and objectives of conversational hypnosis. They believe it is right for one mind to decide for and change another; in their training course they give and receive it; they regularly do it afterward. Whether they know it or not (and most probably do not), they have- by doing this become mediums between a supernatural power and the minds they are seeking to influence.

It is obvious that Ericksonian premises, techniques, and goals are continually entering new fields. Influencing the human mind has become a high-priority objective of many aspects of sales, business, and industry. It is also of extreme importance in the mass entertainment industry. People must somehow to be satisfied in such a way that they will have to keep coming back to that same entertainment source. It is also known that New Age thinking and zeal to spread it-is rapidly spreading into many areas of life.

Outside of a personal meeting with an Ericksonian technician, where is the most likely place that you can come face to face-and frequently so-with these "'casual conversation" and "'story-telling" hypnotic methods?

It would be in your living room, while seated in front of your television set! Where will your wife, your husband, your children most likely encounter it? As they watch television in your living room. Most of television consists of casual conversation (talk shows, frequently about boring topics), and story-telling (drama, theatricals, movies). Will Satan use it to reach your relaxed mind (that which the professionals call the "unconscious" or the "subconscious")? Of course, he will, for you have placed yourself on his ground by placing yourself before these trivial and worldly things on television.

But there is more: An earlier tract of ours discussed the dangers of X-rays from television screens (see Television and X-rays [HE-101]). To summarize it (1) The principle effect of those X-rays is on the mind and eyes. The symptom of radiation poisoning to the brain is tired eyes and a peculiar dopey quality. The mind (frontal lobes) becomes fatigued from the radiation exposure, and begins watching without thinking! Something akin to a trancelike condition results. The brain seems to be partially sleeping while awake. This is a physical effect of the X-rays emitted by the cathode-rays through the screen as they hit your grey matter. That is a perfect setting for hypnotic activities by Ericksonian controllers to be applied to your mind through televised conversation, discussion, or drama! It is more ideal than personally

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speaking with a conversational or story-telling hypnotist, for, away from the television set, your mind is far more alert!

Something to think about. Any solution? Yes, carry the devilish thing out into the backyard and hit it a couple times with a sledge hammer. Or yank out the cord, and carry it to the junkyard. People will ignore it, thinking it doesn't work. By so doing, you will have gotten the hypnosis box out of your home. Some others may not agree with you, but you know what you are doing. Your future, and the future of your loved ones, will be much, much better for having done it.

Something to think about. But you had better act soon, before you begin reasoning with yourself, and the addiction you already have to it overpowers your better judgment. Heaven is worth it. Make the decision now-and carry it out now.

The title of the book indicates the magical aspects of its teachings. As we scan part of it, you will note there is a more-than-human knowledge and power evinced here. The mystical front cover portrays a frog in the process of changing into a genie-like prince.

In pacing and mirroring, the operator (the hypnotist: the one hypnotically fulfilling his objectives through your behavior) mirrors your expressions, voice, and posture as much as possible, so that he can get you to do what he wants. (page 79-81)

"When you join someone else's reality by pacing them, that gives you rapport and (their) trust and puts you in a position to utilize their reality in ways to change it."Frogs into Princes, P. 81.

This book consists of a written transcript of training course lectures given by the authors. In various places in this volume will be found situations in which the operator says, perceives, and accomplishes things beyond what we would normally expect a human to have the grasp or ability to do. People sense this supernatural aid, and are fascinated by it. Ellen White tells us In Great Controversy that people will, in spiritistic situations, sense the working of a power beyond the human. This will lure them on and on, to their destruction. Our leaders should not be taking these courses.

In one sequence, Linda, one of these In attendance, comes up for a demonstration (pages 82-87). The operator (one of the two men who gave the seminar and authored the book) then tells her to pick an unpleasant topic he will then, almost magically, change her view of. After she has selected such a topic, he says:

"Linda, what do you recall that gives you the unpleasant feeling? Is it a set of images or a voice? Okay. She already answered the Question nonverbally. If you were watching her eyes, you saw them move up to her left and then down to her right. So she makes an eidetic visual image and then has a feeling about it."-Frogs into Princes, page 82

Then the operator tells her to close her eyes and intently look at that unpleasant experience In her past, which he says he will call "Y,"

Several months ago we received an audiotape of an Adventist church member that underwent a difficult experience in which his small girl died. A friend suggested that he visit a professional Adventist counselor in a certain location in Texas. He drove down there and the counselor told him to do the same thing, which the above operator requested. He said to shut his eyes and imagine the experience at which his child died. He sensed that he should not do this in front of this man. but having driven hundreds of miles, he did so. With his eyes shut, he was taken into a vision and saw the child return and talk with him! At this, he left the counselor's office and returned home.

Beware of counselors who have received their training from worldly sources; you do not know what type of training programs they have taken. If you need counseling help, go see a firm, deep Christian;

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either a pastor or a layman. (The Spirit of Prophecy says that the best way is for men to counsel with men, and women with women.)

Then the operator touches Linda's right shoulder, although she may not have noticed that he did this. He then tells her to again shut her eyes and this time think of something pleasant, to be referred to as "X." While her eyes are closed, he reaches out and touches her left shoulder. After this, he speaks with her and to the audience for a time, and then he again touches her right shoulder, and she immediately drops into an emotional depression and tension.

"Did those of you watching notice some changes [in her demeanor as she thought of the two different things]? Let's call the response she gets from the picture Y, and the new resource that she needed back there, we'll call X. Now, let's demonstrate. Which of those two responses is this? (He touches her right shoulder.) Now, you should be able to see the color changes, lip size changes, breathing changes, actual trembling in her body, that we have called Y.

"Now, which response is this? (He touches her left shoulder.)"-Op. cit. page 83

I here suggest that that is not humanly possible. It would require a definite thought or action to bring on such extreme and sudden mood changes. Yet all the operator did was to touch her shoulder. In my opinion, more than human power is at work here. Then, very significantly, the following conversation occurs:

Now, why does response Y occur when I touch her right shoulder? Have you noticed that that occurs? Has anyone in here noticed that? What is going on here? It's really spook time! Linda, do you believe in free will? "

Linda, Yeah.

"(He touches her right shoulder.) Now, who tightened the muscles around your mouth? Whose free will do you believe in? Free will is a funny [thing]. It's also a nominalization [Just a name for something else] . . . Someone is making those pictures and it isn't you. . . Now, what's going on here? Did anybody make sense out of that?

Woman [in audience speaks up]: When you were asking her to go deep inside of her and see that image, you put your hand on her right shoulder as she was feeling the bad feelings, so she had an association with the touch.

"Do you mean to tell me that now every time I touch her on the shoulder like that, she will have that response? (He touches her right shoulder again, and response Y occurs.)

"Man: It sure looks that way. I agree with you.

"How could something that powerful be overlooked by modern psychology? Here you are, adult human beings. Most of you have been to college, and most of you are professional communicators. You've learned about human beings and how human beings work. How do you make sense of this?

"Does the name Pavlov ring a bell? This is straight stimulus-response conditioning . . . That touch is now associated with the entire experience that she recalled.

"When a person is in a certain state of consciousness such as the experience Y for Linda, you can introduce a new dimension in any sensory system, such as a touch. We call this an anchor,' in this case, a kinesthetic anchor. As long as I repeat that touch with the same pressure at the same point on Linda's body, and she has no stronger competing states of consciousness when I begin, it will always re-access that experience. It's straight conditioning. It constitutes, in my opinion, one of the most powerful covert

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tools that you can use as a therapist or as a communicator. It will get you almost everything." Frogs into Princes. pages 82-85.

This is NOT conditioning! Ivan Pavlov and B.F. Skinner pioneered "behavioral conditioning." Their concept was based on the evolutionist theory that people are only animals and can be trained like animals. "Conditioning" is a modern pseudo-science that Christians should have nothing to do with. Yet you should be aware of the fact that when Pavlov trained his dogs and mice, and Skinner his pigeons, -it took days, and sometimes weeks, of repetitive work to condition their animals to salivate when a bell rang, or peck a certain way in response to a signal for food.

What the above author did is NOT normal conditioning, but a supernatural instantaneous conditioning. And that would not be conditioning ." A hypnotic trance occurred, without Linda realizing it A single, hardly noticeable touch cemented in a powerful response. The anchoring can be done so stealthfully (covertly) that it cannot be noticed by the one being anchored, and yet, he assured his audience, it would remain strong from that time forward. My conclusion is that only a supernatural power was enabling the operator to do what he did.

"Man [in audience asks a question]: do you have to anchor as obviously as you have been demonstrating?

"We are being very obvious and exaggerated in our movements as we are anchoring here because we want you to observe the process and learn as the changes occur. If we had brought Linda up here and anchored her auditorily, with voice tonalities, you'd have no idea what we did. The more covert (secretive) you are, the better off you will be in your private practice. You can be very covert in the way you touch. You can use tones of voice. You can use words like 'parent', 'child', and 'adult', or postures, gestures, expressions. You can't not anchor. Frogs into Princes, 102.

"As long as these [the Y and the X] are full experiences and we're guaranteeing that [they will always henceforth remain in her mind] by anchoring [having touched each of her shoulders just one time to anchor each one) both will serve equally well as guides for future behavior.

"Linda: (She opens her eyes and smiles broadly.) I love it!"-Frogs into Princes, Page 85.

Is this how you want to obtain your "guides" for future behavior? Five pages over, the author significantly mentions that a good pantomimist is also using anchoring techniques. If you have seen our videos on the West Coast celebration churches, you will recall the peculiar movements of Dan Simpson's hired actor, who goes through various body movements and trains others to do the same for each Sabbath morning celebration service at the Colton Church. He is using hypnotic anchoring techniques to fascinate the audience.

Here are additional examples of hypnotic power in action:

"One thing that we have done with couples [who come to counseling because they have been arguing with each other] is to take away their ability to talk to each other. 'You can't talk to each other any more until I tell you to. if I catch you talking to each other, I'll give you warts' "Frogs into Princes. page 91.

"We don't ordinarily create new personal histories for people anymore. We have spent three hours doing it. And we have done it fifteen minutes a week for six weeks, and we trained somebody to do time distortion once, and did it in about four minutes. We programmed another person to do it each night as they dreamed. We literally installed, in a somnambulistic trance [a sleep-like trance, but not lying down while in it], a dream generator, that would generate the requisite personal history, and have her recall this in the waking state the next day, each day."-Frogs into Princes, page 101.

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"The same patterns that you can use to change somebody quickly and unconsciously, can be used to hook them and keep them as patients. That's a strange thing about therapy: -Frogs into Princes, page 102

[Speaking of an allergic person:] "However, if you put an animal in her presence, or told her that one had been in the room recently, she had a very strong allergic reaction. So we simply gave her a childhood of growing up without being asthmatic (he hypnotically changed her childhood memories). And an amazing thing happened: not only did she lose her allergic response to animals, but also to the things she had been found to be allergic to by the skin-patch testing."-Frogs into Princes, page 100.

After giving a remarkable example of how a person was physically changed, someone asked about which aspects were hypnotic. Then the following statements were made by the authors, the first to express the fact that all these methods are hypnotic; the second, seemingly denying the fact, wishing to avoid the its implications, but then saying more.

"Richard: Everything is hypnosis.

"John: there's a profound disagreement between us. There is no such thing as hypnosis. I would really prefer that you didn't use such terms, since they refer to nothing.

"We believe that all communication is hypnosis . .

"Do we have any official [classical, sleep-like trance inducing] hypnotists here? How many of the rest of you know that you are unofficial hypnotists? We've got one. And the rest of you don't know it yet. I think that it is important to study official hypnosis if you are going to be a professional communicator. It has some of the most interesting phenomena about people available in it. One of the most fascinating things you will discover once you are fully competent in using the ritualistic notions of traditional hypnosis, is that you'll never have to do it again. A training program in hypnosis is not for your clients. It's for you . . You will also discover that most of the techniques in different types of psychotherapy are nothing more than hypnotic phenomena."-Frogs into Princes, p. 100.

As we earlier saw from both LEAD and NEINLP brochures, their courses are founded on Ericksonian casual-conversation hypnosis. According to NLP experts, their students can learn many significant things about human mind control by studying classical hypnotism, but they will not need to do it, for Ericksonian hypnosis can accomplish far more, and without the client's realizing the means by which it was done.

PART FOUR

An interesting point brought out was the use of storytelling in the hands of a trained Ericksonian hypnotist. After mentioning again how invaluable it is to use "secret therapy" (changing the client's behavior and feelings. without their knowing how it happened), he then goes on to say that his present preferred method is to not let the client tell him anything about his needs or problems, but instead just tell stories to the client!

As a result, emotional and thinking changes occur over the next several months, in ways the operator wanted those changes to occur. Yet after telling him stories for 15 minutes to an hour, he would not see him again! This is not mere storytelling; this is Ericksonian hypnotism! If the client told him nothing, how could he know what changes needed to be made? Why, weeks and months later, would that person change because of stories told him earlier by the hypnotist? We all read or hear stories all the time, but they do not have such life-changing effects on us.

If you place yourself before such men, your thinking may change also.

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We have received a number of telephone calls in recent months about new theology pastors who tell peculiar and sometimes harebrained stories on Sabbath morning. Perhaps there is a deeper reason why these odd stories are being told.

Another interesting case is the pastor of the Collegedale Church in Tennessee who, about a year ago, wrote a short, but strange, cartoon book about animals talking to each other. He gave this to his church members to sell to raise money for a church project. One of the animal stories is about the importance of attending church every Sunday. We could not figure out that book until we read the following:

PART FIVE

"If you ask the people who were up here for demonstration purposes, my guess is they would assign very little responsibility to us for the changes that occurred in them much less than they would in traditional content-oriented therapy. That's one of the advantages of secret therapy. It doesn't create that kind of dependency relationship. .

"In our actual private practice, which is severely reduced now because we're moving into other areas of modeling, we tell stories. A person will come in and I don't want them to tell me anything. I just tell them stories. The use of metaphor is a whole set of advanced patterns which is associated with what we've done so far. You can learn about those in David Gordon's excellent book, *Therapeutic Metaphors*. I prefer metaphor artistically. I don't have to listen to client's woes, and I get to tell very entertaining stories. Clients are usually bewildered or infuriated by paying me money to listen to stories. But the changes they want occur anyway. . You do things so covertly [stealthily] that they don't have the faintest idea what you are doing. . "Is there anybody here who has been to see Milton Erickson? He told you stories, right? Did you find that six months, eight months, or a year later you were going through changes that were somehow associated with those stories that he was telling?"

"Man: Yes.

"That's the typical report. Six months later people suddenly notice they've changed and they don't have any idea how that happened, and then they get a memory of Milton talking about the farm up in Wisconsin or something. When you were with Erickson did you have the experience of being slightly disoriented, fascinated and entranced by the man's language?"

"Man: I was bored.

"Milton uses boredom as one of his major weapons. If Milton were here, one thing he might do is bore you to tears. So you'd all drift off into daydreams and then he has you. .

"We have, during these days [in this seminar] together, succeeded brilliantly in completely overwhelming your conscious resources. This was a deliberate move on our part, understanding as we do that most learning and change takes place at the unconscious level. . so that, in the days and weeks and months to come, you can discover yourself doing things that you didn't know you learned about here."-Frogs into Princes, pp. 134-135.

According to this, training in Ericksonian hypnosis is based on being hypnotically captured by the master trainers (who in turn, in our view, have earlier been hypnotically captured by supernatural powers). Behind the scenes, a super-mind is controlling all these hypnotists, who, in turn, spend their time trying to control still others.

"When you were with Erickson did you have the experience of being slightly disoriented, fascinated and entranced by the man's language? . . [He] uses boredom. " The boredom opens to the operator a door, since the mind is switched out of thinking gear.

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"Did you have the experience of being slightly disoriented, fascinated and entranced by the man's language?" That, and the boredom, may be a key to help identify the presence of an Ericksonian storytelling situation.

A second, more advanced Ericksonian book is entitled *Trance-formations: Neuro-Linguistic Programming and the Structure of Hypnosis*, and was written by the authors of *Frogs into Princes*.

"Hypnosis should not be difficult or unnatural. It should be the most natural thing in the world."-John Grinder and Richard Bandler, *Trance-formations: Neuro-Linguistic Programming and the Structure of Hypnosis*, p. 19.

If an Ericksonian interview appears to be underway, get out of there! Do not dally around. Do not linger because of curiosity. Do not have smug confidence that you are safe in lingering near such a danger. Never dare anyone to hypnotize you! The operator will then begin by keeping you doing something, which you know you dare not stop doing. Then, because you obeyed him, he switches subject matter, and catches you!

"They sit down and say 'Go ahead and try to hypnotize me.' And I say, 'I can't hypnotize you.' They say, 'Well, go ahead and try.' I say, 'I can't do it. There's nothing I can do; if I decided to force you to keep your eyes open, that would make you keep your eyes open. I'll try. Keep your eyes wide open! Stay totally alert! Everything you do will make you stay right here and right now!'

"Then they resist me right into a trance! The principle I was using was simply noticing the response of the person in front of me, and providing him with a context that he could respond to appropriately in a way that was natural for him." *Trance-formations*, pp. 13-14.

So he begins by authoritatively commanding him to do what he is already doing!

Pray for help. If you need to remain for a moment, meet them with the Word of God,-but then get out! The operator's objective is to put you into a trance, and then change your thinking and your behavior.

Yet, normally, more subtle methods are used to do it without one's realizing it. "Natural transitions lead people into an altered [trance] state without jarring them." - *Trance-formations*, p. 11.

"NLP is an explicit and powerful model of human experience and communication. Using the principles of NLP, it is possible to describe any human activity in a detailed way that allows you to make many deep and lasting changes quickly and easily." *Trance-formations*, pp i-ii.

The technique is based on hooking a person while he is relaxed and not expecting what is taking place.

"We're going to study what's called Ericksonian hypnosis, after Milton H. Erickson. Ericksonian hypnosis means developing the skills of a hypnotist so well that you can put someone into a trance in a conversation in which the word hypnosis is never mentioned."-*Trance-formations*, p. 13.

It is not the subject but the Ericksonian operator who decides the changes to be made. (In reality, it is the super-mind controlling the operator that makes the final decision.)

"Finding things that are universal in people's experience is the key to both inducing hypnosis and using it for whatever you want to accomplish." *Trance-formations*, p. 11.

He begins where the other person already is, and then leads him somewhere else.

"You can provide people with communications that match what's going on, just like a biofeedback machine. You can then start adding other things step by step that lead them to somewhere else, and they will be able to go along naturally and comfortably. You can create a situation in which all they have to do is respond the one thing people do all the time, and they do best." *Trance-formations*, p. 30.

"Your job in doing hypnosis is to notice what people respond to naturally." Trance-formations, p. 13.

First, he mimics you: your breathing, your posture, your tones, or your words, in order to emotionally catch you.

"One thing I've noticed is that people are more apt to respond easily when they're in a state that hypnotists call rapport. Rapport seems to be built on matching behaviors. Disagreeing with people won't establish rapport . . . If you gauge the tempo of your voice to the rate of their breathing, if you blink at the same rate that they're nodding, if you rock at the same rate that they're rocking, and if you say things which must in fact be the case, or things that you notice are the case, you will build rapport. . We call this kind of matching 'pacing.' " Trance-formations, p.14.

He then verbalizes (repeats in somewhat different words) what the other one is saying, describing. He interprets, or explains, why those things happened back in the past. In doing this, he is reorienting, reeducating the person in regard to his values foundations.

HEALING THROUGH HYPNOTISM

Hypnosis can produce healing. It would appear that there are three ways in which it can be effected: (1) A person may think he has been healed when he has not. Later the problem comes back on him. I recall back in the late-1950s, at a meeting when, even before he went on national television and before his telecast had its present name, George Vandeman was telling about his initial experiences with preparing telecasts. He said that in a New York studio, he watched film cuts and splices being made. (The video tape machine had not yet been invented.) The leading faith healer of that time would place his hands on someone on the stage, and this would be captured on film. The person would rise from his wheel chair and walk a few feet, and then collapse. The collapse was cut out of the film, then it was spliced and shown on the healer's national television program.

(2) A person can be afflicted with an apparent sickness, and then during hypnosis it may apparently be removed. The Spirit of Prophecy says that this does occur.

(3) Some of the most basic of healing principles are stated in Ministry of Healing, pages 126-128. On page 126:3 we are told, "In most cases the [medicinal] drug only changes the form and location of the disease. Often the effect of the poison seems to be overcome for a time, but the results remain in the system, and work great harm at some later period."

Because the identity and placement of the problem has been changed, people think that drug medication eliminates the disease. But it only changed its effects and location.

The same could be done by hypnotism. A person may appear to get well as the result of hypnosis. His emotional turmoil may cease, his mental concentration powers may appear to be better, a physical problem may seem to be overcome. But there has only been a transferal of the problem. Yes, one problem may appear to be eliminated, but, as a result of submitting to hypnosis, he now has another mind, a supernatural mind affecting him to a degree not existing previously. One problem may seem to be solved, but far worse problems will appear later.

Remember Eve in the Garden. She ate the fruit, and then imagined she was more vibrant, feeling better, and entering a higher experience. There was a sinister reason for that feeling. Beforehand, Satan was only outside of her, but now he could reach within and whisper to her reasoning powers and push buttons in her emotional centers. She had an apparent "healing," but in reality she was worse.

Is hypnotic "therapy" worth it? NO, No, No! Never! Far better to die at a younger age, secure in the arms of Jesus, than to submit to hypnotism for help of any kind!

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"In addition, we are fortunate to be hosting Finbar Nolan and John Grinder. Details on this are found in the accompanying flyer. Finbar is an Irish healer whose work has been well documented over the past thirty years for a wide variety of physical ills ranging through tumors, epilepsy, ulcerative colitis, myopia, skin disorders, etc. Finbar places his hands in a certain way on the afflicted area, and in about fifty to eighty-five percent the affliction disappears or is cured in a relatively short period of time. NLP holds that skills one person manifests can be modeled and acquired by others using the appropriate technology.

"In 1985, a number of people studied Finbar Nolan[s' methods] under John Grinder's guidance, and some successfully acquired Finbar Nolan's gift, including Linda Shapiro and myself. We will be co-leading this workshop, with John Grinder. We will also probably be joined by Dr. Herbert Lustig, a protégé of Dr. Milton Erickson. Herb also independently modeled Finbar and acquired his healing gift. We are very excited to be able to offer this rare opportunity in New England. It is the only appearance Finbar will make east of California. Persons can come to learn to model Finbar or to avail themselves of Finbar's healing. "Finally, on February 10-12, we will be hosting Robert Dilts, who will present to those with NLP background, his latest and very exciting work on identity and on promoting beneficial change in individuals, groups and even corporations, by setting up contexts in which these changes can occur. This involves changes at a level deeper than belief which Robert calls the 'paradigm level' We look forward to this training with eagerness."-Richard Clarke, Director of New England Institute of Neuro-Linguistic Programming, NEINLP brochure.

Beware! Beware! Such "gifts" as these are acquired by attending NLP seminars! Read again Early Writings, 262-266, and Great Controversy, chapters 31 to 34.

She could immediately verify that my verbalization was in fact an accurate representation of her experience. I come to gain credibility. . I'm feeding back things that are a part of her experience, but are normally outside of awareness for her. So I'm building rapport, and at the same time I'm already altering her consciousness by that maneuver." Trance-formations, p. 15.

Leading on from one point to another, transitions are used to take the person on into a trance. This is done by gradually, suggestively telling him what the operator wants him to do, going from one thing to another, and then into a trance.

"In addition to matching people's experience with your statements to get rapport, you need to be able to do something with the rapport you'll have.

"The key to this is being able to make transitions. You need to have a graceful way of guiding someone from his present state into a trance state—going from describing his present state to describing the state you want him to go into. Using transitional words such as 'as [you do this . . .]' or 'when [this happens, you should. . .]' are words which imply that there is some meaningful relationship between two utterances [when actually there may be none at all]." Trance-formations, p. 1_.

When necessary, he distracts the listener's attention, and then confuses him.

"When you use the confusion technique, you do not build in meaningful transitions. You indicate a sort of mild confusion in people, and then you begin natural transitions [to a hypnotic state more receptive to suggestions] from that point."-Trance-formations, p. 11.

"You can use any complicated task to occupy a person and distract his consciousness while you disorient him."-Trance-formations, p. 82. .

The simplest way to do that is for the operator to get him to shut his eyes and think about something elsewhere or in the past, and visualize it. That puts him in a different frame of mind, a partially "altered

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state." (He is actually in rapt thought on something else.) Then, while he is doing it the operator overloads his mind with suggestions and requests. That disorients him, and he slips more easily into a trance and is susceptible to the changed behaviors suggested to him.

"If you can interrupt somebody else's altered state, the one that they need to perform well then they will play poorly, and you may be able to beat them."-Trance-formations, p. 79.

In a sermon situation, you can ignore it all and read something else. But in a direct face-to-face conversation with an Ericksonian operator, you cannot simply try to ignore him or just think about something else. While you are deep in thought on one topic, he can prod you with suggestions and ideas and carry you into a trance.

"Whenever a person's conscious processing is overloaded, you can pass information directly to the unconscious, and the person will respond to that information. The easiest way to overload someone's attention is by having her pay attention to a complex internal experience." Trance-formations. p. 81.

"When your timing and your sensory experience are refined enough that you know when a person's attention is inwardly oriented and when it's not, you can introduce anything you want [while it is focused inwardly]. When someone is oriented inward, she will respond appropriately to your suggestions because you bypass her conscious mind. There's no way for her to filter or defend against such suggestions." - Trance-formations, p. 81.

"You can use any complicated task to occupy a person and distract his consciousness while you disorient him . . . Soon he would be overwhelmed by the complexity, and in defense, he would go into a deep trance. . . I would continue to overload, and go on to introduce additional suggestions about the specific kinds of overt responses I want." -Trance-formations. pp. 82. 83.

"Specific kinds of overt responses." The operator asks for certain information, he asks for data, impressions, something to be done, suggests a different "history" of earlier events, or predicts events that will occur later. By - placing himself in willing casual conversation with the hypnotist, a person opens a door whereby supernatural forces can dull his mind, and render it more susceptible to suggestion and takeover by the operator.

A related technique occurs when the Ericksonian technician has a helper with him. Both together work on the person until he becomes confused by the jumble of words. "Double induction is . . . where you use two people to overload one person. It works really quickly. You get a lot of overload; you get it quickly, and you get a very powerful response." - Trance-formations, p. 83.

Still another way is through story-telling. A powerful technique used here is to start a story, then have a character in that story start another story, and then have someone in that story start yet another. By now the listener is so confused that the Ericksonian operator catches him. "What I've done is to embed story inside of story inside of story until I overload your conscious capacity to keep track of which statement refers to which thing. . . If I were to go on with the story now, and deliver induction [hidden] messages inside of the story, it would be difficult for you to know which of the realities I was referring to . . . While your conscious mind is trying to figure that out, your unconscious will be responding."- Trance-Formations. p. 85.

The objective is to change behavior and change beliefs. The goal is to make him into an image of the operator in feelings and behavior (which is the best the operator could imagine for him).

"I want to teach you to see how someone is responding so that you can vary your behavior to provide a context in which he can respond appropriately. If you can do that, anyone can go into an altered state in which you can teach him whatever you want him to learn."-Trance-formations, p. 14.

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"The major positive attribute of an altered state of consciousness is that you don't have to fight with a person's belief system. The unconscious mind is willing to try anything, as far as I can tell, if it is organized and instructed in an appropriate way." - Trance-formations, p. 99.

Beliefs and normative values are dangerous to NLP. They interfere with being reached and overcome. They keep people from submitting their minds to NLP molding. Those learning Ericksonian hypnosis are asked to set aside their own belief systems while they learn it; then take them up again afterward to the extent they feel they still need them. Testing NLP will accomplish the purpose; it will so overwhelm the trainee that he will not have the same outlook thereafter.

"You will only be asked to suspend your beliefs long enough to test the concepts and procedures of NLP in your own sensory experience."-Frogs into Princes, p. i.

It is clear that if you are in someone else's home and this kind of thing begins, get out of there! If the mind-manipulators are in your home, tell them to leave. If they are slow about doing it, you may need to telephone the police.

How can you avoid being hypnotized? Surely, that is a question that should be considered in a study of this type. Here are some suggestions.

First, let us consider a quotation by one of the firms, which is a master of that, most subtle of hypnotic forms: the Ericksonian:

"Everyone has had the experience of driving in a car and having been so deep in thought that you missed the street or exit you were looking at.

"During that time of concentration, you were actually experiencing a light trance. Actually, anytime you start to concentrate internally or focus inwards, you change your level of consciousness. So, very naturally you go in and out of various levels of consciousness throughout every day. Hypnosis is the skilled and directed use of this naturally occurring state.

"The person most responsible for advancing the field of hypnosis was Dr. Milton H. Erickson. This extraordinary person showed us how to use hypnosis to better meet therapeutic goals. He taught us that we can communicate with the whole person by utilizing conscious and unconscious levels. Dr. Erickson also taught us how to utilize and bypass client resistance by embedding therapeutic interventions in seemingly casual conversation.

"Perhaps most importantly he taught us that each person is an individual and psychotherapy should be more compatible with the way each person structures his or her own experience."-NEINLP brochure.

We will not here bother with "conscious," "unconscious," "subconscious," "libido" (the latter two terms are in the Freudian, rather than NLP jargon), and other psychiatric "multiple-mind" concepts. Instead let us say that sometimes the mind is in high gear, sometimes in a lower gear, and sometimes more narrowly focused.

When your mind is in high gear, you are at highest alert.

You are thinking fast, observing with extreme care, and your eye movements are rapid. You are at command center. When you are really aroused, your judgmental centers are concerned about making wise decisions. The thinking mind and the power of will is at the forefront of action.

But your mind can slip into lower gear, and this is good. Doing so protects the physical functioning of the mind. To have your mind going full speed through all your waking hours would wear out your brain prematurely. Not to get enough rest at night would produce a similar result. The result would be a tired

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mind that eventually works at a lower gear most of the time, and has a harder time arousing itself to powerful, quick-thinking levels.

We tend to let our minds rest at lower levels from time to time. But there is also work to do in life, and there are times when quick, crucial decisions must be made. But another aspect is what we might call "focus." You can select one thing and concentrate your attention on it, or only one aspect of it. While doing this, you may be giving little attention to other things. In other words, you are in an upper gear in regard to one thing, and lower on others. That is also good. It helps rest your mind in the midst of your work.

In order to make it more socially acceptable, the NLP advocates (as indicated in the above quotation) want to "normalize" Ericksonian hypnosis as something that happens to people all the time. But that is not true. When your mind slips into lower gear, it is just in a partial resting stage; it is NOT in a trance! When you are concentrating on one thing, and not thinking about other things, you are also not in a trance; you are just focusing your thoughts. That is good; it makes for better thinking.

When you recall an event of, say, many years ago, and think about some of the ramifications of it, other things about you fade out. You are not in a trance; you are just focusing your thoughts.

Hypnotists want us to believe that trances are normal conditions; if we buy their idea, we have agreed that, since it is something we all do anyway, we can be certain that they will also be able to do it to us. That is not true! No one can hypnotize you if, in the strength of God, you refuse to permit it to occur. Others may want to make you an open door to their manipulations, but you can choose to make it a shut door.

Trust yourself to Christ's care, believing that as long as you remain by His side and do not place yourself presumptuously in the wrong place, He will guard you with His angels. Get that settled in your mind. Reject instantly the idea of fear that you can be hypnotized. It is said that those that fear hypnotism are the easiest ones to hypnotize. It is not true because you say it is not true, and you know that if you hide your life in Christ, you are in a rock of Gibraltar that will remain unshaken to all the blasts of the enemy. Therefore you are safe. But you must still take precautions.

The three safest places in the world to be is alone with God in prayer, alone and reading and thinking about His Word, or alone with Him while walking out-of-doors. The safest attitude to take is one of conscious trust in God, reliance upon Him for everything, and thankfulness to Him. Each of those three is powerful!

Make sure that the above two paragraphs are settled and ongoing in your life. In addition, try to obtain adequate rest, exercise, fresh air, enough pure water, and a good, moderate diet.

Satan can only reach you through the avenues of the soul: hearing, sight, touch, taste. Among these, reading, talking, and listening are special. Throughout this study, we have noted that the hypnotists work by talking to you, conversing with you, or touching you. That can include listening to audio- or videocassettes, or television.

If, for example, you are willing to listen to error or read it, then you are opening a door to possible deception. That is why I urge people NOT to investigate every new wind of doctrine that comes along! Stay away from all the latest speculation! You are more likely to be harmed, than helped. We have an oceanful of truth in the Bible and Spirit of prophecy on our shelves, and we do not need to explore every little creek that others tell us that we need to explore.

If, for the remainder of your life, you never again consider one new theory that others advance, but only give your attention to the Bible, Spirit of Prophecy, time alone with God, an awareness of world events,

fulfilling your daily duties, and caring for the needs of those around you, will you be lost? No, in fact you are more likely to be saved.

PART SIX

But now, back to the hypnotists. If you are daily living with God and His Word. the kind of hypnotists you have to deal With (the men trained in LAB I, LAB II, and advanced NLP courses) will probably be encountered in lectures or personal conversations.

First, let us consider lecture settings:

A lecture setting would be a church service, campmeeting, or some other gathering where people are assembled to hear someone speak. But it could also include listening to a tape, or even to an independent, itinerant speaker in a small home gathering (remember LOR!).

"When you were with Erickson, did you have the experience of being slightly disoriented, fascinated and entranced by the man's language?

"Man: I was bored.

"Milton uses boredom as one of his major weapons." *Frogs into Princes*, p. 135.

How very often people are in meetings of various kinds, or listening to lectures on audio- or videotape, and yet for various reasons they are only half-listening. It is at such a time that the Ericksonian worker can accomplish his objectives more effectively. It is always easier to hypnotize people that are already half asleep.

"A related device is to use vocabulary and sentence structure in a somewhat confused pattern so as to mystify the audience. They imagine the speaker is very intelligent because they cannot exactly figure out what he is talking about; so they buy his conclusions without checking them out. Remember that the deepest wisdom in the world is in the Bible and Spirit of Prophecy, and both were written in simple language. No university graduates, no psychiatric experts, no great men filled with their own importance wrote any of it. Only commonplace folk, and the God of heaven. Beware of these people that are so wise that it is with difficulty that you can figure out what they are talking about. Truly wise men speak simply, directly, to the point.

So what should you do when you find yourself in such a situation?

If obvious error is being taught, then just walk out. But if you are not so sure, but you do not feel comfortable in the situation, or just feel bored; there is an excellent way to immediately solve the problem.

When you go to Sabbath School, church service, midweek meeting, campmeeting, or any other kind of meeting, take your Bible and a Spirit of Prophecy book along with you. Then when, to the slightest degree, the situation becomes boring or uninteresting, open and begin reading. Shut out the world and have a feast of good things from God's Word! You are not bored and no man is catching you in a net. Ellen White tells us that when we are traveling and have nothing else to do, -to open the Word of God and read a portion of it. If you cannot otherwise profitably use your time in helping someone, or resting, then read and think about Scripture and your thankfulness to God for all His many blessings to you. Open His Word and memorize a command or a promise.

The emphasis, with these men, is reaching the unconscious and changing it in accordance with they way they think it should be changed.

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"Look, I'm not talking to your conscious mind. I'm talking to the part of you responsible for this pattern of behavior. It's going to run the show. I'm going to serve as its consultant . . .

"I want to go directly to the part of Dick which is controlling his behavior at the unconscious level. It - Frogs to Princes, p. 140.

That is totally wrong! First, According to the Bible and Spirit of Prophecy, the "kingly power of reason"- the reasoning, thinking mind is to rule the body and decide what shall be done. But Ericksonian hypnotists seek to bypass the frontal lobes and deal directly with the more impressionable emotional portions of the brain. We must not let that happen.

Second, it is unscriptural to let another man control our mind, or for us to seek to control the mind of another. Have nothing to do with people involved in that kind of activity. In the above quotation the operator explains that he is saying something to the unconscious mind. When he speaks to it, a definite purpose may form in his mind as to the changes that should be made, but there may be none at all.

What is his purpose, his objective? What changes is he trying to produce in the client through storytelling, when he admits that he has never heard the problems the client has? Simple enough: According to the author, he frequently just works at random, cares not for what kind of response he gets, believing that it will always work out for the best, no matter which direction it may lead! Significantly, he knows that whatever response, whatever changes are made will be "good ones," since there are no "bad responses"! That would be understandable by the views of a worldly evolutionist mind, for if there are no moral standards, then there would be no bad changes in a person's behavior.

"If you decide before you begin a communication what will constitute a 'valid' response, then the probability that you'll get it is reduced severely. If, however, you make a maneuver, some intervention, and then simply come to your senses and notice what response you get, you'll realize that all responses are utilizable. There's no particular good or bad response. Any response is a good response when it's utilized, and it's the next step in the process of change. The only way you can fail is by quitting, and deciding you are not willing to spend any more time with it."-Frogs into Princes, p. 164

In all of this, we have to keep in mind the "intuitive guide" spoken of by Changeworks Cassettes; that "being" who, knowingly or unknowingly, is in contact with every hypnotist. That spirit "guide" is able to make the random imbeddings and interventions implanted by his agent, work out just the way (it) he wants them to. And that thought should frighten anyone from ever consulting a hypnotic counselor.

You see, not only is the client deceived into trance control and changes, but the hypnotizer is deceived into thinking he is in command of the situation. He is being used also.

In view of such a startling, haphazard approach to "helping people through hypnosis," we well agree that changes may be made, but will any of them be positive improvements? Are people really helped by seeing professional counselors? At this point, the author of Frogs into Princes mentions a research experiment that is worth keeping in mind:

"There was a research project that I think you all are entitled to know about. Out of a group of people, one third of them went into therapy, one third of them were put on a waiting list, and one third of them were shown movies of therapy. The people on the waiting list (those who never met with a counselor) had the same rate of improvement"-Frogs into Princes, p. 164.

He then concludes that the reason for the positive help is that regular counselors lack the innovative methods he uses.

When we go to people who are not earnest Christians for counsel, we cannot expect to receive the real help we need. Only a person who knows and loves God, and who values His Inspired Word above all

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other guide books, can help you. He will do so by drawing you closer to God and to His Word. For, ultimately, only God can really give us the help we so much need.

A GENERAL CONFERENCE RESOLUTION NOW BEING IGNORED

By the 1950s, medical hypnosis was becoming increasingly attractive to the physicians teaching at the College of Medical Evangelists (now known as Loma Linda University). In an effort to stop its rapid spread, the following action was taken at the 1957 Annual Council, held in October of that year:

"Whereas,

"In many parts of the world there is an increasing emphasis upon the use of hypnosis in the treatment and cure of disease, as indicated by: "a. An ever-increasing number of articles in its support in the publications of various medical groups and influential lay magazines.

"b. An increased interest in hypnosis at medical conventions.

"The availability in certain large universities of special advanced courses in hypnosis, open to carefully selected medical practitioners.

"Whereas,

"It is generally recognized that upon entering the hypnotic state, the subconscious mind, under the direction of the hypnotist, takes over control of the senses and the actions of the individual with interference from, or without guidance of, his reasoning conscious mind.

"We recommend,

"1. That in the light of the warnings and counsels of the Word of God and the Spirit of Prophecy, we as a denomination recognize hypnotism as a dangerous procedure, and warn Seventh-day Adventists against employing or seeking its use.

"2. That we take a decided stand against the teaching or practice of hypnosis in any Seventh day Adventist institution. "-General Conference Autumn (Annual) Council Resolution, October 1957.

Do not seek out those that peep and mutter, or those that use "modern techniques" from the same sources.

Fruit from the tree of good and evil will not help you. All trances are dangerous! God does not work with trances; instead He seeks to convince the mind. "Come now, and let us reason together, saith the Lord." (Isaiah 1:18) And then He adds, "If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword." (verses 19-20).

Submission and obedience to God is the issue. The total opposite occurs when, by curiosity or neglect, men permit created beings to take control of their minds. Give your mind to the Lord and to obedience to His Word. He alone is to rule in your life.

We dare not leave the Lord. He alone is our safety. His Word alone must be our fundamental guide. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." (Isaiah 8:20). The fact that the experienced hypnotist recognizes that he does not really know exactly what changes should be made and yet then the changes are later made (!), reveals that he is only being used by a supernatural power. It becomes clear that the hypnotist is only the medium through which a super-mind is accomplishing his purposes through one mind to control another. After the captivated leave the medium, the trance factor can continue on for weeks or months thereafter.

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"Did you find that six months, eight months, or a year later, you were going through changes that were somehow associated with those stories that he was telling? Ibid.

Let us notice again a certain emphasis: "You go in and out of various levels of consciousness throughout every day. Hypnosis is the skilled and directed use of this naturally occurring state. "Dr. Milton Erickson. . showed us how to use hypnosis to better meet therapeutic goals. He taught that we can communicate with the whole person by utilizing conscious and unconscious levels. Dr. Erickson also taught us how to utilize and bypass client resistance by embedding therapeutic interventions in seemingly casual conversation." NEINLP brochure.

Remember this important point: The Ericksonian hypnotists want to reach you and affect you when you are in low gear, when your mind is randomly in somewhat disconnected thought, when it is not at high alert.

The plan is to use lectures that you listen to or a personal conversation with you to achieve this objective. Let us now turn our attention to those "casual conversations," which, in reality, are Ericksonian hypnotic sessions: How can you gain the victory when an Ericksonian specialist comes knocking at your door, enters, and engages you in conversation:

(1) Pray for divine help, not merely when in a questionable lecture, interview, or conversation, but all the time. Fullest strength in meeting the sudden crises comes by living right with God all the time.

(2) Do not have fear of man or Satan. Let your thoughts focus on: love for God, thankfulness to Him for His care over you, prayer for protection, and continued trust that He will provide it.

(3) When in a questionable lecture, open the Bible and Spirit of Prophecy and begin reading with interest. Just ignore what the speaker has to say, and be caught up in the content of the book before you.

(4) Recall the experience of Ellen White when the mesmerists the hypnotists of her day, tried to put her in a trance so as to affect her mind and control her thoughts.

"[Ellen White arrived at a meeting in Maine.] J. T. was there. He had boasted that he understood the art of mesmerism, and that he could mesmerize me; that he could prevent me from having a vision, or telling a vision in his presence. There were many Present who had heard this boast. I arose in the congregation. My visions came up fresh before me, and I commenced relating them, when I felt a human influence being exerted against me. I looked at J. T. He had his hand up to his face, and was looking through his fingers, his eyes intently fixed upon me. His lips were compressed, and a low groan now and then escaped him.

"In a moment I remembered the promise which the Lord had given me, and turned to him and related what the Lord had shown me in Portland; that if I was in danger of being affected by a human influence, to ask for another angel, who would be sent to protect me. I then raised my hands to heaven and earnestly cried, Another angel, Father! another angel! I knew that my request was granted. I felt shielded by the strong Spirit of the Lord, and was borne above every earthly influence, and with freedom finished my testimony. The saints were comforted, and rejoiced in the Lord."-2 Spiritual Gifts, 62-63.

That promise is for you! God did not intend that you become the sport of the devil. When you feel tried, tempted, and in need of divine help, plead for help, believe that it will come, and you will have it. ABC - ask, believe, and claim. The help will be given when you need it most.

When to a special degree you sense danger, dart a prayer up to heaven, and say, "Father, another angel; send another angel!" You are His property, by creation and redemption, and He will care for His own.

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The context of the following statement speaks about the certainty of God's protecting care of those who remain with Him, even when evil spirits would seek to overcome them:

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted wood, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under dominion. We have only to neglect to ally ourselves with the kingdom of light."-Desire of Ages, 324.

(5) Plead with God in your daily prayers that, when the time comes, you will sense that you are in a dangerous situation.

(6) When it comes, then send up an appeal-spoken or unspoken-to your kindly, protecting heavenly Father for extra help. And then put your mind in high gear, and be on the alert. If it appears to be one of those Ericksonian "casual conversations, then, by an act of will and words, dominate the conversation. It is not now the time for the "courtesy" of sitting around, listening to people say all they want to say. It is not now the time for you to sit patiently while smokescreens are thrown up, so men can subtly introduce error and strengthen their beachhead. If you sense danger, speak up, get to the point; state Bible-Spirit of Prophecy principles, and make an appeal for a decision on the basis of those principles. If the individual appears to be trying to state a clear-cut position, he should do it concisely and to the point.

Any normal person of average intelligence will be able to state his position simply, and fairly concisely. If he appears to be beating around the bush and sidestepping issues, then close off the conversation. If he is not willing to consider your appeal to stand by stated Bible-Spirit of Prophecy principles, then end the conversation and get out of there. And take your loved ones with you. Remember Lot's wife; she wanted to linger behind.

By following the course of action outlined in the above paragraph, you maintained a clear-cut objective in your mind and you actively pursued it. This eliminated any possibility of irresolution or confusion on your part. You defended God's Word, and then, if the individual refused the counsel, you terminated the conversation. In this way, there is no opportunity for Ericksonian penetrations while your mind is in low-gear. You were in the fast lane; this was no low-gear conversation.

COMING TO TURLOCK

"Announcing: A special seminar is coming to Turlock. Dr. John S. Savage, founder and President of LEAD Consultants, Inc., is a lecturer, trainer, consultant, author, psychotherapist, pastor, and minister of music and education. . Dr. Savage will be here in Turlock for a 3-hour workshop on Friday evening, February 1 [1991] at the Church. More details will be coming soon. "- Turlock (California) SDA Church, "Church News, " November 1990.

"Special Weekend Coming in February! A special seminar is coming to Turlock on the first Friday evening [Sabbath evening!] of February. Dr. John Savage, founder of LEAD Consultants will be leading out in a 3-hour introductory workshop. Dr. Savage is a leader in (the) area of Church Growth and discipling. He has developed a training seminar for the development of ministry skills in dealing with the bored and apathetic church member. You will not want to miss this opportunity to meet Dr. Savage and learn

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about the potentials for ministry here in Turlock."-Turlock Church "Church News, II December 1990. "Workshop is slated for Feb. 1: Don't forget the introductory workshop with Dr. John Savage. The seminar will start at 7 p.m. sharp in the church. You will not want to miss this event, and the LAB I that will follow in the month of March. Come find out what it is all about!" - Turlock Church "Church News, " January 1991.

"What: An Introductory Workshop on Calling and Caring Churches. . Who: The workshop will be of interest and help to all church leaders who have a concern for reaching and keeping persons involved in meaningful church membership. Both clergy and layperson(s) will find the information interesting. Cost: The workshop is free and sponsored by the Turlock Seventh-day Adventist Church. Please use the attached registration form . . You will learn: Congregation 'screening;' the tracks people take in leaving the church; the personal pain of the inactive member; skills for visitation; plans for the full training of forty hours: LAB I. "-Turlock SDA Church, area-wide announcement to non-Adventist churches in and around Turlock, California, January 1991.

"Announcement: LAB 1- Calling-Caring Ministries; March 1, 2,3, 9."-Turlock Church, Announcement to wide-area Adventist churches, February 5, 1991.

If you find that the operator is really a skilled hypnotist, then you do well to only utter a warning, turn, take your loved ones by the hand, and get out of there. I recall, back in the 1950s while we were both attending the Seminary in Washington D.C., a friend of mine told of an experience he had the night before. He visited a home where he had been giving Bible studies. But, unexpectedly, Jehovah's Witnesses, who had also been giving the family studies, arrived shortly afterward to confront him. It was an interesting, but complex situation, but, in afterthought, he noted that he made a mistake in even praying with those unexpected visitors. They rejected the divinity of Christ and were in total opposition to several other Biblical principles.

Interestingly enough, as we go into the end of time, there will even be instances when you will not be able to pray with some people. The rebellion against God's Inspired Writings will intensify, and, accompanying it, the separation between the faithful and those determined to withhold obedience to God will widen.

It is my earnest prayer that the above suggestions will bring you fresh courage for the battles ahead. On one hand, our people need to know that certain of our leaders are now taking training courses in Ericksonian hypnosis. (You would not want to be ignorant of this would you?) On the other hand, we should not now retreat into bomb shelters of fear and isolation, lest we meet an Ericksonian pastor headed our way. We have a work to do for God in the world!

Be strong in the Lord! Deepen your study of His Word. Put on all the armor. Be ready, in His strength to meet the enemy in battle. You are not dallying with their ideas or toying with their theories. But when they come to meet you, you will be ready.

Especially beware of those who come, quoting disconnected Spirit of Prophecy passages, and claiming to have "new light" for you, your family, or your group. Feigning to be earnest believers in the writings of Ellen White, they say they have advance "light" that will strengthen your confidence in historic Adventism;--beware! If their messages do not clearly agree with all that you have been reading for years in the Inspired books, then you had better send them on their way rather quickly.

When such people arrive, you have a right to ask that they quickly get to the point-and state their "new light." If they have genuine new light, they will be able to give it within 10 minutes, and in clear, direct statements. The people that need an hour or two to get to the point tend to mystify and confuse. The hearers are charmed by their smiling bearing and earnest, calm voices. The first half-hour or so sounds

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so good; just like old-time Adventism. Soon relaxed, with their guard lowered, they begin to become intrigued and then fascinated by a cobweb of novelties. Men weave together a fabric of error, held together by a woof of deception and a warp of maybe's, and present it to a bewitched audience. Confused utterances indicate either a confused mind or an attempt to deceive.

No one with a confused mind can have worthwhile light for you, and you surely do not need the other kind around. Our people are craving "new light." That is good, but only if they are looking in the right place for it. Far too many are looking in the wrong place. We have, each one of us, enough light in our minds from the thousands of pages of Scripture we have already read to finish the work on earth, if we would go out-trusting in Christ to be our forward and rearward and give it to the world. We do not need more light; we need to use the light we already have. So when men come to you with "new light," which quickly becomes apparent to only consist of new theories, send them on their way, lest while dallying with them, they capture you or your loved ones.

The Word of God is, as it were, the protecting cleft in the rock that is Christ. Living within it, we will have the help of Jesus and protection from the last-day storms raging about us. But woe be to that man who imagines himself strong enough or wise enough to consider so-called "new light" which is not plainly stated in the Bible and Spirit of Prophecy.

Throughout this brief overview of how Ericksonian specialists try to do their work, we note certain underlying trends:

In casual-conversation contacts, their methods work because the person tacitly gives his assent. (1) He is willing to remain in the same room with the operator. (2) He is willing to engage in casual conversation with the operator. Never talk casually to them! Get to the point, state principles, and then get out of there. (3) He is willing to let the operator decide what they will talk about. (4) He is willing to think about something distant or past because the operator has asked him. (5) He is willing to consider distracting and overload issues, which the operator suggests, instead of ignoring them. (6) Thus, consistently, he is willing to let the operator lead, while he follows. Perhaps this is why John Savage named his NLP firm, which presents LAB I and LAB II seminars, "LEAD Consultants." The very term is a synonym for an Ericksonian hypnotist! In sermon or lecture contacts, their methods work because the audience is willing to (1) sit there and listen to them, (2) consider what they have to say, (3) listen to their stories, (4) enter upon "meditation" (alter states with thoughts turned inward) at their request and "visualize" things that are not there.

If you are placed in such a situation, or think that perhaps you might be in such a setting, first, dart up a prayer to heaven and as God's little child, ask for protection for you and your loved ones, and ask for "another angel." Then, act in accordance with your prayers: Either leave the premises, or go out into the lobby, or, if you are in an auditorium (not a casual-conversation) setting, and you cannot do otherwise, open the Bible or Spirit of Prophecy book you brought with you and begin reading. I recommend that it be a Spirit of Prophecy book, for the reason that you will more easily be able to become absorbed in what you are reading. A Conflict of the Ages book (PP, PK, DA, AA, or GC) is excellent for this purpose, since they are filled with stories, and it is easier to get lost in a story than in a statement of facts. The first three have the most stories, and Great Controversy has powerful stories and principles. You are not "following directions" by doing this reading, as is the one who, at the request of the operator, "meditates" or thinks about the past. The door is opened to trance formation by doing anything they say to do!

If you are in a casual-conversation setting, get out of there and take your loved ones with you. If the hypnotist is in your home, order him to leave, and if he appears slow to do it, consider telephoning the

police to have him evicted. He is on your property and you do not want him there and he refuses to leave. If he refuses to leave even by the time the police arrive, you can fill out a warrant for his arrest.

PART SEVEN

If, in a conversation, an operator says, "You won't be able to shut your eyes, It then turn and walk away with your fingers in your ears and ignore him. When he becomes that bold, cease the conversation, your proximity to him, even the eye and ear contact, and get out of there!

In summary, here is a four-step way to deal with the situation:

- 1 - Praying beforehand for protection and wisdom to recognize such a situation when you eventually find yourself in it.
- 2 - When it arrives, praying for protection for you and your loved ones, and for help to give a warning, and then leave.
- 3 - Take immediate action to get yourself and your loved ones away from the hypnotist's presence immediately, especially if it is a casual conversation.
- 4 - Leave the premises as soon as possible, or, if it is in your home, require that, without hesitation, he and his associates leave. There IS a way they cannot hypnotize you! -By praying for protection and getting out of their presence! But, as you go WARN others, and continue to warn others afterward. God will protect you to the degree that you rely upon Him and are not presumptuous.

After reading all the above, by this time you will quite a: well agree with me that Terry Ross in Oregon did exactly the right thing by opening up before our people the terrible danger of what has been taking place. A number of our church leaders have been taking LEAD courses in Neuro-linguistic Training, and Terry spoke up and protested. How very thankful we can all be that he gave that warning!

And what was the result? Don Jacobsen, Oregon Conference President did not change; instead, he sent a conference officer to Terry's home church to disfellowship him!

"Because of many phone calls, letters and requests, I am writing this brief summary of what happened at the trial on June 28, 1990.

"Just a little over a week ago on Thursday evening at 7 p.m., I was in the Youth Chapel at the Grants Pass SDA Church. I had been told to prepare to defend the material I had written, entitled 'Omega'. On arriving, I laid out my evidence, which covered fully a large table, and also included a TV/ VCR, three video tapes and two audio cassettes.

"Cliff Walters (vice-president of the Oregon Conference), Larry Evans (author of the book. From Cell to Celebration, and special assistant to President Don Jacobsen), David Bissell (pastor of North Valley SDA Church), and most of the North Valley Church were present.

After a brief devotional given by Elder Walters, he then specified the 'rules' we would be following at this trial. He said that the Oregon Conference and its leaders, whether they were right or wrong, and the celebration style of worship would not be discussed. None of my evidence would be permissible at this trial.

"Now, according to page 164 of the SDA Church Manual, it states clearly that it is a fundamental principle of justice for the accused to be permitted any evidence and witnesses he wants to use to defend his case. If this is not allowed, then no church has the right to call any action against the accused.

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"According to the letter from the North Valley Church Board, I was within proper procedure to bring the evidence I had. Allow me to quote a portion of paragraph two from that letter, dated June 20, 1990:

" 'Because of this last letter entitled 'Omega', the board felt he has gone too far in his divisiveness and criticism of the church and its leaders. Therefore the board is recommending to the church in business session that Terry be disfellowshipped.'

"Anyone can plainly see that the 'Omega' tract was the issue. I had come to defend that tract and had a mound of evidence, but it was not allowed! . . . Even though the evidence wasn't allowed, or my three witnesses, a vote was taken anyway and I was disfellowshipped by a vote of 28 to 25,"-Terry Ross, letter dated July 6, 1990.

In this brief study we have given attention primarily to Ericksonian hypnotism. But it would be well to review classical hypnosis, since many of the techniques and results of both hypnotic methods are identical.

Pagan worship and hypnotism have always been closely connected. Where you find the first, you will frequently find the second. Priests of ancient Egypt would induce a state known as "temple sleep;" during which time they would perform operations. Most of us have read about the trance-like ritual dances that pagan worshipers perform. In Africa, men will run through hot coals and their feet will not be burned. Kata Ragasu and Sasa Rora, native Adventist pastors in the Solomons, told of how men would swim from island to island across the open ocean. They would do so by calling upon the spirit gods to send a shark. Grabbing hold of its fin, they would be pulled along to the next island. Elsewhere in the South Pacific, workers of magic would wave their hands at storms and they would cease.

Incantations and peculiar trances occur. Men in India lay on beds of spikes for years without injury. A woman in India will sit before cobra snakes; both darting back and forth, until the woman her apron flecked with cobra venom, suddenly darts forward and kisses the cobra on the mouth.

Several years ago, I related a story I found in a book about 1980. The author, a tourist, was walking on a street in India, when a nearby man, with a boy beside him, hollered to the crowd that he was going to do something very special. The people gathered near, and this tourist decided he would film the entire procedure! Setting up his camera, he shot the entire sequence.

What he saw was this: The man took a coil of rope from his shoulder and threw it down on the ground. Then he reached down and grabbed the end of the rope and threw it up into the air. Up and up it went, and then hung there suspended from nothing.

Then, turning to the boy, the man told him to climb the rope. As the people craned their necks, watching in awe, the boy climbed to the top of the rope. Then, the man took a long, sharp knife and climbed up the rope after the boy. Reaching him, he cut off the boy's head, and the boy fell to the ground! The tourist was horrified. All the while, his camera was faithfully recording it all.

Then the man climbed down the rope, and reaching down to the dead boy, pulled him up-and instantly he, was made whole, fully alive and unharmed. Everyone in the crowd around cheered, and money was thrown to this "holy man." Then the crowd dispersed.

The author of the book was eager to return home to America so that he could develop the film. He had recorded the miracle-working power of India on 16 mm film. When the film came back, he projected it onto a screen. And this is what he saw:

The man called to the people, with the boy alongside him. Then he reached down and threw the rope up in the air, and it went up a short distance-and then fell to the ground. After this, as the man and the boy stood there Quietly by the fallen coil of rope, everyone around them in the crowd stared at things not

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there. Intently, they looked up Quickly, and then twice slowly stared at something not there moving upward. Comments and gasps could be heard; then a cry of horror. Finally, all eyes turned toward the man and boy, unharmed, standing there together and everyone shouted. They smiled in return, received the money thrown to them, picked the rope off the ground and walked away.

Speaking to those people watching entranced, we recall the words, "Freedom of the will? Whose freedom? Which will is controlling the situation?" And we wonder: was this a formal "classical" hypnotic trance, or only one induced by Ericksonian casual-conversation? I suggest that it was the latter.

Franz A. Mesmer (1734-1815), an Austrian, appears to have been the first to widely introduce hypnotism to modern Western Civilization. In the late 1700s, he claimed the power to heal people with "animal magnetism." In fact, he did a variety of very strange things, which no one could explain. But it was also true that some of his patients, who were well beforehand, became seriously ill afterward. Soon his method became known as "mesmerism." Later still, it became known as hypnotism or hypnosis.

Some hypnotists have diagnosed and "healed" people at a distance of hundreds of miles. In the late 1700s, John Graham led out in introducing it into England, Marquis de Puysegur in France, and Elisha Perkins in the American colonies. James Esdaile, an English doctor working in India, used hypnotism as an anesthetic, and performed 261 major operations on people he had put into a hypnotic stupor.

Jean Martin Charcot (1825-1893) was a leading French hypnotist of a century ago. Alfred Binet and Sigmund Freud were two of his famous students. Freud developed his early theories by studying people who were hypnotized. In this way, he could receive information directly from spirit guides; the information that later formed his theories which are today called "Freudian psychology." Today, hypnosis is used in hospitals for major surgery, in dental offices during drilling and pulling of teeth, and by educational counselors, industrial specialists, and family workers. Hypnosis seems to be reaching out into nearly every sector of society. And now it is coming into the churches, and even into our own denomination.

While in the Adventist ministry, the present writer attended a conference worker's retreat in the late 1950s, at which Jack Provonsha spoke. He told us that hypnosis was invading Loma Linda Medical School, but that he was trying to stop it. At the time, I admired him very much for his concern to purify our standards. Since then, however, he himself has swung far toward the liberal side.

It seems that nearly all the world is being led captive by one bewitchment or another. Who will be saved? How earnestly we must study, pray, and obey! How earnestly must we cling to the hand of Christ! We are but little, almost defenseless children. But if we will remain close to Christ, and let Him fulfill His will for our lives, we will be safe unto the end. But it is a moment-by-moment task. We dare not take our eyes off of Him for a moment to look to ourselves, look to others, or look to the waves.

In addition to Terry Ross, Jeff Reich also sounded a warning against Neuro-linguistic Programming. I read over his article, "The New Age Connection, after preparing this present study. He has seen more of these hypnotic books, and has spoken with NEINLP and LEAD hypnotists, gleaned much information from them about Adventist involvement in these hypnotic techniques. Here are points relative to Ericksonian hypnosis, NLP, and LAB I and II in his study which are in addition to those to be found in the present study:

"These different institutes (LEAD and NEINLP] are clearly New Age centers. The books that are suggested reading strongly express New Age techniques. Here are some of the most popular titles: Frogs into Princes, Magic Demystified, Meta-Cation, Reframing, Practical Magic, Patterns of Hypnotic Techniques, Trance Formations, and Therapeutic Metaphors.

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The covers on some of these books are shocking, such as the one on Trance Formations, in which there is a picture of a witch holding a wand, standing in front of a curtain which has been raised. Through the curtain are winged serpents flying off into the distant land beyond. The book, Reframing, has a picture of a unicorn on the front. Frogs into Princes has a frog being transformed into a prince. In the background there is an incense burner and psychedelic colored tapestries. On the backside of the book, behind the tapestry, is a large winged serpent. Why all the winged serpents on the books? Who do these metaphors stand for? . .

"When I discussed NLP [on the telephone] with those at the NEINLP, I told them about the Life Supports Ministries [LOR] up here in northern Idaho and the things they are doing. I was told that NLP was a power tool and could be used or abused by the person who has an understanding of these techniques. They said it was up to the morals and ethics of the person using NLP as to how it was used."

"Ericksonian hypnosis is able to embed therapeutic interventions in a seemingly casual conversation, not to mention adding music, and multiple voices to further the effect. Dr. Erickson developed a style of hypnosis that is 'gentle, open-ended, and indirect.'

"What does that say about certain types of music, such as rock and roll, Christian rock, or any secular music? It can be a powerful agent of hypnosis in planting specific messages in the mind, without it being known. . "Mr. Savage [developer of LAB I and II] first came in contact with NLP through reading a journal in 1981. Then shortly thereafter, he was again re-introduced to NLP by a Seventh-day Adventist pastor from Tennessee. Now he has his certification as an NLP practitioner, after taking most of his training from Gene Rooney, who is, not only his colleague at LEAD Consultants, but also a pastor of the 2,000-member First Methodist Church in Jefferson, Missouri.

"Mr. Savage has given seminars around the world, and his books are also being translated into several different languages. He is well known among pastors, including Seventh day Adventists, for his LAB I (The Calling & Caring Ministries) and LAB II (Training to be a LAB I Leader)

"I had a telephone conversation with Mr. Savage a few weeks ago, which turned out to be quite interesting. I asked him if he used NLP in his training seminars. He told me that in the forty-hour LAB I, there was about five hours of NLP [five hours of hypnotic training in LAB I]. The LAB II had more incorporated into it. He said advanced LAB content was almost exclusively NLP techniques. He also uses NLP perpetually in therapy.

"He verified that NLP was based on Ericksonian hypnosis, and stated that Christians use hypnosis all the time. He mentioned. . that Jimmy Swagert was a master of hypnosis, being able to introduce an altered state of mind in his audience. .

"I asked Mr. Savage about Finbar Noland and his ability to use, what appeared to be, psychic healing: 'How do we separate Mr. Noland's psychic healing from that of the psychic healers of the Far East?' He told me [in reply], 'You don't. All healing is of a psychic nature. . ' Then I mentioned a case of healing that a friend of mine saw in the bush as a missionary, where a witchdoctor healed a young boy. I was told [by Savage], 'All healing comes from God.' . .

"I asked him what he thought, since he was a minister, of the pictures on the covers of the book he uses and propagates in his book store. He told me that they were just symbolic metaphors and that the Bible uses metaphoric language all the time. . (He said] his desire was to bring in Christian concepts and reframe it with NLP language. .

"I contacted Dan Goddard, who is the Ministerial Secretary of the Potomac Conference in Takoma Park, Maryland. He is a LAB II instructor and has taken advance labs from Mr. Savage. In fact, Mr. Savage will

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be giving LAB II training for the Potomac Conference ministers August 27-September 1. I called and talked with Mr. Goodard and sent him documents sharing my concerns, and have never received a reply.

"Mr. Savage also finished LAB II training in Orlando, Florida for the Florida Conference ministers last March. . I have found out that a large number of Adventist ministers have had training in the LABS I and II, and many have taken NLP training and are using it in their counseling."-The New Age Connection.

From the above, it is obvious that Ericksonian hypnosis is being introduced with surprising rapidity into our conferences. Did you notice the mention of "winged serpents" on the covers of these hypnotic training books that our own ministers are now studying? Why winged serpents? Apart from information given by God to His prophets, or Satan to his agents,-no one today could know what that serpent in the Garden of Eden looked like. By divine inspiration, the Spirit of Prophecy explains that it had wings. Satan has also revealed that fact to his agents and they are now portraying it. This winged-serpent aspect reveals the source from whence these hypnotic concepts emanate.

The remainder of this tract set will consist of several additional specific hypnotic-type problems now entering our church:

THE BREATHE FREE PROGRAM

The Five-Day Plan to Stop Smoking, was started by J. Wayne McFarland, M.D., and Elman J. Folkenberg (Robert Folkenberg's uncle) in 1960. During the first three years of operation, 20,000 smokers were helped in programs conducted by McFarland and Folkenberg in stop smoking institutes all over North America.

Emphasis was placed on will power, combined with trust in God for help to carry it through.

About a decade ago, Breath-Free took its place. But Breath-Free is based, not on a personal decision to stop, combined with the help of God to do it, but instead on visualization and psychological techniques.

"Most smokers in North America know that smoking is hazardous, but they don't know how to stop, So the new plan emphasizes lifestyle-modification strategies such as values clarification, modeling, visualization, affirmation, positive thinking, and rewards. Breath-Free Plan to Stop Smoking, brochure.

Values clarification, as taught in the educational institutions, is the concept that all values are equivalent, so you should select that the ones that will help you the most. Modeling means to copy those traits in other fallible humans that you would like to have in yourself. Affirmation means to prefer one solution over another one. Positive thinking is the idea that you can do it if you are confident and vibrant enough in your outlook. Rewards is keyed to behavioral conditioning: If I don't smoke for one hour, I will treat myself to a candy bar, etc. In summary then, Breath-Free is based on the concept that man can do all things; he just needs some modern psychological techniques to help him.

But what about visualization? In a brochure by Breath Free, the reader is told that, visualizing himself later as a success without cigarettes, will so impress his "sub-conscious" that he will gain the victory:

"You can be the architect of your own self-image. . If you consciously hold this unshakable image of yourself successfully living your life free of cigarettes, it will soon, through repetition, sink down into the fabric of your subconscious as an accepted truth on which to base future behavior.

"Since your subconscious self-image acts on course, you will tap new strength and energy to keep your life in harmony with your new self-image.

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"Begin now to establish your new self-image as a person who is free from smoking. Visualize yourself in detail as the person you intend to be; then choose to make that vision become reality. Repeat your affirmation, 'I love being free from smoking.' You see, 'We create our lives with our thoughts.'

"When you believe you are a nonsmoker, you will not light up a cigarette. By desirings, visualizing, and believing yourself to be a non-smoker, you can become one. The Breathe-Free Stop Smoking Plan, pp. 28-32.

Notice in the above statement, that, in the second paragraph, through visualization you will reach down into the depths and bring up "new strength and energy" to enable you to make this change. In the third paragraph, you will talk yourself into the change. The fourth paragraph explains that success will come about as a result of believing in yourself. All THIS is totally New Age!

This concept of visualization comes from Hinduism, which teaches that by thinking about something, we can change our body. Mental imagery results in personality change or physical healing. The highest levels of visualization can only be attained through hypnotic trances, according to Hindu theory.

"In a recent interview, reported in the Journal of Transpersonal Psychology, the Dalai Lama (the former ruler of Tibet, and one of the most important Buddhist religious leaders in the world today) declared that 'the use of the imagination "' generate or visualize an image in the mind's eye' is an integral part of tantric Yoga; and he explains how this ancient practice is related to similar techniques recently adopted in modern psychotherapy.

"Christian leaders who promote and defend visualization seem unwilling to admit that it lies at the heart of religious beliefs that are demonically inspired and unalterably hostile to Christianity. The (Christian leaders] suggest instead that shamanistic visualization is (only] a counterfeit of God's truth which they teach. However, there is no true visualization thought or practiced in the Bible for Satan to counterfeit; visualization is as absent from the Scriptures as it has always been present in the occult. .

"There is no more obvious link between paganism/occultism and modern psychology/religious practices than visualization. . Psychic healers Bill Henkin and Amy Wallace stress that 'visualization is one of the most potent and widely used techniques in (psychic] healing.' Steller declares that the exercise of 'visual imagination is a regular part of the training for psychics and healers in.. spiritist churches." The Seduction of Christianity, pp. 140-141.

ADVENTIST IMAGING MEDITATIONS

William Loveless is a well-known East Coast pastor and administrator. For a long time he has been one of the most influential Seventh-day Adventists in Takoma Park, Maryland. For over a decade and a half, he has been president and chairman of the board of Columbia Union College (formerly Washington Missionary College).

As you might imagine, he is extremely influential. We recently received an audiotape of a lengthy instructional lecture by Loveless. On a major part of it, he gives a sample "meditation sermon" to his audience. In this sermon he discusses the need for visualization in meditation as a primary means of maintaining Christian experience. He alludes to a variety of non-Adventist and non-Christian psychologists and authors as evidence in support of his meditations. He says the "mystics" of earlier ages have pointed the way, and we should follow in their steps.

He also quotes a couple from the Spirit of Prophecy as further evidence for what he wants the audience before him to do. He says this can be done by imagining scenes from Bible times, but then he earnestly cautions that it cannot be done by thinking of descriptions of Biblical events, as given in the Spirit of Prophecy. He says that the imagination somehow will not be able to grasp that. Why would that be?) He

is very concerned that the Spirit of Prophecy writings not be used as the basis for these waking dreams, but only the Bible and a free-ranging imagination. He seems concerned that his audience avoid the Spirit of Prophecy, and he notes how trivial it is, compared to the Bible. Cautioning his hearers that the Spirit of Prophecy is only "a lesser light," he says it is incompatible for the production of these important visualizations. (Perhaps he has noticed that the church members, who are faithful to both the Bible and Spirit of Prophecy, do not effectively come under these meditative spells.)

PART EIGHT

And who is his audience in this lecture? It is an assemblage of Seventh-day Adventist ministers! This particular tape is from a "pastor's workshop" held by Loveless in southern California. On the tape he mentions that he has given this meditation instruction to Adventist pastors and workers all over the country and all around the world!

Unabashed, he strongly urges Adventist ministers to go back to their local churches and begin a training program in group meditation with their church members, which, he says will take a couple months to condition the members to accept. But they are to persevere. At the beginning some may object, but, he assures them, if they will stick to it within a couple of months their congregations will come to enjoy the meditation sessions, and will emotionally depend on them for their spiritual lift.

Before he begins the instruction, he apologizes for church pews (he is giving this instruction in a southern California Adventist church), and says all church seats should have arms and swivel around so members can see and speak to one another in church, "so there can be action," and they are not locked into merely facing the speaker up front and being silent.

He then tells them to stretch their arms, get into a comfortable position, shut their eyes and begin meditating about a Bible scene that he mentions. (He never lets them imagine on their own; he always tells them what they are to dream about.) After a lengthy pause, he tells them to imagine their faces are becoming limp and heavy. He tells them to relax their faces, their bodies. Throughout all this, he speaks very calmly and slowly. From time to time, he switches from one meditative topic to another. Perhaps this is for variety; perhaps to confuse the mind and lower resistance:

"(He tells them to visualize being at one of the incidents recorded in the Gospels.) (A lengthy pause of about 2 minutes.) "There comes a knock on the door of your house, and Jesus is there." (1 minute silence.) "Then the two of you go into the living room, and sit down together, and the two of you begin to talk." (1 minute silence.) "In your imagination, visualize someone outside your family who has been like Jesus. Picture them clearly in your mind's eye." (2 minute silence.) "You go into the kitchen to prepare food, and Jesus stands in the doorway. Soon you sit down together to eat." (1 minute silence.) "Then Jesus says He must leave. After He walks out the door, down the path and off through the garden, you softly close the door, and stand there thinking." (1 minute silence.) "Amen." (1 minute silence.)" William Loveless, Ministerial Workshop, Southern California.

Some of the following are not exact quotations from the original tape, but are always very close to the original. He then continues:

"Let's talk a few minutes to debrief our exercise. Let's tell what we saw or heard or felt. (Pause while he waits for audience response.)" Ibid.

A pastor in back stands up and tells about what he felt like, but most of it is inaudible on the tape. Then three others speak, but the tape did not record them well either. By the sound of their voices, most of the audience comments seem to express appreciation, although, as we will note below, a couple were wondering somewhat about the implications and possible dangers.

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"[Responding to someone's comment) "Yes, it's good for children. It's a good children's story for church (service) to lead them in a meditation. (More inaudible comments.)

"Take out a piece of paper and write a three-sentence journal entry reflecting on this experience for yourself. (Silence for 3 ½ minutes.) Now, if you choose, share with the group—your peer colleagues here—part or all of your journal entry. Ibid.

Several comments are then given by audience in appreciative tones, but are not clearly audible. Then; apologizing that there is only one microphone, Loveless repeats several of the comments just after they are spoken, the second of which is frankly astounding, when you realize that it is coming from a mature Seventh-day Adventist pastor:

" 'I am gratified to be able to experience this today.' (pause) 'It was comfortable not to be responsible for guiding myself.' (pause) 'It gave me new strength, courage and faith.' (Pause.) 'I felt very negative feelings arising, but this was probably helpful in helping me accept this new experience.' " Ibid.

Then after another pause, Loveless continues. You will note that this unified meditation, which he had earlier called an "exercise," he now refers to as "a corporate prayer." That is what the pastors are to call it, when they go back home and urge it upon their church members. You will notice that he is essentially teaching a similar type of self-centered visualization that the NPL instructors teach, while giving beneficial reasons for doing so.

"Okay, let me recapitulate what I've done in this meditation, and why: I've tried to model for you what you should do in your church. If not every Sabbath, at least once a month you need to lead them in this kind of corporate prayer.

"This (type of meditation) is what the great mystics of the ages have told us about. I was the corporate leader and you were the ones doing it.

"Many times I will tell them (the Adventist audiences I have do this), 'Visualize some of the homes you have (in the past) lived in.' Sometimes I have them draw pictures of them [the homes]. This helps them visualize. Take various things for them to picture; this lends their minds to imaging.

"I said 'Picture someone who has imaged Jesus to you.' This helps them get acquainted with people in their life.

"Then we pictured Jesus departing. Some people feel uneasy about that. Jesus leaving. They think He's always with them. That helps us face one of life's great problems: taking leave. That helps us take leave; an important task in life:' Ibid.

Then he comes to something, which he considers to be very urgent: writing down a brief "journal entry" during the church service immediately after imaging things. He explains that this is extremely important, and it will help the congregation begin meditation sessions at home on a regular basis, all the while keeping a day-to-day journal, which it is important that they read over from time to time. This journal will have all kinds of things in it, including hopes, thoughts of disbelief, mentions of sin, but Loveless considers the writing of this and later re-readings of it to be essential. Not once in this lecture does he say there should be separate or accompanying Bible or Spirit of Prophecy study. Reading our own vague ramblings is considered far better.

He also considers "journaling" by the members in the church services to be important in conditioning their minds more rapidly. Initially they may perceive dangers to such an activity, but by writing down something, they are personally taking part. Having done so, they will tend to accept and defend what they have done. In this way their minds are conditioned over several weeks to look forward to, and even emotionally depend on these emotionally inward-turned meditations.

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"And then, very crucial; there is the journaling. Even in the group like this, the anxiety level is fairly high. People can panic. You have to get your congregation structured (conditioned). This takes time, and then the anxiety level is low when you go through things like this with them often enough. They learn to understand and do what is expected. As you continue these imaginative exercises, they will become gradually trained.

So I said, 'Take out your pencil and give me a three sentence journal entry.' This is crucial. If they aren't practicing daily meditation, such as we've done it today, and don't journal, they will go dry and won't keep doing it. They will quit. There's no other option; they must journal daily; at least 2-3 times a week.

'I have two folders at home, 2 inches thick each of the journals I've made over the years. And I still do it; I have to do it.

"If you don't journal, you won't get anywhere. If your congregation doesn't journal, they won't get anywhere. And you can't teach them how, if you don't do it yourself.' ' Ibid.

The Holy Spirit convicts no one to enter upon these emotional self-studies and the writing down of feelings and moods. So Loveless tells them that it is only the inscribing of the fantasies and ideas that will keep this thing continuing effectively.

Then he explains the great benefits of the meditations, all of which sounds like an advertisement for a New Age product, not for the kind of earnest, self-sacrificing Christian experience we find in the Bible and Spirit of Prophecy: "If you do it yourself, it will help your brain wave production; it will help you relax, study better. You'll relax more. Everything is benefited by this. There are physical and spiritual benefits that are profound for you. If you don't do it every day, nothing will work out right; if you do it every day, everything will.

"Some days you won't have much to say, [and] write in your journal. Other days, you'll go asleep and dream. Every day's different. If you get negative thoughts, record that too in your journal. That's important! Write the bad down too.

"(Question:) 'What do you do with it afterward?'

"I read it. Read it all over. Very personal. I don't share it with anyone! Would frighten my wife. All the good and all the bad; it's very personal." Ibid.

Then, at last, a pastor arises with a question of concern. But Loveless brushes it all aside as no problem. He appears to be summarizing it in this way: (1) The Adventist position on this has not been clarified; we even lack a definition of terms. Our lack of understanding on where we stand is itself a protection. (2) Yes, New Age and spiritistic channeling are making heavy inroads out in the world, but fear not; God will protect us so we do not need to worry. (3) Besides, people seem to be helped by what I am teaching them to do. (4) The only reason that the New Agers and Spiritists are winning so many to their side, is because we have not been active in teaching the people this meditation I am showing you today.

"(Question:) 'Is this like transcendentalism (Eastern transcendental meditation)?'

"This isn't the place to discuss all this. The Adventists brand of imaging isn't defined yet. There is New Age and channeling, but as I travel around giving workshops on meditation, some people are nervous, but it's no problem. Our people are protected. As I travel around teaching meditation here and all over the world, people are pretty much helped. I haven't run into no problem. There are crackpots out there, but the problem is that we haven't gotten in and filled this vacuum, and others have gone in." Ibid.

There then follows a few practical questions and replies:

"(Question:) 'When should this occur in the church service?'

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"During the pastoral prayer. I had you write a three sentence journal entry. What I was doing was structuring your responses, so you would have something to respond with. And that's how you do it with your church.

"You know you're going to do this [next Sabbath] in your church, so you have paper in the racks, or ready to be handed out by the ushers, and pretty soon people get used to praying [meditating silently] in this fashion. Then writing it down and sharing it publicly.

"It takes a few weeks of practice to get used to this corporate prayer [silent group imagining, after being given thoughts by the pastor to imagine about]. Once they do it, it's a very happy experience of corporate prayer. It takes 10-15 minutes each time, but you're teaching them how to deal with silence, how to be creative, how to deal with Scripture.

"(Question:) 'How long?'

"I'd say 10-15 minutes during the church service. "(Question:) [Inaudible.]

"Yes, yes, It's very important. You're all aware of the learning curve experiences; how it takes so many repetitions to learn something.

"So the same simple instructions must be given each time, so they will learn." Ibid.

It was the B.F. Skinner-type of conditioning experiments, carried on for decades with pigeons, mice, and white rats, that provided the basis for this learning curve research. In order to condition the church members, change them over from a healthy life of personal prayer and study, obeying what they read, and earnestly living and working for others, to morbid, introspective imaginative sessions, writing down whatever came to mind during those inward sessions, and treasuring and reading them over and keeping this kind of activity ongoing, surely will require some heavy conditioning until they become gradually addicted to getting their emotional high from dwelling on their own feelings.

"(Question:) 'Have you found there is a change of attitude toward this as you keep doing it?'

"Yes, they come to want it, enjoy it. I often have the children come up and imaginatively think. 'What kind of animals would you like to touch?' etc. They are very imaginative. It really turns them on." Ibid.

That marked the end of this instructional training for Adventist pastors in group meditations during the church service. In closing, here are some facts about this that we should consider:

(1) As we learned earlier in this lengthy study, In their book, *Frogs Into Princes*, Richard Bandler and John Grinder clearly state—and successfully demonstrate that this inward—turning to think about oneself is the ideal way to place hypnotic suggestions into people's minds. They explain that, when such a person is so introspectively deep in thought, it is quite easy to carry him on into a hypnotic trance.

(2) They also show that, even without putting him into a trance, this state of being so inwardly deep in thought can be used to implant in the subject hypnotic decisions, behaviors, fears, and likes that the subject himself did not originate!

(3) We have consistently observed that Ericksonian hypnosis is based on getting people to follow the lead of the operator. He tells them what to do and they do it. Thus, even if this Loveless-type meditation does not immediately result in hypnotic suggestions being made. The person, by doing it and redoing it. is preparing his mind so he can more easily be hypnotized later when an Ericksonian operator enters into casual conversation with him. In some respects, that is the most dangerous aspect of these group introspective meditations.

(4) An Ericksonian-trained pastor could easily combine Loveless group meditation with Ericksonian suggestions and, while the congregation is turned inward at his command, hypnotically embed suggestions in the entire group!

THEATRICAL FIXATION

Those who have seen the videos of the trained actor that Dan Simpson hired to perform wordless skits at the Colton Seventh-day Adventist Celebration Church, have noted the peculiar and even grotesque movements that he will make. It recalls to mind the upright slithering motions of arms, legs, hands, and body of the Buddhist dancers in Bali and Southeast Asia.

NLP experts explain that such movements are helpful in conditioning minds for mass hypnotism! Richard Bandler and John Grinder, in their book, *Frogs into Princes*, discuss the fact that such movements can be used as the basis on which whole-group hypnosis can be effected!

"Anchoring is an amazing thing. You can anchor air and people will respond to it. Any good mime anchors air by his movements, defining objects and concepts in empty space.

"Recently I was teaching a sales course and somebody said, 'You always tell us to be flexible. What happens if you try a whole bunch of stuff, and someone responds to you really negatively?' I said, 'Well, the first thing to do is move, and then point to where you were, and talk about how terrible that is.' . .

"Those of you who are interested in really becoming more generative, when you get tired of touching people's knees and forearms, understand that anchoring is one of the most universal and generalizable of all the things that we have ever done.

"Once I was lecturing to two hundred and fifty fairly austere psychologists, being academic, talking about representational systems and books, and drawing equations. In the middle of my academic lecture, I just walked up to the edge of the stage, looked up for a moment, and said 'That's weird,' and then continued. A little later I looked up and did it again: 'Well, that's really weird.' I did that a couple more times during my talk, and most of the people in the first four or five rows became fixated, staring at this spot on the ceiling.

"Then I moved over to the side, and talked right through to them. I could get arm levitation and other unconscious responses [if I had wanted to right then].

"If people would notice that what they are doing is not working, and do something new, then being in a couple [two controllers working together] would be a really interesting experience. Actually, they need to do something even before that. They need to realize what outcome they want, and then notice whether or not they are getting it." Richard Bandler and John Grinder, *Frogs into Princes*, pp. 90-91.

ENTERTAINMENT CHURCHES

It is clear from all we have read in this tract set on hypnotic devices, that two hypnotic factors stand out as specially important:

(1) People can be more easily hypnotized when they are relaxed. They are less alert and unguarded. A sense of relaxation on a group level is most easily obtained in an entertainment-type setting. It can occur during instruction, but a relaxed environment is best as a precondition for it.

On this basis, the celebration churches are ideal for preparing our people for hypnotic suggestions during the programs, and during follow-up visits to the homes of the members afterward.

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By entering into such an experience, week after week, people are quietly agreeing to exchange worship for entertainment. But they do not realize the full implications of this decision. It can lead, not only to lowered standards and persuasively changed beliefs, it can also result in a hypnotic environment.

One friend who visited the Milwaukie Celebration Church in south Portland Oregon, said that he was almost overcome by the powerful music, even though he had gone there as a skeptical observer. The music in the Celebration churches IS powerful! It has a strong, almost hypnotic beat.

Add to this the theatrical skits, which induce a dreamy-like state of mind, and the swaying women singing up front. Then culminate it with the message of peace-and-safety-in-sin, presented by the speakers.

(2) People can be more easily hypnotized when they keep doing what they are told. The clapping, the strong responses of the audience, all work together to induce this in still others in the audience. The hands placed on their heads as they go forward and bow on their knees to receive these signs of human approval. It all works together to keep them coming back, to emotionally catch and hold them.

Men trained in Ericksonian hypnosis would find such sessions very useful in fulfilling their objectives. We can be assured that the leading Celebration church pastors have taken such courses, for the leaders of our denomination in North America are taking those courses, and the Celebration pastors freely admit they have searched to find everything in and outside Protestantism which they can use to help bring in more people, and keep them coming.

YOGA HYPNOSIS REQUIRED AT ANDREWS

Several months ago, a friend discovered a new book among the "required course texts" at Andrews University, in Berrien Springs, Michigan. The Book is entitled "Becoming a Master Student," and is published by a South Dakota publishing firm.

This 344 page 8 x 11 inch soft cover textbook retails at Andrews for \$19.95, and is a "required textbook for all entering students" at the university and its seminary. Because a single class could not contain all entering students, three separate classes under three separate professors teach this required course.

This book instructs the students in hypnotic devices, Yoga and New Age concepts, as well as several other non-Christian beliefs. Every individual in North America who desires to become a Seventh-day Adventist minister must attend Andrews University. In addition, a large number of overseas future pastors attend Andrews also, knowing that it will help them advance in the work back home when they graduate, more than if they merely attended one of our British, French, Australian, or some other Adventist college.

For the most part, a majority of the future officers and world leaders of our church will have graduated from the undergraduate, graduate, or seminary division of Andrews University. For its size, Andrews has a disproportionate influence on the world field. That which is taught there affects the entire world work of Seventh day Adventists. This book is not merely required of entering students as "supplementary reading," It is not collateral reading, but is a required study textbook! That means it must be carefully read, all or most of it will be discussed in class, certain portions may be memorized, and several tests will be given on it. A final examination at the end of the term will prove that they have "mastered" the master book for those who would study into deeper light.

With all this in mind, let us briefly consider the teachings of this required textbook:

The cover and title page place one word in the book title in a lurid script-form: "Master", In Buddhist, Zen, and Hindu theology, the "master" is the one who instructs the novitiates into the deeper theology;

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into those esoteric facts which are hidden from the general public. The master is the person who introduces the students into the dark secrets, and shows them how to apply the inner mysteries of the cult to themselves and those they will later be priests to.

There are two strange code symbols used repeatedly throughout this book. All one need do is open almost at random and thumb two or three pages and he will see one or both of them. It would appear that these codes are placed there to assure anyone who has already studied somewhat into the mysteries of the Eastern religions or the pretensions of Western New Age seminars and books, that he has before him an "approved" book which will provide ancient light to modern readers.

In the opinion of the present writer, only teachers who have dabbled in New Age concepts, or who see nothing wrong with it, could require such a textbook as required study by all entering students at Andrews University! The administrators in charge at Andrews, who are permitting required books such as this for the students, must either also be into New Age teaching, or totally asleep! If the latter, then they need your earnest letters of protest!

The first of these two symbols is first shown on page 12-13, as an immense pencil, which is twisted into a horizontal figure 8 pattern. Mathematicians use this symbol to represent "infinity." But that symbol came through Arabic sources from the Hindu. In the Far East, Hindus and Buddhists share a number of concepts in common. (Keep in mind that Buddhism originated in Hindu India. Gautama Buddha (c. 563-483 B.C.) grew up as a Hindu). One of these is this horizontal double circle. In the East, it is the symbol for "reincarnation." The wheel is greatly venerated in the Eastern religions, for it goes round and around, seemingly without beginning or end. When portrayed in pictures, it is referred to as the "Wheel of Life." Thus, it is a counterfeit of God, who alone hath immortality and eternity both past and future. Yes, His own children will, by His gracious permission, experience eternal life after the Second Advent, but they have not lived forever in the past.

On pages 12-13, and again on 14-15, this reincarnation symbol fills the lower half of two pages: Each of these two two-page pencils are 5 inches high and 11 inches wide. Then, on page 16 and 18, this figure 8 pattern again appears, somewhat smaller (2 inch by 4 inches). Aside from those four appearances, this Hindu symbol appears 91 more times, prominently displayed in outer margins most of the time, so that upon initially thumbing through the book, the New Ager can see the code which identifies the book.

The basic meaning of the horizontal figure 8 is "infinite reincarnations." It is horizontal; one is not ascending upward, but sideways. One life after another. Each life is a wheel. The wheels are joined in a horizontal "eight," rather than merely adjacent horizontal "double-zeros." One life leads through reincarnation into another. The pencil is important, for it shows that careful study, careful application will provide the key to achieving that Hindu/Buddhist goal.

PART NINE

The second code symbol is a totally naked woman, with breasts showing, sitting in the Yogi position, amid three triangles and a circle.

From the best we can tell from the ancient records, Hinduism is one of the oldest forms of religious error known to mankind today. It has come down, with hardly any change, since just shortly after-or-at-the tower of Babel incident, which occurred within a couple centuries after Noah left the Ark (c. 2348 B.C.). Local witch-doctor and animist teachings may change, but sun-worship and Hinduism go back farther than all the other false religions of mankind.

The central teaching of Buddhism is that pain and evil are caused by desire, and the conquest of desire leads to the attainment of Nirvana, The good student lives for himself; fitting himself, through proper

education and study, to reach that Buddhist heaven of pleasant nothingness, called "Nirvana." Yoga is but a Hindu device for attaining Hindu objectives.

"Yogi" means one who practices Yoga or believes in it. The name "Yoga" is the religion itself (although not generally called a "religion" by its adherents). Thus, "Yogis practice Yoga." The central concept in Yoga would be this: A system of mental and physical discipline practiced by Hindus in order to become free of the senses and the external world, so they can reach ultimate reality.

The idea here is that you, your senses, your conscience, and your actions and behavior are not really "reality." Reality is some strange blankness beyond. According to Yoga, by using certain methods of study, and by using certain techniques of physical position or movement, you can achieve that peculiar world, outside the senses; a world of Hindu emptiness. You can see from these definitions that the studies and objectives of both Yoga and Hinduism are very similar.

Non-Hindus also practice Yoga. In classes in America and Europe, New Age instructors teach Westerners that the practice of Yoga will help them improve their mental and physical health and increase their powers of concentration.

This book provides the reader with an introduction to "certain methods of study. By showing him pictures of this naked woman in a yoga position, more than half-a-hundred times in this book (generally in the top outer margin—so you will see it as soon as you open the book), the New Ager can be assured that this large paperback contains genuine Hindu concepts for the student of Eastern lore, and worthwhile introductory material for the student of Western cultural background who needs this enrichment as a means of helping him toward Eastern goals.

We have considered the concept of the infinite reincarnations, symbolized by the double horizontal-circle pencil. Let us now examine the meaning of the second of these two prominent symbols:

This unclothed woman in Yoga position appears 56 times in this book. Wherever you turn in the book it seems to be prominent. Closer examination reveals that, in addition to black ink, a second color, blue, is used throughout the volume. But, each time, it is only a light (screened) blue, or light blue mingled with gray (screened blue and black). The exception is this woman in the circle, which is always in full bright blue. It is intended to catch your eye. No Seventh-day Adventist school should use a book that has 56 pictures of nude women in it! But, aside from that, the religious significance is powerful:

The woman is seated in the "lotus position." The lotus is a large, showy flower of any of several plants of the water lily family. The white lotus is venerated in the East as a symbol of reincarnation. The "lotus position" is the cross-legged position you see in the seated statues of Buddha. The area of her sex organs is completely within one triangle aimed downward. The lower-half of her brain, and her primary sensory avenues—her eyes, mouth, ears, and voice box—are within a second one aimed downward. She is seated entirely within a third triangle aimed upward. The double downward triangle, representing certain portions of the body, has six points, six sides, and six angles (the three aspects used in geometry for thousands of years). So we have here the 666 within the body. The body, because and only because of its Yogi lotus position, can be placed within a third triangle pointing upward. Yoga thus purifies the body. The triangle is placed within the Wheel of Life, the eternal circle of reincarnation. The two triangles are pointed downward. For a Hindu, they are pointed to the thousands of gods below. The one triangle pointed upward, for the Buddhist, are pointed to Buddha; for the Hindu, to their three most powerful gods: Brahma the creator, Vishnu the preserver, and Shiva the destroyer. This 2 down and 1 up triangle set is a variation of another "mixed-up" triangle set; that of the double "Solomon's Seal" up-and-down triangle, which originated not in Judaism. Because both triangle sets are mixed-up (pointing both up and down) each represents confusion or Babylon.

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There is another interesting aspect to both of these symbols, which together dominate 151 of the 344 pages in this book: Below the reincarnation pencils is written "Journal entry #1", etc. Below the Yogi symbol, "Exercise # 1" etc. We can understand "exercise, " for Yogi exercises are called just that. Yogis do the lotus position in order to gain enlightenment. This book has, what it calls, an "exercise" below each Yogi symbol. Each exercise consists either of a pearl of wisdom or a physical activity you should do, apparently to become a better student, more relaxed, etc., but actually to initiate you into Eastern religion! We will, below, give some examples of Yogi "exercises" from this book, which every entering student at Andrews University must read.

Why would it say "Journal entry" below each reincarnation symbol? You may recall that, elsewhere in this lengthy study, we mentioned the well-known Northeast liberal Adventist college president who has congregations meditate, and then tells them to write down what they saw while their eyes were closed, as "journal notes. " It is obvious that he has been reading books on Yoga meditation, for he is using the very same vocabulary!

The East, which is the birthplace of hypnotism, is a land of inward-turned religions. Both Buddhism and Hinduism are very self-centered, self-oriented. They are taught to think about themselves a lot, keep notes on their thoughts, place their bodies in certain positions, breathe a certain way, and imagine special things. This is supposed to enable them to rise to higher levels, so that in the next life they will be reincarnated as a higher order of animal. Thus, their probationary years pass and these poor souls finally go down to death, unprepared for eternity.

As with modern Adventist audiences, under the influence of their new hypnotic counselors, the Buddhists and Hindus were not taught to come to God in repentance of their sins, they were not taught how to put them away and obey the Ten Commandments in the strength of Christ's grace, they were not taught to go out and minister to the needs of others. They were just told to meditate and think about themselves, their feelings, their moods, their breathing, and their sitting positions.

In addition to the Yogi exercises and the reincarnation journal entries, there are also chapters in this book. At last, something we are used to: chapters! Here is part of one of them: The 2-page chapter on 294-295 is entitled, "Contribution: The Art of Selfishness. "

"This book is about contributing to yourself—about taking care of yourself—about being selfish. The techniques and suggestions in this book focus on how to get what you want out of school and out of life. The net result of all this successful selfishness is the capacity for contribution, for giving to others. . You can't contribute love with being filled with love yourself. This book is about filling yourself, taking care of yourself. As you do that, contribute also to others. Contributing is the one thing left, and it completes the process." *Becoming a Master Student*, page 294.

So that is the purpose of the book: to teach you how, initially and foremost, to selfishly care for yourself, first how to gain your own pleasures, and after that give a thought to others. But did you catch the second concept brought out in the first three paragraphs of this chapter, Quoted above? You do not gain love from God, you do not gain it by doing good to other human beings, you do not gain it from any person outside yourself at all; you first gain it from the type of Hindu/Buddhist concepts and exercises within yourself, which you are introduced to in this book. THEN you have "love," and are able to share it with others. Yet such a concept is not only totally foreign to Christianity, but even to worldly life! It is New Age. Everyone knows that love comes from God and/or others, by giving and receiving, receiving and giving. But not with ascetic Hinduism and monastic Buddhism. Live to yourself and practice the cult, and that might produce enough "love" that some of it can be shared with others.

As we have gradually noted throughout this study, self hypnosis is always integral to paganism. So we can expect to find it in this book based Hindu/Buddhist philosophy. On page 78, we find one of the 56

nude Yogi women. Just above the symbol is written: "Exercise #11." Just below the symbol is the exercise, which begins with this heading: "A Little Self-Hypnotism. "

It is an actual, detailed instruction to how to put yourself in a hypnotic trance! The stated purpose is to help you remember things better. But it then explains that in order to do this, you need to tell yourself under hypnosis that you should learn better. You are then told how to hypnotize yourself. While in it, you are then to tell yourself three times to memorize better. The book assures you that you will come out of the trance automatically. Frankly, this is the first complete, brief explanation of how to do self hypnosis that I have ever seen; and here it is in a required book for Seventh-day Adventist college students!

THE HYPNOTISM CRISIS

I am personally shocked at this latest apostasy in the church. It surely does seem to be one of the worst yet to come upon us as a people. What are we to say? What are we to do? This is a most terrible situation.

Nearly ninety years ago, our printing house, the Review and Herald in Battle Creek, was gradually slipping farther and farther into apostasy. Then they accepted an order to print J. H. Kellogg's Living Temple, after Ellen White said not to do so. But what finally settled the matter was when they contracted to print a book on a spiritistic topic as a commercial job. The manuscript was lying on the editor's desk, and it had been accepted for publication. Plates for the Living Temple had already been made. That evening a fire started near the press room, and the entire building soon afterward went up in flames. The Battle Creek fire chief afterward remarked that the water from the fire hoses only seemed to make the inferno worse.

King Saul ordered 85 priests to be slain, and soon after all their wives, children, and relatives (1 Samuel 22:11-19). He did one vicious thing after another. But when he sought out the witch of Endor, that marked his finish. He was slain the next day (1 Samuel 28:7-8; 31:1-5).

Abomination after abomination has been brought into our church. Doctrines have been changed, standards have been eliminated, worldly practices have been introduced, warnings have been stifled, the Spirit of Prophecy has been set aside, and missionary projects by laymen opposed.

But when our church brings in hypnotists to train our leaders, workers, and laymen, then, surely, it does appear we have gone too far. Surely, the end cannot be far off! Surely, the Final Crisis must be near. Surely, final events and the Second Coming of Christ are close at hand!

At the rate we are going, the Seventh-day Adventist Church in North America will, within a few years, become a desolation, inhabited only by worldlings. For the sake of purity of teaching, practice, and worship, and protection from lawsuits, false teaching, carnivals, and hypnotism, its faithful will have fled to little worship groups.

Viewing the situation, what are we to say? What are we to do? One thing is certain: These crises are preparing the faithful for the Final Crisis of the Mark and the Seal. Men and women are now learning to stand up and be counted. When the threat of imprisonment and death arrives, they will, in the strength of Christ, be ready.

But what about the many of our people who are silently being led as dumb sheep into the apostasy? Sweet, kindly, humble folk who want the right, but do not have the courage to stand up and oppose the wrong. May God have mercy on them and on all of us in the days ahead. He will pull the brands from the scorching apostasy that is overwhelming our church. He will enable His faithful ones to go through the crises ahead.

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It will all work for the best. Be faithful my friend, be faithful. The end cannot be too far off. Stay close to the Bible and Spirit of Prophecy. Keep studying, keep changing, keep acting in accordance with what you read. Doubt neither the integrity of God nor His Inspired Writings. On the one side, listen not to those who tell you it is all right to lower your standards and set aside your beliefs. On the other, consider not the words of those who try to convince you that the Spirit of Prophecy writings have been changed and can no longer be trusted. vf

When will our people come to the point that they will write Andrews University and our conference, union, and General Conference officials and tell them they will no longer financially support Andrews University in any way, either by specific offerings or in "combined budgets" until such things are removed!

On page 195, you are told exactly how to have a New Age vision! In the vision, you are to talk to your body organs and tell them what to do. I know this sounds impossible, but should I print it? If I do not, you will believe me to be prevaricating. Surely, I must be, for how could a required book in an Adventist university include something like that? Therefore I will print it: (But do not let your children see this!)

"Exercise #30 [Naked woman yogi symbol] Meditation with White Light. Use this exercise whenever you want to calm your thoughts.

"Find a quiet spot where you won't be interrupted. Sit comfortably, loosen any tight clothing. Relax your entire body, beginning with your feet. Work your way right to the top of your head, telling each part of your body to relax as you go.

"Sit quietly for five to ten seconds, letting go of all thoughts as they arise.

"Next, imagine a white Light entering your feet and flowing up your body, up your legs, through your pelvis and stomach, up your spine, through your arms, and up into your head. Imagine this white light filling your entire body with soothing, healing energy. See your body filled with a white light which gives you power, strength, and confidence.

"See and feel this white light as it flows through your body and out the top of your head. .

"Whenever you feel ready, return to the room, open your eyes, and, like a cat, stretch your body slowly.
" Op. cit., p.195.

Do it "whenever you want to calm your thoughts." So it is something to be done frequently. It is easy for people to frequently imagine that they need to again have their thoughts "calmed." Thus, this trance-like state can easily become addictive. And each time the person does it, he becomes more easily hypnotized, for that is a key effect of hypnosis: the more you are hypnotized, the more easily you can be hypnotized. The more often you are hypnotized, or hypnotize yourself, you can be hypnotized (1) more Quickly by standard classical hypnotism, (2) more easily by Ericksonian "casual conversation" or Ericksonian sermons, and (3) you become less able to resist being hypnotized.

In the above self-induced trance-state, you begin by talking to each of your body organs. Then you pause to get rid of all thoughts. Then use a Hindu/Buddhist device (probably an ancient one) to cast a spell on yourself! Notice that, first, you are to imagine light entering your body, and then, second, to make yourself believe that this imagined "light" is itself giving you "power, strength, and confidence"! You are convincing yourself of a lie, and what is the lie? That help comes from something imaginary seen in a trance! Every Christian knows that power, strength, and confidence comes only from God and from humble, reliant service to Him. But this book teaches that power, strength, and confidence comes from a trance. THAT is false RELIGION! This is more than speculation, or false theory, this is religious teaching!

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You are to place yourself in a trance of self-worship, and imagine power and confidence flowing into your body. You and I know that if you actually do this, and "feel" any success at all (and, having stepped onto his ground, Satan surely will give such a feeling), you will be strongly tempted to do it again! Each time you repeat it, you will become more addicted!

This book is dangerous!

Significantly enough, the light came from below, and went up. No hint here that it comes down from Heaven, but rather that it comes up from below.

"Whenever you feel ready, return to the room, open your eyes, and, like a cat, stretch your body slowly."

"Return to the room." In this vision, you have been gone from it! Then conclude by imitating a cat. Spiritism teaches that we are only animals. You conclude the trance by identifying yourself with one. Satan knows that those who believe they are animals, or descended from animals, will have no need for moral control.

On page 209, another Yogi exercise is given. You have heard about "Yogi breathing exercises," well, here it is, carefully explained. But, instead of quoting the entire section ("Exercise #33 (Naked woman Yogi symbol] Limb Breathing," page 209), I will only summarize it:

Lie down, close eyes, take slow deep breaths, think about the air entering and leaving your lungs, and how all your problems are leaving with the exhaled air. Incoming air is bringing in "invigorating energy."

"Begin to imagine that the air you inhale comes in through your toes and up through the bones of one leg." Then you are to imagine it traveling around through various parts of your body, and out your toes. Then you imagine it coming in through your fingers, up your arms, etc. Do this three times with each limb, then simultaneously with them.

What sense is there to all that foolishness? Satanism is always senseless, but doing it captivates the soul.

This book provides Andrews students your son or daughter if you let them go there! with a surprisingly complete introduction to Yogi in the 56 Yogi symbol "exercises. "

But it also has special chapter studies, which have nothing to do with "study techniques," much less Christianity. The chapter entitled, "Surrender," tells you "how to surrender," but it never quite tells you what you are surrendering to. It starts out this way:

"A Zen parable says the Garden of Truth, the grand place everyone wants to enter, is guarded by two monsters: Fear and Paradox. . No matter how hard you try and no matter what skills you bring to bear, some problems remain out of your control. When this is the case, tell the truth. 'It's too big and mean. I can't handle it.' Once you have acknowledged your lack of control, all that remains is to surrender. Formal religions say surrender to God. Buddhists say surrender to the 'Self.' Luke Skywalker would surrender to The Force. Agnostics might suggest surrendering to the ultimate source of power and love in the universe. To whomever or whatever you surrender, it works. .

"Surrender is not a suggestion to simply quit and do nothing about your problems. You have many skills and resources. Use them. You can apply all your energy to handling a situation and surrendering at the same time. Surrendering is doing whatever you can in a positive, trusting spirit. Giving up is fatalistic and accomplishes nothing. So let go, keep going, and know that the true source of control lies beyond you . . Surrender is letting go of being the master in order to avoid becoming the slave." Op cit pp. 248-249.

At last in this book, Christianity is referred to, but only disparagingly: "Formal religions say surrender to God. What could be more formal or enslaving than the trance-like hallucinations, that Yoga offers? The

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reader is told that it matters not what you surrender to. Not even the wordlings believe that falsehood! "Surrender is letting go of being the master in order to avoid becoming the slave." If you are neither master nor slave, what are you? an onlooker? Then, immediately after the above, we are told HOW to surrender, and the "how" is another Hindu self-trance:

"Watching yourself with detachment can facilitate your ability to surrender. Pretend that you are floating away from your body, and then watch what's going on from a distance. Witness the drama of your life unfolding objectively, as if you were watching a play. When you see yourself as part of a much broader perspective, surrender seems obvious and natural.

"For surrender to happen, you must trust. Trust down to follow darkness. Trust that you will come out on the other side of your problem with new strength and wisdom. Trust that your life is turning out exactly as it should. Trust the process. Surrender." Op. cit., 249.

And with that the chapter ends. The reader is told to surrender the deciding power in his life—to what? Simply to nothing, anything, everything about him, let circumstances decide what will be done. Just watch your life from a distance and let it go wherever it chances to go.

"For surrender to happen, you must trust. Trust down to follow darkness." By this is meant, trust natural forces to accomplish your goals for you. And, as you watch from a distance, not applying norms or standards to the process, nor using the "kingly power of reason" nor "the power of the will" to interpose, just "trust that your life is turning out exactly as it should. Trust the process. Surrender.

On the next page after this chapter (page 250), is a chart showing the names of 28 addictive street and prescription drugs, under 8 categories. To the right of each is shown, first its pleasant effects, and then its unpleasant effects. Which should one decide between? According to this book, just stand back, let go of yourself, and see how it all works out. Using the technique learned on the preceding two pages, one would just visualize withdrawing from his body, and then doing whatever came to mind in regard to taking these drugs for their effects. Personally, I think the end result of such an approach to hard drugs would be ultimate addiction and early death.

On pages 324-326 are listed 96 statements of "I can do this" and "I can do that. It is all written in an omnipotent "It is so because I say it is so, and however it is working out is just fine because I think it is." Here are a few examples:

"I am confident of my ability to remember. I have flashes of insight, and solutions to problems appear to me at unusual times. I remember formulas, equations, and similar material. I am a good problem-solver in math and science. I trust my intuition. I am confident when I speak before others. I receive the grades I want on tests. I develop and maintain relationships which help me to get what I want.

I value time (to be) alone. I accept my body the way it is. I am the creator of my experience. I am in control of the alcohol and drugs I put into my body. " Op. cit., pp. 324-326.

Are Andrews students taught that they are in control of the alcohol and drugs they put into their bodies? Unbelievable in a "required textbook" at the Andrews University and the Seventh-day Adventist Theological Seminary? Yes, it is; but it is true, none-the-less. The book is required reading for every entering student. He must study it under an instructor who tests him on it and requires that he learn it. It sells for \$19.95, plus postage and handling, from the Andrews University Bookstore, Andrews University, Berrien Springs, Michigan 49104.

The last time I visited the bookstore (1982), they were selling Desmond Ford and Robert Brinsmead books. When I inquired why they were there, the reply was they believe they should sell "controversial

books." Yet they had nothing for sale opposing Ford or Brinsmead's errors. Here is a "journal entry" to conclude with:

"If you are consistently not doing what you said you would do, if you are not getting what you said you wanted, examine what you have been saying. You might be saying you want one thing, while you actually want something else." Op. cit., p. 308.

That is, if you aren't getting what you want, perhaps you should change your mind and start wanting the opposite,—then you'll get that!

All through the book you will find exercises in thinking about yourself and your abilities, activities to imagine you are a great person, intermingled with "exercises" in self-hypnosis to help you imagine that you are reaching it.

The person that found the above book, after taking a copy, turned around. On the opposite side of the aisle, he found *Secrets of the New Age*, by Kenneth Wade. Well, this was encouraging! An Adventist denominationally published book against the New Age. Opening it, he found it to be an attempt to discredit the landmark research work of Constance Cumbly, in revealing the Satanic source of the New Age movement! In addition, he found that Wade's book said that we have much in common with the New Age. (Wade is in the General Conference Ministerial Association, which arranged to have that New Age painting made for our pastors and evangelists)

Shortly after finding those two books, he met an Adventist who knew more. He was told that at least one Buddhist works in the office of the South Dakota publisher of that student textbook, and that they have no coffee breaks; only water breaks. They have said that Andrews University is one of their better collegiate customers, and has required that book as "must reading" for every entering student since the beginning of the 1989-1990 school year.

PART TEN: CONCLUSION

Many errors have entered our church in the past decade. Error and apostasy does of itself have a hypnotic attraction for people who want to remain in their sins. Yet these various problems such as Desmond Ford's new theology, which is now wide-spread in our North American churches, and the Celebration entertainment churches—would only be greatly intensified under the manipulations of Ericksonian hypnotists, operating in our churches, camp meetings, and seminars!

It is not necessary to write the Bible or Spirit of Prophecy in order to keep reading it. No one needs to write his prayers in order to keep praying. Why then should anyone need to write his meditative imaginings in order to keep doing them? Why should anyone need to sit in a Yogi position, do self-hypnosis, or listen to hypnotic audiotapes in order to become a better Christian?

The truth is that Scripture study and prayer really do help people, so people keep doing them. Because introspective and entertainment devices help no one, except in giving them an emotional life, crutches are needed to keep men absorbed in those things. Satan's methods are always based on foolishness. Whether it be tongues, shouting, wild music, assurance-in-sin theology, carnivals, sideshows, or whatever, the devil's ways appeal to the flesh. Entertainment and self-assurance in sin (or its opposite: saving yourself by your own activity, apart from Christ) is at the heart of it all. The offer of power in wickedness is rarely refused.

What our church needs are pastors who will go out and preach the Word of God, and in the power of the Spirit bring men to repentance of sin, acceptance of Christ, and obedience to His law. We do not

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need insipid men in our pulpits, so devoid of Christian principles that they need Ericksonian hypnosis to prop them up and help them influence church members to accept what they consider best for them.

"In Eden Satan used the serpent as his instrument. Today he makes use of the members of the human family, striving by means of every species of cunning and deception to hedge up the path of righteousness, cast up for the ransomed of the Lord to walk in. 1 Bible Commentary, 1083.

The only safety for mankind is to submit to God and His Word, and implicitly trust and obey.

"God does not consult our opinion or preferences. He knows what human beings do not know, the future results of every movement, and therefore our eyes should be directed to Him, and not to the worldly advantages presented by Satan. Satan tells us that if we give heed to him, we shall reach great heights of knowledge. You shall be as gods, he said to Eve, If you eat of the tree forbidden by God. The test given to Adam and Eve was very light, but they could not bear it. They disobeyed God, and this transgression opened the floodgates of woe on our world." 1 Bible Commentary, 1083.

We cannot of ourselves pick and choose our own course. We are not wise enough. In trying to do so, we wander away from God and His Word, and Satan draws near. Those who wish to manage themselves will, in the end, lose out on eternal life. Only those humble enough to accept God's plan, as given in Scripture, will finally be saved.

"God created man for his own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to re-populate heaven with the human family, if they would show themselves obedient to His every word. Adam was to be tested, to see whether he would be obedient." 1 Bible Commentary, 1082.

In this study, we have noted the several species of hypnotic activity currently at work in our church. We have given enough information to help you personally identify it for yourself, when it comes your way. We have discussed ways to avoid hypnotism if and when you find yourself confronted by an Ericksonian operator.

Remember, God is your strength! He will not fail you if you place your implicit trust in Him, and carefully follow the instructions given in His Word.

All these problems are indications that the end is near! Rejoice, and look up, and gather renewed courage from God and His Word. The future is bright with eternal rest for the faithful of the Lord. .

THE MAN AND HIS SNAKE

Ericksonian pastors use story-telling to help you exchange your beliefs and standards for theirs. Let me conclude this tract study on hypnotism by recounting an incident that occurred about 65 years ago, in the hope that it will help you fear to abandon historic Adventism and the high calling of God in Christ Jesus for any immediate emotional benefits offered by the hypnotists.

Once there was a man who had a pet snake. For our purposes here, the superhuman strength of the snake will represent that supernatural power which so fascinates men that they keep playing with it, until they are lured on to disaster.

What would the man represent? The hypnotist himself, who in working with the snake is inevitably under the control of forces which he imagines he is controlling. The man would also be other people that he brings under his control. All of these people were at first curious, but later fascinated by the exhibition of what is obviously a more-than-human power at work.

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This is a true story. I read a brief mention of it over twenty years ago. Back in the 1920s, there was a man who had a pet snake. It was a little python. People warned him against snakes, but he was intrigued by those slithery creatures.

"No," he said, "if you feed a snake and care for it well, it will respond with gratitude and appreciation. It will be your friend, and will grow to be your servant. not your master." . The man played with his snake, fed it carefully, and, as snakes will, gradually it grew larger.

Because people were amazed to see a man playing with such a large snake. the man decided to give exhibitions of what his snake could do. While the people watched, the man would enter the cage of his servant, this powerful creature which obeyed his command.

At the call of its master, the snake would crawl over to him. Then, gradually, the snake would slowly coil itself about the man. First his legs, then his trunk and arms. People were astounded as they watched such a powerful force under the control of a human being.

At a word from the master, the snake would coil about the man; at another word, and the snake would slowly uncoil again. The man was delighted at the great power that he lived with, a power, which was subservient to him. The more he fed it, the more he cared for it, the larger it grew. Until it was immense.

After several years of giving these exhibitions, one day, as the people watched, the man entered the cage and called to the snake.

At the sound of his voice, slowly the mighty creature began moving. Unwinding its massive coils. it gradually slid toward the man, and one by one, began wrapping them about the man.

Higher and higher it wound itself about the man as he stood there, until this great force enveloped the man and only his head could be seen.

The people were awed at this exhibition. This man was in control of more-than-human power. Some of the onlookers probably wished they could control an outside power of such massive proportions.

But then, as the onlookers watched in horror, the snake suddenly tightened its coils. Amid the sound of breaking bones, the people screamed, and strong men rushed forward in an attempt to hack in pieces the hulking form of the snake.

But it was too late. Between its coils was its friend; the broken and crushed and body of its master.

The man had been right. There is no doubt but that superhuman strength was to be found here. This was what at first fascinated him, an ever growing, ever more-than human strength. But, erelong, an even greater fascination gripped him: the possibility of his controlling that power!

But the man had also made several serious mistakes, mistakes that cost him his life:

- 1 The power did not belong to him, but to the snake. It was the snake that made the decisions, not the man. Whatever the man was able to do with the snake's strength, was only because the snake for a time let him do it."

- 2 The snake was no friend. Snakes never are. They have no affection nor loyalty toward mankind. They have no sense of morality, honesty, or justice. They never will.

- 3 Yes, here was immense power. But it was power under the control of another mind, not the mind of man. The man could use that power for his own purposes, only as long as the other mind permitted it.

- 4 That mind belonged to an enemy, one who hated mankind. An enemy, who, whenever it wished, could use that power to destroy those who came near it.

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5 The more the man learned how to use that immense force for his own advantage, the more subservient he became to it. As the snake grew stronger, he in comparison became weaker, and less able to "resist it.

6 The man could only use that power by unconsciously submitting his own body to it. He thought he was controlling that massive power, but in reality, it was controlling him.

7 Each day as he played with it, that power grew in size and strength, until it became an overmastering force.

8 The man was not playing with the snake; the snake was playing with him. Whenever it wanted to, it could turn on him and destroy him.

Eventually it did just that.

"In Eden Satan used the serpent as his instrument. Today he makes use of the members of the human family, striving by means of every species of cunning and deception to hedge up the path of righteousness cast up for the ransomed of the Lord to walk in." Letter 91, 1900.

"The advantage he [Satan] takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God . . . This entering of Satan is well devised. Through the channel of phrenology, psychology, and mesmerism (hypnotism), he comes more directly to the people of this generation and works with that power which is to characterize his efforts near the close of probation." Signs, November 6, 1884.

Ultimately, the objective of Satan will be to use the various forms of hypnotism to introduce the people to his deeper errors. Read the following carefully. There is much in it:

"The rapping delusion was presented before me, and I saw that Satan has power to bring before us the appearance of forms purporting to be our relatives or friends who sleep in Jesus. It will be made to appear as if these friends were actually present, the words they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. All this is to deceive the world and ensnare them into the belief of this delusion.

"I saw that the saints must have a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved relatives or friends, who will declare to them unscriptural doctrines. They will do all in their power to excite sympathy and will work miracles before them to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

"We must examine well the foundations of our hope; for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome.

"But if we do what we can on our part to be ready for the conflict that is just before us, God will do His part, and His all-powerful arm will protect us. He would sooner send every angel out of glory to make a hedge about faithful souls, than have them deceived and led away by the lying wonders of Satan." Early Writings, 262.

You will want to read the entire chapter. What about channelers, which is the new name for spiritist mediums? They were described over a hundred years ago:

"Here is a channel wholly devoted to himself, under his control, and he can make the world what he will." Early Writings, 265.

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Significantly, in this same chapter, we are told of a special work of Satan to have his lying angels tell men that there are errors in the Inspired Word and they cannot trust those books. That is exactly what some Seventh-day Adventists are telling us today! When the Word is set aside, the door is wide open for deception by hypnotism and everything else!

"He who is the father of lies, blinds and deceives the world by sending forth his angels to speak for the apostles, and to make it appear that they contradict what they wrote by the dictation of the Holy Ghost when on earth. These lying angels make the apostles to corrupt their own teachings and to declare them to be adulterated (added to or changed by others). By so doing, Satan delights to throw professed Christians and all the world into uncertainty about the Word of God." Early Writings, 264.

All the crises of the ages will be focused on our time in history.

"All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age, Satan has gathered human agencies through whom to work his diabolical purposes, and to bring about the enforcement of his plans and devices in the earth." Manuscript 39, 1894.

In 1983, Time magazine had an article on Neuro-Linguistic Programming. It mentioned that John Grinder, one of the pioneers of NLP, had gone into semi-retirement as a Eastern guru and, on at least one occasion, had used Ericksonian self-hypnosis to enable him to walk on hot coals without being burned.

"Hypnosis, self-help, linguistics, and nonverbal communication may seem like unrelated items in a therapeutic grab bag. Nonetheless, all are essential components of a fast-growing therapy with the jaw-breaking title: Neuro-Linguistic Programming." Time, December 18, 1983.

But, unfortunately, it is just such devices that appeal to the multitudes.

"Thousands who have not an experimental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes want." Great Controversy, 566-567.

These spiritistic forces will take almost the whole world captive before the end of time.

"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes on upon the train. It seemed that the whole world was on board. Then he showed me the conductor, a fair, stately person, whom all the passengers looked up to and revered.

"I was perplexed and asked my attending angel who it was. He said, 'It is Satan. He is the conductor, in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned. His agent, the highest in order next to him, is the engineer, and others of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.

"I asked the angel if there were none left. He bade me look in the opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united by the truth. This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just arisen from behind a cloud and shone upon their countenances, causing them to look triumphant as if their victories were nearly won." Early Writings, 263.

Then, an interesting means of identifying this deception is given:

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"I saw that the Lord has given the world opportunity to discover the snare. This one thing is evidence enough for the Christian if there were no other; there is no difference made between the precious and the vile." Early Writings, 263.

Why are certain of our men studying under the hypnotists in order to learn "how to minister to the needs" of the saints? Such men see no difference between the precious and the vile. Anything from anybody, be they Pentecostals or hypnotists, is now being intermingled with the forms of Adventism and taught to our people. The vile is mingled with the precious, and our people are becoming confused as a result. But there is "evidence enough" by which to identify it, as explained in the above quotation. "Thus the world is taken in the snare and led to a feeling of security, not to find out their awful deception until the seven last plagues shall be poured out. Satan laughs as he sees his plan succeed so well." Early Writings, 266. His plans are succeeding very well.

"As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare." Great Controversy, 588.

One of his devices is to use professed believers to overcome other believers.

"While preaching, praying, or conversing, some professed Adventists who had rejected present truth used mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. Some even that used it were so far in darkness and deception of the devil that they thought it was the power of God, given them to exercise. They had (in their thinking) made God altogether such a one as themselves and had valued His power as a thing of nought.

"Some of these agents of Satan were affecting the bodies of some of the saints—those whom they could not deceive and draw away from the truth by a Satanic influence. Oh, that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan and be on their guard!

"I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

"Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for His people; and Satan will be permitted to work also." Early Writings, 44-45.

Those willing to let Satan have the control of them will be changed into agents through whom he can work to reach still others.

"The forces of the powers of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived.

"Through yielding to satanic influence men will be merged into fiends, and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil men who reflect his own image." Manuscript 39, 1894.

Mesmer of France claimed that his hypnotic power came from "magnetic powers" and resulted in "magnetic healing." Disciples of his attributed the supernatural power of hypnotism to "sympathetic healing." Here is a statement on this:

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"Believers in spiritism may speak with scorn of the magicians of old, but the great deceiver laughs in triumph as they yield to his arts under a different form.

"There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism. Others are led astray by the teachings of Christian Science, and by the mysticism of Theosophy and other Oriental religions.

"The apostles of nearly all forms of spiritism claim to have power to heal. They attribute this power to electricity, magnetism, the so-called 'sympathetic remedies,' or to latent forces within the mind of man. And there are not a few even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified physicians. The mother, watching by the sickbed of her child, exclaims, 'I can do no more. Is there no physician who has power to restore my child?' She is told of the wonderful cures performed by some clairvoyant or magnetic healer (hypnotist), and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break." Prophets and Kings, 210-211.

"Many are attracted by more pleasing forms of spiritism:' Far too many in our own church are too easily attracted to them at the present time.

The sign of distinction that separates the people of God from the world is the seal of Revelation 14:12: the Sabbath truth and obedience to the Ten Commandments by faith in Jesus Christ. But Satan wishes to separate the people of God from this badge of separation.

"Satan's power is constantly exercised to stupefy the sensibilities of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed." 1 Testimonies, 274-275.

"This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. . Through these sciences, virtue is destroyed, and the foundations of Spiritualism are laid." 2 Selected Messages, 351-352.

The crisis is not over; in fact it is intensifying. We must be on guard. Regarding the "sciences of the mind," we are told:

"It is a power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended." 2 Selected Messages, 352.

"For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days he is linking the human mind with his own, imbuing it with his thought; and he is doing this in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes to confuse the minds of men and women that none but his voice shall be heard." Letter 244, 1907.

Beware also of those who would subtly lead you into compromising your principles.

"Satan often finds a powerful agency for evil in the power which one human mind is capable of exerting on another human mind. This influence is so seductive that the person who is being molded by it is often unconscious of its power. God has bidden me speak warning against this evil, that His servants may not come under the deceptive power of Satan. The enemy is a master worker, and if God's people are not constantly led by the Spirit of God, they will be snared and taken." 2 Selected Messages, 252.

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We are not to use Satan's devices, but we should know what they are, lest we be captured by them. That is why you will want to share this tract-set with others who need this information.

"He [Satan] comes in garments of light, clad apparently in pure angel robes, that we may not discern that it is he. We need to use great caution, to closely investigate his devices, lest we be deceived." Manuscript 34, 1897.

Never is a person benefited by having his mind controlled by another. It matters not whether the hypnotic operator claims he will use it to heal or improve the emotions, the memory, or physical functions of the body. In reality, that which he is trying to do is "one of the most dangerous deceptions which can be practiced upon an individual, it and "the most awful science which has ever been advocated."

"No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind cure is one of the most dangerous deceptions, which can be practiced upon any individual. .

"It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the Mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind. The human agent must never interpose between the heavenly agencies and those who are suffering. .

"We do not ask you to place yourself under the control of any man's mind. The mind cure is the most awful science, which has ever been advocated, every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution.

"Christ can do nothing for those who are yoked up with the enemy. . We already have the science which gives them real rest—the science of salvation, the science of restoration, the science of a living faith in a living Saviour." Medical Ministry, 115-117.

THE PLAN!

The apostasy is coordinated and on schedule, for men are Working according to a Plan

TIME OF EMERGENCY

I am writing these words immediately after receiving a long distance telephone call from a faithful Seventh-day Adventist, who fears harassment from church officials if the location is Identified. Our church is in a state of emergency, and men in positions of power are determined to eradicate historic Adventism from our midst. The following information was given from outside North America. That intensifies the meaning of what I have to tell you:

In a certain First World nation, our church leaders are pushing John Savage's lab courses as hard as they can. They seem determined to get as many church members as possible to take them. Why this strange enthusiasm for a non-Adventist training seminar? Especially when it involves initiation into neuro-linguistic programming, and the first step into Ericksonian hypnosis?

A number of faithful Adventist church members in that nation have been concentrating their efforts on trying to warn fellow church members about those courses. In response, church leadership has verbally attacked those sounding the warning.

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Learning that it was the Methodists who first brought Savage and his seminars to that nation, deeply concerned, one of the faithful members decided to contact the Methodists. After several preliminaries, this person was able to speak with one of the highest Methodist officials.

This is the heart of the conversation:

"I have heard about Dr. Savage's lab courses, and I understand that the Methodist Church brought them here."

"Yes, we are the ones who brought Dr. John Savage and his lab courses to ____"

"And how is it being received?"

"Oh, the people love it! Not only in our own church, but in the other churches as well."

"What churches?"

"The Baptists! And well, you've heard of the Adventists, haven't you?"

"Yes, I'm acquainted with them."

"Well, because of their leaders, the Adventists are really attending!"

"What do you mean, 'Because of their leaders?' "

"Well, you wouldn't know anything about this, but the Adventist leaders are having trouble with a certain segment in their church. "

"A certain group?"

"Yes, we would call them 'fundamentalists.' They are giving trouble to the leaders; trying to keep the Adventist prophet, White her name is, and keep some old, outmoded teachings that, quite frankly, are separating the Adventists from the rest of us."

"Well, how does the Savage course help?"

"They are getting as many of their people as possible through this course. The goal is to get several people from each local church trained, and then sent back. They have found that those people help stabilize the local churches and help them pull out of those old, out-moded Ideas that are holding that denomination back."

Are we in a crisis? What will we do about it? In a time of crisis, the important decisions are always the individual decisions. And the crucial decision will be this: On which side will you ultimately stand?

By your present words and actions, you are even now determining what you will think, believe, and do later on. Do not imagine that you can wait till a more convenient time later. The fateful decisions are being made now.

'The Lab courses, the celebration churches, the wedding ring ruling, the Ecumenical gatherings, the trademark lawsuits against dissidents, the Easter sunrise services, the speeches by Roman Catholic officials to our people, the youth magazine articles encouraging freedom to experiment and enjoy life, the theatrical skits instead of church services, the doctrinal book to appease Walter Martin and perpetuate the errors of Questions on Doctrine, the General Conference "academic freedom" decision that no teachers in our colleges and universities can be penalized or ousted for their views, the expensive parades so we can be seen on television, the copies of a New Age painting to our ministers, the vanity fair-type programming prepared for many of our special church gatherings, the humorous mid-week cell groups, the Review articles in support of Protestant new theology positions, the suppression of papers calling for a return to historic Adventism, the ousting from office of faithful

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members who stand in defense of those historic positions; it is all working together toward a common purpose. Yet it is so uncannily unified in its overall approach, that it causes a thinking person to tremble.

No single human, or group of people could be that smart in orchestrating such an operation as we are today witnessing. Our church is being taken down as fast as it can be taken down.

And, with every passing year, the rate of acceleration increases breathtakingly.

OREGON IN 1980 Some of you will recall the conversation I wrote about years ago. A friend telephoned me from Oregon in 1980, after recently speaking at length with a local pastor. He asked the pastor about what he was teaching. We were soon to begin calling it "new theology." The pastor, carefully trained at Andrews after completing college, told him with some pride that this was the new teaching that was to spread throughout the church. "We are going to take over the church, and there is nothing that you will be able to do about it.

DESMOND FORD WRITES On the next page you will find a facsimile page from a letter written by Desmond Ford to friends in Australia in the latter 1970s.

Looking back at the end of the 1980s we ask, has there been a plan of action? Yes, it has all been just too coordinated; too unopposed. Have key men in our church been working in accordance with the plan throughout the 1980s? Yes, they have.

But that brings us to an even more provocative question: who are those men working for? During the 1980s, we have had abundant evidence that men in our church are working in close harmony with selected leaders from a variety of other denominations. Yes, they are working WITH men in other churches, but who are they working FOR?

For more information on that point, read our earlier-printed tracts on instances in which Jesuit agents working in our church have been uncovered.

Young men in their early 20s (as Desmond Ford did in the mid-1950s), attend meetings and are baptized into the church. They then attend college, have funds made available to them to go on to universities and obtain doctorates, then return and, through the intervention of men earlier placed on key committees, are called to important positions where they can penetrate, indoctrinate, and bring in still more agents who are being sent through the universities. Young men in our colleges who are willing to wholeheartedly accept the new teachings are sent out to pastor churches. Books, sermons, and worship services of a new order are prepared by the agents. Top-ranking leadership on all levels, institutional, conference, union, division, and General Conference have consistently received fawning adulation from them, and, when opposition arises, are loathe to oppose such loyal followers.

Yes, men are working according to a plan. And the results seem to be on schedule. But where are those men trying to take us? Read Great Controversy if you would understand the future.

THE PSYCHOLOGICAL SEDUCTION OF ADVENTISM

PREFACE:

Nothing in this document discourages seeking Christian counsel. The writings of Ellen White state that in a severe personal crisis it is wise to seek guidance. (MCP 765) This is what she defines as Christian Psychology. Such guidance should come from those of maturity, experience, and a deep personal commitment to Christ. Independent, immature, hasty, and emotional decisions can leave behind a lifetime of damage. Wise counsel sought and accepted before making important choices would have kept many people from a lifetime of tragedy.

HOWEVER, THE FUNDAMENTAL DIFFERENCE BETWEEN CHRISTIAN COUNSELING AND PSYCHOLOGY IS ONE OF DIRECTION. PSYCHOLOGY LOOKS WITHIN FOR SOLUTIONS: CHRISTIANITY LOOKS TO **HIM** FOR SOLUTIONS. THIS DIFFERENCE IN DIRECTION IS THE ALL-IMPORTANT DETERMINANT BETWEEN TRUTH AND ERROR BETWEEN HEAVEN AND HELL.

Ellen White predicted that near the close of time personal counseling would go beyond constructive advice. A corrupt form of Psychology would come into popular acceptance. On the surface it would appear harmless and good. Underneath the veneer of healing, an incredible harm would be done. She said that psychology would become satanic in character. It would invade and corrupt the very work of God. There are Seventh-day Adventists Psychiatrists who believe that religion should not be brought into their practice. (See Spectrum, Vol. 17. Number 3)

LAST DAY WARNINGS ABOUT THE MIND-SCIENCES

1. "If Satan should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony at the feet of his Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism (hypnosis) have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation," IT 290 (Circa 1862)
2. I have been shown that we should be guarded on every side and perseveringly resist the Insinuations and devices of Satan. He has transformed himself into an angel of light and is deceiving thousands and taking them captive. The advantage he takes of the science of the human mind is tremendous. Here, serpent-like, he Imperceptivity creeps in to corrupt the work of God. " IT 290 (Circa 1862)
3. "Satan has come unperceived through these sciences and has poisoned the minds of thousands and led them to Infidelity. He is well pleased to have the knowledge of these sciences widespread. It is a plan that he himself has laid, that he may gain access to minds and influence them as he pleases. . . , And while those devoted to these sciences laud them to the heavens because of the great and good works, they are cherishing and glorifying Satan.. Through the channel of phrenology, psychology, and mesmerism (hypnosis), he (Satan) comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation." 2 SM 351 (Circa 1907)
4. "Satan often finds a powerful agency for evil in the power that one human mind is capable of exerting on another human mind. This influence is so seductive that the person who is being molded by it is often unconscious of its power. God has bidden me to speak warning against this evil,. . . by his subtle workings In these last days he is linking the human mind with his own, and **IMBUING IT WITH HIS THOUGHTS**; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. . .does not bear the approval of God. 25M 352-353 (Circa 1907)

5. "If Satan can so befog and deceive the human mind as to lead mortals to think that there is an Inherent power In themselves to accomplish great and good works, they cease to rely upon God to do for them that which they think there is power In themselves to do. They acknowledge not a superior power. They give not God the glory, which He claims, and which is due to His great and excellent Majesty. Satan's object is thus accomplished, and He exults that fallen men presumptuously exalt themselves. . IT 294 (1892) MCP 722

5. "It is dangerous for anyone, no matter how good a man he is, to endeavor to influence another human mind to come under the control of his mind. Let me tell you that the mind cure is a satanic science.. Unless you can see that Satan is the mastermind who has devised this science, it will not be so easy a matter, as you suppose, to separate from it, root and branch. The whole philosophy of this science is a masterpiece of satanic deception. For your souls' sake, cut loose from everything of this order. Every time you put into the mind of another person ideas concerning this science, that you may gain control of his mind, you are on Satan's ground, decidedly cooperating with him. For your souls' sake, break loose from this snare of the enemy." Letter 20, 1902; 2SM 349,350

WHEN DO THESE WARNINGS APPLY?

Ellen White is not specifically pointing at the Psychology of her time. Her warnings point to the Psychology, which would be practiced at the close of probation. This is obviously a prediction—an end-time prophecy.

THE ESSENCE OF THE WARNING

In unmistakable words God has forbidden one human mind to fossick around in the mind of another. This opens the door to demonic deception. The Adventist church is in grave danger. The beliefs and practices of the secular world are making inroads into our ministry. It is standard practice today that our ministers, either become psychologists or refer people to Psychologists for solution to serious problems. The warnings God gave through Ellen White indicate that mind-sciences would corrupt the gospel of Christ as the source of peace of mind. Many Adventist ministers now seek degrees in psychology to enhance the influence of their personal ministry. It is in this area that we must stand guard.

STRONG WARNING: THE IMBUING OF THOUGHTS

The most subtle of Satan nefarious works today is done through the Implanting of thoughts directly into the mind. In counseling sessions to the amazement of the counselor powerful memories flood the mind. Long buried sorrows, fears and angers come to the surface. But the therapy, unknown to the counselor, goes far beyond true memory into the visualization of events that never occurred. It is in the area of implanted Satanic pseudo-memories that the church is in grave danger. Our membership needs to be warned and stand guard. Incredible damage has already been done.

There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence: MCP 432 . Either the evil angels or the angels of God are controlling the minds of men. Our minds are given to the control of God or to the control of the powers of darkness; and it would be well for us to inquire where we are standing today. . : 6BC 1120

We must never doubt for a moment the ability of the Devil to implant his own thoughts and feeling into the human mind. Human memory is not the precise vehicle we have thought it to be. Acceptance of this fact is fundamental to understanding how Satan will work to corrupt the work of the gospel In these last days.

THE SOURCE OF THE PROBLEM: SIGMUND FREUD

It is impossible to investigate mental health procedures without encountering the name and beliefs of Sigmund Freud. This Viennese Jewish Medical doctor was the father of Psychoanalysis.

He taught that memories stored in the subconscious mind influenced a person's mental life. He believed that mental illness resulting from such memories could be cured by psychoanalysis, which brought the memories into consciousness. World Book. Volume F. Page 456.1972 Edition

In other words, Freud taught that buried memories had to be exhumed in order to heal the emotionally disturbed. To him suppressed memories were a primary source of mental and emotional distress. His views are widely accepted by mental health professionals. His thoughts have often unconsciously invaded the ministry of many churches including the Adventist church.

FREUD REVISITED:

The current method being taught to minister by ministers, consists of how to guide the troubled person back into their past especially childhood memories. This is done through visualization and imagery. When the offending memory is touched, there is frequently an emotional explosion: fears are articulated; sorrows are frequently expressed in tears and sobbing; angers are ventilated. These memories revisited are taught to be the source of a great healing experience.

THE CHURCH INVADED:

As long as the beliefs of Freud remained outside the practice of the church they might be ignored. We can do this no longer. The church is slowly being invaded. There is evidence that Freud's beliefs have become part of ministerial training in some of our colleges. Worker's meetings have introduced Freud into pastoral practice. (See Document A) Prominent Adventist ministers are using regressive therapy. In these there are overtones of Spiritism. (Cassette #1) New Age methods of treatment of emotional damage are promoted in Adventist hospitals, and publicized in Adventist periodicals. In these the name of Freud is praised. Christ is never mentioned. The great physician is absent (See Document B) It would seem that the inspired warnings of Ellen White were specifically given to prevent our acceptance of Freud's doctrine.

PSEUDO MEMORIES:

Regressive therapy has long been trusted to bring about the recall of true and actual memories. This establishes credibility. The big danger lies beyond this the appearance of PSEUDO MEMORIES "Memories of events that never occurred. (John 8:44) These "memories are powerful. The patient has all the sensory input of reality. The "recall" is so dramatic that the patient has no doubt whatsoever that the supposed experience really happened. The therapist shares the conviction. At this writing, we have no knowledge of any patient or therapist ever rejecting the deception once it has been established.

From this, it is becoming clear that the implanting of "pseudo-memories." is one of the devil's new and most deceptive tools. With every good intention this mind-science is destroying people and alienating families. We must not ignore the truth of Satan's ability to implant thoughts directly into the mind. Ellen White has confirmed this. The five attached Adventist case histories may be only the tip of the iceberg. Each case speaks of the tragic results of regressive psychological therapy. .

SEXUAL ABUSE AND PSEUDO MEMORIES:

There is no question that sexual abuse of children is epidemic. The file-folders of social workers are filled with it. Lurid stories appear on TV. Magazine and newspapers describe it. Dozens of actual cases even among Adventists are documented. Society at large is outraged.

But the situation goes far beyond the abuse that actually occurs. The most damaging and frequent of "pseudo-memories" is that of sexual abuse. Mature women in regressive therapy "recall" being sexually molested by fathers, mother, and siblings. This "recall" works a havoc, which is beyond description. The hatred for the molester is intense. Outrage possesses the person who suddenly, but falsely, believes that they were sexually used or abused by a member of their family. The effect is devastating. The devil has chosen his pseudo memory well. There is no doubt as to its effectiveness.

NON-ADVENTIST CONFIRMATION:

The truth of the Ellen White statements about mind-implants has been discovered and exposed by non-Adventist Christians. They are speaking and writing with conviction. They are documenting the damage of Pseudo memories. Others are clearly sounding out God's warning. We have had this same information since 1862. We have thus far remained silent. Have we fallen into this trap? Is this the reason for our silence? Will our voice soon be heard? We must take care lest we bless and defend what God has condemned.

SUMMARY

The warnings of God must be heeded. We must stand guard lest the Advent message be corrupted by doctrines about a false healing of the mind. Freudian psychology is the source of evil. It is satanic in character. Be assured that if we take a stand to root it up, it will be painful and costly. It must be exposed and uprooted before countless more Adventist lives are added to the list of casualties. There are few events foreseen by Ellen White, which are tied more closely to the close of probation than this Invasion of church ministry by the "mind-sciences." Time is running out.

No one doubts that the home climate of childhood has a powerful effect on a person's entire mental and emotional life. Does the evil of the past have to be dredged up for the healing of current mental distress? Freud said, "Yes." Christianity says, "No." The Gospel says. "Forgetting those things which are behind and reaching forth unto those things which are before." (Phil 3:13) What is past is past and should be left under the blood. Look forward! "Looking unto Jesus the Author and Finisher of our Faith." Heb 12:2