
THE CHRISTIAN CONSCIENCE

Vol. 1 No. 3

Holding faith and a good conscience... 1 Tim. 1:19

March 1995

The New Social Technologies

by Anita Hoge



The Agenda Behind Abolishing the Department of Ed
The Truth About Sin

THE CHRISTIAN CONSCIENCE

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Cover: *Our Darlings' ABC Book*, circa 1903

Publisher
Lynn D. Leslie

*Associate
Publisher/Editor*
Sarah H. Leslie

Art Director
C. A. Leslie

Research Consultant
Marla Quenzer

Columnist
Berit Kjos

Contributors
Paul T. Huling
Ed Tarkowski
Dr. Michael Bauman
Paul V. Zylstra
Jan Mickelson
Anita Hoge
Don Farrell

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STATEMENT OF FAITH

We believe the Bible to be the verbally inspired and only infallible, authoritative, inerrant word of God; the final authority in all matters of faith and practice. (2 Tim. 3:16, 2 Peter 1:21)

We believe there is one God, eternally existent in three persons: Father, Son, and Holy Spirit; that Jesus Christ is God and that He became man, without sin, for the purpose of giving His own life as a payment for the sins of those who would be saved (1 Tim. 2:4, 2 Pet. 3:9, Gen. 1:1, Matt. 28:19, John 3:17-18; 10:30; 10:37-38, Romans 5:10). There is no other name given among men whereby we can be saved. (Acts 4:12)

We believe in the death of our Lord Jesus Christ, in His virgin birth (Isa. 7:14, Matt. 1:23, Luke 1:35), in His sinless life (Heb. 4:15; 7:26), in His miracles (John 2:11), in His vicarious and atoning death through His shed blood on the cross (1 Cor. 15:3, Eph. 1:7, Col. 1:14 Heb. 2:9; 9:12), in His bodily resurrection (John 11:25, 1 Cor. 15:4), in His ascension to the right hand of God the Father (Mark 16:19), and in His personal return in power and glory (Acts 1:11, Rev. 19:11-16).

We believe that man is sinful by nature (Romans 3:23) and that the Holy Spirit regenerates and indwells the Christian, enabling the believer to live a Godly life. (Acts 1:8, 1 Cor. 3:16; 6:19-20, Eph. 4:30; 5:18, Titus 3:5-7)

We believe in the resurrection of both the saved and the lost: They who are saved to eternal life in the presence of God and the lost to eternal damnation. (John 5:28-29)

We believe in the creation of man by the direct act of God. (Gen. 1:26-28, Gen 5:1-2)

We believe that the family is the first God-given institution established in the Garden of Eden. God gives parents stewardship and primary authority over their children. (Deut. 6:4-9, Psalm 127:3-5)

We believe that the ministry of the local church is to be a called-out, separated people, belonging to the Lord; that the church is designed to glorify God (Eph. 3:21), to edify its members (Eph. 4:11-12), to be purified by the Lord (Eph. 5:25-27), to provide Godly associations (1 Cor. 5:4,7), to evangelize the world (Matt. 28:19-20, Mark 16:15-18, Acts 1:8), and to retard corruption in the world (Matt. 5:13, Eph. 5:11); and that it meets for teaching, fellowship, breaking of bread, prayer and providing for the needy as outlined in Acts 2:42-47.

We believe that government is not responsible for the education or welfare of our families or our children. It is the responsibility of government to reward good and punish evil judiciously. (Romans 13:1-4) †

From the Publisher

BETTER LATE THAN NEVER!

This third issue of *The Christian Conscience* has been completed a couple of weeks later than originally planned, but the fact that it is in your hands for reading is cause for major celebration of God's grace at the Leslie household.

We knew when we started this little venture that Satan would try to frustrate us and put road-blocks in our path to prevent anything that might bring glory to Jesus Christ from succeeding. Because this is primarily a family enterprise, I personally prayed that any attacks would come upon me as head of the household and that none would be directed toward my wife and children. The frustrations of computer glitches and defective ink have been nothing compared to our most recent attack from the devil (which was, of course, directed at the one I had asked for).

We had just finished the editorial and layout work on the February 1995 issue and were sending it to the printer. At the same time I was undergoing medical tests to determine whether the aggravating pain in my abdomen was an ulcer or gall bladder problems. Although all the tests leading up to this point were negative, the pain persisted. Since the pain was located in the area of the gall bladder, I requested an ultrasound to confirm that it was the culprit (for I was convinced it was).

On Thursday morning, January 26, I had the ultrasound done. As the procedure was completed, the technician asked if I was scheduled to see my doctor later that day. The answer was 'no'. She came back a few minutes later and told me she had called the doctor's office and that I was to see him that afternoon. The doctor told me that the gall bladder looked normal, however, there was a different problem. The ultrasound had revealed a mass located on my right kidney. The tumor was likely one of two types — either a non-malignant growth called a hamartoma or a cancer called a hypernephroma. The next day, Friday, I had a CAT scan done to confirm the ultrasound reading. By Monday, January 30, I was in the office of a urologist who confirmed what my personal physician had said. He then told me what we should do to determine which it was and what would need to be done as a result. I was scheduled to undergo a renal arteriogram (a procedure for viewing the blood flow in and around the kidneys) on Thursday, February 2, with surgery

scheduled the next day to remove my right kidney — *if* the arteriogram showed it to be necessary.

It was all happening much too fast! We had just undertaken the significant commitment of publishing this monthly magazine — a commitment that was not made without several months of praying, discussing, planning, and praying. In addition, we had recently welcomed our sixth child into the world last October. At Thanksgiving time, my mother was found to have advanced colon cancer and started to deteriorate rapidly. All this was on top of an increasingly stressful time at my place of employment due to budget deficits, reorganizations, and job eliminations.

I was starting to have panic attacks, particularly at night as I tried to go to sleep. I'd had them before, usually during times of stress. Reading the Bible and prayer generally sent them right back to the devil from whom they came. Now, however, they were increasing in intensity. Our friends Jack and Dave came over on Wednesday night prior to the arteriogram to pray for me. Each of them gave me testimony of miraculous healings God had performed in their lives. They read scriptures and we prayed. I had no panic attacks that night nor have I had any since then. The Holy Spirit gave me an overwhelming peace and confidence that night to know that I was truly and clearly in God's hands.

The next morning I went to Mercy Hospital here in Des Moines for the arteriogram. Just prior to starting the procedure, the urologist came in to tell me that there was a 2% chance that we would be able to save the kidney. In many ways I'm glad I didn't know that percentage until that moment. As the arteriogram progressed, I could hear the radiologist and the urologist talking in the background. It was clear the kidney would have to be removed. I watched on the fluoroscope screen as the radiologist inserted small coils of wool and plastic into the renal artery to block the blood flow to my kidney. This would kill the organ and hopefully reduce the amount of blood loss during surgery. I remained in the hospital the remainder of that day and night with an intravenous morphine pump attached for controlling any pain I might have from blocking the artery to the kidney. Surgery to remove the affected kidney would be at noon the next day, Friday, February 3.

Thursday evening, my friend Jack came to the hospital to visit. As I lay there experiencing the pain and nausea caused by my dying kidney, he read Psalm 91 to me and then prayed. I found particular comfort in verses 2 through 6:

I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He

shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

It was really hitting home. Satan wanted my life (as he wants all of our lives). Yet, I need not be afraid of the panic attacks of the devil by night; nor of the cancerous pestilence that lurked in the darkness inside my body, nor for the destruction that Satan wanted to wreak at noon the next day.

Thursday afternoon my wife had contacted a few friends (Berit Kjos and Marla Quenzer) who alerted our network of Christian friends across the country to the need for prayer on my behalf. Late Thursday evening, calls and faxes began pouring in from well-wishers.

Friday morning, as I lay in bed waiting to be taken to the surgical suite, I read Psalm 91 again. This time verses 9 through 11 stood out:

Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.

I didn't learn until later that afternoon what significance these words had, for it was then that I came very close to having my life on this earth come to an end.

The surgery to remove my kidney was uneventful. The procedure lasted about an hour and twenty minutes and after a short time in the recovery room I was taken to a regular room for a week's worth of post-operative care. To all present, including my wife Sarah, I was resting comfortably and starting down the road to recovery. Things appeared to be going well, so Sarah accompanied some departing friends to the hospital's main entrance and was then going to get some lunch in the cafeteria. Before going to lunch, however, she stopped and bought some flowers to place in my room. Not wanting to carry the flowers all over the hospital (for she also had to carry three-month-old baby Kenan and all his necessities), she decided to return to my room with the flowers before she went to eat. Thank you, Lord Jesus, for that decision!

Sarah and Kenan entered my room as I was on the verge of going into respiratory arrest, the result of an adverse reaction to a morphine epidural that I had received for post-operative pain control. According to Sarah, my extremities (ears, fingers, nose, etc.) had turned deep blue and my breathing was imperceptible, if not non-existent. She called for the nurses who responded immediately and began working to revive me. One of the nurses was about to put out a "Code Blue" call when baby Kenan started screaming. I was told by another nurse later that at Kenan's scream I opened my eyes wide and started to breath again and to regain consciousness. (An interesting side note: Kenan had experienced colic with accompanying fits of crying

and screaming since birth. Sarah and I had been praying that his colic would end, thus relieving some of the stress we were feeling as a family. To that point, his colic was still with us. However, since the day his crying aided my resuscitation, Kenan has not had any colic. God does work in wonderful ways!) As I began to revive, the need for a "Code Blue" was no longer necessary, but I was rushed to the intensive care unit where they removed the morphine epidural and kept me overnight for observation. Saturday morning I returned to my room where I received further post-operative care without incident and with very little pain. Truly, I know that God had given His angels charge over me and had kept me in **all** my ways.

My release from the hospital was bittersweet. On one hand, the pathology report stated that it was indeed cancer, but that it was all contained within and, therefore, removed with the kidney. There is no need for chemotherapy or radiation treatments. The prognosis is for a normal, healthy life as the Lord provides. Thank you and praise you, Lord Jesus! On the other hand, before I left the hospital that morning, I received a phone call from my sister informing me that our dear mother had passed away. The timing of her death was an answer to prayer, too, for I had been praying fervently that God would keep her alive until I was out of the hospital and able to attend her funeral. Indeed, I did attend, albeit in sweat clothes while sitting in a wheel chair.

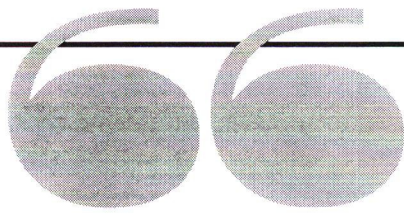
This is just a part of the story of God's grace and love. Other parts have to do with the tremendous outpouring of prayer and support from dear brothers and sisters in Christ not only locally but around the country and in other parts of the world, as well. The sacrifices of His people on behalf of their brethren in terms of prayers, time and financial gifts were truly unexpected and are greatly appreciated. Many of our wonderful friends in Des Moines spent hours caring for our children, cleaning our house and preparing meals — true acts of Christian love and mercy in the midst of our adversity for which we are grateful.

Thank you for allowing me to tell you this story of God's working in our everyday lives. Sarah and I both hope that it will serve as an encouragement to our readers and fellow believers in the saving grace of our Lord, Jesus Christ. When we started *The Christian Conscience* we dedicated the publication to the encouragement and admonition of Christian believers to lead Godly and holy lives in the midst of a perverse and decadent culture. We trust we have done so thus far and with the Lord's help we will continue on into the future.

Needless to say, we are approximately two weeks behind schedule in publishing the magazine. We ask for your patience and your prayers as we work to get back on track. Rest assured we are making every effort to get *The Christian Conscience* in the mail and in your hands in a timely fashion. In answer to the question, "What can I do to help?", we ask that you encourage people you know to subscribe or to place an advertisement in the magazine.

God bless you!

Lynn D Ladie



Quintessential

Let no man deceive you with vain words... Eph 5:6

New High School Diplomas

[Texas State Senator Bill] Ratliff said he expects criticism over a proposal to create three types of diplomas, depending on what a student plans to do after graduation. Coursework for an "academic diploma" would be designed for college-bound students, while that for an "advanced diploma" would include advanced placement and international baccalaureate classes. A "vocational diploma" would be designed to prepare a student to enter the workforce or to take further technical courses.

TYLER MORNING TELEGRAPH, 2/15/95, "SEN. RATLIFF UNVEILS EDUCATION OVERHAUL."

The New Green Peace

Former Soviet President Mickhail Gorbachev has asked hundreds of world leaders and thousands of business people to join him in San Francisco next autumn to discuss the state of the world... Gorbachev wants the exchange of ideas to lead to creation of an informal brain trust that will meet during the next several years. Projects that might be undertaken include a so-called Earth Charter, described as an environmental bill of rights, and an attempt to eliminate all nuclear weapons by the year 2010.

SAN FRANCISCO CHRONICLE, 2/3/95, "GORBACHEV TO CONVENE MEETING IN S.F. IN FALL."

Abolish the Dept. of Ed., BUT...

The gathering, analysis and reporting of education statistics would be placed under the jurisdiction of the National Education Goals Panel, consisting of governors, legislators, members of Congress and senior officials of the executive branch. Assessment of student achievement at the international, national and state levels would become the unambiguous responsibility of a rehabilitated National Assessment Governing Board, overseen in turn by the Goals Panel.

EMPOWER AMERICA: "ABOLISHING THE DEPARTMENT OF EDUCATION IN ORDER TO LIBERATE PARENTS AND SCHOOLS." A JOINT STATEMENT BY FORMER SECRETARIES OF EDUCATION LAMAR ALEXANDER AND WILLIAM J. BENNETT DELIVERED TO A HOUSE COMMITTEE, JANUARY 26, 1995.

Letter to the Editor

Dear CC:

I'm enjoying the first two issues of your new publication. They include several thought-provoking articles.

I needed to warn, though, of the risk in quoting a Unitarian minister, William Ellery Channing, in the column "Religion the Only Basis of Society." Note that Channing, in classic Unitarianism, doesn't say "Christianity" is the only basis.

Channing left his Biblical Presbyterianism in the early 19th century and became the leading voice of Boston Unitarianism. He once cited British Unitarian Richard Price's book as the writing that "opened my mind into the transcendental depths." In the mid-1820's Channing wrote that the Bible was "...marked by the age it was written" and "it is necessary to look beyond the letter to the spirit." In time, Channing argued that "belief in the Trinity was a form of polytheism" and that the purpose of Christianity was not to save the

lost souls of sinful men but to "exalt and perfect human nature." Otto Scott's book *The Secret Six* is a good resource to document Channing's and other Unitarian heresies.

New Age Unitarianism sees religion as a useful tool for the State when it can be used for their own ends. It denies Christ as Savior and Lord over all of life — especially over affairs of the State. They were the seedbed of the "neutral" public school movement and today are some of the most egregious promoters of sex-ed perversion.

You'll note in the quote used by the CC that Channing never refers to Christ. It behooves us to know their definitions if we're going to cite them. Later versions of the *McGuffey Readers* were co-opted by the Unitarians — that's why his quote showed up in it. I hope that *The Christian Conscience* might dig a little deeper the next time they offer such a quote.

Paul R. Dorr
Ocheyedan, Iowa

Quotes



The Church Signs On To The "Hub" School Concept

It is imperative that religious communities join together with governments, community organizations, businesses, and public and private schools in striving to provide families, parents, grandparents, foster parents, guardians, or extended family members with the information, skills, tools, and opportunities that will encourage their participation in the total education of their children, including character education. We are committed to working together to improve children's learning through family involvement partnerships.

STATEMENT OF COMMON PURPOSE AMONG RELIGIOUS COMMUNITIES SUPPORTING FAMILY INVOLVEMENT IN LEARNING, RELEASED DEC. 16, 1994, SIGNED BY 33 RELIGIOUS GROUPS, INCLUDING NAE, ASSEMBLIES OF GOD, AND ACSI.

Abolish... BUT by Merging

The Education Department would be dramatically downsized and merged with two other federal agencies under a proposal that four key House Republicans unveiled last week... The proposed new agency—the department of education and employment—would have... An assistant secretary for workforce preparation and policy would oversee an office of basic education, an office of higher education, and an office of workforce training and lifelong learning... transfer administration of Head Start... to the new agency.

EDUCATION WEEK, 2/22/95, "MERGING E.D., LABOR WOULD SAVE \$21 BILLION, BACKERS SAY."

Will There Be Any Conscientious Objectors?

Programs that train doctors in obstetrics will be required to teach abortion skills under a policy adopted Tuesday by the group that governs graduate medical education [Accreditation Council for Graduate Medical Education]. Programs that refuse to do so risk losing accreditation, which teaching hospitals need to qualify for federal reimbursement for services that

medical residents provide to patients. Also, most doctors must graduate from accredited training programs to get certified as competent in their specialties.

"MEDICAL COUNCIL: TEACH ABORTION SKILLS," DES MOINES REGISTER, 1/15/95, P. 3A.

UN Attacks Britain!

A United Nations committee attacked Britain yesterday for defending the right of parents to smack their offspring and accused the Government of failing to improve children's health, education and living standards. The attack came in a report from the UN Committee on the Rights of the Child, which recommended that physical punishment of children in families and in public schools be prohibited by law. The committee said physical punishment of children was banned by an international convention signed by Britain.

"UN REPORT ACCUSES BRITAIN OVER RIGHT TO SMACK CHILDREN," LONDON TIMES, 1/28/95.

Un-Hooking Phonics

Right now, in Washington D.C., the right to educate ourselves and our children without a certified teacher or tutor is under attack. The Federal Trade Commission (FTC) is taking unfair action against Gateway Educational Products, Ltd., the makers of Hooked on Phonics. The FTC is alleging that it is impossible to teach individuals to read "in a home setting without a teacher or tutor." The FTC is ignoring years of research on reading (more than 130 documented studies on phonics) by declaring "...phonics instruction may not help many people with reading problems who suffer from dyslexia or other disabilities." The FTC says that statements and claims made by Hooked on Phonics users are not "competent and reliable evidence" that the product "really" works.

NATIONAL ALERT LETTER FROM ROBERT W. SWEET, JR., PRESIDENT OF THE NAT'L RIGHT TO READ FOUNDATION, 3220 N. ST. NW, SUITE 174, WASHINGTON, D.C. 20007.

Big Bad America

"I have realized that if we are to achieve peace in the 21st century," says Mungai, "the American people must change their way of thinking. And if they're to change their way of thinking, then they must start by restructuring their education system. It appears to me that the American education system instills into very young minds that whatever is American is good, so this has made most Americans grow into adults who believe that they cannot borrow [any ideas] from an outside society... the only way the American people can know this is to start teaching their children... to respect the views of other societies."

COMMENTS BY PATRICK MUNGAI, SENIOR EDITOR OF KENYA'S NEWSPAPER, THE DAILY NATION, AS RECORDED IN REINVENTING THE FUTURE: GLOBAL GOALS FOR THE 21ST CENTURY BY RUSHWORTH M. KIDDER.

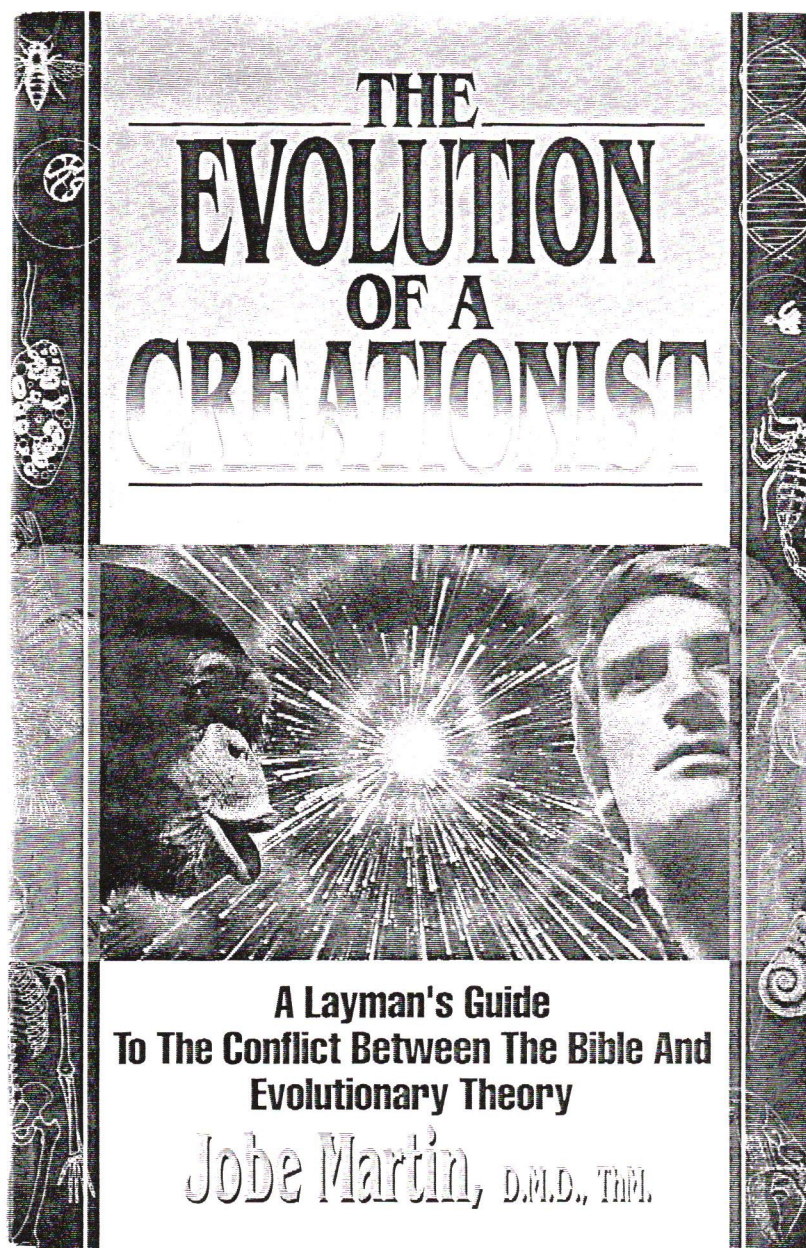
Repeal Rio

According to the World Bank, several hundred million women and children spend their days in dwellings where wood and cow dung are burned for energy. The fumes are indoor air pollutants. Breathing them is like smoking three packs of cigarettes per day. The World Health Organization reports 4 million Third World children die each year from acute respiratory disease, no doubt exacerbated by such fumes. In the United States the air we breathe is healthier because we use electricity as a primary energy source... Policymakers resist urging Third World electrification using our advanced technologies for large-scale, efficient, and economical central station electric generating units that are fossil-fueled. The justification for this kind of thinking is the Rio Treaty with its focus on limiting carbon dioxide emissions—and as signed in 1992 by former President George Bush with the advice and consent of the US Senate. Should the Rio Treaty be turned into the world's energy law? The answer is "no."

"REPEAL RIO: ELECTRIFY THE WORLD," AN AD APPEARING IN A RECENT NATIONAL REVIEW MAGAZINE BY THE WESTERN FUELS ASSOCIATION.

How could an evolutionist become a creationist?

THE COMPELLING EVIDENCE THAT TOOK A SCIENTIST ON A JOURNEY TO BIBLICAL CREATIONISM.



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Womb to Tomb: The New Social Technologies

Anita Hoge

State defined outcomes are not academic, but attitudinal and behavioral traits that cannot be measured objectively. How will the State enforce these?

PART 1: IMPLEMENTATION OF THE NEW SOCIAL TECHNOLOGIES

The vision of transforming the nation and reinventing government through a "Community Learning Information Network" cannot be accomplished by technology alone. Information technology is powerful, computers are programmed to do their job and it is very expensive. The problem is... What does government want technology to do for them? What information does the government want? Why do they want it? How will data sharing be done? And, why won't Americans be willing to give government what they want?

Technology has the capabilities through standardized coding to monitor who you are, what you are, where you are going, and when you will be doing it. Your behavior, your personality, and your mental health will determine your worth as human capital. This selection process will be according to government genetic social engineering, which will code you through Medicaid. Each person's assessment through the government lottery will decide who is expendable. It's not whether your social security number will be flagged by this technological marvel, it's when your "number's up", that will impact your life. Time is not on your side. It will be as instant as phoning your friend across town.

The technology questions that must be addressed in health and education records are: What will be the contents of a child's permanent record or micro record? Will it be an education

record, a health record, or a mental health record? How will decisions be made about your child based on meeting accountability standards? Who are the data sharers who have access to all the personal and sensitive information that will be logged in?

The Process of Linking Educational Restructuring to Medicaid and National Health Care Reform... How Is It Working?

PHASE I

The Department of Education and the Department of Welfare have been aggressively working with school districts to access Title XIX Medical Assistance funds available for health services. Children are now eligible for Medical Assistance under "new" requirements under Special Education (Individuals with Disabilities Education Act, IDEA). Income will no longer be an eligibility requirement to qualify for Medical Assistance/Medicaid. This has changed Medicaid from a "poverty" program to a program for anyone who is labeled disabled or medically needy because of special education. A school can now access Medicaid funds by obtaining a partial hospitalization provider license or contract with other service providers as a partnership. This sets the stage for school based health clinics. The school nurse practitioner will be able to provide EPSDT (Early Periodic Screening & Diagnostic Treatment) screening,¹ physicals, immunizations, pregnancy testing, intervention strategies for "at risk" or Student Assistance Program (SAP) children, etc. Schools are now providers to Medicaid eligible "clients" through the Department of Public Welfare.

PHASE II

Medicaid has now been expanded to include "Mental health wrap around services"² which extends the definition of related services beyond medical care to include emotional disturbances.

A school can now access Medicaid funds by obtaining a partial hospitalization provider license

A "bad hair day" could qualify a child for an emotional disturbance paid for by Medical Assistance.

Any emotional disturbance could identify a child on a psycho-social stressors scale or a global functioning assessment scale. An example is: "breaking up with your boyfriend or girlfriend or having a fight with your parents."

Disagreeing to this assessment could label your child with a 313.81 DSMIV code for "oppositional deficit disorder" which includes: arguing with adults, acting angry, refusing to obey, annoying other people, or blaming others for misbehavior. A "bad hair day" could qualify a child for an emotional disturbance paid for by Medical Assistance. The new bible that will be used to identify emotionally disturbed people is the Diagnostic and Statistical Manual of Mental Disorders that can be found in therapists' offices, hospitals, social agencies, courts, schools, prisons, and classrooms.

The education link is clarified when Outcome Based Education (OBE) mandates "mental health outcomes." Medicaid supplies the vehicle to produce the outcomes. All states have examples of mental health outcomes required for graduation which correlate to the Secretary's Commission on Achieving Necessary Skills report (SCANS) from the U.S. Department of Labor. [Ed. This comprehensive report links state outcomes with workforce skills, which is how adults will be brought into the system.]

How will the child be identified for a mental health disability? The rationale is that when a child does not meet an outcome, they may have a developmental delay or have a problem at home. This will begin the process of screening or identifying a family as dysfunctional. Depending on the definition of what a dysfunctional family may be, this will trigger case management to access the home to develop an Individual Family Service Plan (IFSP) and begin "parents as teachers" training.

The child will need instructional support services to meet mental health outcomes. Immediately all the community partnership-driven activities begin. Special education teams will screen **ALL CHILDREN** in a "seamless" system of the least restrictive environment. Teams will observe, identify, assess, diagnose, and implement interventions written in an Individual Service Plan (ISP for regular classroom children) or an Individual Education Plan (IEP, for the child who is truly special ed).

The "mental health outcomes" are enveloped into this individual plan which contain educa-

tional restructuring outcomes like; self-esteem, adapting to change, interpersonal skills, decision making, honesty, integrity, etc... All children are at risk. Political correctness replaces instructional content. The acknowledgement that "all children" will meet outcomes or not graduate, brings home Pennsylvania Governor Casey's comment for increasing the referrals and assessments of children in the new community welfare/health reform package formulated by the Children's Cabinet objectives. No child will be left behind.

**National Education Goal #1:
All Children Ready to Learn**

Head Start, preschool, and early intervention will target children not yet in school. The Child Health Tracking program will be the important tool to identify birth to school-age children under EPSDT screening (billed by Medicaid for immunizations, physicals, blood tests for lead poisoning and check-ups, etc.).

Community Service Systems continue to expand, not only to health care, but to transportation, housing, nutrition (free lunch programs), cash assistance, etc. until the system encompasses the entire psycho-social structure of the new "global village".

Mental health wrap-around services are funded through 50/50 matching federal/state funds. Increases in screening and referral will force state Medicaid plans to balloon in size and cost. Schools will be groomed to apply for the "free" earned money by applying for their hospitalization license and electronic billing for Medicaid reimbursements through what is known as Project Access, contracted through Leader Physician Services and the Pennsylvania Department of Education.

PHASE III

As partnerships expand into a community service system a "client registry" or "data sharing" will be used to monitor individuals receiving care. The new technology will allow a precise metering system to monitor each individual. Data processing will cross match data tapes from the Department of Education and the Department of Public Welfare to identify potential referrals to increase enrollments and control duplication of services. Timely and Appropriate Placements (TAP) will identify and enter all

children onto PENN DATA, the Pennsylvania Department of Education computer data bank under Special Education Management Information Systems.

Time Management codes the teacher or other health care administrator every 15 minutes of a twelve hour day. The teacher is cross-referenced and matched to federal entitlements which are then matched to eligible children in the classroom. Medicaid qualifies teachers or school nurses to be reimbursed under indirect billing based on "enrolled Medicaid" children and "eligible Medicaid" children who might "become" disabled. Because the teacher or nurse cannot discriminate between which are eligible or not, **all** children apply. End result? "Client Registries" must be shared among the gatekeepers (Departments of Education, Public Welfare, and Health and Human Services) to receive "total information" to make appropriate decisions on children and families based on government outcomes. **Privacy must be totally given up to permit the partnership concept to function.** Technology becomes a vital element for monitoring and controlling the volume of personal data that all schools and providers must access.

An example of partnership activity and extreme violations of privacy was reported in Kennewick, Washington. The Carondolet Psychiatric Care Center went into partnership with the school district. Teachers screened all children for eligibility under a prevention program called Desert Quest. No permission was requested to administer the screening assessment for "at risk" behavior that measured psychological areas including stealing, lying, cheating, aggressive behavior, etc. The risk assessment was anecdotal and subjective. Information was shared with Carondolet about the children and their families without the knowledge or consent of the parents. Free counseling was advertised and offered once the children or families were identified as "at risk" by Carondolet. The psychological testing was done without parental consent. No disclosure was used to request that children be included in the experimental program nor was the risk explained to have a child involved which could impact liability for damage. The information was shared with the psychiatric center without consent. The center shared that information with third party billing reimbursement agencies to receive compensation for services. Serious privacy and ethi-

cal problems have developed because of this partnership.

PHASE IV (Fraud)

In September, 1994, a General Accounting Office (GAO) report surfaced about Supplementary Security Income recipients (SSI). Parents had their children "act out" at school because they could receive payments of over \$425 a month for behavioral problems and personality disorders through an expansion of SSI benefits and emotional disability criteria in 1990. The practice had become so wide spread in some areas of the country, they were referred to as "crazy checks"³. The significant growth of children on SSI rolls more than doubled in four years. The squandering of valuable taxpayer money when the children did not directly benefit is pathetic. If children can "fake" a mental disorder, can schools "fake" anecdotal records that are not objective, to secure large amounts of money from Medicaid for the same purpose?

PHASE V

Technology will monitor exact accounting functions and every electronic transaction costs money. Each time a child is entered into PENN DATA either through the identification process (TAP) or continuing weekly progress reports for meeting objectives, a service transaction for Medicaid⁴ eligible services will be billed for each encounter. Each "encounter" is billed on a per client basis electronically. Leader Physician Services, a private government contractor, bills \$1.35 for each 1 to 500,000 encounters; \$1.20 for each 500,000 to 1,000,000 encounters; and \$1.00 for over one million. Obviously, it benefits all parties involved to bill as many encounters as possible to receive Medicaid reimbursement which will be based on the total number of clients served each day, week, or month.

The Community Learning and Information Network (CLIN) has contracts to use open systems design and digital data formats for technology transmission allowing community based public/private CLIN partnerships to operate. Access includes open markets in health, education, industry, defense, and emergency management. CLIN is the technology middleman that will monitor and maintain K-12 computer assisted instruction, again with precise metering systems to bill each child for time on line each time a

Technology becomes a vital element for monitoring and controlling the volume of personal data that all schools and providers must access.

The real significance of the DSM IV coding will be to link mental illness and money.

hook-up is dialed through modem. Software must be validated and developed to meet outcomes. Key developers that are in leadership positions navigating legislation for the technology and educational restructuring plans for the states could be involved in conflict of interest charges for accessing information for financial profit and gain.

PHASE VI

Strategic Plans in local school districts are incorporating outcome based approaches for Individual Education Plans or Service Plans for **ALL** children. This focus moves educational restructuring toward National Educational Goals by accessing **ALL** children to meet health/mental health objectives. *Under the proposal all children must be guaranteed services.*

What happens when parents want to limit which services their child receive? Will children be legally "emancipated" from parental consent under new guidelines? Will a minor's right to consent for services be established by statute and constitutional protection? What happens when parents refuse? Will neglect or abuse be an accusation to place a child into family foster care or out-of-home placement?

PHASE VII Audits

Once Medical Assistance is received by schools through the Pennsylvania Department of Education, funds become special education state revenues. Medicaid reimbursements will be shown as state revenue income. These funds are not covered by single audit guidelines. Because of interagency "shuffling", Medicaid recipients have a case manager who is obligated to refer the client to any service covered by Medicaid into any service agency or collaborative. Money flows according to services to each agency. Basically, it will appear that these are state and local initiatives when in fact they are federal.

PHASE VIII Mental Health.

A DSMIV code will be used on the permanent record for services rendered through the school or the interagency partners for Medicaid reimbursement. The DSM code will determine the future of each person. It will limit their opportunities. It will classify and define the mental illness. It will align a prescription to be used. It will

describe the activities that will be performed and the type of education to be received. The DSM code will be your future. The real significance of the DSM IV coding will be to link mental illness and money. In order to be reimbursed, schools, businesses, therapists, hospitals, must list on the insurance forms an official diagnosis and code for each patient. Realize that the records will show a mental disorder billed by Medicaid.

When you are identified to be eligible for Medicaid, how will this impact your future? When does human behavior become a mental illness? Will businesses jump on the employee benefits bandwagon to receive federal money by providing services to all employees? Who will be exempt from the Code that will extend into every avenue of our lives and how we interact with everyone around us?

When does pain, anguish, disappointment, elation, sadness, anger, anxiety, love, hate, fear or other emotions that make us human, become a treatable disease or mental health problem? Client registries will be cross-matched between government departments. HMO's will become privatized with impersonal relationships with health care providers. The DSM code will be used to limit employment, graduation, or even receiving a driver's license⁵. It will become the US-validated career and academic passport.

Endnotes:

1. OBRA⁸⁹ legislative mandates under EPSDT affects comprehensive health care for individuals under the age of 21, by requiring states to provide "necessary" services whether or not such services are covered under the state Medicaid plan or not. 42 U.S. C. 1396 d(r) (5).
2. Mental Health Services Delivered by Public Schools. Teleconference. May 6, 1994.
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PART 2: SUPPORTING DOCUMENTATION:

A Neighborhood School Becomes The Model For The Nation... Putting Community Education in Action.

In 1989, The National Governor's Association, chaired by Governor Bill Clinton, unveiled the AMERICA 2000 agenda. A health service model plan was presented that held as its motto,

"Care and education for all, a prescription for America".

From Pennsylvania, the Farrell Area School District presented the components that were heralded as the "School of the Twenty-first Century"¹ in which schools will offer health and mental health services to all students and the community. Farrell has received national recognition as a "hub of the community" for implementing a comprehensive system of interagency collaboratives for complete family support — from cradle to grave. As a family center, the school district provides on site primary care, a mental health clinic, prenatal and parenting education, day care, preschool coordinated with early intervention, instructional support, career centers, job training, intergenerational and community service programs — all child centered.

John Sava, the Superintendent of Farrell describes the system perfectly:

The intention is to supplement those families who are in need. This need is primarily economic, but very close, if not first, is the family's social competence. The family is judged by its social competency first. That's the way it interacts with society. Farrell's community outreach plan joins families with social agencies through the school district. We feel it is the school's responsibility to serve as a facilitator for all human service agencies to come together to benefit children. Schools must take the lead to forge partnerships, collaboratives or linkages with all community agents. Cradle to grave family support is available as the child is in the womb through childhood and adulthood, and even during a person's elderly years. Education of all community residents must be the responsibility of all the community. You can come in, go from the family center into any agency or you can go from any agency into the family center. The school is the facilitator for all human service agencies. It makes money, eliminates duplication of services and it is child centered.²

Understanding the legal definition of partnerships (equal jurisdiction or joint ownership) makes it apparent that the school is the initiator because of its natural setting to accommodate all children, thereby removing the parent as sole

arbiter of the child. Parents function only as partners in the implementation of the process as suppliers of their natural resource, their children, to make the finished product — a future global citizen.

But the whole human race is going to evolve an effective soul of its own—the cosmic soul of the race. That is the future of human evolution. As a result of the emergence of the universal soul, there will be a great unification of the entire human race, ushering into existence a new era, a new dawn of unique world order.³

Creating The Community Service System at the State Level

Through an executive order, Pennsylvania Governor Casey formed the Children's Cabinet through a consortium of key officials from the departments of Health, Education, and Public Welfare. Casey stated, "Our programs must be community driven, culturally relevant, and comprehensive." The Governor's Children's Cabinet sets in motion this universal plan that "functions beyond the strictures of department lines."⁴

Championing this seamless system of services, "will change the traditional role of local and state government in reorganizing the local community. The shift is away from traditional, categorical problem oriented approaches to integrated, managed collaboratives of health, education and human services as partners. The states must move forward to define accountability processes emphasizing outcomes and a management process that allows local management collaboratives to operate effectively."⁵

It becomes very clear that these statements are not only bypassing all elected officials but there is an assumption that the only accountability will be in outcomes desired by the federal government accomplished by local level teams. Pennsylvania Child and Adolescent Service System Programs (CASSP) built a state and local infrastructure for mental health services consisting of a children's service bureau in the Department of Public Welfare. The CASSP coordinator manages the collaboration between agencies. The multi-system framework functions down through the Children's Cabinet, to regional state offices (Mental Health, Mental Retardation, and Child Welfare, Drug and Alcohol, Juvenile

"The family is judged by its social competency first."

—John Sava

“Cradle to grave family support is available — as the child is in the womb, through childhood and adulthood, and even during a person’s elderly years.”

—John Sava

Justice, Special Education, Regular Education, Families). These are the service programs working with the family and the child for the community service delivery system.

One preferred measurable outcome for universal services taken from the Children’s Cabinet are “increased referrals for assessment and treatment.” Governor Casey’s pledge, “to leave no child behind” becomes reality as eligibility requirements are waived to receive Medicaid Assistance for free health care and community services. No longer is income a restriction for aid. Under a traditional funding program, increased numbers enrolled in welfare programs would alert the statistics to problem increases. The new system works in reverse. An increase is expected in the numbers enrolled in the plan which will progressively phase into the universal health care system.

Because of Pennsylvania’s leadership and its reputation as a national health care reform leader, you often see newspaper ads or television spots advertising free health care for children, called Children’s Health Insurance Program (Blue Chip) through Blue Cross Blue Shield. Who is paying for the free health care?

The United States Health Care Financing Administration approved a waiver⁶ request from the Department of Public Welfare for medical assistance clients to receive comprehensive managed health care in six counties in Pennsylvania. The waiver, known as Health Choices, is authorized under Section 1915 (b) of the United States Social Security Act. Sections relevant to the waiver are state-wideness, comparability of services, freedom of choice, and upper payment limits. Clients will be enrolled in an HMO. The HMO will provide comprehensive health care services and will approve all necessary specialty services.

The waiver allows the Department of Public Welfare to implement mandatory managed care for medical assistance clients in Philadelphia’s surrounding counties. All current Medicaid services will be covered under the waiver with a few exceptions. Services include: office visits, prescriptions, dentist, podiatrist, medical supplies, chiropractor, optometrist, ambulance, home health care, family planning, nurse midwife, hospice, EPSDT services, audiology/EPSDT, occupational therapy/EPSDT, psychological services, physical therapy, speech therapy, AIDS waiver services, case management, renal dialysis,

and inpatient and outpatient hospitalization. (Medical assistance clients must enroll in a managed care program or they will be assigned to a default contractor in their region.) Each client will have at least two plans to choose from with the Department of Public Welfare competitively bidding risk-comprehensive contracts for the six county region.

Government privatization of Medicaid will force health plan coverage to expand services and expand eligibility to everyone covered under special education and mental health disabilities multiplying by millions, beneficiaries into the risk pool.

Clients will have access to all necessary emergency and family planning services under the waiver. The HMO will assist clients in using the health care system, and will monitor their health care needs. The HMO will be responsible for coordinating its clients’ primary health care as well as other rehabilitation needs. Medical assistance recipients enrolled in the health plan will be restricted to receiving medical care from the plan, or from specialists to whom the clients are referred. (Managed care strategies introduce system reform by packaging funds on a per client basis where managers, in exchange for freedom to expend funds flexibly, are held accountable for managing services to meet client needs. This strategy is central to the national health care reform agenda.) HMO’s eventually will become government Medicaid providers.

Schools, Medicaid and the Community Education Plan.

Medicaid is to become America’s universal service system which will include universal health care coverage. This “community service delivery system” is referred to as Community Education. The outcry for prevention and early intervention for current crises in health, human services and crime, prepares the public for acceptance of community driven strategies that consider the whole child, in the context of the whole family, within the whole community. The African proverb, “It takes a village to raise a child”, is being used to prepare the mind set of Americans to accept the global world community concept.

When community educators say that community education takes into consideration the total individual and his total

environment, they mean precisely this. The field of community education includes the individual in his total psychophysical structure and his entire ecological climate with all its ramifications-social, political, economic, cultural, spiritual, etc. It seeks to integrate the individual within himself (sic) and within his community until the individual becomes a cosmic soul in the community of the world.⁷

The natural entree to the community is through the children.⁸

The SCANS Blueprint for Action, *Building Community Coalitions*⁹ helps frame the issues for the Business Roundtable and the Chamber of Commerce to help target communities and schools to become educated toward world mindedness.

The National Education Goals Panel *Community Action Tool Kit* (1994) clearly indicates the direction these coalitions must take:

Most people remain largely unaware of the socioeconomic conditions driving the movement for education goals and standards. They may not yet recognize that there is no "going back to basics" in education; we must go forward to a set of "new basics" required for success in today's increasingly complex and competitive global economy.

What is the role of the school in community education? The full service school must be consistent in the district's strategic plan, the state's learner outcomes, and the eight National Education Goals. It is the vehicle whereby all the "possibilities as the means by which the goals of social engineering can be accomplished."¹⁰

Creating Change Through Federal Entitlements At the Local Level.

Federal funds will dominate the financing of the state/local human services delivery system.

Refinancing means the use of federal entitlement funds to earn federal reimbursement for services currently funded with state or local funds so that funds can be freed up by this process and can be re-invested in the change effort.

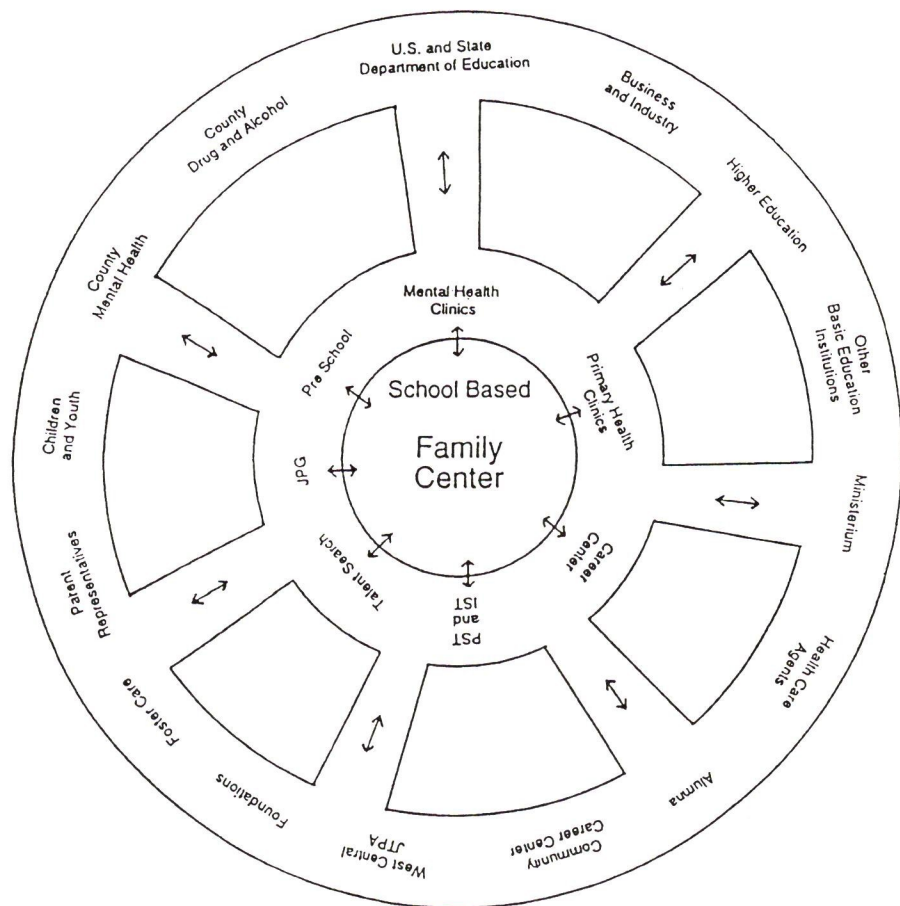
(1) IV-A Emergency funds can be used for investigations by public protective service staff and the cost of foster care and emergency shelters.

(2) IV-E Foster Care funds can be used for probation services and placement costs of juvenile correction agencies.

(3) Medicaid can be used for case management provided by foster care workers and other public employees.

"The traditional health insurance industry will disappear..."
—Ira Magaziner

Community Outreach Plan Farrell Area School District



A Tradition of Care and Education for All

Source
John G. Sava
Farrell, PA

The Farrell model illustrates the School as HUB concept.

"In time all Americans will be eligible for Medicaid benefits which will extend well beyond health care."
—Ira Magaziner

(4) Medicaid can be used for treatment services provided as part of special education.

(5) Medicaid can be used for preventive health services provided by public health and for mental health rehabilitation services in private child care institutions.

Each of these initiatives requires a change in the state plan governing the funding source, interagency agreements, eligibility determination, new claiming procedures, and the introduction of new policies and procedures in the organization earning entitlement funds.

The "service delivery system" must be reorganized away from the traditional programs driven by federal policies and funding. This results from problem-focused federal legislation that is mangled by large state level bureaucracies.

It is critically important for government officials to understand the structure of change and the fundamentals of resilience to reach the organization's optimum speed of change. It is only through the efforts of public leaders to comprehend and master change that governmental institutions can begin functioning as they must to survive and prosper in the future.¹¹

Funding sources to finance this system are in constant change.

A funding source that is open ended today may be capped tomorrow. The key to systems change will be commitment at state and local levels to a common vision for service design and delivery for children and families that empowers local communities to be responsible for and have control over resources earmarked for children and family services.¹²

A dominate (sic) set of federal programs that support human services are the entitlement programs structured to reimburse states on an unlimited basis for all program eligible activity. The state welfare department is generally the home of these programs within the state. Medicaid is increasingly apt to have its own state agency.¹³

Clinton's point man for health care reform, Ira Magaziner is quoted saying that, "the traditional health insurance industry will disappear... Medicaid, the tax

supported insurance program... would merge into the main health care system."¹⁴

In time all Americans will be eligible for Medicaid benefits which will extend well beyond health care. The welfare system is planned to extend to a community service delivery system of complete benefits for all children and all families.

Earning federal entitlement funds to reduce the need for state and local resources required to establish the new children and family service systems will include open ended funds like Medicaid, Title IV-E Foster Care, and Title IV-A Emergency Assistance. The money could be earned by public and private organizations other than the single state agencies responsible for the management of the program in the state. Generally, matching funds must be certified to enable the federal funds to be drawn into the state for reimbursement.

One of the most successful refinancing strategies operates at the local level to make certain new revenue returns to the local collaborative and is not siphoned off for other state level budget priorities of the moment. This system originates with the local change organization and involves a series of agreements with each of the public and private organizations participating in the change collaborative to identify activity allowed under each of the federal entitlement programs. All revenues earned return to the collaborative where the investment decisions are made. The fund raising process of earning federal dollars has been very ambitious and usually takes federal approval, action by state agencies, or elaborate interagency agreements.

Site-based management is usually the local change organization that tries to stabilize the partners for initial planning, obtaining clearance at the central board level, and implementation of services between schools and health partners.

The most difficult steps involve mid-level state bureaucrats that provide the technical assistance and must assume the on-going responsibility of advising communities and schools about strategies that they themselves are unfamiliar with. Hard questions about facing audits, mistakes, data collection, privacy and liability for program impact are unanswered. The legality of waiver systems and accountability have not seriously been challenged.✠

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Anita Hoge is a nationally recognized researcher, speaker and expert on education reform, and subject of the book *Educating for the New World Order* by Bev Eakman (Hal-

cyon, 1991). This article is an edited version of a copyrighted article originally appearing in the *Media ByPass* magazine, reprinted with permission. It is excerpted from Anita Hoge's testimony before the Department of Interior's National Information Infrastructure's (NII) Health & Education Data Security Hearing held on 12/18/94.

For more information, and to receive alerts, contact the Pennsylvania Public Education Network (PEN) at P.O. Box 9560, Pittsburgh, PA 15223. Phone 412-452-5708, Fax: 412-452-6173.

[Ed. Note: Pennsylvania recently passed H.R. 37, a bill which calls for an investigation into the issues brought up in Anita's article. Sen. Rohrer used ACCESS as an example. ACCESS is a program that qualifies a school student for social service intervention when "psychosocial stressors" are present. Stressors include the stress resulting from the break-up of a relationship, living in crowded quarters or quarreling parents. ACCESS is a state welfare program established to reimburse social services within schools by Medicaid funds. Look for a similar program in your state. It is a vehicle to launch the school as "hub" concept.]

Stressors include the stress resulting from the break-up of a relationship...

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David Mason, Congress Project, Heritage Foundation

GOVERNMENT NANNIES
THE CRADLE-TO-GRAVE AGENDA OF GOALS 2000 & OUTCOME BASED EDUCATION

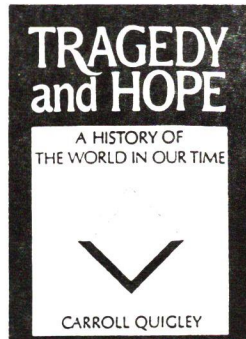


CATHY DUFFY
FOREWORD BY JOHN TAYLOR GATTO

"Thank you, Cathy Duffy! I used to dread questions about outcome-based education because providing a detailed answer required loads of research—but no more; now I just hand them your book."

Dr. David Noebel, President, The Summit

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ATTENTION RESEARCHERS!

Where did President Clinton learn how to institute the New World Order?

Professor Carroll Quigley, Clinton's Georgetown University Professor deserves a large share of the credit.

"Quigley's...legacy lives on not only in... 'President Clinton,' but among hundreds of other former students and admirers." - New York Times

TRAGEDY AND HOPE, Carrol Quigley's landmark book has been reprinted.

Quigley says "There does exist... an international Anglophile network which operates... in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so. I know of the operations of this network because I have studied it for twenty years and was permitted for two years... to examine its papers and secret records." (p. 950)

This brilliantly written book exposes the long-term agenda of those in control. Quigley was an insider himself, and he differed from the others only in that he thought their plans should not be secret. The insiders quashed this book so the truth would not get out. For years this book has been out of print, and we cannot guarantee future availability.

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HERESCOPE

Try the spirits whether they are of God... 1 John 4:1

The Laughing Phenomenon:
Its history & possible effects on
the Church

PART II: THE IMPREGNATION OF THE CHURCH: THE MAN-CHILD OF JOY

Church leaders and ministry heads around the world are exchanging the blood of the Cross for explosions of power and glory, fueling a revival "unlike anything ever seen before" on the face of the globe. The Laughing Shepherds proclaim that a billion people will be herded into the Kingdom of God, and a new birthing is taking place. The promised ingathering will be so huge that Restorationists are jumping for glee in the puddles formed from the Latter Rain. But not all are rejoicing over the corporate "child" that is bringing confusion and division to a body once considered one in spite of its differences. Whether one considers these things inexorably strange or enticingly refreshing, each member of the body of Christ must decide for himself if it is wise and imperative to come in out of the Rain.

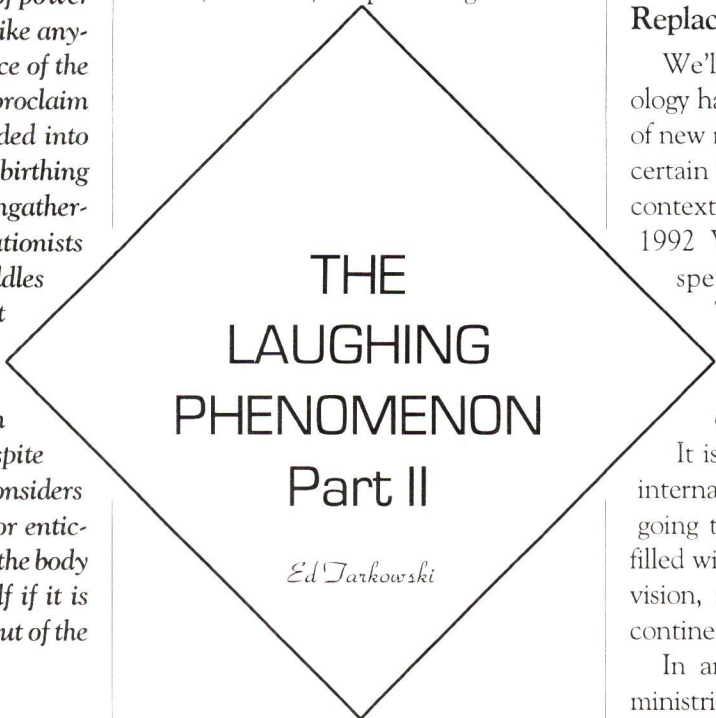
Just Laughing In the Rain: The Latter Rain, That Is

In Part I we examined the ministry of Rodney Howard-Browne and a new laughing "revival" sweeping across England, and from Toronto to America. In Part II we will examine the strange new teachings behind this laughing phenomenon, and its roots in what is called

the Latter Rain Movement or Manifest Sons of God.

Tricia Tillin, of the United Kingdom's Banner Ministries, recently tied together the new laughing phenomenon and the Latter Rain teaching, which is based on only one verse in Scripture.¹

Very little is being said about the doctrine, origins, purpose and goal of the "new move." It is my belief that most churches and leaders do not know those things. Some leaders, however, are promising an es-



THE LAUGHING PHENOMENON Part II

Ed Jarkowski

calation into world revival, but are cagey about how the transition will take place. Others hint at "something being birthed in the Church" and "God is raising up an Army." The truth is, the present events and the way they are being handled by leaders point unerringly in the

direction of the Latter Rain teaching.²

The hints at "something being birthed in the Church" are themselves birthed in a reality which has come about through new, progressive revelations built on the Latter Rain foundation. Rejected as heresy by the Assemblies of God in the 1960s, these doctrines are now finding acceptance in many denominations and major ministries, along with their accompanying signs and wonders.

Replacement Theology

We'll soon see that replacement theology has flowered into a virtual garden of new revelations. But first look at how certain Scriptures are being taken out of context and applied to the Church. In a 1992 Vineyard prophetic word, the speaker, Mark Dupont, equates Toronto with Jerusalem and the new anointing to Pentecost: "Like Jerusalem, Toronto will end up being a sending out place.

It is of God that there are so many internationals in this area. The Lord is going to be sending out many people, filled with His Spirit with strong gifting, vision, and love to the nations on all continents."³

In another instance, Master Potter ministries speaks of a worldwide revival of dry bones starting with the Church, basing its prophecy on Ezekiel 37 (which speaks to Biblical Israel) and Acts 2 (which doesn't refer to dry bones):

The dry bones of the Church will be revived, as described in Ezekiel 37 and Acts 2, to advance the Kingdom of God so we can go

THE TEACHING OF THE LATTER RAIN — *By Ed Tarkowski*

The distinctive teachings of the Latter Rain, or Manifest Sons of God, have penetrated the Charismatic Renewal, Pentecostalism, and to some extent neo-Evangelicalism. Their rise in popularity and influence can be directly attributed to certain segments of the Christian media. These teachings may superficially appear to mimic some orthodox Christian doctrines, but are not to be confused with them. There are also some facets that resemble Dominionist and Reconstructionist teachings. Latter Rain should be challenged as heretical teachings. Its supposed Scriptural basis: Joel 2:23; Hosea 6:3; James 5:7.

REPLACEMENT — the Church “replaces” Israel. For instance, Latter Rain sees the dead dry bones of Ezekiel 37 as the Church, the New Israel, who will live because God is putting His Spirit into them. Certain, select Old Testament passages are mis-applied to the Church in unorthodox ways and given an esoteric meaning, e.g., the Feast of Tabernacles.

FORMER RAIN — Latter Rain doctrine teaches that the NT Pentecost was the “former rain,” leaving the “latter rain” yet to come.

LATTER RAIN — Latter Rain doctrine teaches that since Pentecost is considered the “former rain,” it will ultimately be fulfilled in the Church’s coming celebration of the Feast of Tabernacles, which replaces Pentecost as the “latter rain” of Joel 2:23.

FEAST OF TABERNACLES — the celebration of this feast, says Latter Rain, fulfills these phases: unity, the “latter rain” revival, harvest, defeat of the Church’s adversaries, establishment of the Kingdom. Tabernacles is understood spiritually as the Harvest Festival of joy and gladness, thus it

is likened to the current laughing phenomenon. Also considered to be the invisible and spiritual coming of Christ to indwell His corporate Body, as opposed to Pentecost, when he indwelt individuals. This coming of Christ to indwell His corporate body is now being expressed through “new truths”: God is impregnating His Church to “raise up” Joel’s Army, and thus the means to bring in the Kingdom of God.

RESTORATION — Latter Rain bases its concept of restoration on Acts 3:21: Jesus can’t return until all things are restored. The primary need is restoration of the 5-fold ministry (Eph. 4:11-12), especially the offices of Apostles and Prophets. These would bring about the perfection of the saints.

REVELATIONS — the new, progressive revelations of the Latter Rain Apostles and Prophets by which the saints will reach a state of sinless perfection. The Scriptures are allegorized or spiritualized. Church direction is also delivered through these “new, sacred truths.”

IMMORTALITY — Latter Rain teaches that as the saints reach a state of sinless perfection, death is overcome. These are the Manifest Sons (Romans 8:19), who attain immortality by incarnating Christ before Christ returns. Signs and wonders will be wrought by the Manifest Sons of God, leading to a glorious worldwide endtime harvest.

UNIFICATION — corporately, the Manifest Sons of God are known as Joel’s Army. The Church’s unity on a global basis is absolutely essential to Latter Rain doctrine, because Christ cannot incarnate in a divided body.

ESCHATOLOGY — in Latter Rain doctrine, Jesus cannot physically return until the Church has torn down, and taken the place of, demonic powers in the heavenlies. The warfare is territorial in nature. Having overcome death, the

out and restore the bones in the graveyards of the world.⁴

The progressive doctrines of this movement take certain Old Testament passages and apply them in unorthodox ways to the modern Church. This has been referred to as Replacement Theology. Out of beliefs such as these spring evermore new revelations which bring us another message, another spirit and another Jesus.

“Sarah’s” Child of the Latter Rain

Prominent right now is the presentation of a major Old Testament prophetic type of Christ as a new promise of the

coming of a spiritual messiah. The teachings/prophesies about this new Christ-type are remarkably similar, following the doctrines of Latter Rain.

In Part I of this series, we quoted John Wimber, head of the Vineyard Christian Fellowship, saying that God told him to go to the nations in what would be “a season of new beginnings.” He believes God said, “I’m going to start it all over again. I’m going to pour out my Spirit in your midst like I did in the beginning.” Wimber writes,

I heard myself say: Shall I have this pleasure in my old age? The very words that Sarah laughingly

said to herself when she overheard the Lord say she was going to have a son from her 90-year-old womb by her 100-year-old husband. (Gen. 18:10). This was a word of life from the Lord, and it touched me deeply.⁵

What do Abraham’s wife of old and her son Isaac have to do with this latest “move of God,” the laughing phenomenon already affecting the nations of the world? Did Wimber anticipate a “child” being birthed into the world through the Church, based on an Old Testament type already fulfilled by our Lord Jesus Christ? Wouldn’t such an idea lead to a

members of Joel's Army will then reign until all God's enemies, including the last enemy of death, are destroyed and the earth is made a footstool for His feet. The traditional Dispensational teaching on the Tribulation is changed to mean a period during which the Manifest Sons execute God's judgment and cleanse the earth of evil in order to establish the Kingdom of God. Latter Rain eschatology bears little resemblance to any teachings of the Second Coming from either Reformed or Dispensational teachings.

RELIGIOSITY — the religious "Old Generation," the denominational Christians who reject the new teachings by holding to the "old way," will not enter in to "possess the land" nor achieve "fullness." According to Latter Rain, these will be destroyed during the "Tribulation," while Joel's Army reigns from the heavenlies. As the ongoing incarnation of Christ, the Manifest Sons will have the power to judge God's enemies and cleanse His Church by destroying all who refuse to "repent".

EVOLUTION — the Latter Rain doctrine presupposes that the Church must progress in maturity to reach a point where Christ can incarnate His body in order to establish His Kingdom on earth before His physical return. But Scripture says Christians "have come to fullness of life in Him," which means that we are complete in Him (Col. 2:10). We need only to learn to walk in our new life. In his latest book, *Weighed and Found Wanting... Putting the Toronto Blessing in Context*, Bill Randles writes,

An interesting example of the evolutionary model of the church is a little book written in 1951 by George Warnock called *The Feast of Tabernacles*. This book is a virtual primer of Latter Rain, Manifested Sons of God teaching, ...a pattern for the progress of the church through time. Starting at Passover, which is Calvary, the church has been passing through the different feasts,

over the years, to Pentecost. Warnock writes that we, the church, still have got to go through the Day of Atonement, the Feast of Trumpets, and come into the Feast of Tabernacles, which to him represents God's consummate purposes for us, the Last Days Church. When we come into Tabernacles, which was a tremendous time of celebration for Israel, God will finally dwell within His people. (pp. 58-59)

Though the New Age movement was unheard of in 1951, this evolutionary model is remarkably similar to today's futurists who also believe that the human race as a whole is birthing the next stage of man's evolution toward Godhood.

(Appreciation to Tricia Tillin, Banner Ministries (U.K.) and Pastor Bill Randles for their original outlines and commentary on which this was built.)✠

For Further Research:

FROM: Bill Randles, 3336 Prairie Dr. NE, Cedar Rapids, IA 52402, Phone: 319-366-0884 or 319-366-7208.

- *Making War in the Heavenlies: A Different Look at Spiritual Warfare*, Pastor Bill Randles, Book, 194 pages, 1994. In several weeks his second book will become available: *Weighed and Found Wanting... Putting the Toronto Blessing in Context*.

FROM: Discernment, PO Box 129, Lapeer, MI 48446-0129

- *Joel's Army* by Jewel van der Merwe, a critical analysis of the Latter Rain teaching concerning Joel's Army, 42 page booklet, 1991.

- *Latter Rain and The Rise of Joel's Army* by Jewel van der Merwe, 12 page newsletter (Volume 5, Number 5, October-December 1994).

FROM: Media Spotlight, PO Box 290, Redmond, WA 98073-0290 Phone (206) 391-7315

- Special Report: Latter-Day Prophets, "The Restoration of Apostles and Prophets and the Kansas City-Vineyard Connection" by Al Dager, and "Testing the Fruit of Vineyard" by John Goodwin, a former minister at Vineyard who travelled extensively with John Wimber, 32 pages, 1990.

- Albert James Dager, *Vengeance Is Ours: The Church in Dominion*, Book, 286-pages, 1990.

FROM: The Good Life, P.O. Box 6922, Clearwater, FL 34618.

- The Good Life, 2-hour videotaped interview with Rodney and Adonica Howard-Browne with excerpts from various Browne services. Ask for videotape GL93-0420, 1994. Available for a gift of \$20 or more.

redefinition of the Church, as well as who we are as the people of God? According to Master Potter ministry literature, this is exactly what is happening:

God is strategically stirring the nations and changing the governments of the world and the Church... Just as My finger is moving and redefining the borders of the nations throughout the earth, so am I redefining the Church to prepare you for My Bridegroom.⁶

In our research, we found that references to childbirth and to "Sarah" and her son "Isaac" figured prominently in prophecies to the Church during 1994.

Let's look at some similar references that show a definite progression, which can be likened to the progressive conception and birth of a child.

The Promise of Impregnation

Morris Cerullo at the 1994 London School of Ministry stated:

...God has revealed to me revelations... of His Spirit, of His endtime, so sacred... You never heard this word preached anywhere. It is Hot, it is sacred, it is Deep! ...Come away to this place where I poured out My Holy Spirit ...I will make you pregnant with My

reality... The Holy Spirit is the part of God that will manifest the pregnancy in your being. Something great is about to happen to you.⁷

Cerullo said God instructed him to teach that He "will *make you pregnant* with [His] reality..." through "sacred... revelations... never heard preached anywhere." New revelations such as this are typical in the Latter Rain movement.⁸

The Impregnation

In an interview with Pat Robertson (June 9, 1994), Judson Cornwall related that Glenn Foster had a night vision in January concerning himself and Corn-

wall. He saw them both in a *pregnant* condition. Foster said that during this night vision, the Lord revealed:

I am now impregnating some of my mature, older ministers with truth... I'm choosing my older men because I can trust them to carry that truth to full gestation and have the patience to raise it up once it is delivered... I will bring forth truth that is not now being taught and you will be part of it.⁹

This is a significant statement. The Church is being *impregnated with truth not now taught* that will eventually manifest "something" in this world when it is raised up!¹⁰

Full Gestation

The following rhyming prophecy confirming that the promise of impregnation has occurred and that the "child" is growing in the Church was given by Wallace Hickey, the husband of charismatic radio teacher Marilyn Hickey, during a Rodney Howard-Browne meeting. The service was aired by TBN in May 1994:

The Spirit in this very hour says, don't think you've seen it all as you go in the Holy Ghost way. God is new and He's a growing person as anything that is alive. So you don't have to work it up or try in our flesh to strive. Just let God be God in you as a child, as a child be. God would will that the whole of everyone in eternity would be like He is, never old, ever young, growing, a growing thing.¹¹

Some important questions arise here. Is the God of Scripture a "growing thing" in us "as a child"? Is God a growing person as anything that is alive? Does the concept of God in us as a growing child, a child impregnated within by His Spirit, contradict the fact that He is already within the believer? (*At that day ye shall know that I am in my Father, and ye in me, and I in you.* John 14:20) Are these prophetic words a departure from the Word of God?

The Birth

The next phase seems to be well under way, according to an 8-page brochure on the 1994 Passion & Fire Conferences conducted by Jill Austin's Master Potter ministries. These conferences are being held at Vineyard churches and others, both here and abroad. The brochure is entitled: "The Great Intruder," and its emphasis is heavy on experience. But more disturbing is a statement that advances the revelation of Wallace Hickey's "child" and ties it together with the laughing phenomenon and "Sarah's child." The brochure states:

Prophetically, the child Isaac, which means "Laughter," is being released in nation after nation as the new wine is being passed.¹²

John Wimber had a "word of life," and now Master Potter's "Isaac" is being released into the nations of the world. It's no coincidence that Vineyard Fellowship and Master Potter ministries are both bringing forth the same laughing manifestations. But all of this progressive revelation is contrary to, and grates against, Hebrews 1:1-2, which assures us that the fullness of God's revelation to us is complete in Jesus:

I God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Christ Jesus our Lord, who fulfilled the type of Isaac by His coming into the world, means "Emmanuel, God with us." This movement's child is "Isaac, meaning Laughter," and "he" is being released into the world as new wine, bringing joy and laughter to the nations. The ties between Rodney Howard-Browne and Vineyard have already been established (see Part I), and now other ties become apparent. Vineyard churches are listed in great numbers on the Master Potter ministries conference schedule.¹³ Furthermore, at a Pastor's meeting on October

10, 1994, John Arnott, pastor of Toronto Vineyard, acknowledged that Jill Austin of Master Potter ministries shared the same laughing anointing, the same "fire of God":

...I spent a year and a half trying to find some anointed evangelist — and they are out there, and one of them was Jill. Jill Austin is with us and Jill's been going around the country doing this for several years. But it wasn't transferring to people in every case. There were examples of it, but it was still hard to get, wasn't it? It's not anymore, though, I bet. No.

And so we would have loved to have had Jill come and spend three or four days with us, and we would have had a great time in the Spirit of God. But then, Jill would have left, and in all probability the Holy Spirit would have gone with her... What could be better in terms of honouring the office of the pastor and the senior pastor of a church than the Holy Spirit using you [pastors] to bring renewal, revival, fire, home to that church?¹⁴

The Corporate Son

The "new revelations" prophesied at sundry times and in diverse manners by Wimber, Foster, Cornwall, Hickey and Austin flow easily into the following prophecy from the Endtime Handmaidens ministry. This revelation shows us that "Sarah's Child" has a purpose. "Isaac" is a corporate man, God's endtime army that will bring in the Kingdom:

Sarah is a type of the Church. The Church is "withered," and its womb is dried up in many places, but God is sending a revival of joy to awaken and renew the Church so that she can bring forth the "man-child" of joy, even the army of overcomers who will go forth in the likeness and image of the Lord in these last days.¹⁵

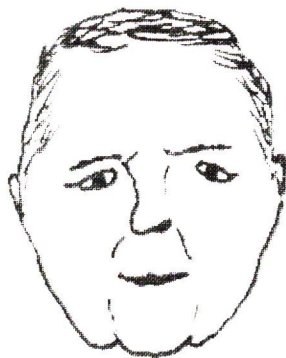
Take note of this: the stated purpose of the laughing revival is to bring forth a “man-child” of joy that will subdue the earth. National ministry leaders have now said God would impregnate, has impregnated, has brought that impregnation to full gestation and has released “the man-child” into all the nations to bring about God’s harvest of souls and His endtime army. But there is no mention in Scripture of such a prophetic utterance or release regarding the appearance of the Lord Jesus Christ, Emmanuel, “God with us.” Nor does Scripture speak of a release of any other spirit but the Holy Spirit, sent *once and for all* at Pentecost. This new move is founded on progressive revelation, unorthodox “truths” never heard nor seen before, a typical mark of the Latter Rain Movement. It’s no wonder, then, that “Sarah’s child” sounds exactly like the Manifest Sons of God of the Latter Rain doctrines.

Impregnation Bringing A New Birth

During a Toronto pastors’ meeting on October 12, 1994, Byron Mode of Dallas testified how he had previously roared like a lion. He continued,

The second time this roaring occurred, the Lord showed me a vision... We have got to be consumed with a fire within us, burning for the lost in order that we truly are able to pray them in... What’s happening right now is a romantic thing. God is romancing his Church, and through that romance he says I’m going to then *impregnate* and through the *impregnation* will then come *new birth*,¹⁶ and we’re in the romancing and *impregnation* stage right now but we’ve got to pray in and cry out for the harvest. The harvest isn’t just gonna happen. This is the pre-stage of it, of God’s romancing of his Church...¹⁷

Of this word, Tricia Tillin says, “Obviously, in the light of the romance and



Pat Robertson

impregnation symbols, the ‘crying out’ is the labour pains that bring to birth the ‘harvest’ — however he conceives that to be.”¹⁸

One major area of concern in the light of these revelations is the number of ministries that are climbing on the bandwagon. We have already mentioned charismatic leaders such as John Wimber, Kenneth Copeland, Kenneth Hagin, Richard Roberts, Wallace and Marilyn Hickey, Charles and Frances Hunter, and Paul and Jan Crouch¹⁹ as embracing the laughter phenomenon.²⁰ But going almost unnoticed is a major religio-political ministry, that, if supportive of the new anointing, could possibly open doors to the political power necessary for the corporate body of Manifest Sons to come forth. We’re referring to TV Evangelist, Religious Right activist, and former U.S. Presidential Candidate Pat Robertson.

Impregnation of the Church

Judson Cornwall’s message of impregnation included, he said, God’s promise to America:

I am now impregnating some of my mature, older ministers with truth... I’m choosing my older men because I can trust them to carry that truth to full gestation and have patience to raise it up once it is delivered. I will visit America one more time, and I will bring

forth truth that is not now being taught and you will be part of it.

Later, he said, “There has come a new authority in my ministry. It’s been scary.” He explained that shortly after hearing from Foster, he went to speak in Holland. About fifteen minutes into his talk, Cornwall said, he was aware he was “almost bypassing the minds of the people, going right to their spirits. I felt had I demanded of everybody, ‘On your heads — NOW!’ [gesturing to show that they would have done so immediately] — phst, upside down!” He said the presence of the Lord was awesome.

Replying to Robertson’s query as to the “thrust” of what he’d been saying in the Holland meeting, Cornwall said, “I was talking about spiritual warfare as I see it... But I was beginning to make application to their own lives. I’m not so sure we’re battling something big out there, but something big in here. The war’s inside of us.”

Robertson replied, “If that war gets won, I mean, you’re talking about major revival. One more time for America... It’s gotta be now!”²¹

Obviously, Pat Robertson envisions a “major revival” and new power to come forth from Cornwall’s experience. Christians across America should take note that Robertson put his stamp of approval on a controlling power that almost bypasses the mind, a power which came forth from this spiritual impregnation.²²

Multiplied Millions

Are there any indications of Robertson’s direct approval of the laughing anointing and this “child” which is to come forth? Let’s look at some of Robertson’s views on the new anointing, revival, and the endtimes. Four months after Cornwall’s appearance on the 700 Club, Robertson was again bubbling over about revival, this time during an on-air discussion with his sidekick, Ben Kinchlow:

But what this says to me is revival is taking place in the world in

a mass wave, and we look to the coming of the Lord. I think this is a very encouraging sign in the middle of all this trouble and all these wars and all this confusion. God is saying, 'I'm on the throne and I'm going to touch multiplied millions.' It's wonderful!²³

What was this "very encouraging sign" to Robertson that revival is wonderfully escalating? None other than a 700 Club report on the laughing phenomenon. After viewing the report, Robertson exclaimed,

"What an extraordinary thing!"

Kinchlow: "Have you ever been seized by the Holy Laughter?"

Robertson: "I've been in the presence of somebody who began it. I hate to use the term, but it's called "belly laugh" — I mean, way down inside — and this guy just roared and roared and roared. He was praying and asking God for something and the power of the Lord came upon him and just, I mean, was just convulsed with laughter. It was just a small group meeting to confer on some matter, and this thing just came upon him. And the Bible says in the presence of the Lord there is FULLNESS OF JOY [emphasized]... I applaud it. But, again, you have to be careful that it doesn't go off into fanaticism, and it can because they'll say, 'Well, if you don't laugh this way you don't get saved,' and that kind of nonsense — so, you know, they'll do that. But we've seen people fall over — absolutely — and all the rest of it. It's just the way it is when God's power is (evident)."

Kinchlow: "Exactly!"²⁴

Robertson and other leaders of major ministries across America have said yes to the impregnation, yes to the laughing, and therefore yes to the corporate child of joy. Do these leaders realize that they are supporting the doctrines of the Latter Rain? Tricia Tillin answers this question in her research paper:

Almost without exception, these Latter Rain heresies are also now the teachings of the Restoration Movement! Slowly, carefully, and without ruffling too many feathers, Latter Rain teachings have been introduced to the Church until (in the UK at least) almost the entire Charismatic Church is under their spell. A great sea-change has taken place over the last twenty years. What the early Pentecostal Assemblies discerned as heresy and banned from their platforms has crept back under another guise, been adopted by the great majority of evangelicals, and is now racing towards its fulfillment — the spurious Feast of Tabernacles!

Tillin closes her remarks with this warning:

Few people involved in the current events know the origins of the phrases they are using (like Second Pentecost, or Latter Rain); few leaders understand where the concepts they have been taught in conferences, fraternals and elders' meetings have been coming from! Many have never even heard of the Latter Rain, and would deny having anything to do with such doctrine. Yet still they accept the beliefs with which they have been subtly indoctrinated over a period of decades! Ignorance is no excuse, for the teachings are plainly contrary to the Word of God. Leaders, as well as individual Christians, have a responsibility to test supposed new revelations, not to accept and promote them just because they are popular. The only answer is to revert to teaching and preaching solid, biblical doctrine...✠

NEXT MONTH: Part III: The Abrahamic Covenant And Joyous Feast Of Tabernacles

Endnotes:

1. Joel 2:23: *Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.*

2. Tricia Tillin, Banner Ministries, unpublished research paper, 1994.

3. Mantle of Praise Ministries, Inc. A two part prophecy by Mark Dupont concerning revival coming to part of the church of Toronto. May 1992 & July 1993, Part One: May 92, While In Toronto For The Area Of Southern Ontario, Point E.

4. Master Potter, Prophetic Insights For The '90's: Quarterly Perspectives from Jill Austin, "The Great Intruder" Passion & Fire Conferences, Summer '94.

5. John Wimber, "Season of New Beginnings," File NEWBEG.TXT, 23879 Bytes, CompuServe, CIN-4, Lib 2. Originally published in the May/June 1994 edition of *Vineyard Reflections* newsletter published by Association of Vineyard Churches. John Wimber, Publisher; Bill Header son, editor.

6. Master Potter ministries.

7. Morris Cerullo, London School of Ministry promotional material, 1994

8. Cerullo: "I will make you pregnant with My reality": In Latter Rain teaching, the Church replaces Israel. This is the impregnation of the Church and the resulting pregnancy symbolized by the woman with child in Revelation 12:2: *And she being with child cried, travailing in birth, and pained to be delivered.*

9. Pat Robertson interview with Judson Cornwall, 700 Club, Family Channel, June 9, 1994.

10. The statement is significant considering the global implications of "something being raised up" based on "truth not now being taught." Jude 3 states that we are "to contend for the faith that was once for all entrusted to the saints." A "new truth" can only lead toward a great delusion.

11. Wallace Hickey, prophecy delivered during Rodney Howard-Browne service, videotape, aired on TBN May 1994.

12. Master Potter ministries.

13. The Master Potter conference schedule lists a great number of Vineyard churches.

14. John Amott, Pastors' Meeting — Airport Vineyard, Toronto, Ontario, transcript of audiotape, Wednesday, October 19, 1994.

15. Discernment newsletter, Jewel van der Merwe, *Latter Rain and The Rise of Joel's Army* p. 5 citing End-Time Handmaidens, Angel Letter #2, September/October 1994.

16. Mode: "through the **impregnation** will then come **new birth**." One must consider 1 Peter 1:23 when discerning Mode's "new birth": *For you have [already] been born again . . . of imperishable seed, through the living and enduring word of God.*

17. Testimony of Byron Mode of Dallas, Toronto pastor's meeting on October 12, 1994.

18. Personal correspondence from Tricia Tillin.

19. In Part I, we said that TBN had a potential 60 million viewers, but in his February 1995 TBN Praise The Lord newsletter, Paul Crouch wrote, "So when you put TV stations, cable stations, backyard satellite receivers, short-wave radio, and long wave radio all together, we are accessing about 70 to 75% of the population of America or about 300 million souls!" [italics and bold print deleted from original text] TBN periodically airs Rodney Howard-Browne services and fully supports the laughing revival.

20. These leaders were mentioned in Part I.

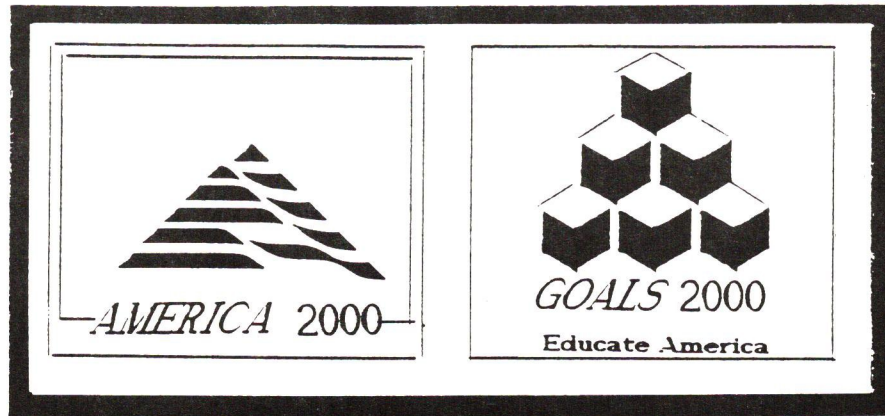
21. Cornwall interview, 700 Club, June 9, 1994.

22. The idea of bypassing the natural thinking and reasoning faculties of the mind are not foreign to this movement. In a video tape aired on TBN in May 1994, Rodney Howard-Browne laid hands on a woman and encouraged her to "Step over, step over, step over, step over into the realm of the supernatural. Step over out of the realm of reason into the realm of glory." But God never calls us to forsake reason. He forms in us the mind of Christ as described in James 3:15-18.

23. Pat Robertson, 700 Club, Family Channel, Oct 27, 1994.

24. Ibid. The inaudible word ending this quote seems to be "evident."

Research Manual



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And be not conformed to this world... Romans 12:2

With the advent of RU-486 and the beginning of clinical trials across the country, it behooves us to re-think the "woman as victim" mentality of the abortion debates.

The year was 1984. "It's a dirty, nasty business," stated a woman at a Republican convention. She clenched her fists, raising her voice in righteous rage: "No decent person should ever become involved in this at any level. It is a dirty, filthy, horrible, brutal, nasty and vicious business! And women are its VICTIMS!"

This woman, a close friend of mine, had helped the Des Moines-based founder of Women Exploited By Abortion (WEBA) polish her story, spiff up her ideology and get her organization off the ground. Behind the scenes I worked with my friend, tacitly agreeing with the victim status of women.

After all, my first experience with abortion was in 1970 when a close friend in high school underwent an abortion. Her experience was a classic story of betrayal. When her parents discovered she was pregnant they flew her out to New York at the advice of a family physician. My friend was never told exactly how she was suddenly going to become "un-pregnant" and was upbeat before the trip. She came back with a horror story: dirty, filthy conditions; rats and bugs crawling all around, babies standing around in jars; blood soaking everything; the horrible pain of an induced labor, and giving birth to her own dead baby. This was a so-called "safe" and "legal" abor-

tion! Had she been told the truth she would have never consented to this. For six months she cried to me over the phone every day after school.

By the year 1984 abortion was entrenched in this country, and my friend's speech before the political convention was typical of the growing evangelical outcry against abortion. By this time the abortion industry was swallowing up over a million unborn babies a year, aggressively marketing its services in clinics sprouting up everywhere. Focusing on the victimhood of women seemed like a

bandwagon to assert that women were also the victims of abortion.

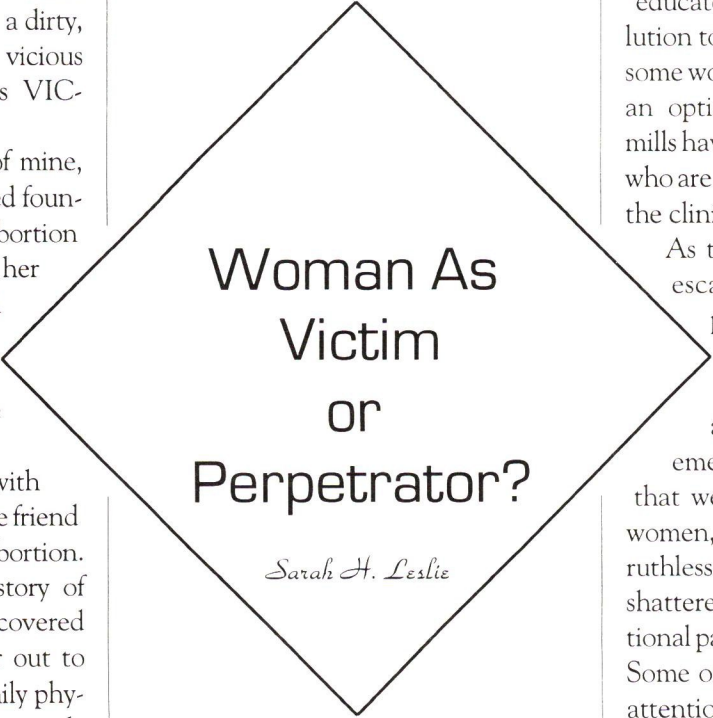
THE TRUTH ABOUT VICTIMIZATION

It is an indisputable fact that women are exploited by the abortion industry. Medical facts about the life of the fetus and potential risks to the mother are glossed over or grossly ignored. The rhetoric is slick, the facts are slim. The baby is just a "blob of tissue". Women of all childbearing ages, some still children, are persuaded, cajoled, threatened, or "educated" to undergo this catch-all solution to the sexual revolution mess. For some women "choice" doesn't seem to be an option. Picketers outside abortion mills have noted the frequency of women who are coerced, dragged or drugged into the clinics by mother or boyfriend.

As the abortion culture was being escalating in the mid-80's, crisis pregnancy centers began sprouting up across the country to offer these women another alternative. Horror stories began emerging. It wasn't just the babies that were being butchered. It was the women, too. Stories of bodies battered by ruthless medical incompetents and lives shattered because of infertility and emotional pain began bubbling to the surface. Some of these stories captured national attention by right to life groups anxious to expose the brutality of abortion. The small victims of abortion couldn't speak of their wounds. But their mothers could talk!

THE NEW THEOLOGY OF VICTIMIZATION

In the evangelical Church, subtly at first, the idea of woman as victim took



Woman As
Victim
or
Perpetrator?

Sarah H. Leslie

good idea.

The feminists had started it. Women were victims — victims of a patriarchal culture that oppressed them in every way conceivable, from restrictive fashions to employment discrimination. So, it seemed good to throw it back in their face and jump on their own victimization

hold. Every woman who had an abortion was perceived as less guilty than the abortion doctor. This had two immediate effects. It vilified the abortionist beyond human redemption. Second, it exonerated the woman from real guilt because she was now "THE VICTIM." In classic victimhood sense (as we have now begun to recognize in our culture) the woman was excused because of inconvenient circumstances, environment, poverty, or even a bad boyfriend. It became "impolitic amongst us to consider that the woman who seeks out, contracts for, and submits herself for the sacrifice of her baby is as guilty as the abortionist."¹

Further, the original act of sin that resulted in pregnancy was virtually ignored! The Church, in its haste to reach out loving arms and forgive the woman, had begun to neglect the first, most necessary human component of true redemption and forgiveness: repentance and confession.

Why did the Church soft-peddle sin? Perhaps it was the erroneous (and theologically unsound) belief that women are the weaker, gentler sex and therefore less prone to sin. Perhaps it was the Church's desire to mainstream itself, not be so "radical" or counter to the culture. Perhaps it could be attributed to the Church's pappy stance on sexual sin. Adultery, fornication and divorce became commonplace in the Church in the 80's. These sins began to be called "sexual indiscretions" or "mistakes" and traditional Church discipline in these matters was abandoned or neglected. In its wake the Church eagerly latched on to a secular method of doling out love and grace — the pop culture's self-esteem movement. The influence of modern psychology on the Church contributed directly to the rising popularity of the new doctrine of victimhood. Jim Owen's book, *Christian Psychology's War On God's Word: The Victimization of the Believer*, explains it well:

[Christian psychology] emphasizes man-as-victim rather than man-as-sinner. Such a view radi-

I was the first one in Des Moines. Everyone was really excited on Wednesday, when I was given the first dose of medication... They kept telling me that I was making history. I was very nauseous in a couple of hours. I threw up constantly for three days... It was like food poisoning. I went in on Friday and took the second dose of medication. After 15 minutes there was a tiny bit of cramping, but less than menstrual cramps. After two hours the cramps got stronger... When I started to stand up... [it] was a steady stream of blood. I passed a golfball-size blood clot that scared me. I thought maybe it was the fetus. The cramps stayed steady... I was doubled over... I aborted at 6:30 on Friday night. I heard it fall into the toilet... I cried when I knew it had passed — partly from relief, partly from sadness.

PATIENT 001, 1ST DES MOINES WOMEN TO ABORT USING RU-486, TIME MAGAZINE, 12/5/94, P. 45.

cally challenges the biblical doctrines of man's absolute culpability before the cross, the supremacy of the Holy Spirit in the believer's sanctification, and most importantly the sufficiency and authority of Scripture for the believer.²

By viewing people as victims first, "Christian" psychology seriously inhibits our willingness to believe that the cross has the power to change a sinner. Thus it inhibits our willingness to call sinners to the cross as sinners under God's condemnation.³

Calling sin "SIN" has not been very popular in the Church in recent years:

People are hurt. They have diseases. They are traumatized. They are addicted. They are dysfunctional. These words fit into a victimized world much better than the word sinner or rebel or wicked. They carry no sting of culpability. More and more we are substituting them for the word sin when we preach the Gospel.⁴

RU-486 REALITY CHECK

The truth is that the woman who has an abortion commits murder. The recent trial runs of RU-486 in this country drive this point home. The abortionist becomes a passive prescription writer. The woman is the active aggressor who willfully takes pills in measured doses and then, shockingly, gives birth to her own

dead baby in the confines of her own home. For every woman who has undergone the pain of an early miscarriage, one of God's sovereign and mysterious ways, there are now potentially millions of women who will visibly SEE their own aborted baby. What was formerly lost in darkness, visible only to the abortionist, will now be exposed. How will these women respond to the cold, naked truth? For many women, the pain will be unbearable. Is the answer more psychological counseling?

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Gal. 6:1) Certainly, these women will need comfort and caring. But, now, more than ever, the Church needs to be plain and frank about sin. The truth is evident.

Denying the truth, that abortion is murder, may deny the woman the chance to repent of that sin.

The Bible makes it clear that every woman, saved or unsaved, already knows the truth in her heart (Rom. 2:14-15). The Church does her no service by denying the truth.

We should not sacrifice the mother's eternal spirit by smoothing over murder... Let's give it straight to aborted women, kindly but forthrightly. She needs the truth, just as the abortionist does. For the sake of her eternal soul, let's love her enough to rebuke her from God's Word if she is unrepentant. Let's not just turn her into our tool to get abortionists out of the business as if they were the only culprits, the only sinners in need of repentance.⁵

Further, the woman needs to hear the truth about the sexual sin that gave rise to the secondary sin.

Telling the truth is not always convenient or comfortable. But it is much kinder than letting people

live under the shadow of a lie. Confrontation with the truth is the only way out of a delusion.⁶

All praise be to God for the blood shed by Christ Jesus on the cross, who forgives us of all our sins! *For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God... (Rom. 3:23-25)*

THE COMPLICITY OF THE BELIEVER

Perhaps the reason the Church is uncomfortable about abortion is because many in it are guilty — guilty of abortion! An uncomfortable thought, perhaps alarming, but one that must be addressed. Many in the Church are guilty of complicity in the act of abortion. While the evangelical Church has been busy pointing its finger at the evil abortionists, it has neglected to remove the log from its own eye. (Matt. 7:3-5) Perhaps when we remove the log from our own eye we will be able to see clearly to

remove the speck from the abortionists' eyes. It is admittedly easier on the conscience to take the victimhood approach and blame someone else (Eve: "*The serpent beguiled me*" Gen. 3:13). But it is not honest. This list is a painful reminder of our own culpability:

1. The sin of omission.

Choosing to ignore that tiny, unformed humans are being slaughtered daily. Many Christians close their ears and eyes. For some, it simply means denying the reality of the personhood of the fetus made in God's image, denying that there is a human being in the womb that is imminently likely to be torn to shreds. For others, the issue has become so politicized that they have forgotten the baby. The old right to life slogan hits home: "What if wombs had windows?"

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain (Prov. 24:11)

2. The sin of murder.

This is the direct, willful killing of the baby in the womb. This killing, formerly

done by doctors, may soon be in the hands of the women themselves if RU-486 usage becomes widespread.

Thou shalt not kill (Ex. 20:13)

3. The sin of commission.

The willful participation in the direct act of killing the unborn baby. The woman who gives permission to the doctor to kill her baby, for example. But, there are other more uncomfortable, less socially acceptable, examples — ones which the Church has virtually ignored. Women who use birth control methods that operate as abortifacients directly participate in the destruction of unborn life. These methods include IUD's and certain low dosage birth control pills. Unpopular and difficult as this may be, the truth is that this also includes the doctors who prescribe these methods.

If men strive, and hurt a woman with child, so that her fruit depart from her... (Ex. 21:22)

4. The sin of cooperation.

Working in an abortion clinic, assisting in the act. There are a number of "sincere" Christian women who have

The Feminist as Oppressor — *By Sarah H. Leslie*

Considering the optimistic literature from feminist writers in the mid-70's, it is remarkable that the feminists didn't speak out against the tyrannies of abortion. Many held out great hopes for a new, feminized society. But, their rhetoric of "choice" didn't match the reality. Millions of women were not being told the truth about abortion. There was no informed choice. The side effects of abortion — medical complications, potential diseases and other risks — were never objects of a feminist crusade for truth in merchandising. The incurable diseases of the sexual revolution were wreaking havoc on the fertility of millions of women. Feminist leaders were so entrenched in their own ideologies that they never dealt with abortion in a rational or reasonable manner. In fact, the entire women's health care agenda was dropped from priority status during the early 80's as the militant feminists took over leadership and put lesbian and abortion rights at the top of their agenda. The ultimate consequence of this swing to the left can be seen in the most recent revelations about links

between abortion and breast cancer. We now see that women who squelch the truth about abortion "victimize" other women by endangering their lives.

"The cause of our current oppression is the monogamous family..." said two feminist writers in 1976.¹ They attributed this exclusively to millennia of Judeo-Christian patriarchal incumbency. The reason for the elevation of abortion to sacrosanct status is steeped in this kind of feminist ideology. The feminists believed that childrearing was the ultimate agent of their oppression, and were therefore eager to do anything to relieve themselves of this burdensome aspect of their sexuality. This dates back to Margaret Sanger, founder of Planned Parenthood, who desired to separate the sex act from its procreative aspect for the purpose of unrestrained recreation.

It is now apparent that women never achieved true freedom during the sexual revolution. Ironically, women became the victims of a male-dominated, sinful, Playboy culture that

worked alongside abortionists, staffed clinics, and provided nursing care to abortive women. This is their job and they justify it by saying that they are providing compassion and care to women undergoing abortions.

Every man is right in his own eyes: but the Lord pondereth the hearts. (Prov. 21:2)

5. The sin of participation.

Referring women to doctors who perform abortions or otherwise providing indirect assistance. Many pastors and "Christian" doctors have assisted women in this manner, justifying it by family situations, circumstances, or even to avoid or hide a potentially embarrassing or explosive situation in their local Church.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? (Gen. 4:9)

6. The sin of compromise.

This includes those who engage in hypocrisy. Parents and pastors who preach one thing, but rush their daugh-

ters or wives off to the clinics when expedient. Also, those who justify abortion on unscriptural grounds (convenience, financial difficulties, education goals, etc.). Those who get caught up in political expediency also find themselves vulnerable to the temptation to compromise away the lives of unborn children. They typically fail to call sin by its name because it is politically incorrect to do so.

...Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. (Lev. 20:2)

7. The sin of deception.

Using deception to cover up the original sin (fornication, adultery). Deception can include going so far as killing, such as David's solution to his adulterous affair with Bathsheba. Covering up abortion can also include lying to women about what abortion really is and what it really does. Many so-called Christian sex education curricula soft-sell sexual sin and abortion.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:7)

The reader is invited to search his or her heart and bring any areas that need repentance and forgiveness on this list to the Cross of Jesus. Certainly the Church has had human blood on its hands. But it is not a corporate thing, so much as an individual matter. That blood can only be washed away by the blood of Jesus Christ. †

Endnotes:

1. Dr. Hilton P. Terrell, "A danger in presumed repentance of abortive mothers," *Life Advocate*, March 1994, p. 9.
2. Jim Owen, *Christian Psychology's War On God's Word: The Victimization of the Believer*, p. 18. Available from Eastgate Publishers, 4137 Primavera Rd., Santa Barbara, CA 93110.
3. op. cit., p. 109.
4. *ibid.*
5. Terrell, p. 9-10.
6. Jerry L. Propst, "Victim or Co-conspirator?" *Life Advocate*, April 1994, p. 27.

treats women like trash. Women had simply exchanged one form of (perceived) bondage, marriage and childrearing, for another bondage — sin. But, there was choice in this "victimization." The first choice was to sin by engaging in fornication or adultery. With the notable exceptions of rape and incest, most women agreed to the sexual encounter that resulted in conception. The second choice to sin was the decision to abort. Abortion provided a convenient cover for the first sin.

The feminist writers of the 70's had a utopian vision about what women would be like if they were no longer the victims of a patriarchal culture. Two other feminist writers described their evil patriarchal oppressor with great relish:

Exploiters have some favorite techniques for justifying their exploitation of others. These include derogation of the victim, minimization of the victim's suffering, and denial of responsibility for the other's deprivation.²

Feminists bought into the mythologies of women as the fairer, more nurturing sex. One woman extolled the virtues of women's innate gender differences and believed society would be better if these kinder, gentler character qualities were

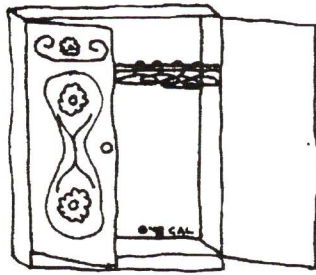
embraced by all.³ Other writers pondered on the issue of power. If women gained power, would they be corruptible?⁴ Wouldn't a matriarchal society be more benevolent? In the end, human nature proved itself to be what it is — sinful. Despite the optimism of the more idealistic feminists, women inevitably became the exploiters themselves:

- derogating their victim ("blob of tissue", "fetus"),
- minimizing the suffering ("does the fetus feel pain?") and
- denying responsibility ("it's my own body") for extinguishing another life.

Feminists had seized upon the most effective power tool of their supposed male oppressors — violence! They had become the oppressors. In becoming the perpetrator, women created a new class of true victims — the unborn babies. †

Endnotes:

1. Esther Newton and Paula Webster, "Matriarchy As Women See It," *Female Psychology: The Emerging Self* SRA, Inc. 1976, p. 80.
2. Elaine Walster and Mary Ann Pate, "Why Are Women So Hard On Women?" *Female Psychology*, p. 395.
3. Jean Baker Miller, M.D. *Toward A New Psychology of Women*, Beacon Press, 1976.
4. Newton and Webster, p. 78.



The Emperor's Closet

...bring to light the hidden things of darkness... 1 Cor. 4:5

When Legal is not Always Moral

The series of events and the rhetoric which have resulted from the appointment of Dr. Henry Foster for the post of Surgeon General merits close attention. There is good reason to believe that Foster is a liar and better reasons to believe he is an abortionist — he admitted it. What kind of abortionist he is remains to be seen. There are two kinds — back alley and main street. Foster said he had done illegal abortions and then changed it to “legal”. Dr. Foster also admits that he had done hysterectomies on retarded girls. Both Foster and his supporters are justifying the hysterectomies as “medically accepted practice at that time.”

Even with the sketchy information gleaned from news reports, we can easily determine the sources from which Foster's conscience has been formed. One source is the “medical profession” as revealed by his statement in justification of doing hysterectomies. Secondly, the law, as we can see by the repeated statement that abortion is legal — in other words, what is legal is moral. The lies reveal Foster's belief that the end (becoming Surgeon General) justifies the means. There is no evidence that Foster has ever developed an upright Christian conscience. What Foster justifies as “medically acceptable at the time” and “legal” is considered by the Christian conscience to be immoral. It should be pointed out also that with

the exceptions of perjury and slander, lying is also legal but both Jewish and Christian belief systems hold lying to be immoral.

Anyone who has studied the Holocaust and the German euthanasia movement which lead to the death camps of Nazi Germany knows that those death camps represented the bottom of the slippery slope. As early as the 1920's, the

1920's and 1930's was “medically accepted practice at that time” but it was never moral by Christian standards.

In one documentary which has been aired on national television on several occasions, the finale of the presentation shows piles of human bodies being pushed into a mass grave by a bulldozer while a voice is repeatedly saying, “We must never forget... We must never forget.” Christians and thoughtful people of all faiths should be asking in response, “Forget what?” What is the lesson which we must take from the Holocaust? Of course, the implication is that it must never be allowed to happen again but how do we do this? It happened in Germany but Germans are good people just like the English, Irish, etc. Human nature is much the same everywhere. Precisely how do we keep it from happening again?

As sure as the sun rises, the answer to this question will vary from one person to another which only indicates that the answer is not as clear as the goal to never let it happen again. By no means would this writer ever suggest that there is only one correct answer to this most difficult question. One obvious and correct answer might be that if every person lived his life in continuity with God's revelation, the holocaust would never have taken place. There is one observation, however, which is brought into sharp focus by the nomination of Henry Foster and this observation relates to Christianity and politics in the U.S.

Although the German holocaust began decades before the conclusion of

HENRY AND THE HOLOCAUST

Don Farrell

German medical profession was engaging in atrocities against the “feeble minded” and the handicapped. Only following a long and intensive SELF-ESTEEM movement in the government schools of Nazi Germany did the young people come to believe that they constituted a master race. It could be said that all that was happening in Germany in the

World War II and progressed down the slippery slope through the process of gradualism, it was allowed to come to fruition because the German people, through the political process, placed power in the hands of immoral people. Those who were given enough power to stop the extermination of innocent people did not do so because it was already "accepted practice".

Western civilization is defined by what we refer to as the Judeo-Christian ethic — a set of standards of human behavior gleaned from the Old and New Testaments. If western civilization is to survive, it is imperative that people who possess a correct Christian conscience bring their beliefs to bear upon their political decisions and never allow power to fall into the hands of unjust and immoral people. By taking this approach, we may be called "single issue" but Christians must understand that it is not a single issue but the entire issue. †

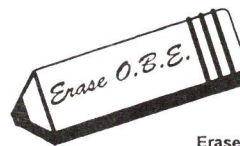
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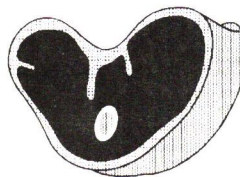
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CONSCIENCE CLAUSE

Holding the mystery of the faith in a pure conscience. 1 Tim. 3:9

CONSCIENCE, n. *con'shens*. [Fr. from L. *conscientia*, from *conscio*, to know, to be privy to; *con* and *scio*, to know; It. *conscienza*, or *coscienza*; Sp. *consciencia*.] Internal or self-knowledge, or judgment of right and wrong; or the faculty, power or principle within us, which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them.

American Dictionary of the English Language, Noah Webster, 1828.

There is scarcely a more important faculty than the conscience. It is an immaterial part of man which warns us of possible evil and convicts us of potential sinful behavior. The conscience acts as a God-given check and balance from within which helps each of us to achieve internal peace and to avoid regret.

The conscience is not peculiar to the Christian. In fact, without a sense of right and wrong, there is no conviction of personal sin, there is no perceived need of a personal Savior to deliver us from judgment and penalty of sin. The conscience becomes a tool that the Holy Spirit uses to convict a lost world of sin, righteousness, and a judgment to come (John 16:7-11).

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15:10)

Because man is sinful by nature and was not born with a perfect knowledge of proper behavior, concepts of right and wrong are molded by social interactions. These social interactions are, at best, faulty. The conscience can be compared to a speedometer with a buzzer that goes

off when the speed limit is exceeded. The speed limit is an external standard for the speedometer to compare itself against. The setting at 55 miles-per-hour or 65 miles-per-hour is somewhat arbitrary and depends upon what is socially and legally acceptable. Any speed below the limit is acceptable to the warning device; however, once the set speed has been exceeded the buzzer sounds a warning.

Sinful man can scarcely establish a consistent pattern of appropriate behavior. An objective understanding of right and wrong can not start with man. By definition, objectivity requires an exter-

saved was the Bible. This made for a very consistent and predictable citizenry.

The New Testament has much to say about the conscience. There are 31 direct references to the conscience in 29 different verses. Unlike modern methods of counseling by professional excuse makers, the Bible requires personal responsibility for our thoughts and actions. We are not allowed to blame others for our shortcomings. Neither are we encouraged to blame our sinful activities on our environment. At the same time the Bible directs us to protect our own conscience and the conscience of others.

The conscience can become a fascinating study for the student of the Bible. The readers are encouraged to study the Bible for themselves and to believe what God has to say about man and man's appropriate behavior. Following is an overview of the major passages regarding the conscience.

THE CONSCIENCE: Defining Terms

Paul V. Zylstra

The Good Conscience

The *good conscience* is one which we all hope to have. The *good conscience* does not carry with it the baggage of great guilt which accompanies many who are laden with sin. The actions of the one possessing the *good conscience* are usually consistent. A *good conscience* is guided by honesty and faith. (1 Timothy 1:5; Hebrews 13:18, and 1 Peter 3:16.)

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. (Acts 23:1)

The Pure Conscience

The *pure conscience* is one which is cleansed by the blood of Christ and

nal point of reference. The Christian understands that the only reliable point of reference for behavior is God and His written Word, the Bible. It is only as our consciences are updated to the teachings of the Scriptures that our behavior becomes consistent. In the founding of America, the acceptable standard of conduct for both the saved and the un-

guided by the Spirit of God. The *pure conscience* is continually updated to the Word of God. The *pure conscience* is willing to suffer for the cause of Christ without animosity or vengeance. Only the believer can have a *pure conscience*. (1 Timothy 3:9, 2 Timothy 1:3, 1 Peter 2:19.)

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. (Romans 9:1)

The Weak Conscience

Although the term "conscience" is not used in Romans 14, this is a definitive passage on the *weak conscience*. Those who possess a *weak conscience* tend to wrongfully judge those who are not weak of conscience. The passage is primarily concerned with what to eat and what to drink as well as holding certain days out as religious holidays. The *weak conscience* will tend to redefine sin in terms not found in the New Testament. The *weak conscience* is not to be stumbled by the stronger conscience. Therefore the stronger conscience is to give way to the weaker.

Him that is weak in the faith receive ye, but not to doubtful disputations. (Romans 14:1)

The Emboldened Conscience

The *emboldened conscience* is a copycat conscience. Individuals who are persuaded by the actions of others to behave in a manner which would normally go against the dictates of their conscience are said to have an *emboldened conscience*. The Scriptures are clear that the one who has stumbled a brother to have an *emboldened conscience* is guilty of a sin against Christ. This is very similar to the *weak conscience* as described in Romans 14, except the Romans passage warns the weaker not to judge the stronger, but the 1 Corinthians passage gives no such warning. The example given in Scripture is eating meat sacrificed to idols. (1 Corinthians 8)

But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. (1 Cor. 8:12)

The Defiled Conscience

The *defiled conscience* is one which is ignored or confused. The *defiled conscience* has trouble distinguishing between right and wrong.

Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. (Titus 1:15)

The Seared Conscience

The *seared conscience* is not only ignored or confused, it has participated in evil long enough to make it a common practice. The *seared conscience* has been thoroughly rationalized by corrupted doctrine. The modern methods of decision making such as "Values Clarification" are actually designed to produce a *seared conscience*.

Speaking lies in hypocrisy; having their conscience seared with a hot iron; (1 Timothy 4:2)

The Evil Conscience

The *evil conscience* is one which is addicted to liturgical legalism. The *evil conscience* will put much faith and truth in religious actions and activities rather than in simple faith and in the grace of God. The *evil conscience* also has great difficulty in accepting the forgiveness of God. Even after past sins have been confessed, the individual will still feel a great pain of remorse. (Hebrews 9:9-14, Hebrews 10: 19-25)

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (Heb. 10:22)

The Conscience of the Heathen

Apart from the operation of the Holy Spirit, the consciences of those who be-

lieve not are very similar to those who believe. Those without faith in Christ may still have a strong understanding of right and wrong. (Romans 13:5, and 1 Corinthians 10:23-33)

Which shew the work of the law written in their hearts, their conscience also bearing witness... (Romans 2:15)

From time to time the "Conscience Clause" section of *The Christian Conscience* will be used to provide more details concerning the various types of consciences as they are described in Scripture. This topic is vital to an understanding of Biblical truth for today and how it has been perverted by worldly psychology and other pseudo-sciences. It is hoped that the reader will join in this fascinating study. †

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New Promises Hide Old Agenda

Berit Kjos

"Local control is dead. Long live local control."
—Chester Finn

The new Republican Congressional plan to abolish the U.S. Dept. of Education has a down side to it — There may be a worse alternative waiting in the wings.

Don't worry! We'll fix it. Down with the U.S. Department of Education. Back to local control... A chorus of conservative voices now echo the wishes of parents from coast to coast. It's tempting to believe that the new Republican guard will "straighten things out" — but don't be too sure. They don't tell us that their plans could also crush the last bit of accountability to concerned parents.

Many of their nice-sounding promises have a contrary meaning. Like most of today's educational buzzwords, they are designed to win support, not tell the truth. Some may hide a system of controls more threatening than traditional big government. The recent *Wall Street Journal* article, "A Primer for Education Reform," by Chester Finn, Jr., who helped Education Secretary Lamar Alexander write the America 2000 blueprint for change during the Bush years, illustrates the educational double-talk.

"The new GOP majority has an unprecedented opportunity to straighten out 30 years of education policy kinks and repair the damage of recent months," wrote Finn, Professor of Education and Public Policy at Vanderbilt University and Director of the Educational Excellence Network in Washington D.C., "House bigwigs Newt Gingrich, Dick Arney and John Kasich are said to be interested in a thorough overhaul... So is Indiana Senator Dan Coats, now drafting an education bill in league with former education secretaries Bill Bennett and Lamar Alexander."¹

Sounds good, doesn't it? Finally we have leaders determined to "straighten out" public education and "repair the damage." Finn offers what parents want: "local control," "quality results" and "decentralization." Yet, other writings by Finn suggest that his promises of freedom may instead be bait for bondage.²

Finn's Brand of Local Control

Take "local control." In an article titled "Re-inventing Local Control," Finn suggests that the state specify the "ends" (outcomes) of education, while the schools determine the "means" (process) of learning. But who at the local schools would make the decisions?

Finn has a ready answer. "We need change agents in charge of those schools," he explains, "not preservers of entrenched interests and entrenched practices... Local control is dead. Long live local control."³ Could he mean "out with parents and school boards that might resist change, and in with our professional 'change agents'?"

Finn's 1991 book, *We Must Take Charge: Our Schools and our Future*, puts local control into the hands of professional educators. He writes,

[M]any conservatives have a charming but antiquated devotion to 'local control' of schools that bears scant relationship to contemporary reality... If we want revolutionary changes in American education we have to overhaul its power structure and its ingrained practices.⁴

Finn continues:

[T]hough the ends [outcomes] of education are the responsibility of society in general to prescribe through the familiar processes of democratic government, the means by which we reach those ends are the province of expert professionals... The

school is the vital delivery system, the state is the policy setter and nothing in between is very important.⁵ [Emphasis added]

The “nothing in between” includes parents⁶ and elected school boards, which Finn calls “superfluous” and “dysfunctional.”

AMERICA 2000 = GOALS 2000

What about Finn’s “quality results”? Both President Bush’s AMERICA 2000 and President Clinton’s GOALS 2000 made “quality results” or outcomes their centerpiece. But most of the outcomes focus on beliefs and behavior, not facts and knowledge. Finn’s suggestion that restoring AMERICA 2000 would “undo the worst damage” of GOALS 2000 becomes a gross deception, since the two strategies are merely different covers on the same book. With identical words, both plans established six basic education goals, which match six international goals. (The two goals added to GOALS 2000 deal with teacher certification and parental training, not student outcomes.) Both AMERICA 2000 and GOALS 2000 prescribe national standards, national testing, a national database, and outcome-based education. Of course, Finn has a vested interest in AMERICA 2000, since he helped Lamar Alexander and President Bush market it to the public.

Roy Hanson, Jr. of Family Protection Ministries, notes:

As long as the goals can be enforced, it won’t matter if you have a Department of Education. Privatization may be a more subtle and efficient way of implementing their agenda.

The New Paradigm In Education

The new outcomes are designed to produce malleable citizens for the 21st century “global village.” Finn’s article, “The Biggest Reform of All,” sheds light on the magnitude of change he envisions. Enamored with Thomas Kuhn’s “famous book,” *The Structure of Scientific Revolutions*, he admits that reading it “turned out to be one of those rare, clarifying experiences that have lent order and definition to a jumble of ideas...”⁷ It explained what Finn already saw: an “intense resistance to fundamental shifts in world view.”

“Old paradigms do not retire gracefully,” wrote Finn, “and the avatars of new ones are often scorned and savaged... Even today, one

can find pockets of resistance to Darwin’s theories and — as Galileo discovered — opposition emanates as much from religious as from scientific thinking.”⁸

One of those “avatars” is Marilyn Ferguson, author of *The Aquarian Conspiracy*. She credits Kuhn with introducing the term paradigm, which means world view or a mental framework for understanding and explaining reality. A **paradigm shift** is a cultural transformation requiring new beliefs, new values, new ways of thinking — and total release from the old ways. Do you see the staggering implication?

“Paradigm shifts are complicated,” Finn continued, “and nowhere is this truer than in the vast, decentralized enterprise of primary and secondary education. But shift we will.”⁹ One possible vehicle for change could be the New American School Development Corporation (NASDC) with its designs to “break the mold” of traditional education.

The Real Lamar Alexander

“I suggest we create a brand new American school,” says Lamar Alexander, who was invited by Newt Gingrich to “send him my most radical thoughts.”¹⁰ This “school would probably start with babies and go through the eighth grade... It would be open 6 am to 6 pm... Every child would have a team of teachers that would stay with that child until graduation.”¹¹ Lamar Alexander is now a serious candidate for President.

Teachers as therapists and surrogate parents are vital to the new classroom socialization process. So is the new global spirituality that blends the world’s earth-centered religions into a utopian illusion of pantheistic peace. Rene Dubos summarized this spirituality in *A God Within*, a book Lamar Alexander commends as “The book that changed my thinking the most during the last ten years.” Dubos, who views free enterprise as a “demonic force”¹² destroying the earth, wrote,

Both polytheism and monotheism are losing their ancient power in the modern world... But we may instead be moving to a higher level of religion... We may be about to recapture an experience of harmony, an intimation of the divine, from our scientific knowledge... A truly ecological view of the world has religious overtones.¹³

Dubos... views free enterprise as a “demonic force” destroying the earth...

“...the best way to enforce this standard is to confer valuable benefits and privileges on people who meet it, and to withhold them from those who do not.”
—Chester Finn

The new-paradigm view of education cannot be taken lightly. In *We Must Take Charge*, Finn shows the importance of ensuring the right outcomes:

Perhaps the best way to enforce this standard is to confer valuable benefits and privileges on people who meet it, and to withhold them from those who do not. Work permits, good jobs, and college admission are the most obvious, but there is ample scope here for imagination in devising carrots and sticks. Drivers' licenses could be deferred. So could eligibility for professional athletic teams. The minimum wage paid to those who earn their certificates [Certificates of Initial Mastery]¹⁴ might be a dollar higher...¹⁵

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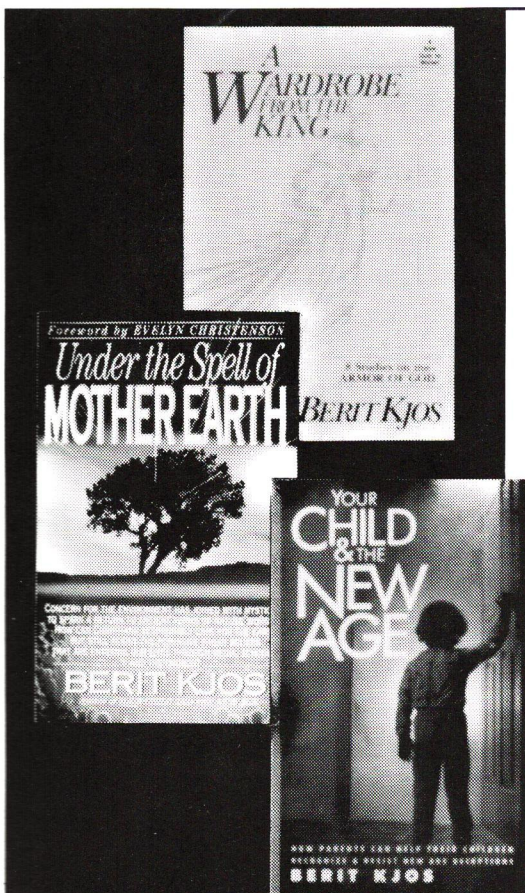
1. Chester Finn, Jr., "A Primer for Education Reform," *The Wall Street Journal*, January 13, 1995.
2. See 2 Peter 2:19: "...promising them freedom while they themselves are slaves of corruption."
3. Chester Finn, Jr., "Reinventing Local Control," *Education Week* (January 23, 1991).
4. Chester Finn, Jr., *We Must Take Charge: Our Schools and Our Future* (New York: The Free Press, 1991), 233.
5. *Ibid.*, 246.
6. Finn is not suggesting that parental participation be totally eliminated. The proposed "site-based management" council would include some "progressive" parents as well as other community "partners." The majority would be professional educators. Dissenting voices would be ignored or excluded.
7. Finn, "Reinventing Local Control."
8. Chester Finn, Jr., "The Biggest Reform of All," *Phi Delta Kappan*, April, 1990, 585-586.
9. *Ibid.*, 589.
10. *Ibid.*, 592.
11. The Tennessee Education Association, "Kill It," *TEA News*, January 1995.
12. *Ibid.*
13. Rene Dubos, *A God Within: A Positive Approach to Man's Future as Part of the Natural World*, 213.
14. *Ibid.*, 42-43.
15. Oregon, a national model for implementing the Certificate of Initial Mastery (CIM), has already established the CIM by law. When fully implemented, Oregon's HB 3565 (Sec. 20:1-5) will require students to earn their CIM before they can enter college, university, or the workplace. Students who fail to pass the outcome-based (primarily affective) qualifications for the CIM will be trained at Learning Centers.
16. Finn, *We Must Take Charge* 257.

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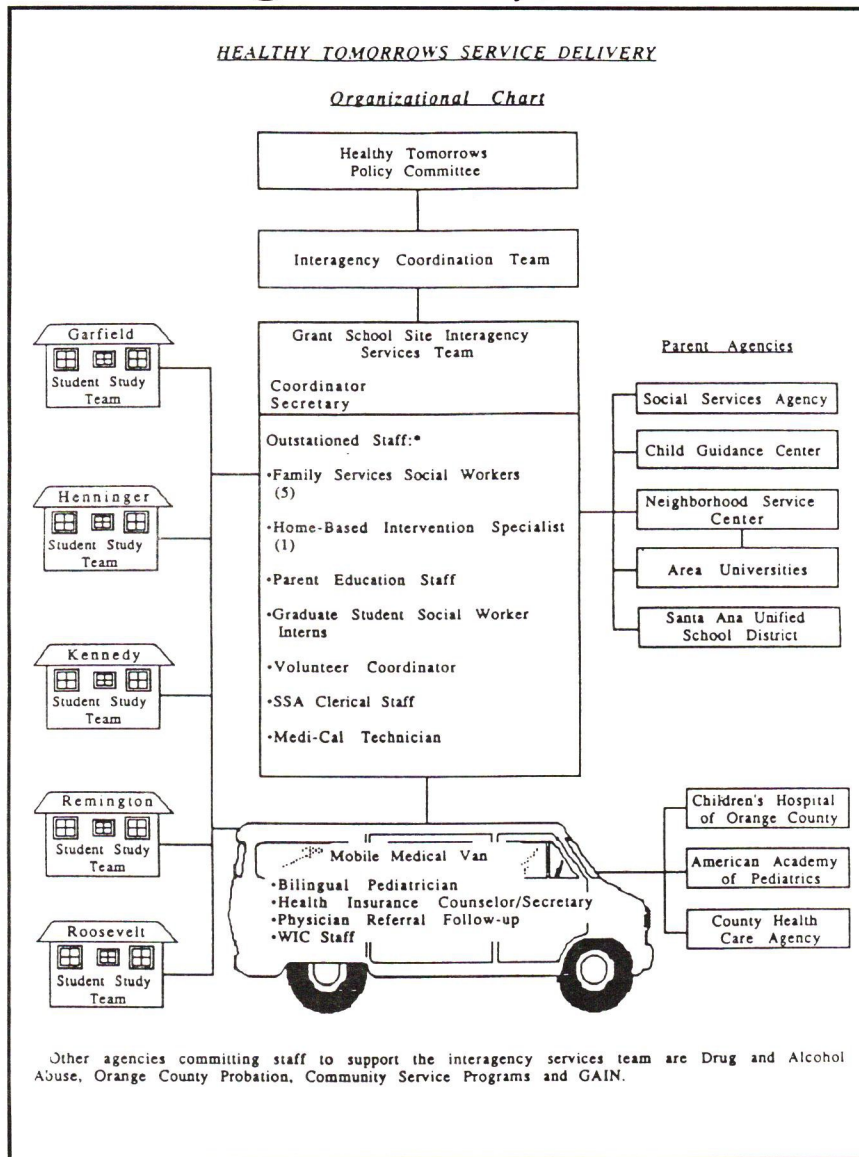
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Perversity In Diversity: The Sequel

Jan Mickelson

Providing counseling for gay and lesbian youth simply transfers the gay rights activism to the counselor's office.

Last month we covered the Gay Rights Agenda in the classroom. Now, Des Moines' "common ground" solution to the gay rights curriculum agenda is equally troublesome.

After weeks of public debate and controversy over the idea of the "infusion of sexual orientation issues" into the Des Moines Public Schools, K-12, the school board has dropped the plan. In its place the administration accepted a new policy with which to implement its previous policies of nondiscrimination.

The board will adhere to the following common ground principles in implementing the new district policies:

1. Emphasize tolerance and respect for all people.
2. Encourage students and staff to appreciate human rights and the democratic principles of freedom, justice, and equality.
3. Educate all students and staff to be aware of their rights to be free from harassment.
4. Emphasize the importance of the family. The district does not and will not infringe on the values of the home.
5. Emphasize that all students and staff are expected to be sensitive to words, names, and language used to ridicule, taunt, demean, or exclude others. Words and actions that are disrespectful of anyone are not tolerated.
6. Ensure that a trained professional staff is available to support all students

who seek help in dealing with their emerging sexuality.

7. Support all students, including gay and lesbian students, who are at risk of suicide, drug, and alcohol abuse and dropping out of school, with counsel and factual information.

The first five common ground beliefs are non-controversial. But the last two goals, if left undefined, are troublesome.

If local schools are going to provide counseling for gay and lesbian children, the question is, "By what counseling philosophy?" Contemporary assumptions underlying counseling philosophies will fall into one of two categories, a traditional morality-based model or the newer non-directive, decision-making skills, self-esteem-based model.

Here's what is meant.

A. "Son, we realize you're struggling with your sexuality. We accept you anyway, but let's help you understand what sex is for and with whom it is proper."

B. "Son, your struggles are unnecessary. That's just the way you are. We affirm you and your sexual choices. We'll help you love yourself the way you are. Since your self esteem is paramount, we will require others to do the same."

Counseling philosophy that targets "gay" kids would have to prefer one model over the other. It's unavoidable. It's either "A", "What you want to do is self-destructive, knock it off." Or, "B", "What you want to do is OK with us, let's help the world adjust to you."

Does public education, with its multi-cultural nonsexist mandate have any internal, self-evident inclination other than the second model? No. Although public education still tends to reflect the traditional moral prejudices of the

majority, contemporary counseling theory is a political activity which is more in keeping with the spirit of the age. It says:

1. People are born with a positive self image and positive self esteem.
2. A high regard for oneself is a birth-right.
3. The task of counseling is to repair the unfair damage inflicted upon one's entitled positive view of one's self by a hostile environment.
4. Sexual preferences are a given.
5. Same sex preferences are morally neutral.
6. Placing a social stigma upon those with same sex preferences constitutes an unfair burden upon the self esteem of homosexuals.
7. Counseling should attack the stigma, relieve its pain, and restore the homosexual's lost birthright of his high self esteem.
8. Failure to do the above places homosexual youth at risk for depression, guilt, rejection, drug abuse and suicide.

The traditional moral-based counseling model challenges every single one of the above assumptions. Therefore, far from settling the controversy, providing counseling for gay and lesbian youth simply transfers the gay rights activism of the school board proposal from the classroom to the counselor's office.

By What Standard?

If the "emerging sexuality of homosexuals and bisexuals" is to be dealt with in the counselor's office, we must ask, "By what standard?"

Dr. Gary Wegenke, Superintendent of Des Moines Public Schools, states that we already have school nurses and sex educators trained to deal with these highly personal subjects. That's true. But what is the nature of that training and what are its assumptions? Do we have a model to look at?

Yes. The West Des Moines Human Growth and Development curriculum, "The Challenges of Adolescence" states unequivocally,

...always remember: it's your decision. It's too important a decision to be made on

the spur of the moment. Take time to establish your own guidelines...You have the right to make that decision. Make a decision that's right for you!

This is the decision-based model, sometimes called critical thinking skills. After telling kids they have the right to sex based upon their "own guidelines", homosexuality and bisexuality have been added to the school board's protected list of sexual behaviors, and therefore open to the decision making process counseling philosophy.

So what? All people make decisions. So do teenagers, don't they?

Well, I teach my son that he has no right to decide on a number of things. He will go to school. He will go to bed when I tell him. He will do his homework. He will honor family rules. I have removed the decision-making process from most of the good habits parents have a responsibility to instill and from the bad ones parents have an obligation to limit.

I have taught him that premarital sex is wrong. Homosexuality is wrong. Illegal drug use is wrong. I have already decided for him. God's law has already decided the matter for me and my family.

So when a school counselor or Human Growth and Development instructor says to the kids, "You decide," he offers an illicit choice. To attack the moral convictions of the tax-paying parents with his own money is abusive. Thomas Jefferson said:

...To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical...

Worse, this is an example of the state aiding in the process of the moral seduction of the children. Jesus said to his disciples:

Things that cause people to sin are bound to come, but woe to that person through whom they come. It would be better for him to be thrown into the sea with a millstone tied around his neck than for him to cause one of these little ones to sin. Luke 17: 1,2

Troublesome Solutions

Well, what's the worst thing which could happen if the school tries to counsel gays, lesbi-

"Young men and women with relatively minor sexual fears are led with equanimity by some psychiatrists... into a self-despising pattern and life-style."

—Dr. Socarides

“...always remember: its your decision.”
—sex ed manual

ans and bi-sexuals with the same philosophy they’ve used with other social problems?

Perceived Social Problem: Teen pregnancy.

Solution: Decision based counseling theory (critical thinking skills)

Result: More teen sexual activity, more illegitimacy, more disease, more abortions.

Perceived Social Problem: Drug Abuse.

Solution: Non-directive, decision-based critical thinking skills model *a la*, Quest, DARE... etc.

Result: More drug use and abuse.

Perceived Social Problem: “At Risk” Gay and Lesbian Youth

Solution: Same as above.

Likely Result:

Dr. Charles W. Socarides is clinical professor of psychiatry at Albert Einstein College of Medicine/Montefiore Medical Center in New York. He is also president of the National Association for Research and Therapy of Homosexuality.

Gender-identity disturbance is bound to increase and more true homosexual deviations result as parents (educators) distort the maleness or femaleness of their infants and children.

Young men and women with relatively minor sexual fears are led with equanimity by some psychiatrists and nonmedical counselors into a self-despising pattern and lifestyle. Adolescents, nearly all of whom experience some degree of uncertainty as to sexual identity, are discouraged from assuming that one form of gender identity is preferable to another. Those persons who already have a homosexual problem are discouraged from finding their way out of self-destructive fantasy...

The Result: ruined, wasted lives, disease, and shortened life expectancies.

Worst Case Scenarios

A young man comes into the counselor’s office and says, “I am a bi-sexual. I love to have sex with girls and I love to have sex with boys. My girl friend is jealous of my male lover. Could you talk to her?”

“Well,” says the counselor, “You have the right to be a bi-sexual. Your desires are protected by the policy of the Des Moines Public Schools. Let’s bring her in and see if we can help her be less threatened by your orientation.”

Yeah, right. If this sexual predator comes walking up the sidewalk to pick up your daughter (or son) for a date, you’d not likely have him come in, sit down with him, put your arm around him and take him through some decision making process.

No! You’d pick up your proverbial shotgun and invite this low-life to take his “emerging sexuality” elsewhere and permanently away from your daughter. You know you would.

So, if you don’t want someone like that around your son or daughter, why should taxpayers pay for a counseling theory which tells a sexual deviate or predator that:

1. He has the right to be that way.
2. His orientation is morally equivalent to heterosexuality.
3. His choices are protected by school board policy.
4. People who won’t support him with his “emerging sexuality” are narrow-minded people in need in counseling.

Forces whose spokesmen adamantly insist that homosexuality is an alternative lifestyle have not been stopped by appeals to tradition, enlightened self-interest, or even by the established findings of psychoanalysis. Threats about what would happen to society do not have much effect: Nobody considers himself society’s guardian. The average citizen says he doesn’t quite know what these social interests are, and after all, aren’t personal decisions about sex a private matter? The answer to that question, contrary to popular opinion is no.

(Dr. Socarides)

As long as the school board’s anti-discrimination policy exists, no sane counseling theory is possible. It is necessary to discriminate in order to protect our children from poor counseling theory and from those who would prey upon them.†

Jan Mickelson is a radio talk show host in Des Moines, Iowa.

Would The Devil Do This?

By Paul T. Huling

If I were the devil, I'd be real upset at churches. I'd spend a lot of time and effort trying to destroy them. My major efforts haven't yet worked, so I'd go to work on pesky things that can be cultivated to destroy a church from within itself.

Maybe I'd start with poor people, people who can't afford to support the church very much. I'd spread the word throughout the whole church that there needs to be "special" attention paid to these people. A resolution would be nice thing to do, I'd say. Just a simple resolution, one to let the rest of the world know that one particular church is really going to accept poor people. Never mind that the church accepted poor people before their resolution. Other churches would feel their doors are not really open, because they have not declared they are really open with a similar resolution.

Maybe the next issue, I'd try, if I were the devil, would be race. The arguments would go like this: Would churches accept poor people, officially, and not accept people of a different color, officially? Of course not. Another resolution would be the only answer, or maybe more, for each color.

By now, as the devil, I'd push a little harder for more and more resolutions. Almost everyone could present a cause to include in a resolution: women minorities, sexual preference, etc. I'd try to have a lot more resolutions than could possibly be voted on at one time.

Maybe I could implant a few "leaders" who would claim to be authorized to speak for the rest of the church. These people would use the church as their personal power base, and begin to tell people outside the church what their "followers" must believe. They would also appoint themselves judges over the rest of the church.

Then one day, as the devil, I'd prompt someone to say, "We must compose a resolution to welcome atheists." And why not, this needs special emphasis. Of course, there would by some changes, the church would need to make to accommodate atheists. As the intention of the resolution would be for conversion to religion, I would, as the devil, have an atheist accuse the church of trying to "impose religion on their minority group." To overcome the objection, then, it would be necessary for the church to drop all references to God, and the Bible.

If I were the devil, I'd like that.

The Theology of Invective

Dr. Michael Bauman

If you fail to speak evil of evil you are treating it no differently than you would if it were good.

The Church needs to call things by their real names. Dr. Wm. Glasser, noted education reformer, apparently doesn't know how to do this.

"Slovenly language makes slovenly thought possible." Richard Mitchell

I can see no other way. We must learn once more to confront nonsense in all its forms and to call things by their real names. We must learn that euphemisms are lies and that patience, tolerance and gentleness sometimes do no good. Worse still, they often do injury. Count on it, when you treat a fool with nothing but kindness, he remains a fool. If you pat him on the back and stroke his ego, he does what any fool does: he mistakenly concludes that everything is all right with him, rather than realizing that you are simply being kind to ignorance the way you are kind to all other forms of poverty.

We must revive the ancient and honorable art of invective, which is to language what justice is to law — a means of giving people what they deserve. What some of them deserve is a good kick in the pants. This article, therefore, is dedicated to telling the fools to bend over and grab their ankles. The beatings will now commence.

I. The Theology of Invective

If, like me, you are a Christian, you often encounter brothers and sisters in the faith who are, to put it plainly, mush-minded invertebrates. They seem unwilling and unable to grasp with clarity or conviction that some things are wrong and some are wicked. Even if they could grasp that fundamental truth about the world, they lack the courage to call evil and error by their real names. They do not understand that

if you fail to speak evil of evil you are treating it no differently than you would if it were good, about which you do not speak evil either. The only thing they seem able to oppose publicly is that small collection of Christians who speak forthrightly, Christians who are less afraid of giving offense to the offensive than they are of aiding and abetting wickedness and error.

This will never do.

We Christians rightly recognize Christ as the very embodiment of love. But Christ was no bleeding heart, and He was no invertebrate. The gentle Jesus meek and mild never existed. He is a nineteenth and twentieth century fiction. At various times, and when the situation demanded, the real Jesus publicly denounced sinners as snakes, dogs, foxes, hypocrites, fouled tombs and dirty dishes. He actually referred publicly to one of his chief disciples as Satan. So that his hearers would not miss his point, He sometimes referred to the objects of his most intense ridicule both by name and by position, and often face to face.

No doubt His doing so made the invertebrates around him begin to squirm because they realized how offensive this tactic would be to outsiders. Nevertheless, Jesus persisted. He did so because He knew better than His jellyfish camp followers that alluding to heinous acts, and to those who continue to practise them, in only the most innocuous and clinical language does no one, least of all the offenders themselves, any good. I cannot say it forcefully enough: Christ did not affirm sinners; He affirmed the repentant. Others He often addressed with the most withering invective. God incarnate did not avoid using words and tactics that his listeners found deeply offensive. He well understood that sometimes it is wrong to be nice. I deny that we can improve upon the rhetorical strategy of Him who was Himself the Word, and who spoke the world into existence.

The objection raised by the invertebrates that Jesus spoke aggressively only to self-righteous Pharisees simply misses the point. Any sinner who rejects repentance, or any sinner who holds repentance at bay because he somehow believes it is not for him, is self-righteous.

Paul's Example

Paul talked the same way.

Although his invertebrate comrades probably considered it offensive and indelicate of him to do so, Paul did not hesitate to suggest to several churches publicly, plainly, and in writing that his many detractors ought simply to emasculate themselves (Gal. 5: 12). If you believe that circumcision makes you right with God, he argued, why not go the whole way and really get right with God? If Lorena Bobbitt was reading the Bible on the night that made her famous, this was the verse she read.

Furthermore, in the same letter, (in fact, in the space of but three verses) Paul twice refers to his Galatian readers, the very people he is trying to convince, as fools (Gal. 3: 1, 3). Subsequent events indicate that his shocking words, though clearly offensive, were not ineffective. The Galatians chose to follow Paul rather than the Judaizers, whose tactic was, in Paul's words, to win the approval of men, the very tactic urged upon us so indefatigably by the invertebrates, though never in gender specific language.

In short, if the religion and practice of the New Testament offend them, the invertebrates need to argue with Jesus and Paul, not me.

The Great Writers' Example

Furthermore, like Christ and his chief apostle, the greatest Christian writers of the Western world also refused to subscribe to the principle that language deeply offensive to one's readers or listeners ought to be shunned. Neither the greatest writers of Western tradition (such as Dante, Erasmus, Milton, and Swift) nor the best of the present day permit their language to be censored or vetoed by the hyperactive sensitivities of invertebrates. Great writers select one word over all other words because that word, and that word only, most fully conveys their meaning, and because that word, and that word only, can best be expected to produce the author's intended effect. That meaning and that effect are

occasionally, and sometimes intentionally, offensive.

Verbal precision, not inoffensiveness, is the traditional hallmark of the West's best writing and the West's best books, some of which were deeply and intentionally offensive to great numbers of those who first read them. Dante's *Inferno* consigns a number of Catholic notables — including popes — to Hell. Erasmus's *Praise of Folly* excoriates monks and theologians as a shameless and squalid mob. His *Julius Excluded* locks Pope Julius out of Heaven because he was an adulterous, blood-thirsty, syphilis-ridden, mammon hound. Some of Milton's political pamphlets and poetry are, among other things, timeless handbooks of insult and invective. Great portions of the works of Jonathan Swift constitute a veritable scatologist's Bible. These works and many like them would never have been written or published had the modern preoccupation with inoffensiveness been then the controlling consideration. Because that preoccupation now prevails, these books and many like them are being harried out of the literary canon. In other words, the guidelines according to which the invertebrates want us to write are guidelines that not only would have radically recast many of our cultures great books had they been followed, but would have prevented some of them from ever being written at all. Had modern guidelines been previously in effect, they would have banished many of our civilization's most important and memorable texts far more effectively and extensively than has the politically correct curriculum at Stanford or Harvard.

Invertebrates cannot comprehend that despicable conditions inevitably arise in a fallen world. Those distressing conditions sometimes require us to employ the language of shock and of confrontation in our unflagging efforts to push back the frontiers of evil and error. But the spineless do not like it when we do. They want to police the way we speak, literally, to erase words from our language. I have been told by one Christian professor, whom I like and whom I respect, that there was never a time when shock language was right. Such language, I am asked to believe, ought to be eliminated. But though others delete it, I shall not. The fewer words you have at your disposal, the fewer thoughts you are able to think or to articulate with full precision, and the fewer points you are able to make with your desired effect. When the range of words is

If Lorena Bobbitt was reading the Bible on the night that made her famous, this was the verse she read.

Glasser then insisted that although "quality" could not be defined, he knew it when he saw it.

small, the range of thought is small and the power of speech is diminished. In that sense, word police are thought police. The invertebrates want to put you under arrest.

Resist.

Language, like liberty, is not normally lost all at once. It slips through our hands a little at a time, almost imperceptibly. Don't let it happen.

Slang words and shock words have their legitimate use. Sometimes the right word is a slang word or a shock word because no other word conveys your meaning as fully or as accurately, and because no other word elicits the response you desire. Sometimes the right language is language that falls beyond the pale of civil discourse.

So much for theory. Let me give you an example.

II. Good-bye, Columbus

Almost no idea is so preposterous that some school board somewhere won't pay you a handsome fee to promulgate it and some newspaper won't write it up as a breakthrough. The inanities of education experts, especially as related by the semi-literate babblings of many news reporters, are some of this world's most egregious assaults on the human mind.

If you don't believe me, listen to this, drawn from Marilyn Fryer's newspaper account of Dr. William Glasser's keynote address to something called a "teacher in-service". In-service *what* we are not told. Apparently, despite all grammatical indications to the contrary, "in-service" is a thing, not a description of a thing. Because language of this sort sounds like that grammar-free-zone known as educationese, I hold the teachers responsible for the initial gaff. But because Fryer and her editor should have known enough not to repeat it, the final blame rests with the paper. Glasser's intention at this in-service, if this story can be trusted, was to insist that "quality must be the focus of all American schools."

If you are like me, you naturally expect that "the focus of all American schools" ought to be education. Perhaps that is what Glasser meant but could not find the words to say. Or, if he could, Fryer could not. But when a news story tells me that something other than education, something like "quality", ought to be a school's central concern, my interest is piqued. I sense a joke approaching. This could be good, I think to myself. I want to hear what a man who actually

agrees to speak to something called an "in-service" says about the quality that allegedly displaces education as our schools main objective. I want to read on.

It was what I expected.

"Quality" Not Definable?!

Although "quality must be the focus of all American schools," Glasser said, "no one can define quality." Shockingly, Fryer does not report that any of the in-servicers interrupted Glasser to point out that the impossible had indeed been done, and done many times. "Quality" is, in fact, definable. The editors and compilers of the *Oxford English Dictionary*, for example, have done it in spectacular fashion. With characteristic precision, the *OED* identifies nearly 30 definitions for the word "quality", which it arranges under four headings and 13 subheadings, all of which it supplements with more than 90 illustrations drawn from texts written during the last 400 years. Apparently "quality" can be defined, and in wonderful detail. We know what the word means. But not one in-servicer pointed out that obvious fact to Glasser, and *that* fact did not strike Fryer as significant. What a scoop she missed: "Local Teachers Cannot Use English Dictionaries."

If Glasser had said that "quality" is a word that neither in-servicers nor those whom they hire to entertain them understand or can use properly, perhaps I would concur. But he did not. Instead, he apparently delivered a full-length lecture on something neither he nor anyone else in the room could recognize as definable or defined. Judging from Fryer's account, no in-servicers walked out, muttering as they went that they had much better things to do with their time than listening to interminable lectures on topics the lecturer himself could not even define.

It makes me wonder: If teachers identify this as acceptable discourse from someone with a doctorate, what drivel must they deem acceptable from third graders, or from themselves?

Undaunted by the apparent impenetrability of his subject matter, and buoyed by the fact that no in-servicer had either the insight or the courage to walk out, Glasser then insisted that although "quality" could not be defined, he knew it when he saw it. How something can be undefinable *and* recognizable he apparently did not say, and Fryer, unlike most reporters, did not ask. Glasser did proffer the profound observation,

however, that "quality is always useful in some way", which can only mean that "quality" has something in common with hand grenades, bubble gum and suppositories, things also "useful in some way."

I suppose now is a good time to tell you that this guy's most famous book is called *Reality Therapy*.

"Quality," Glasser then insisted, "can be learning a skill, discovering something to help society," or "creating a work deemed intellectual or artistic by others," or so Fryer reports. Learning a skill, however, is not quality; it is training. By this mealy-mouthedness did Glasser mean (but not actually say) that learning a skill was quality **training**? But if quality training is learning a skill, how does quality training differ from mere training, which is also learning a skill? If the difference between the two is a difference in degree of competence (and not competency, as those fluent in educationese are wont to say), what degree of competence distinguishes training from quality training, or is that undefinable as well? Furthermore, discovering a way to rid the world of malignant menaces like Hitler and Stalin (or their modern counterparts) will "help society", and is "always useful in some way" to boot, but is not quality. And that "others" deem your efforts either "intellectual or artistic" signifies precisely nothing. The Flat Earth Society still insists that calling the earth flat is intellectually respectable; some still say that a plastic Jesus submerged in a tub of urine is art. They are wrong. Such aberrations are neither "intellectual nor artistic", even though they are deemed so by "others". The identity of the truly "intellectual and artistic" is not determined by someone else's mere assertions. Their assertions in no way make something "quality". Things are what they are, regardless of how "others" deem them. "Others", after all, especially if they are in-servicers and their gurus, are often wildly mistaken.

Glasser then hit full stride.

Glasser's Touchy-Feely "Quality"

Having determined that "quality" was something recognizable, "useful", "helpful to society", "deemed intellectual and artistic" by "others", but yet could not be defined, Glasser then told the enraptured in-servicers (Or are they in-servicers? I suppose it depends upon whether they were in-serviced or were in-servicing.) what "quality" is not: quality is not teaching students

"things that are not necessary to them, such as when Columbus discovered America."

And you thought I was exaggerating when I mentioned the Flat Earthers.

Exactly how to determine what is or is not necessary for students to learn, and precisely why the fundamental facts of American history and of world geography fall into the latter category, Glasser did not think to say and both Fryer and the in-servicers did not think to ask. The omissions are staggering.

Returning then to his original tack, Glasser added even more definitions to the already burgeoning litany of characteristics ascribable to the undefinable notion he was explicating. "Quality," he said, "always feels good."

I remind you that his book is called *Reality Therapy*.

Glasser next observed that "a quality school can always be improved."

At least as Fryer reports them, Glasser's last two statements imply that correcting a student's errors, which rarely feels good to the student, is no part of a quality education, and that an absolutely perfect school, were one to exist, could not be a "quality" school because "a quality school can always be improved" and perfect schools cannot.

The Columbus howler mentioned above should have taught you that I'm not exaggerating. Teachers who correct students' errors are **not** part of a Glasseresque "quality" school. In a "quality" school, Glasser explains, "all students are asked to check their own work." Why teachers are spared that burden, why they foist it off onto the students and still expect to be paid with taxpayer money, and what to do if students refuse to do this job when "asked" are not explained, either by Glasser or Fryer. Perhaps Glasser expects the number of errors needing correction to be exceedingly few. After all, in a "quality" school "all tests are open book."

In "quality" schools, teachers are spared not only the burden of correcting student errors, they also are spared the necessity of dealing with students who need individualized instruction. In "quality" schools, Glasser asserted, "a corps of good students will be trained to serve as tutors for any student who needs one-on-one." One-on-one **what**, like in-service what, is left unspecified. Considering the staggering possibilities, perhaps that is better.

In a "quality" school, Glasser explains, all students are asked to check their own work."

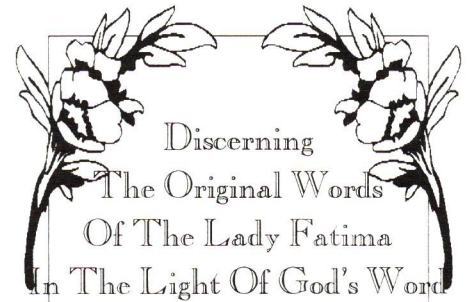
Please read Fryer's rendition of Glasseriana again. When you do, please note that when a "corps" of students — obviously a plural entity — teaches "any student" who needs individualized instruction, that mode of instruction is termed "one-on-one". From this, I deduce that Glasser, the in-servicers and Fryer all consider one an undefinable word.

It could be that Glasser never actually said that you can always make a quality school better. After all, as Fryer summarizes Glasser's point, "Other characteristics of a quality school is that it can always be improved. I don't know to whom this grammatical failure belongs: to Glasser? to those who gave him a doctorate? to the in-servicers? to Fryer? to her proofreaders? to the editor? I know only that somebody somewhere must be

the product of a "quality" school that did not teach students things that are not necessary to them, things like correct English.

If the picture is not yet clear, and if you have not yet figured out why people like Glasser get paid great mountains of money to address in-servicers, let me explain. This all happens 1) because in-servicers know that if they can ever come up with a "quality" school, they will no longer have to teach boring subjects like American history or world geography, 2) because they will not have to grade student papers, 3) because any student who needs personal attention can be taught by the student tutor corps, and 4) because everyone will always "feel good".

In-servicers might be mistaken, but they are not stupid.



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*1 Tim. 1:19

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