

Light

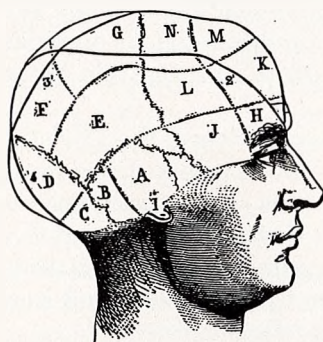
THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

SEPTEMBER-OCTOBER, 1993

The Ethics of Alternative Medical Therapies

By Chaplain Robert M. Brooks, Jr.

Standing at the feet of the volunteer lying on a table, the guest speaker lifted each of the volunteer's legs then said that one was shorter than the other.



He next placed a magnet on various parts of the young man's upper body and indicated that the magnet helped to interrupt the volunteer's "energy aura."

With each positioning of the magnet, he lifted the young volunteer's legs again, until

he confidently announced, "The problem is in the liver. That's where this man's spirit of unforgiveness settled."

When the volunteer, a professional pastoral counselor, could think of no one he needed to forgive, the speaker insisted it had slipped into his subconscious. "There is someone or some past incident he needs to forgive, even though he has forgotten it. The body never lies about anything."

The pastors, chaplains and health-care workers who witnessed this demonstration were attending a

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The costs of printing and mailing the Christian Life Commission's *Light* and *Salt* publications continue to escalate along with the size of our mailing list. Three years ago the print runs totaled less than 65,000. Today, the total is approaching 90,000, making both publications among the fastest growing in the SBC.

Readers who have not already made an annual contribution for these publications are asked to prayerfully consider contributing some amount to defray our printing and mailing costs. We normally request a \$10 annual subscription donation for *Light* and a \$10 annual subscription donation for *Salt*. Please make your check payable to *Light* and *Salt*.

Thank you for your interest in our publications. Pray for us as we seek to do God's will through the work of the Christian Life Commission.

Louis A. Moore
Director of Media and Products

dialogue entitled "Forgiveness: The Ancient Art of Healing," sponsored by the Pastoral Care Department of a major Midwest medical center. Several in the audience recognized the presentation as an "alternative medical therapy" espoused by New Age health practitioners.

Such alternative therapies are spreading rapidly and are gaining an acceptance among medical professionals and even clergy. They are taught in accredited schools of medicine and nursing. Some churches have introduced them to their people through seminars and guest speakers. But a steady

(Continued on Page 4)

'94 Seminar is in Oklahoma

Theme: 'The Family in Crisis: Biblical Models and Answers'


Dates: February 28-March 2, 1994

Location: First Southern Baptist Church of Del City, Okla.

Speakers include Bill Bennett, Tom Elliff, David Gushee, Jerry Kirk



- 3 Feeding the homeless
- 6 Hunger theme
- 7 Human Genome III
- 8-9 Point/Counterpoint
- 11 Book Review
- 12-13 Resource order forms
- 14 Light from the Capital
- 16 Seminar registration

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PERSPECTIVE

"Religious Freedom or Mere Toleration?"*

By Richard D. Land



Baptists have rejoiced with freedom-loving people around the world as the winds of freedom have swept across the former Soviet Union in recent years, bringing a previously unknown freedom to the oppressed people of these nations.

The religious freedom experienced by the Russian people since the passage of their Law of Religious Freedom legislation in October 1990 thrilled us perhaps most of all. After such a dark night of repression the doors were now open for an unfettered proclamation of the gospel. However, even as Baptists and other religious groups responded to the unprecedented opportunities, often at the invitation of like-minded groups within the former Soviet Union, there was always the knowledge that the dark specter of religious repression might soon reappear. Historically, Russia has not experienced religious freedom. Oppression of all who dissented from Russian Orthodox views was the norm for hundreds of years.

The worst fears of Baptists and other evangelicals in Russia were realized this past July 14 when both houses of the Russian Parliament approved extensive revisions to the religious freedom legislation of October 1990. If these revisions become law, religious freedom in Russia will be seriously compromised. The revisions are clearly aimed at restricting religious freedom in Russia and are intended to restore the privileged and dominant legal status of the Russian Orthodoxy, which has strongly supported the new restrictions. All foreigners and foreign religious organizations would be required to seek the Russian state's recognition before being permitted to operate within Russia.

The Baptist World Alliance, the Foreign Mission Board, the Christian Life Commission and numerous other groups have protested vigorously both to the Russian and the U.S. governments that such restrictions violate the spirit, if indeed not the letter, of the Universal Declaration of Human Rights, the Helsinki Accords and Russia's own Constitution. There has been opposition from within Russia as well, including some within Russian Orthodoxy who want to embrace religious freedom.

These restrictions are an attempt to exchange religious freedom in Russia for mere toleration. Baptist opposition to such an exchange is both principled and pragmatic. It is principled in that there is no value which Baptists cherish more than religious freedom. Our ideal has always been a "free church in a free state" and "the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power" (*The Baptist Faith and Message*). We believe that a person's relationship with God is sacred, and no mere government has the right to interfere with it.

Baptist opposition to all such government restrictions is pragmatic as well. If the government is free to restrict the freedom of *any* group, it has the power to restrict *all* groups. No matter how objectionable a person or group's religious views may be to us, we would do well to remember this axiom: What the government is free to do to Hare Krishnas today, it may do to you tomorrow. Many are arguing that Russia has been inundated by cult groups of all kinds and that some restrictions are necessary. We must help such people to understand that freedom is never ordered and tidy. Diversity, debate, confusion and controversy are the price a society pays for liberty, and what a small price it is compared to the repression of religious freedom which rapes the soul.

*This editorial was originally published as an ethics commentary sent to Baptist state papers the week of August 5, 1993.

Albuquerque First Baptist started feeding a few; now it assists thousands

By Louis A. Moore

Albuquerque — Near where Interstate Highways 25 and 40 intersect in this city, the First Baptist Church has become a lighthouse for ministry to hungry, homeless people.

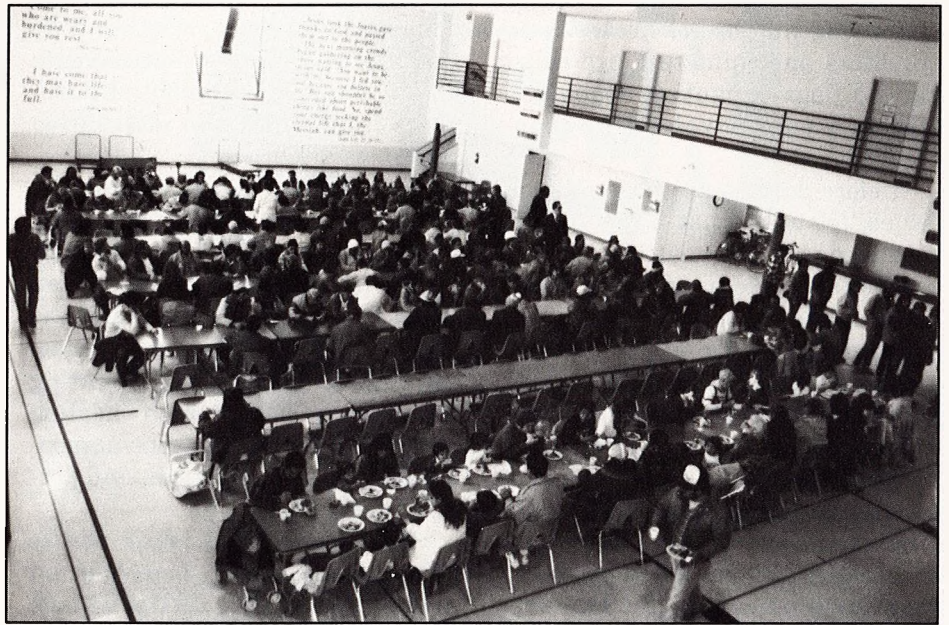
The church's homeless ministry began here 11 years ago and has grown from a tiny effort to offer lunch to a few people into a massive campaign that feeds thousands each month and has attracted a national spotlight.

Impetus for the ministry was Calvin Horn, a First Baptist Sunday School teacher who is also one of the most powerful and influential political forces in New Mexico. His Sunday School class started the ministry by "passing the hat" to gather enough money to serve one meal a week to a small group of transients.

Today, the ministry that grew out of that meager effort is known as Noon Day and is housed in a \$1 million facility built on land donated by First Baptist to provide noon meals four days a week, showers, personal hygiene products, laundry facilities, clothing and other assistance for homeless people in Albuquerque.

Despite the growth and the incorporation of numerous other area churches of differing denominations into the ministry, the program remains true to its original commitment to preach the gospel while distributing sustenance. Each day the feeding begins with a worship service that often ends with an altar call. At the end of the meal, the guests are given Bibles and invited to stay for pastoral counseling.

Dennis Light, director of Noon Day and pastor to the homeless at First Baptist, says numerous



Albuquerque's Noon Day feeds thousands of hungry each month.

folks profess faith in Jesus Christ as their Lord and Savior through the ministry, but no exact records are kept.

"A lot of folks really get ministered to by our counselors," he says. "These are very wounded people with very serious problems. Their lives are dismal. Their [salvation] experience gives them hope and helps them make some character decisions."

The ministry outgrew the church's fellowship hall facilities five years ago, and a \$1 million fund-raising effort provided the funds for the new 15,000-square-foot facility that now houses Noon Day. The name comes from Isaiah 58:10, "If you spend yourself on behalf of the hungry, your night will become like the noonday."

An important aspect of the ministry is its emphasis on workfare. When an impoverished person approaches the ministry with an overdue utility bill or rent statement, Noon Day offers up to \$100 of aid in return for 16 hours

of volunteer work in the ministry. Women are asked to work in the kitchen; men are asked to perform janitorial functions.

The needy person then works alongside a Christian volunteer who witnesses by example as well as word of mouth. "These people get to see Christians in action," says Light. "Almost to a person, they say they want to come back later to volunteer without getting any money."

The same type of workfare is offered to the almost-homeless—those who are about to be evicted. They are given \$200 for 16 hours of volunteer work, and the Noon Day staff works with them to help them avoid becoming homeless.

The church also screens the homeless for families that appear able to be rehabilitated and then connects them with other area churches willing to set them up in an apartment with utilities for a month and help them find employment to pay the next month's rent and utilities.

Christians have right, need to be concerned

Be careful of New Age medicine

(Continued from Page 1)

ly growing number of health care providers and ministers are raising red flags of caution about the ethical issues involved in such practices.

Before discussing those ethical issues, let us look at a few of the better-known "alternative medical therapies." Keep in mind that none is based on proof gathered through scientific experiments, and many are founded on claims which are inconsistent with scientific knowledge.

- Homeopathy—teaches that a substance which causes a symptom when given in large doses can cure that symptom when given in very small amounts. Such active ingredients are so diluted that they are said to work, not according to the laws of pharmacology, but by infusing energy from their source to the patient.

- Therapeutic Touch—passing the hands of a "practitioner" (after meditation and incantation) over a patient to locate "ruffles" of illness in the energy aura of that person, then smoothing the ruffles to bring healing.

- Acupuncture/Acupressure—placing needles in or applying pressure to certain "zones" of the body to effect healing in other parts of the body, based on aligning the opposing forces of Yin and Yang defined in Taoist philosophy.

There are other "alternative medical therapies" which are too numerous to be covered in this article. Each of them, however, is based on the concept of "Universal Life Force" or "Universal Energy"—which is not God and can be controlled, for good or bad, by those who have expanded their consciousness.

What is the primary ethical issue involved in the use of these therapies? For the Christian, it is

the choice of whom we choose to believe and to serve, whether it be God and His Bible or enticements of the Eastern, occultic philosophies from which the alternative therapies are drawn.

For the non-Christian medical person, it is the belief in and practice of systems which have little or no basis in scientific fact. Even when they seem to work—and the Bible says that Satan is the master deceiver—is it ethical to bring a patient in contact with "healing forces" which are unseen, unmeasurable, or even mystical, and possibly dangerous?

The April 1993 issue of the *Mayo Clinic Health Letter*, in an article titled "Alternative Medicine: The scientific method separates help from hype," raises the ethics issue: "When you pay for alternative medicine, you're buying unproven procedures and substances of questionable effectiveness and safety."¹

What is the origin of alternative medical therapies? Almost without exception, they have come from Eastern mystical philosophies and religions, such as Hinduism, Buddhism, Shintoism, Taoism, etc. They have become part of the anti-biblical New Age movement under the banner of "holistic medicine." They are man-centered, not God-centered, and espouse the premise that people can heal themselves, since each person is God.

The teachings of most holistic health practitioners—virtually none of whom has a medical degree—are diametrically opposed to the promises of God. Dr. Samuel Pfeifer, a Christian psychiatrist practicing in Switzerland, says, "The so-called 'miracles' of alternative medicine are preparing the way for further deception, such as the future

world religion mentioned in the Bible. Uncritical faith in spiritual powers opens the doors of our minds. There is no way to integrate the Christian faith with the monistic concept of God that is held by New Age healers."²

An even stronger warning is given by Dr. David Sneed in his book, *The Hidden Agenda: A Critical View of Alternative Medical Therapies*: "Whether they realize it or not, those who become involved in the alternative health movement are getting a religious message. In many cases, they are being indoctrinated directly into the world of the occult. New Age medicine is nothing more than age-old occultism dressed up in new linguistic garb."

According to the Bible, what these doctors and others have written about the occultic origin of these alternative systems is unquestionably true. The ethical question for Christians is centered in the choice of whom they believe and serve. Dr. Pfeifer says it well: "To what, or whom, are we surrendering our consciousness: to God or to esoteric powers that could manipulate our souls?"³

God clearly warns against such occult involvement, as seen in the following sections of the Bible: Leviticus 19:26, 29; 20:6; Deuteronomy 18:9-14; Isaiah 8:19-20; 1 Corinthians 10:14-22; 2 Thessalonians 2:1-17. When you read those verses, keep in mind the statement by Randall Baer, a young man who was a holistic health practitioner for 15 years: "Sacred science (holistic medicine) is an attempt at modern-day sorcery, white magic, and wizardry, which the Bible states is all an abomination in the sight of the Lord."⁴

For the Christian, then, the issue is one of trust and belief, not convenience or rationalization. If God is sovereign—and He is—is it ethical to claim to know Him personally without obeying His Word?

What about the non-Christian who chooses to use alternative health practices? The issue is aptly described by Dr. Sneed: "It is dangerous to blend proven, scientific medicine with many alternative health practices. For by accepting them, we are by implication accepting a non-science into an area of science. By dabbling in the alternatives, we are giving credence to unproven, unscientific health practices that delude, confuse, cheat and even kill countless people each year. There are numerous documented cases of alternative medical practices which have led not only to harm, but to the death of patients."⁵

So the primary ethical issue for those who have no personal faith in Christ Jesus is not whether the alternative medical therapy appears to work. Rather, it is the potential impact on the physical body, the mental self, and the spiritual soul of both the holistic health practitioner and his/her clients. Are such possible detrimental effects—which have been documented many times—truly worth the risks?

Robert M. Brooks, Jr. is affiliated with the Spiritual Care Chaplain Service, Council of Churches of the Ozarks, Springfield, Missouri.

End Notes

¹Used by permission.

²Samuel Pfeifer, M.D., *Healing at Any Price: The Hidden Dangers of Alternative Medicine*, Word Publishing, England, 1988.

³Pfeifer, *ibid.*

⁴Randall N. Baer, *Inside the New Age Nightmare*, Huntington House, 1989.

⁵Dr. David Sneed and Dr. Sharon Sneed, *The Hidden Agenda: A Critical View of Alternative Medical Therapies*, Thomas Nelson, 1991.

For further reading: *New Age Medicine*, Paul C. Reisser, M.D.; Teri K. Reisser; John Weldon, InterVaristy Press, 1987.



Teach truly safe sex in your church or school

Do you have the most up-to-date information about sexually transmitted diseases? Do you know why teenagers have an especially high susceptibility to sexually transmitted diseases? Do you know how HIV/AIDS is transmitted and why condoms are not effective in stopping the spread of the disease?

An exciting and powerful new tool for teaching about the myth of safe sex is available from the Medical Institute for Sexual Health, an Austin, Texas-based institute headed by Dr. Joe S. McIlhaney. McIlhaney is a widely known author and gynecologist in Austin. McIlhaney, author of *1250 Health-Care Questions Women Ask* (Baker Book House), is frequently heard on James Dobson's Focus on the Family radio program.

The Safe Sex slide program, lecture notes and supplemental materials include 76 photographic slides of the variety of sexually transmitted diseases, summaries of recent clinical studies, and helpful outlines for talking about why condoms do not work, especially with teenagers.

The slides come with a menu to assist users in building talks of 30 minutes, 45 minutes, and two- or three-session presentations. A live audio cassette recording of McIlhaney giving the presentation is also included with the notebook of slides and script.

McIlhaney will be hosting training seminars in Chicago (August 27, 1993); Springfield, Ill. (August 28, 1993); Atlanta (November 5, 1993); and Research Triangle Park, NC (November 6, 1993).

Those who would like to know more about the slide presentation or about regional training classes may write Medical Institute for Sexual Health, P. O. Box 4919, Austin, Texas 78765 or call toll-free 1-800-892-9484.

By C. Ben Mitchell

Very few of us know what it is like to be really hungry. When hunger occurs, the body turns on itself and begins an ugly process of cannibalization. A person's own tissues become a source of sustaining energy until the body finally starves to death. Hunger is painful, confusing and debilitating.

Similarly, few of us are so callous that the news of a hungry person doesn't tug at our hearts. Yet, relatively few of us are involved actively in feeding the hungry. James tells us, however, that genuine faith is one that is demonstrated—that faith expresses itself in obedient actions. Could it be that there is a deadly chasm between our faith and our works?

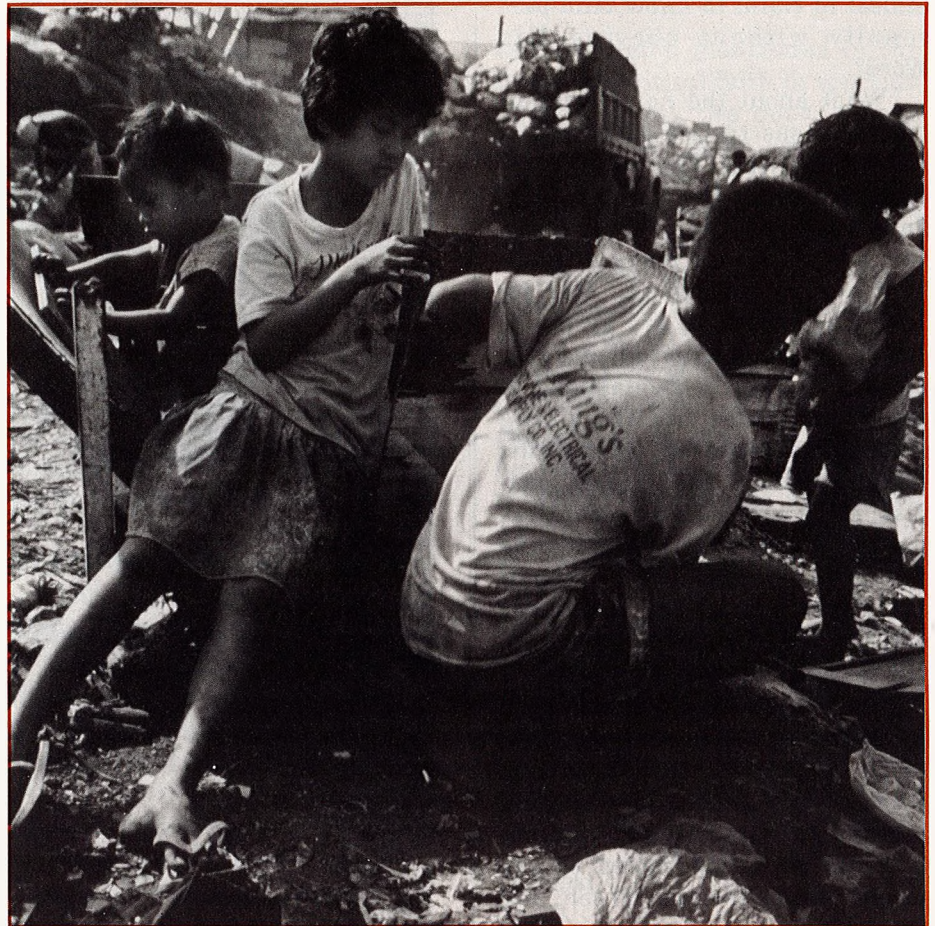
The apostle James would not allow his readers to be comfortable with faith that was expressed merely in a confession, "I believe." Nor was faith to be understood solely as the acceptance of a creed, "I believe in one God." But a genuine faith was a demonstrated faith, "I believe in Jesus Christ and follow Him in obedient living."

James chooses the feeding of the hungry as an illustration of genuine faith. Today, many of us would no doubt choose something more exotic or esoteric as a means of demonstrating our faith. It is much easier and less messy to talk about beautiful buildings and bulging budgets. But the most obvious expressions of our faith are simpler and more mundane—a cup of cold water, a hot bowl of soup, a warm blanket.

James challenges us to consider a faith without obedient deeds. "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

'What doth it profit?'

(James 2:16)



Observe World Hunger Day
October 10, 1993

(James 2:15-16). How does it help the hungry person for Southern Baptists merely to talk about the plight of the homeless? How does it help the starving children in the Two-Thirds World for Southern Baptists merely to publish pictures of their morbid condition? It is a perversion of biblical faith to hear reports of hungry persons, see pictures of starving babies and live in cities filled with the homeless and say, "We hope you'll be all right." Faith without obedient works is dead! Conversion from sin and communion with God are demonstrated in compassion for others.

The hurting hungry are all around us. Homeless children

with their single mothers make up the most rapidly growing segment of homeless persons. These children are wasting away both intellectually and physically. The eastern European and C.I.S. nations are overflowing with starving orphans. Dare we say to them, "be warmed and filled"? Instead, may we renew our commitment to be "doers of the word, and not hearers only" (James 1:22). Let us join heart and hand in the war against hunger. Demonstrated faith is profitable to others.

C. Ben Mitchell is director of biomedical and life issues for the Southern Baptist Christian Life Commission.

By C. Ben Mitchell

The Scriptures declare that when Adam and Eve sinned in the garden something tragic happened to the whole created order (Genesis 3:17-21; Romans 6:12).

**Third in
four-part
series**

Though theologians characterize differently the results of the fall of Adam and Eve, it is obvious to anyone who is observant that this is not the best of all possible worlds. Sin has brought with it disease and death. Not only that, but the fact that human beings themselves are sinners means we often find ways to use good things in bad ways.

The Human Genome Project is open to the same corruptions as everything else in our world. We must be very cautious, therefore, both how we approach this new technology and how we use the information that results from the project.

First, since disease is ultimately the result of the corruption of the world through sin, genetics will not be a messiah to redeem us from all bodily or mental ills. That does not mean that we ought not use genetic technology for the purposes of curing human disease where possible. The genome project is not, in and of itself, open to the charge of "playing God" any more than other medical therapies. Every time we take advantage of a medical therapy or intervention (even one so common as a flu shot) we are using technology as an intervention against human disease. Realistically, however, we must admit that, against the reductionistic arguments, genetics is not the way to paradise. Paradise exists in "another world" and awaits only those who trust Christ as Savior and Lord.

Second, because humans are sinners, we sometimes use technologies and information for wicked purposes. The sorts of

Human Genome Project won't rid humans of sin

things we are already able to accomplish through genetics is simply phenomenal. But genetic technology can be used as a potent weapon, as a means of eliminating "unwanted" or "non-useful" persons, and as a way of discriminating against others.

We do not, unfortunately, have a very pretty history of the use of this kind of information. Manda-

***Human beings
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more completely
than any genetic
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more deadly.***

tory sickle-cell screening among African-Americans in the 1970s was a public policy disaster and became a method of discriminating against black children because they were merely carriers of the gene for the disease. Screening is now being used to determine the sex of a child *in vitro* and *in utero*, with a view toward abortion if the child is not the gender desired by the parents. Extraordinary caution is necessary where extraordinarily powerful technologies and ideas exist. We need only recall Hitler's Germany and the Aryan supremacy movement to see how notions of genetic purity can be misused.

More optimistically, we must acknowledge that all of God's creation, especially we humans, are

"fearfully and wonderfully made" (Psalm 139:14). Efforts better to understand the human body, the course of human disease, and to provide therapies to improve our quality of life should, all things being equal, be celebrated and affirmed. Discovering more about the profound complexity of the human body, mind, soul and spirit only makes believers praise the Creator more intelligently. That He has permitted us to find ways to relieve human suffering, save lives and cure diseases is certainly a manifestation of His grace and mercy to us frail creatures of dust. Every good and perfect gift comes from God (James 1:17). That fact makes it imperative that we not misuse nor squander the gifts God gives through the proper use of genetic technology.

Finally, we must squarely face the limits of genetic technology and not think more highly of it than it deserves. The Human Genome Project is not a new Messiah. It cannot save us ultimately from death and the grave.

Human beings have an "illness" that permeates us more completely than any genetic disease and which is unquantifiably more deadly. Our predisposition to sin is a result of who we are as fallen creatures. If left "untreated" that fallenness will result in an eternity without hope and without God. The remedy for our sin is new life in Jesus Christ. He alone is Messiah. He alone is the Great Physician. Ultimately, in heaven, we will be cured of every disease, even our bent toward sinning! *Soli Deo Gloria!*

**Next: Brave New World or
New Dark Ages?**

By Gary L. Frost

I learned long ago not to speak as an expert concerning subjects with which I do not have expertise. I am neither a ballistics authority nor an attorney, and there are technical aspects of the gun control debate that I am not qualified to address.

However, I am an urban pastor who is weary of performing the funerals of young people senselessly slain with easily accessible, high-powered firearms. As a student of the Scripture and as an observer of our times, I have arrived at what I believe to be some significant conclusions regarding the matter of gun control and the conservative believer's proper response to this complicated issue.

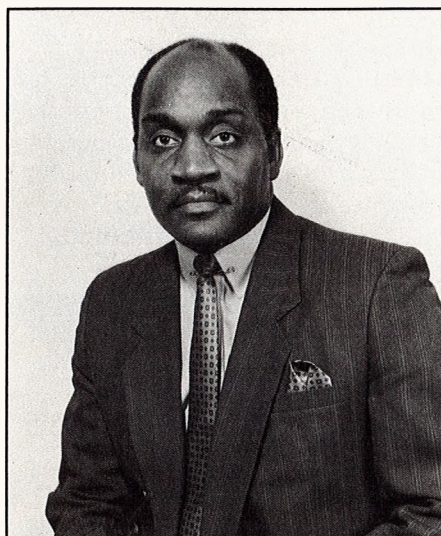
In considering the prevailing sentiment of biblical conservatives regarding the gun control discussion, I am quite concerned. It seems that a large number of conservatives are opposed to gun control. In taking this position, I believe there is a vital principle that is being violated by many Bible-believing Christians. It is

I am an urban pastor who is weary of performing the funerals of young people senselessly slain with easily accessible, high-powered firearms.

the principle of consistency, a commitment to be unbiased in the application of a standard.

As evangelicals, we are greatly offended (and rightly so) by the misuse and abuse of the First

Consistency requires concern about weapons



Gary L. Frost

Amendment. We are appalled by pornographers and other subversives who use the provision for "free speech" as a safe haven from which they can legally peddle their wares and promote their activities that without question undermine the moral foundations of our society.

Our wise Founding Fathers not only penned the First Amendment, they also wrote the Second, which guarantees the right of every American to bear arms. It is my opinion that in the same way that obscene and destructive literature is being inappropriately defended under Amendment One, weapons of assault and violence are being improperly protected, using Amendment Two as a shelter. While pornography is the protected vice of liberals, I perceive that assault weapons are the guarded "can't touch this" property of the conservatives.

As conservatives and evangelicals, we have cried out loudly against the maligning of the First Amendment. Where is the outcry against the desecration of the Second? I see this as a violation of

the principle of consistency. It is inconsistent for believers to be "up in arms" against those who promote the destruction of the mind by way of filthy literature and at the same time be supportive or at best silent regarding those who make available assault weapons which literally kill the brain.

As I assess this contradiction, it appears that such inconsistency must have one of two possible causes as its source; it is either a lack of discernment or a lack of integrity.

If such inconsistency is due to a lack of discernment, then there is hope. I pray that our conservative eyes would be opened and our evangelical tongues be loosed so that we might "cry aloud and spare not" in the fight against the proliferation of assault weapons.

But if we are dealing with an integrity problem and evangelicals are consciously accepting this hypocrisy, the prognosis is somewhat poor. Perhaps we are smitten with the eating disorder of the Pharisees; we have strained at a gnat and swallowed a camel.

It is my observation that many American Christians who consider themselves to be evangelical and biblically conservative are having great difficulty making a distinction between political conservatism and biblical conservatism (this is an historical problem in our nation).

Undoubtedly, there are many issues where the political right and biblical conservatism run parallel and are mutually supportive. However, we must never forget that these "conservatisms" do not share the same base. Political conservatism has a socioeconomic base whereas biblical conser-

(Continued on Page 10)

By Larry Pratt

As Christians we need to understand this issue at three different levels: biblically, constitutionally and empirically. We need to be Bereans in all three areas.

Let us begin with the Bible. As a ruling elder in a Presbyterian church (PCA), I had to examine my life before I was ordained. The examination included my views on firearms. Consider that when Cain killed Abel, God did not ban (or register or impose a waiting period on) the ownership of whatever it was that Cain used to kill his brother. Rather, God punished Cain, not all the other people on earth.

A New Testament passage that pertains to the issue of banning "assault weapons" is Luke 22:36. (Actually, the debate involves semi-automatic firearms that only fire one bullet each time the trigger is pulled. "Assault weapons" are capable of fully automatic fire, meaning bullets will keep on firing with one pull of the trigger until it is released, or until the magazine is empty.)

Consider that when Cain killed Abel, God did not ban (or register or impose a waiting period on) the ownership of whatever it was that Cain used to kill his brother.

In the passage in the Book of Luke, Christ told His disciples to get a sword—even to sell their cloaks in order to get one. Our Lord's commandment was consistent with the principle of self-

Assault weapons should be available



Larry Pratt

defense laid down in Proverbs 25:26, "A righteous man who falters before the wicked is like a murky spring and a polluted well." Jesus, who is the same yesterday, today and forever, would not have contradicted Himself. The Israelite militia in the Old Testament was likewise expected to provide its own weapons (1 Samuel 25:13; Numbers 31:3; 32:20; Nehemiah 4:16-17).

As we turn to the Constitution, we find that this was also the view of our Founding Fathers. For example, George Mason, in defending the Second Amendment in the Virginia Ratifying Convention, said: "I ask, who are the militia? They consist now of the whole people, except a few public officials."

The Militia Act of 1792 was enacted by the same Congress that sent the Bill of Rights to the states for ratification. The Bill of Rights, or the first 10 amendments, were designed to protect individuals' (not states') rights. The Militia Act gives us an understanding of what the drafters of the Second Amendment meant.

The Militia Act required every individual of military age to bring their own personally owned military rifles with them in the event the militia was called upon. Today, that would certainly mean a machine gun, although it would also encompass a semi-automatic rifle with a 20-round magazine. The Supreme Court in the *Miller* case ruled in 1939 that for a firearm to be protected by the Second Amendment, it would be "necessary to show that this weapon is any part of the ordinary military equipment or that its use could contribute to the common defense."

The Founders had a very clear idea behind their provision for an armed citizenry. They wanted to make sure that the government never had a monopoly of force. For example, James Madison, writing in the *Federalist Papers* (Number 46) observed that the reason that other countries were despotisms was because their "governments are afraid to trust the people with firearms." James Madison, of course, was the author of the Second Amendment.

The Constitution envisions the sword of Christ's day in terms of the standard infantryman's weapon today, an assault weapon.

The empirical case for assault weapons (or semi-automatic rifles) is just as strong. Korean merchants in Los Angeles used "assault weapons" to protect themselves and their livelihoods when the police were unavailable. Arab merchants used them similarly in St. Croix following Hurricane Hugo. Citizens of South Florida and southern Louisiana had similar experiences after the hurricane damage of 1992.

(Continued on Page 10)

The Homosexuality Debates: An Evangelical Perspective and Response

An interdisciplinary consultation
of evangelical scholars and leaders

**October 29-31, 1993
Geneva College**

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Soft Porn Alert

Prime time will sink to a new moral low this fall with the airing of ABC's program *NYPD Blue*.

The pilot program was cited by critics for excessive violence, prolific use of profanity and nudity. The program will be the first to carry the new "V" rating for violence.

The Christian Life Commission joins the American Family Association in recommending that interested citizens and local churches petition their local ABC affiliate not to carry the program. Each affiliate has the option to refuse any network program. Information on how to oppose this program should be obtained from American Family Association, P. O. Drawer 2440, Tupelo, MS 38803, telephone 601-844-5036.

Point

Frost: Consistency requires concern about weapons

(Continued from Page 8)

vatism is rooted in divine righteousness as revealed in the Person of Jesus Christ.

As believers, we must recognize that the NRA and other conservative groups do effectively verbalize our sentiment in some areas. However, we must not unreservedly surrender ourselves

to political agendas that do not share our Holy mission, which is to demonstrate the compassion of Christ to a society living in darkness and fear. How can we expect to impact our society in righteousness if we are operating as the guardians of evil devices?

God has called the church to be salt and light in a dark and

deteriorating world, "a voice crying in the wilderness," and therefore we are commissioned to speak out against evil in all its forms regardless of the political implications.

Gary Frost is pastor of Rising Star Baptist Church, Youngstown, Ohio.

Counterpoint

Pratt: Assault weapons should be available

(Continued from Page 9)

A number of police spokesmen have claimed that "assault weapons" are a great threat to their men, and therefore must be banned. The facts do not support this. There are four times as many murders of police officers using their own service firearms than there are using "assault weapons." If banning "assault weapons" would help the police, then banning their own guns

would help them four times as much. If this is absurd, it is because the assumption of banning firearms is absurd.

We also know that "assault weapons" are almost never used in homicides of any kind. The number is less than one half of one percent. We know from documents now available that government officials in California knew these guns were not a danger when they debated the ban on "assault weapons" in 1989. But

these officials consciously withheld this information from the public and the legislature.

As Christians, we should seek biblical punishment for crime, including capital punishment, rather than banning our twentieth-century swords.

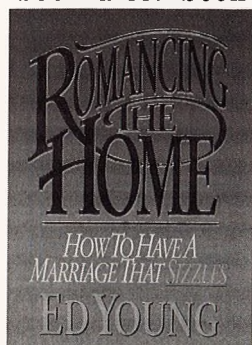
Larry Pratt is Executive Director of Gun Owners of America, a national, grass-roots, lobby organization, situated at 8001 Forbes Place, Springfield, Va. 22151, phone (703) 321-8585.

Ed Young. *Romancing the Home*. Broadman & Holman Publishers, Nashville, Tenn. 1993. 219 pp. \$16.99

By Tom R. King

The marriage relationship from a biblical perspective is something that has been written about extensively over the past 10 to 15 years. Why then are there as many, if not more, divorces occurring percentage-wise each year as ever before? How does a couple go about developing a marriage that is everything that God desires for it to be? These are critical concerns that Ed Young's book *Romancing the Home* attempts to address.

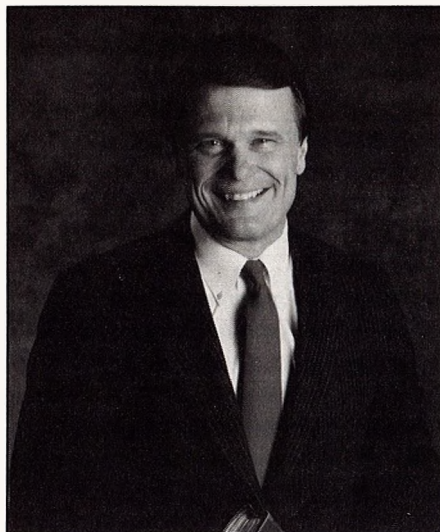
There are several issues that weave themselves throughout the book which will make the material more palatable and real to the majority of readers. First of all, the author, being a nationally known leader, is open and transparent, not only in those areas in his marriage where he has earned a gold star, but also in the areas where he has failed as a husband. It is often disheartening to read book after book on marriage,



where only the ideal is outlined and a guilt trip is the result for most of the readers. This book consistently brings the reader back to the fact that through Christ and His blood our pasts and our failures are taken care of where we can continue to walk in His freedom and strength to be the husbands and wives the Lord desires.

Secondly, the Christian community has continued to allow the world and its deceptions and philosophies to be integrated into its lifestyles and beliefs. One area in which this can be seen possibly

In *Romancing the Home* Young addresses honestly the questions of marriage



SBC President Ed Young

more than any other is in the way many Christians have come to view and talk about submission. Ed Young has done an outstanding job in addressing the issue of scriptural submission for both husbands and wives. He also goes on to state that the operative word for husbands is sacrifice. These two chapters, "A Strong Word To Wives" and "A Strong Word To Husbands," are possibly the strongest elements of this book, as well as for the Christian marriage. These behavioral elements are in place in the believer's life as a result of a day-by-day, exciting, one-on-one love relationship with Jesus Christ. The more the Christian falls in love with Christ, the more obedience will be exhibited in his/her life, "If you love me, you will obey what I command" (John 14:15).

The reader is constantly taken back to the fact that God is who He says He is and that His ways work, whether we choose to believe it or ignore it. This truth is not directed in a condemning way though, but in a way to

encourage husbands and wives so that they may experience God's fullness in their marital relationship.

A red flag was raised only once as I read through the book, *Romancing the Home*. The author stated, "Almost without exception I believe it is a mistake to open up a marriage to the inspection of nonprofessional outside parties—especially relatives." It is true that oftentimes friends and relatives give horrible, anti-scriptural advice. Unfortunately, this has also been too often true of the so-called professional. There has also been a growing trend in the Christian community to put more trust in what "professionals" and "psychology" say about the marriage relationship than looking closely at God's Word.

When outside help is needed, the key is to seek advice from someone who is godly and wise. That may or may not be a professional. There are many people who label themselves as Christian counselors, but in reality they are Christians who are counseling (mainly using secular methods/principles) and not counseling according to scripture.

Overall, *Romancing the Home* is an informative, practical and potentially beneficial book, not only for couples wishing to improve an already good marriage, but for those couples with problem marriages needing total reconstruction. This is due to the central focus of the book, which is Jesus Christ and His blueprint for success, His Word.

Tom King is minister of counseling at Two Rivers Baptist Church, Nashville, Tennessee.

CLC ORDER FORM

Quantity	Sanctity of Human Life Materials - January 16, 1994	Price	Total
	New Bulletin Insert for Sanctity of Human Life Sunday (Color/undated)	\$.06	
	New Sermon Outline (Exodus 20:13) for Sanctity of Human Life emphasis	.22	
	New Poster - Sanctity of Human Life Promotional Poster (Color/undated)	.95	
	Pamphlet - A Time to Live, a Time to Die: Advance Directives and Living Wills	.33	
	Pamphlet - Sanctity of Human Life: Child Abuse	.33	
	Spanish translation: Critical Issues: What the Bible Teaches About Abortion by Larry Lewis	.33	
	Pamphlet - Critical Issues: What the Bible Teaches About Abortion by Larry Lewis	.33	
	Tract - Is Life a Right? by Richard D. Land	.10	
	Pamphlet - Operation Rescue: Yes or No?	.33	
	Pamphlet - Abortion and the Law	.22	
	Pamphlet - Alternatives to Abortion: Suggestions for Action	.22	
	Pamphlet - Issues and Answers: Teenage Pregnancy	.17	
	Sanctity of Human Life Resource Set (one of each above)	3.50	
	Booklet - "Not an Easy Time" by Sylvia Boothe (20 pages)	1.25	
	Book - "No Easy Choices" by Sylvia Boothe	3.95	
	Book: <i>Bad Choices: A Look Inside Planned Parenthood</i>	15.00	
	CLC Videotape: "The Sanctity of Human Life" 1/2" VHS, 18 minutes Purchase Price: \$19.95 [] Rental Fee: \$9.00 [] Show date:		
	Videotape: "Not Mine to Deny" 1/2" VHS, 35 minutes Purchase Price: \$39.95 [] Rental Fee: \$11.00 [] Show date:		
	Videotape: "Somebody Told" (Targets church staffs and leadership; designed to train staffs to prevent sexual abuse.) 1/2" VHS, 23 min. Show date: Purchase Price: \$79.00 [] Rental Fee: \$11.00 []		
	Videotape: "Hard Truth" 1/2" VHS, 10 minutes Warning: Contains explicit abortion photos Purchase Price: \$14.95 [] Rental Fee: \$8 [] Show date:		
	Videotape: "One in a Million" 1/2" VHS, 18 minutes Purchase Price: \$39.95 [] Rental Fee: \$11 [] Show date:		
	Christian Lifestyle for Youth		
	Christian Lifestyle for Youth: Christian Values	.35	
	Christian Lifestyle for Youth: Dating	.35	
	Christian Lifestyle for Youth: Parents	.35	
	Bulletin Inserts for 1994		
	If ordering Inserts for less than 7 emphasis Sundays, the price is 6¢ each. Number to be ordered: Sanctity _____ Race Relations _____ Alcohol/Drugs Prevention _____ Religious Liberty _____ Citizenship _____ Peace _____ Hunger _____		
	Order 50 or more of all <u>seven</u> 1994 bulletin inserts <u>before January 1</u> for a reduced price of <u>4¢ each</u>.		
	Total _____		

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FOR FASTER SERVICE CALL: (615) 244-2495 OR FAX: (615) 242-0065

WORLD HUNGER DAY, October 10, 1993

Quantity	Hunger Resources	Price	Total
	New Bulletin Insert for World Hunger emphasis (Color, undated)	\$.06	
	New Poster - World Hunger Promotional Poster (Color, undated)	.95	
	New Guide - World Hunger Awareness/Action Guide	.75	
	New Sermon Outline - World Hunger Day (Isaiah 58:1-12)	.22	
	Updated Pamphlet - What Are Southern Baptists Doing About Hunger?	.11	
	Pamphlet - The Bible Speaks on Hunger	.17	
	Pamphlet - Issues and Answers: Hunger	.17	
	Christian Actions for the World's Hungry	.11	
	New Testament Studies for a World Hunger Emphasis	.22	
	Old Testament Studies for a World Hunger Emphasis	.22	
	Calendar - World Hunger Wall Calendar	.17	
	Placemat - World Hunger Placemat	.06	
	Playscript - "The Unseen Guest"	.22	
	Bank for World Hunger Relief Offering	.22	
	World Hunger Resource Set - 1 sample copy of each of above resources	3.00	
	Guide - Hunger Alert: World Hunger Awareness/Action Guide for Youth	3.30	
	Book: <i>What Shall We Do in a Hungry World?</i> By Robert M. Parham SALE	.99	
	New Videotape: "A Caring Family" (Deals with homelessness) 1/2" VHS, 32 min. Show date:	Rental \$ 11.00 Purchase \$ 39.00	
	Videotape: "Show Me You Care" 1/2" VHS, 15 min. Show date:	5.00 10.00	
	Videotape: "What Shall We Do in a Hungry World?" 1/2" VHS, 45 min. Show date:	9.00 19.95	
	Videotape: "Give Us This Day" 1/2" VHS, 28 min. Show date:	9.00 19.95	
	Videotape: "Love in Action in a Hungry World" 1/2" VHS, 12 min. Show date:	9.00 19.95	
	Film: "What Shall We Do in a Hungry World?" 16mm, 45 min. Show date:	27.50 275.00	
	Film: "Give Us This Day" - 16mm, 30 min. Show date:	27.50 220.00	
Total			

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Light from the Capital

Both sides criticize homosexual policy

Both proponents and opponents of the ban on homosexuals serving in the military expressed displeasure with President Clinton's compromise policy announced after many months of anticipation.

The new policy announced July 19 fell far short of the lifting of the ban promised by Clinton during the 1992 presidential campaign and espoused January 29 when he announced a nearly six-month timetable for formulating an executive order putting his intentions into effect. His January announcement was met by strong protests from the Joint Chiefs of Staff, rank-and-file military members and much of the public.

"President Clinton's decision to accept the demands of the Joint Chiefs to require homosexuals serving in the U.S. military to hide is a shattering disappointment for millions of gay, lesbian and bisexual Americans," said Tim McFeeley, executive director of the Human Rights Campaign Fund, the country's largest homosexual political group. "We elected a leader and got a barometer."

Clinton was the first presidential candidate in history actively to seek homosexual support. He reportedly received about \$3.5 million from homosexuals for his campaign and the overwhelming majority of the homosexual vote.

Though opponents of the ban were angry, the new policy did not eliminate calls from ban supporters for writing it into law.

"We felt the best policy was the one that was in place prior to January 29," said Richard Land, executive director of the Christian Life Commission. "We feel that the changes proposed by President

Clinton weaken that policy, and, while they are not as disastrous as his original proposals, we still oppose his policy as counterproductive and detrimental.

"We would urge Congress to restore the previous policy."

At deadline time for this issue, there appeared to be support by several conservatives for a version of the President's proposal drafted by Sen. Sam Nunn, D.-Ga.

Central elements of Clinton's policy are:

- Recruits will not be asked to reveal their sexual preference.
- Service members will be discharged for "homosexual conduct," not "sexual orientation."
- Homosexual conduct is "a homosexual act, a statement by the servicemember that demonstrates a propensity or intent to engage in homosexual acts, or a homosexual marriage or attempted marriage."
- Commanders will not order investigations solely to determine whether a person is homosexual but will do so "when there is credible information that a basis for discharge or disciplinary action exists."
- A member of one of the services who says he is homosexual has a chance to prove he does not participate in homosexual acts and does not have a "propensity or intent to do so."

— Tom Strobe

Taxes to fund abortions for federal employees

For the first time in 10 years, American taxpayers will pay for federal employees to have elective abortions.

The Senate recently voted 51-48 to kill an amendment which would have prohibited federal funds from helping pay for most abortions through health insur-



ance coverage for federal employees and their dependents.

Since 1984, federal law has prevented any plans under the Federal Employees Health Benefits program from funding abortion except to save the life of the mother. The House of Representatives passed the fiscal 1994 Treasury appropriations bill in June without such language.

On Aug. 3, Sen. Don Nickles, R.-Okla., introduced an amendment which would have prevented federal funds from paying for abortion under the health plans except to save the life of the mother or in cases of pregnancy from rape or incest. His amendment, however, was killed by the narrow margin on a procedural vote.

Express your opinion

The President
The White House
Washington, DC 20500

White House Comment Line
(202) 456-1111

The Honorable _____
United States House of Representatives
Washington, DC 20515

The Honorable _____
United States Senate
Washington, DC 20510

Capitol Switchboard
(202) 224-3121

Brutal abortion procedure protected under FOCA

A heinous abortion method which has recently come to light illustrates the grisly, inhumane world of the abortion industry. It is this world which will be protected from meaningful regulation and restriction under the Freedom of Choice Act (H.R. 25/S. 25), now before Congress.

This method of abortion is known as D and X, or dilation and extraction. D and X abortions are performed on women in the second and third trimesters of pregnancy. This method was taught by Martin Haskell at the National Abortion Federation "Risk Management Seminar" Sept. 13, 1992. Haskell operates abortion clinics in Cincinnati and Dayton, Oh., and claims to have performed more than 700 D and X abortions.

The D and X method is performed over a three-day period in which, by the third visit, the woman is sufficiently dilated in order to remove the entire baby (guided by ultrasound) with the exception of the head. At this point, the abortionist jams scissors into the base of the skull of the child, and the head is "evacuate[d]"—in other words, the brains are sucked out.

Haskell reports he "routinely performs this procedure on all patients 20 to 24 weeks" with few exceptions and on "selected patients 25 through 26 weeks," which is at and beyond fetal viability.

Richard Glasow, education director of the National Right to Life Committee, said, "Haskell is aborting babies who weigh about a pound, are approximately eight inches in length (measured from the top of the head to the bottom of the rump), with feet roughly 1 to 1-1/2 inches in length."

The D and X procedure is used because Haskell found the "classic" D and E method (dilation and

evacuation, which dismembers the unborn child in the uterus) was "difficult due to the toughness of fetal tissues at this stage of development." Furthermore, the D and X procedure is less risky to the mother, Haskell said.

In the late spring and early summer of this year the National Right to Life Committee and others publicized Haskell's paper and have circulated illustrations depicting the D and X procedure.

Although the National Abortion Federation has attempted to discredit the claims about D and X, the *American Medical News*, the newspaper of the American Medical Association, published an article in July in which Haskell essentially verifies the assertions of pro-lifers. The article also features James T. McMahon, an abortionist who uses D and X as late as 32 weeks.

In *AMNews*, Haskell and McMahon admit a majority of the babies are alive until the end of the procedure (see Step 4). Haskell also confirmed the accuracy of the NRLC illustration "from a technical point of view."

As incredible as it may seem, if the Freedom of Choice Act becomes law, pro-lifers will not be able to adopt state laws which end the heinous D and X and other late-term abortions. The expansive definition of "health" used in FOCA to permit abortion after viability means abortion in the third trimester, whatever the method, cannot be restricted.

Please tell others about the ghastly D and X abortion procedure and urge your representatives in Congress not to protect it by voting for FOCA.

— James A. Smith

Anatomy of a D&X killing is reprinted by permission from February 1993 issue of *Life Advocate*.

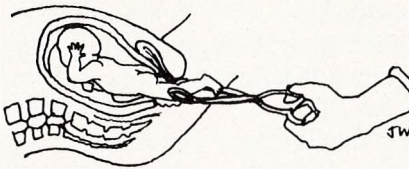
Anatomy of a D&X killing

Step 1



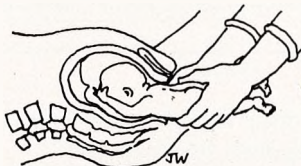
The abortionist grasps one of the baby's legs with forceps.

Step 2



The leg is pulled into the birth canal.

Step 3



Using his hands, the abortionist delivers the baby's body. The head remains inside.

Step 4



The abortionist forces scissors into the base of the baby's skull. He then opens the scissors to enlarge the hole.

Step 5



A suction catheter is inserted into the wound, and the baby's brains are sucked out. The child is then removed.



The Family in Crisis: Biblical Models and Answers

27th annual national seminar of the Southern Baptist Christian Life Commission

Speakers:

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- James T. Draper
- Tom Elliff
- David Gushee
- Mike Huckabee
- Jerry Kirk

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