

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

NOVEMBER-DECEMBER, 1996

WHERE HAVE ALL THE CHILDREN GONE?

The long term "cost" of abortion for the next generation has not been considered, warns Lawrence Roberge in his latest book, *The Cost of Abortion: An Analysis Of The Social, Economic, And Demographic Effects Of Abortion On The United States*.

The tragedy of abortion is compounded when we realize legal abortions clearly impact the total U.S. population and the percentage of yearly growth. All of which, Roberge claims, are reflected in declines in the

nation's Gross Domestic Product and personal income statistics.

The number of abortions performed annually in the U.S. is much higher than reported, announces Bogomire Kuhar, pharmaceutical consultant and president of Pharmacists for Life, in this same volume.

Kuhar examined the count of abortions by surgical, mechanical and chemical means and speculates the total number of abortions is significantly higher than that reported by government agencies.

Yet facts and figures do not come close to measuring the unseemliness of a culture that freely murders its unborn.

In a society that has lost its bearings over what is right and what is wrong, political decisions are based more on power than on morality. So it is ever more critical that the debate

over abortion continue in the public square. While the issue is at its heart a moral and spiritual matter, the people of God dare not abandon their efforts to reach for a political resolution of this scandalous slaughter of the unborn.

In matters of morality, civil government should be following rather than leading the moral institution, the church—as is the case today—concluded Terry Schlossberg and Elizabeth Achtemeier in *Not My Own: Abortion & the Marks of the Church*. And while standards of right and wrong still inform legislation and action, society continues to wrestle with the source of those standards.

Tragically, the division over abortion within our society is reflected most clearly within the church itself. The failure of the church to respond coherently

and cohesively on this issue lends further credence to those who argue it is not a matter of faith but a matter of privacy alone.

The church gives society no clear direction on this issue: "For the first time in its history the church itself is internally divided over the morality of abortion, and it now speaks in conflict with itself and with its own past, adding to the moral confusion of the country," explains the book's authors.

The tragedy is compounded as many in the church push the issue out of the church and onto a populace ill-equipped to deal with it. Society's cheapening of and careless disregard for human life might have had its origins in abortion, but is now reflected in the nation's increasing comfort with euthanasia and

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1997 CLC seminar slated for spring

Former Pennsylvania Gov. Robert Casey, a pro-life maverick in the Democratic Party, will be a featured speaker at the 1997 seminar celebrating the Christian Life Commission's 50th anniversary.

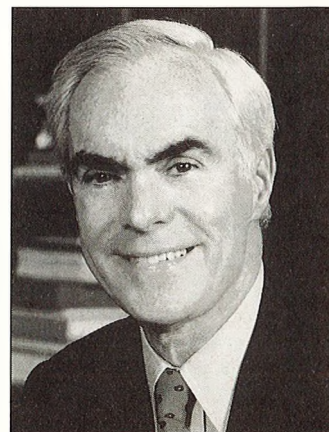
Also expected to speak at the March 3-5 meeting in Louisville, Ky., is Arkansas Gov. Mike Huckabee. Huckabee, an ordained Southern Baptist minister who became governor this year, tentatively is scheduled for the March 3 evening session. Casey is

scheduled for the March 4 evening session.

Other speakers will be Josh McDowell, a popular Christian apologist and youth speaker, and Judith Reisman, a researcher and author who has substantiated the dangers of pornography.

Speakers also include Richard Land, president of the Christian Life Commission; Al Mohler, president of Southern Baptist Theological Seminary; Daniel Akin, professor and

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ROBERT CASEY



BY RICHARD LAND

In spite of an economy that continues to expand at a regular, if less than robust rate, a growing concern about the general well-being of the nation looms ever larger in the hearts and minds of our citizens. More and more, Americans sense that something has gone grievously wrong in our society and that a deepening moral and spiritual crisis threatens our future.

A new study by Fordham University researchers furnishes new and alarming evidence that Americans have significant reasons for concern about the nation's future. Fordham's Institute for Innovation in Social Policy has developed a "social index" to measure 16 different social problems by comparing the annual statistical measure of each problem with previous years for which such measurements were recorded.

The Fordham study reveals both that the nation's social well-being has fallen to its lowest point in almost 25 years and

that our nation's children and adolescents are the most seriously imperiled group in the entire society. In 1994, the most recent year covered by the Fordham index, four issues involving America's youth—child abuse, suicide, drug abuse and the high school dropout rate—all worsened dramatically.

This was the first time since the "social index" measurement began in 1970 that as many as four issues involving children and teen-agers dropped in a single year. A fifth issue, children living below the poverty line, improved slightly, but still was near the worst level since measurements began in 1970.

Marc Miringoff, the Fordham Institute's director, summarized the study's results with the well-practiced researcher's studied understatement, "The decline in the social health of children and youth tells us something about the future shape of our society... It's a warning sign." Indeed! It is more like a loudly clanging alarm bell signaling that a large percentage of an entire generation of children and young people are in serious danger.

Clearly, our children are demonstrating the symptoms of serious parental and societal neglect and while some of the problems have economic dimensions, root problems

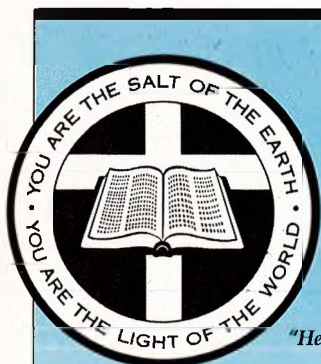
are moral and spiritual. In one generation, America has degenerated from a child-centered culture (the baby boom children) into a child-neglecting, and even a child-abusing one. The baby boomers (children born between 1946 and 1964), doted upon as children, have not proven to be, on average, very good parents. They have been far more prone to divorce, extra-marital sexual immorality, drug use, child neglect and child abuse than were their own parents' generation. Far too often baby boomers viewed fathers as optional accessories in the rearing of children, a perspective which all evidence soundly rejects as false.

Our children, often fatherless, even more often neglected, exposed too often to destructive adult role models, have been cast adrift with insufficient moral and emotional foundation to function in healthy, life-affirming ways. Our children are a reflection of the immorality and weakness of the adults to whom they have been exposed. A profligate generation of American adults has sown the wind and now reaps the whirlwind. The only hope for our children and for our country is a nation-wide spiritual awakening which leads to a renewal of our families as

God-centered homes where parents once again raise their children "in the nurture and admonition of the Lord" (Eph. 6:4).

Most Americans have heard the statement, "It takes a village to raise a child," as well as the common response, "It takes a family to raise a child." Actually it takes families to rear children and *it takes a village of families* to look after and help the children of the fractured, broken and non-existent families among us. Christians must first get their own houses in order. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Christians must seek to make their families what God would have them to be, and they have a responsibility to reach out and be surrogate families for those children whose families have failed them. We must seek to be their families, always mindful that the single most important thing we can ever do for any child is to introduce him to his heavenly Father, the always faithful, loving Father which all our hearts instinctively seek.



**CHRISTIAN LIFE
COMMISSION
of the Southern
Baptist Convention**

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Nashville, TN 37203-3696

"Helping changed people change the world"

Light, a Christian ethics, public policy and religious liberty publication for pastors, teachers, state and national denominational workers, and other persons with special interest in applied Christianity, is published six times a year by the Christian Life Commission. *Light* is sent free to individuals who request it. Voluntary subscriptions, for persons who wish to help defray costs of printing and mailing and to help underwrite a growing mailing list, are \$10 annually (6 issues). Checks should be made payable to *Light*. Your canceled check will serve as your tax-deductible receipt.

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Richard D. Land, President

Dwayne Hastings, Editor

New life dawns in the delta

BY DWAYNE HASTINGS

CLARKSDALE, Miss.—In an area of northwest Mississippi famed now for the glitter and glamour of its casino night life, a group of Southern Baptist churches in the intensely rural area are striving to preserve the lives of unborn babies.

"We're 20 small churches and one tiny mission in the poorest part of the United States," notes Helen Johnson, the first director of the area's only crisis pregnancy center and wife of M.C. Johnson, director of missions in the North Delta Baptist Association. "If we can do it, anybody can."

A study of the six-county region released in 1986 revealed a serious lack of access to health care and a high illiteracy rate in an area known for its rampant poverty. "85 percent of the babies born in this area are born to unwed mothers," says Helen, her voice tinged with a hint of despair. "There's also a very high rate of infant mortality here due to lack of prenatal care."

"We're probably the only center that deals with extremely low income rural families in the state of Mississippi," Helen explains, noting most centers deal with crisis pregnancies in the inner city or the suburbs.

The county's health department stopped giving free pregnancy tests to women last year, referring the women instead to the Clarksdale, Miss., crisis pregnancy center, Helen explains, noting the arrangement gives counselors a prime opportunity to tell more women about Jesus.

"They get a free pregnancy test when they come in," M.C. Johnson says. "We help them to face the facts as to what has happened in their lives and to let them know it's not the end of the world."

"If they don't have time to talk with us about spiritual matters, then we try to get them to come back later," M.C. says. "We see that they get the prenatal care their baby needs and we get them in a Bible class conducted by volunteers at the center."

"We have compassion for them," he continues. "But if we are going to just be another social agency, we might as well just close up—ours is a spiritual ministry."

"If there is not a change on the inside, there's not going to be a change on the outside," says Helen, echoing her husband's comments. "They're going to have to change that lifestyle and only Jesus can change that



A group of 20 small churches in Mississippi have established a counseling center to minister to young women in rural areas of the state. During the past eleven months, the North Delta Baptist Association's Crisis Pregnancy Center has seen 427 women and administered 309 pregnancy tests, 123 of which were positive. As a result of counseling efforts by dedicated center volunteers, 47 women prayed to receive Christ as their Lord and Savior.

inside. If we haven't helped them make a change in their life, we haven't done very much.

"We get a lot of calls from women who want an abortion. We don't tell them we don't do abortions here; instead, we do everything we can to get them in here and let them see a video, receive some education, and get some counseling so that at least they can make an educated decision," Helen says.

Not every visitor to the center is considering abortion: "A 38-year-old

See CLARKSDALE-p.9

Southern Baptists offer alternatives to abortion

Nearly ten thousand babies, who were at risk of being aborted, have life today because of a little-known ministry operating under the auspices of the Southern Baptists' Home Mission Board.

Alternatives to Abortion Ministries, directed by Sylvia Boothe, trains volunteers for crisis pregnancy centers and produces materials to support individuals in these life-giving ministries. "The purpose of this ministry is to help groups start crisis pregnancy centers," Boothe says.

In the past five years 95,469

women have visited the thirty-something centers loosely affiliated with the HMB ministry, reports Boothe. And of those who were actually pregnant, 9,949 babies were born.

She explained that 80 percent of those who come to a crisis pregnancy center do not test positive for pregnancy, but 85 percent of those who are pregnant and receive counseling at a center choose to carry their baby to term. This figure is much higher than the population-at-large, Boothe said.

"A lot of people have a stereotypical image of the kind

of person who gets in this situation," Boothe says. "We forget that as many church members go through this experience as non-church members."

In fact, statistics reveal 75 percent of women visiting a crisis pregnancy center are "a member of someone's church," she continues.

Counselors trained by Alternatives to Abortion Ministries, which began in 1987, are keenly interested in sharing the Gospel message of redemption with every woman who will listen, Boothe says. Over 4,100 women accepted Christ under

the crisis pregnancy centers' ministry over the past five years.

"Everyone can do something," Boothe insists. "You may think it is a small contribution, but just being there listening is a major part of this ministry."

"It's one thing to say no to abortion, but it's another thing to say I am here to help you and I will walk alongside you through this crisis," Boothe concludes. "I believe that is what Christians are called to do—whatever the crisis." ■

CHILDREN – From p. 1

assisted suicide reflected in opinion polls as well as a skyrocketing juvenile crime rate in which trigger-happy youngsters roam streets and school hallways.

Even the horror of partial-birth abortion, in which a baby is for the most part delivered and then murdered by a “physician,” fails to elicit measurable outrage from Christians. The twin devils of convenience and comfort render impotent many of those who loosely sport the label of God-fearers.

“The church is under orders to care about human life—to care about those God created in His own image, those for whom Christ gave His own life—and to communicate the Christian

valuation of those lives to the culture in a way that utterly resists the cheapening of life,” Schlossberg and Achtemeier write.

Contemporary society’s placement of the “autonomous individual” on the throne frames the question of the morality of abortion in light of the individual’s wants and not God’s will. To those who hold tightly to the tenets of the Christian faith, it cannot be “choice” that drives the abortion question.

When right and wrong is set individually and contextually, Schlossberg and Achtemeier note we have displaced the individual pregnant woman from the “village.”

“She is looked upon as a ‘free-floating,’ autonomous individual with no connection or responsibility to the father of the child or to the community in which she lives [or to the child she carries].” Released from all demands of family, society, tradition, law and religion, she is free as a balloon pulled loose by the wind to pursue her “choice” by herself.

And would the church dare to intervene? Schlossberg and Achtemeier say the church, for the most part, has engaged in “conversation” and no “conviction”—all viewpoints concerning sanctity of life are respected, for all are expressions of the “supreme individual.” The result is “moral nihilism” in which

there is no right or wrong about abortion because each individual has the right to construct her own ethic. No moral argument ensues.

A true biblical world-view stands in sharp contrast. There is no way we can escape our relationship with God.

“We may corrupt the relationship or foster it, deny it or accept it, nurture it as a relationship of love or turn it into a relationship of enmity and wrath. But God is there, and we cannot get rid of him,” Schlossberg and Achtemeier insist. Under a biblical world-view, an autonomous individual does not exist.

The authors correctly note each decision must be weighed with the God in whose image we are cast. The debate over abortion must include the relationship to our Creator, “or the debate is not dealing with reality.”

The Christian Life Commission stands as a resource for those who care about the rights of the unborn and who are not content to shrink back from Christ’s command to His followers to engage the culture. The struggle for the heart and soul of our nation, while strategized on broad battlefields, is fought most effectively person-to-person through the tangle of half-truths and distortions of the fact.

The CLC seeks to equip Southern Baptists in this life-and-death battle with armament that informs and implores readers to consider the cost and value the invaluable that God has created. It is more than a respect for life; it is veneration of the preciousness of that which God has created in His own image. It is God’s people that must reclaim the ethic that abhors the millions of children sacrificed on the grisly altar of “choice.” ■

— DWAYNE HASTINGS

“Remember the Future”

1997 SENIOR ADULT CONVENTION

April 28-30, 1997 • Nashville Arena
Nashville, Tennessee

The 3rd National Senior Adult Convention will focus on encouraging older adults to become the model of Christianity for younger generations. The convention, sponsored by the Senior Adult Ministry area of the Baptist Sunday School Board, will look to Titus 2:1-8 for the challenges of mentoring in the areas of: equipping, encouragement, evangelism, and exhortation.

Featured speakers include: Dr. Jimmy Draper, President of the Sunday School Board; Anne Graham Lotz, AnGel Ministries; Paul Box, evangelist; Bill Mitchell, POP’s International; Emory Lussi, Missionary Pastor; and special guest, George “Goober” Lindsey—plus music by Ricky Skaggs with his band, Kentucky Thunder, and the Whites!



NASHVILLE
SENIOR ADULT CONVENTION
1997

For a convention information packet, contact: Senior Adult Ministry, 127 Ninth Ave. North, Nashville, TN, 37234-0151, or phone 1-800-254-2022.

Blood-curdling to make rounds with Dr. Death

BY JEFF HOOTEN

Jack Kevorkian insists he is not obsessed with death. During his medical residency, Kevorkian donned a black arm band and asked to work the night shift because more patients died then. He carted around a camera to photograph patients' eyes at the moment of death. Co-workers nicknamed him Dr. Death, and he jokingly called his late-night quest "the death rounds." This is detailed in *Appointment With Doctor Death*, the book by Detroit reporter Michael Betzold.

But Kevorkian is not obsessed with death.

An accomplished artist, Kevorkian's paintings are filled with detached organs and severed heads. Maggots, blood and bullets. Skulls and suffering. Cannibalism. His artistic rendering of Christmas shows Santa's boot crushing a baby lying in a fireplace. Religion is a favorite target: In a painting titled *Give Us This Day*, a half-man/half-baby is shown eating the flesh off a decomposing corpse.

But he's not obsessed with death.

Early in his career, Kevorkian advocated medical experimentation on death-row inmates. He has since expanded on the idea by suggesting that condemned prisoners be allowed to auction off their organs. At one point, he proposed that anyone sentenced to more than three years in prison be given the option of assisted suicide.

Over at Pontiac General Hospital, he experimented with transfusing blood from corpses into live patients. (Former guinea pig Neal Nicol once got such a severe case of hepatitis from cadaver blood that his eyeballs turned orange.) Kevorkian even mixed cadaver blood with his own and used it to paint the frame for one

of his works.

But he's not obsessed with death.

Public support is high for Kevorkian's crusade. According to a recent Gallup poll, about 75 percent of Americans now favor physician-assisted suicide. To many Americans Kevorkian is a compassionate if eccentric man who wants nothing more than to end people's suffering. But do those same Americans know the Jack Kevorkian who once tried to organize an exhibit of Adolf Hitler's artwork, the Kevorkian who said carbon monoxide gives corpses a "lovely rosy glow"—the Kevorkian who said Jesus Christ would have been better off dying in the back of his rusty van?

Kevorkian has been generating corpses at an accelerated pace since May, when he was acquitted for a third time of violating Michigan's ban on assisted suicide. In mid-August, Kevorkian broke his own record by performing four so-called "medicides" in a week. "Now he really feels he's off and running, and no one can stop him," said Yale Kamisar, a University of Michigan constitutional law professor and expert on the issue of assisted suicide. "It's unlikely that he'll ever be convicted unless he makes a mistake."

Mistake? Take the case of Rebecca Badger, Kevorkian suicide No. 33. This 39-year-old mother of two was depressed and in pain. Her doctors diagnosed her with multiple sclerosis. On July 9, Kevorkian "treated" her. One problem. Badger didn't have MS.

Just five weeks after Badger's death, Kevorkian "assisted" 42-year-old Judith Curren. Kevorkian attorney Geoffrey Fieger said Curren suffered from chronic fatigue and immune-deficiency syndrome, as well as the muscle disorder

fibromyalgia. But the Oakland County medical examiner said he could find no evidence of any disease in Curren. Even if he had, none of Curren's maladies is considered fatal.

The Oakland County, Michigan, medical examiner said he did find that Curren likely was worn out from carrying 269 pounds on a 5-foot, 1-inch frame. Curren probably experienced depression—90 percent of chronic-fatigue sufferers do. She took potentially addictive drugs. Reports also surfaced

Force, said Kevorkian already has reset the boundaries of acceptability in the United States. In comparison with Kevorkian, a suicide doctor with a Marcus Welby-like demeanor will suddenly seem eminently reasonable.

"There will be those who will be Kevorkian with class," Marker said. "They will look respectable. They will sound respectable. Their patients will be just as dead."

Welcome to the slippery slope. ■

An accomplished artist, Jack Kevorkian's paintings are filled with detached organs and severed heads. Maggots, blood and bullets. Skulls and suffering. Cannibalism. Yet he insists he is not obsessed with death...



widely that Curren had accused her husband of domestic abuse, prompting speculation that she was looking to escape a bad marriage. So what if Curren in fact wasn't terminal? "It has nothing to do with lethality, it's quality of life," Kevorkian said on "Dateline NBC."

Will Dr. Death ever quit? After his third acquittal, Kevorkian said the only way to stop him would be to burn him at the stake.

Opponents of physician-assisted suicide say Kevorkian is a bizarre man on the fringe of medical practice. Rita Marker, executive director of the International Anti-Euthanasia Task

Jeff Hooten is an associate editor of Focus on the Family's Citizen magazine. This is excerpted from the magazine's October issue.

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BY DAVID MILLER

God said of Jacob, "I created him for my glory" (Isaiah 43:7). The teaching of Scripture is unequivocally clear: (1) God is the Creator; (2) Man is the creature; and (3) Man was created for God's glory. A related passage is Colossians 1:16, "All things were created by Him and for Him." Sophisticated academic credentials are not required to comprehend these obvious truths. In fact, an exegetical, hermeneutical magician could not twist these verses enough to obscure their meaning!

From conception to consummation, God is sovereign over human life. Ruth 4:13 says, "So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bore a son." These biblical truths cry out against the American holocaust of abortion. Abortion defies sovereignty and deadens the spirit. Abortion denies the greatness of God and denigrates His glory. Abortion is bad, brutal and barbaric. It is cruel, carnal and crazy. Abortion is meanness, madness and murder!

I am physically handicapped. I was born with my right arm only partially developed. I also have muscular atrophy. All of this notwithstanding, I have enjoyed a good life for forty-nine years, and for thirty-three

years I have experienced "abundant life" in Christ. For thirty years I have preached the unsearchable riches of the Gospel. I have a beautiful wife to whom I have been married twenty-eight years. I coached my fourteen-year-old son Joshua's baseball team to the league championship in 1995. No, I have not enjoyed being handicapped. However, the pro-abortionist's alternative does not excite me at all!

It was a "high water mark" experience when I discovered that I was not an accident—that the Almighty had created me, as I am, for His glory. My friends, I may not appear to be much to you, but I am somebody special. I am a child of the King, and His royal blood now flows in my veins!

I recall attending my first meeting as a trustee of The Southern Baptist Theological Seminary in 1989. While preparing to give a three-minute testimony before the Board and Administration, I remembered that only months earlier an ethics professor who taught there then had come to Arkansas to speak on behalf of the pro-abortionists. In his speech he stated that "a fetus is not a person, and God sometimes gives the command to abort." I began my testimony by saying, "I had a lowly beginning in life. I was not only a deprived fellow, I was also a



"Whom I have created for My glory"

(Isaiah 43:7, NKJV)

deformed fetus. Consequently, I do get unusually nervous around Baptist ethics professors who are pro-abortionists!" We can thank God that it is now a new day in our Baptist institutions. The times, they are "a-changin'."

Thank you, dear Lord, for creating me. May my life bring glory to your name. ■

David Miller is president of Line Upon Line Ministries and a self-described country preacher-at-large.

**Observe Sanctity of Human Life
Sunday January 19, 1997**



Reacting to President's veto...

Richard Land, president of the Christian Life Commission, joins Kay James, dean of the school of government at Regent University, and other pro-life leaders September 26 in calling on the U.S. Senate to override President Clinton's veto of the Partial-birth Abortion Ban Act. Land and the other leaders, including Focus on the Family President James Dobson and Prison Fellowship founder Chuck Colson, made their plea from Senate Majority Leader Trent Lott's office before the override attempt, which fell short. Land said afterward, "We reached a defining moment in our nation's life this afternoon, and the American government failed."

Sanctity of Human Life Sunday: Jan. 21

Bulletin Insert*

An invaluable visual aid when sharing critical issues dealing with the sanctity of human life. Color/undated. One of a series.



SABUL \$.06 ea.

1997 Sanctity Poster*

This full-color 11"x17" poster complements the bulletin insert above to promote Sanctity of Human Life Sunday. Undated. One of a series.

SAPOS \$.95 ea.

Sanctity of Human Life Sermon Outline*

Entitled "The Sacredness of Human Life," this sermon is suggested for Sanctity of Human Life Sunday. It can be used in its entirety or as a resource.

SASER \$.22 ea.

Sanctity of Human Life Fact Sheet*

This valuable resource offers facts on life issues such as abortion, euthanasia, neonate organ donation and reproductive technology.

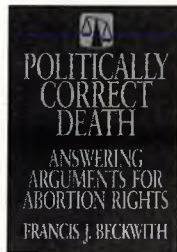
SAFAC \$.22 ea.

* Included in Sanctity of Human Life Resource Set

Politically Correct Death: Answering Arguments for Abortion Rights

This book responds to biological, philosophical and moral justifications for abortion, confronting pro-choice arguments in a detailed, systematic way.

BKPOL (256 pages) \$19.99 ea.

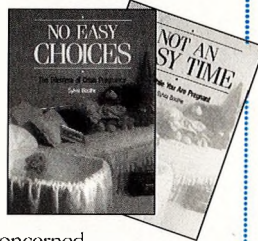


No Easy Choices and Not an Easy Time

Sylvia Boothe offers advice to concerned Christians who want to minister to a woman with a crisis pregnancy in *No Easy Choices*. *Not an Easy Time* is a booklet for young women who are single and pregnant which offers advice on care during pregnancy and help in making critical decisions.

BKNO (*No Easy Choices*, 76 pages) \$3.95 ea.

BKNOT (*Not an Easy Time*, 20 pages) \$1.25 ea.



Helping Women Recover From Abortion

Author Nancy Michels offers sensitive advice on dealing with the guilt, the emotional pain and the emptiness.

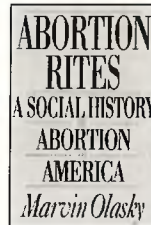
BKHEL (186 pages) \$7.50 ea.



Abortion Rites: A Social History of Abortion in America

Combining a passionate concern for the unborn with a passionate concern for democracy, Marvin Olasky reveals startling facts in the history of abortion and offers invaluable insight for pro-life activists.

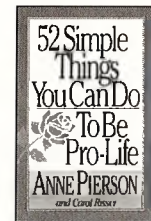
BKABO (318 pages) \$13.50 ea.



52 Simple Things You Can Do To Be Pro-Life

Practical ways Christians can use their gifts to make a difference.

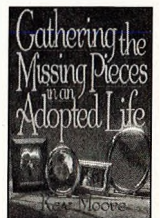
BKSIM (96 pages) \$5.99 ea.



Gathering the Missing Pieces in an Adopted Life

Author Kay Moore shares about her search for her birth mother plus true stories of trial and triumph from others. This book offers sensitive and practical advice for adoptees seeking their birth families.

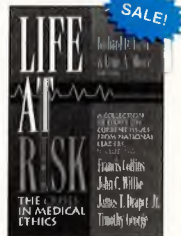
BKGAT (201 pages) \$11.99 ea.



Life at Risk: The Crises in Medical Ethics

This book takes a hard look at genetic engineering, tissue harvesting and the prospect of doctor-assisted suicide.

BKLIF (287 pages) \$9.99 \$5.99 ea.



Brave New Families

Author Scott Rae discusses biblical ethics and reproductive technologies in a sensitive and practical way.

BKBRA (247 pages) \$15.20 ea.

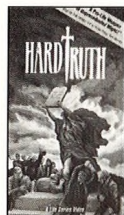


Hard Truth

This explicit presentation is a powerful tool in opposing the violence of abortion, shattering the myth of "choice."

Warning: Contains explicit abortion photos.

VTHAR (1/2" VHS, 10 min.) \$14.95 ea.



Help, I'm Pregnant

This video introduces Christians to the growing ministry of crisis pregnancy centers—evangelistic ministries that offer practical help.

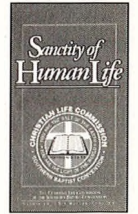
VTHEL (1/2" VHS, 14 min.) \$9.50 ea.



The Sanctity of Human Life

Produced by the Christian Life Commission, this marvelous video educates, motivates and informs Christians about where the lines are drawn in the battle for the sacredness of human life. It addresses abortion, euthanasia and genetic engineering.

VTSAN (1/2" VHS, 18 min.) \$9.95 ea.



Other CLC Releases

Blood Money: Getting Rich Off a Woman's Right to Choose

Speaker Carol Everett directed and owned abortion clinics from 1977 until 1983. Her message from the 1993 Life at Risk "Crisis in Medical Ethics" Conference contains firsthand details about the atrocities of this uncontrolled industry.

VTBLO (1/2" VHS, 53 min.) \$12.50 ea.

The Myth of Safe Sex

Joe McIlhenny speaks frankly on fallacies regarding "safe" sex as presented in the media. From the 1993 Life at Risk Conference, "Crisis in Medical Ethics."

VTMYT (1/2" VHS, 60 min.) \$12.50 ea.

HIV/AIDS: Medicine and Morality Without God

In this message from the 1993 Life at Risk "Crisis in Medical Ethics" Conference, Franklin Payne, Jr. contrasts biblical perspective with secular viewpoints dominating the medical community.

VTHIV (1/2" VHS, 58 min.) \$12.50 ea.

Our Southern Baptist Heritage of Life

In this message from the 1993 Life at Risk Conference, Timothy George gives a comprehensive overview of the legacy of pro-life passed down through generations of Southern Baptists.

VTSOU (1/2" VHS, 53 min.) \$12.50 ea.

Precious Feet and Precious Hands Lapel Pins

Symbolizing pro-life internationally, the tiny feet are the exact size and shape of an unborn baby's feet at 10 weeks after conception (hands are size and shape of unborn baby's at 10-12 weeks after conception). (14K gold plated)

#0000 (Precious Feet) \$2.50 ea.

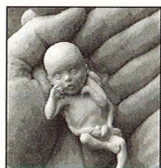
#0000 (Precious Hands) \$2.50 ea.



"Baby Hope"

This exquisitely crafted resin model is identical to the size of an unborn child at 12 weeks. A gentle reminder that life *does* begin at conception.

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CRITICAL ISSUES SERIES

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In this message from the 1993 Life at Risk Conference, Timothy George gives a comprehensive overview of the legacy of pro-life passed down through generations of Southern Baptists.

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A look at what the Bible says about when life begins and the soul of the unborn child. This pamphlet addresses whether abortion is ever justified, discussing rape, incest, and physical abnormalities of the unborn child.

CIWHA (English)*

\$.33 ea.

CIWHAS (Spanish)*

\$.33 ea.

"Why the Killing of Abortion Doctors Is Wrong"

Why lethal force is not morally justified, murder in Christian perspective, and legitimate forms of Christian response to abortion and those who commit them.

CIKIL

\$.33 ea.

THE SANCTITY OF HUMAN LIFE SERIES

"A Time to Live, a Time to Die: Advance Directives and Living Wills"

This pamphlet offers a biblical perspective on and alternatives to the living will. Also available in Spanish.

SADIE (English)*

\$.33 ea.

SADIES (Spanish)*

\$.33 ea.



"Alternatives to Abortion: Suggestions for Action"

Practical ways Christians can offer alternatives to abortion, including shepherding groups, homes for unwed mothers, education, counseling and others.

SAALT

\$.33 ea.

"Genetic Engineering: Bane or Blessing?"

A look at what is happening in the laboratories today and what evangelical Christians must do according to scriptural mandates.

SAGEN

\$.33 ea.

"Abortion and the Law"

A look at the history of legislation regarding abortion in America and what the law says today.

SAABO

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"Child Abuse"

Statistics and real life stories convict the Christian of his obligation to help the child and love the abuser. Contains scriptural instruction plus practical information regarding resource agencies.

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"Was Jesus An Embryo? The Ethics of Human Embryo Research"

An eye-opening account of current experimentation on embryos countered by biblical perspective.

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\$.33 ea.

Sanctity of Human Life Resource Set

Includes one of each item on this form indicated by an asterisk (*).

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\$6.50

MISCELLANEOUS

"Is Life A Right?"

Author Richard Land uses Scripture to define the sacredness of life from God's perspective.

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"Life Before Birth"

A chronological account of an unborn baby's life.

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"What They Never Told You About the Facts of Life"

Amazing facts about the first nine months of your life.

SANFV (Tract)

\$.50 ea.

"What I Saw In The Abortion Industry"

Carolyn Everett's firsthand account of the atrocities in the abortion industry.

SAWHA

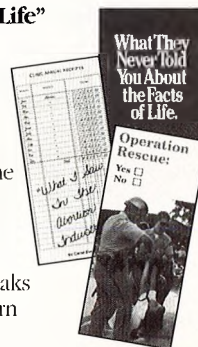
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"Operation Rescue: Yes or No?"

Is it okay to break the law to protest something that breaks God's law (i.e., abortion)? Viewpoints from two Southern Baptist leaders.

SAOPE

\$.33 ea.



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SEMINAR – From p.1

dean of the School of Theology at Southern Seminary; Lamar Cooper, professor and academic dean at Midwestern Baptist Theological Seminary; Ben Mitchell, visiting ethics professor at Southern Seminary and a consultant for the CLC, and Bill Cashion, human needs consultant for the Foreign Mission Board.

The theme of the seminar will be “50 Years and Counting: Cherishing Our Past, Charting Our Future.” The CLC will return to its birthplace, Southern Seminary, for the celebration of its 50 years as an agency funded by the Southern Baptist Convention.

Former Gov. Casey oversaw welfare reform and health care programs for women and children during his two terms as Pennsylvania’s governor from 1986 to 1994, but he became known nationally for his opposition to abortion in a party committed to abortion rights. As governor, he signed into law measures which made his state a leader in restricting abortion in the post-Roe v. Wade era. Because of his pro-life advocacy, the Democratic leadership refused him a place on the platform at both the 1992 and 1996 party conventions.

Since leaving office, Casey has founded the Campaign for the American Family, a pro-family lobbying organization.

Huckabee served as a Southern Baptist pastor in Arkansas and as president of the Arkansas Baptist State Convention before entering politics as a Republican. After winning election as lieutenant governor, he took the state’s top position this year when Gov. Jim Guy Tucker surrendered the post after being found guilty in a Whitewater-related trial.

Huckabee has become known as an outspoken advocate for the unborn, the family and scriptural values.

McDowell has been a traveling representative for Campus Crusade for Christ for more than 30 years. He began speaking on often hostile campuses throughout the Western Hemisphere in the 1960s. He has written or co-written more than 50 books, including *Evidence That Demands a Verdict*, *More Than a Carpenter* and *Right From Wrong*. In recent years, his ministry has focused on helping teenagers to live sexually pure lives and to accept the absolute standards of God’s Word.

Reisman, a co-author of *Kinsey, Sex and Fraud*, an indictment of the Kinsey sexuality surveys, has done extensive research on the impact of pornography. She has served as a consultant to the federal Departments of Education and Health and Human Services.

The cost of the seminar is \$49 a person. Spouses of registrants may attend for \$25. Registration for students is \$25.

All sessions will be on the Southern Seminary campus. The seminar hotel will be the Galt House. ■

- TOM STRODE

CLARKSDALE – From p.3

came in one afternoon saying her biological time clock was running out. She asked me, “Would you consider this a crisis for a pregnancy and pray for me?”

The center’s ministry extends beyond those now considering terminating their pregnancy, embracing the growing number of women who have already aborted a child. In any congregation, upwards of one out of six women have had an abortion, explains Nancy Pennington, the center’s director. “They need to know they can be forgiven.”

Cases of post-abortion trauma are increasing, symptomatic of the statistics that reveal nearly one out of three babies is aborted.

Pennington tells of a woman in her mid-thirties who came to the center in September. “She was hurting really bad from having had an abortion in her past. She needed some counseling and some prayer because she was actually suicidal. She got down on her knees and asked forgiveness and really got forgiveness from the Lord that day.”

Yet the pain persists, Pennington says, despite the fact this woman was forgiven by God and had three children since the abortion. “She is still dealing with this; it doesn’t end just because she got forgiveness. The pain and the guilt is still there because she doesn’t have her baby.”

“This is our ministry,” M.C. says. “It is what God has called us to do [share the Gospel].”

The center, located just outside Clarksdale, struggles financially as do most crisis pregnancy centers, yet Helen says it is sacrificial giving that keeps the ministry afloat.

“Regardless of how small the gifts are, they are important to us,” she says. “Folks give sacrificially because they believe in this ministry.”

Churches in the association have Sunday School enrollments ranging from seven to four hundred.

“If you believe in something strong enough and you don’t have the financial resources, there are people out there who have God’s money and they will use it if they are challenged,” says Helen, confessing she had to force herself in the beginning to ask for money to run the center.

The center draws support from a local Roman Catholic priest as well as a Presbyterian women’s group in the area, proving the outreach stretches across denominational lines. Generally individual supporters give less than 25 dollars a month and, by far, most give 10 dollars or less a month to support the center, she says.

“We have not hurt anybody’s church budget by operating this crisis pregnancy center,” Helen promises. “When the Lord is in it, he just clears the way.”

“Some days when you go home you are completely drained; it is not from physical hard work but from the stress of being concerned, and being in prayer, and even from crying,” Pennington explains. She confirms this is a heart-wrenching ministry.

“We see 40-50 girls a month. That sounds sad, and it is, but we know they are out there and if they come in to us, they get the Gospel shared and they get educated about abortion. If they’ll come to us, maybe we can make a difference in their decision to abort their baby,” Pennington says.

“Once they come in, you just hope and pray they will come back because that way you know they are going through with their pregnancy,” Pennington continues, “and if they don’t come back, you wonder if they did go on and get an abortion.”

“I know there are some who come in and then walk out and get an abortion, but we do what we can,” she whispers. ■

50 YEARS
AND COUNTING
CHERISHING OUR PAST • CHARTING OUR FUTURE

See p.16 for complete details on registering for the 1997 annual seminar marking the 50th anniversary of the Christian Life Commission.

"An animal rights group has claimed responsibility for a weekend firebombing attack that burned a truck at an egg production facility.

"The Animal Liberation Front sent a facsimile to *The Commercial Appeal* in Memphis and other news organizations saying that the Saturday attack was on 'behalf of more than a half-million chickens imprisoned and in forced labor at the factory farm.'"

The Nashville Banner, Sept. 3, 1996

"Because people's behavior drives a market economy, the solution is to transform their behavior, not to regulate the market. This is why an active Christian witness in the marketplace is so important. And the way to correct the sinful inclinations manifest in the market is through the redemption of those who participate in the market. We must place our hope, not in the regulatory state or the free market, but in the saving power of Jesus Christ."

Fr. Robert A. Sirico, The Acton Institute for the Study of Religion and Liberty

"Walter Komanski, chief juvenile judge for the Orange County (Florida) circuit court, said in the mid-1980s he could arrange for drug treatment for a child within a day. That's no longer possible, he said.

"We have less beds now than we did three years ago...everybody got complacent," he said. "The children of the baby boomers are coming along, and they're exposed to a drug culture that's out of control."

"As an example, the judge cited the arrest last month of a 12-year-old girl, a crack cocaine smoker accused of having sex for money with a 36-year-old man on the steps of the Orange County Health Department."

The Orlando Sentinel, October 9, 1996

"Without being partisan in the political sense, we are certainly partisans when it comes to the struggle to defend the moral and religious bases of American culture. We share the insights of the Founding Fathers that our society's institutions do not guarantee virtue, but rather depend on a virtuous people, who in turn rely on religion for moral instruction. That's why the marginalization of religion in American life is so dangerous."

Elliott Abrams, President, Ethics and Public Policy Center

Just Thought You'd Want To Know

BY STEVEN S. NELSON

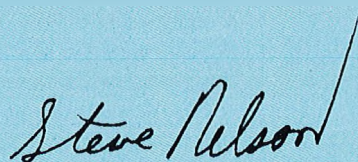
Southern Baptists will do the right thing when they know the right thing to do. Appropriately, pastors, WMU and mission groups across the SBC work hard to promote the Lottie Moon and Annie Armstrong offerings. Yet hunger relief, like many of the people who receive it, has largely fallen through the cracks of neglect. Unaware of the needs our own missionaries face and the hunger ministries in which they work, many Southern Baptists support other independent charities such as World Vision or Feed the Children. While these charities do a good work, a substantial portion of their receipts are used for administration, advertising and other overhead expenses. Of the funds given for hunger relief through the SBC Executive Committee, 100% are used for hunger ministry. All salaries and expenses are paid by the Cooperative Program. 80% of hunger gifts received in Nashville are sent to the Foreign Mission Board and 20% to the Home Mission Board.

Does it make a difference? Over the last four years, in war-torn Croatia, Southern Baptists have sent nearly \$3 million in food, cooking supplies and other help. As a result, many people are coming to faith in Christ, and churches are growing. In Soweto, South Africa, the Thusong Baptist center fed the hungry and taught various trades so people could provide for their families. During the training, several came to faith in Christ and then asked for help to start a church in their camp. One young man is now taking Bible classes and considering God's call to ministry. Missionary Ron Lomax states, "We've seen people come to know the Lord—lives turned around—because Southern Baptists were willing to help meet some of their physical needs first."

Sadly, a decline in hunger giving has forced Southern Baptist missionaries to forgo invitations to duplicate the Thusong program in other camps across the country. Other programs have had only partial funding while new efforts have been delayed. Avery Willis, the Foreign Mission Board's senior vice president for overseas operations, stated, "It is ironic that, at a time when we are focusing on the Last Frontier where people have the least access to the Gospel, some of our best opportunities are being lost because of a decrease in hunger and relief funds."

At home, from a breakfast program feeding needy children at Sunday School in Searcy, Arkansas, to the hunger ministry of the Graffiti Baptist Church of New York City, Southern Baptists are touching lives with the love of Jesus Christ. We can make a difference! Jerome lived on the streets of New York until he came to Christ through the hunger ministry of the Graffiti Church. Now, he is working, living for Christ and sharing the Gospel with other homeless people. Regardless of your political beliefs, welfare reform will throw millions of Americans closer to starvation. Multitudes of these will be children; their parents will need job training with food assistance.

What can Baptists do? Attention to this matter need not detract from any other emphasis or program in the local church. Small gifts made regularly and systematically will re-energize the hunger ministries of Southern Baptists. If the people attending Southern Baptist churches on any given Sunday will give just \$2 per month, our hunger relief gifts will multiply 30 fold. Major impact could be made on many of the 30 million malnourished Americans and 800 million malnourished people living in developing countries. Lives will be spared and souls saved to the glory of our heavenly Father. So many have need of bread. Let us not give them a stone.



Steve Nelson is Director of Hunger Concerns at the Christian Life Commission.

Persecution reports prompt outpouring of prayer

BY DWAYNE HASTINGS

Following on the heels of the day of prayer for persecuted Christians in September, Tom Elliff, president of the Southern Baptist Convention, has joined with Richard Land, president of the Christian Life Commission, in calling for an extended season of prayer for followers of Christ who are being persecuted around the world.

"In support of the SBC resolution passed last June which called attention to this issue and in conjunction with an international effort by major groups of committed Christians, the Southern Baptist Christian Life Commission is calling for a season of prayer for our brothers and sisters around the world who are being persecuted daily for their faith in Jesus Christ," wrote Land and Elliff in a letter to Southern Baptist pastors.

The response to the day of prayer was overwhelming, said Dwight Gibson, head of World Evangelical Fellowship, the group that spearheaded the effort. "Many believers in the United States thought that persecution disappeared with the fall of the Berlin Wall; the International Day of Prayer brought a focus to the fact that persecution is very real and alive in its impact on the Body of Christ worldwide."

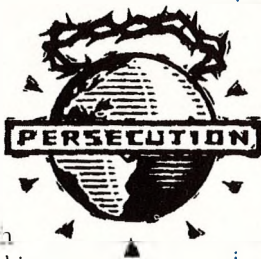
During his most recent crusade in Charlotte, N.C., evangelist Billy Graham said: "This was supposed to be the Christian Century, and yet, more

people have been murdered, kidnapped and raped [for their faith in Christ] in this century than any other century in history. What happened? The fact is that we have allowed our theology to get mixed up, and we didn't warn people that there is an enemy out there that we have to battle."

The reaction to the emphasis on prayer for persecuted Christians is a powerful example of the church working together, Gibson said. "We recognized that one church in one town is not alone but that we are part of a broader family of God," he continued, noting materials have been sent to 70,000 churches in 121 countries.

The growing tide of persecution demands our response, Land and Elliff said. "The blood of fellow Christians cries out from the ground; God is calling us to respond by mourning with those who mourn and undergirding those who are suffering."

Resource kits detailing the issue were mailed to Southern Baptist pastors in late October by the Christian Life Commission. Resolutions supporting the efforts to increase awareness of the discrimination, harassment and persecution of Christians received bipartisan support in the U.S. Senate and House of Representatives in September. ■



REPORT ON INTERNATIONAL DAY OF PRAYER FOR THE PERSECUTED CHURCH: SEPTEMBER 29, 1996

▲ Churches in 117 countries participated: Asia - 22 countries; Europe - 33 countries; Latin America - 12 countries; South Pacific - 4 countries; North America and Caribbean - 11 countries; Africa - 22 countries; Middle East and North Africa - 13 countries.

▲ Participants included over 1,000 churches in Romania. Organizers said, "We understand persecution, that is why we want to pray for others."

▲ Bulgarian church officials determined that over 1,000 churches, with parishioners totaling more than 110,000 members, joined together to fast and pray.

▲ More than 2,000 people prayed together during services at Briercrest Bible College in Saskatchewan, Canada.

▲ Charles Colson, Prison Fellowship, said, "No Christian should sleep well at night while our brothers and sisters are being martyred. We should be praying ceaselessly, demanding our government to act and stirring moral outrage within the church."

▲ Elisabeth Elliot, author, wrote: "We are diligently committed to spreading the Gospel in these foreign lands. Yet, once God brings these precious ones to salvation, do we then abandon them - to be tortured or killed for that very Gospel?"

▲ Dr. Don Argue, President of National Association of Evangelicals, says, "Preliminary numbers indicate that this prayer emphasis may be one of the largest cooperative efforts of Evangelical churches in the history of our nation. This is a powerful statement to the government that when people pray, things happen. We expect sovereign intervention as a result of the prayers of God's people."

PREACHING ON SANCTITY OF LIFE

(Fourth in a series)

BY NELSON PRICE

Growing numbers of major cities now have designated lanes for commuter traffic in which no cars can drive with a single passenger. In two different states recently pregnant women were arrested while in a vehicle alone. Their defense was that since they were pregnant there were two persons in the car. In both instances they won their appeal. Thus, indirectly the courts ruled the unborn infant was a human being. Hence, the court disputes those who refer to such a being as "fetal tissue."

One must concede that within the womb of a pregnant woman is a "being" by virtue of something simply "being" there. That "being" was conceived by two human beings, thus, the "being" resulting is a human being. It is human life, and that makes it special.

In 1857 the U.S. Supreme Court, as revered as it is, made a mistaken ruling. Under the "Dred-Scott" ruling black people of America had their "right to life" taken from them by law. The court determined they were sub-human and the right was given to masters allowing them to kill them. Fortunately, since then, sensibility has prevailed and that law countermanded.

In 1973 under *Roe v. Wade* unborn children in America had their right to life taken away. At the time, two sitting members of the court wrote opposing opinions.

Justice William Rehnquist: "To reach its results, the court had to find within the scope of the Fourteenth Amendment a right that was completely unknown to the drafters of the Amendment."

Judge Byron White: "I find nothing in the language of our history of the Constitution to

support the court's judgment. The court simply fashioned and announced a new constitutional right for pregnant mothers."

The opinions of these justices vivify the fact that in that decision a new moral direction was taken in America. Thereby life was devalued. The concept of the "sanctity of life" suffered a mortal wound. A logical question is, where does this lead?

One can look back at Nazi Germany for a historical example of the result. Likewise, a current example is now being reported from China.

As abhorrent as the following is, consideration must be given it to understand why sooner rather than later the trend of depreciating human life must be stopped. In China Dr. Zou Qin, who claims to have aborted several hundred unborn, alleges to have eaten more than 100 fetuses, and said, "People normally prefer [fetus from] young women, and even better, the first baby and a male." This form of Chinese pharmacopoeia is alleged to be increasing in popularity.

Here in America we don't eat them, but pharmaceutical companies use fetal tissue in experiments. This is an effort to put a moral sheen on brutally ending a human life. Will our "Culture of Death" be the next society to denigrate the sanctity of life by eating the unborn? There was a time in America when the casual abortion of a child was thought to be as abhorrent as the idea of eating pre-born infants now sounds. We have become desensitized by wholesale destruction of life. In a degenerate society, that which is vile today is often valid tomorrow.

Emerging on the moral horizon is the question of who is next? The step from saying life in the womb isn't sacred to saying life outside the womb isn't

sacred is a short one. Bioethicists indicate that the location of life inside or outside the womb cannot make a crucial difference.

Having assumed the right to kill the pre-born, will we soon sanction the right to kill adults if they don't meet prescribed standards? Or perhaps based on aborting the pre-born simply because they are a nuisance, will we conclude it is legitimate to kill adults simply because they are a nuisance? If so, who determines who is a nuisance? In Germany the Nazi Party established a committee to make the judgment. Their conclusions are well documented.

It is estimated that 98 percent of abortions are performed because of reasons such as social, non-medical, emotional strain or inconvenience to the mother. Interpreted, that means the pre-born is a nuisance.

When "quality of life" replaces the "sanctity of life" as a nation's ethic, the seeds of degeneracy have sprouted.

Will the elderly follow the blacks and the pre-born in being reclassified as nonpersons?

SECULAR SUPPORT OF THE SANCTITY OF LIFE

Efforts to reclassify pre-born infants, just as we did blacks, are appropriate. Self-defense, if no other reason, should motivate us. Sociological if not theological logic should catalyze us to make a moral U-turn as a nation. Barbarism in any cloak is self-defeating.

In 1984, 61 physicians (including two past presidents of the American College of Obstetrics and Gynecology) issued a signed statement entitled "The Utmost Respect for Human Life," which stated in part: "We urge all those engaged in the abortion debate to recognize that a central issue in the discourse must include acceptance of the fact that

induced abortion causes the death of a living human."

This statement is in keeping with the very definition of the word *abortion*. The Latin root for abortion is "aborior," which means "to perish by untimely birth."

SCRIPTURAL SUPPORT FOR THE SANCTITY OF LIFE

The very word, *sanctity*, is defined as "sacred or hallowed character...a sacred thing." Is human life a sacred thing?

The answer is affirmed in Genesis 1:27 with confirmation that reverberates from heaven to earth: "So God created man in His own image; in the image of God He created him; male and female He created them."

The psalmist, referring to God the Creator, declared: "Your hand made me and fashioned me" (Ps. 119:73).

Through the inspired penman God said, "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jer. 1:5).

There are two Greek words for "child." One is *teknon*. It is used 98 times in the Greek New Testament. It refers to a child as viewed in relation to a parent. The other word is *brephos*, which is used only eight times such as follows:

"People were bringing infants (brephos) to Jesus" (Luke 18:15).

"And how from infancy (brephos) you have known the Holy Scripture" (2 Tim. 3:15).

Now the application. When the virgin Mary told Elizabeth her good news it is said, "When Elizabeth heard Mary's greeting the baby (brephos) leaped in her womb" (Luke 1:41).

Elizabeth further said to Mary, "As soon as the sound of your greeting reached my ears, the baby (brephos) in my womb, leaped for joy" (Luke 1:44).

God's Word makes it perfectly clear He considered the pre-born as much a human being as the babies later brought to Christ and the infant that knew Scripture. To Him the life of the pre-born is sacred.

While we debate what is the right attitude toward abortion and euthanasia, God has been very specific in stating His feelings.

"These six things which the Lord hated...hands that shed innocent blood" (Prov. 6:16-19).

Each year the "innocent blood" of 1.8 million pre-born American infants is shed. That is more blood than was shed in all human history before the 20th Century. By killing approximately one child in three by abortion, our generation has become the most ravenous in history. Based on Scripture, it can be safely concluded God doesn't like that at all.

An exegetical overview of Scripture reveals three things: One, the unborn are viewed as developing children by God. Two, taking an innocent human life is hated and clearly condemned by God. Three, God especially detests taking of human life simply to ensure prosperity or cover sins.

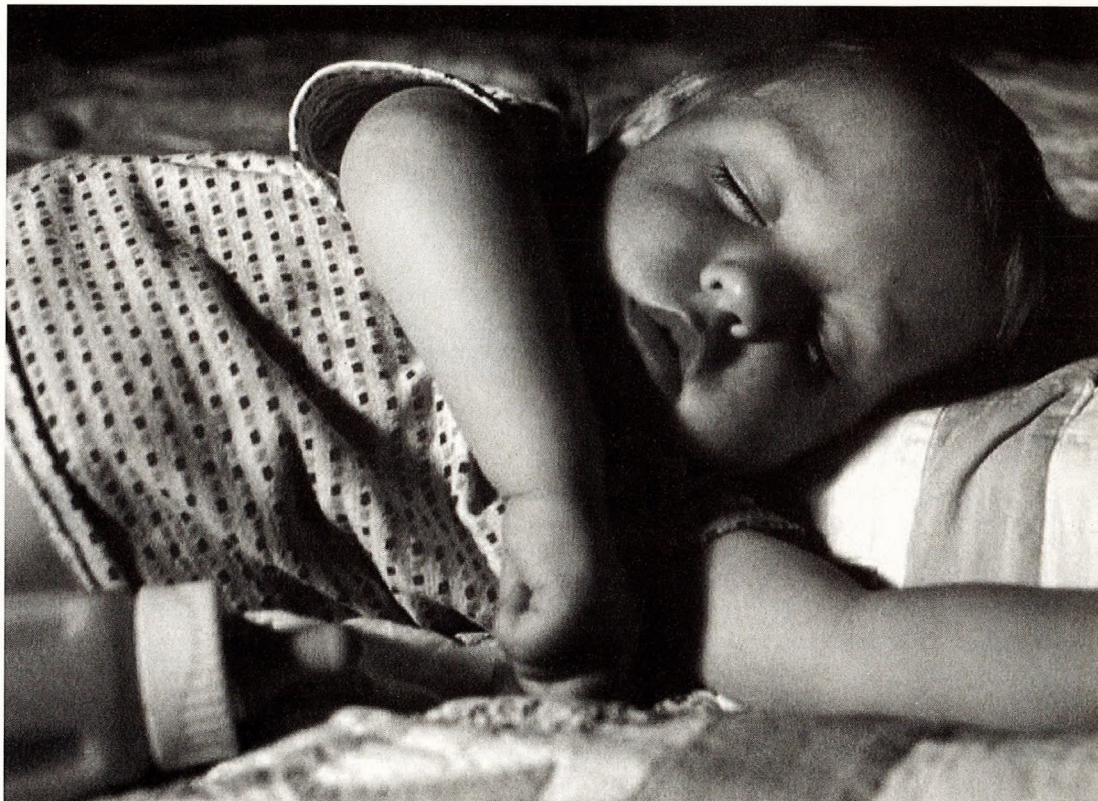
From the beginning Christians have opposed abortion based on the sanctity of life. The Didache, an early second-century document, summarized Christian conviction: "Thou shalt not murder a child by abortion/destruction."

Tetullian, at about the same time wrote in his Apology, "To hinder a birth is merely a speedier man-killing; nor does it matter whether you take away a life that is born, or destroy one that is coming to be one; you have the fruit already in the seed."

Those early Christians won the sanctity of life debate not by superior logic alone but by converting the empire to faith. Soon after Constantine legalized Christianity, it was made illegal for a father to kill his child. Today Christians must work to win the "empire" to Christ.

*"Before I formed you in the womb
I knew you, and before you
were born I consecrated you."*

Jeremiah 1:5



Offering alternatives to abortion is essential. In a pregnancy center run by Roswell Street Baptist Church, approximately 80 percent of those contemplating an abortion have elected to give birth, resulting in more than 6,000 live births in that clinic alone.

An associated victory will be winning the battle for the sanctity of life.

Though the Christian community must perennially fight the battle for the sanctity of life, it is not likely to be won in the courts. The battle lines might better be defined there, however. Informed consent laws will help reduce the carnage. A number of states have now passed such laws.

Offering alternatives to abortion is elemental. Roswell Street Baptist Church is one of several churches that operates a pregnancy center. Young women contemplating an abortion

come to it seeking information regarding a potential abortion. They are shown a low-key, scientific-based film that does not incorporate scare tactics. After seeing it and having a brief counseling session, approximately 80 percent of those that enter anticipating an abortion elect to give live-term birth. That has resulted in more than 6,000 live births in that one clinic.

Avoidance of pregnancies that result in abortions will not be achieved by condom distribution, sex education, or scare stories regarding diseases. Teens know all that and are

still promiscuous. What is it they are seeking so desperately they will risk death? It is not sex. It is love. Youth today are so desperate for love they are willing to flirt with death.

Therefore, a large part of the solution to the problem that exists is to show genuine love for the "sanctity of teen life" of vulnerable adolescents. Parents must return to caring, demonstrative love for their children. This is a whole other story that needs developing and applying. ■

Nelson Price is pastor of Roswell Street Baptist Church, Marietta, Ga.

LIGHT FROM THE CAPITOL

BY TOM STRODE

Casino CEO among suggested gambling panelists

As of election day, only four of nine members of a panel to study the impact of gambling had been named, and some of those selections had elicited strong protests.

By law, the deadline for appointment of the National Gambling Impact Study Commission was October 3. On November 5, the panelists named were the chief executive officer of a casino, two people affiliated with the conservative Focus on the Family organization and a Mississippi physician.

The contradictory nature of the appointments and the battle over the commission's make-up are illustrated in the selections announced October 28 by Speaker of the House of Representatives Newt Gingrich, R-Ga. Gingrich named Terrence Lanni, CEO and chairman of the board of MGM Grand Inc., a gambling, entertainment and hotel company based in Las Vegas, Nev., and Kay Coles James, a Focus on the Family board member and dean of the school of government at Regent University, where Pat Robertson is chancellor.

Previously, Senate Majority Leader Trent Lott, R-Miss., had named James Dobson, president of Focus on the Family, and Paul Moore, a radiologist and friend of Lott from Pascagoula, Miss.

While Lanni is a gambling industry official and James and Dobson are considered gambling opponents, Moore reportedly is neutral on the issue.

The legislation establishing the commission calls for a two-year study of the social and economic effects of gambling on government, communities, families, businesses and individuals. The panel is to have three members appointed by the president, three by the Senate majority leader and three by the speaker of the House, all within 60 days after President Clinton signed it into law, which he did August 3. The law requires the commission to make its report no more than two years after its first meeting.

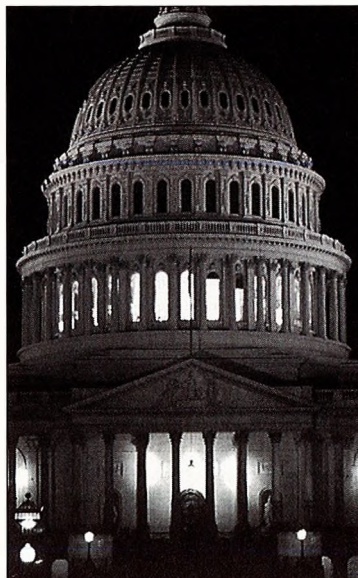
While Lott and Gingrich made two appointments each, they also gave one apiece to the minority leaders, Sen. Tom Daschle, D-S.D., and Rep. Richard Gephardt, D-Mo. Such action is a congressional tradition, Capitol Hill staff members said. Daschle and Gephardt had not announced their choices by election day.

Clinton also had not named his selections as of November 5. The president planned, however, to appoint Bill Bible, chairman of the Nevada Gaming Control Board, to the panel, the *Las Vegas Sun* reported. Bible has been chairman of the state's gambling regulatory agency for eight years.

The appointment of a casino CEO outraged gambling opponents, who also have expressed disappointment at Gingrich allowing, in essence, an appointment to be made by Rep. John Ensign, R-Nev., a former casino general manager. Ensign recommended Lanni.

"I think it is a mistake of colossal proportions to name someone who receives his livelihood from gambling to a commission to study the impact of gambling upon society," said Will Dodson, the Christian Life Commission's director of government relations.

"I am disappointed that out of 435 members of the House the speaker of the House would give one of his selections away to a representative



from Las Vegas, Nev., who is a former casino manager. It demonstrates again that when it comes down to a choice between the special interests of the well-funded and well-connected few and what is obviously in the best interests of the American public that the American public often loses. We should expect, no, demand better."

Before Gingrich's choices were announced, Rep. Frank Wolf, R-Va., chief House sponsor of the legislation establishing the commission, expressed incredulity at reports the speaker had given a choice to Ensign, who would in turn pick a casino operator.

"Why would Congressman Ensign from Nevada be making a choice?" Wolf said in an October 10 news conference. "He represents his district, which is understandably biased in favor of the gambling industry."

"I don't think I should have a choice, because I too am admittedly biased on the issue. I shouldn't get a choice. I don't want a choice. And the other side shouldn't either."

Gambling industry officials and members of Congress from Nevada criticized Lott's selection of Dobson. Lott allowed Sen. Dan Coats, R-Ind., to make one of his selections. Coats recommended Dobson, who has been outspoken about moral decline in recent years and who served on the Attorney General's Commission on Pornography in President Reagan's second term.

He would pick a gambling advocate to offset Dobson's selection, Ensign said before Lanni's appointment was announced.

"They put people on the other side. We're trying to balance them out," Ensign said, the *Las Vegas Sun* reported. "We have to make sure Nevada's interests are protected."

Such an argument is flawed, the CLC's Dodson said.

"The problem with that analysis is that the individuals who have reputations of being against gambling as the vice that it is are not on the payrolls of an anti-gambling industry," Dodson said. "Their livelihoods do not depend upon gambling, one way or the other. Their prejudices, if they exist, are a matter of principle. This cannot be said about someone who is appointed who is on the payroll of the gambling industry. His judgment will always be in question, not because of his principles but because of the principal source of his income."

The CLC was among the many supporters of the legislation. Messengers to the Southern Baptist Convention in June approved a resolution endorsing a gambling commission.

The developments concerning the make-up of the commission caused the CLC's Dodson to add, "Frankly, as concerned as I am about the negative impact of gambling upon our culture, I'm even more concerned about the lack of moral, principled leadership in this country. I know I sound somewhat harsh in my assessment, but I really do think we need to pray for leadership which sees itself as accountable first and foremost to God."

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SHARED RESPONSIBILITY, SHARED GUILT

BY JOHN REVELL

What priority does the Lord place on His children's participation in the election process? As we consider the outcome of the November elections, is it safe to assume that one's failure to vote is "no big deal" in the eternal scope of things? Or does failure to fulfill these civic duties actually offend God and produce some unexpected and unwelcome consequences? A brief look at Isaiah 1:10 may provide a surprising answer.

The Lord, in a scathing rebuke, equated the rulers of Judah with the rulers of Sodom and the people of Judah with the people of Gomorrah. Because the leaders had abandoned God's civil priorities of unbiased justice, relieving oppression and protecting the helpless (vs. 17 and 23), both the leaders and the people shared guilt before God.

Perhaps it seems unfair to indict the people for the sins of the leaders. However, if we look back to the formation of their civil structure, we find that God commanded the people to appoint judges and officials to govern them (Deut. 16:18-20). God's original design and directive for His people gave them a high level of responsibility for placing proper leaders in various positions of local leadership. This may not have applied to the final appointment of key leaders, such as each of the judges in the book of Judges or to the selection of kings, beginning with Saul. But it did apply to the appointment of various local leadership roles.

Therefore, God placed the responsibility for the leaders' sins as much on the people as on the leaders themselves. The leaders were guilty because their actions defied God's civil standards. The people were guilty because they either placed the immoral leaders in



Are we accountable to God for exercising (or ignoring) our right to vote?

leadership (reflecting their own corrupt desires) or they allowed them to be placed in and to continue in those positions (reflecting their own apathy toward the things which concern God). Consequently, God held both the leaders and the people accountable for the civil sins of the leaders.

However, since the setting of our government is so different from that of Isaiah's day, would it be fair to apply this verse to the U.S.? The Jewish people were functioning under a theocratic form of government, and we function as a democratic republic. Also, the entire nation of Israel was seen as the "Chosen People" of God, and the government was established to reflect that relationship. At best, some of the U.S. population claim to be God's people, but our governmental structure was not designed to reflect a theocratic relationship. The intent and structure of each government is different. In addition, there was a legal, covenant relationship between God and His people (Deut. 29:9-15). This covenant had a direct bearing on their government, and it had been broken by His people. We have no such formal agreement between God and the U.S.

Each of these points may be true, but they do not relieve our government from the same accountability to God. The Lord declares that He has absolute authority over and specific expectations of all governments. Also, God's judgment is demonstrated throughout Scripture on "secular" governments which do not keep His moral standards of civil government. Consequently, while our civil and religious structures are significantly different from Judah's, still, our government is subject to the expectations, authority and judgment of God.

Furthermore, ours is a government "of the people, by the people and for the people." In the U.S., the burden of choosing and placing the nation's leaders rests upon the citizens. Because of our corporate participation (or lack thereof) in electing officials to office and holding them accountable while in office, we may ultimately share corporate responsibility for their actions and decisions. When these actions conflict with God's priorities, we have the ability to influence or replace our elected representatives. When the citizens don't make this effort, they face the prospect of corporate account-

ability before God for their leaders' immoral policies and legislation. Since our nation's citizens bear the burden of choosing their leaders, they ultimately must bear the burden of responsibility for their leaders' decisions and policies.

Finally, those of us in the U.S. who claim to follow the Lord's teachings may bear a higher level of responsibility. We may be citizens of God's Kingdom first, but we are still expected to function as citizens in this earthly kingdom. We have access to God's moral standards for our civil government and, through our vote, we have direct access to the decision-making process in our nation. We know what God expects of our leaders. If we are irresponsible in our voting or if we fail to vote, we cannot escape the prospect of accountability before God. If we don't hold elected officials accountable (as best we can) for flagrant and unrelenting civil immorality, we may indeed share the burden of guilt.

We each have the legal ability to impact our civil arena in a positive way, not just through our evangelistic witness (as essential and crucial as it is) but also through our vote and access to elected officials. When we fail to vote and voice our moral convictions to our elected representatives, we demonstrate the same apathetic mindset that dominated Judah. It was true in Judah, and while our governments and situations are different, it may indeed be true for us today. When the people have a voice in choosing and influencing their civil leaders, and when they fail to address civil immorality through these legal means, God holds both the leaders and the people accountable for government sins. ■

John Revell is pastor of First Baptist Church of Coconut Creek, Florida.

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