

LIGHT

THE ETHICS & RELIGIOUS LIBERTY COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

SEPTEMBER-OCTOBER 1998



**Willing to take up
His cross, Sudanese
Christians are willing
to lose their lives
for His sake—**

See article, page 8



Richard Land is the President of the Southern Baptist Convention's Ethics & Religious Liberty Commission and was a member of the Drafting Committee for the Article on the Family adopted by the Convention. He is also host of the syndicated daily radio talk show, For Faith & Family.

Southern Baptists and the Family*

BY DR. RICHARD D. LAND

Southern Baptists have enraged the goddesses of feminism and offended the gurus of political correctness.

How did Southern Baptists bring down upon their heads the wrath of this secular culture's zealous arbiters of what may, and more importantly what may not, be believed? Southern Baptists were sacrificed on the altar of media ridicule for having the audacity to proclaim to the world that they still believed that Holy Scripture revealed God's timeless, changeless, absolute truths concerning the family as a sacred institution of divine origin and design.

In adding a new article on "The Family" to its *Baptist Faith and Message* confessional statement (adopted in its most recent revision in 1963), the nation's largest Protestant denomination, the Southern Baptist Convention, proclaimed that "God has ordained the family as the foundational institution of human society" and that "marriage is the uniting of one man and one woman in covenant commitment for a lifetime."

Thus, at the very outset of their 272-word statement, with 42 Scripture references, Southern Baptists rejected utterly the idea that marriage was an institution of human origin. As the accompanying

their utter disdain for Southern Baptists' affirmation of deeply held religious beliefs. And of course all of this was done in the interest of promoting tolerance and religious diversity in the public square.

What Southern Baptists *did* do was to reaffirm their commitment to the Apostle Paul's divine vision for holy matrimony as articulated in his letter to the Ephesian church. The Southern Baptists' statement says, "A wife is to submit herself graciously to the servant leadership of her husband." The key idea in that sentence is "servant leadership." The Ephesian passage which provides the main scriptural framework for the family statement (Ephesians 5:21-6:4) contains eight verses detailing the husband's obligations and responsibilities compared to three verses dealing with the wife's.

Some of the statement's critics cite Ephesians 5:21, which instructs all Christians to submit themselves one to another, as teaching a "mutual submission" which negates the next twelve verses which detail the distinct, but equally valuable roles of the husband and wife in the marriage relationship. In fact, Ephesians 5:21 addresses the mutual submission that all spirit-filled (Ephesians 5:18) Christians are to express one to another. Then beginning in Ephesians 5:22 the passage explains how that submission and servant's heart are to be expressed within marriage.

The primary emphasis both in the Apostle Paul's Ephesian epistle and the Southern Baptists' family statement is on the husband's responsibility to submit himself to his wife by loving her "as Christ loved the church" and to fulfill his "God-given responsibility to provide for, to protect, and to lead his family."

How did Christ love the church? The love with which Christ loved the church was the *agape* love which He modeled by giving His life for the church. It is *agape* love which transforms worldly ideas of submission from dominance and subservience to humility and service.

Jesus taught this revolutionary, transforming love when He told His disciples, "You know that in this world kings are tyrants, and officials lord it over the people beneath them, but among you it should be quite different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first must become your slave. For even I, the Son of Man, came here not to be served but to serve others, and to give my life as a ransom for many (Matthew 20:25-28, *New Living Bible*).

Jesus modeled this servant love and leadership when He washed

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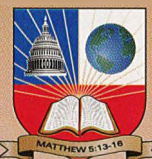
THE PRIMARY EMPHASIS both in the Apostle Paul's Ephesian epistle and the Southern Baptists' family statement is on the husband's responsibility to submit himself to his wife by loving her "as Christ loved the church" and to fulfill his "God-given responsibility to provide for, to protect, and to lead his family."

"Commentary" issued by the family article's five-man, two-woman drafting committee stated, marriage "cannot be defined as a flexible contract between consenting human beings," but is instead "a covenant commitment to the exclusive, permanent, monogamous union of one man and one woman . . . enriched by the couple's unconditional love for and acceptance of one another." In so doing, they rejected as completely contrary to God's design both the modern concept of divorce as a routine and acceptable solution to marital difficulties as well as the possibility of homosexual and lesbian marriage.

It was the *New York Times*, however, which identified the language which ignited a firestorm of controversy. Aghast with disbelief, they rushed into print a front page story headlined, "Southern Baptists Declare Wife Should 'Submit' to Her Husband."

The ever vigilant defenders of the relativist, subjective, secular Church of Sociology and Political Correctness which so dominates our culture and its media mouthpieces at present immediately focused their formidable arsenal of biting criticism and withering ridicule on Southern Baptists, denouncing them as reactionary, ignorant, woman-hating Neanderthals.

Over the caption "A Southern Baptist Wedding," one cartoon even depicted an overall-wearing, club-toting man dragging a woman by the hair and saying, "Hush up now, lest I bop you one, woman." And these were the more restrained efforts at expressing



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901 COMMERCE, #550 ■ NASHVILLE, TN 37203-3696
(615) 244-2495 ■ FAX: (615) 242-0065 ■ www.erlc.com

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Richard D. Land, President ■ Dwayne Hastings, Editor (kdhastings@erlc.com)

* A condensed version of this article will appear in a forthcoming issue of the *Wall Street Journal*.

CYBERPORN CULTIVATES MOLESTERS?

BY MARY JANE FINE & DEBRA LYNN VIAL • *The Record* (Hackensack, N.J.)

HACKENSACK, N.J.—Within days of buying his computer, he was hooked. Hour after hour, the 29-year-old Morris County, N.J., car salesman visited chat rooms, made online friends, and downloaded images—typical activities for any subscriber.

But this subscriber's computer obsession wasn't legal. He was collecting hard-core images of child pornography and trading them with pedophiles around the country. Nor did he stop there. He soon began trolling chat rooms, having cybersex with boys as young as 13.

He never had been involved with children before, never spoken to them, never looked at photos of them until he plugged in that computer—then he couldn't stop thinking about them.

By the time the FBI showed up at his house in 1995, his attraction to boys was beyond his control. Even his arrest couldn't stop him. While on bail—prior to his trial on federal charges of receiving child porn online—he molested a 14-year-old boy in a school elevator in Hackensack.

"It was almost a relief to be caught," he says now, in a federal prison in North Carolina. "I don't know how else I would have stopped. I don't know where I would be today."

Such rapid progression, from viewing to doing, raises a thorny question that has long stumped psychologists, law-enforcement officials, and researchers—a question with heightened significance in this era when child pornography is so available online: Does looking at child porn prompt pedophiles to molest children?

Although it is impossible to cite a cause-and-effect relationship, the number of child molestations has risen since the Internet became popular. Alarmed law-enforcement

If we could actually see the devil as a red-suited, fire-breathing demon wherever evil lurked, then it might be easy to avoid his traps. But Satan doesn't manifest himself in such an obvious, tangible way; his methods are subtle and can appear in the most unexpected places, including the World Wide Web. While often hailed as the most innovative technology of this century, the Internet has a dark side that is luring adults into the forbidden area of child pornography—creating an illusion of legitimacy to behavior formerly considered reprehensible by our society.

operate. "The question is," he says, "can you control this thing called the Internet?"

He says he isn't suggesting that viewing child porn will "turn someone's brain to mush" and lead a person with normal sexual urges suddenly to crave sex with children.

Rather, he says, it acts as a "fueling element" to an existing deviant desire.

"It reduces the inhibitions to engage in sex with a child," he says.

The Internet has made child porn accessible to thousands of people who might have always been interested in it but too embarrassed or fearful to buy it. Now, instead of having to patronize an adult bookstore, computer users can obtain thousands of photos in the privacy of their homes 24 hours a day.

Because online cruising is done in private, it creates an illusion of legitimacy: "You don't have to go to some seedy neighborhood . . . or to some creepy bookstore" to buy the illegal pictures, says Morris County, N.J., therapist Russell Healy.

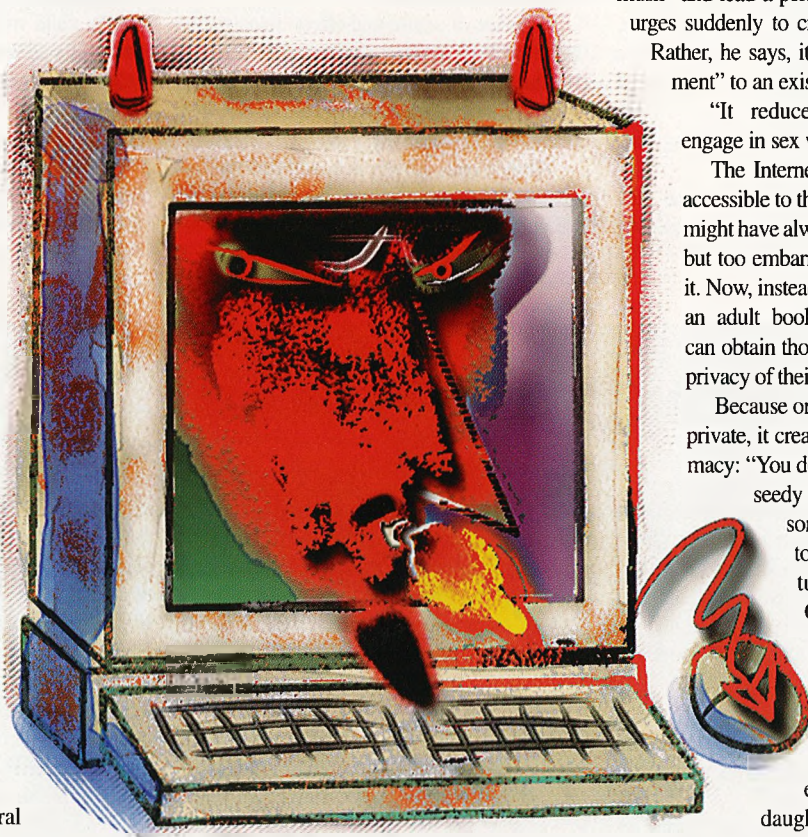
Before the Internet came along, Lanning points out, "If you had sexually explicit pictures of your daughter, most of your neighbors would think you were a sick pervert. Now, you wind up

with an [online] audience that validates your behavior and says, 'That's great! Give me more!'"

The Morris County man, who went by the online moniker "RedWolfM," made hundreds of friends who considered nothing off limits or too outrageous. Many sent titillating stories along with the photos, describing what they had done to the children.

"Online, you can explore desires and feelings that are taboo. It doesn't seem illegal or taboo any more. I started reading stories and

Continued on next page



officials are now issuing dire predictions that the explosion of child porn available online will cause an epidemic of molestations.

"How many times do they need to look at photos like that before they say, 'I want one of those children?'" asked Robert Cuzzolina, special agent in charge of the Newark, N.J., Customs office. "I am not optimistic about this."

Kenneth V. Lanning, of the FBI's Missing and Exploited Children's Task Force, predicts that the potential for abuse will grow as computers become more inexpensive and easier to

seeing those pictures. It was very alluring," said the man, who agreed to be interviewed as long as his name wasn't revealed because he wanted to "spare my parents further embarrassment."

He didn't buy his computer out of a desire for child porn, however. He bought it because he was lonely and wanted to make friends — adult friends. But one of his first new friends sent him a child pornography photo. He was shocked but also aroused. He asked if there was more out there. Soon, he was participating in a frenzy of trading sessions, collecting hundreds of photos all night long while his parents slept just a bedroom away.

Within a few months, he participated in computer chat rooms dedicated to gays in New Jersey. There, he "met" young friends and progressed to cybersex, then phone conversations.

"A lot of 12-year-olds are sexually precocious," he said, offering no apologies.

It was early in the morning in August 1995 when the FBI knocked on his door. He sat on the sofa in his pajamas and, in front of his horrified mother, admitted to trading child porn. His computer was seized. Out on bail, he went into therapy. But he kept in touch with some of his teenage friends by phone.

A year later, while he was awaiting trial, came the molestation incident.

"I distorted things in my mind," he said. "He said 'No,' but I thought he was just playing

coy. I couldn't control my actions."

Child pornography has been available online for only a short time, so while prosecutors have anecdotal evidence that the widespread trading of porn is leading—and will lead—to more molestations, they can't back up their assertions with national statistics.

New York already is seeing an increase: Statistics from the state's Division of Criminal Justice Services show that from 1996 to 1997, the number of arrests involving the sexual performance of a child jumped from 23 to 56.

But authorities see other indications that worry them.

When child porn first found its way online just four years ago, pedophiles scanned in pictures from old magazines, many produced in Asia or Scandinavia during the 1970s.

More recently, however, authorities have seen an alarming volume of fresh photographs, homemade pornography. That suggests a trend and, possibly, an insatiable demand to law enforcement authorities.

Whether a cause-and-effect relationship exists between looking at porn and acting on it is "the million-dollar question," says Healy, whose clients include a dozen online sex offenders who molested young victims.

Healy's own answer is a qualified "no"—qualified in part, he says, because some pedophiles are incapable of having a real rela-

tionship with anyone. Such people never get beyond fantasies, no matter how much pornography they view.

Shyla Welch, spokeswoman for the child-advocacy group Enough Is Enough, doesn't buy that argument. Pedophiles use child porn for two reasons, she says—because they find it sexually arousing and because it can lower inhibitions in children.

A number of researchers maintain the question is impossible to answer because ethical constraints prevent them from exploring the issue.

"You're going to show a group of pedophiles a bunch of photographs," Auburn University researcher James Weaver suggests facetiously, "and then see if they go out and exploit children?"

The FBI's Lanning, a behavioral scientist and researcher who has spent 18 years studying and writing about pedophiles and child pornography, says his primary concern is the validation pedophiles get from one another. By going online and chatting with like-minded individuals, "a child molester in Nowhere, Iowa" is likely to find acceptance and encouragement rather than societal scorn, he says.

Morris County therapist Healy concurs that familiarity breeds acceptance.

"There's a culture on the 'net that implies this is OK to do. It's not the dirty old man in the overcoat saying, 'C'mon, little boy.'" LIGHT

Take Pornography Seriously

NAME WITHHELD

I am a professional, a highly visible member of my church and community. I served as a deacon and as chairman of many civic committees. My remarkable wife (also a professional) is equally active in church and community, and my children are well-respected among both peers and adults.

All in all, I lead a model life, with one exception. I am addicted to pornography.

Many people do not equate a pornography addiction on the same level as an alcohol or drug addiction. I want you to understand that pornography can destroy a person as surely and swiftly as any other addiction.

I know, because I have been to the edge.

My first exposure to pornography came in my early teen years, as it does for many American boys. Friends at school passed around dirty pictures, and I eventually came to possess my own small collection in much the same way young people "score" illegal drugs.

At the time, I was as titillated by the forbidden nature of acquiring the pornography as I was by the actual photos. It's that way with alcohol and drugs at first, too.

By the time I was in college, however, I began to feel much more of a need for pornography. My heart raced when I would tear through the magazines right then and there, unable to wait until I got home. I was hooked.

Pornography is expensive. More and more of my limited college funds were being consumed by my obsession. It continued after I graduated and got my first job. As with alcohol drugs, I

lived for the high—and I was requiring more and more for the same high. Not only that, the pornography had to become more and more perverted for me to get the same pleasure from it.

I thought the conjugal nature of being married would relieve the pressure of the addiction. Instead, it wasn't long before I began expecting our sexual relations to be on a par with the X-rated action in the peep shows I continued to frequent.

That took a tremendous emotional toll on my wife, but I had to have my high. When she failed to satisfy me, I began to look elsewhere. Those "elsewheres" became more frequent.

As my demands kept increasing along with my consumption of pornography, my wife was forced to take our small children and leave. I was devastated.

I spent many nights face down in the presence of God, pleading with him to return my family and deliver me from those terrible cravings for pornography.

Through the intervention of Christian friends and the limitless love of my wife, I entered Christian counseling. Giving up pornography was the hardest thing I will ever do, but I have been "clean and sober" for three years—the last one of those years reunited with my wife and family.

My purpose in writing this is the hope that people will begin to see pornography for what it is. God has allowed my heart to be broken with the understanding of how pornography exploits and destroys individuals and families.

Please, America, wake up! Start treating pornography for the extreme danger it poses, and maybe you can keep your young son from going down the same road I chose so long ago.

Scott Thomas is President of Rated-G Online, an Internet service provider that filters harmful content on the World Wide Web at the server level. He was a recent guest on Dr. Richard Land's daily radio show, For Faith & Family. Following are comments from Mr. Thomas excerpted from that show.

RL: YOUR COMPANY HAS SOME AMBITIOUS GOALS TO PROTECT AMERICA'S FAMILIES.

ST: Our objective is to allow folks to get on the Internet without the concern that they or a family member are going to [find] things online they don't want to see, whether because of temptation to travel to the disgusting and dangerous sites or because [of] ... a wrong turn on the Internet's "electronic highway."

RL: HOW DOES RATED-G ONLINE WORK?

ST: Rated-G Online provides full Internet service like any other provider, with one important exception. We block out pornography using a state-of-the-art technology called content filtering. Rated-G is not something you add on to your computer, not something you have to buy separately or take care of; you sign up with us like you would any other Internet company. ... The difference is that if you try to go to a site that is on our "not-approved" sites, you will get a screen that explains you can't go there. ... Rated-G scours the Internet 24 hours a day to find these sites and add them to our block list. We maintain an enormous list, the largest in the world, of objectionable sites.

RL: WHAT DO THE RATED-G ONLINE FILTERS CAPTURE AND PREVENT FROM ENTERING USER'S HOUSEHOLDS?

ST: Content filtering blocks sites containing explicit sex, pornography, violence, and other inappropriate or offensive material, as well as chat rooms and newsgroups.

RL: MANY PARENTS HAVE PURCHASED SOFTWARE TO RESTRICT THEIR CHILDREN'S ACCESS TO THE INTERNET.

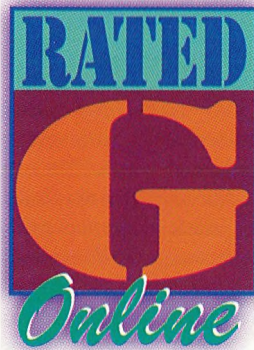
ST: [Some] are supposed to be childproof; I've talked to children who have disabled them. These software solutions might be better than nothing, but we are trying to provide something better ... that you don't have to worry about; you connect to us via your computer's modem and the work is done on our end.

RL: EXPERTS NOW SAY MUCH OF THE MAIL SENT VIA THE INTERNET IS PORNOGRAPHIC.

ST: That is a growing problem, both among office workers and juveniles. We block the unwanted sites, but ... junk mail and pornographic e-mail is a touchy subject ... [because it involves] reading a person's mail. [W]e try to ban junk mail itself, which gets at 95% of the problem, [and] we are working on ways all the time to refine and improve the filtering process without in any way jeopardizing the user's privacy.

RL: THERE ARE A LOT OF FOLKS WHO PROBABLY DON'T FEEL THEY NEED THE PROTECTION RATED-G ONLINE PROVIDES.

ST: People who tell us they don't go to those kind of sites and don't need filtered access [don't realize they] will find such stuff whether [they] mean to or not. Unless you know exactly where you are going and go there without ever doing a search, you or someone in your family will stumble across pornography.



Safe Surfing on the 'net

"There is a subterranean electronic river of pornographic slime running under every city, town, village, and hamlet in America," ERLC President

Richard Land says. "The most grotesque, vile, and degenerate material that has until now been only available in the worst parts of a city are now available to anyone who has access to the Internet."

The New Testament casts Satan as a "roaring lion looking about for his prey," Land continues. "There is no doubt he prowls the Internet 24 hours a day.

"We must protect our families and especially our teenagers from this horrendous menace," he insists, citing Rated-G Online as the most effective "fire break" he knows to keep this "spiritual and emotional cancer of cyberporn out of our homes and away from our children." That is why, Land adds, the ERLC has joined with Rated-G Online as an Internet Integrity Online partner.

To become a Rated-G Online subscriber, visit www.rated-g.com or call 888-711-6381. Be sure to mention extension 521 when you call. A percentage of your sign-on and monthly fees will be returned to the ERLC for further ministry.

STANDARD PLAN: \$24.95 per month
(4 e-mail addresses)

SET-UP CHARGE: \$25.00 (one-time)

Do you know who's been talking to your daughter online? Do you know what your son is looking at on the Web? You could be shocked.

Surfing the information highway has become second nature to our children. Kids use the Internet to research school reports, communicate with friends, and connect to fascinating Web sites designed just for them. Gaining Internet skills gives today's kids a real advantage throughout their lives. But one small typing error can open the door to pornography and expose them to online predators.

Kids Online offers parents simple steps for keeping children safe while allowing them the many benefits offered on the Internet. It's what parents need to know but may not know enough to ask.

SOME SUGGESTIONS FOR PARENTS INCLUDE:

- Develop Internet savvy so that you can keep up-to-date on products, news, and opinions surrounding the issues of children's safety on the Internet.
- Place your computer in an area of your home where you can easily monitor Internet activity.
- Talk with your kids about online friends/activities.

- Implement parental controls available on your online service. [We recommend Rated-G Online.]

- Block adult chat rooms and personal messages from people you and your child don't know.

- Some OSPs, such as America Online, offer subscribers online profiles. Do not permit your child to have an online profile. With this restriction, he or she will not be listed in directories and is less likely to be approached in chat rooms where pedophiles often search for prey.

- Many Internet sites allow children to set up free home pages. Discuss with your child what he or she can have on the page. Interests and hobbies are probably okay, but a home phone number is not!

- Monitor the times of day and amount of time your child spends on the Internet. Excessive time online, especially at night, may indicate a problem.

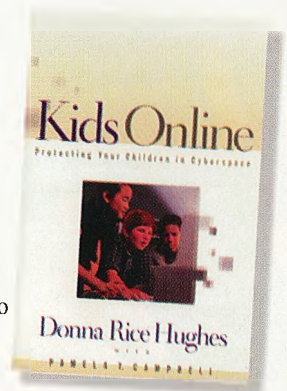
- Check with your child's school to see if kids' projects, artwork, or photos (where material is

identified by name) are being put on school home pages. Schools often want to post school newsletters or sports scores, but every time a full name is displayed, there is vulnerability. Schools need to be reminded of that risk.

- Establish online rules and an agreement with your child about Internet use away from home (i.e., at a friend's house, at school, at the library, etc.).

- Watch for changes in your child's behavior (mention of adults you don't know, secretiveness, inappropriate sexual knowledge, sleeping problems, etc.).

From *Kids Online* by Donna Rice Hughes with Pamela T. Campbell (Grand Rapids, Mich.: Fleming H. Revell, 1998), 119-120. Available from the ERLC (see order form, p. 16). Product code BKKID. Price: \$11.00 ea.



Ready, Aim, Fire: Children

BY DWAYNE HASTINGS

Americans were stunned in the past year as a creeping "culture of violence" ravaged a host of schoolyards—children tumbling in a hail of bullets. And experts warn that an even greater plague is growing in the heart of a generation infected by a "virus of violence."

With the incidence of crime and violence declining only slightly [in the U.S.], Ron Stephens, head of the National School Safety Center, warned Congress last April "the severity of those incidents continues to escalate."

He attributes the escalation to an increase in firepower and to youth who are more volatile than in the past. "We're talking not about fist fights with a few bruises, but body counts," he says, adding kids today are often "more callous, less remorseful, and have a lot of anger inside."

The shots that rang out in schools, while symptomatic of a larger problem, do not portend school yards becoming killing fields, alleges the Justice Policy Institute.

"There is a big problem of kids being killed in America," says Vincent Schiraldi, director of the Institute, to Associated Press. The criminal justice research group advocates increasing youth crime prevention rather than punishment. "If politicians spend all of the next year trying to come up with a solution for the 'school killing' problem, they could miss the real problem," he continues, saying everyday gun violence outside of school is a much bigger threat to our children.

Noting many of the shootings were at rural schools where such violence is rare, Schiraldi says, "That made it more of a man-bites-dog type news hook... as opposed to [more common shootings among] urban kids, kids of color."

Firearm-related homicide is a particularly serious problem among urban African-American adolescents and is typically not a serious problem among predominantly white families in the suburbs.

In the eight years prior to 1993, the rate of firearm homicide among white adolescents more than doubled, up to 10 per 100,000, while the rate among African-American adolescents more than tripled to 131.5 per 100,000, reports the National Center for Health Statistics.

More U.S. teenagers die from gunshot wounds than all natural causes combined, and firearm-related mortality accounts for almost half of all deaths among African-American teens, according to the U.S. Department of Justice. The death rate for minority youth from gunfire is more than three times the rate of death from motor vehicle accidents.

Larry Bentz, principal of Thurston High School in Springfield, Ore., where a 15-year-old is charged with the deaths of two students and his parents, said on NBC's *Today Show*: "It's not school violence; it's community violence and the violence that teen-agers face in the community during the entire day, not what happened in our school at that point in time." He insists metal detectors and increased police presence are not the answer to stemming this tide of violence.

Attempts to peel away the rhetoric to get to the heart of this virulent violent strain met with finger-pointing and posturing.

"I think the more fundamental problem that needs to be addressed in our society... is that of the entertainment industry's obsession with violence," Sen. Tim Hutchinson (R-Ark.) tells the *Washington Times*.

The media needs to be focusing on "the sea of filth and violence that kids are exposed to," Rep. Roscoe G. Bartlett (R-Md.) concurs.

"Does anyone in their right mind still believe that it is possible to raise children in a society where guns are so easily obtained?" Sen. Carol Moseley-Braun (D-Ill.) counters, according to the *Washington Times*.

Bartlett responds, "It's silly to say the gun did it. The gun didn't do it; the kid did it."

Handgun Control, Inc., a group advocating gun control, says the school shootings press the problem again of "children having access to guns," spokesperson Nancy Hwa says. "I'm

sure [legislators] will try to blame Hollywood, but if children had not had access to guns..."

A non-negotiable is the fact that killing is a learned skill, David Grossman, who spent the first three days after the shootings at Westside Middle School in Jonesboro, Ark., working with counselors, teachers, students, and parents, writes in *Christianity Today*. "They [children] learn it from abuse and violence in the home and, most pervasively, from violence as entertainment in television, the movies, and interactive video games."

Indicative of the intensity of this cultural crisis is the jump in the aggravated assault rate—when people attempt to kill one another—from 60 per 100,000 in 1957 to over 440 per 100,000 in 1995, Grossman says. The rate would be much higher, he adds in the *CT* article, if the imprisonment rate of violent offenders had not risen and if the nation had not seen a dramatic improvement in medical technology.

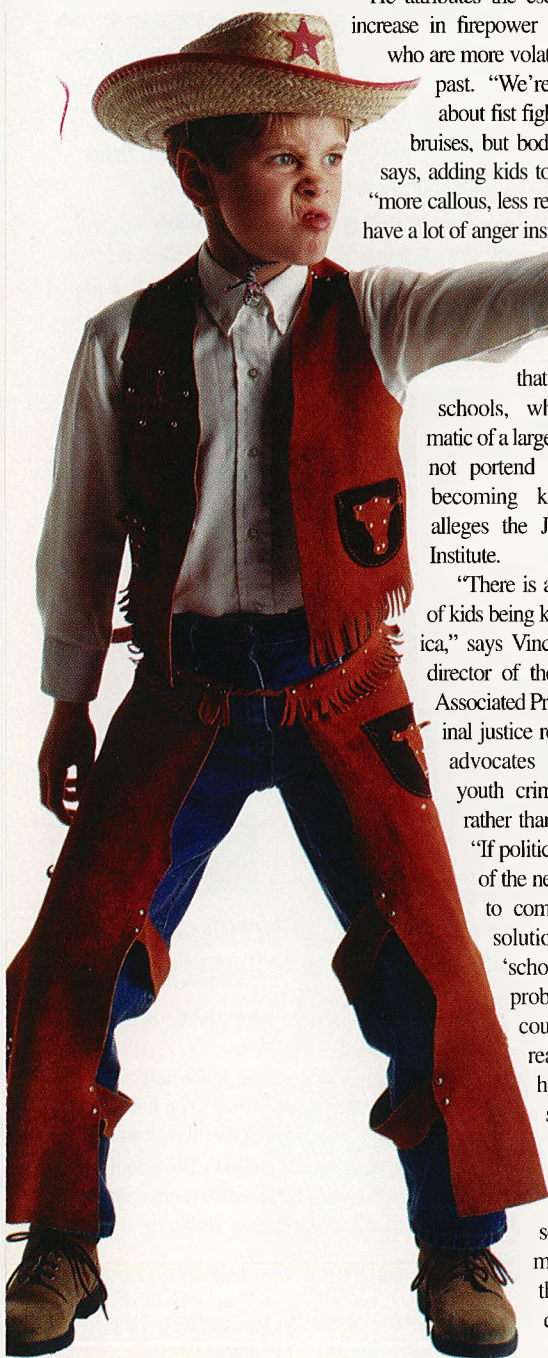
And this virus of violence is occurring worldwide, Grossman says, adding the common variable between cultures is "media violence presented as entertainment for children." Acknowledging a glut of guns in the U.S., Grossman explains levels of violence are rising in many nations even with very strict gun control measures.

Asserting that contemporary culture is "breeding" killers among its children, Grossman, an expert on the psychology of killing formerly with the U.S. Army, says the culture is mimicking the military in breaking down inborn aversions to wanton violence and killing, indoctrinating children with a boot camp mentality of brutalization and desensitization with violence in the media.

"This brutalization is designed to break down your existing mores and norms and to accept a new set of values that embrace destruction, violence, and death as a way of life," Grossman says, adding the process "desensitizes" individuals to accept violence "as a normal and essential survival skill."

Grossman recounted the classic study on the TV's impact published in *Journal of the American Medical Association*. After television is introduced to a region, "There is an immediate explosion of violence on the playground, and within 15 years there is a doubling of the murder rate," he states, explaining the 15-year gap is merely the length of time it takes for media-brutalized toddlers to reach "prime crime age."

Grossman reports the means to inoculate our children are not as simple as "turning off" the TV. "We need to make progress in the fight against child abuse, racism, and poverty, and in rebuild-



in the Crosshairs

ing our families," he says, but much effort needs to be centered on "taking on the producers and purveyors of media violence." He calls for Christians to confront "the culture of violence as entertainment."

Not surprisingly, researchers have discovered church involvement blunts violent urges, even among young people in the most violence-prone sectors of our society.

"Young black males in Chicago, Boston, and Philadelphia—in the worst project that you can find in those areas—are significantly less likely to be in trouble if they go to church," says Byron Johnson, a criminologist at Lamar University.

"People who have been oppressed and have been discriminated against, told that 'you are of no value'—eventually begin to believe that," Gerald Austin, pastor of the New City Church in Birmingham, Ala., tells CBN.

Austin tells teenagers they have been created in the image of God: "You are someone that's significant, and God loves you so much that He sent His son Jesus to die for you."

Firearms are on track to become the leading cause of injury death by the year 2001, the CDC says. Children younger than 15 die of gunshot wounds at 12 times the rate of their peers in 25 other industrialized

countries, including Israel and Northern Ireland. While killing by juveniles with guns quadrupled from 1984 to 1994, non-gun killing by youths remained the same. The point, Grossman says, is that the entire increase in juvenile homicides in that decade were gun-related.

"The most important device with any gun is the brain of the person using it," says Richard Feldman, executive director of the industry-financed American Shooting Sports Council. "If you shut your brain off, you're in trouble."

In *USA Today*, Michael Stephenson of the Detroit-based group, Stop Firearms Violence, disagrees, saying, "There's one enemy, and that's the gun, period."

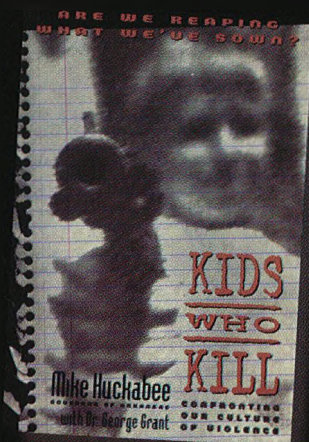
There is little hope for agreement between those advocating tighter gun control and those who zealously guard their right to bear arms. But what about a reasoned dialogue on kids and guns? (Nearly one fourth of the people arrested for weapons offenses in 1993 were younger than age 18, reports the Justice Department.)

"There are no 'quick fixes' to this surge of juvenile violence induced by 'cultural demoralization,'" says Arkansas Governor Mike Huckabee in *Kids Who Kill*, rejecting "bumper sticker rhetoric." He says the key to the recovery of social harmony is the "grass-roots renewals of those things that originally made America great." LIGHT

Children are becoming increasingly violent at an alarming rate. Are we reaping what we've sown?

Just after lunch on March 24, 1998, four school children and a teacher were murdered by two students, ages 13 and 11, at an Arkansas middle school. Mike Huckabee, Governor of Arkansas, was informed of the tragedy en route from Washington, D.C. By the time he arrived, the news media were already waiting—and drawing conclusions based on the sketchiest information.

Kids Who Kill goes beyond the instant analysis and catchy sound bites to examine the real causes of the alarming increase in juvenile violence in America, and what we can do to reverse the trend. Governor Huckabee shows us why legislation is not the answer; our hope lies instead in reviving the vitality of America's basic values: faith, family, work, and community.



BKKIL (180 pages)

\$11.00

To order, complete form on p.16.

A Moving Target

"[In the U.S.] children younger than 15 die of gunshot wounds at 12 times the rate of their peers in 25 other industrialized countries. . . . We can't have emotional rhetoric anymore; we can't have good guys and bad guys. We have to come to agreement to come up with ideas that prevent gun accidents and death. It's a public health issue in that it affects our public health. But we have to deal with the rights and privileges of our citizens. You can't penalize everyone for the actions of a few. On the other hand, everyone has to make compromises to assure that safety is improved."

Arthur L. Kellermann, MD, and Joseph F. Waeckerle, MD, in an editorial on CDC firearm statistics, *Annals of Emergency Medicine*, 7/98

"The CDC is loath to discuss the 15 studies showing the 1 million to 4 million protective uses of guns each year. It's like focusing only on angioplasty deaths and not looking at the lives saved."

Edgar Suter, MD, in an interview claiming that CDC statistics are slanted to validate its advocacy of reducing the number of firearms in the U.S., *JAMA*, 8/5/98

"The game's horrifying values of being the fastest draw, the quickest trigger, and the stealthiest stalker are enhanced with the adrenaline high that kids get from playing the game. All of which fools children into thinking that shooting at someone is an exciting and good thing to do."

Education professor Diane Levin, commenting on the game *Laser Tag*, *Wall Street Journal*, 7/16/98

Forty people (including some adults) were killed in American schools during the academic year, 1997-98.

Policy Report of the Justice Policy Institute, 7/30/98

"During the time I was a teenager, then in my 20s, it was relatively difficult to get weapons. Now? Kids 11, 12, 13 years old [are] packing .45-caliber semi-automatics, Uzis, magnums, you name it. . . . Sometimes it sounds like Vietnam around my house. The other night I heard two different-caliber guns go off. I didn't know what was going on, but I turned to my wife and said, 'Maybe we'll read about it in the papers tomorrow.'"

Jose Rojas, 47, on changes in his Philadelphia neighborhood

In two days, 11 U.S. kids died from family violence (child abuse or neglect, at hands of their parents or guardians).

Policy Report of the Justice Policy Institute, 7/30/98

"I've got no objections to owning guns. What bothers me is how the culture of guns has changed. When I was young, guns were expensive. Our neighbors owned only one or two guns, and they were only used for hunting. Now many gun owners collect assault rifles that have no practical use other than to kill people."

Author and retired Army weapons instructor Lucian K. Truscott, IV, on America's "gun culture," *New York Times*, 4/7/98

"Kids are getting their hands on guns, and it's having deadly consequences. Whether it's a handgun or rifle or shotgun, we need to start setting restrictions on young children getting guns. In some states, it's legal to give a weapon to a 5-year-old and say, 'Go have some fun hunting.' That's asking for trouble."

Bob Walker, president of Handgun Control, Inc., *USA Today*, 3/27/98

Eight American children die from gunfire every day (3,024 American children die from gunfire every year).

Policy Report of the Justice Policy Institute, 7/30/98

UNWITNESSED

COUNTING THE COST —

This Sudanese boy knows firsthand the cost of persecution for faith in Jesus Christ. His brother was stabbed to death by Muslim militia. He too was stabbed, but survived.



Since
child
mas
Mus

BY JIM JACOBSON

On this hot July day, at age 6, Athak Diok Deng was the youngest. Athak was abducted more than a year ago in a raid on his small, defenseless village by National Islamic Front Militia. Ruthlessly stripped from his parents, Athak was beaten, bound by a rope, and then marched north only to be sold to a Muslim master. Like most abducted children in southern Sudan, Athak was forced to exchange his Christian beliefs for Muslim practices.

Bol Kur Kuol, 10, had already toiled as a slave for more than two years. Branded like a beast of burden by his Muslim master, Bol wears two parallel scars under his right eye.

Huddled under a tone tree in the dry Sudan bush, Bol's father, a Dinka, and many others were waiting, hoping and praying for their children's return. Word had spread that a slave trader had made a purchase in the north and

The enslaved women and children had hiked for days, led by the slave trader and his associates. As they gathered, pandemonium erupted as the anxious crowd pushed to see if somehow, someone they knew had been purchased and survived the long journey from the north.

For some, this day would be a joyful reunion; for others the painful longing to be with their children would continue.

Like professional herders, the trader and his colleagues used sticks to line up the women and children and beat back the crowd. A makeshift table was quickly erected under the tree as a base to conduct business.

Representing his people, 52-year-old James Ajing Path, a Dinka leader, approached the table. Before the war, he was a member of parliament in Khartoum. A devout Christian and well educated, he now owns only the clothes on his back.

tarian need, and investigate the abduction of women and children.

Christian Freedom International had chartered a single-engine Cessna Caravan airplane and hired an experienced bush pilot to make the trip deep inside the country. The airplane was loaded with as much unimix (highly nutritional cereal) as it could carry. A barrel of extra fuel was onboard so that they could make it back. If the Islamic extremist government of Sudan had known of their flight, they might have shot them down.

Jacobson had just completed the distribution of almost one ton of unimix to starving Christian families.

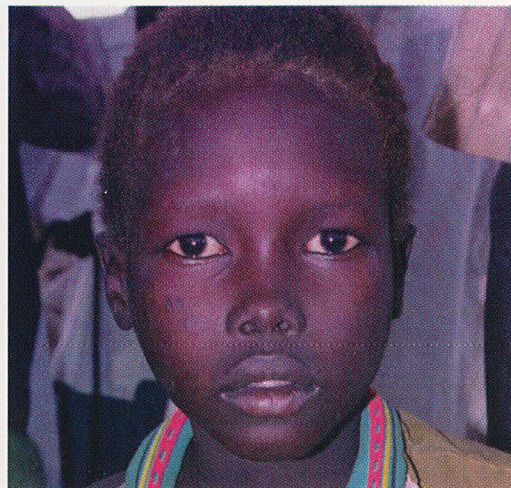
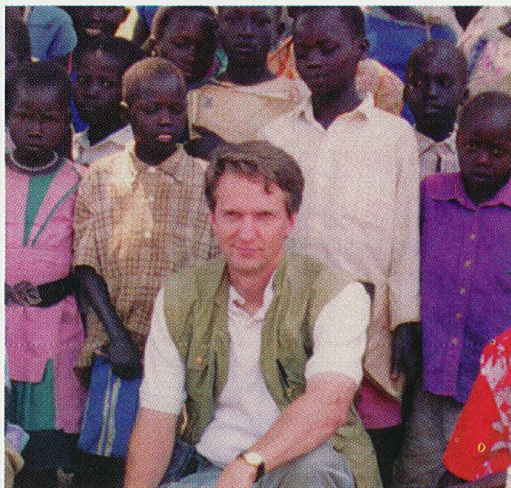
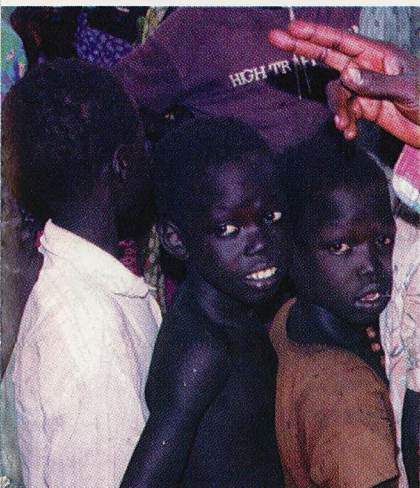
Twelve was all the trader had for sale on this day. Current National Islamic Front troop activities made it difficult to bring more. As soon as the situation changed, he would go back for others. The slave trader views his job as both humane and profitable.

the price for all 12 and left funds with James Ajing Path for the redemption of many others.

In Sudan, Christians are experiencing persecution unparalleled since the first century church. The terrorist NIF regime is waging an Islamic "holy war" against the country's Christians and other minorities resulting in the most unspeakable human rights violations imaginable. These violations include mass murder, rape, torture, starvation, religious "cleansing," abduction, and slavery of the children and women. Islamic extremists, armed by the Government, raid villages... shooting the men and enslaving the women and children. They attack these families because they are Christians or of other faiths which refuse to convert to this radical branch of Islam.

A rickety train with empty cattle cars is escorted by Islamic soldiers, from which they raid and loot villages in the south. On the

Jim Jacobson is president of Christian Freedom International, an interdenominational Christian human rights organization working for religious liberty of Christians around the world (540/636-8907).



In 1985, almost two million people in Sudan, mostly Christian, have perished from war, famine, and genocide. Entire villages are destroyed and Christian children are sold into slavery by a radical Muslim regime. Believers are forced to flee as refugees. LEFT: These Sudanese children were redeemed from their Muslim masters in Sudan. CENTER: Jim Jacobson of Christian Freedom International with Sudanese children. RIGHT: Bol Kur Kuol was branded under his right eye by his Muslim master for his Christian faith. Bol was happy to be redeemed. All photos © Christian Freedom International.

was bringing the "merchandise" to this location. Maybe they could buy back a loved one from the slave trader. Most had lost everything, and like Bol's father, waited for a miracle.

Standing beside James was Christian Freedom International's president, Jim Jacobson. His mission at this site was to document human rights abuses, deliver emergency food, assess humani-

He deplores his government's policy and takes enormous personal risk to conduct these transactions.

The price to redeem a woman or child is \$100 per person. Christian Freedom International paid

return trip, the cars are full of abducted women and children.

Despite the incredible persecution, the church is growing faster in Sudan than anywhere else in the Muslim world. **LIBERTY**

JOIN IN THE INTERNATIONAL DAY OF PRAYER FOR THE PERSECUTED CHURCH

NOVEMBER 15, 1998

OVER 200 MILLION BROTHERS AND SISTERS FACE PERSECUTION FOR WHAT THEY BELIEVE.

They've harmed no one, nor committed any actual crimes. Yet each day, over 200 million people in dozens of countries risk being beaten, raped, imprisoned, or even killed. Simply because they dare to follow Christ.

With the Gospel spreading into more of the world than ever before, persecution is at its worst in history; more Christians were martyred in the past century than in the 19 prior centuries combined.

As a family of believers, we cannot look away. It's time to pull together for our suffering brothers and sisters. It's time to pray.

This year we're praying for 100,000 North American churches to raise up the persecuted church, both before the throne of God and the eyes of man. All who claim Jesus as Lord are invited to pray with us for those who share our belief, but not our freedom.

The International Day of Prayer for the Persecuted Church is Nov. 15. Pray with us. God promises to listen. And the world can't help but hear.



Other Products on Christian Persecution Offered by the ERLC:

THEIR BLOOD CRIES OUT

In more than 60 countries, Christians are harassed, abused, arrested, tortured or executed. This book by Paul Marshall shares the tragedy of modern Christians who are dying for their faith. BKBLO (335 pages) \$12.00 ea.

IN THE LION'S DEN

More people have died for their faith in the 20th century than in the previous 19 centuries combined. Nina Shea shares what's happening, where it's happening, and what America's Christians must do to stop it. BKLIO (125 pages) \$9.00 ea.

YARD SIGNS AND BUMPER STICKERS

Voice of the Martyrs, Inc., has prepared yard signs and bumper stickers (below left) urging Christians to "remember the persecuted." VOM's goal is to see 25,000 churches place these in front of their buildings to urge Christians worldwide to pray for persecuted brothers and sisters.

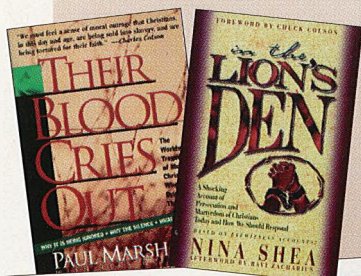
To order yard signs, contact VOM at 1-800-747-0085. Bumper stickers may be ordered from the ERLC at 1-800-475-9127.

PRICES:

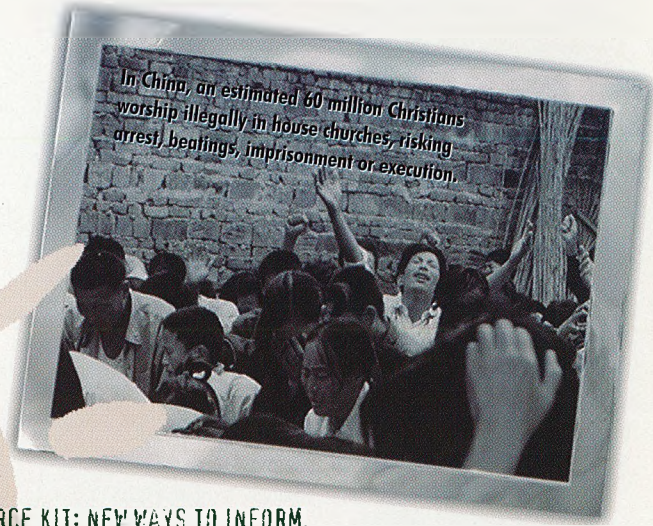
Sign (24" x 18") - \$15.00 ea.

Sign (30" x 24") - \$18.00 ea.

Bumper stickers - \$15.00/25



See order form, p. 16.



THE 1998 RESOURCE KIT: NEW WAYS TO INFORM, PRAY, AND TAKE ACTION AGAINST PERSECUTION.

This year's Resource Kit combines everything you need to engage your church in this urgent cause: a compelling five-minute video; a new Prayer Resource Magazine with an overview of persecuted churches and ways to pray for them; photocopy-ready Leadership Sheets showing how to focus a church service, Bible study or other meeting on the cause of the persecuted church, and a world map of persecution hot spots. (Price: \$15.00 per kit.)

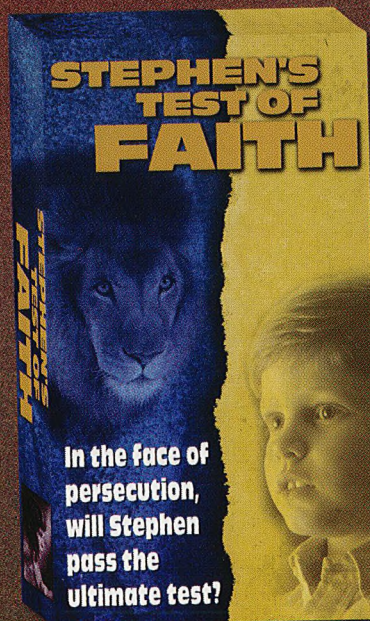
Knowing what we know, we cannot remain silent. Find out how you can add your church's voice to the cry against persecution. To order 1998 Resource Kits, complete the form on page 16 and phone, mail, fax, or e-mail as instructed, specifying product code DOPKIT. 1-800-475-9127

The "test" comes to every Christian, every day.

Twelve-year-old Stephen is mocked and ridiculed for his faith. He shares this humiliation with his parents at home. That night he takes a faith-building journey during a dream.

He travels through history meeting Jesus, Stephen the martyr, William Tyndale, Christian children in today's Middle East, and others who dare to share their faith. His view of the kingdom and his definition of "Christian" are revolutionized.

Stephen's Test is an inspiring challenge to all ages, a powerful tool for Sunday schools, the unsaved, classrooms, your home. This walk with faithful heroes encourages us to continue following Jesus Christ when we are put to "the test."



VITEST (22 min.)

\$15.00

“[America has] a ‘heart’ problem today. . . . This ‘heart’ problem is the abandonment as a culture of the idea that human life is sacred, that human beings are created in the image of God whose right alone it is to determine the number of their days. . . .”

Bleeding Hearts

BY STANLEY A. SAKABU, M.D. FACS

America is in the grip of an epidemic of gun violence by children. A few years ago, schoolyard quarrels were settled with words and fists. On very rare occasions, someone might pull a knife. Today, even younger children are reacting to problems at school—discipline by teachers, teasing from peers, “boyfriend/girlfriend” problems—by shooting classmates and teachers. In response, many school systems are compelled to use elaborate means to keep firearms out of schools, creating a fortress mentality in America’s classrooms. States and local communities are enacting stricter gun control laws directed at minors. Communities nationwide are conducting prevention seminars involving counselors, administrators, and law enforcement. The President of the United States has called for a panel on youth violence.

The tragedy at Westside Middle School in Jonesboro, Ark., in particular cries out for understanding. So ghastly were the apparently premeditated killings of a teacher and four students, and the wounding of 11 other people, that it is difficult not to see one senseless act as the sum of all our moral failings as a nation. In my work as a trauma surgeon, I see the results of violence daily. Incidents of domestic violence, drive-by gang shootings, and road rage fill up emergency rooms and grab the headlines, but nothing tears at our hearts quite like the recent schoolyard carnage. We ask ourselves what causes such detached and violent behavior, particularly when it is very planned and very purposeful and carried out by young

people still in elementary school.

Opinions abound as to the causes of schoolyard violence. We can turn to a number of sources in behavioral psychology, criminology, social science and the media for answers. The glorification of violence in the media is often named as the culprit. It is true that children are subjected to a relentless stream of violent acts on prime time television, news and film and that kids who are fed a steady diet of such fare may begin to see violence as an acceptable solution to complex problems. Anti-gun activists attack America’s so-called gun culture as a love affair with firearms that dates back to our frontier roots. Firearms manufacturers and the gun lobby also come under fire. Animal activists blame hunting for desensitizing children to the taking of life. One of the Jonesboro shooters’ parents had recently divorced and the boy had expressed anger and sorrow over it. Or did the kids kill because they were molested by deviants, rejected by girlfriends, poorly parented, despised by classmates, or revved up by role-playing games, heavy metal music, violent cartoons/TV, and sugared cereal, as one of the accused young killers suggested on the Internet profile he wrote well before the shooting, eerily predicting the debate that would follow.

The causes of youth violence, or any violence for that matter, often defy glib explanations. Easy answers, however tempting, may lead us to place the blame everywhere except where it belongs. In Matthew 15:19 Jesus says, “For out of the heart proceed evil thoughts, murders, adulteries, fornica-

tions, thefts, false witness, blasphemies.” Out of the heart—that’s a radical concept in a culture saturated with the pronouncements of “experts” all eager to interpret the recent bloodshed as the product of easy access to guns and defective childrearing. Perhaps the right question to ask is—What is coming ‘out of the hearts’ of our children and why?”

We have a “heart” problem today, and I’m not talking about the cardiovascular variety. This “heart” problem is the abandonment as a culture of the idea that human life is sacred, that human beings are created in the image of God whose right alone it is to determine the number of their days. What are we teaching our children about the value of human life? TV images show life as expendable—when someone messes with you, “blow them away”—no consequences. Real-life violence inspires “copycat” crimes. Abortion is a “convenience,” and euthanasia is increasingly accepted as a practical solution for the “burdensome” persons afflicted with disability or terminal illness. In other words, what is coming out of the hearts of our children is what is being put in.

Is it any secret that teens seek and mirror the community of their peers when parents are not around? That children grieve over the divorces of their parents? People who wander without moral content or purpose in their lives are dangerous to themselves and others. We must teach our children that human life has intrinsic value, and we must teach them by example. The answers we are seeking aren’t to be found in a medical book or a sociology text, but only at the foot of the cross. LIGHT



Dr. Stanley A. Sakabu is the Associate Director of Trauma Services at St. John's Mercy Medical Center in St. Louis, Mo. He and his family are members of Harvester Baptist Church, Harvester, Mo.

God's Place at a Rescue Mission

BY EDWARD MORGAN

Edward Morgan is president of the Bowery Mission on Manhattan's Lower East Side.

No matter what you read about the renaissance of spiritual interest in America, we live in a culture where the practice of traditional religious faith seems to be like smoking: tolerated, but confined to shrinking designated areas. From my vantage point in the life-rescue trenches, this is a paradoxical trend indeed.

"The man who weakens or destroys divine authority in the nation may be an accessory to all the public disorders which society is doomed to suffer." —NOAH WEBSTER

Almost every week, one of my non-religious friends or supporters at the Bowery Mission admits to me privately that this "religious stuff" really works, really helps us to transform lives that other social programs have been unable to save.

Stories of new beginnings for cocaine-hungry predators or desolate children stick to the heart — they are the drama of our business, and my friends are drawn to them.

These friends may be moved to write generous checks for the mission, yet they are just as sure that America and especially New York have to be protected from the least acknowledgment of religion in government and from the use of government resources in a way that might appear to endorse religion. They are simultaneously fascinated by the transforming principle of turning your life over to a higher power and vehemently opposed to any acknowledgment of God in public life.

In this paradox, we are completing the dismantling of the alliance of which de Tocqueville spoke. "Religion in America must be regarded as the foremost of the political institutions of that country," he wrote a century and a half ago. "From the earliest settlement of the emigrants, politics and religion contracted an alliance which has never been dissolved."

Why is this dismantling so incongruous? It's because some of the nation's worst social problems — the plague of fatherlessness and the dissolution of the family — have come upon us at approximately the same rate as the dissolution

of de Tocqueville's alliance. I believe that is no statistical coincidence.

Fifty years ago the population of New York City was the same as it is today, 7.3 million. But 50 years ago, three percent of children were born "out of wedlock" in the city; today the number is 45 percent. Fifty years ago, 73,000 people were on public assistance; today the number is one million. Six out of 10 children in New York live without a father in the family.

While some might consider it naive to advocate a faith-based approach to our worst social problems, it is precisely the life-transforming power of acknowledging a personal, caring Creator and relinquishing your life to His control that is the key to our success — success in thousands of lives at the Bowery Mission for 118 years and at the city-financed Bowery Mission Transitional Center for the last five years. Success rates for those graduating from our six- or nine-month residential programs, measured a year later, approach 80 percent.

Recovery, as any Alcoholics Anonymous member will tell you, is first of all an affair of the heart, not simply a matter of behavior modification. After the heart changes, it is also vital to provide the remedial education, the employment skills, the resume building, the discipline to save for an apartment, and all the other things we also offer to keep a man or woman productively.

The core of recovery from homelessness, however, is spiritual — because man

is demonstrably a spiritually driven being. And when such people tell the story of their own private miracles publicly, they invariably start with the heart story — not the training.

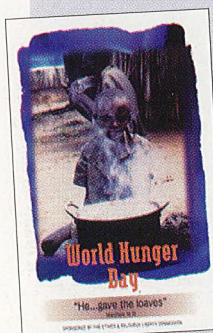
The freedoms guaranteed us in our Bill of Rights include the freedom *of* religion, not the freedom *from* religion. I like to think, for instance, that our newest, city-financed shelter is a model of how government and faith can work together for success without becoming one.

Our staff is 100 percent committed to the faith-based model of recovery. The sense of unconditional caring that comes only from that life view permeates the house. Much spiritual help is available daily. Yet no religious participation is required, and men of every belief (and no belief) walk through our doors every day and get the same care and the same opportunity for recovery.

There is not only room for the partnership of religion in public life, but it is a necessity if we are to turn back the wave of suffering in New York and elsewhere. Some of my friends laud the use of religion to address social ills but don't understand the connection between our placing religion on the back burner of public life and our present ills.

I agree with Noah Webster: "The man who weakens or destroys divine authority in the nation," he said, "may be an accessory to all the public disorders which society is doomed to suffer." LIGHT

From *The New York Times*, December 25, 1997. Reprinted with permission.



Searching for an inexpensive way to inform members of your congregation about critical social issues facing America?

Consider the ERLC's emphasis leaflets! These superbly produced, full color pieces double as a bulletin insert and a handout, providing church-goers concise and informative text and a thought-provoking photo to portray the social interest concerns featured on the Southern Baptist calendar.

Designed as a supplement to the local church's emphasis on the particular social issue, these glossy 5.5" x 8" leaflets will spark

discussion and prompt readers to consider ways they can address these pressing social needs with the life-changing power of the Gospel.

There is no better time than Autumn to remind church members that many people in our country and around the world suffer for a lack of basic nutrition. Use the ERLC's World Hunger emphasis leaflet and other related materials to bring the critical issue of hunger before your congregation for prayer and action.

1998 World Hunger Leaflet/Bulletin Insert (see order form, p.16)
1998 World Hunger Poster (complements leaflet above)

WHBUL \$.06 ea.
WHPOS \$.95 ea.

Is Bread Enough?

BY BILL CASHION



Our Lord Jesus Christ made it clear that men need more than bread that nourishes the body. He said, "Man shall not live by bread alone, but on every word that proceeds out of the mouth of God" (Matt. 4:4 NASB). With

that statement, Jesus left no doubt that His mission extended beyond the meeting of physical needs. His goal was to "seek and to save that which was lost." On the other hand, Christ never said, or even implied, that the meeting of human needs was to be cast aside as unimportant or peripheral to the proclaiming of the Gospel. In fact, a careful review of our Lord's ministry in the New Testament record indicates that ministry and evangelism, while not one and the same, were so interrelated that to do one without the other was the exception to the rule. For example, when Jesus commissioned the seventy in Luke 10 to go to those towns where He Himself would go, He gave them two important instructions in verse 9.

First of all, He said, "And heal those in it who are sick" (Luke 10:9a). Every year 15-18 million people, the majority of them children, die from hunger. Between 500,000 and one million literally starve to death. The vast multitude die of hunger-related disease. Their weakened state brought on by severe malnutrition renders them powerless to withstand preventable and treatable diseases. Death comes quickly.

Next, the Lord instructed the seventy, "And say to them the kingdom of God has come near to you" (Luke 10: 9b). The believer, sent out by His Lord, is not given license to be nothing more than a social worker. We are to be minister evangelists. The labor of love among the hungry is not complete without a clear presentation of the Gospel. In fact, 75 to 80 percent of the most impoverished people on the planet live among unreached people groups. This makes it imperative that the Good News be offered as physical sustenance is being supplied.

There are two extremes present in Christian circles that must be avoided with all of our heart. One is that attitude which is satisfied with meeting human need while ignoring the eternal welfare of the lost. The other is to be in such a hurried pursuit of souls that we look past the physical suffering of those Christ died to save. In fact, even though Jesus did not heal or feed everyone who had need, He did not ignore those who came into His presence. Neither should we!

Gifts to the Southern Baptist World Hunger Fund are being utilized in agreement with the commands given by our Lord. International Mission Board missionaries and their overseas partners in ministry exercise biblical stewardship in the use of hunger and relief funds. This means that bread is supplied in times of emergency, that priority is given to equipping the hungry so that they can supply their own bread, and that every effort is made to introduce them to the Bread of Life.

The author of death has rendered village after village in India slave to false religion that deprives the body and dooms the soul. One particular people group with a population of 1.5 million has suffered tremendously. The hillsides farmed by these people were devastated from mismanagement of the soil. Malnutrition was rampant. Deaths among the children were commonplace. The people sacrificed to their sun god and bowed before Hindu idols, but the deaths only increased. In 1992, when Southern Baptists arrived on the scene, there were about 60 small, struggling churches scattered over great distances throughout

the mountains. With the help of Southern Baptist World Hunger funds, an agricultural training center was established. Pastors who were farmers were given a nine-month training course in agriculture, primary health care, evangelism, and church planting. They were then sent back to their villages to train others. They also arrived home with a radio in hand. A program focusing on agriculture and Bible teaching was produced by Southern Baptists to supplement what the pastor/farmers had learned at the agricultural center. Villages throughout the mountains gathered to listen. People began to react by saying, "Thank you for what we have learned about farming. It is making a difference, but please tell us more about Jesus."

The results of the investment of Southern Baptists in ministry evangelism in India have been extraordinary. Since 1992, \$151,000 of Southern Baptist World Hunger funds have been used to train hundreds of pastor/farmers. Last year, I visited the Kond Hills of India. Malnutrition has disappeared in village after village, and the number of churches has increased from 60 in 1992 to 635 in 1998. Recently, the Baptist association received a letter from 150 villages asking that someone come to teach them about farming and to tell them how to make Jesus Lord of their lives. The letter was signed by the heads of all of the households in the villages. How would you like to receive a letter with 3,600 signatures representing about 25,000 people who want to know Jesus? The letter said in part, "We want you to come because: (1) We have seen how Christians respect and love one another; (2) We have seen how Christians respect and love us (these villages are populated by the untouchables); and (3) We have observed that in those villages where Christians are found, evil is subdued."

The story from India is only one of hundreds from around the world that could be told. It illustrates the commitment of the International Mission Board to be first and foremost a missions agency. We are not a relief agency. However, we recognize that obedience to our Lord's command to carry the Gospel to all people requires that we dare not ignore human suffering. "Heal those there who are sick, and tell them the kingdom of God has come near." As you give to the Southern Baptist World Hunger Fund, you can be sure that ministry with a message is reaching the hearts of the suffering and lost masses of the world. LIGHT

Bill Cashion is Consultant for Human Needs for the International Mission Board of the Southern Baptist Convention.

World Hunger Fund Change Canisters

As 100% of funds given through the Southern Baptist World Hunger Fund are used for hunger relief, this unique product provides a direct way to make a difference. The reusable canisters make wonderful Sunday school class or ministry organization projects to be placed in the church and area businesses. Lives are touched as the sponsoring group collects the proceeds to benefit the SBWHF, raising awareness as well as funds to help the world's hungry. (See form on p.16 for ordering information.)



Canisters - WHCAN-4 (4 per box)

\$10.00

A Memo from Dr. Land

Dear Friend:

There is no denying we face a tomorrow even more foreboding than today. And while God's Word holds forth instruction for such a day as this, the people of God remain tragically unprepared and unwilling to face the vexing issues confronting us in a new millennium.

The Ethics & Religious Liberty Commission offers its 1999 national annual conference, **"Faith, Family, & Freedom: The Moral Challenges of the Next Millennium,"** to equip and exhort Southern Baptists to offer scripturally based responses to the godless challenges the culture is hurling our way. God's hand is on the preparation for this marvelous conference which is designed to address the spiritual needs of our nation unsteady in the dawn of a new day.

With informative and exciting guests such as John Trent, Paige Patterson, Ken Hemphill, Rick Stanley, and others, you and your church family will want to be a part of the ERLC's 32nd annual national conference to be held in Austin, Texas, March 1-3, 1999.

Please contact the ERLC for an information kit on this fantastic conference.

Richard D. Land

Richard D. Land

faith
family
freedom

LAND — Continued from page 2

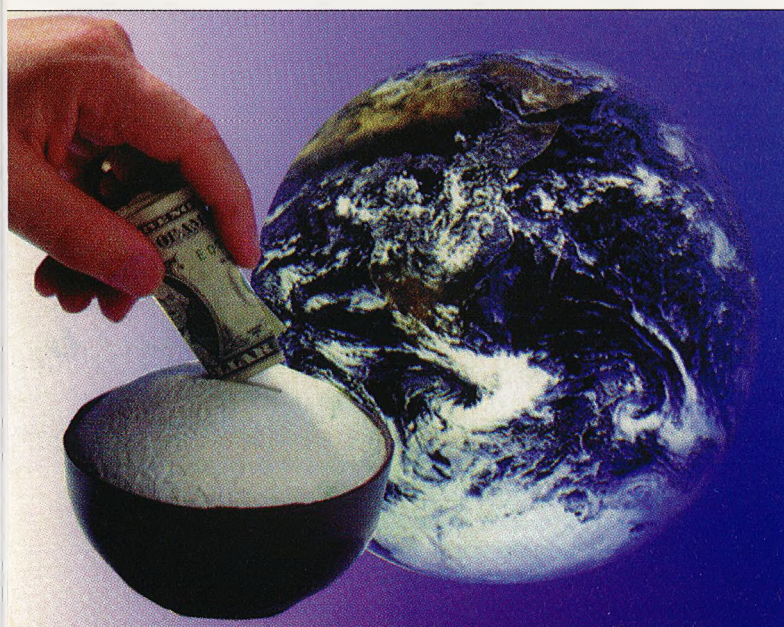
the disciples' feet and preached that it was "more blessed to give than to receive." Ultimately, His love for the church caused Him to sacrifice His life for their sake. In writing to the Corinthian church the Apostle Paul penned a divinely inspired essay on this love with which husbands are commanded to love their wives: "Love is patient and kind, Love is not jealous or boastful or proud or rude. Love does not demand its own way. Love is not irritable, and it keeps no record of when it has been wronged. It is never glad about injustice. . . . Love never gives up, never loses faith, is always hopeful, and endures through every circumstance. Love will last forever. . . ." (1 Corinthians 13:4-8a, *New Living Bible*).

This is the self-sacrificing, *agape* love which the Holy Spirit produces in the hearts of yielded, obedient Christian believers. This is the love with which Christian husbands are commanded to love their wives. It is love which requires the husband to *always* put his wife's needs above his own. I cannot help but think that there are millions of American women who would long to submit themselves to the sacrificial love of such a godly husband.

Have Southern Baptists achieved this divine vision of marriage? Most Southern Baptists readily acknowledge, that sadly, too often we have allowed self-centeredness and sin to block our path to consistent obedience to the divine commands. But as Southern Baptists look around them, they see a nation adrift in a fragile raft on a turbulent, treacherous sea of moral relativism without hope or direction. They see a nation engulfed in a tidal wave of divorce and broken homes with all of the attendant grief and trauma for parents and children. They observe the alarming increase in illegitimacy, childhood, poverty, and domestic violence, and they instinctively turn back to the lighthouse of God's timeless truths to guide them to safety and happiness.

Southern Baptists do not see the Bible as a book written by men containing fables and antiquated ideas, but rather as a divinely inspired revelation by the Creator giving flawless instruction to His creatures on how they can know the love, joy, peace, and fulfillment He longs for us to experience in Him.

For the joy and privilege of sharing, and ever more diligently pursuing, such a glorious vision of marital and familial happiness, Southern Baptists will gladly continue to bear the cultural cognoscenti's extreme displeasure and stern rebukes. It is a small price to pay for being about such a vital part of our Father's business. LIGHT



For I was hungry and you gave me food.

Matthew 25:35

Your Church Can Touch the World

The Southern Baptist World Hunger Fund uses 100% of the gifts received for hunger ministry . . . all in Jesus' name! Because Southern Baptist missionaries and mission volunteers oversee the over 200 hunger ministries — both foreign and domestic — nothing is taken from gifts to the hunger fund to cover administration or promotion. It's a dollar in — a dollar out.

The rice bowl ministry is a simple way for your church to touch the world. Years of use have shown the average bowl produces \$12.00 for world hunger.

How far can \$12.00 go for hunger?

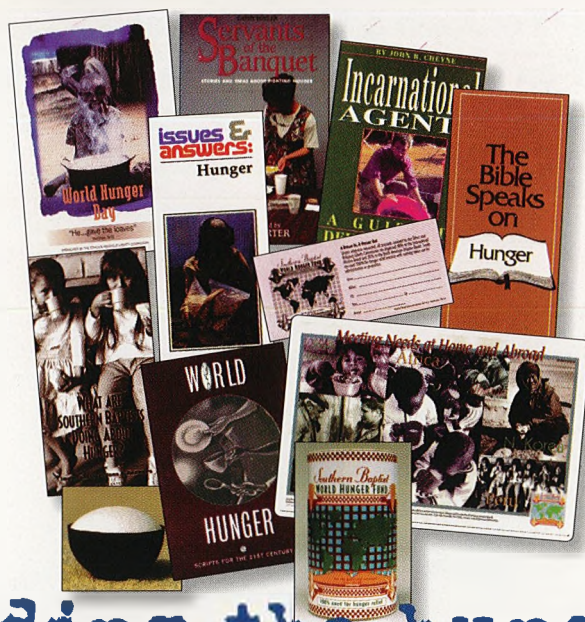
- It will feed a Brazilian street child for one month. . .
- And provide supplements for a flood victim in North Korea for one month. . .
- And provide breakfast on a Sunday morning for a needy child in Searcy, Ark. . .

. . . All with nearly enough left over to provide milk for a hungry infant in Argentina for a month.

Rice bowls come in a box of 50 for \$24.00.

Product code: WHBOW

To order, complete the form on p. 16 and call, mail, fax, or e-mail as instructed.



Feeding the hungry requires a passion for compassion.

According to UNICEF statistics, over 20% of the children in the United States live in poverty, more than double the rate of most other industrialized countries. In addition, nearly 12 million children under age five die in developing countries each year, and most of these deaths are directly attributable to malnutrition. In North Korea alone, at least one million died of hunger in 1996-1997, making their country's famine as deadly as recent humanitarian disasters in Somalia and Ethiopia, according to a task force of U.S. experts (Associated Press, April 3, 1998).

"We in the church cannot separate our Christianity from the hopelessness of the urban poor," states John Perkins in *Beyond Charity: The Call to Christian Community Development*. "If so, then something about the Gospel has failed us."

The life of Jesus personified God's "passion for compassion." When we act in Jesus' name for those who can do nothing for us in return, God is glorified, lives are changed, and the greater blessing is truly ours.

The ERLC offers products for both adults and children to raise awareness as well as funds in the fight against hunger in our nation and throughout the world. Because hunger knows no seasons, these products are undated and can be used throughout the year. To order, complete the form on p. 16 and mail, fax, or e-mail as instructed, or call the ERLC at 1-800-475-9127.

HUNGER MAGAZINE: "A PASSION FOR COMPASSION"

This action piece shows living examples of Southern Baptists' involvement in hundreds of hunger ministries worldwide. Stories home and abroad demonstrate the doors that open when we show compassion in Jesus' name. Also featured are articles which show what a number of churches are doing to take action in addressing this important issue.

WHGUI

\$2.00

WITHIN YOUR REACH: HUNGER IN THE HOMELAND

Real people involved in helping others stir the emotions with the tragedies of hunger in America. Viewers will be motivated to get involved in the war against hunger by seeing how a small effort can make a major difference.

VTWITH (VHS, 25 min.)

\$19.95

SERVANTS OF THE BANQUET

Cathy Butler tells of hunger ministries manned by Southern Baptist missionaries and volunteers and shares ideas for fighting hunger.

BKSER (98 pages)

\$7.00 ea.

INCARNATIONAL AGENTS

John Cheyne gives reasons why human needs ministry is a must as well as pitfalls to avoid in starting a human needs ministry. You'll learn the why, what, and how in demonstrating God's care for others.

BKINC (257 pages)

\$10.95

A ROSE FOR ABBY

This delightful softcover children's book delicately explores the issue of the homeless on America's streets, expanding awareness that even people in our own community are suffering from hunger and that the church can aid in their relief.

BKROS

\$6.95

WORLD HUNGER SCRIPTS FOR THE 21ST CENTURY

These twelve dramas will educate church groups on the Christian mandate of ministry to the poor by bringing to life the pain of others and how we can make a difference.

WHSCR

\$4.50

"WHAT ARE SOUTHERN BAPTISTS DOING ABOUT HUNGER?"

This 1998 update explains how the Southern Baptist World Hunger Fund operates and answers pertinent questions about what Southern Baptists are doing to fight hunger around the world.

WHWHA

\$1.11

BIBLE STUDIES ON WORLD HUNGER

These four exciting studies boldly teach what God's Word has to say about ministry to the poor. Appropriate for a wide range of ages.

WHBIB

\$4.40

"ISSUES AND ANSWERS: HUNGER"

This concise brochure explains the major causes of world hunger and offers statistics, biblical insights, and individual applications to motivate each person to do his or her part.

IAHUN

\$1.17

"THE BIBLE SPEAKS ON HUNGER"

The Bible speaks clearly and frequently concerning those who are hungry and in need. Pastors, teachers, and other leaders will find this pamphlet a valuable resource in educating and equipping the church.

BSHUN

\$1.17

WORLD HUNGER PLACEMATS

These full-color placemats depict living illustrations of Southern Baptists' involvement in feeding the hungry in Jesus' name. They are great for use at church fellowships and Wednesday night meals.

WHPLAC

\$1.12

SBWHF OFFERING ENVELOPES

These envelopes feature the SBWHF logo and are used to encourage support for the Southern Baptist World Hunger Fund, where 100% of all gifts received are used for hunger ministry. (Available in lots of 50 only.)

WHENV (50 envelopes)

\$2.40

WORLD HUNGER RESOURCE SET

Includes one of each item on this page indicated by an asterisk (*) plus one Hunger Fund offering envelope and a 1998 World Hunger Day bulletin insert and poster depicted on p. 12.

WHSET

\$1.70

HUNGER FACTS*

This fact sheet shares startling statistics to quickly inform your congregation regarding the awesome scope of this world problem. Also featured are statistics regarding the Southern Baptist World Hunger Fund and Southern Baptist involvement in hunger ministries.

WHFAC

\$1.10

SUGGESTED SERMON FOR WORLD HUNGER DAY*

This sermon deals with our mandate to be involved in ministry to the world's hungry and poor. This no-nonsense message serves as a battle cry for the people of God to rise up and act.

WHSER

\$2.22

CHILDREN'S ACTIVITY PAGE

Five fun new activities for children share truths about hunger and the part children can play in helping others in Jesus' name.

WHCHI

\$1.14

B.E.A.T. (Believers Everywhere ATtack) HUNGER KIT

This cutting-edge retreat for student groups will help them gain a "passion for compassion" as they participate in a period of fasting, ministry involvement, Bible study, and raising support through sponsorship for the Southern Baptist World Hunger Fund. Kit includes an extensive leader's manual to aid in preparing for and directing the hunger emphasis, reproducible student hand-outs, promotional posters, 10 sponsorship receipt books, and an exciting video designed to encourage young people to work to beat hunger around the world.

WHBEAKIT

\$14.00

B.E.A.T. HUNGER RECEIPT BOOKS

Each participant in the B.E.A.T. Hunger retreat will need a sponsorship receipt book (10 are included with the kit). Remember, 100% of all gifts received for the Southern Baptist World Hunger Fund are used for hunger ministry with nothing taken out for administration or promotion.

WHBEAREC

\$3.35



AVAILABLE
FALL 1998

A young child, likely a girl, is cooking over a large, dark, open pot. Steam is rising from the pot, suggesting food is being cooked. The child is wearing a light-colored, patterned shirt. The background is a simple, outdoor setting with a dirt ground and some foliage.

Matthew 14:19

All came seeking a touch from God. Now multiply that number nearly threefold. That is how many people die daily from hunger and related illness. We are told in Scripture to take on the mind of Christ. We are told in this passage that He was moved with compassion toward them. This compassion motivated His acts of kindness in healing their sick and feeding them. From His example, His teaching, and the Old Testament record, it is clear that ministry to the poor is near to the heart of God.

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<http://www.erlc.com>

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& HANDLING:**

We use UPS Ground Service (requires up to 7 business days for delivery; continental U.S. only). Rush shipping is available for an additional charge.

We apologize that significant shipping rate increases earlier this year have forced us to marginally adjust our shipping and handling charges.

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\$30.00 - \$44.99	\$5.05
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\$60.00 - \$84.99	\$6.70
\$85.00 - \$109.99	\$8.10
\$110.00 & UP	8% OF TOTAL

Total _____

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