

LIGHT

THE ETHICS & RELIGIOUS LIBERTY COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

NOVEMBER-DECEMBER 1998

Holiness
Restored

THE GOD
WHO WON'T
LET GO

"Though your sins are like scarlet, they shall be as white as snow..."

ISAIAH 1:18 NIV



The Killing of Abortion Doctors is Wrong

BY DR. RICHARD D. LAND

Richard Land is President of the Southern Baptist Convention's Ethics & Religious Liberty Commission and host of the syndicated daily radio talk show, For Faith & Family.

Once again, someone identified with the pro-life cause has taken the law into his own hands and acted as judge, jury, and executioner by gunning down a doctor who performed abortions. A sniper's bullet killed Dr. Barnett Slepian in front of his family in the kitchen of his home in upstate New York on October 23.

The pro-life movement must denounce such actions forcefully and unequivocally and disassociate themselves completely from such vigilante "justice." People who are truly pro-life defend the right to life of the born as well as the unborn. Killing a human being that happens to be an abortion doctor in the name of the pro-life cause is obscene. It is grotesque to think that a person can further the pro-life cause with the wanton, premeditated execution-style murder of another human being.

The murder of abortion doctors by such self-appointed executioners is sinful, wrong, and extremely counter-productive to the pro-life cause.

In 1994, when there was an earlier spate of killings of abortion doctors, the then Christian Life Commission (now the Ethics & Religious Liberty Commission) convened a meeting of leading Southern Baptist ethicists in Nashville. These Southern Baptist ministers, all deeply committed to the pro-life cause, issued "The Nashville Statement of Conscience: Why The Killing of Abortion

Doctors is Wrong." The "Abstract" of that document with its authors and signers follows:

In July 1994, abortion doctor John Britton and his escort James Barrett were shot and killed. These vigilante murders have generated more rhetorical heat than light. The pro-choice and pro-abortion forces claim that such actions are the natural fruit of the conviction that human life begins at conception. The pro-life forces have objected strenuously, but have not fully justified their intuitive rejection of these murders. We hope that this statement, written from a Christian pro-life perspective, will help to clarify the grounds for this rejection.

We maintain that:

1. The burden of proof is clearly upon those who would exercise deadly force. The Bible condemns murder in both the Old and New Testaments (Ex. 20:13; Matt. 5:21) and designates government as the proper agent for maintaining order within society (Rom. 13:4).
2. As appalling as the wanton taking of unborn human life may be, it is protected by recent court decisions in America, and so is currently legal. Thus, we must work to protect the unborn through the legal and democratic processes.
3. There are many praiseworthy and legal strategies to turn the tide of abortion, including abstinence-based sex education, ministry to women in crisis pregnancies, and a wide range of political and judicial efforts.
4. We affirm those physicians who refuse to perform abortions, recognizing that the vast majority of health care professionals abstain from this practice.
5. Since human law may be in conflict with God's law, non-violent civil disobedience may be morally permissible, so long as the citizen willingly submits to the consequent penalties.
6. The unavoidable use of lethal force in an emergency to stop an assailant is quite different from the premeditated killing of enemies. Private citizens may be called upon to exercise the former, but not the latter. The premeditated use of deadly force is reserved to the government.

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The Struggle Against Abortion

Abortion on demand is the gravest failure of American democracy in our generation. But it is a failure of a legitimate democracy rather than of an illegitimate regime.

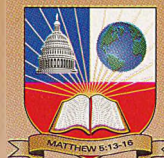
As Southern Baptists, we reject the logic of revolution adopted by some, concluding that the killing of abortion doctors is not a morally justifiable or permissible Christian response to abortion. Rejecting such conduct as inconsistent with Scripture, we call on all Christians to join us in this stance.

The ERLC offers "Why the Killing of Abortion Doctors is Wrong" to educate, equip, and exhort pastors, leaders, and laypeople when addressing this critical issue among their Christian family.

CIKILK (lots of 25)

\$6.25 / 25

CRITICAL ISSUES
Why the Killing of Abortion Doctors Is Wrong



THE ETHICS & RELIGIOUS LIBERTY COMMISSION
OF THE SOUTHERN BAPTIST CONVENTION
901 COMMERCE, #550 ■ NASHVILLE, TN 37203-3696
(615) 244-2495 ■ FAX: (615) 242-0065 ■ www.eric.com

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

Sexual Purity:

COUNTERING THE DEVASTATING EPIDEMIC

BY BRUCE H. WILKINSON

Do you remember the first day you saw one? It may have been your older brother's, or you may have stumbled across it underneath some old boxes in your dad's closet or drawer. Or maybe you found it amid a pile of junk that you were playing around in an abandoned field. You couldn't believe it. She had no clothes on! I mean, none. And was she ever beautiful. The most perfect woman you could ever imagine.

That first time wasn't a formal choice. It was perhaps an innocent exposure to pornography. But then you hid it. Probably right near where you found it, but a bit more out of sight. And planned when you could sort of find yourself back in this same neck of the woods again. . . .

But now life is different. Isn't it? Instead of having to hide in the woods, it's right in your face. At every turn. And more powerful and compelling. More erotic because that all-too-beautiful woman now has come off the page and right onto the rented videotape. Or the cable network, or miraculously from the "heavens" with your satellite dish. Or off the newest "world delivery system," the Internet. One national news magazine recently reported that in one month one pornographic site received more than 6,000,000 hits—6 million!

This one is the big one, isn't it? The most recent statistics capture the size of this epidemic where more than six Christian men out of ten openly admit they have a sizable problem with sexual immorality. As far as men are concerned, there isn't any other major sin that even comes close to this epidemic.

HOW BAD IS IT?

How are we doing in this fight? Go back 10 years. . . . how would it compare to today? How about 20 years? How about 50 years?

This epidemic is spreading like wildfire, and the fire has discovered that it burns just as well in churches as in the local pubs. You see, what burns isn't the lumber of buildings, but the lusts of men. Wherever men are to be found, the epidemic is raging rampant with no signs of burning out or burning up. Burn victims are everywhere.

Times are different, but the lusts of men aren't. The apostle Paul wrote to men and women whose society was even more immoral than this one and captured the essence about God's will and your sexuality: "For this is the will of God, your sanctification: that you should abstain from sexual immorality" (1 Thess. 4:3).

Have you ever wondered to yourself, "I wish

I knew what the will of God is for my life"? This is the most direct answer to that question in all the Bible. The will of God is your sanctification (which has the same root word as

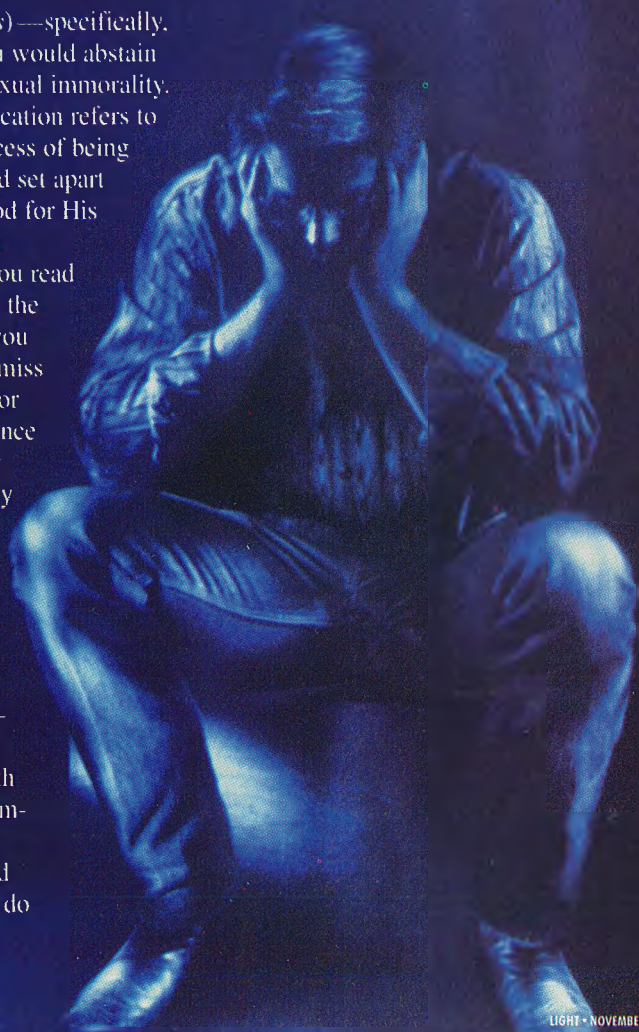
their sexuality under God's control, they will not be able to become people of holiness. Sexual immorality is a threshold sin. On one side of the threshold is immorality

Continued

"Sexual immorality is a threshold sin. On one side of the threshold is immorality and on the other is purity. On one side are guilt, lying, deceit, addiction, and shame, and on the other side are freedom, honesty, transparency, liberty, and a clear conscience. Believers who are in bondage to immorality find that unless they experience victory in this area, they cannot grow in holiness or serve the Lord with passion and power..."

holiness)—specifically, that you would abstain from sexual immorality. Sanctification refers to the process of being holy and set apart unto God for His service.

As you read through the Bible, you cannot miss the major importance that our sexuality has not only with ourselves and others, but also with God Himself. If men and women do not get



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)



Sexual Purity: continued from page 3

and on the other is purity. On one side are guilt, lying, deceit, addiction, and shame, and on the other side are freedom, honesty, transparency, liberty, and a clear conscience. Believers who are in bondage to immorality find that unless they experience victory in this area, they cannot grow in holiness or serve the Lord with passion and power.

HOW TO GET UNDER GOD'S CONTROL

At times people comment that the Bible is an old-fashioned, out-of-date, prudish book that never deals with the real nitty-gritty problems of twentieth-century life. When I hear that, I always find myself wondering if they've ever truly looked through the Bible, because it seems that it is usually more straightforward and "right-on" about modern-day problems than any contemporary newspaper, magazine, or newsletter. Here's what it has to say:

But because of immoralities, let each man have his own wife, and let each woman have her own husband. Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control (1 Cor. 7:2-5 NASB).

The two major problems with men in their sexual lives have to do with "sexual immorality" and "self-control." Did you notice that these verses use the words "because of immoralities" and "because of your lack of self-control"? God's answer for both issues is the very subject of this paragraph! In fact, I believe that the Bible teaches that both issues—sexual immorality and self-

control—are to be solved with the same God-given solution.

What is that solution? "Let each man have his own wife, and let each woman have her own husband." The marriage relationship is God's primary provision for your sexual drives and their full expression and satisfaction. It's very interesting that both times the word *have* is used in this verse, it is in the imperative. This isn't an option or a suggestion, but a command. Because of sexual immorality, God wants you to have your own wife. (Unless, of course, you have been given the gift of "singleness," which I would surmise to be an unusual gift.)

Now, why would God say the solution to sexual immoralities (various kinds and multiple temptations) is your wife or husband? Because the proper fulfillment of your sex drive and your emotional love and affection is to be solidly focused in the person of your wife. When God created humans, He created both male and female, and from the beginning, God created one woman for one man. Not multiple women for one man and not men for men, but one woman for one man for life.

BUT WHAT ABOUT THE INSIDE?

Unfortunately, marriage controls only the external sins of immorality. There are also internal sins of immorality that can't be controlled by external means.

In Colossians 2:20-23, Paul scolds the Colossian church for subjecting themselves "to regulations . . . according to the commandments and doctrines of men." These people were trying to be very pious and do the right things to earn the favor of men. But Paul saw right through it and said, "These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh."

The flesh is an enemy of God that lives inside you. It's an internal power that is with you wherever you go, but it can't be defeated by external forces.

However, Paul not only admonishes the Colossian church, he also tells them how to defeat this vicious adversary:

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth (Col. 3:1,2 NKJV, emphasis added).

If you've accepted Christ as your personal Savior, you have been raised with Christ into a new life, and you've taken the first step in defeating the flesh. Next, Paul commands you to "seek those things which are above." To clarify, Paul says it another way in Galatians 5:16: "I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh."

Victory over your flesh, and thus victory over sexual temptation, is accomplished by living in the Spirit. Don't focus so much on your flesh—focus on the Spirit and the Word of God, which He will illuminate. In fact, Romans 8:5 shares this truth: "For those who live according to the flesh *set their minds* on the things of the flesh, but those who live according to the Spirit, *[set their minds on]* the things of the Spirit."

So one question you may ask yourself as you seek victory over sexual temptation is: "How much do I think about the Holy Spirit?" Do you "grieve" Him by your sinful thoughts and "quench" Him by your willful neglect of His wishes? Only by becoming a man of the Spirit can you become a man "not of the flesh." ■

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Trail of Tears

the path to divine grace

BY DWAYNE HASTINGS

President Clinton's confession of a moral lapse as well as admission of similar indiscretions among members of Congress have sparked a national debate on how and when grace is to be administered to the fallen. While national leaders draw international press coverage over their moral failures, we speak in hushed tones about the men and women across the country who have likewise stumbled. And so as the President and his family seek to work out their own restoration, Dean Merrill, the author of *The God Who Won't Let Go*, notes in the following interview it may be an opportune time for the rest of us to examine our lives to see if we are in need of divine grace from a God who gives a second chance and more.

We read in the Bible of God's ministry to those with broken limbs as well as those with broken hearts.

Psalm 51 was written by David after his dalliance with another woman. He points out three things God is looking for (v. 10-12). David says to God, "Create in me a pure heart." God is looking for a pure heart. A heart that stops seeing women as sex objects; a heart that stops looking for personal advantage.

The second thing he is looking for is a steadfast spirit. David asks God to renew a spirit that is dependable and reliable. These are spiritual things; these are character things from the inside.

The third request from God in verse 12 is for God to create a willing spirit that says, "God, whatever You want, I will say yes."

In the whole Psalm David never says, "God, restore my marriage. God, restore my repu-

tation. God, please save my job so I can remain king of the land." He doesn't talk about that all. All He says is: "God, I really need a pure heart, a steadfast spirit and a willing spirit." He is right on track. David finally gets it here.

God has placed in Scripture several episodes that allow us to see how Jesus reacts to persons in need of divine grace, such as the report of the woman at the well in John 4:5ff.

Jesus is fairly confrontational here. They are having a little conversation about religion and this and that, and then He cracks the conversation wide open with a "word of knowledge," a supernatural revelation. He says to the woman, "Actually you have had five husbands."

There is no way in the natural that Jesus would have that knowledge, but He reveals that and suddenly all the masks come off. When she goes back into the city, she tells the townspeople, "This guy told me everything I ever did; I couldn't play games with him. I couldn't posture with Him. Everything was suddenly out in the open. This must be Christ."

When we come to Christ, He gets down to reality.

This passage doesn't talk about Jesus having to talk about the sinfulness of her actions. She knew good and well she was a sinner. Some commentators would say that is why she didn't show up at normal time to get water from the well. She was embarrassed to even show her face.

Several chapters later you have Jesus talking to another adulteress (John 8:11), in which He is more straightforward. She too is very repentant and very receptive to Christ but He says,

"Neither do I condemn you but go now and leave your life of sin." He is not harsh. He does not scream and thunder at her, but He does state it clearly that it is part of the bargain — "Leave your life of sin."

"We must return to our Source, our Refuge. We may fear to approach Him; He may be the last person we want to confront, schooled as we are in teachings about His blazing holiness, His disgust for sin, His absolute purity. He is the only One who has both the power and the will to redeem the situation.... It's okay to run to your Father. [He] is your one route to freedom from the confusion, guilt, shame, and self-doubt..."

What happens when we try to minimize our sin by ignoring or denying it?

The long term consequence is that everything gets frozen. Our relationship with God gets frozen because He knows everything that went on and He is not going to pretend otherwise. The relationships with other people, the horizontal relationships, get frozen as well. Everything is just locked up.

This book was prompted by an indiscretion of an acquaintance.

The God Who Won't Let Go was prompted by the moral fall of a close friend of mine. It was one of the people in your life that this would never happen to, and when it did happen and was exposed, the individual had to leave full-time, professional ministry.

I just felt rotten; I felt terrible. I went to see him; I sat down with him. I could read the shame and embarrassment on his face and I reflected on what the Word of God had to say.

That began drawing my attention to the God who is the perfect Father. He is not overly harsh, but He is not overly permissive either. He is the faithful Father who holds His children to certain expectations and guides

them through life even when they fail.

There is a difference between remorse and repentance.

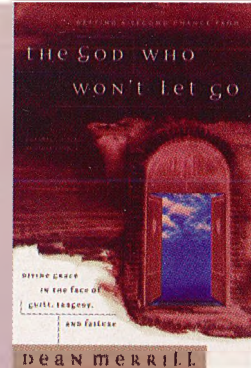
Remorse is being sorry for getting caught, being embarrassed, being humiliated, feeling really bad. Repentance is to turn, to feel bad and to start to turn in God's direction. Remorse is unidirectional. Repentance is bidirectional — it faces what we have done and says I am going to turn from this and not do it again. I am going to go another direction.

Remorse is a necessary prelude to restoration, but we must not let it become a dead-end.

According to God's Word, how can we face Him after a moral failure?

I envision a road for getting back into God's good favor and in the favor of His Church. It has four steps along the way.

The first is the return of confidence: God can forgive me and



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About the author: Dean Merrill currently is vice-president and publisher of International Bible Society in Colorado Springs, where he and his wife reside. He has served as an editor at Campus Life magazine and Christianity Today, Inc., as well as president of the resource group at Focus on the Family.

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Sex, Lust, and Compost

BY DON C. MATHEWS, M.F.C.C.

God has been called many things, but I doubt if He's ever been called "The Great Composter." Yet, that is how I see Him working in the lives of many.

Why the compost image?

"A compost pile turns our smelly garbage into something useful and life-giving..."



Because a compost pile turns our smelly garbage into something useful and life-giving. We pile up a lot of personal garbage as we go through life. Most of it is psychological, the product of a poor self-image resulting from long-held feelings of worthlessness. Sometimes, we freely and willfully make unhealthy sexual choices, a condition called *lust*.

One area that men in particular struggle with is their sexuality and the decisions they make around sexual behavior. I'd like to offer hope to those who carry a burden of shame because of past sexual thoughts, desires, and actions. Some of you reading this may even be caught in a whirlpool of sexual behavior that borders on addiction or has already gone over the line.

To clarify what is meant by sexual addiction, see the nine identifying signs in the chart at right.

If you are worried that your sexual behavior may be out of control, let me assure you — there is hope. Here is a plan guaranteed to help you regain ownership of your life and management of your sexuality.

BE HONEST WITH YOURSELF — COURAGEOUSLY HONEST — AROUND SEXUAL STUFF. There is no healing without truth. Self-deception is deadly.

RECOGNIZE THE DIFFERENCE BETWEEN SEXUAL DRIVE AND SEX ADDICTION. Temptation isn't the same as lust. To be tempted is not wrong. To long for something and someone you cannot have is wrong. This also creates internal disharmony.

SEE THE "BIG PICTURE," IN WHICH OTHERS ARE RECOGNIZED AS GOD'S CREATION. When we look only at the "small picture," others become objects to be used for our pleasure, which

is a sin. Sin goes against our values, causing inner turmoil and destroying peace of mind.

BECOME ACCOUNTABLE TO ANOTHER MAN. While prayer is an important element in finding healing and peace, most often, healing comes through sharing. An extremely useful tool for men who are committed to dealing positively with problems of sexuality is the "buddy system." Having a buddy and being one to someone else is a great service and a powerful ministry. A buddy might be a clergyman, a fellow church member, or a covenant group. The "right" buddy for someone struggling with his sexuality is a man who:

- listens without judging (or even offering advice);
- is frank about sharing his own problems;
- makes it safe for you to be excruciatingly honest about your sexual behavior;
- prays with you;
- walks alongside you on the journey toward health and wholeness.

Sexual addiction is about intimacy — actually, the lack of it. To learn what true intimacy

is, we need to share our burdens with someone who understands us. Having close ties to other men helps to break the cycle of shame and restore peace of mind. And as God uses your relationship of accountability to help you overcome this area of sin, be prepared for Him to use you to help another in the same way.

Just as gardeners use compost to give life to their flowers and vegetables, God—"The Great Composter"—wants us to recycle our garbage into something valuable, something we can use for Him. We may see only our ugly, deadening faults. God looks at us and sees the whole, healthy men we are capable of becoming. When we do it God's way, "all things work together for good" (Rom. 8:28). ■

Don L. Mathews, M.F.C.C., is founder/director of Impulse Treatment Center in Pleasant Hill, Cal., a practice which concentrates on treating sexual addiction. (925) 680-4477

From The Promise Keeper, Vol. 1, No. 4, July/August 1998, pp. 1, 4. Used by permission of Promise Keepers.

Nine Identifying Signs of Sexual Addiction

1. **Loss of control.** The person says, "I shouldn't behave this way, but I can't help it."
2. **Loss of discrimination.** For example, watching an uninteresting TV program only for its titillation value.
3. **Withdrawal symptoms.** When trying to stop the addictive behavior, the man feels a degree of discomfort.
4. **Increased emotional isolation.** Sex addicts can be quite socially skilled, but their secret life isolates them.
5. **Increased sexual appetite.** Sex addicts tell themselves they have a higher sex drive than most people, but desire for sex isn't what drives them. They're avoiding intimacy.
6. **Increased pain toleration.** Secret sexual behaviors always create physical or emotional pain.
7. **Denial.** Sex addicts excuse their behavior or simply deny there is a problem.
8. **Avoidance as a defense.** Addicts avoid intimacy with the person(s) closest to them. Anonymous or solitary sex makes it easier to avoid real issues in their lives.
9. **Ritualism.** Sex addicts are predictable. The ritual aspect of their behavior puts them in a kind of hypnotic trance... [and] they don't see the potential consequences.

PLEASE PRAY FOR THE PERSECUTED CHURCH...

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.

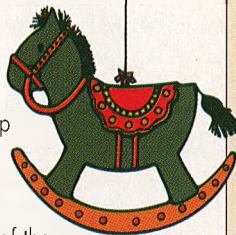
With the Gospel spreading into more of the world than ever before, persecution is at its worst in history; more Christians were martyred in the past century than in the 19 prior centuries combined.

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.

Boycott Chinese-made Christmas Ornaments

According to the Center for Religious Freedom, Pastor Peter Xu, who was arrested in March 1997 and is now serving a three-year labor camp sentence in Henan Province, is being forced to work as a slave making Christmas ornaments for export.



On October 6, Nina Shea, director of the Freedom House Center for Religious Freedom in Washington, D.C., met with Li Pingye, director general of the United Front Work Department of the Chinese Communist Party, who called Xu a "criminal" for teaching "heresy." This department is the arm of the party that controls all civic society, including churches.

As Center Director Nina Shea testified before Congress in June, Pastor Xu's Christian faith has effected the most cynical response imaginable from Chinese authorities: he is required to labor ten hours a day, seven days a week, manufacturing the Christmas ornaments.

We strongly urge Americans to boycott Chinese-made Christmas ornaments.

THE ERLC OFFERS THESE PRODUCTS ON CHRISTIAN PERSECUTION:

BOOKS: *Their Blood Cries Out* by Paul Marshall shares the tragedy of modern Christians who are dying for their faith (BKBLO; \$12.00 ea.) *In The Lion's Den* by Nina Shea shares the what and where of persecution worldwide and what America's Christians must do to stop it (BKLIQ; \$9.00 ea.).

YARD SIGNS, BUMPER STICKERS: Prepared by Voice of the Martyrs, these items urge Christians to "remember the persecuted." For yard signs, contact VOM, 1-800-747-0085. For bumper stickers, call the ERLC, 1-800-475-9127. Signs: (24" x 18") - \$15.00 ea.; (30" x 24") - \$18.00 ea. Bumper stickers - \$15.00/25.

The 1998 resource kit offers new ways to inform, pray, and take action against persecution.

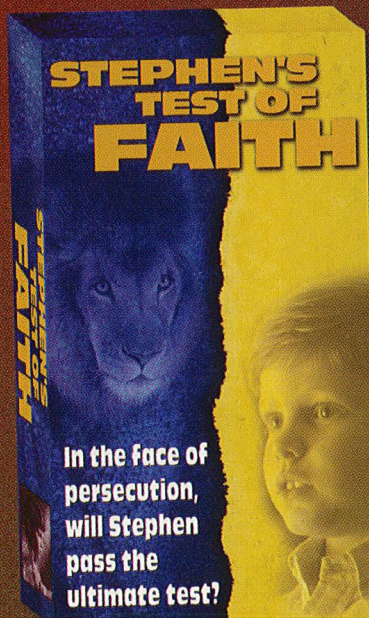
This year's Resource Kit combines everything you need to engage your church in this urgent cause: a compelling five-minute video; a new Prayer Resource Magazine with an overview of persecuted churches and ways to pray for them; photocopy-ready Leadership Sheets showing how to focus a church service, 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 13 and phone, mail, fax, or e-mail as instructed, specifying product code DOPKIT.

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."

VTTEST (22 min.)

\$15.00



Beyond the Po

BY DAVID C. REARDON

Everyone has an opinion about abortion. That's fine—up to a point.

The problem is when these political and moral views get in the way of efforts to help those who are *hurting* because of a past abortion.

Just for the moment, set aside the question of whether or not abortion should be legal, and ask yourself, "Shouldn't we *all* offer understanding and compassion to our friends and family members who are feeling grief over a past abortion?"

Most people would answer yes. Indeed, this is one of the few areas of common ground between both sides of the abortion debate. Unfortunately, people on each side generally be-

lieve that while *they* are understanding and compassionate, those on the "other side" are not.

The truth is closer to this: both sides really *want* to be understanding and compassionate, and both sides are blind to the ways in which *they* are *ailing* in this regard.

As a result, women and men who are struggling with unresolved grief over an abortion are caught in a trap. They're boxed in by the politics of abortion.

On one side, they are afraid to share their grief with friends who are "pro-life" because they fear being condemned and rejected. On the other side, they've learned that when they turn to friends who are "pro-choice," their grief may not be acknowledged as truly valid.

PRO-CHOICE DENIAL

In the latter case, pro-choice friends typically try to offer support with words like, "Just forget about it. It was your best choice at the time. It wasn't really a baby yet. You can have another baby some day."

These statements are meant to offer reassurance. But those grieving a past abortion often hear something else: "Just forget it. You didn't lose anything that was *real*." They walk away feeling that their grief is irrational, unimportant, or even abnormal, and so they bury their pain again.

But this buried pain is exactly their problem! They *want* to expose it, work through it, and get beyond it—and *they need the support of their loved ones to do this*.

"People grieving a past abortion are afraid to share their grief with friends who are 'pro-life' because they fear being condemned and rejected. On the other side, they've learned that when they turn to friends who are 'pro-choice,' their grief may not be acknowledged as truly valid."

The Legacy of *Roe v. Wade*

The American Civil Liberties Union hailed the Supreme Court's 1973 decision in *Roe v. Wade* as "an important step in the right direction."¹ The facts tell a different story. By a panorama of indicators, our society has gone a long way in the wrong direction during the last 25 years. The numbers reveal that America has become coarser and less-disciplined, that respect for the rights of others, especially women and children, has plummeted, and that sexual libertinism has skyrocketed.

- ▲ Murders of children less than one week old increased by 92 percent between 1973 and 1996.²
- ▲ The percentage of births to unmarried women more than quadrupled between 1972 and 1996.³
- ▲ The number of children living in poverty rose by 43 percent between 1970 and 1996.⁴
- ▲ Reported cases of child abuse and neglect rose by a factor of more than 17 between 1973⁵ and 1994.⁶
- ▲ The number of murders rose by 22.4 percent, and the percentage of murders committed by children under 18 nearly doubled between 1977 and 1994.⁷
- ▲ The rape rate nearly tripled between 1970 and 1994.⁸
- ▲ Reported cases of syphilis rose by 20.7 percent between 1977 and 1994.⁹

¹ Van Gelder, "Cardinals Shocked—Reaction Mixed," *New York Times*, Jan. 23, 1973, p. 20. ² Marc Peyser, "Death in a Dumpster," *Newsweek*, December 2, 1996, p. 92. ³ U.S. Department of Health and Human Services, *Indicators of Welfare Dependence*, October 1997. ⁴ U.S. Bureau of the Census, *Statistical Abstract of the United States*, 117th ed. (Washington, D.C.: Hoover's Business Press, 1997). ⁵ U.S. Department of Health and Human Services, National Center of Child Abuse and Neglect: National Analysis of Official Child Abuse and Neglect Reporting. ⁶ American Humane Association, National Commission for the Prevention of Child Abuse (1977, 1994), as reported by Cherie S. Harder in "Statistics: Are We Better Off?" *Foundation News & Commentary*, November/December 1997. ⁷ *Sourcebook of Criminal Justice Statistics 1995* (1977, 1994), as reported by Harder, *op. cit.* ⁸ U.S. Bureau of the Census, *Statistical Abstract of the United States*, *op. cit.* ⁹ Centers for Disease Control (1977, 1994), as reported by Harder, *op. cit.*

Politics of Abortion

This is why people of every culture hold funerals and wakes. It is a time of open grieving when we acknowledge and validate each other's loss.

In abortion, something is lost. Whether you want to call it the loss of a child or just the loss of an "opportunity" to have a child, the loss is real. It has to be grieved and released. If friends and loved ones deny this grief, the grief process will actually be prolonged.

Yet pro-choice advocates often hesitate to recognize the reality of post-abortion grief because they fear this means they have to recognize the death of a baby, which may somehow undermine the political argument for legal abortion. Some extremists will even go so far as to deny that abortion can ever cause emotional suffering, a claim that is insulting to the millions of women and men who know differently from their own experience.

In short, the politics of abortion are getting in the way of post-abortion healing. Those who are experiencing grief do not need rationalizations or slogans. They need the reality of their emotional experience to be understood, accepted, and respected.

PRO-LIFE JUDGMENTALISM

Now let's look at the other side of the trap.

Do women and men struggling with a past abortion feel comfortable talking about it with their pro-life friends? Rarely. This is because the pro-life movement has done a far better job of condemning abortion than of promoting compassion for those who have experienced it.

Most pro-lifers probably do want to be compassionate. They

really do "hate the sin, but love the sinner." Unfortunately, this seldom comes through in their anti-abortion rhetoric.

Consider, for example, this comment made by many pro-lifers: "I can't understand how anyone could have an abortion." Sadly, anyone who says this is merely exposing his ignorance of the immense pressures which drive people to choose abortion.

Polls show that at least 70 percent of women having abortions believe abortion is immoral. Most of these women thought they would *never* have an abortion. Many even considered themselves to be pro-lifers. But when they found themselves trapped in a hard situation, they ended up submitting to the "evil necessity" of abortion as their "only choice." With this fact in mind, a more humble pro-life attitude would be to say, "Who am I to throw stones at others?"

Secondly, pro-lifers who say, "I don't understand how anyone could have an abortion," are blind to how hurtful this statement can be. Think about it. What is the implication of this comment to a person who has had an abortion? Won't it be heard as, "Only an evil person could ever have an abortion?"

This is not what most pro-lifers *intend* to say, but it is the message that is *heard*.

Faced with comments like these, it is no wonder that most women and men hurting over a past abortion will go to great lengths to hide their secret. Would you share *your* secret grief over a past abortion with someone who "just can't understand" how anyone like you could do such a thing? Of course not.

Most pro-lifers probably don't intend to be condemning. Indeed, most would genuinely

want to offer comfort and understanding. But the truth is, most *don't* know how.

LET'S FACE THEIR REALITY

Bottom line: Whether you consider yourself pro-choice or pro-life, it is *essential* to acknowledge the feelings of those who *do* feel pain after an abortion. Your political and moral views about abortion will not change

how they *feel*. Pushing your views may simply prolong or aggravate their negative feelings.

Everyone, on both sides, can do better. Our friends and loved ones *need* us to do better. ■

David C. Reardon, Ph.D., is the director of the Elliot Institute and author of *Making Abortion Rare: A Healing Strategy for a Divided Nation*.

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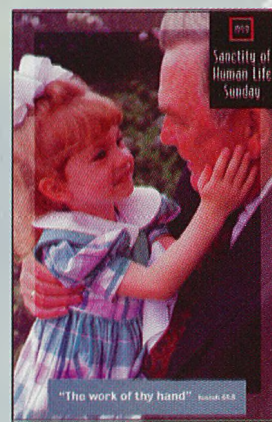
Life Research Institute, an interdenominational ministry in Concord, Calif., has available for a small charge a Bible study exploring the issue of abortion. Call (925) 676-2929 to order this study, which can be duplicated for distribution within your church. Call the ERLC for more information.

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

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

Designed to supplement the local church's emphasis on each issue, the glossy 5.5" x 8" leaflets will spark discussion and prompt readers to consider ways they can address pressing social needs with the life-changing power of the Gospel.

On the third Sunday in January, churches are encouraged to give attention to the sanctity of human life. Use the ERLC's Sanctity of Human Life emphasis leaflet and other related materials on and prior to January 17 to bring critical life issues before your congregation for prayer and action.



1999 Sanctity Leaflet/Insert* (sold in lots of 50) SABULK \$2.75/50
1999 Sanctity Poster* (complements leaflet/bulletin insert above) SAPOS \$.95 ea.

*One is included in the Sanctity of Human Life Resource Set featured on page 11.

Awesome is Parents' Power to Cheer "Less-than-perfect" Life

BY DR. KATHERINE DOWLING

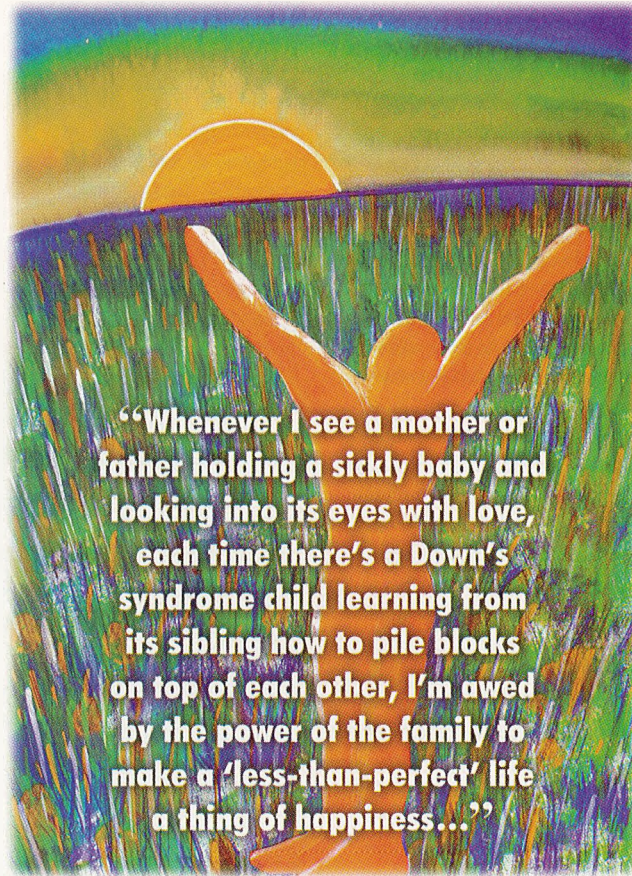
The nights can be long and frustrating for us doctors whose shifts fall with regularity in the wee hours. A young lady comes in demanding to know if she is pregnant, then fussing for instant termination when she is found to be. An elderly lady wants a cure for her constipation. An addict arrives, angling for a legal fix. But every once in a while—like the astronomer whose long nocturnal vigils are rewarded one clear night with the smudge of a new comet on his photography plate—we sometimes encounter the extraordinary.

Dr. Katherine Dowling is a family physician at the University of Southern California School of Medicine.

Reprinted with permission of the author.

I did one recent night. I doubt you'd peg the couple as extraordinary if you saw them on the street. She had perhaps once been a beauty. Her brown hair was cropped short and hung limply, and she clearly had put on more weight with each of her pregnancies. His tummy flopped over his belt, and he had a kind smile. Their child was a young adult based on his birth date, but his brain hadn't really developed much beyond that of a 4-year-old. As he lay on the gurney, occasionally using words only his mother could understand, she calmly told of the recent worsening of his medical problems. When she left the room, he searched for her with the tenacity of an infant, and like an infant, looked into her eyes with pure joy when she returned.

Dad waited outside, ready with a smile and a little joke. They had been caring for their child with love and patience since early infancy, when his problem began. I suspect he was a happy young man, in spite of his bad neurological luck. He'd certainly had good luck in his choice of parents. To me, these parents showed a caliber of heroism that only a few humans are called on to exhibit in a lifetime. They had put aside their own wants, had accepted a child who would never be capable of doing things even the most ordinary of non-disabled children could, had given their son enough love and physical help to make his life not just bearable, but apparently happy. In the process, they'd raised a bunch of other



children now doing well, and they'd stayed together in a strong and supportive marriage.

Far too often, we assume that a child born with a medical problem is a child whose life is not worth living. We think that parenting such a child is an impossible task. When President Clinton vetoed the bill that would have banned partial-birth abortions, implicit in the stories of the women he gathered around him was that they were doing a noble thing for their children and themselves. Extracting the brain from a living, sensate fetus was felt to be

better than allowing that fetus to be born with a body that was less than perfect.

In 1995, James McMahon, a leading Los Angeles abortion doctor (now deceased), sent a submission to the House Judiciary subcommittee on the Constitution, which was holding hearings on partial-birth abortion. This document gave the reasons partial-birth abortions were done in a survey of more than 1,000 babies. More than 10 percent were done because of fetal death, but by definition, this is not abortion. Twenty-four were done for

cystic hydroma (a benign lymphatic mass, usually treatable in a child of normal intelligence). Nine were done for cleft lip-palate syndrome (a friend of mine, mother of five, and a colleague who is a pulmonary specialist both were born with this problem). Other reasons included cystic fibrosis (my daughter went through high school with a classmate with cystic fibrosis) and duodenal atresia (surgically correctable, but many children with this problem are moderately mentally retarded).

Guess they can't enjoy life, can they? In fact, most of the partial-birth abortions in that survey were done for problems that were either surgically correctable or would result in some degree of neurological or mental impairment, but would not harm the mother. Or they were done for reasons that were pretty skimpy: depression, chicken pox, diabetes, vomiting.

I'd like to commend those parents who have the courage to raise disabled children. Whenever I see a mother or father holding a sickly baby and looking into its eyes with love, each time there's a Down's syndrome child learning from its sibling how to pile blocks on top of each other, I'm awed by the power of the family to make a "less-than-perfect" life a thing of happiness. And then I know how lucky I am to be in a profession where, every once in a while, I get a glimpse of the best in humanity. Neither treatable conditions nor permanent disabilities mean people can't live useful, happy lives. ■

new books

BOOKS

Who Broke The Baby?

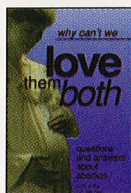
Jean Staker Garton offers a brilliant disclosure of what the abortion slogans really mean.

BKWHO (108 pages) \$5.75 ea.

**Love Them Both**

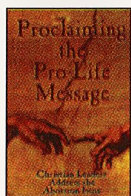
This question-and-answer book by husband and wife John C. Willke, M.D., and Barbara C. Willke, R.N., is a powerful educational tool on behalf of unborn babies and their mothers.

BKWHY (376 pages) \$4.95 ea.

**Proclaiming the Pro-Life Message**

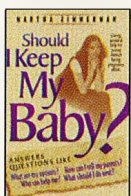
This compilation of messages on abortion includes the works of Charles Colson, W.A. Criswell, James T. Draper, Carol Everett, Beverly LaHaye, Richard Land, et. al.

BKMES (190 pages) \$10.00 ea.

**Should I Keep My Baby?**

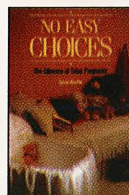
Martha Zimmerman offers practical help for young women facing pregnancy alone. *Should I Keep My Baby* is an essential tool for ministers and counselors called upon to minister in this situation.

BKSHO (91 pages) \$6.50 ea.

**No Easy Choices**

Sylvia Boothe offers advice to Christians who want to minister to a woman with a crisis pregnancy in *No Easy Choices*.

BKNO (76 pages) Reduced! \$1.50 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.

**Brave New Families**

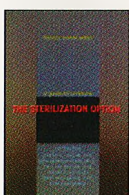
Author Scott Rae discusses biblical ethics and reproductive technologies in a sensitive, straightforward, practical way.

BKBRA (247 pages) \$10.00 ea.

**The Sterilization Option**

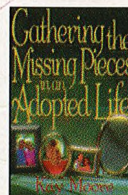
This short, easy-to-read guide for Christians provides medically reliable and theologically sound information regarding the ethics of sterilization, including psychological and medical implications of male and female sterilization, case studies, and a detailed checklist to help couples evaluate their decision.

BKSTE (192 pages) \$7.50 ea.

**Gathering the Missing Pieces in an Adopted Life**

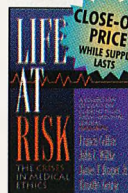
Author Kay Moore offers sensitive and practical advice for adoptees seeking their birth families.

BKGAT (201 pages) \$2.50 ea.

**Life at Risk: The Crises in Medical Ethics**

A look at genetic engineering, tissue harvesting, and doctor-assisted suicide.

BKLIF (287 pages) \$5.00 ea.



MISCELLANEOUS

Sanctity Sermon Outline*

This new sermon offers a biblical perspective on life issues and is suggested for Sanctity of Human Life Sunday. It can be used in its entirety or as a resource.

SASER \$2.22 ea.

Sanctity Fact Sheet*

This resource offers facts on issues such as abortion, euthanasia, assisted suicide, genetic engineering, and reproductive technology.

SAFAC \$2.22 ea.

Sanctity of Human Life Resource Set

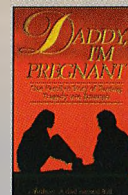
Includes one of each item on pages 9, 11 and 12 indicated by an asterisk (*).

SASET \$6.50

Daddy, I'm Pregnant

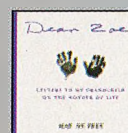
A father tells of a time when his faith in God, his family, and his ministry were stretched to the breaking point. This book is not about teenage pregnancy as much as living through unexpected crisis in the light of God's strength.

BKDAD \$8.00 ea.

**Dear Zoe**

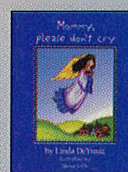
When his granddaughter was born at only 24 weeks, Max De Pree found himself struggling with questions about God's purpose, the nature of faith, the mystery of perfection, and the wonder of life. Subtitled "Letters to My Grandchild on the Wonder of Life," this book chronicles his family's experience in the face of fearsome odds.

BKZOE \$12.00 ea.

**Mommy, Please Don't Cry**

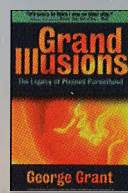
This book is for mothers who have experienced the deep sorrow of losing a child. It is a message of hope and healing as its poignant words describe heaven from a child's eyes.

BKMOM \$12.00 ea.

**Grand Illusions**

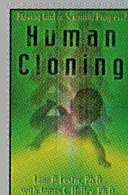
Dr. George Grant describes the legacy of planned parenthood and its chilling agenda which our tax money is subsidizing. *Grand Illusions* exposes the lies that have made it a "respectable institution" and shows how the organization is destroying our youth, our families, church, and society. (3rd ed.)

BKGRA \$15.00 ea.

**Human Cloning**

Is human cloning playing God, or scientific progress? This book takes a look at where genetic engineering is headed and highlights the challenges posed by a mechanistic science that denies the God of creation.

BKHUM \$10.00 ea.



CHILDREN'S BOOKS

How Did God Make Me?

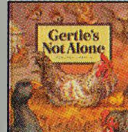
This book addresses questions children ask most about where they came from through storylike text, simple illustrations, and powerful photographs, helping parents instill a sense of wonder for the miraculous journey from conception to birth.

BKHOW \$15.00 ea.

**Gertie's Not Alone**

What should Gertie Hen do with her egg? After her rooster is taken away, she is left alone to care for it. Some of her barnyard friends think she should get rid of it; others think she should keep it. Just when everyone least expects it, the answer becomes clear.

BKGER \$9.00 ea.



OTHER PRODUCTS

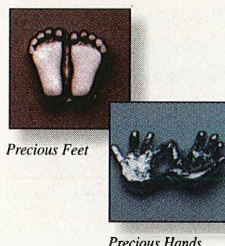
Precious Feet and Precious Hands Lapel Pins

Symbolizing the pro-life stance 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).

SAFEE (Precious Feet/14K plated) \$2.50 ea.

SAHAN (Precious Hands/14K plated) \$2.50 ea.

SAFEET (Precious Feet) \$.99 ea.



Precious Feet

Precious Hands

**SANCTITY OF HUMAN LIFE
PAMPHLET 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.

*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 how evangelical Christians must respond.

SAGEN \$33 ea.

"Abortion and the Law"

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

SAABO \$33 ea.

"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 resource agencies.

SACHI \$33 ea.

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

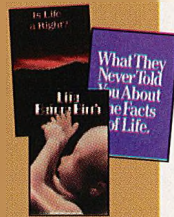
An account of current experimentation on embryos.

SAEMB \$33 ea.

MORE PAMPHLETS
"Is Life A Right?"

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

SALIF (Tract) \$10 ea.


"Life Before Birth"

This chronological account of an unborn baby's life is essential when ministering to women facing unwanted pregnancies and offers precious life-giving alternatives.

SABIR (Tract) \$07 ea.

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

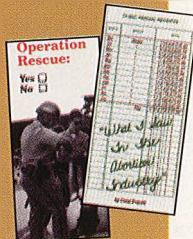
This pamphlet details the amazing facts about the first nine months of your life.

SANEV (Tract) \$50 ea.

"What I Saw In The Abortion Industry"

Carolyn Everett shares a shocking first-hand account of the atrocities taking place in the abortion industry.

SAWHA \$25 ea.


"Operation Rescue: Yes or No?"

Is it okay to break the law to protest something that breaks God's law, such as abortion? Two Southern Baptists share different viewpoints.

SAOPE \$33 ea.

VIDEOS
Reversing Roe

This video shares the story of Norma McCorvey, who for 22 years worked inside abortion clinics and promoted legalized abortion... until 1995 when her life was changed through the friendship of a pro-lifer and a 7-year-old child.

VTREV (VHS, 30 min.)

\$18.25 ea.


Help, I'm Pregnant

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

VTHL (VHS, 14 min.) \$9.50 ea.


After the Choice

In this compelling video, real women step forward to share what it's like when the abortion is over. *After the Choice* is a valuable resource for anyone who cares about unborn children and the women considering abortion or who may need love and forgiveness after the fact.

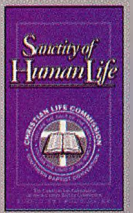
VTAF (VHS, 25 min.)

\$12.00 ea.


The Sanctity of Human Life

Produced by the ERLC, this video addresses abortion, euthanasia, and genetic engineering.

VTSAN (VHS, 18 min.) \$7.00 ea.


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

Carol Everett, who directed and owned abortion clinics from 1977 until 1983, shares firsthand accounts of the atrocities of this uncontrolled industry.

VTBLO (VHS, 53 min.)

\$12.50 ea.

**CRITICAL
ISSUES
PAMPHLET
SERIES**
"Bioethics"

This pamphlet offers scenarios dealing with organ transplantation, fertility technologies, abortion, and euthanasia, with scriptural insight for individuals facing critical decisions.

CIBIO \$33 ea.


"What The Bible Teaches About Abortion"

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, and legitimate forms of Christian response to abortion and those who commit them.

CIKIL \$33 ea.

CIKILK \$6.25/25

"Infertility and the New Reproductive Technologies"

A look at fertility drugs, artificial insemination, in vitro fertilization, egg donation, and surrogacy.

CIINF \$33 ea.

OTHER PRODUCTS
"All Are Precious" Silk Tie

From the tiny multi-colored footprints to the woven words from Scripture, "All are precious in His sight," this unique product speaks volumes about what you feel is important.

SATIE (Handmade; 100% jacquard weave silk)

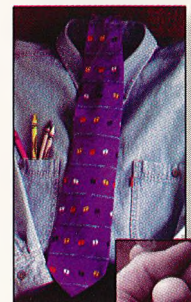
\$18.50 ea.

"Baby Hope"

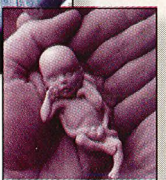
This exquisitely crafted resin model is the size of an unborn child at 12 weeks. A gentle reminder that life *does* begin at conception.

SABAB \$5.15 ea.

SABBY (Plastic) \$5.55 ea.



"All Are Precious" Silk Tie



Baby Hope

[illegible]

1993
Race
Relations
Sunday

"Have fellowship one
with another . . ."
1 JOHN 1:7

RAPOS \$.95 ea.

BILL TO (if other than above) _____

TRAIL OF TEARS:

continued
from page 5

restore me. It is possible. Some people are so beat up and so self-destructed that they can hardly imagine that God would ever take them back, that God ever gives a second chance. The Scripture has so much to say in this regard. I am reminded of Jeremiah 30:17 — "I will restore you to health and heal your wounds, says the Lord, for you are called an outcast, Zion for whom no one cares."

It is possible to make a come-back. Once you accept that reality, then comes the hard, next step: confrontation — facing the reality of "You know, I really did it. Didn't I?" This is not just a matter of saying, "There were difficulties; mistakes were made; unfortunate circumstances seem to have come to pass."

No, this is confrontation, admitting, "I messed up."

The following step is not any more comfortable. It is the need to confess. You have to talk about it with some people. The people who have been hurt. You don't have to talk about it with everybody in the whole wide-world, only those who have been hurt or let down or who have been deceived when you betrayed their confidence.

You see that in the parable of the Prodigal Son who wasted his father's money. He went off and did all the wrong things. When he finally comes to his wits in the pigpen, he thinks, "This is ridiculous, I'm going home to my father." He knows when he gets there he just can't waltz into his old bedroom and pick up where he left off, he's got to say something. He even rehearses his little speech: "Father, I have sinned against you, and I am not worthy to be your son. Let me be like one of the hired help."

When he gets home, it's interesting that he only gets a little way through his rehearsed speech when his father explodes with joy and calls for a feast. The father's forgiveness breaks loose once the young man confesses.

That leads to the final step, which is moving on to whatever God has for you in the future. It may not be the same as the past, but God has a way of restoring the brokenness of our lives.

To really know His grace, we must move through each of these steps.

You can't do step one and step four only. That is sticky; we wish we didn't have to, but it's a process, not just a snap of the fingers. Restoration is not easy, but neither is it impossible. It can be done.

God promises if we move through this process, He will forgive us and cleanse us from all unrighteousness.

Absolutely, He is not in the business of beating us down and condemning us.

We don't deserve to be useful to God again; we don't deserve to be accepted by Him, but He gives us His grace. He wants to do that, He really does.

Yet the process of restoration does not necessarily guarantee everything will be just like it used to be.

Restoration may take the form of a different scenario in the future for us. Sometimes you can't go back to the same church; you can't go back to the same pastorate; you can't go back to the same Christian col-

lege or you can't go back to the same Oval Office where you were before because too much has been squandered in the process. But that does not mean that the individual, the person as a human being before God, cannot be restored to fellowship.

Haven't we lost that biblical call for personal holiness?

We certainly have. It is an indication of our culture that the word "holy" and the word "sin" have both been warped.

Somebody said about sin that you never see the word "sin" in American culture today except on dessert menus and in the perfume industry... when in fact sin is a reality around us every day and needs to be rooted out of our hearts. Yet that is the way we avoid dealing with things; we joke about them.

It's the same thing with the word "holy." The notion that the word can be taken at face value is gone and it is just a caricature now, when in fact the Bible uses the word with a straight face.

If we want to be what God expects, then we have to be willing to voice those words and come to terms with them. If I

am living with sin in my life, what am I going to do about it? Do I want to be holy?

To someone who doesn't grasp the wonder and necessity of divine grace, what is your response?

What you have done is serious and needs attention. It is not going to get better until you deal with it. But you are not the only person who has done this. God is not shocked; God has seen it all before. When you did what you did, God wasn't in Heaven shaking His head and saying, "Oh my, I can't believe this. Did you see that?"

He is very much accustomed to dealing with fallen human beings. He is willing to restore you to His favor as part of His family if you do certain things, but just treading water and going on is not going to solve anything.

He does not take away life; instead, He wants to work all this out. He devises ways so a banished person will not remain separated from Him. If we are willing to cooperate with Him, He will be overjoyed to bring us back into fellowship with Him. ■

LAND: continued from page 2

We contend that the killing of abortion doctors is not a morally justifiable or permissible Christian response to abortion. We completely reject such conduct and call upon all Christian people to join us in this rejection. We rebuke those who would seek to discredit the pro-life movement on the basis of the aberrant behavior of a handful of violent extremists.

We reiterate our unshakable conviction that the life of each human being begins at conception, and we implore all Christians to oppose legalized abortion on demand and to work to reduce the number of abortions through legitimate means.

All who cherish the pro-life cause need to do all they can to help everyone understand the truth and wisdom of these words. ■

THE DRAFTING COMMITTEE:

Mark T. Coppenger, Ph.D., *President, Midwestern Baptist Theological Seminary, Kansas City, Missouri*

David P. Gushee, Ph.D., *Assistant Professor of Christian Studies and Director of the Center for Christian Leadership, Union University, Jackson, Tennessee*

Daniel R. Heimbach, Ph.D., *Associate Professor of Christian Ethics, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina*

Richard D. Land, D.Phil., *President, Ethics & Religious Liberty Commission of the Southern Baptist Convention, Nashville, Tennessee*

C. Ben Mitchell, Ph.D., *Assistant Professor of Christian Ethics, Southern Baptist Theological Seminary, Louisville, Kentucky, and Consultant on Biomedical and Life Issues, Ethics & Religious Liberty Commission*

Albert Mohler, Jr., Ph.D., *President, Southern Baptist Theological Seminary, Louisville, Kentucky*

Austin, Texas

From the majesty of its restored Capitol to the stark simplicity of log cabins, Austin's rich heritage is personified through the city's many significant historical structures. The city's charm is exhibited through captivating historical, cultural, artistic, musical, and recreational activities offered year round.

Acknowledged as the centerpiece of Austin, the Capitol Building (1888) was modeled after the nation's capitol in Washington, D.C. This grand building serves as the seat of government for the Lone Star state and is constructed of beautiful pink granite quarried from nearby Granite Mountain at Marble Falls.

Texas is the only state that can boast of two presidential libraries, the Lyndon B. Johnson Presidential Library in Austin and the George Herbert Walker Bush Presidential Library and Museum in College Station.

The Bush library has an extensive museum with exhibits focusing on the many phases of former President Bush's life. A dive bomber similar to the one in which Bush was shot down over the Pacific in World War II hangs from the ceiling near the entrance of the museum. The building also includes replicas of American Patriot and Tomahawk missiles as well as Iraqi scud missiles.

The Johnson Library and Museum houses forty million pages of historic documents, including papers from the storied public career of Lyndon Baines Johnson and his close associates.

A visit to Austin would be incomplete without a trip to the Lady Bird Johnson Wildflower Center. The center features beautiful gardens and courtyards plus wandering nature trails with unique displays of the Hill Country's native plants.

In 1718, Mission San Antonio de Valero, more commonly known as the Alamo, was established on land belonging to Mexico and ruled by Spain. It was at this site that Texans' fight for independence from Mexico is most clearly remembered.

For 12 days in 1836, a small band of Texans were besieged by Santa Anna's huge army in the Battle of the Alamo. On the 13th day, the beleaguered forces fell to Mexico's assault. But these valiant soldiers' battle cry could not be stilled and is heard to this day — Remember the Alamo!

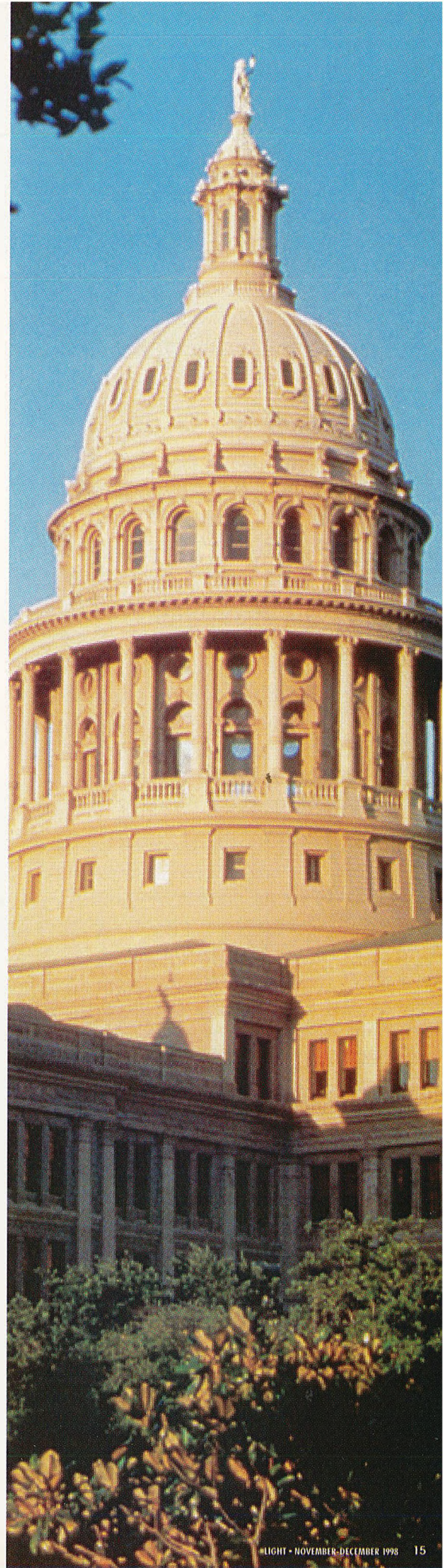
The 1999 annual seminar of the ERLC, *Faith, Family, & Freedom: The Moral Challenges of the Next Millennium*, is set on Texas soil, among a people who are fiercely independent and proud of their heritage. What an apt setting for a conference designed to draw Christians to look forward and anticipate the challenges of the next millennium. For without a reckoning of who we are as the children of God—heirs of God and co-heirs with Christ—we will surely slink cowardly into the dawn of a new age, unfit and unprepared to offer scripturally based responses to the godless challenges the culture will hurl our way.

Yet we are not without hope, for God has left us a divine revelation in His Word to guide and direct us as we seek to be "ambassadors for Christ" and His Gospel (2 Cor. 5:19-21). As Christians, we are to step forward to stand in the gap for the sake of our faith, our families and our freedom.

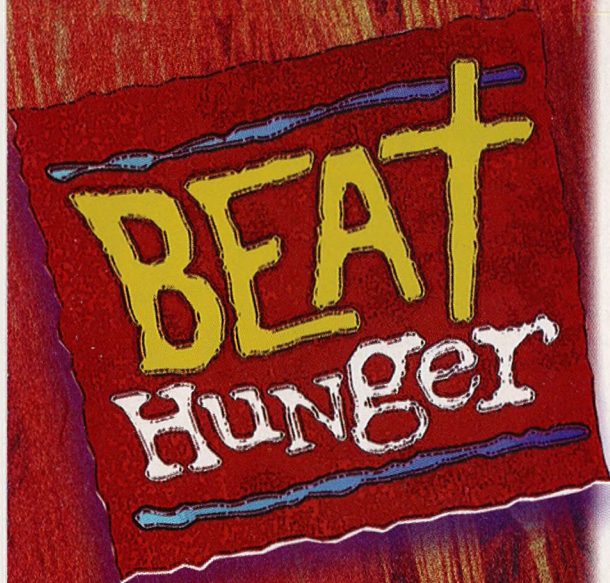
Faith, Family & Freedom

THE MORAL CHALLENGES OF THE NEXT MILLENNIUM

March 1-3, 1999 • Austin, Texas
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Students Prepare to B.E.A.T. Hunger...



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BEAT HUNGER is about Believers Everywhere **ATtacking** Hunger in their communities and in the world. It's about your group of believers entering into active warfare against the evil of world hunger. It's about getting off the sidelines and making a difference in the high-stakes game of life or death. It's about growing a passion for compassion—a compassion born out of love of God, not pity.

BEAT HUNGER EVENT SNAPSHOT

The **BEAT HUNGER** event is a weekend targeted to assist your youth or college group in gaining a passion for compassion. Participants will:

- Experience hunger over an extended time period (most will do a 24-hour period of fasting and prayer);
- Participate in a service project such as delivering food to needy families or a homeless shelter;
- Learn what Jesus did when He encountered the needy;
- Produce a "banquet" for parents and church members that helps drive home the plight of the poor in a world of plenty;
- Raise money through sponsorships for the World Hunger Fund;
- Have a blast with friends in group games and other fun activities.

BEAT HUNGER Resource Kit

The **BEAT HUNGER** resource kit has everything you need to conduct a **BEAT HUNGER** retreat with your youth group, including an extensive leader's manual and:

BEAT HUNGER VIDEO: This 20-minute video takes a light and humorous view of prevalent attitudes about hunger while challenging your group to understand why they should get involved in hunger ministry. It will set the tone for your group to get them excited, motivated, and committed to your event.

BEAT HUNGER POSTER: This 17" x 24" poster will drive home in living color the message of your event. Includes blank slot to customize to your program.

RECEIPT BOOKS: Each **BEAT HUNGER** participant will need a sponsorship receipt book. Ten are included with the kit. Order more books for only \$.35 each.

REPRODUCIBLE PAGES: The reproducible resources found in the manual are key to helping create exposure and ensuring your event runs smoothly.

WHBEAKIT (complete kit)

\$14.00 ea.

WHBEAREC (receipt book)

\$.35 ea.

EDITOR'S NOTE

Background music and vocals for the **BEAT HUNGER** video are provided by **BUCK**, a Christian ska band charging upward on the charts. The acronym, **BUCK**, stands for "Building Up Christ's Kingdom," and this powerful group is very serious about glorifying God by ministering to people. **BUCK** and **BEAT** are an unbeatable combination for reaching young people with the truths of the Gospel that demand a heart-filled passion for compassion for the poor, oppressed, and lost of our day!

BUCK's self-titled album is available in Christian book and audio stores nationwide. (Tattoo Records, a division of Benthon Records, Inc. Distributed by Provident Music Distribution, Inc., Brentwood, Tenn.)

