Music Review:

Operation Rescue... Crying For You, Baby

by Cathy Ramey

Audio-Cassette/CD produced in cooperation with Operation Rescue.

If a movement "comes to life," or "rises and falls" on its ability to stir hearts, and that ability is manifested in its music, then appealing on behalf of the unborn in America is a winning proposition. *Crying For You, Baby, a tape/cd available through Operation Rescue out of Binghamton, New York, brings together some of America's best Christian musical artists in a production of sounds and lyrics that could shake the heart of the Church—if it's listening.*

Rescuers will recognize two Randall Terry songs, *When The Battle Raged*, and the title cut, *Crying For You, Baby*. The arrangements are just different enough that at first you might be inclined to be disappointed. The delivery is more sophisticated. But these two songs are every bit as powerful as they were when Randall Terry taped them in 1986. I've begun to prefer his new renditions over the old.

Kemper Crabb, who had a major role in producing this tape, does a prophet's job in *A Malediction: "save them Lord, or slay them dead."* If you have a VCR you might also want to invest in a video titled *Hard Truth*. This song alone is enough to remind most in the pro-life community that a day of reckoning will come. The video, which is played to a background of A Malediction, should move even the most lethargic Christian a little closer to the battle-front.

As is the case with any tape featuring various artists, there are different styles. Some will appeal to you, and some may not. I rarely go for tapes with an assortment of artists for that very reason. So it came as quite a surprise to me that I really liked all but one of the songs. The tape includes a duet by Steve & Annie Chapman, Bob Ayala's *Infant Doe*, something from Degarmo & Key, Craig Smith's *Wake Up America*, and a few others.

So, what is the point of this gathering of musical talent? The tape jacket says it is produced in the hope that "God would use this recording to stimulate and challenge all who hear it to stand for truth in this critical hour, whatever the cost." It has that potential, I guess.

I don't for a minute want to trivialize books, magazines and music on the plight of the unborn, the plight of those advocating for the unborn, the future plight of those who stand back and do nothing, etc., but the success of this production, while dependent on the impact it has on the listener, may ultimately be bound up more deeply in the impact that its production had on the individual artists. After all, these are leaders—something in short supply right now.

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As music goes, I strongly recommend *Operation Rescue...Crying For You, Baby*. It's exceptionally good music on the whole. But as you listen to it, I pray that you keep in mind the hope of those who produced it: that it would move you to stand, no matter what the cost, lest our "movement" of repentance stop producing living, breathing babies, and begin producing only more popular Christian entertainment. ■

CNN and Brazilian Abortion Deaths

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On June 18, 1989, Ted Turner's Cable News Network broadcast an hour-long "CNN World Report" on abortion.

In the section on Brazil, a CNN reporter claimed that "abortion in Brazil is one of the major causes of death for women. It has been estimated that 6,000,000 illegal abortions are performed in Brazil each year. Four hundred thousand deaths result from these abortions. Half of the abortions performed each year, or 3,000,000, are performed on girls between the ages of 10 and 19. Twenty-one in every 100 of them will die."

Since the total number of Brazilian women of reproductive age (15 to 44) who die each year from ALL causes, is just some 40,000 (See U.N. Demographic Yearbook, 1988, pp. 346-7 or WHO's World Health Statistics Annual, 1988, p. 120), the claim of 400,000 deaths from illegal abortions is simply impossible.

The reporter who assembled this segment not only didn't do his homework, he never learned his math. He should have realized that the claimed death rate of 21 per 100 among the alleged three million abortions performed on teenagers, yields a death total (630,000) greater than the 400,000 which supposedly occur from all Brazilian abortions combined!

But Ted Turner's minions swallowed it and broadcast it around the world. ■

Book Review:

The Town That Started the Civil War

Nat Brandt

Syracuse University Press (1990)

by Paul deParrie

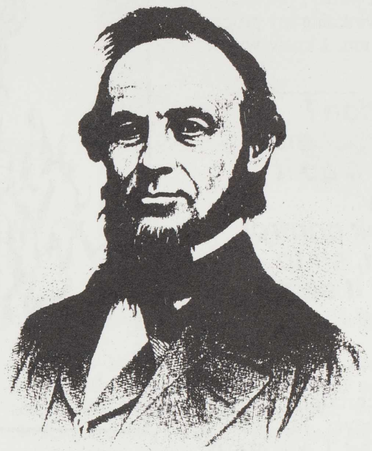
"There were about forty inmates in the prison, and one of them called out from an adjoining cell, 'What the devil are you in here for?' 'For doing God's will,' [William] Lincoln answered. 'And what may be doing God's will?' 'Rescuing a slave from the U.S. marshals.' 'Boys,' the man shouted to the other inmates, 'let's give him 3 cheers.'"

This is just one of the many stories of the rescuers [that's what they were called] who lived—and rescued slaves—in the town of Oberlin, Ohio before the Civil War.

Nat Brandt gives a lucid, exciting, and explicitly detailed account of the infamous rescue of runaway slave, John Price, by the townspeople of Oberlin where the Underground Railroad ran day and night. The rescuers included the town's students from Oberlin College as well as most of the major businessmen—all of whom hid runaway slaves as a matter of course.

But the pro-slavers, the Democrats, had control of the political machinery and tried repeatedly to have the town's charter revoked for its involvement in the Railroad. The 36 rescuers of John Price were tried under the hated Fugitive Slave Act by a biased judge, with a stacked (all Democrat) jury, held in jail during the months-long trial, and castigated in the press.

John Finch, while in jail, had hundreds of his Sunday school students march to the jail bearing banners proclaiming their support. Others rallied with banners saying, "Here is the Government, Let Tyrants Beware" and "Sons of Liberty, Down with the Fugitive Act!"



Rescuer James Finch, whose hundreds of Sunday school students marched on the jail while he was incarcerated.

A sympathetic editor wrote, "To be charged with the crime (?) of loving liberty too well, enrolls your names with that immortal band of patriots who gave us the 'Declaration of Independence,' and the foundation of a free government."

But all was not accolades. One sheriff said to rescuer William Lincoln, "You d—-fanatical fool you, do you think the North and the South are such fools, as to cut each other's throats, over the d——d nigger?"

The rescuers included the town's students from Oberlin College as well as most of the major businessmen—all of whom hid runaway slaves as a matter of course.

A judge said that the Abolitionist doctrine of Oberlin "is a sentiment semi-religious in its development, and almost invariably characterized by intolerance and bigotry."

The DA mocked the rescuers' beliefs in Higher Law, calling it Devil's Law. "Do you teach the Bible at Oberlin," he said, "or do you point out the spires of the churches as hell poles."

Rescuers acted in solidarity by refusing recognizance when one of their number was

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Clinic Worker Quits

by Roxanne McKnight

As sidewalk counselor Debbie Locander kept vigil outside a San Antonio abortion clinic last September she was startled to see the lone employee at the clinic put her head out the door. "What are you doing?" she asked Debbie. "I'm telling women the truth about abortion," Debbie replied. Thus began a running conversation which would culminate months later in a life-changing decision on the part of the employee. Debbie talked regularly with the employee both on the telephone and outside the clinic when no one was near to observe them. Pamela (not her real name) told Debbie that she had come to hate her job, but was reluctant to quit since she had no other source of income.

Then, in early December, pro-life intelligence resources learned that three late term abortions were scheduled for the very clinic where Pamela worked. A rescue was quickly scheduled. Pamela later told Debbie that as she heard the singing rescuers in front of the clinic she determined that it was time to quit. She decided to walk out and join the rescuers. What happened next confirms the spiritual nature of the abortion battle. Pamela had risen from where she had been sitting, and had taken three steps toward the door when she felt something catch her about the knees. She fell back into her chair and was overwhelmed with terror. After the rescue, as she drove home, she was still profoundly disturbed, and was unable to sleep that night.

As the days passed, Pamela agonized about quitting, afraid she would lose everything. Debbie told Pamela that she needed to trust God—that He could not bless her until she had acted upon what He had shown her to be true about abortion. Finally, in mid-December, she quit her job at the abortion clinic. Two weeks later, Pamela, her husband and a daughter prayed the Sinner's Prayer, asking Jesus to be the Lord of their lives.

Things haven't been easy, but local Christians have donated money and groceries to help the family. One Christian repaired their truck at no charge. Another woman who lives near Pamela is taking the family to church. When someone suggested to Pamela that she could always return to her old job "just for a while" if the going got too rough, she exclaimed, "Those people (abortionists) don't care about us—it's the Christians—the ones who have helped us—who love us." ■