

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

NOVEMBER-DECEMBER, 1995

CLC trustee reports on Beijing women's conference, "house arrest"

By Nancy Schaefer

It was an honor for me to represent the Christian Life Commission as a Non-Governmental Organization representative (NGO) at the UN Fourth World Conference on Women in Beijing, China. It was most ironic to hold a conference on women's rights in a totalitarian country where women are subject to forced abortion and sterilization, and where girl-babies are left by the roadside to die.

The conference tone was decidedly anti-family, with goals to create a world in which differences between men and women are not permissible.

After our first night in Beijing, my assistant and I left our hotel for caucuses at the Beijing International Convention Center. We had been there only a short while when I felt an inner urging to return to our hotel. We did so and found two men outside our door and another inside attempting to break into my

luggage. The men left, humiliated at being caught. We notified other Christian NGOs and made plans to move to another hotel.

Senior government leaders officially opened the conference, and one of these, Chen Muhua, said "Equality, development and peace are the common demand." I came to question his definition of those three words. Thousands were welcomed to the convention hall by

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'96 CLC seminar to emphasize Christian's place in public life

By Tom Strode

The Christian Life Commission's 1996 seminar will provide Southern Baptists with an opportunity to gain insight into impacting their communities and country while visiting the United States capital.

"Christians in the Public Square: Faith in Practice?" will be the theme of the 29th annual CLC conference scheduled March 4-6 at the Hyatt Regency Hotel on Capitol Hill in Washington, D.C.

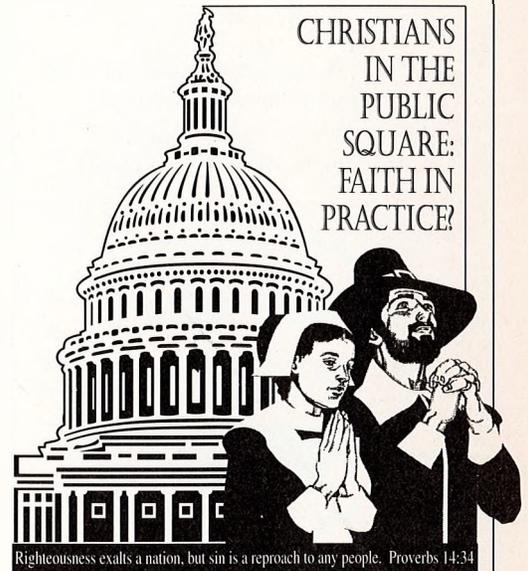
Confirmed speakers include

national pro-family leaders as well as Southern Baptist pastors and ethics specialists.

Headlining the seminar will be Gary Bauer, president of the Family Research Council, one of the leading pro-family advocacy organizations in Washington, and Jay Sekulow, chief counsel for the American Center for Law and Justice, one of the foremost advocates for religious liberty in the United States. Also speaking will be Dee Jepsen, president of the *Enough Is*

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CHRISTIANS
IN THE
PUBLIC
SQUARE:
FAITH IN
PRACTICE?



SANCTITY OF HUMAN LIFE

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*"Helping changed people
change the world"*

Can a 'Holocaust' Happen Again?

By Richard D. Land



Jack Hannan

Last spring I had the sobering privilege of touring the United States Holocaust Memorial Museum in Washington, D.C. To visit the Holocaust Museum is to be changed in important and painful ways. To see and to hear and to feel the horror of man's inhumanity to his fellow human beings is to experience in a new and a deeper way in one's soul and spirit the biblical truth that "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

The Holocaust Museum memorializes the six million Jews and five million other people who were murdered in the Nazi death camps strewn across the Third Reich. The horrors described and depicted through newsreels, videos and exhibits beggar the imagination. How could this educated, most scientifically advanced nation of its time, the nation that produced Luther and Bach, have sunk to such monstrous barbarity?

To answer that question is to understand perhaps the Holocaust's greatest and most terrifying lesson—that its explanation lies not in some flaw in the German character, but a fatal flaw in the human character in its fallen, sinful state. That such sickening barbarism broke out in Germany just magnifies the fact that culture, education and scientific expertise do not inoculate societies against mind-numbing evil. The Holocaust Museum acknowledges this truth in stating that one of its purposes is to create a "committee of conscience" to investigate where genocide may presently be taking place anywhere in the world.

One display in the Holocaust Museum is particularly frightening in light of recent arguments in this country favoring assisted suicide. The display depicts in a heartbreakingly graphic manner the so-called "Operation T-4" which resulted in more than seventy thousand "mentally" handicapped children being murdered between October 1939 and August 1941. The pictures of medical personnel with some of the children moments before the children's murder by these same doctors will stay with me forever.

How could doctors and nurses degenerate into murderers of children? The answer is that they were brainwashed by the same type of philosophy being parroted by many in our own society today. The German people were bombarded with government propaganda and films which labeled mentally ill, mentally handicapped and incurably ill patients as "living corpses" and "human ballast." The philosophy of some lives being "lebensunwertes Leben" (lives unworthy of life) permeated the society. The Holocaust Museum displays a German chart calculating the volume and value of foodstuffs saved over a ten-year period by "disinfection" of 70,273 handicapped persons in state hospitals and sanatoria by 1941.

In 1920 Karl Binding and Alfred Hoch's influential tract, *Permitting the Destruction of Unworthy Life*, argued that killing patients who were incurable or in terrible pain was "not 'an act of killing in the legal sense.'... In truth it is a purely healing act." Words and ideas can kill, especially when they are used to desensitize or devalue other human beings.

How different are these German euphemisms for killing people from *Final Exit's* description of assisted suicide as "self-deliverance" and popular books entitled *The Least Worst Death* and *Prescription Medicide*, as well as phrases such as "death with dignity" and "managed death"? Early this year Georgetown law professor Robert Drinan suggested "expedited death" as a softer verbal alternative to suicide. From such linguistic word games future holocausts may grow. The only guarantee that it won't happen again is to continue to call such killing murder and to be hypersensitive to any attempt to devalue any human beings, whatever their medical, mental or birth status, by using language to describe them that would camouflage or diminish their full and complete humanity.

Beijing conference report

(Continued from Page 1)

Gertrude Mongella, who said there is "no going back" on women's rights.

Plainly, the U.S. delegation was "hijacked" by radical elements from the Clinton administration. Instead of a broad-based representation, the delegation was stacked with extreme feminists. However, that should not be a surprise when one considers that Planned Parenthood, the largest abortion provider in the world, cosponsored the Conference with the United Nations.

Principals in the U.S. delegation were Hillary Rodham Clinton, Donna Shalala, Geraldine Ferraro, Bella Abzug and Jane Fonda. It was our hope that Congress' requirement of accountability from the U.S. delegation would moderate it. They did not make outlandish public statements, though they used other delegations from the European Union and Canada as surrogate voices for anti-religious, anti-family sentiment.

Efforts were made to undermine national constitutions and laws. The platform document distorted language affirming national sovereignty agreed upon in the Cairo conference in 1994. In Beijing, under "reproductive rights" and "women's health" flags, delegates were urged to accept language stripping away the protection of national sovereignty.

Mrs. Clinton spoke twice in China. At Huairou, an hour's drive from Beijing, she addressed an assembly of 25,000, many of which were radical feminists and lesbians. In the main conference she denounced forced abortions and sterilizations, an indirect reference to China. She closed with these words: "Let us heed the call so that we can create a world in which every woman is treated with respect and dignity, every boy and girl is loved and cared for equally and every family has the hope of a strong and stable future."

Her message was articulate and

strong, though it is not matched by administration policy. A woman fleeing forced abortion or sterilization cannot now find asylum in America due to a new policy of the Clinton administration, which continues to promote abortion.

It was clear that many social policies that America exports are unwelcome travesties. Many delegates from other countries were quick to say, "We don't want your social programs such as sex education in our schools." Why should they? Sex education is a complete failure in America and has encouraged teenage pregnancy to go off the charts.

***"If those who
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We must become
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The U.S. delegation continued to promote abortion, supporting funding for production and distribution of RU-486. Though it refused to define "sexual orientation," it urged 185 nations to support the concept. Other positions undermined parental authority, sought to redefine the family, and linked U.S. aid for developing nations to population control.

Convinced those positions were unrepresentative and were being covered up, we wondered, "How could we get the truth to common-sense Americans who would be outraged if they knew what was happening?"

The answer to our question was a twenty-foot-long banner raised by

seven of us. God directed our steps and prepared us for the perfect time during a delegation press briefing. The banner said: *U.S. Delegation Ignores Pro-Family U.S. Women.* It was dignified and quiet. You could have heard a pin drop.

We held the banner for five or six minutes, and U.N. security was called. They led us away to a security office and took our credentials, placing us under house arrest. Two days later, after the conference was virtually over, we were given our credentials back.

Nevertheless, the truth had gotten out! Praise God! How diligently we had prayed. When we raised the banner, He was with us. When security forces released us, He was there.

It was our fervent prayer that God would help us to expose the most extremist document in U.N. history to the world. He not only did so, but that banner also helped give courage to other countries to speak the truth.

At the close of the conference, the Iranian delegation, with whom I had done a TV interview on the importance of the traditional family, was the first to dissent. They were joined by others until finally, fifty countries expressed grave reservations about the document. This was unprecedented. Thankfully, the most radical goals of the feminists were not realized. Though we lost in some areas, we had victories in others.

If those who controlled the agenda in this conference prevail, difficult times may be ahead for us. We must become informed and involved in standing for righteousness.

I am eternally grateful for my brothers and sisters in Christ, the CLC, the Southern Baptist Convention and for the prayers on my behalf while I was in Beijing.

Nancy Schaefer is a CLC commissioner and represented the Commission at the Beijing conference.

Kmart boycott declared a success

Economic boycotts to express moral convictions can be effective. Sometimes it requires perseverance to gain the intended result.

The American Family Association announced recently the end of its four-year boycott of Kmart. The conclusion of the boycott came when Kmart's new chairman informed AFA the discount chain store had ended affiliation with bookstores which sell pornographic materials, just as the organization had asked.

In early September, Floyd Hall, chairman, president and CEO of Kmart, wrote AFA President Donald Wildmon saying the corporation would "honor its tradition as a family-oriented store that shares many of the same values as your organization. As I hope you know, recently Kmart completed the total sale of all of our book subsidiaries and no longer has any affiliation with Waldenbooks or Borders. I hope this draws to a close our past

differences and I look forward to working with you and your fine organization."

Lamar Cooper, who is responsible for the portfolio for pornography for the Christian Life Commission, said, "We are pleased by the announcement that Kmart is disassociating itself from bookstores that sell pornographic literature."

AFA had distributed 20 million cards promoting the boycott since former Kmart Chairman Joseph Antonini refused to pull pornography from bookstores in which the parent store has invested. In recent years, Kmart had suffered serious financial problems.

"Our boycott was not totally responsible for the economic woes of Kmart, but [it was] certainly a major part of their economic decline. The support of thousands of churches and hundreds of Christian radio stations aided in the boycott," Wildmon said.

Cooper expressed dismay that many companies respond only to economic pressure, "It is regrettable that corporations have not been willing to listen to reasonable arguments about the harmful moral, social, psychological and spiritual impact of pornography use. It seems that economic consequences are the only thing they are willing to consider. Because this tragically is true, it will be necessary to address these issues by economic means with other corporations such as AT&T which have shown unwillingness to listen to concerns about support of homosexual rights groups, Planned Parenthood and other anti-family organizations."

Under Wildmon's leadership, AFA has been a leader in providing information on companies which sell pornography or advertise on television programs which include profanity and illicit sexual material.

Washington staffer resigns; successor chosen

By Bill Merrell

James A. Smith, Christian Life Commission Director of Government Relations for the past six years, has resigned effective September 30 to pursue seminary studies in the fall. He announced his plans, saying, "The decision to leave the Christian Life Commission has been difficult. I firmly believe that God called me to the ministry I have undertaken with the CLC. I believe God has blessed that ministry. The intersection of government and politics and Christianity and biblical ethics is a strategic place. Advocating God's principles to Washington public policymakers and the media on behalf of Southern Baptists has been for me a unique pleasure and opportunity. However, at this point in the life of my family and myself, God is telling me it's time for further preparation for His ministry."

Dr. Richard Land said of Smith, "We are very sorry to lose Jim. He was our first CLC staff person in

Washington. He has given invaluable and sterling leadership to our presence in Washington during his six-plus years of service. Although we hate to lose him, we certainly bow to the Holy Spirit's leadership in his life, and we wish him every blessing in his seminary studies."

After Smith's announcement, Land began the task of selecting his successor. He remarked upon the unusual nature of that process: "On August 14, I received Jim Smith's letter announcing his intention to resign in order to attend seminary. Within six days, God had worked in a providential way to provide William C. Dodson for this critically important position of ministry."

Dodson, age 39, received his undergraduate degree from Texas Tech University and his law degree from Baylor University. His law career includes service as briefing attorney for the Eleventh Court of Appeals of Texas, Assistant District Attorney, and eight and a half years as Judge, County Court-At-Law for Lubbock County, Texas. He

resigned his judgeship and entered Southeastern Baptist Theological Seminary this summer in response to God's call to formal Christian service.

The judge-turned-seminarian said, "Our initial shock when Dr. Land contacted us turned into joy and excitement over the possibility of working in this capacity."

Dodson said of his goals, "In working with government leaders, I have two hopes: first, that I convey the views of our constituents as clearly and persuasively as possible; and second, I hope that everything I do would reflect the love of Christ. We are called upon to always speak the truth, and always to speak it in love."

The CLC board elected Dodson unanimously September 12 as Associate General Counsel and Director of Government Relations. He will begin work in Washington, D.C., January 15, 1996.

Dodson and Denise, his wife of ten years, have two children, seven-year-old Allison, and Andrew, age 4.

The Stewardship of Investments

By Richard Land
and Marty Angell

The social and moral ills which plague us today are traceable to the decline of influence which Christians and churches exert in the world. Simply put, when Christians and churches are isolated or withdrawn, not engaging the culture, culture declines. This is true everywhere, including the corporate world. Whereas corporations once used their influence and resources to support what could be broadly termed "family values," many corporations today neglect or act to undermine those values. The moral decline in the corporate world has occurred in part because Christians and Christian institutions have been ineffective in their ministry as salt and light to that part of their world.

Patterns of corporate advertising and philanthropy illustrate this decline. In allocating their advertising dollars, many corporations are insensitive to the moral values of their employees, customers and shareholders. Even the historically family-oriented Disney Corporation has been a consistent advertiser of the television show, "NYPD Blue," a series which regularly features nudity, vulgarity and anti-family themes. Some of Disney's recent productions even promote anti-religious sentiments.

A similar decline in moral discernment is seen in corporate philanthropy. Enormous sums of money are contributed by American corporations to organizations which actively work against the family such as Planned Parenthood and other groups which aggressively promote abortion. Such actions are contrary to shareholders' interests, yet, corporations persist in this behavior, *using shareholder resources*.

A major reason such corporate irresponsibility continues unchecked is that churches have failed to exercise appropriate ownership rights. Church-owned investment

and pension fund holdings in corporate America amount to multiplied billions of dollars. This ownership represents an enormous stewardship responsibility.

The exercise of ownership rights in investor-owned companies is most often assumed by the investment manager, unless specifically reserved by the client in the trust agreement. This raises a fundamental concern since those shares of stock are voted in a manner that fails to take into account many of the social convictions and moral concerns of Christians.

The most effective strategy by which investors may actually influ-

"A major reason corporate irresponsibility continues unchecked is that churches have failed to exercise appropriate ownership rights."

ence corporate policy and behavior is through "the power of the proxy." Influence in a company in which shares are owned is exercised through the proxy-voting process. Each share of stock is entitled to one vote. Thus, owners of millions of shares of stock have millions of votes by which to influence corporate policy in advertising, philanthropy and other areas. It is crucial that evangelical denominations stop yielding their prerogatives and begin to vote their proxies in a manner which reflects their values. This is nothing less than sound, biblical, responsible stewardship of possessions and influence.

Evangelicals should also form alliances with others who share their interests and convictions about positive moral values. Numerous groups successfully

advance their agendas through the proxy-voting process. Environmentalists, the homosexual community, women's rights activists, the anti-apartheid community, minority and civil rights groups and many main-line religious denominations have formed such alliances. While some of the causes espoused by agenda-inspired proxy voting are benign, others clearly spring from radical and destructive ideologies.

Their effectiveness in forwarding their agendas with corporations is not because their world view is superior, but because they are well-organized and persistent. It is imperative that those who hold pro-family, pro-morality, and pro-freedom values exercise their influence no less effectively than those whose world view is un-Christian or anti-Christian.

Management practices and operational policies are established by directors, who are elected by shareholders. Groups of shareholders which marshal enough voting power can elect their nominees to corporate boards, which in turn affect corporate management and behavior. Church groups which use their enormous economic resources to articulate their values through the ownership process will reform the corporate community and change that world for the better.

Tragically few, if any, owner groups consistently exercise their ownership rights from a distinctly Judeo-Christian, traditional social and moral framework. If this is to be changed, it must begin with those church groups which own significant shares of American corporations.

Ownership prerogatives are customarily relinquished to investment managers in virtually all equity investments in the endowment and pension plans held by Southern Baptist Convention entities and agencies. Southern Baptists have a grand opportunity to lead the way in influencing corporate policy for good, and the Christian Life Com-

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'Thou shalt not kill'

(Exodus 20:13)

By C. Ben Mitchell

Last year there were in excess of 1.6 million homicides in the United States. Admittedly, only about 25,000 were reported as murders, but the first figure is the more accurate. Adding the number of babies murdered legally in the womb and the number of post-natal murders to the number of persons murdered illegally through assisted-suicide and euthanasia, more than 1.6 million persons really were murdered in America last year.

Hiding behind euphemisms such as "termination of pregnancy" or "assisted dying" does not acquit one of the crime of murder. When one person dies premeditatedly and without just cause (such as self-defense), we must call it homicide.

The sixth commandment, "Thou shalt not kill" (Ex. 20:13), is amazingly clear and universal in its application. The Hebrew verb, *ratsach*, means "to murder" or "to slay." God's moral law protects human beings from murder because they are made in His image and His likeness (Gen. 9:6). Moreover, He Himself and those to whom He has given such a right (such as the civil rulers—Rom. 13) alone have the authority to take life without being guilty of homicide.

Not until relatively recently has the Western world challenged this prohibition of homicide. Some 2,500 years ago, Hippocrates wrote God's moral law into an oath for physicians. "I will give no deadly medicine to anyone if asked nor suggest any such



**Observe Sanctity of Human Life Sunday
January 21, 1996**

counsel, and in like manner I will not give to a woman a pessary to produce abortion," pledged physicians. In the second century after Christ, the *Didache*, an ancient document of the early church, enjoined persons to "not kill a child in the womb or murder a new-born infant. . . . You shall not slay the child by abortion."

Only in our so-called "enlightened age" has human life become so cheap that homicide, both inside and outside the womb, has been taken

so casually. Cheap life, like cheap grace, is in direct opposition to God's holy character. He has declared for all ages, all places, and all peoples—"Thou shalt not kill."

As you celebrate the sanctity of human life, rejoice in the God who has commanded that all human life be protected against murder.

C. Ben Mitchell is a consultant for the Christian Life Commission of the Southern Baptist Convention.

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Point/Counterpoint is intended to forward discussion and understanding of issues about which Christians disagree. Opinions expressed are those of their authors and do not necessarily represent those of the CLC.

By Don W. Buckley

"A thousand people will stop smoking today. Their funerals will be held sometime during the next three or four days." So writes former Surgeon General C. Everett Koop in order to underscore the serious threat tobacco usage poses to the health of Americans. Smoking continues to be the leading national cause of avoidable, premature death, claiming more than 400,000 lives annually. Cigarettes kill more Americans each year than drugs, alcohol, car accidents, murders, suicide, fires and AIDS combined.

Health care costs for America's forty-five million smokers are staggering, with more than \$50 billion spent annually on smoking-related illnesses. Smoking has now clearly been linked with such conditions as heart disease, stroke, lung cancer, chronic bronchitis and emphysema. The dangers of so-called "passive smoking" on nonsmokers are now increasingly recognized, leading to drastic reductions of tobacco use in public facilities. Smokeless tobacco products such as snuff and chewing tobacco have been linked to oral cancers and significant dental disease. Clearly, tobacco usage represents our most serious public health menace today.

Why does more than twenty-five percent of the U.S. population continue to smoke despite the widely publicized health risks? The vast majority of my patients who smoke tell me they would certainly like to quit but simply cannot for any sustained length of time. Several have told me it was easier to quit drinking or using illegal drugs than to quit smoking. It is now certain that these poor individuals are suffering from the powerfully addictive effects of nicotine. In fact, a former general counsel for a large tobacco company admitted, almost thirty years ago, "We are, then, in the

Government should limit tobacco advertising



Don W. Buckley

business of selling nicotine, an addictive drug."

Fortunately, the adult population is becoming increasingly aware of the health risks of tobacco, and over the past decade there has been a steady decline in the number of adult smokers. The same decade, however, has witnessed an alarming increase in tobacco usage among adolescents. Every day more than three thousand teenagers take up smoking, adding to the estimated three million adolescents and children who are already addicted. The average teen smoker starts at age 14-1/2 and becomes a daily smoker before the age of eighteen. In fact, more than eighty percent of today's smokers started the habit before age eighteen. If people do not begin smoking as teenagers or children, research has shown that they are unlikely ever to do so.

A flurry of recent studies in prestigious medical journals convincingly links the increasing tobacco usage of teens with the aggressive advertising and promotional activities of the tobacco industry. Tobacco is second to automobiles as the most heavily advertised product in America.

The tobacco industry spent \$6.2 billion in 1993 to promote its products, including billboards, print ads, samples, T-shirts and sponsorship of concerts and athletic events. Although the industry reports that such advertising is meant to attract young adult smokers (not minors), it is clear that adolescents and children are also powerfully attracted to such campaigns.

It is not a mere curiosity that the three leading cigarette brands purchased by teenagers are also the three most heavily advertised. Pre-adults are enamored of the "smooth moves" of Joe Camel dished up to them in comic book fashion. They are also attracted to the deceptive advertising tactics of the tobacco industry linking images of cigarette usage to sex appeal, athletic prowess, excitement and peer group

"The tobacco industry must no longer be allowed to endanger the health of our children through the use of slick advertising and promotional campaigns."

acceptability. A recent study of children three to six years old reveals that they are as familiar with Joe Camel as they are with Ronald MacDonald.

Clearly, the time has come in this country to recognize tobacco and its active ingredient, nicotine, for what it really is—a potently addictive drug that is often lethal. It is not a harmless pastime of adults, but rather a life-shortening

(Continued on Page 10)

By Jerry Taylor

This summer's decision by David Kessler, administrator of the Food and Drug Administration (FDA), to crack down on teenage smoking reminds one of a magician's stage act. With one hand, the magician distracts the audience with dazzling action; with the other, the magician goes about the real business of producing the intended result of the act. In this case, all the hoary oratory about protecting our kids from cigarettes serves as a distraction from the real trick that is being played on the public, the establishment of prohibition.

There is not one shred of evidence that Kessler's plan to prohibit all cigarette brand advertisements will reduce teenage smoking rates. Every single study of teen and preteen smoking—including those conducted by the World Health Organization and academic researchers around the world—finds

“Parents are accountable for their children, and it has to be the parent, not the tobacco industry, that exercises that responsibility.”

that peer pressure, adolescent rebellion and the never-ending quest of kids to be “cool” are the reasons why children smoke. Even the U.S. surgeon general's latest report on youth smoking found that “no longitudinal study of the direct relationship of cigarette advertising to smoking initiation has been reported in the literature.” In fact, teen smoking rates are no different in countries with strict tobacco advertising prohibitions than they are in

Government should not limit tobacco advertising



Jerry Taylor

countries with more liberal advertising policies. For example, thirty-six percent of all fifteen-year-olds in Norway smoke regularly (compared to twenty-five percent here in the United States) despite the fact that tobacco ads there are banned entirely.

The data are clear: “Joe Camel” no more incites children to smoke than Snoopy incites children to buy Met-Life insurance policies. In fact, a higher percentage of children smoked before R. J. Reynolds launched Joe Camel onto the commercial scene.

Banning the sale of cigarettes through vending machines will make no difference. Eight out of ten vending machines are placed in bars, pool halls and other places that sell alcohol—in other words, in places where kids generally don't go in the first place. The point is that vending machines are not the point of purchase for most kids. After all, kids have no trouble getting beer or even marijuana if they want it, and neither of those two commodities is sold in vending machines.

The other measure called for by

the Clinton administration is a \$150 million-a-year anti-smoking campaign to be aimed at kids and to be funded by the tobacco industry. Of course, this isn't the first time government has sponsored such a campaign, and it certainly won't be the last, but two observations are in order. First, it is not as if kids don't understand that smoking is a health risk. Duke University professor Vip Viscusi has conducted extensive surveys of the public and has concluded that kids overestimate the actual risks of smoking by a factor of two to four. They know what they are getting into, but, of course, children often exercise poor judgment—which is why selling cigarettes to kids is illegal in the first place. Such a campaign simply tells kids something they already know.

Second, the arbitrary appropriation of industry money for a public-interest campaign is constitutionally dubious. If government can in principle get away with this, what constitutional obstacle is there to government's simply appropriating all tobacco profits? Moreover, this taking of money by fiat is being done without even a vote of Congress. This is the act of a king, not a president.

But shouldn't the tobacco industry be held accountable somehow for teen and preteen smoking? No. Parents are accountable for their children, and it has to be the parent, not the tobacco industry, that exercises that responsibility. Blaming Philip Morris for Johnny's smoking a Marlboro is as silly as blaming MGM for Johnny's sneaking into an R-rated movie; blaming Budweiser for Johnny's purchase of a keg for a Friday night party with his junior high buddies; or Ford Motor Company for Johnny's unauthorized, unlicensed use of his parents' car.

(Continued on Page 10)

The Stewardship of Investments

(Continued from Page 2)

mission stands ready to assist. We believe that the institutions of the Convention should exercise ownership of the invested assets entrusted to them in a manner which reflects the moral and civic values of Convention constituents. If our institutions take the lead, other evangelical denominations, and other well-motivated investors are likely to follow. As Christian stewards, we should present positive leadership solutions that will help elevate corporate behavior and the culture at large.

History demonstrates that nations fall when they lose their moral bearings. A free, orderly and prosperous democracy can survive only when its people practice personal responsibility and virtuous behavior. It is past time for people of courage to practice a more comprehensive stewardship and help raise the standard for our common culture. Ultimately, what the Lord entrusts to us is His; we are merely caretakers. To whom much has been given, much will be required. Our integrity as evangelical, Bible-believing Christians is at stake! If

we are faithful in little things, He will give us greater things. He holds us accountable for exercising responsible stewardship. This means not only earning a favorable *financial* rate of return but also a favorable *eternal* rate of return. In that Day which is to come, will Jesus say to us, "Well done, thou good and faithful servant"?

Richard Land is President of the Southern Baptist Christian Life Commission. Marty Angell is completing his MBA in Investments at the University of Dallas.

POINT/COUNTERPOINT

Buckley: Government should limit tobacco advertising

(Continued from Page 8)

chemical enslavement taken up by youths who are often ill-informed, insecure and suffering from delusions of invincibility. Nicotine dependency is often well entrenched before a smoking youth fully realizes the long-term implications to his or her health.

In the interest of public health, strong steps are called for to help reduce tobacco usage among our youths. The tobacco leaf (just like the cocoa leaf) should be regulated as a controlled substance. Tobacco vending machines should be

removed, and laws preventing tobacco sales to minors should be rigidly enforced. Tobacco advertising should be eliminated. Period. The tobacco industry must no longer be allowed to endanger the health of our children through the use of slick advertising and promotional campaigns.

These steps are not a limitation of adult smokers' rights as some libertarians might claim. Banning of tobacco sales to adults would be virtually impossible, given the fact that millions in this country are already addicted to nicotine. Such a ban would most likely create only

a vast black market for tobacco products. Instead of restricting the liberty of adult smokers, our efforts should be aimed at preventing the initiation of tobacco use by our youths. Elimination of tobacco advertising is a major step toward this goal. It is well within the prerogative of good government to impose such restrictions to combat this public health menace.

Don W. Buckley is a family physician and a member of Olive Baptist Church in Pensacola, Fla. He was recently elected to the Executive Committee of the SBC.

POINT/COUNTERPOINT

Taylor: Government should not limit tobacco advertising

(Continued from Page 9)

To give the anti-teenage smoking campaign some color of legality, David Kessler was forced to make the historic determination that nicotine is a drug falling under the regulatory purview of the FDA and that cigarettes are simply a drug-delivery device. The problem is that drugs must be proven "safe and effective" before the FDA can allow them on the market, and public-interest groups are sure to begin

filing a blizzard of lawsuits demanding the removal of nicotine from cigarettes because nicotine is demonstrably not "safe and effective." One anti-smoking win in the court system would end the sale of cigarettes. Yet the public is too dazzled by the flash of the teenage smoking issue to recognize the real matter at stake here.

No matter what we may think about smoking, we can all agree that Jefferson, Madison, Adams

and Paine fought to establish a nation that recognized our God-given right to pursue happiness as we see it until that pursuit violates the rights of others. Prohibition would be an affront to a free people, but in our zeal to scapegoat industry for the failings of parents, that is exactly where we are headed.

Jerry Taylor is the director of natural resource studies at the Cato Institute in Washington, D. C.

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'96 CLC Seminar

(Continued from Page 1)

Enough anti-pornography campaign. Southern Baptist pastors on the program include O.S. Hawkins of First Baptist Church, Dallas; Charles Fuller of First Baptist Church, Roanoke, Va.; E.W. McCall, president of the African-American Fellowship and pastor of St. Stephen Baptist Church, LaPuente, Calif.; Gary Frost, second vice president of the Southern Baptist

Convention and pastor of Rising Star Baptist Church, Youngstown, Ohio; and Mark Deaver of Capitol Hill Baptist Church, Washington, D.C.

Richard Land, CLC president, and David Gushee, professor of Christian ethics at Southern Baptist Theological Seminary, will also address seminar sessions.

In addition to addresses by these speakers and more, a congressional breakfast, public policy luncheon and lobbying effort on Capitol Hill are planned.

The registration fee is \$49 per person. The fee is \$25 for a spouse. Student registration is \$25.

The meals and housing are additional. The congressional breakfast is \$10, and the public policy luncheon is \$15. The room rate at the Hyatt Regency is \$160 a night, single or double occupancy. Reservations may be made at the Hyatt by calling 1-800-233-1234.

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Opposing the culture of death

James L. Holly, *A Matter of Life and Death: What the Bible Has to Say About Violence in the Pro-life Movement*, Broadman & Holman, Nashville, Tennessee, 1995.

By C. Ben Mitchell

Political power does not explode out of the barrel of a gun or flow from the dripping blade of a guillotine. Rather, it comes into being when men and women, acting in common as citizens, get together and find a way to express their collective hopes and possibilities. (Jean Bethke Elshtain, *Democracy on Trial*, Basic Books, 1995, pp. 123-124)

"Ideas have consequences," said Richard Weaver. If an author is willing to have his or her ideas published, then the author should be willing to have others interact with those ideas. One of the tasks of wholesome critique is to demonstrate the potential consequences of the ideas contained in a volume such as James L. Holly's newest book, *A Matter of Life and Death: What the Bible Has to Say About Violence in the Pro-life Movement*.

Dr. Holly is a Southern Baptist, a physician, president of Mission and Ministry to Men, Inc., and a frequent contributor to denominational discussions. He is an indefatigable writer and activist in SBC life. Sadly, his most recent volume will not distinguish him as a careful thinker or articulate spokesman for the unborn.

The first major thesis of *A Matter of Life and Death* is sound: Abortion is wrong and so is lethal violence against abortion providers. We agree wholeheartedly with this thesis and have carefully articulated our position in our consultation and resulting statement, *The Struggle Against Abortion: Why the Use of Lethal Force Is Not Morally Justifiable* (now a CLC pamphlet). How Dr. Holly gets where he's going is highly problematic, however. His

argument is contaminated by a sufficient number of factual errors and critical problems as to make the volume virtually unusable. There is space to highlight only the most egregious errors of the book.

First, Dr. Holly asserts in multiple places in the volume that human life has "absolute value" (e.g., pp. 22, 24, 25, 101). While he does not give a definition of "absolute value," I take him to mean that there is no value higher than that possessed by human life. Though Dr. Holly does not explicitly state the implications of his view, if he were to be consistent, he would also

"His argument is contaminated by a sufficient number of factual errors and critical problems as to make the volume virtually unusable."

have to hold that not only abortion is wrong but so is capital punishment and just war. Even God's acts of killing (e.g., at Sodom and Gomorrah) would be wrong if human life has absolute value. Moreover, if every human life has "absolute value," then it would be wrong to allow a person to die, say, of terminal illnesses. Logically, we would be forced to freeze persons before they actually died, in hopes of finding a cure for their illness. "Absolute" is generally taken to mean that nothing may supervene. The Scripture does not support the idea that anyone or anything except God Himself has absolute value.

In fact, the Scripture indicates that every human life has "derivative" value. That is to say, human life derives its value from God, who made human beings in His own image (Gen. 6:9). Because this is so, there are appropriate circumstances, prescribed by God, in which it may be permissible to take another life (i.e., self-defense,

defending the life of another, capital punishment and just war). The doctor admits that force may be used in these circumstances (p. 149), but his use of the term "absolute value" seems to contradict these assertions.

Dr. Holly's assertion that human life has absolute value leads to confusion. He says, "Even though the unborn child has not volunteered for abortion, and in the sight of God, the unborn child has absolute value, Christians cannot coerce mothers contemplating abortion to accept a higher standard than that required by the law" (p. 101). On Dr. Holly's view, obedience to the constitutional interpretations of the Supreme Court (the law to which he is referring) is of higher value than the value of the unborn. Human life, then, cannot have "absolute" value even for Dr. Holly.

Second, Dr. Holly takes an extreme view on the single exception on the prohibition against abortion. He maintains, that "The fact that God opens and closes the womb in His sovereign foreknowledge precludes any interference with pregnancy for any reason" (p. 25). More pointedly, he says, "If one child may be legitimately destroyed by abortion, then all children can be legitimately destroyed by abortion...it is always sin to abort any child" (p. 30). He permits no exception.

No agency has more forthrightly criticized abortion on demand than the Southern Baptist Christian Life Commission. At the same time, our view, and the view of the overwhelming number of Southern Baptists, is that scriptural teaching permits abortion in those extremely rare instances where it is necessary to save the physical life of the mother (i.e., in the mother's self-defense, such as in an ectopic pregnancy. For a pro-life argument to this effect, see Francis J. Beckwith, *Politically Correct Death: Answering Arguments for Abortion Rights*, Baker, 1993).

Third, in several places Dr. Holly makes ludicrous claims. For

instance, "Today, more Americans are harmed lethally by pornography than by abortion" (p. 40). Dr. Holly cites no statistics to support such an assertion. No doubt, some persons are killed by pornography (e.g., in so-called "snuff films"), but to say that more than 1.6 million people (the number of babies killed per year by abortion) are killed annually by pornography is simply preposterous!

Fourth, the late Francis Schaeffer is unfairly castigated as the origin of the pro-life, pro-violence view espoused by Paul Hill, Michael Bray and others. Particularly, Dr. Holly alleges Schaeffer's *A Christian Manifesto* is "a call to arms" (p. 77). While Bray and Hill do appeal to Schaeffer's work, they push Schaeffer much further than he was willing to go. In fact, Dr. Schaeffer said that *A Christian Manifesto* was a work in progress. He did not claim to speak the last word on the subject. Had Dr. Schaeffer lived longer, no doubt he would have explored more fully the place of violent resistance against abortion. There is nothing, however, in *A Christian Manifesto* to justify the lethal use of force against abortion doctors. In fact, Schaeffer explicitly says that civil disobedience is only permissible or required "at a certain point" (*The Complete Works of Francis Schaeffer*, Vol. 5, Crossway Books, p. 469). Said Schaeffer, "Two principles, however, must always be observed. First, there must be a legitimate basis and a legitimate exercise of force. Second, any overreaction crosses the line from force to violence. And unmitigated violence can never be justified" (p. 477). Moreover, Schaeffer made it very clear that defensive force is only justified when the magistrate forces Christians to act contrary to God's commands (cf. 469, 474, 477, 493). He also explicitly asserted, "Anarchy is never appropriate" (p. 488).

Yet, Dr. Holly says, "Because Schaeffer left so much unsaid, he allowed his writings to be co-opted by those less committed than himself to the gospel message" (p. 78). To accuse Schaeffer—who died

before fleshing out the implications of his views—for the actions of the over-zealous and criminal is wrong.

There are many other problems with Dr. Holly's book, which space will not permit us to examine. For instance, he invents very unconventional definitions: "Picketing declares that we disagree with what another is doing and we will use force to prevent them from doing it" (p. 37). Isn't picketing usually understood to be part of our First Amendment rights?

Curiously, Dr. Holly maintains that "There is no officially sanc-

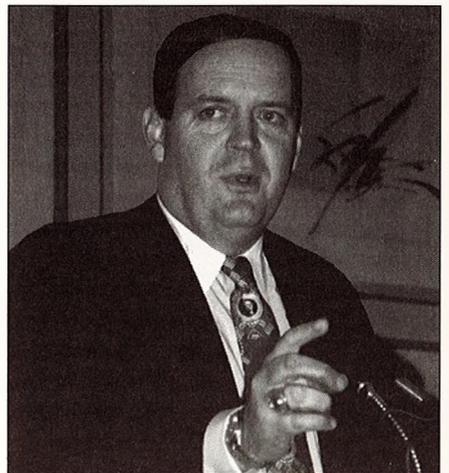
"Dr. Holly's work borders on pietism—the view that the church should just preach and pray and stay out of the cultural arena. Yet, Christians are citizens of two kingdoms, and we have obligations and responsibilities in both kingdoms."

tioned public policy to encourage abortion" (p. 109). Under Title X, however, as many as thirty-five million U.S. tax dollars are used to support Planned Parenthood, America's largest abortion counseling service and abortion provider. Under the Clinton administration U.S. military hospitals overseas must provide abortion services. Tax-funded fetal tissue experimentation and the proposed guidelines for NIH-funded human embryo research are further inducements to abortion. If these are not "officially sanctioned policies encouraging abortion" it is hard to know what to call them.

The value of Dr. Holly's work is also diminished by an oversimplification of democracy. On his conception, democracy is reduced to pure majority rule. "No society is strengthened by efforts to oppose wrong with efforts to undermine obedience to law, arguing that their

minority view should take precedence over the majority opinion expressed in the law of the land" (p. 47). Majority opinion instantiated into law can be wrong. Because the majority of Americans in the 1950s thought "separate but equal" was right did not mean that Jim Crow laws were morally acceptable and should not have been opposed... and even picketed! Under democracy minorities (such as the voiceless unborn) must be protected against the tyranny of the majority.

In sum, *A Matter of Life and Death* is not all bad. Dr. Holly's opposition to violence against abortionists is laudable. His confidence in prayer and alternatives to abortion is commendable. At the same time, Dr. Holly's work borders on pietism—the view that the church should just preach and pray and stay out of the cultural arena. Yet, Christians are citizens of two kingdoms, and we have obligations and responsibilities in both kingdoms. We ought to abhor violence against abortion doctors with the same passion with which we abhor the murder of the unborn. We also ought to use every appropriate avenue to attempt to overturn *Roe v. Wade*, *Doe v. Bolton* and the culture of death ushered in by those decisions.



Richard Land speaks to the American Council on Alcohol Problems. Afterward he was awarded the 1995 National Citation of Merit "for outstanding leadership in dealing with moral issues in the United States."

Light from the Capital

CLC brief opposes 'gay rights' ruling

The Christian Life Commission joined in a brief asking the U.S. Supreme Court to protect religious liberty by upholding a state initiative prohibiting homosexual rights.

Oral arguments in the case, *Romer v. Evans*, were to occur Oct. 10. The decision promises to be one of the most closely watched in the high Court's 1995 term, which began in October and concludes next summer. The Court's opinion may be a pivotal one in the escalating battle over one of American culture's most hotly debated issues—civil rights for homosexuals.

In February, the justices granted a review at the request of the state of Colorado and Gov. Roy Romer of a Colorado Supreme Court opinion which ruled unconstitutional a 1992 initiative prohibiting the passage or enforcement of laws granting civil rights status to homosexuals. In a 6-1 vote announced last October, the court upheld a lower-court ruling against Amendment 2, the first state provision against homosexual rights.

While the high Court may rule on the issue of homosexual rights, it could determine the case without deciding whether homosexuals make up a class deserving of legal protection. Voters' rights also constitute an important issue in the case.

The friend-of-the-court brief signed onto by the CLC and written by the Christian Legal Society argues Amendment 2 would protect religious freedom in a way religious exemptions would not. The Colorado court said such exemptions would provide adequate protection.

"There is a veritable explosion of instances where either individuals of faith or religious organizations are being forced to comply with gay-rights ordinances and other nondiscrimination regulations where sexual orientation describes a protected class," the brief says. "Amendment 2 holds considerable

promise as a barrier to these restrictions on religious exercise and interventions into the internal operations of religious organizations.

"The addition of sexual orientation to [nondiscrimination requirements which apply to religious organizations] imposes serious burdens upon religious exercise that exemptions do not sufficiently protect. Applying such exemptions to religious organizations is extremely difficult, frequently involving courts in an intrusive examination of a religious institution's doctrine and practice."

The brief also says, "The social agenda of gays, lesbians and bisexuals is moral legitimacy for their sexual practices. Religion, at least orthodox and traditional religions, generally deny them moral legitimacy. This places religion foursquare in their path. Accordingly, religious persons and religious groups—and hence free exercise and institutional autonomy—are not a mere side issue in this case."

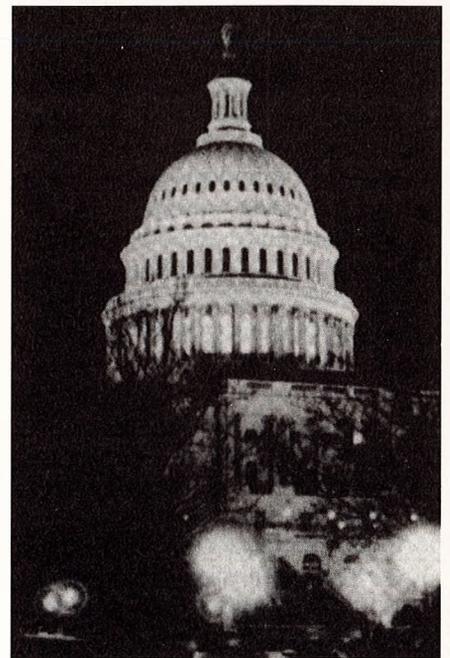
CLC General Counsel Michael Whitehead said, "Religious liberty should not hang from the slender thread of a grant of grace from Caesar in the form of an exemption. What Caesar gives, Caesar can take away on another day.

"The people may rightly insist on a constitutional guarantee that secures their religious liberty beyond the reach of city councils or bureaucrats who would decide whether or not to grant an exemption to churches or religious organizations from homosexual rights laws."

Focus on the Family, National Association of Evangelicals, Catholic League for Religious and Civil Rights and the Lutheran Church-Missouri Synod joined the CLC on the brief authored by CLS.

Others filing briefs supporting the state include American Center for Law and Justice and Concerned Women for America, as well as the states of Alabama, Idaho and Virginia.

Citing a lack of a federal role,



Attorney General Janet Reno decided in June not to have the Department of Justice file a brief in the case. Some homosexual rights advocates expressed displeasure with the Clinton administration's refusal to join the case on their side. A White House spokesman confirmed the President still opposes Amendment 2.

- Tom Strode

CLC to Clinton: Nix alcohol ads for youth

The Christian Life Commission joined with a coalition of about forty health, religious, parents', consumer and alcohol prevention organizations in urging President Clinton to act to reduce alcohol consumption among teens by eliminating alcohol advertising and marketing which target youth.

Citing the President's recent tobacco initiative, members of the Coalition for the Prevention of Alcohol Problems urged Clinton to demonstrate consistency in his position on substance abuse among teenagers, noting many similarities between alcohol and tobacco issues.

"Just as tobacco companies know that the smoking habit and addiction start in the teenage years, alcoholic beverage companies know that if someone does not begin drinking before the age of twenty-one, there is little chance he or she

will be a regular drinker as an adult," the groups said. "Therefore, they must find ways to entice young people to use their products before it is legal for them to do so."

The letter points out alcohol causes extensive and immediate harm to young people. Alcohol-related car crashes are the most obvious consequences of teen drinking; however, teenagers who drink also suffer from violence and other crime, drowning, bicycle crashes, pedestrian accidents and alcohol poisoning.

Alcohol companies are increasingly packaging and marketing their products to look like soft drinks and other youth-oriented beverages.

The letter also cites a recent study which indicates high levels of alcohol consumption among youth. Among the key findings of the 1994 National Household Survey on Drug Abuse, released in September by Secretary of Health and Human Services Donna Shalala, is "11 million 12- to 20-year-olds drink alcohol and 2 million are classified as binge drinkers."

The CLC and the coalition support initiatives to help deglamorize drinking and diminish the impact of alcohol advertising on young people similar to the ones proposed by the Food and Drug Administration to reduce the appeal of cigarette advertising.

CLC supports Clinton in anti-smoking fight

President Bill Clinton's aggressive campaign to reduce the use of tobacco among young people deserves support, says a Christian Life Commission medical ethics specialist.

The President announced in August he was authorizing the Food and Drug Administration to implement policies designed to block the sale and marketing of cigarettes and chewing tobacco to children under eighteen. Among the steps are: (1) Requiring proof of age with an identification card in a face-to-face transaction and banning purchases from vending machines; (2) a ban on outdoor advertising

Join CLC on-line

Subscribers to SBCNet, the Southern Baptist Convention's data communications network, may receive information on ethics and religious liberty issues from the Christian Life Commission and also "talk" with CLC staff members.

The CLC posts on a regular basis a number of items in the General Ministry B Forum of SBCNet, which is found on CompuServe, the computer on-line service. These include alerts about pending federal legislation, statements from news conferences, commentaries, as well as articles from its regular publications, *Light and Salt*. In addition to accessing such items in the CLC library of the B Forum, subscribers may communicate with CLC staff in the B Forum message section.

Free SBCNet membership kits are distributed by the Baptist Sunday School Board. They are available in DOS, Macintosh and Windows versions and may be ordered by calling 1-800-325-7749.

near schools and playgrounds; (3) black-and-white text only, with no images such as Joe Camel, on billboards and in-store ads, as well as publications with substantial youth readership; (4) prohibition of the use of brand names and logos on such items as T-shirts and gym bags and in the sponsorship of sporting events, and (5) requiring the tobacco industry to finance a \$150 million annual education program.

"This is the kind of health-care reform we can support," said Ben Mitchell, consultant on biomedical and life issues for the CLC. "Tobacco is a public health hazard. Smoking kills 419,000 Americans each year. Reducing the number of smokers and, thus, tobacco-related illnesses will save millions of dollars in medical costs.

"The President's fight to ban cigarette advertisements targeting teens is a great start."

Citing a pronounced increase in teenage smoking in the 1990s and a "massive marketing and lobbying campaign by cigarette companies aimed at our children," Clinton said he had "no alternative but to do

everything I can to bring this assault to a halt.

"When Joe Camel tells young children that smoking is cool, when billboards tell teens that smoking will lead to true romance, when Virginia Slims tells adolescents that cigarettes may make them thin and glamorous, then our children need our wisdom, our guidance and our experience. We're their parents, and it is up to us to protect them."

The same day as Clinton's announcement, coalitions of cigarette and advertising companies filed separate suits seeking to block the regulations. The advertisers' suit charged the rules violated the First Amendment.

Mitchell endorsed even stricter proposals. "We should take a cue from our northern neighbors in Canada," he said. "Warning labels should cover nearly the entire front and back of the cigarette pack. Taxes on tobacco products should be dramatically increased. All cigarette advertising should be banned, especially ads pitched at American youths."

The President's action is consistent with a 1984 resolution passed by the Southern Baptist Convention, Mitchell said.

The resolution encouraged churches and schools to provide information on the dangers of smoking, asked parents to teach by word and deed abstinence from tobacco, exhorted Southern Baptists who grow tobacco to cease doing so and encouraged Congress to eliminate all funding and subsidies for tobacco growers.

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