

RELIGIOUS FREEDOM AMENDMENT DEBATE SPARKS FIRESTORM

BY DWAYNE HASTINGS & TOM STRODE

There is little disagreement within the evangelical community that the world has become increasingly unfriendly to citizens' public expression of religion. Yet agreement is less apparent among evangelicals on how to respond to an environment created by what many allege are misinterpretations of the U.S. Constitution's First Amendment.

"There is a rising tide of discrimination against religious expression in the schoolhouse, the workplace and the public square," said Richard Land, president of the Southern Baptist Convention's Christian Life Commission, an active participant in the drive to pass a religious freedom amendment out of Congress.

"There have been too many courts and public officials who have interpreted the establishment clause as prohibiting what the free exercise clause should protect," said Land,

adding courts have placed an overly strict separation of church and state view crosswise with the free speech clause in prohibiting religious speech on government property or at government-sponsored meetings.

"We are calling for an amendment that will give the court further instruction on what we the people believe the establishment clause and the free exercise clause mean," Land said. "We are not trying to change the First Amendment, we are trying to restore the full and

complete protections that we once enjoyed under the First Amendment."

Those favoring a constitutional amendment guaranteeing freedom of religion, building on the language of the First Amendment, cluster around two proposed amendments, one introduced by Rep. Ernest

Istook, R.-Okla., which centers on government acknowledgment of religion, and another offered originally by Rep. Henry Hyde, R.-Ill., keying on religious discrimination.

While like-minded on many issues, the two camps parted company quickly on the wording of a constitutional amendment—CLC president Richard Land appealing to his Baptist roots to oppose government

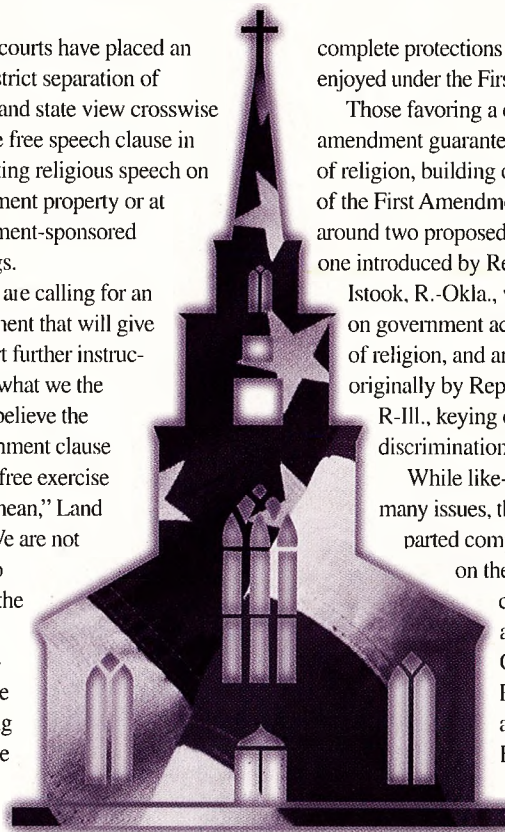
acknowledgment of religion in embracing the Hyde language while others, favoring Istook's version, argue government should be able to acknowledge the religion of the majority of its citizens.

Christian Legal Society attorney Steve McFarland said Istook's proposal "was a well-intentioned but fatally flawed proposal." He said "it would have allowed the government to favor a preferred religion in the guise of acknowledgment."

"In our view, the Istook language runs roughshod over the rights of conscience of religious minorities," said Forest Montgomery, the National Association of Evangelicals' general counsel. "To be quite candid, it is a 'soup sandwich'—it simply does not hang together."

If an amendment does not include language protecting government acknowledgments of religious heritage, traditional

See AMENDMENT-p.13



Pro-life views cast former governor as a maverick in his own party

BY TOM STRODE

Robert Casey believes his political party should be the protector of unborn babies. When the former Pennsylvania governor seeks to say so at the Democratic National Convention, he is barred from the podium for his heresy.

While his pro-life outspokenness has met with widespread opposition in his party, Casey's courageous stand has engendered much respect and support in other quarters. He will bring his message of compassion for the weak,

both born and unborn, and concern for families to the 1997 seminar celebrating the Christian Life Commission's 50th anniversary. Casey will be a keynote speaker during the March 3-5 meeting at Southern Baptist Theological Seminary in Louisville, Ky.

As head of the Pennsylvania delegation to the 1992 Democratic Convention, Casey sought to address delegates on the abortion issue but was rejected by the gatekeepers of a convention in the grip of abortion rights. When his

request was rejected again this year, he chose to give his address anyway at a Chicago news conference on the first day of the 1996 convention in the Windy City. While he primarily targeted Democrats, his message is one for a larger audience.

"There is a new intolerance which will not abide doubt or dissent, which claims it stands for freedom of choice but stifles freedom of speech," Casey said of abortion advocates in his party, according to a text of his speech.

"And so a movement which began by saying let every person decide has ended up by silencing anyone who disagrees.

"So, let the Democrats in Chicago go back to their roots—to [Thomas] Jefferson, who told us in the Declaration of Independence that all persons are created equal, endowed by their Creator with certain inalienable rights, and that the first of these inalienable rights is life. What good is a 15 percent tax cut or the plan for

See CASEY-p.13



BY RICHARD LAND

Religious freedom goes right to the heart of what Americans and Baptists are all about. As I discussed the crucial significance of our First Amendment protections with a fellow Southern Baptist recently, he said, "This is really important stuff!"

Religious freedom is a right which Americans in general, and Baptists in particular, have cherished and defended throughout American history. The bedrock conviction that a person has the inherent, God-given right to worship God as he or she pleases without any interference or guidance from the government has been viewed correctly as the unique Baptist contribution to the Reformation.

The Baptist concept of "a free church in a free state" (*Baptist Faith and Message*, Article XVII) triumphed first in America. The immediate result of the realization of this ideal in the First Amendment to the U.S. Constitution (in which Baptists played a critical and pivotal role) was an enormous evangelistic explosion which led to the Gospel permeating the entire nation by the middle of the nineteenth century.

Large numbers of Americans have been increasingly unhappy with government attempts to repress and censor religious expression in public places in this country since the early 1960s. The last three decades have witnessed an ever more aggressive, secularizing "mentality" which has been hostile to, and has discriminated against, the religious expression of American citizens. A majority of Americans want this suppression of religious freedom stopped, and increasing numbers of them have decided that the current hostility of the federal judiciary requires another amendment to the Constitution.

There were two major efforts in

Religious freedom: "This is really important stuff!"

this regard in the last Congress, and they have surfaced some important disagreements among those who are united in their opposition to the secularist hostility to religion. One amendment, proposed by Congressman Istook (H.J. Res. 127), says:

"To secure the people's right to acknowledge God according to the dictates of conscience: Nothing in this Constitution shall prohibit acknowledgments of the religious heritage, beliefs, or traditions of the people, or prohibit student-sponsored prayer in public schools. Neither the United States nor any State shall compose any official prayer or compel joining in prayer, or discriminate against religious expression or belief."

The other major amendment proposed was House Majority Leader Arme's revision of Henry Hyde's proposal (eventually known as H.J. Res. 184), which says:

"In order to secure the right of the people to acknowledge and serve God according to the dictates of conscience, neither the United States nor any state shall deny any person equal access to a benefit, or otherwise discriminate against any person, on account of religious belief, expression or exercise. This amendment does not authorize government to coerce or inhibit religious belief, expression or exercise."

What are the significant differences, and why are the disagreements detailed in *Light's* cover story, "Religious Freedom Amendment Debate Sparks Firestorm"?

A critical difference is what has become known as "the acknowledgments" language. The Istook amendment's acknowledgments language, as the Congressional Research Service has indicated, opens up a virtual "Pandora's box" of government-sponsored acknowledgments that are "not now constitutionally permissible." In contrast, the Congressional Research Service issued an "evaluation" of the Arme/Hyde revised amendment's language that said it would not alter Supreme Court "decisions that bar government sponsorship of promotion of religious exercises

in the public school."

In other words, Arme/Hyde would guarantee students and other private citizens the right to express their religious convictions, acknowledge their religious heritage and pray in public places, including public schools, without abandoning First Amendment protections against government-sponsored, tax-subsidized promotion of some religious beliefs over others.

The Istook proposal and its supporters (Dannemeyer, Barton, Murray, et. al.) are far more comfortable with government promotion of the religion of the majority in a given locale than are the Arme/Hyde proponents, who are much more comfortable with the *Baptist Faith and Message's*

conviction that the church "should not resort to the civil power to carry on its work" (*Baptist Faith and Message*, Article XVII)?

I certainly believe you should express your convictions on public policy to your congressman, but igniting a spiritual revival will come only from the hearts of born-again Christians as they pray for America, and as they live, witness and preach the Gospel of our Lord and Savior Jesus Christ. Government cannot bring revival, and government cannot stop one if God's people get serious with Him and heed His admonition in 2 Chronicles 7:14.

I firmly believe that most Southern Baptists and most Americans do not want continued government suppression of the religious speech

"I firmly believe that most Southern Baptists and most Americans do not want continued government suppression of the religious speech and activity of students in public schools and citizens in public places. However, I do not believe they want to replace government suppression and hostility with government subsidy, sponsorship and favoritism."

"no ecclesiastical group or denomination should be favored by the state more than others."

The Arme/Hyde proponents see the gravest threats to religious liberty as suppression of individuals' religious free exercise, whereas the Istook proponents want greater government freedom to acknowledge and promote the majority's religion.

Perhaps most important, the Istook proponents equate the nation's spiritual decline over the past three decades with the 1962 and 1963 Supreme Court prayer decisions and with the judiciary's aggressive attempts to suppress religion. Former Congressman Bill Dannemeyer, writing in the newsletter of "Americans for Voluntary School Prayer" on July 29, 1996, said, "Any person interested in **igniting a spiritual revival in America** should contact their member of Congress and urge passage" of Istook's proposal (emphasis added). When has government policy ever ignited a spiritual revival? How does this relate to the Baptist

and activity of students in public schools and citizens in public places. However, I do not believe they want to replace government suppression and hostility with government subsidy, sponsorship and favoritism.

I believe what they desperately want, and will soon insist upon, is government accommodation of their individual right to express their religious opinions and to acknowledge their own religious heritage and beliefs in public places.

There is a limit to what government can and should do in this area. We should not ask for, nor should we want, government's help in expressing our religious beliefs or acknowledging our religious heritage. As Baptists we believe the most and best government can do is to guarantee a level playing field and then stay off the field. This applies to all government — national, state and local. That has always been the Baptist way, and let us pray it always will be. "This is really important stuff!" ■

acknowledgments — such as crosses on city seals and on graves of servicemen in public cemeteries, as well as “In God We Trust” on coins — will be endangered, Bill Dannemeyer, former congressman and advocate for the Istook language, said in a July 1996 letter under the heading “Americans for Voluntary School Prayer.”

That’s a non-issue, argued Will Dodson, director of government relations with the Christian Life Commission office in Washington, D.C. “We are not opposed to the status of the law the way it is which protects mottos on our coinage. We think it is important and healthy for the government to acknowledge the fact that ultimate authority rests with God.”

In an interview, Dannemeyer said, “Given the hostility of the United States Supreme Court [toward religion] the last half century, it’s just a question of time before this court or another court decides that the words ‘In God We Trust’ are unconstitutional.

“The only way to foreclose that is to have in the constitutional amendment language that we have come to call government acknowledgments,” Dannemeyer said.

William Murray, who supports the Istook proposal, also is emphatic about the need for acknowledgments language.

“What are we going to do with all those crosses, all those stars of David?” Murray said of Arlington Cemetery. “What this is creeping toward is eventually defacing every tombstone in Arlington Cemetery.”

They are “destroying the symbols of a nation. And if you destroy enough symbols of a nation, you destroy a nation,” said Murray, who has been an outspoken proponent of a school prayer amendment despite being the son of renowned atheist Madalyn Murray O’Hair.

Land, McFarland and Montgomery are “not looking at the practical application of their logic. They’re absolutely not looking at the downside,” Murray said.

“I believe they are making tremendous assumptions in their logic. They are assuming that the Supreme Court of the United States of America is always going to be balanced and act rationally and always find in favor of these things. I just don’t see that.”

“The acknowledgments section [of the Istook version of the amendment] would permit for the first time Uncle Sam to declare that Salt Lake City is a Mormon town,” McFarland said in countering the stance of Dannemeyer and Murray. “[It] would allow Hawaii to pronounce a certain week dedicated to Buddhism. That logic already has justified a city in California [San Jose] spending \$500,000 to erect a 15-foot statue to an Aztec god. All of these would become constitutional under the guise of the government merely acknowledging the people’s religious heritage.

“The church, not the government, should be in the business of acknowledging and promoting its beliefs and message. If we want a nativity in a public place, the local Baptist church already has the right to do that in the public park or in front of city hall. Why do we need Caesar’s fickle hand to do the church’s Great Commission?” McFarland asked.

Local tax support for a statue of an Aztec god is a by-product of “religious freedom,” Dannemeyer said. “If the taxpayers of San Jose are willing to have elected officials spend their tax money in this way, that’s the problem of the taxpayers in San Jose,” he said. “Religious freedom produces that kind of result. I don’t like that kind of result but that’s for the citizens of San Jose to sort out.”

“The reason we’re talking about an amendment in the first place is student prayer and discrimination against religious people in general. That’s why we’re at the table. It is an unnecessary diversion of our natural allies and of our attention to add this acknowledgment issue,” McFarland added.

“No. 1, it’s a diversion. It’s not the main problem. Stick to the main thing. Second, it ain’t broke. Nobody is erasing the innumerable religious acknowledgments at every city hall and every monument in Washington, D.C., not to mention the national motto and the national anthem and the Pledge of Allegiance.”

The prime distinction between the two versions of the amendments, Land said, centers on the right of private citizens to express their religious convictions and pray in public places, including public schools (Armey/Hyde), versus government-sponsored acknowledgment for the people and on behalf of the people at taxpayers’ expense (Istook).

The latter scenario has been properly interpreted as a violation of the establishment clause, Land said, “because it will inevitably give government preference to some religions over others or of religion over those who profess no religion, which is just as wrong as what we now too often have which is suppression of the people’s right to express their own religious convictions.”

In his letter, Dannemeyer said he had “developed the strong suspicion that [Land, McFarland and Montgomery], speaking for their groups, are opposed to reinstating student-led voluntary prayer in the public schools of America. I hope I am wrong.”

“It’s extremely unfortunate . . . that those, who for reasons of conscience cannot march in lockstep with the Istook/Dannemeyer/Barton amendment, have been publicly accused of engaging in ‘conspiracies’ and have been publicly accused of being the only reason that little boys and girls can’t pray in school,” Land said.

The charges are “false, erroneous and harmful,” he stated.

“Mr. Dannemeyer knows better because it has been carefully explained to him by CLC staff members,” Land insisted.

“The charge that the CLC and I are opposed to reinstating the right of students to pray in public schools is manifestly ludicrous to anyone who has read my testimony on the issue before Congress [see Sept./Oct. 1996 *Light*], or who has heard or read anything I have said or written about this issue over the last 20 years,” Land said, citing in particular a series of “newspaper column debates” he had with Madalyn Murray O’Hair in the early ’80s.

“They’re just wrong in suggesting that the SBC, the NAE or CLS opposes or wants to impede voluntary school prayer. That’s ludicrous,” McFarland said. “We just believe that it is so important that it needs to be addressed carefully and not recklessly or simplistically.”

“CLS has been fighting for student religious expression for 21 years . . . We largely drafted and passed the Equal Access Act, so we fully support voluntary student prayer,” he continued.

“We are opposed to government-initiated prayer, government-sponsored prayer and government-organized prayer,” CLC’s Dodson said. “The formula under the Istook amendment is to allow the majority to decide who will say these prayers, and you have to participate unless you want to leave the room.”

The majority should not be prohibited from celebrating their religious heritage, Murray said.

“I do not see what is wrong with the traditions of the majority of the people being passed on in the schools, . . . we can have any fruitcake minority

continued

**An excerpt from *The Baptist Faith and Message*
(Adopted by the Southern Baptist Convention May 9, 1963)**

XVII. Religious Liberty

... Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others.... The church should not resort to the civil power to carry on its work.... A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

religion taught in the schools," said Murray. "Somebody tell me why the majority of students can't be told about their heritage."

He would approve of a school allowing a brief service in the gym before classes begin — a Christian service if the majority of students is Christian, a Jewish service if the majority is Jewish or a Muslim one if the majority is Muslim.

He does not want the government or students to determine the content of a classroom prayer, Dannemeyer said.

He would like to "permit a student in the school to pray consistent with the religious convictions of that student, whatever they are, and the students would decide the sequence they would pray in that classroom," Dannemeyer said. "I would say you wouldn't have more than one student praying on a day."

Christian, Jewish, Muslim and Mormon students, as well as others, would be able to pray aloud, he said.

"That to me is a recognition of religious pluralism," Dannemeyer said.

School prayer needs to be specifically protected, both Dannemeyer and Murray said. Istook's proposal specifically cites school prayer, but the Hyde proposal provides protection of all religious exercise, which includes prayer in school, Hyde advocates say.

"If they favor it, why not say it expressly?" Dannemeyer said of Hyde supporters. Leaving the "resolution of the goal of reinstating student prayer" to a Supreme Court interpretation is naive, he said.

It is his opinion Land, McFarland and Montgomery "believe that the word expression includes school prayer," Murray said. "If the word expression covers prayer, we do not need a constitutional amendment, because the current constitution covers freedom of speech."

In his letter, Dannemeyer said Land was being unfaithful to a 1995 Southern Baptist Convention resolution by "advocating a version of the constitutional amendment which does not reflect what the church body he represents" requested.

In his September/October

newsletter, Murray echoed Dannemeyer's charge.

Denying he had misrepresented the resolution passed during the denomination's 1995 convention in Atlanta, Land read from the resolution: "To protect the freedom of private students in public schools

The prime distinction between the two versions of the amendment centers on private citizens' rights to express their religious convictions and pray in public places, including public schools (Armey/Hyde), versus government-sponsored acknowledgment for the people and on behalf of the people at taxpayers' expense (Istook).

to engage in voluntary prayer and other religious expression in circumstances in which expressions of a non-religious nature would be permitted... and to permit government accommodation of public or ceremonial acknowledgment of the religious heritage of the people."

"This is not government sponsorship," Land insisted. "The government school should accommodate the students' right to express their religious heritage and convictions but not have to adjudicate which heritage and set of beliefs are going to be acknowledged or sponsored over other heritages."

Land warned the Istook amendment presents "a grave potential of undoing many of the protections of the establishment clause which keeps government from sliding into majoritarianism, where the government gives preference to and sponsors the religion of the majority." He said the government should accommodate the people's right to acknowledge; the government shouldn't acknowledge any faith over another.

The underlying assumption of those who appear to be promoting majoritarianism via a constitutional amendment, Land said, is that government acknowledgment of the religious beliefs and heritage of the peo-

ple can somehow restore the moral and spiritual fabric of the nation.

"Baptists have never found any biblical warrant for such an assumption," Land said. "True religion is from the heart and cannot be coaxed or coerced by the government, but must come

from the people's response to God Almighty."

"As a matter of faith we do not believe that Caesar should be engaged in the prayer business. The Lord evangelicals worship never looked to Caesar to further His ministry," Montgomery said.

"Government-sponsored prayer is not the answer to what afflicts us," Land agreed. "Baptists have learned over five centuries that government sponsorship of religion inevitably restricts the movement of God's Spirit."

"The ideal is a free church in a free state that accommodates the right of people to express their

religious faith and convictions and protects them from those who would interfere with that right," Land said. "We should certainly not trade our spiritual heritage for the broken cistern and dry well of government preferment."

Saying he intends to continue to focus on the issues, avoiding verbal attacks on those who disagree with him, Land said the intensity of the debate between those who favor one of the two versions of an amendment threatens to overshadow the larger obstacle—those who desire to keep religious speech itself quarantined.

"The accusations ignore the fact we face a powerful secularist opposition which jealously guards its attempted monopoly on the public square," Land said. "We will continue to fight that secularist monopoly, understanding they are the enemy."

On hopes for action on an amendment during the 105th Congress, Montgomery said he was "not optimistic, because the same players are here. And that's a shame, because it means there continues to be a real problem with the court's misconstruction of the establishment clause."

Murray, offering a more hopeful scenario, said in early January, "I think that if all the parties that have a real interest in seeing an amendment will sit down and talk about their differences, a compromise will be reached... probably in thirty to sixty days from today." ■

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CLC, CLINTON, OTHERS DECRY END OF LIQUOR ADVERTISING BAN

BY TOM STRODE

The Southern Baptist ethics agency has joined President Clinton and alcohol watchdog groups in criticizing the American hard liquor industry for dropping its longtime voluntary ban on television and radio advertising.

The Distilled Spirits Council of the United States recently announced it no longer would abide by a ban on broadcast advertising, in place on radio since 1936 and on television since 1948.

"The decision to drop hard liquor advertising demonstrates what we already knew about the alcohol industry," said Will Dodson, the Southern Baptist Christian Life Commission's director of government relations. "They are definitely more concerned about profits than about the welfare of society."

President Clinton called the liquor industry's decision "simply irresponsible."

In his weekly radio address in early Nov., the president said Americans' message to liquor companies should be: "You were right for the last 50 years when you didn't advertise on television; you're wrong to change your policy now. This is no time to turn back. Get back on the ban. That's the best way to protect all our families."

Senate Majority Leader Trent Lott, R-Miss., agreed with the president on NBC's "Meet the Press" Nov. 10. According to *The Washington Post*, Lott said, "You can't be running around saying, you know, 'Don't smoke. Oh, and by the way, here is this nice hard alcohol that you can take as an alternative.'"

In its 26-point code, DISCUS says advertising and marketing of distilled spirits, which includes whiskey, vodka, gin and rum, should be excluded from college and university campuses and newspapers. The guidelines also say

such advertising "should not depict a child or portray objects, images or cartoon figures that are popular predominantly with children."

Such ads "should not contain the name of or depict Santa Claus or any religious figure," the guidelines say.

Opponents of DISCUS' Nov. 7 action found little assurance in its code.

Lifting the ban "marks the beginning of an open liquor-marketing season on America's children and teens," said George Hacker, director of the alcohol policies project for Center for Science in the Public Interest, in a written statement. "DISCUS has given the green light to its members to put profit above social responsibility. We urge responsible distillers to continue to reject advertising in the broadcast media. We encourage broadcasters to maintain the standards that have been set by the major networks, which have just said 'no' to liquor ads."

The major television networks—ABC, CBS, NBC and Fox—have said they will reject hard liquor ads. Some cable networks have followed suit.

The CLC's Dodson said, "The decision to drop the ban on hard liquor advertising is definitely a step backwards in dealing with the problem of alcohol abuse in our society, particularly among young people, at whom many of these advertisements are targeted. All of the alcohol advertising that I have seen advances the myth that alcohol is a gateway to good times. We have to combat this lie."

The battle over hard liquor advertising began earlier this year when Seagram rejected the ban and began advertising whiskey on local TV stations and cable channels. While Seagram said it would not advertise at times frequented by underage viewers, it has placed ads during prime-time shows and

after football games in markets such as Boston and Corpus Christi, Texas, *The Washington Post* reported.

The hard liquor industry's share of alcohol sales nationally has been decreasing for the last 30 years.

Distilled spirits had more than 50 percent of alcohol retail sales in the mid-1960s but had only 28 percent in 1995, according to *The Post*. In 1995, 60 percent of alcohol sales were for beer and 11 percent for wine, according to *The Post*. ■

FACTS

- ❖ The median age at which children begin drinking is just over 13 years old.
- ❖ 26% of eighth graders, 40% of tenth graders, and 50% of twelfth graders report having used alcohol in the past month.
- ❖ 18% of eighth graders, 38% of tenth graders, and 52% of twelfth graders report having been drunk at least once in the last year.
- ❖ One-quarter of sixth graders say it is "fairly easy" or "very easy" to get beer. 15% say it is easy to get liquor. A study conducted in Washington, D.C., revealed that 19- and 20-year-old males were able to purchase a six-pack of beer in 97 out of 100 attempts.
- ❖ 56% of students in grades 5-12 say that alcohol advertising encourages them to drink.
- ❖ Over 80% of adults surveyed by the Bureau of Alcohol, Tobacco, and Firearms in 1988 believed that alcohol advertising influences underage youth to drink alcoholic beverages.
- ❖ Among ninth grade students, alcohol or other drug use, or a combination of substances, was the best predictor of early sexual activity. For youth, alcohol use more than any other single factor is indirectly responsible for more pregnancies, sexually transmitted diseases, and HIV infections.
- ❖ According to the Center for Disease Control's "Monthly Vital Statistics Reports," alcohol use is a factor in the three leading causes of death for 15- to 24-year-olds: accidents, homicides, and suicides.
- ❖ Broadcast advertising for beer and wine totaled some \$700 million in 1995.
- ❖ According to Nielsen Media Research, 18 million children and teens, ages 2-17, watch television between 9:00 and 9:30 p.m. Monday through Sunday. Those viewers account for 31% of the population in that age group and more than 17% of all viewers during that time. Even at 10:30 p.m., almost 25% of teens 12-17 watch TV, and 10 million tune in between 10:30 and 11:00 p.m.
- ❖ Many of the radio stations on which Seagram airs gin ads feature youth-oriented rock and roll or album-oriented rock formats that target audiences officially designated 18 and above. In reality, many younger teens listen to those stations.
- ❖ According to studies, the effects on children of frequent exposure to television beer ads include:
 - Ability to recognize and recall brand names advertised
 - Ability to match brand names and beer slogans
 - Formation of beliefs about beer consumption that relate it to good times and fun more often than caution and risk
 - An association with having a moderate to high expectation to drink as an adult

Source: Center for Science in the Public Interest (Dec., 1996, report)

Railroad tracks run through the heart of Terrell, Texas. As in many small towns across the U.S., the tracks that cut through the middle of this town of 14,000 people provide a literal dividing line between the community's black and white neighborhoods. Yet for at least two men in Terrell, the tracks are now little more than bumps in the road on the way to a friendship across racial lines.

Clarence Robertson, pastor of New Mt. Calvary Baptist Church, and Bob Price, pastor of Cornerstone Baptist Church, purposed in their hearts to do more than preach about race relations. Over five years ago, before talk of "racial reconciliation" was the rage, they set out to tread across the barriers society had placed between them.

Bob: The people in the community know the two of us. Usually every four to six weeks Clarence and I get together and have lunch at various restaurants. We want people to see us together. We want them to see publicly that we are not ashamed of being together and that we're glad to be together.

Clarence: Most of the people really know us. We don't push it. We've come to the point where I can say this: I'm as close to Bob as any pastor in Terrell.

Bob: They look at us sometimes with a raised eyebrow; you have to realize that we are a small East Texas town. All of a sudden you have a couple of fellows saying, "We are not going to tolerate that [racial prejudice], and we are not going to allow it to go on. We're stopping it right now." The community is beginning to see this.

We just realized that God was doing something and even further solidified the vision that both of us had of seeing a community come together, dropping all the racial barriers, eliminating that stereotype of a railroad track down the middle of the city. We realize that it's going to take awhile. It doesn't happen overnight. We are still learning and we are still growing.

PASTORS CROSS TRACKS SEEKING RACIAL HEALING

A mutual friend wanted the two of us to get together. We were planning for our men get together on Saturday morning for breakfast, and we just invited brother Clarence and his men from New Mt. Calvary and they showed up. We haven't been pressured or forced or anything; it's just a natural response and love of the Lord that came out of the two of us.

Clarence: And so we just got together meeting on a Saturday morning with our men. He was having a men's meeting, and we would meet and have breakfast together with our men—one Saturday at his church and one Saturday at my church.

Bob: Yes, the exciting thing was that not only did Clarence and I begin to get together and know each other better, but our men began to make friendships.

Clarence: Our first focus was really on trying to get a jail ministry together, if you remember.

Bob: That didn't really fly for us because, although it was a very worthy and noble cause, it just wasn't the direction we felt we were going. But our relationship and our friendship continued on. Then somewhere down the line...

Clarence: We decided to have a fellowship together.

Bob: Yeah, that's right!

Clarence: You remember, we said maybe we could have a fellowship meeting and just come together with our congregations.

Bob: One Sunday night during one of our services the back door opened and in walked New Mt. Calvary. We had fellowship together, and that precipitated something that has been going on pretty regularly. At least once a quarter we fellowship on a Sunday evening, at either his church or our church. We sing, have testimonies, and eat afterwards. I think all Baptists have to eat afterwards.

Our people love it. I think with the honesty and openness that Clarence and I have, our church and people are saying: "Hey, if they can do that, why can't we? What's so wrong about this?" Then all of a sudden friendships are developing. That has been the most beautiful experience that we have seen. It's not like Clarence and I have gotten up and said, you've got to do something; it just happened.

Clarence: But what really brought us together was the time when the Ku Klux Klan decided to have a march in our town. Of course, pastors in the black community had said, "Tell your people

just to stay away from it. Don't go out there; don't even give them any credibility." I felt in the back of my mind that was really not enough.

So, lo and behold, Bob gives me a call and says, "Have you heard what's going on?" I said, "I think we need to do something about it." We talked about it and decided maybe we ought to be praying while they are marching, and maybe the next day we could get the churches to come together and pray in a local park to show the Christian community can make a difference.

Bob: The KKK march just fizzled; it was nothing, nobody showed up. Rather than them coming in and disrupting our community, that became the catalyst that brought us together. We discussed the idea of meeting in a church, but when the KKK meets, they go outside. So we met outside in the city park and called together as many churches as we could. We went through our community and said, "Hey, we are not going to tolerate this." That was one of the first public statements that Clarence and I made together, that we were here, and we were here for the long haul. If you want to label us with an agenda, our agenda is to break down any walls of prejudice and to focus on the commonality that we have in Jesus Christ.

In our community people knew each other, but they didn't know each other in this type of arena. They just began to talk and all of a sudden there was a little group over here talking, both black and white, and they began to say, "We need to do this more often. Why do we have to wait for KKK to bring us together?"

Again, and I might sound like a broken record, the climate was set with a genuineness and as a function of that they felt a freedom to share and began to do things on their own.

Clarence: We felt that if the Christian community could not make a difference, then nobody else could. If we can't come together and

make a difference, then who is going to make a difference?

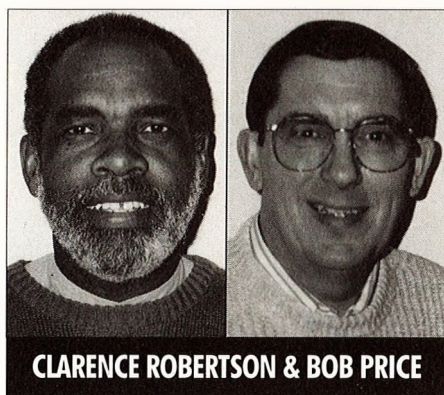
Bob: What happened with us started from the ground up. It would never work if it came from the top down. You can't force morality and you can't force racial reconciliation. It just doesn't work. It started rather from someone saying you need to do things; with two guys getting together and saying, "Hey, we love each other because Christ lives within us." That has been the most exciting and encouraging thing to me.

Clarence: That's really what it is, the two of us. It's nothing special; it's just us. We just love the Lord.

I see in Ephesians, chapter 2, where the Body of Christ is united. If I have Christ in me and you have Christ in you, it is impossible for me to treat you any other way than as a brother. We both belong to the same Commonwealth, and we shouldn't be strangers.

Bob: Our basic premise is the commonality we share. Neither of us sees in Scripture anything that talks about a separation or segregation. If Christ is in you and Christ is in me then it doesn't matter what shell we wear; we are one in Christ.

I was in Wal-Mart the other day and heard someone call, "Hey, brother Bob." I turned around and it was Reggie — a member of Clarence's



CLARENCE ROBERTSON & BOB PRICE

"We realized that God was doing something... both of us had a vision of a community coming together, dropping all the racial barriers, eliminating that stereotype of a railroad track down the middle of the city [separating black and white]..."

congregation. We saw each other and just embraced right there in Wal-Mart. I got to thinking later, "Boy, I wonder what people thought about that; two guys embracing in Wal-Mart." I shared this with our people and they said, "Well, that happens all the time with us." It was encouraging.

Both communities, black and white, know the relationship that Clarence and I have. They are seeing that and they are respecting that. It's an exciting thing.

Clarence: God has raised me up to break down those kinds of walls. In our community it is rough for young people to make it because they have to be so much better at what they do. I grew up in Dallas, and my life is a testament of what God can do regardless of your race. I don't have a problem trying to overcome things because I grew up in a community that told me I could achieve even though I am black. So I don't use excuses for not trying to achieve. I've seen all kinds of racism, but I never let that bother

me to the point where I didn't think I could make it. You've got to look past barriers and depend totally upon the Lord. A lot of black people learn to do that — to depend upon the Lord in the midst of all the things that come up against you.

Bob: It doesn't matter what one's skin color is; it is what's on the inside that matters. When I came to know Christ I saw from Scripture there is no black or white. The only thing there is the blood of Christ, and that covers us all.

On our way to a Texas Rangers' game recently, we were talking. . . . I was a little negative because things weren't moving as quickly as I wanted. Clarence said: "You've got to realize that we are in this thing for the long haul. You and I are committed to this. If nobody else is with us, we are still committed. If in 1996 we get one guy more, great! If in 1997 we get another one, we are still ahead. But we are committed to this thing for the long haul, and that's what's important."

Clarence: We can do so many things just by being patient. I rely on Him just to see how He's going to do things.

Bob has just been a blessing to me. I consider him my brother. I don't look at him any other way than my brother. I don't look at him as Dr. Bob, Rev. Bob; he's my brother. ■

AWAKE TO UNITY

BY BELVA WEATHERSBY

"I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep unity of the spirit through the bond of peace" (Eph. 4:1-4).

To divide is to disunite, and to disunite is to weaken. To gather together is to unite and to unite is to strengthen. As God's ambassadors, the manifestation of strength is found in the embracing of oneness with Christ and one another. Before one can embrace, he must erase. One must erase prejudice, anger, hatred, unforgiveness, and other traits that inhibit him from becoming his utmost for His highest.

To achieve unity involves developing a condition of harmony that is composed of a blending of cultures, personalities, and preferences much as a musical composition is composed of a blending of different notes and meters which, when blended together, makes for beautiful music. Without harmonic diversity, music would be monotonous. So it is with the harmony of lives. It is only when we can appreciate and

blend with people who have differences that we enjoy the fullness that God has in His creation. In the process, what we find is that there are more commonalities than there are differences. Each has his/her spiritual, physical, and emotional needs. Each needs to love and be loved. Each desires to find meaning and purpose in life. Still, each individual comes packaged differently as each is "fearfully and wonderfully made" (Psalm 139:14), having been customized by the Creator for the sharing of His love and the spreading of the Good News.

Take the time to pray and interact with someone different from you. Seek to explore the commonalities and differences and discover how you complement each other, live in harmony, and achieve unity in God's kingdom. ■

Belva Weathersby is the institutional program director at Cloverbottom Developmental Center, Nashville, Tenn. She and her husband, Kenneth, associate director of black church extension/multihousing for the missions department of the Tennessee Baptist Convention, are Southern Baptist home missionaries and members of Simeon Baptist Church in Antioch, Tenn.

FORGING “COLORFUL” RELATIONSHIPS: HOW TO DEVELOP CROSS-CULTURAL FRIENDSHIPS

BY DWAYNE HASTINGS

“Far too many evangelicals have thrown in the cultural towel, acquiescing to expediency rather than rolling up their spiritual and theological sleeves to accomplish the hard work of reconciliation. The net result of this benign neglect is that the Gospel is either hindered or rejected, as people view as untenable a message that seems to have little effect on how people relate to their neighbors. This leaves the Christian community with a theologically accurate message but an empirically deficient model,” writes Tony Evans in the foreword to *More Than Healing: Racial Healing for the Sake of the Gospel*, by Spencer Perkins and Chris Rice (available from the CLC).

Bridging the racial and ethnic divides in our colorfast society will not take place without a conscious effort. The task of talking about our feelings and working toward deeper unity between racial and ethnic groups is what we call racial reconciliation.

It is not an impenetrable bulwark that divides the races. Christians need only look to God’s Word to discover the error of society’s ways. Resolutions to reconcile can be approved corporately, but true reconciliation will only take place when individuals reach out to one another in Christian love as suggested here:

1. MAKE A COMMITMENT TO A SPECIFIC RELATIONSHIP.

The forging of cross-cultural relationships demands a commitment that will withstand winds of disagreement. While living in the same community, it is important to recall we often come together from very different cultures. The U.S. Civil Rights Movement

accomplished much by integrating social institutions, but it did little to bring greater understanding among people of different skin color. The building of an interracial friendship requires commitment and hard work; there is no easy solution to traversing the chasms between us. Deep and lasting reconciliation will be realized only as we commit ourselves to an intentional life style of loving our racially different neighbors as ourselves.

2. BE INTENTIONAL.

Cross-cultural relationships do not develop spontaneously. We all must acknowledge there is a breach, that our relationships have, for the most part, been shallow and far from what God intended. We must purpose in our hearts and minds to reach out in genuine friendship across racial and ethnic lines. Racial reconciliation cannot occur until each of us moves out of our “comfort zones” and into situations that may be unlike what we are accustomed to. We must go out of our way to break through racial barriers.

3. UNDERSTAND OUR INTERDEPENDENCE.

No man is an island; no one race is totally self-reliant. We acknowledge our differences while appreciating others for the value they bring to the mix. God has created each one to bring unique gifts and talents to bear in the work of His kingdom. Our strengths should complement, not threaten one another.

4. PREPARE FOR SACRIFICE.

Constructing cross-cultural relationships requires sacrifice. Disrupting the status quo is not easy; it is far more comfortable to go with the flow. Those who dare



Breaking down barriers between the races begins at the earliest age.

to stretch their hands across the divide that separates us risk criticism from their own acquaintances and the discomfort that accompanies a purposeful shift contrary to the mainstream.

5. ENABLE EMPOWERMENT.

Racial reconciliation revolves around empowerment. People of different color empower one another when they repent and forgive — providing freedom from bitterness, blame and guilt. Repentance is more than words, it is action motivated by assumption of personal responsibility. The free-

dom spawned by forgiveness and repentance empowers people to confront and encourage one another which provides a solid base on which to develop committed cross-cultural relationships. Racial reconciliation will remain only an idle wish until the people of God throw off airs of racial superiority and unscriptural traditions and intentionally pursue interracial friendships. ■

[The five principles presented in this article were adapted from *Breaking Down Walls: A Model for Reconciliation*, by Raleigh Washington and Glen Kehrein.]

“We are all the same to Jesus...” (Gal. 3:28b)

Christian, government leaders express joint concern over marijuana legalization

BY KAREN L. WILLOUGHBY

Californian Missy Whitaker, who was reared in a Southern Baptist home, finds nothing wrong with marijuana use.

Once she talked about becoming a lawyer. She started smoking cigarettes, a habit which Whitaker said easily led to marijuana and then to other drugs she claims she no longer uses. Now the 28-year-old high school dropout is unable to concentrate on television long enough to watch an hour-long program.

"Marijuana mellows you out," explains Whitaker, whose name was changed to protect her privacy. "It frees your mind to ..." Words fail her; she pantomimes an airplane in flight.

That aura of contentment—radical relaxation—is what makes marijuana an alluring medication for some people crippled with chronic pain or illness, such as cancer and AIDS.

California and Arizona voters signaled their approval of marijuana as a medicinal agent, voting in a November referendum to legalize cannabis for medical treatment. Christian and government leaders are concerned about the ramifications of the vote.

In California the initiative—which passed with 54 percent of the vote—would "enable individuals to legally grow or possess marijuana for medical use when prescribed in writing or orally by a physician; could be used for the treatment of cancer, AIDS, chronic pain or any other ill-

ness for which marijuana provides release," according to the Nov. 3 *Los Angeles Times* voters' guide.

An article in the Oct. 14 issue of *Newsweek* magazine said the vote would be on "a little-noticed initiative with national implications. . . . Proposition 215 doesn't limit the amount of marijuana an individual can grow or smoke and requires only oral permission from a doctor to obtain the narcotic."

Nearly two-thirds of Arizona voters agreed. They approved passage of a measure titled the "Drug Medicalization, Prevention and Control Act," which allows physicians to prescribe marijuana as well as heroin and LSD for those who would benefit medically. Proposition 200 also provided harsher penalties for violent drug offenders and more lenient treatment of first- and second-time offenders.

"This is going to have a greater impact on the U.S. than the presidential or congressional elections," warned Art Croney, executive director of the Southern Baptist-supported Committee on Moral Concerns, a lobbying group in Sacramento, Calif. "This is going to do for drug legalization what the Abortion Act of 1967 did for abortions."

In California, no written prescription is required, Croney said. If a medical doctor on a radio talk show recommends marijuana use for migraine headaches, for example, anyone who says he or she suffers from migraines

See MARIJUANA—p.14

A medical look at the marijuana issue

BY KAREN L. WILLOUGHBY

Rather than being a medical miracle, marijuana actually harms people, several studies indicate.

"After reading every available study on marijuana as medicine from medical journals from around the world, the truth became apparent," said Art Croney, executive director of the Southern Baptist-supported Committee on Moral Concerns in Sacramento, Calif. "The push for medical marijuana is a scam. Marijuana makes sick people sicker."

Marijuana suppresses the immune system, a sampling of studies agree.

"Most marijuana is contaminated with a fungus called aspergillus," Croney said, citing a study released in October 1991 by the Boston University School of Medicine and reported in the *Annals of Internal Medicine*.

"While generally harmless in healthy people, in AIDS and chemotherapy patients with compromised immune systems, the fungus can cause invasive pulmonary aspergillosis, which typically causes pneumonia," Croney said.

Invasive aspergillosis has become increasingly common since about 1991, said Harry Hollander, director of the AIDS clinic at the University of California School of Medicine in San Francisco. Response to therapy has been poor. The average survival time from diagnosis to death is eight weeks, according to a June 1995 article in *Internal Medicine News*.

Smoking marijuana increases symptoms in multiple sclerosis patients, according to a study reported in the March 1994 issue of *Clinical Pharmacology and Therapeutics*. In addition, the marijuana made patients think they were improving when in reality their condition deteriorated significantly.

Marijuana use is not recommended as a cancer treatment or as a way to reduce nausea caused from chemotherapy, according to the National Cancer Institute. NCI scientists also warn that "the presence of more than 400 potential carcinogens in marijuana smoke make it a problematic prescription for controlling nausea."

Marijuana can cause birth defects, Croney continued.

Furthermore, smoking marijuana can't be used efficiently for glaucoma because it is an imprecise method to drug delivery, the lobbyist added.

"Marijuana proponents have flooded legislators and news media with incorrect information," Croney said.

"They often cite studies that have shown positive medicinal applications. None are correct," Croney asserts. "Claims are that a study by Meyers, Stanton and Dow prove tetrahydrocannabinol (THC, the active ingredient in marijuana) relieves nausea and vomiting. But actually this study made no mention of smoked marijuana, only THC, which is presently legal and available with a prescription."

Dronabinol, a government-approved anti-nausea medicine, contains marijuana's active ingredient, tetrahydrocannabinol, but does not produce the psychoactive high of the illicit drug. The prescription drug, marketed as Marinol, acts more slowly than marijuana and is more expensive, reported the *New York Times*.

"My guiding principle in caring for a patient is that any medication that I use must be the best available treatment for that particular situation," said Daniel Brookoff, oncologist and assistant professor of medicine at the University of Tennessee with special expertise in the distinction between the proper and improper use of controlled substances.

Marijuana has not been accepted as a medicine by the American Medical Association, National Multiple Sclerosis Society, American Glaucoma Society, American Academy of Ophthalmology, American Cancer Society, National Cancer Institute or any other national medical association, Croney said.

There is no legitimate use for marijuana in treating any disease or condition," Croney said. "Though it makes suffering people think they feel better, in most situations marijuana will make people's conditions worse. It may even kill them." ■

BY STEVEN S. NELSON

For Peter Karanja, age 13, the high point of his day would repulse most. Few would consider him fortunate as he drains the last drops of soda from a case of empty bottles into his parched mouth.

Peter is one of many children in Nairobi, Kenya, who are helped daily by the Dagoretti Street Children Project. The Southern Baptist Foreign Mission Board sponsors this project from gifts to the Southern Baptist World Hunger Fund. Thanks to efforts of SBC missionaries and Southern Baptists' generosity, Peter and many of his peers receive balanced meals, and are touched with the love of Jesus. These are children with no options; they receive ministry or go hungry.

Southern Baptists are called of God to show the way of Truth, which often takes the form of caring for the physical needs of others as Jesus did. Often lost in the church's myriad of special emphases, the World Hunger Fund is the greatest avenue for helping the hungry. One hundred percent of Fund gifts received by the Christian Life Commission and Executive Committee are used for hunger ministry. Unless otherwise specified, 80 percent of the funds are

dispersed to the Foreign Mission Board and 20 percent to the Home Mission Board.

Because of the network of missionaries and volunteers already in place to handle distribution, Southern Baptist World Hunger Fund proceeds help finance nearly 200 hunger ministries in the U.S. and 48 other nations.

In Senegal, \$1.47 provides food supplements for a child for one month. In Brazil, \$8.33 feeds a child for one month. In Argentina, \$1.70 provides milk for an infant for one month. Best of all, it is done in Jesus' name. While aid is given unconditionally, recipients typically ask the motive behind these acts of kindness. At that point, the caring love of Jesus is effectively shared.

Support of the Southern Baptist World Hunger Fund need not detract from the other worthy emphases of the church. Small gifts given regularly and systematically (even just \$2-\$5 per person per month) would bring explosive results to the glory of our heavenly Father.

Perhaps the greatest catalyst for hunger concern is local involvement by church members. An active food closet will touch lives



Peter Karanja, 13, drains the last drops of soda from bottles waiting to be hauled back to the distributor. Such opportunities are bright spots in a day of the lives of Nairobi, Kenya, street children. (BP) Photo by Charles Ledford

in a number of ways. Cathy (not her real name) came to the First Baptist Church of Lafayette, Tenn., for food aid during her pregnancy. She became curious about the Gospel of grace exhibited by volunteers at the church and received Christ as her Savior.

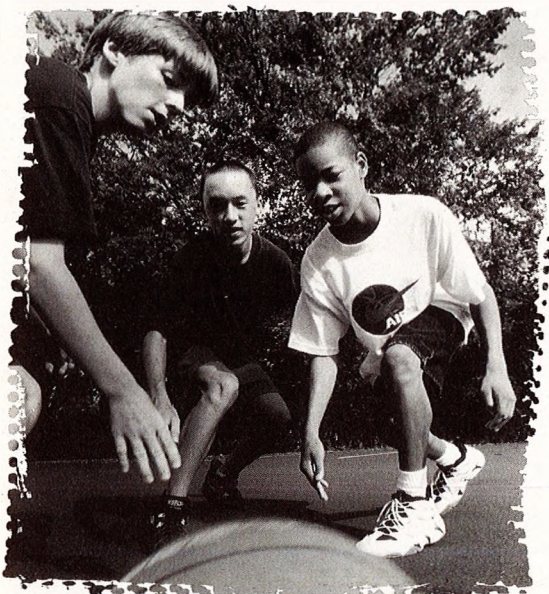
True evangelism involves caring for the whole person. There are millions of Peter Karanjas in the world who need to know someone

cares for their physical and spiritual needs. While child sponsorship programs within other charities may appeal to the emotions, Southern Baptist World Hunger Fund dollars get maximum results. God calls every believer to be involved in His work. Jesus said, "... As you have done it unto the least of these... you have done it unto me." ■

Steven S. Nelson is director of hunger concerns for the CLC.

OBSERVE RACE RELATIONS SUNDAY

FEB. 9, 1997



"Ye are all one in Christ Jesus"

(Galatians 3:28b)

BY C. BEN MITCHELL

In Galatians 3:28, Paul demonstrates that racial barriers are impossible to maintain in the family of God.

First, with respect to salvation, we are all one in Christ Jesus. God's purpose from the beginning was to redeem a people of every nation, kindred, tongue and tribe. In Christ, all differences pale.

Second, with respect to fellowship, we are all one in Christ Jesus. Being "one" in Christ means we enjoy the unity of fellowship through His redemptive work on Calvary's cross. God doesn't relate to His children on the basis of their race, ethnic background or cultural heritage. Neither should we.

Third, with respect to mission, we are all one in Christ Jesus. Paul goes on to say, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (v. 29). What was that promise? The apostle reminds us in Galatians 3:8-9 that the covenant promise was twofold: (1) that God would justify the Gentiles by faith, and (2) that through Abraham and his seed, all the nations of the earth would be blessed.

In light of these simple, clear and objective truths, what shall we do? We must refuse to perpetuate ethnic bigotry and hatred. Such is contrary to the Gospel of the risen Christ. We should enjoy the fellowship that is ours through Him. In heaven we will worship with our brothers and sisters of every nationality and race. Let us begin to do so now. We have no time to squander on petty things. ■

C. Ben Mitchell is consultant on biomedical and life issues for the CLC and visiting professor of Christian ethics at The Southern Baptist Theological Seminary.

Race Relations Sunday: Feb. 9

Bulletin Insert*

An invaluable aid when sharing scriptural insights about race relations. Also suitable as an informational hand-out. Full color/undated. One of a series.



RABUL \$.06 ea.

1997 Race Relations Poster*

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

RAPOS \$.95 ea.

Race Relations Sermon Outline*

Suggested for Race Relations Sunday, this sermon can be used in its entirety or as a resource.

RASER \$.22 ea.

Southern Baptists and Race Relations*

This new fact sheet from the CLC reveals the work of Southern Baptists and others in reaching across the chasm that separates people of different racial and ethnic groups. The single sheet provides statistics and quotes reflecting the state of race relations plus testimonies of churches that have sought to build bridges to communities other than their own—all of which seek to answer the question: How are Southern Baptists crossing the racial divide?

RAFAC \$.22 ea.

Children's Coloring Poster

This 11"x17" poster includes a line drawing of children of all shapes and sizes in a neighborhood parade. It is a wonderful teaching tool for children, promoting racial unity. Consider ordering one for each child along with a supply of "colors of the world" (shown below) when emphasizing race relations in your church.

RACHI \$.08 ea.

"Colors of the World"

This set of 16 crayons includes a variety of skin, hair and eye colors for coloring people of the world. When combined with the poster above, they make a great tool to teach children to "love one another" across racial and ethnic boundaries.

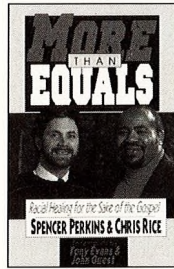


RACRA \$.165 ea.

BOOKS & VIDEOS

More Than Equals: Racial Healing for the Sake of the Gospel

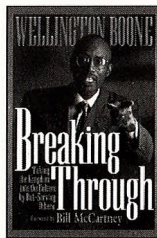
Co-authors and ministry partners Spencer Perkins and Chris Rice present a model of intentional unity and the crossing of barriers, not just for the sake of racial harmony, but for the furtherance of the gospel.



BKMOR (254 pages) \$11.99 ea.

Breaking Through

Author Wellington Boone challenges Christians to break through to the next level in their faith and "take the Kingdom into the culture by out-serving others."



BKBRE (212 pages) \$15.90 ea.

Let's Get to Know Each Other

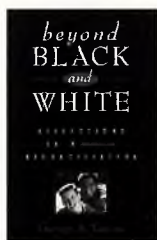
Written by Dr. Tony Evans, this book shares what white and black Christians need to know about each other, providing answers, understanding and encouragement to help break the bonds of separation and build a foundation united by Christ's love and saving power for all people.



BKLET (166 pages) \$10.90 ea.

Beyond Black and White: Reflections on Racial Reconciliation

Sociologist George Yancey, with sensitivity and insight, answers the Christian's concerns about where he or she fits into God's plan for peace among the races.



BKBEY (173 pages) \$11.55 ea.

Southern Baptists and Race

This historical overview of Southern Baptists and race relations from the 1989 Christian Life Commission Conference includes scriptural insights and a challenge to all Christians.

BKPRO (booklet, 47 pages) \$.33 ea.

Southern Baptists Face Racial Issues Videotape

A vivid reminder of the racism that existed in the past and a call to specific actions to combat the lingering prejudice that still permeates the Southern Baptist Convention.

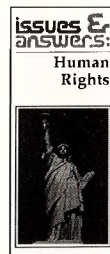
VTRAC (1/2" VHS, 22 min.) \$.95 ea.

PAMPHLETS

"Issues & Answers: Human Rights"

A look at what Christians can do individually and as a church to champion human rights in both domestic and international arenas.

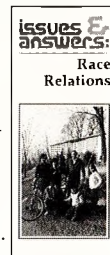
IAHUM \$.17 ea.



"Issues & Answers: Race Relations"

Examining race relations from a biblical perspective and accepting an attitude of change at home, in the church, at work and in the community at large.

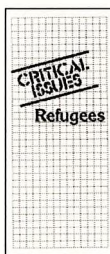
IAARAC \$.17 ea.



"Critical Issues: Refugees"

Insights from Scripture and a look at Christian responsibility as it relates to refugees throughout the world.

CIREF \$.33 ea.



"Help For Families: Marriage across Barriers of Religion, Race and Culture"

While differences of race, religion and culture aren't the only considerations when choosing a marriage partner, any Christian couple should make these a matter of prayer before marrying. A look at potential areas of conflict.

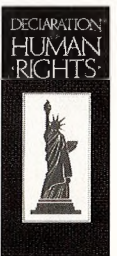
HFMAR \$.17 ea.



"Declaration of Human Rights"

Drafted by the CLC and approved by the 1978 Southern Baptist Convention, this declaration defines human rights from a biblical perspective and issues a call to action to Southern Baptist citizens, pastors, churches and agencies.

RADEC \$.28 ea.



"The Bible Speaks on Race"

Timeless examples from Scripture which can be applied to race relations, evidencing the sovereignty of God to all men.

BSRAC \$.17 ea.



"Racism and the Evangelical Church"

Evangelist Billy Graham defines racial and ethnic hatred as sin and offers Christians insight in the struggle for racial reconciliation.

RARAC \$.10 ea.



Race Relations Resource Set

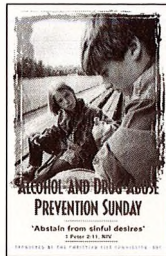
Includes one of each item on this form indicated by an asterisk (*).

RASET \$2.30

To order, complete form on p.12 and call, fax or mail as instructed.

Bulletin Insert*

An invaluable aid when sharing scriptural insights about alcohol and/or drug abuse prevention. Also suitable as an informational hand-out. Full color/undated. One of a series.



ADBUL

\$.06 ea.

1997 Alcohol/Drug Abuse Prevention Poster*

This full-color 11"x17" poster complements the insert above to promote Alcohol/Drug Abuse Prevention Sunday. Undated. One of a series.

ADPOS

\$.95 ea.

"Abstinence: The Biblical Choice" Sermon Outline*

This annotated sermon outline, an exposition of I Peter 2:11-12, introduces congregations to three reasons why abstinence from alcohol and other drugs is the biblical preference. Including analyses of key words in the passage and suggested illustrations that make the sense of the passage clear, the outline can be used in its entirety or as a resource for personal study or sermon preparation.

ADSER

\$.22 ea.

Fact Sheet: Alcohol and Other Drugs*

This new fact sheet from the CLC offers statistics and startling facts about the abuse of alcohol and other drugs in our culture.

ADFAC

\$.22 ea.

Children's Activity Sheet

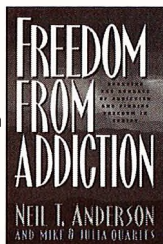
Interesting and informative, this makes a wonderful educational tool to share with children when emphasizing Alcohol/Drug Abuse Prevention.

ADCHI

\$.10 ea.

BOOKS & VIDEOS**Freedom From Addiction**

This book offers hurting people tools to help them grasp the Truth that can set them free from the vicious cycle of addiction.



BKFRE (356 pages)

\$17.65 ea.

Choices: The Chip Cuozzo Story

Chip Cuozzo's family shares eye-witness accounts of his struggle to find identity and purpose in today's world and his fatal choice. This inspirational story offers the discovery of hope we can all find if we make the ultimate choice in life.

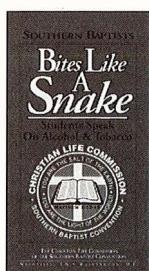


VTCHO (1/2" VHS, 35 min.)

\$13.50 ea.

Bites Like A Snake: Students Speak on Alcohol and Tobacco

Produced by the Christian Life Commission, this fast-paced video points out the grim facts about alcohol and tobacco and briefly address five biblical principles to help students commit themselves to an alcohol- and tobacco-free life style.



VTBIT (1/2" VHS, 20 min.)

\$19.95 ea.

Cocaine: The Broken Promise

This video defines the problem and discusses a Christ-centered solution, offering practical ways to help those around you who face this problem.

VTCOC (1/2" VHS, 65 min.)

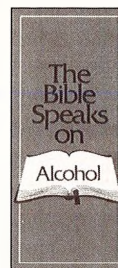
\$16.95 ea.

PAMPHLETS**"The Bible Speaks on Alcohol"***

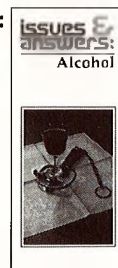
This pamphlet examines the dangers of alcohol and drunkenness from a biblical perspective.

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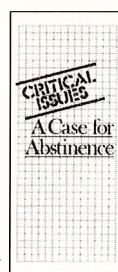


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What can the church do to encourage abstinence? A look at the negative effects of alcohol abuse and a challenge to churches to address the devastation left in its wake.



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A look at some reasons teenagers experiment with drugs and their effects, Christian principles to apply to drug usage and where young people can go for help.

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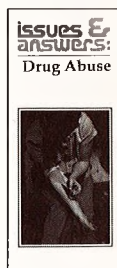
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**"Issues & Answers: Drug Abuse"***

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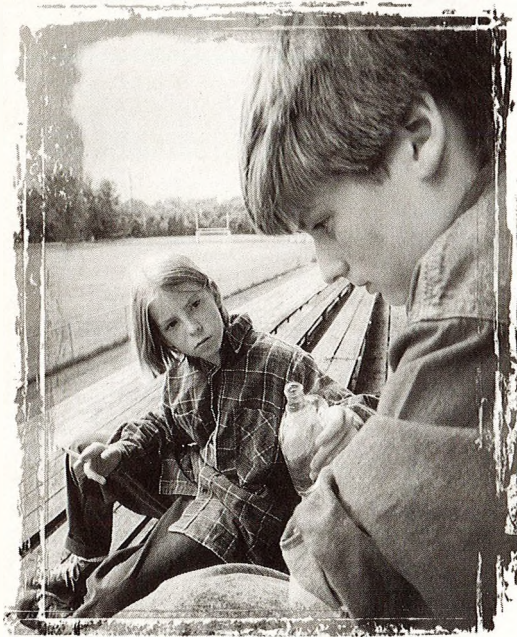
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ALCOHOL/DRUG ABUSE
PREVENTION SUNDAY*"Abstain from sinful desires"*

(1 Peter 2:11, NIV)

BY C. BEN MITCHELL

The apostle Peter holds Christians to a higher ethical standard than the world around them. Peter is writing to a church under wrenching persecution. When the reputation of the church is on the line, it is especially imperative that Christians maintain the highest standards of moral purity.

So Peter reminds the early Christians that they are "strangers" and "pilgrims" in the world. This world is not our ultimate home, and a life style of satisfying sinful passions is not our ambition.

Sinful passions war against the soul. They steal our passion for God. Drugs vie for mastery over the soul.

Sinful passions war against our witness. Christians are to live lives which magnify Christ. The use of alcohol and other drugs marks a world addicted to selfish pleasure. Believers, however, are to be marked by a passion for God, love for Christ, and service to others. Not only does the use of alcohol and other drugs threaten our relationship to Christ, but using these drugs can irreparably damage our witness for Christ in the world.

The most effective way of personally battling alcohol and other drugs is to abstain from them. Individual Christians and churches should take the moral high ground and say "NO!" to these drugs. Abstain from sinful desires which war against the soul.

Casey – from p.1

college tax credits to a child who never has a chance to be born? For that faceless, nameless, powerless child, the American dream is a cruel illusion."

In 1973, abortion on demand "was sold to America as a kind of social cure, a resolution. Instead, it has left us wounded and divided," Casey said. "We were promised it would broaden the circle of freedom; instead, it has narrowed the circle of humanity. We were told the whole matter was settled and would soon pass from our minds; 23 years later it tears at our souls.

"Other ages faced the tragedy of abortion, but they at least saw it as a tragedy. Ours alone has dared to call it a social good. Ours alone has made abortion not only a right but a lucrative industry. And what decent society can live with that?"

He continued, "You cannot stifle this debate with a piece of paper. No edict, no federal mandate will put to rest the grave doubts of the American people. Legal abortion will never rest easy on this nation's conscience. It will continue to haunt the consciences of men and women everywhere."

Casey called for greater care for women with crisis pregnancies and for adoption to become a national priority.

While Casey will bring to the CLC seminar his perspective as a former Democratic governor of Pennsylvania, Mike Huckabee will speak from his perspective as the current Republican governor of Arkansas.

Huckabee, an ordained Southern Baptist minister,

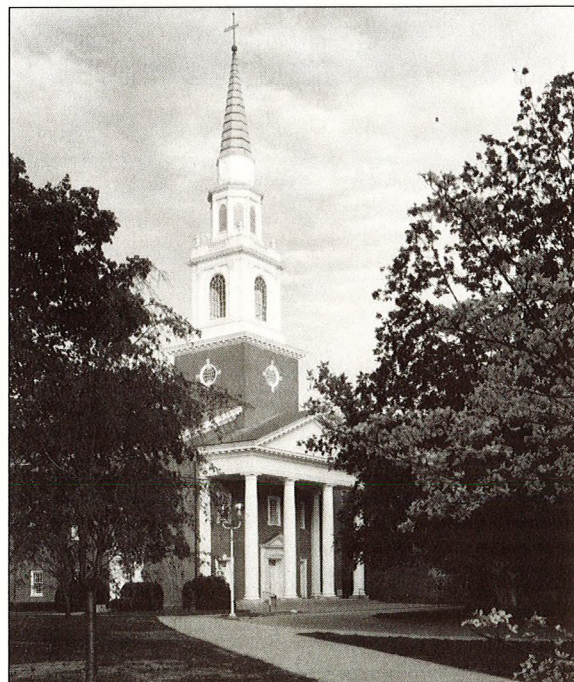
ascended from lieutenant governor to the state's top position in 1996 when Gov. Jim Guy Tucker resigned. Huckabee has spoken in many places in the country on behalf of the unborn, the family and biblical values.

Other general session speakers at the seminar will be Josh McDowell, a popular Christian apologist and youth speaker/author; Nina Shea, director of the Washington, D.C.-based Freedom House's program on religious freedom; Judith Reisman, a researcher/author specializing in the effects of pornography; Richard Land, CLC president; Al Mohler, Southern Seminary president; David Dockery, Union University president; Daniel Akin, dean of Southern Seminary's School of Theology; Lamar Cooper, academic dean at Midwestern Baptist Theological Seminary; Ron Collymore, professor at Taylor University; Ben

Mitchell, visiting ethics professor at Southern Seminary and biomedical issues consultant for the CLC; Paul Jones, Mississippi Baptist Christian Action Commission executive director, and James Merritt, pastor of First Baptist Church, Snellville, Ga.

Workshops on such issues as ministry to homosexuals, same-sex marriage, hunger, gambling, domestic violence, pornography and preaching on moral issues will also be held.

Entitled "50 Years and Counting: Cherishing Our Past, Charting Our Future," the seminar begins at 1:30 p.m. March 3, concluding at 11:45 a.m. March 5. The cost of the seminar is \$49 per registrant, or \$25 for spouses of registrants and students. All sessions will be on the Southern Seminary campus, and the seminar hotel will be the Galt House. To register, complete the form on p.16 and mail as instructed. ■



Southern Baptist Theological Seminary is the setting for the CLC's Golden Anniversary Seminar slated for March 3-5.

can grow or use all the marijuana they want without fear of prosecution, he speculated.

"District attorneys won't be able to prosecute, police won't be able to arrest," Croney said. "This has the potential to destroy America."

Proposition 215 received some media attention in California because Dan Lungren, the state's attorney general, came out in strong opposition to it. But in Arizona, medical legalization of marijuana slipped by voters, said U.S. Congressman J.D. Hayworth, a Southern Baptist.

ers in prison, which is a major issue in Arizona," Hart said. "If the law were more lenient on people who used drugs [recreationally] we could clear a lot of people out of prisons and focus on the hard-core, recurring violent drug users."

Passage of the two drug legalization measures date to 1993, when the National Organization for the Reform of Marijuana Laws—NORML—met for a celebration of the 50th anniversary of the discovery of the hallucinogenic drug LSD, Croney said. At that gathering, NORML's national director Dick Cowen said the first step to

administration made clear its view of the referendum results: Physicians who direct their patients to use marijuana could lose their right to prescribe drugs, be excluded from the Medicare and Medicaid programs or even be prosecuted for prescribing illegal drugs, according to news reports.

"These propositions are not about compassion, they are about legalizing dangerous drugs," said Gen. Barry R. McCaffrey, retired director of the administration's Office of National Drug Control Policy, in the *New York Times* Dec. 31. Yet news reports in early January revealed the government had committed up to \$1 million for the National Institute of Medicine to study the effectiveness of marijuana as a medical agent.

"The passage of these propositions has an impact on every kind of effort to discourage substance abuse," Steve Dnistrian of the Partnership for a Drug Free America said in the *Post* article. "Popular acceptance of the idea that marijuana is medicine could profoundly alter social norms, especially among young people."

The nation's drug czar, Gen. McCaffrey, said the problem of teenage drug use is "starkly worse" than last year. He told the U.S. Senate Judiciary Committee new data indicated just how "dangerous" the medical marijuana propositions passed by voters in California and Arizona are. According to the report in the Dec. 3 issue of *Washington Times*, he said the measures will increase drug use by young people.

A 1995 survey of student drug use revealed that, among eighth graders, the proportion who said they had used marijuana in the previous year rose 2½ times above its 1991 level, from 6 percent to 16 percent. Among sophomores, marijuana use nearly doubled, from 15 percent in 1992 to 29 percent in 1995. Among high school seniors, it climbed by more than half, from 22 percent in 1992 to 35 percent in 1995.

Former marijuana user and grower David Sanchez, now a Southern Baptist pastor of First Baptist Church in Redway, Calif.,

was one of many people to talk about the difficulty of effectively reaching those who use marijuana. Redway is in the northern coastal section of the state.

"It's the number one cash crop in our area," Sanchez said. "I get a first-hand view of life style effects."

"Not only was it a personal enemy that I had to overcome [in the late 1970s and early 1980s], but it's also an enemy that I have to deal with in our community, in my ministry," he continued. "I face a real challenge in dealing with people who have a sincere desire to come to know Christ and receive forgiveness of sin but don't see marijuana as a sin. It's a real barrier."

"It's a barrier because it's so socially acceptable in our community," Sanchez said. "We're an hour south of Eureka. The surrounding area is about 5,000 people: a combination of redneck logging and counterculture drug movement. Landowners who don't necessarily smoke marijuana or use it in any way have participated for the money in allowing their land to be used for a certain percentage of the crop or even in growing it themselves."

Sanchez benefits from understanding the mindset of marijuana users.

"The drug by its nature makes you lazy, unmotivated," he said. "It's a sedation-type drug. It shortened my memory. I had a hard time functioning in the normal world. It robbed me of a certain portion of my life, the ability to develop skills and the motivation to produce in a healthy way, to be a productive part of society."

Whitaker, the 28-year-old mentioned earlier, does not hold a job for longer than a month or two. Her goal in life is to have a man take care of her, she said. She slides from one boyfriend to another as each tires of providing her with cigarettes and clothing.

"Marijuana is a killer," Sanchez said. "It's a false feel-good because once you come down off it, then your body is weaker."■

Karen Willoughby is a freelance writer from Arizona.

Marijuana is different from other drugs; it acts on its own network of chemical receptors. Cells embedded with marijuana's THC receptors (that which gives the "high") don't function properly. This may be what causes relief from pain, as well as loss of coordination.

Research physician Donald Tashkin determined in a decade-long study that "pot smokers who inhale three or four joints a day suffer from chronic bronchitis as often as cigarette smokers who light up a pack or more a day," according to the article. Also, marijuana smoke contains many of the same cancer-causing chemicals as cigarette smoke, but a loosely-packed, unfiltered joint may deposit four times more tar in the lungs than a cigarette, Tashkin said. In addition, there is evidence that marijuana smoke is more harmful than tobacco smoke to the immune cells in the lungs that attack burgeoning tumors.

From Los Angeles Times, Dec. 15, 1996

"Some real heavy-duty money went into this," Hayworth said. "I happen to believe it was really campaign camouflage. When you get to the meat of the proposition, it basically opens the door to the legalization of drugs far beyond marijuana."

Paid political advertising hampered two points that appealed to voters and minimized the downside of medical legalization of the drugs, said Ron Hart, pastor at First Southern Baptist Church in Tucson. Hart is the Arizona representative on the Southern Baptist Convention's Christian Life Commission Board of Trustees.

"It was worded to begin with to suggest we wouldn't have to pay a lot of money to keep drug offend-

ers in prison, which is a major issue in Arizona," Hart said. "If the law were more lenient on people who used drugs [recreationally] we could clear a lot of people out of prisons and focus on the hard-core, recurring violent drug users."

"The whole push for medical marijuana is a scam," Croney said. "What marijuana does is what any illegal drug does — it makes people think they feel better. Marijuana is probably the most tested natural substance in the world, yet it has not been accepted as a medicine by . . . any national medical association."

Federal law prohibits the use of marijuana. And is marijuana addictive? That's a "hotly debated topic," according to the *LA Times* article. On thing is for sure: Marijuana is three times more potent than it was 30 years ago.

In late December, the Clinton

LIGHT FROM THE CAPITOL

Christian persecution panel inadequate, Land says

BY TOM STRODE

The Clinton administration has established a State Department-administered advisory committee on overseas religious liberty despite pleas from Congress and evangelical Christian leaders for an adviser or commission reporting directly to the President.

The announcement of the committee's formation followed nine months of calls by evangelicals and other activists for the White House to act to prevent the widespread persecution of Christians overseas. Though former SBC president Jim Henry was named to the panel, CLC president Richard Land described the administration's response as inadequate, partly because the State Department "has been part of the problem rather than the solution."

In addition to Henry, only two other members of the 20-person committee have been outspoken on the burgeoning issue of Christian persecution. They are Don Argue, president of the National Association of Evangelicals, and Nina Shea, director of the religious freedom program of the Washington-based Freedom House. The committee also includes Joan Brown Campbell, general secretary of the left-leaning National Council of Churches, which has opposed evangelical calls for a presidential adviser.

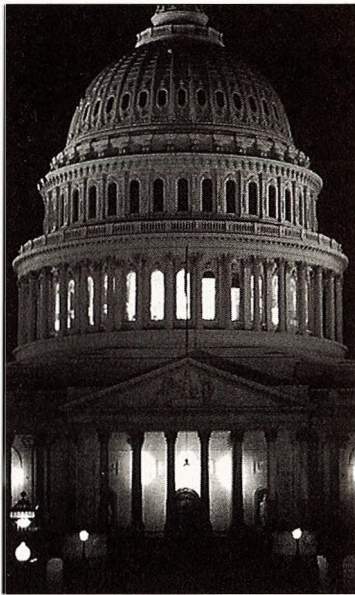
In September, both houses of Congress passed non-binding resolutions condemning the persecution of Christians and calling on the President to initiate a study of the government's policies affecting persecuted Christians. The Senate and House of Representatives' resolutions encouraged Clinton to name a special adviser on religious persecution.

"The concerns raised in our joint letters are not addressed successfully or adequately by the appointment of this committee," Land said.

Land cited these reasons for his dissatisfaction with the committee:

- Its nature — "It's a special advisory committee within the State Department, not a special adviser to the President. The State Department has been part of the problem rather than the solution."
- Its emphasis — "The focus must be on Christian persecution... which is the most widespread. It is the persecution of Christians which is the most ignored. Thus, it is Christian persecution which should be the focus. . . . [The committee] flies directly in the face of the resolutions that were passed by Congress, which focused on Christian persecution."
- Its membership — In the Oct. 11 letter to Clinton, Land and 12 others — including current SBC president Tom Elliff, Campus Crusade for Christ president Bill Bright and Focus on the Family president James Dobson — said the "proposed committee may include persons who have long opposed and been skeptical about the very efforts now being made to address the problems of persecuted Christians."

Land said, "Now I'm sure that there will be people like Nina Shea and Jim Henry who, when concerns are brought to them, will raise them. Okay, so they bring forth examples of persecution and State Department



insensitivity and State Department neglect. They will be investigated by and responded to by officials from the State Department. . . . I fear that many people of genuine goodwill who are serving on this committee will be extremely frustrated."

Henry, pastor of First Baptist Church, Orlando, Fla., said in a written statement:

"It is my fervent prayer that the work of the committee will visibly raise the attention of our government and public consciousness to the increasing persecution against Christians and other religious minorities in many places in the world. Hopefully, the full weight of the government and the public outcry against the violation of these basic religious and human rights will alleviate the loss of life, property and imprisonment currently being experienced. We cannot be silent and indifferent in the face of the mounting losses of religious freedom."

In the May letter to Clinton, Henry joined Argue, Land and five others in calling the proposed advisory committee "manifestly inadequate." Henry served two years as SBC president before Elliff was elected in June.

The NAE and others asked for an end in U.S. foreign assistance to countries which allow persecution of Christians and other people of faith. They cited politically edited reports by the State Department on religious persecution and indifferent treatment by the Immigration and Naturalization Service of those escaping Christian persecution as reasons an independent adviser or commission is needed to gain appropriate changes in U.S. policy.

In announcing the advisory committee on religious freedom abroad Nov. 12, State Department assistant secretary John Shattuck, chairman of the panel, said its primary goals include "fostering greater dialogue between religious communities and the U.S. government; increasing the flow of information to the U.S. government concerning the conditions of religious minorities facing persecution around the world, and informing interested groups and individuals about the U.S. government's efforts to address issues of religious persecution and religious freedom."

In addition to Henry, Argue, Shea and Campbell, committee members and their identifying organizations or titles are: Diana Eck, Harvard University; Wilma Ellis, Baha'is of the Americas; Irving Greenberg, National Jewish Center for Learning and Leadership; Frederick James, African Methodist Episcopal Church; Leonid Kishkovsky, Orthodox Church of America; Samuel Kyles, Memorial Baptist Church, Memphis, Tenn.; Deborah Lipstadt, Emory University; David Little, U.S. Institute of Peace; Laila Al-Marayati, Muslim Women's League; Theodore McCarrick, archbishop of Newark; Wallace Mohammed, Society of Muslim Americans; Russell Nelson, Church of Jesus Christ of Latter-day Saints; Ricardo Ramirez, bishop of Las Cruces, N.M.; Barnett Rubin, Council on Foreign Relations; Elliot Sperling, Indiana University, and Archbishop Spyridon, Greek Orthodox Archdiocese of America.

It is estimated this century has had about 100 million Christian martyrs, more than the 19 previous centuries combined. Reports of persecution are prevalent in the communist countries of China, North Korea, Vietnam and Cuba and in Muslim-dominated countries such as Iran, Kuwait, Pakistan and the Sudan. ■

Express your opinion



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A HISTORY OF SOCIAL ACTION

From 1845 to 1913, the white male-dominated Southern Baptist Convention grew from 351,951 to 2,522,633 members. In 1913, the year that Henry Ford introduced his revolutionary new assembly-line techniques for building automobiles, the Convention elected seven trustees to form the board of the new Social Service Commission, which four decades later would be renamed the Christian Life Commission.

Historical events, such as the founding of the SBC's Social Service Commission, do not occur in a vacuum; the denomination had been discussing and dealing with social and moral problems for many years.

A century after religious liberty was enshrined in the U.S. Constitution, the nation had a plethora of moral problems — evidence of citizenry whose faith was unhitched. Drunkenness, Sabbath-breaking, divorce, gambling, and mob violence were bemoaned by SBC leaders during the 1880s and 1890s.

Most preachers saw alcohol as the worst scourge, yet many in the Convention's leadership did not think it was the Convention's job to tackle the problem. In 1888, then SBC President James P. Boyce, revered as the founding father of The Southern Baptist Theological Seminary, ruled out of order a simple resolution on temperance as not germane to the purpose of the Southern Baptist Convention.

Excerpted from Conscience of a People, a work in progress by James Hefley on the history of social action within the Southern Baptist Convention, commissioned to mark the 50th anniversary of the Christian Life Commission.

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GOLDEN ANNIVERSARY SEMINAR OF THE CHRISTIAN LIFE COMMISSION

The Southern Baptist Theological Seminary
Louisville, Kentucky • March 3-5, 1997

Conference begins at 1:30 p.m. March 3, concluding
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FEATURING

- Robert Casey, former governor of Pennsylvania
- Mike Huckabee, governor of Arkansas
- Josh McDowell, Christian communicator & author
- Judith Reisman, pornography researcher & author

See p.13 for additional speakers and workshop topics.



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