

LIGHT

THE ETHICS AND RELIGIOUS LIBERTY COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

JULY-AUGUST, 1997

MODERN-DAY STRIP MINERS: The Casino Industry in the Deep South

BY BARRETT DUKE

With a voracious appetite the tractors and shovels in a strip mining operation gouge out the mineral deposits held in the earth's embrace. Leaving giant scars in the land, nothing is spared in this pursuit.

A dissimilar type of strip mining is ravaging northwest Mississippi, but it is not the pursuit of minerals that is driving this destruction—the scourge of casino gambling in its abuse of local communities recalls the action of strip mining tractors upon the landscape.

In the pursuit of wealth nothing is spared, neither city nor people. However, until this mining operation is in full production the initial picture is often much different. To read the promotional literature, one might believe that gambling is a powerful creator of wealth and jobs. But, once gambling enters a community it becomes obvious that the promotional material was less than accurate.

See CASINOS, p.12



TUNICA COUNTY, MISSISSIPPI — The cash that casino gamblers brought to Mississippi went straight to the gaming tables and slot machines in the casinos and stayed there, draining local consumer dollars from other businesses. Today Tunica's first casino sits silent and abandoned, its gutted buildings and crumbling parking lots symbolic of the gaming industry's empty promises in Tunica and other communities across the U.S.





Statement on Human Cloning

By Richard D. Land

President, Southern Baptist Ethics & Religious Liberty Commission

The successful cloning of a whole mammal (a sheep and then a rhesus monkey) has changed our world forever. It signals a seismic shift similar to the dawn of the atomic age. Although many people thought it would happen sometime in the future, its actual occurrence has sent shock waves reverberating throughout the world. The human cloning of Aldous Huxley's *Brave New World* science fiction suddenly became a potential science fact.

This chilling prospect prompted President Clinton to announce a ban on using federal funds for human cloning research and to appeal for a voluntary moratorium on any private research on human cloning. As President Clinton said, "Any discovery that touches upon human creation is not simply a matter of scientific inquiry. It is a matter of morality and spirituality as well."

It is the looming specter of human cloning that arouses overwhelming public opposition and concern (87% of Americans think cloning of

humans should be banned, ABC's "NIGHTLINE," 2/24/97). At the heart of the Judeo-Christian religious and moral tradition is the absolute belief and conviction that human beings are made uniquely in the image and likeness of God (Genesis 1:27; 5:1; 9:6). This belief in the stamp of the divine image on human beings is what sets them apart from animals. Animal life deserves respect; human life demands reverence.

Seeking to clone human beings signifies a spiritual and technological hubris on the part of man which aims to usurp God's prerogatives as Creator. Cloning humans is so subject to frightful and grotesque abuse that it must be rejected and made unlawful in the United States as well as internationally. It is extremely naive to think that once the technology is available it will not be developed by some people somewhere. Unless it is illegal, the narcissistic tendencies of sinful modern man will make the temptation irresistible to seek to achieve some flawed, anthropocentric vision of human perfection through

the eugenic manipulation of the human genome.

It must be understood that there are no morally acceptable reasons for cloning human beings. However, if and when the technology makes it possible to clone human body parts, such as hearts, lungs, and livers for transplant patients without having to harvest them from cloned human persons, that might be acceptable with appropriate ethical safeguards. Such safeguards would include (1) the provision that no entire human person ever be cloned, (2) that no one own a patent on human organs, tissues, cells, or genes.

For these reasons, the Southern Baptist Convention Ethics and Religious Liberty Commission trustees voted unanimously on March 6, 1997, to call upon Congress to "make human cloning unlawful" and to call "for all nations of the world . . . to prevent the cloning of any human being."

The United States Government should create a bioethics regulatory commission similar to the Atomic Energy Commission, which would closely regulate what could,

and could not, be done in these areas. The only hope of preventing manifest human tragedy is to have such a commission which is accountable to the people's duly elected representatives. The only reason that we have not had a Chernobyl-type nuclear disaster in America is because we had an Atomic Energy Commission which prevented such deadly and dangerous reactors from being built. We must protect the nation from similarly dangerous biomedical disasters, with a Bioethics Commission, not an advisory council, and such a commission must include ethicists as well as scientists. ■ 4/3/97

Richard D. Land



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Agreement Reached on Religious Freedom Amendment

BY TOM STRODE

WASHINGTON (BP) — The Southern Baptist Ethics and Religious Liberty Commission has agreed to support new language proposed by Oklahoma Congressman Ernest Istook as a religious freedom amendment to the U.S. Constitution.

The April 21 announcement came exactly two weeks after the Ethics and Religious Liberty Commission sent to all members of Congress an analysis explaining why it refused to support language previously announced by Istook, a Republican. The three-page critique reaffirmed the CLC's advocacy of a constitutional amendment supporting religious expression but said the agency would not endorse a proposal announced March 24 by Istook. That version was never introduced in the House of Representatives.

The new proposal, fashioned in an April 17 meeting in Istook's office that included ERLC and American Center for Law and Justice staff members and amended slightly in late April at the request of the National Association of Evangelicals, says:

"To secure the people's right to acknowledge God according to the dictates of conscience: The people's right to pray and to recognize their religious beliefs, heritage or traditions on public property, including schools, shall not be infringed. The government shall not require any person to join in prayer or other religious activity, initiate or designate school prayers, discriminate against religion, or deny equal access to a benefit on account of religion."

Istook said the coalition that endorsed his previous language remained fully supportive of the new proposal.

ERLC president Richard Land was pleased with the movement to consensus language.

"The phrase 'according to the dictates of conscience' has been restored to the amendment's first sentence," Land said. "This is absolutely critical because the phrase is not just a collection of words but rather encapsulates in summary form the Baptist conviction that every man and every woman has a God-given right to express and practice his or her faith in accordance with their own conscience without interference from government.

"The clarification that it is 'the people's right to pray and to recognize their religious beliefs' rather than the government's right to do so is an important and extremely helpful clarification,"

Land said. "The new consensus language in the amendment's last sentence is clarified at every point in ways that are entirely consistent with *The Baptist Faith and Message* religious liberty statement by Mr. Istook's two-paragraph statement of intent, which, . . . while not part of the amendment itself, becomes vitally important as courts seek to discern the intent of the amendment."

Istook agreed to include a statement of intent when he introduces the new proposal, Land said. The statement says:

"Our intent is not to diminish the establishment clause of the First Amendment, but to clarify and correct misinterpretations, reasserting and restoring the strength of the free exercise clause which has been damaged by years of court decisions. Following the dictates of conscience would be preserved and protected.

"The establishment clause would still provide its protections against any attempts to impose an official religion upon Americans. For example, it would still bar direct public money for any sectarian religious purposes, but would not bar a voucher system that permitted a parent to select a school of their choice for their children, which includes a religious school if they so choose."

SBC President Tom Elliff, who discussed the amendment both with Istook and Land, said of the new language, "Southern Baptists have never wavered in their resolute desire to encourage prayer in every arena of American life. I cannot speak for all Southern Baptists, but I do believe that this most recent proposal, hammered out by concerned parties after many hours of praying themselves, represents a consensus which we can endorse. It serves not to change, but rather to strengthen the crucial establishment clause of our treasured Constitution."

The Baptist Joint Committee, which opposes any religious freedom amendment, criticized the new version. BJC executive director James Dunn told Associated Baptist Press the new Istook language "is like putting lipstick on a pig."

Land said in response, "If James Dunn thinks that adding the phrase 'according to the dictates of conscience' and specifying that it is the 'people's right to pray and to recognize their religious beliefs' rather than creating some government right to express religious beliefs are mere cosmetics, then it says more about Mr. Dunn's views than it does about the significant revisions to Mr. Istook's amendment."

Other church-state, civil liberties and religious organizations which are opposed to any constitutional amendment on religious liberty include the National Council of Churches, People for the American Way and Americans United for Separation of Church and State. ■

See pp. 18-19 for additional articles related to religious liberty issues.

Standing in the Gap



BY BARRETT DUKE

DeSoto County is a small county wedged in the northwest corner of Mississippi. To the north is Memphis, Tenn., and to the

south is Tunica County, home to ten casinos. DeSoto County remains the last bulwark to stall the casinos' march toward the Tennessee state line.

While casino gambling is legal in Mississippi, two unrelated factors have kept the state from becoming one huge gambling parlor: the requirement that casinos be located on a navigable waterway (the Gulf of Mexico or the Mississippi River), and the rugged determination of a handful of gambling opponents.

In three separate referendums, DeSoto County voters rejected bids to bring casino gambling into the county. The struggle against casino gam-

bling began in 1990 when a group indicated its desire to bring it into the county.

Jim Brown, a local real estate broker, joined other concerned Christians to form The Coalition of Citizens for Quality Life. Through its grassroots efforts, the coalition defeated gambling at the polls in 1990 and 1992. Yet the pro-gambling forces refused to tire; in July 1996 the casino industry mounted their strongest assault.

"In September and October 1996 there was intense campaigning," Brown recalled. "They spent over a million dollars on TV advertising, print media, the finest brochures... and the finest yard signs money could buy."

The coalition spent nearly \$22,000, collected from churches and individuals, Brown continued. "We bought stakes and signs and had stapling parties in my workshop, delivering the signs through

the churches."

Casino interests paid people to blanket the community with signs and leaflets, said Brown, a resident of Southaven, Miss., a bedroom community which sits astride the state line south of Memphis.

"Ours was strictly a volunteer deal, and we won again with a 60% vote," he added.

These repeated victories are evidence Christians can stop the gambling assault, Brown suggested.

"All our leadership are born-again Christians... being used of the Lord to do this."

Brown said the coalition reached across racial and denominational lines, involving "every denomination in this county."

No locale is immune from the threat of casino gambling, Brown said; opponents need to be prepared to mobilize on at least two fronts.

1. *Understand how the legislative process works and*

what voters can do to impact the legislative agenda. "If you don't understand the system, it can surprise you and take over," Brown said.

2. *Get organized.* "Do new voter registrations and get out the vote. We had voter registration drives in our churches. We wanted Christians registered to vote because we knew that's how we were going to defeat it," he continued.

"We advertised to get general attention, but we focused on Christians. We made sure we had forms for them to fill out to register to vote. We made sure we knew when all the deadlines were."

Has DeSoto County seen the last of attempts to launch casino gambling enterprises? Probably not, Brown admitted, while thankful the Mississippi legislature recently agreed to the coalition's request to postpone any more votes on the issue in DeSoto County until the year 2005. ■

Jim Brown, a real estate broker in DeSoto County, Mississippi, helped organize efforts to defeat casino gambling in the county in the past three elections. At right, he offers practical steps Christians can take to combat the threat of legalized gambling in their own communities.

Jim is a member of Trinity Baptist Church in Southaven, Miss.

CHILD'S PLAY AT TUNICA CASINOS

By Dwayne Hastings

While traditionally not known as family-friendly establishments, casinos, eager to attract a new breed of gamblers, are encouraging parents to bring their children.

Tunica's Grand Casino recently opened Kid's Quest, a 27,000-square-foot enhanced childcare facility that removes the excuse, "What do we do with the kids while we're gambling?"

Kid's Quest, ready to receive children from six weeks old and up, according to their promotional brochure, features Sega and Super Nintendo games, a giant indoor playground, a Karaoke sound and light stage, full-run feature films, a Lego "construction quarry" and numerous outdoor activities.

The Grand Arcade offers teenagers more than 60 full-size video games while parents work the video slots within the casino.

"We want to make this a place where you can bring your family," said arcade

spokesperson Joan Rim in the March 30, 1997, edition of The Tennessean. "Making sure we attract that business is very important."

In a recent survey, the operators of Kid's Quest, New Horizon, who operate similar centers from Mississippi to Las Vegas, found more than 75 percent of the parents leaving their children at the childcare center "would not have been able to visit the casino and gamble unless daycare was available," according to a Feb. 1997 report released by the Alcohol Research Information Service.

For those who argue childcare should not be part of any casino marketing mix, Sue Dunkley, president of New Horizon, responded in the ARIS report, "People who are going to gamble are going to figure out a way to gamble one way or the other. We feel that we're the best place a child can be no matter what a parent is doing."

Several other Tunica casinos operate childcare centers on a less expansive scale. ■



Prayer is Foundation of Mississippi Racial Healing

BY ELIZABETH HOLMES

"I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

(John 17:23)[NIV]

These words of Jesus are the beginning and the end of an ongoing movement toward racial and denominational reconciliation that began in the hearts of several Christian businessmen in 1991 in Jackson, Miss.

With growing racial uneasiness across the nation, deep in the heart of Mississippi, a state oft viewed as a hotbed of racism, a heart-borne desire for racial reconciliation is stirring. The movement, rising out of the prayers of two laymen, became identified as Mission Mississippi and now involves nearly 1,600 black and white churches in the Jackson metropolitan area.

When Lee Paris, a white Jackson real estate developer, met Pat Morley, a white Orlando, Fla., businessman in March 1991, a seemingly happenstantial meeting centering on their mutual real estate interests soon evolved into a providential discussion of their desire to see businessmen reached for Christ and how Christians in Jackson, Miss., could be brought together.

By mid-1992 their continuing conversation and prayer led them to draw in Morley's longtime close friend, black evangelist Tom Skinner, who quickly caught their vision of bringing Christians in the Jackson metro area together across racial and denominational lines. As some other Jackson businessmen joined them in prayer, it was clear this would be an enormous

undertaking — a movement that would have to grow out of the hearts and minds of Christian people motivated by the Holy Spirit.

In November 1992, a group of pastors and Christian businessmen met to hear Tom Skinner and Pat Morley talk about a city-wide evangelistic crusade that would attempt to reach every Christian denomination with the message of racial reconciliation. Those who were present at that meeting recall being deeply moved by the outpouring of God's Spirit as these men were touched by their own need to be reconciled with Christian brothers.

Two weeks later a group of pastors and lay people met and organized themselves as Mission Mississippi, the name chosen as an expression of hope that reconciliation in the body of Christ would spread beyond the Jackson metro area and throughout Mississippi.

From its inception, the purpose of Mission Mississippi has been biblical reconciliation across racial and denominational lines. Jarvis Ward, executive director of Mission Mississippi, said while it will be a long journey, progress has been made since 1993. "Mission Mississippi has raised the standard and increased the awareness of biblical reconciliation and the importance of it. Churches have been challenged to examine the issue of biblical reconciliation."

Mission Mississippi has a full agenda of weekly prayer breakfasts, monthly evening prayer meetings, picnics, metro-area rallies, and numerous other functions each year, but Ward insists progress can not be measured simply by counting heads.



"Mission Mississippi is not about people gathering at events. The emphasis is on biblically reconciled relationships. Progress is measured in terms of feedback about relationships being formed between individuals and between churches" — and these are not superficial relationships but ones where brothers and sisters eat together, play together, pray, cry, and rejoice together, Ward said.

Prayer has been the backbone of the reconciliation effort, Ward said. "Relationships built through prayer are unique. People are equalized by common problems and concerns, and the

weekly prayer meetings have given a consistency to coming and meeting with brothers and sisters across racial and denominational lines."

True reconciliation in the body of Christ can only be experienced when all of God's children realize that Christ's great sacrifice of love was for all, he said. Only when we are united in our love can we truly show the world what it means to be a Christian, Ward concluded. "Jesus Christ, the Great Reconciler, makes right relations possible with God — and with our neighbor. Mission Mississippi knows that the end is Christ, reflected in relationships, not programs." ■

Elizabeth Holmes is consultant for family and women's issues for the Christian Action Committee of the Mississippi State Baptist Convention in Jackson, Miss.



Mission Mississippi has a full agenda of weekly prayer breakfasts, monthly evening prayer meetings, picnics, metro-area rallies and a variety of other events each year in an effort to promote biblical reconciliation across racial and denominational lines.

Planet Earth in the Balance?

It's a weekly occurrence. The clerk at the supermarket asks: "Paper or plastic?" And suddenly the future of the planet rests in your hands. Images of towering landfills and catchy Earth Day slogans litter your mind; you're confident your decision will irreparably impact the world you leave your children.

You're the victim of a not-so-subtle campaign to induce environmental hysteria, suggests Michael Sanera, co-author of *Facts Not Fear: A Parent's Guide to Teaching Children About the Environment*, who warns it is children who are most endangered by the torrent of misinformation.

"We don't face a garbage crisis. We might have garbage problems and they may be a little more severe in one place than another, but it's a myth that there's a garbage crisis," said Sanera in a recent phone interview.

Sanera explained garbage is an excellent example of the misinformation being spread about the environment: "Children are taught that Americans are more wasteful, that we consume more, that we waste more, and that we have an over-consuming society," he said, noting many such assertions are exaggerated.

"You have these preconceived environmentally correct behaviors that are instilled in kids," he said. "That does a great disservice to children because it is teaching them what to think—it's extremely dangerous because you're instilling guilt and fear over misuse of information—it's teaching them what to think, not how to think."

Not only are some passing along misinformation,

they're creating hysteria among otherwise rational Americans, primarily among children, he said.

Sanera said a producer for the Focus on the Family radio program recently interviewed youngsters in a Colorado Springs mall on environmental issues and uncovered a recurring "doomsday outlook" rooted in the students' perceived state of the environment.

"They got comments from kids that are unbelievable. They have this morbid outlook that the world is coming to a catastrophic end."

Sanera's interest in dispelling common environmental myths by writing a handbook for parents was piqued by lessons his own sons were being taught in school.

"I had been answering questions my two sons were bringing home from school. I was concerned that they were being misinformed about environmental issues," said Sanera, who holds a Ph.D. from the University of Colorado at Boulder. "There was nothing out there to help me as a parent answer their questions."

Yet there is an abundance of misinformation in society at large which is being taught in the schools, he said.

"Teachers read the same newspapers we do. Teachers get their information from

the evening news the same as we do, and the news media has been on this kick for the last 20 years where doomsday scenarios sell newspapers.

"If a scientist comes out with a doomsday scenario, that gets on page one," he said, suggesting reporters accept "these highly scientific and technical issues" with little or no independent investigation.

He said materials produced by some environmental groups with a less-than-honest agenda have found their way into textbooks giving school children "an extremely biased and one-sided interpretation of environmental issues."

Sanera does not deny there are some serious environmental problems Americans need to face, but he's concerned the tendency to overexaggerate the problems will hinder rather than encourage solutions.

"The literature doesn't distinguish between crisis and problem very well, so everything tends to be a crisis. (Young people) are not given information which will allow them to seriously and objectively consider solutions to our environmental problems.

"We do have air pollution problems, toxic waste problems, water pollution prob-

lems, endangered species problems and rain forest problems—to solve these problems, we don't need more politicians and more laws necessarily, but we need more scientists."

And because many of these problems revolve around economic principles, Sanera believes environmental education should be coupled with the teaching of the basic economic problems that underlie many environmental problems.

How does the parent correct misinformation the child is being taught at school without undermining the authority of the teacher?

Sanera answered, "We ask parents to look at the books in the school library, but never try to get one removed. We're in the business of adding information to the children's education rather than limiting it."

Parents should talk to the teacher themselves, not send their child as an emissary, Sanera said, noting a list of "balanced" books are listed at the back of his book.

Most importantly, Sanera said, parents need to talk to their children directly.

"The parents are the first and number one teacher and they need to take some responsibility and talk to their own kids about the environment." ■

PAPER OR PLASTIC?

"Neither plastic nor paper is likely to 'biodegrade'—that is, break apart into its original 'natural components'—in a typical landfill. The inertness of plastic is actually an advantage, since it won't produce chemicals that can leak out. And when environmental impacts other than landfill space are considered, plastic may have some other advantages.

"Plastic bags can be produced for 20 to 40 percent less energy than paper bags, and produce less air and water pollution than do paper bags."

Source: *Facts Not Fear* by Michael Sanera and Jane S. Shaw

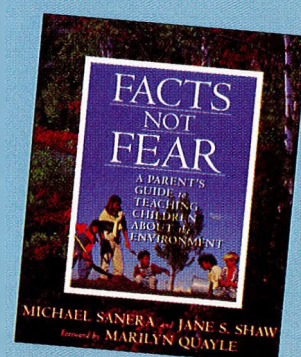
Facts, Not Fear

This unique handbook provides parents and children with a more balanced view of environmental issues than is typically presented. Well documented and very readable, this book separates myth from fact on a wide range of ecological discussions.

(See form on p. 14 for ordering information.)

BKFAC (300 pages)

\$13.25



Touching Lives at the Gates of Hell

BY DEBORAH GILES

It is a hot summer afternoon and I have been standing in front of the abortion clinic for about one hour handing out literature to those going in for appointments. A young couple takes my literature, but they do not want to talk, so they just go into the clinic. About thirty minutes later the young man comes out to get something from his car. I watch and notice that he is counting hundred dollar bills. This is the money he will use to pay for the termination of his unborn child. When he gets out of the car, I ask him how he can do it? What if that is his only son? He may never see him play ball or take his first steps. I do not know at the time that this young man plays football for a local college. As providence would have it, we talk for another fifteen minutes and I find out that he loves the young lady but this is her decision. I encourage him to go in and tell her that he loves her, that they should leave and work this out the right way. He goes back in the clinic promising to ask her to leave. Thirty minutes pass, the clinic door opens and out walks this special young couple. She runs over to me and thanks me for being there and informs me that they have decided to go home, plan a wedding and have their baby. I encourage them to come to Christ and get into a local church.

Another day, I arrive at another local abortion clinic to find the sidewalk counselors in a buzz. A nurse who works in the clinic has just informed the counselors that when the administrator arrives she is going to quit her job. She asks us to pray for her. When the administrator arrives she turns in her resignation. As she leaves the clinic, she stops on the street to unload a burden of guilt and pain from working in a place of such grief and death. We pray with her and for her. One of the counselors goes to church with her the following day. At the altar call, she goes down to repent and return to Christ.

Isolated incidents? No, these are the everyday accounts of sidewalk counselors, played out on the city streets of our nation, hundreds of times each year.

Sidewalk counselors stand in front of abortion clinics all across this country every day, being the outreached hands of Christ to a lost, confused and dying world. We hand out literature that informs them of the risks and consequences of an abortion decision. It gives them information about fetal development and information about help from local organizations. We even include information on Post Abortion Counseling because most of the women do not listen to our message. This does not discourage us, because we know that we are there for the ones whom the Lord has touched.

The movie *Schindler's List* ends with a quotation that sums it all up, "He who saves one life eventually saves the world." Most people go their entire life time and never have the opportunity to save another person's life. A sidewalk counselor gets approximately 20 opportunities a week. We not only have an opportunity to save a physical life, but we have the words of eternal life. Many of these people, once they have made the decision to let their baby live, are open to receive the Gospel.

If God has touched your heart, please contact one of your local pro-life ministries, crisis pregnancy centers or us. Become involved, one of God's precious creations is depending on you. ■

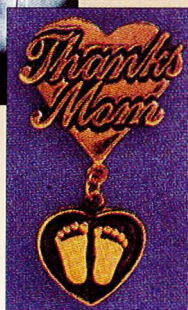
A member of River of Life Mission Church in Montgomery, Ala., Deborah Giles is director of The Sidewalk Counselors of Montgomery.

This testimony originally appeared in the *Christian Life Report*, the newsletter of the Alabama Christian Life Commission.

PRODUCTS THAT CELEBRATE THE SANCTITY OF HUMAN LIFE...

"All Are Precious" Silk Tie

From the tiny multi-colored footprints to the woven words from Scripture, "All are precious in His sight," this unique product speaks volumes about what you feel is important. Handmade from 100% jacquard weave silk, this quality neckwear is a subtle proclamation of our accountability to God and the sanctity of all human life.



SATIE

\$18.50 ea.

"Thanks Mom" Pin

As a special tribute to mothers, the ERLC offers this gold-colored pin which says "Thanks Mom" and features tiny feet the exact size and shape of an unborn child's at 10 weeks after conception, a precious reminder of the humanity of the unborn child. Each pin comes attached to a card expressing loving sentiment to mothers, recognizing the unique gift with which God has blessed them.

SATHA

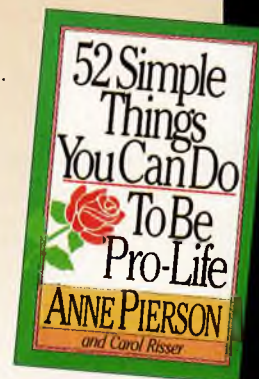
\$3.50 ea.

52 Simple Things You Can Do To Be Pro-Life

Anne Pierson and Carol Risser demonstrate practical ways Christians can speak up for life, putting their pro-life beliefs into action.

BKSIM (96 pages)

\$5.99 ea.



(To order, see p.14.)



Samuel Juma, former pastor of an Evangelical Free Church in his native Sudan, relocated to Arlington, Va., late last year to escape the persecution of Christians in his war-torn homeland. He seeks to help other refugees make the adjustment to life in a new culture in the Washington, D.C., area, and seeks ways to raise awareness of Christians in America to the plight of their fellow believers in Sudan.

The CLC offers these timely books on Christian persecution:

Christians Under Fire

BY STEVEN S. NELSON

Samuel Juma understands persecution. Formerly the pastor of an Evangelical Free Church in his native Sudan, the 37-year-old Juma relocated to Arlington, Va., late last year to escape the persecution of Christians in his war-torn homeland. Juma came to faith in Christ in 1975 when an evangelistic team from Nairobi traveled to his community.

While grateful for the freedom his family enjoys in the U.S., Juma, his wife and four children struggle in their new country. He works two jobs: one in apartment maintenance, and the other in a gas station.

Undeterred by his own transition, Juma seeks to help other refugees make the same adjustment to life in a new culture in the Washington, D.C., area, and seeks ways to raise awareness of Christians in America to the plight of their fellow believers in Sudan.

The civil war in Sudan

rages between an Islamic government based in northern Sudan and the mostly Christian and animist population of the south, Juma explained.

"The war is both political and religious. There has been no proper peace. We in the south (of Sudan) have been so dominated and oppressed," he said. "There is always in (the) government no human rights. When arrested, you are sometimes just killed.

"It is almost always on suspicion of trying to overthrow the government," he continues, noting the Islamic nature of the Sudanese government casts Christians as enemies of the government.

A Presbyterian pastor in Khartoum was arrested and held for two months on suspicion, Juma said.

"In our town, Juba, there is a white house. If you are arrested and taken there, you will not come back," Juma explained. He added, "One

wildlife officer, Joseph, a Christian, was arrested and no one knows today where he is. Often children, and even adults, just disappear in the night."

Reports gathered by Nina Shea, director of the Puebla Program on Religious Freedom in Washington, D.C., lend credence to Juma's contention that Christian children are being kidnapped then sold in open slave markets in Sudan.

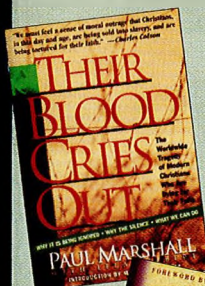
In her Broadman & Holman release, *In The Lion's Den*, an international attorney speaks of Christian women and children being kidnapped, enslaved and forced to convert to Islam. Shea wrote, "In Sudan, the radical Islamic government condones the capture and sale of Christians and other non-Muslims at open slave markets." She suggests entire communities have been relocated into so-called "peace camps" where food is withheld to force conversion to Islam. ■

Shatter the Silence

Southern Baptists are urged to remember fellow Christians around the world who are being persecuted for their faith by observing a season of prayer beginning September 28, culminating in the 1997

International Day of Prayer for the Persecuted Church

November 16. Over 50,000 churches are expected to join their hearts in prayer to shatter the silence which cloaks the plight of these who are under attack daily for their belief in Christ. The Ethics and Religious Liberty Commission (ERLC) will serve as the SBC's point of contact with the World Evangelical Fellowship in this important call to prayer and action. Future ERLC mailings will provide details on materials for your church.

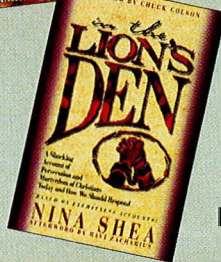


Their Blood Cries Out

In more than 60 countries worldwide, Christians are harassed, abused, arrested, tortured or executed. This book by Paul Marshall shares the tragedy of modern Christians who are dying for their faith.

BKBLO (335 pages)

\$12.00 ea.



In The Lion's Den

More people have died for their faith in the 20th century than in the previous 19 centuries combined. Nina Shea shares what's happening, where it's happening, and what America's Christians must do to stop it.

BKLIO (125 pages)

\$9.00 ea.

See order form, p.14.

We are daily confronted with conflict and disharmony around us. Since the fall of Adam, virtually every human relationship, including the relationship between God and man, has been marked by a lack of peace. Some skeptically conclude that peace is not even possible. Though the human heart longs for peace, it is often left dissatisfied.

Can there ever be peace in the earth?

If so, how is it to come?

These questions, raised by thoughtful people everywhere, find their answers in the Scripture, which promises, "the Lord will establish peace."

Isaiah predicts a time of universal judgment visited upon the whole covenant-breaking earth. Prophetically perceptive, Isaiah sees that when the judgments of God are brought upon the earth, its inhabitants will learn the meaning of justice and righteousness.

When His judgments are withheld or are delayed and men seem to prosper, they have a tendency to forget God. On the other hand, when adversity comes and the judgments of God are felt, some

men do learn God's righteousness. Thus, the chastising hand of God may serve an invaluable redemptive purpose, in that it leads a sinner to repentance. It is important to note that men must learn righteousness, for we are not righteous by nature. Our heart's bent

turns us away from true righteousness. Isaiah pictures God as the Teacher employing judgment as His instrument to teach righteousness. Though not all men turn to the Lord and learn righteousness when His judgments are felt, His people do come to repentance.

"Lord, You will establish peace"

ISAIAH 26:12, NKJV

By A. William Merrell

The Lord God is the One who establishes peace for our benefit. In the twelfth verse Isaiah looks to the future, expressing strong hope and assurance. The verb translated "establish" is a word that is commonly used for setting something on a pot or of setting or placing a person in the dust. The peace that the Lord puts in place comes when the work of judgment has been completed. That the Divine name is placed first stresses that this is the work of God and not of man. As he does so often in the prophecy, Isaiah plainly attributes the work of peace to God. A heart filled with enmity cannot establish peace. Pure and perfect peace comes from the Source of true peace, the Lord.

The answer to our opening questions are in the Scripture, "the Lord establishes peace." In the absence of peace, we take heart, knowing that God Himself is at work in history, in time and space, to bring peace and every perfect thing to be. Praise the Lord! ■

A. William Merrell is vice-president for convention relations for the Executive Committee of the Southern Baptist Convention.



PRODUCTS FOR DAY OF PRAYER FOR WORLD PEACE, AUG. 3, 1997

Day of Prayer for World Peace Bulletin Insert*

A bulletin insert is invaluable when sharing scriptural insights with the church on important issues such as world peace. This full-color piece is also suitable as an informational hand-out. Undated. One of a series.

PEBUL

\$.06 ea.

Day of Prayer for World Peace Poster*

This full-color 11"x17" poster complements the bulletin insert above to promote the Day of Prayer for World Peace. Undated. One of a series.

PEPOS

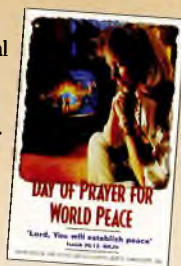
\$.95 ea.

World Peace Sermon Outline*

Suggested for the Day of Prayer for World Peace, this sermon can be used in its entirety or as a resource.

PESER

\$.22 ea.



The Bible Speaks on War and Peace*

This pamphlet recognizes war as a continuing consequence of sin and offers insight on the Bible's ideal of a world at peace, examining the Christian's responsibility to work for peace in all relationships.

BSWAR

\$.17 ea.

Issues and Answers: War and Peace*

This pamphlet addresses peace, justice and power in light of Scripture and includes practical steps Christians can take toward the furtherance of peace in our immediate society and the world at large.

IAWAR

\$.17 ea.



World Peace Resource Set

Includes one of each item in this section indicated by an asterisk (*).

PESET

\$ 1.40 ea.

For ordering information, see form on page 14.

Smokeless Tobacco:

JOE CAMEL'S QUIET COUSIN

BY DWAYNE HASTINGS



• Many youngsters, particularly athletes, turn to smokeless tobacco because they believe it is safer than smoking cigarettes. Yet studies show that all forms of chewing tobacco contain high levels of nitrosamines, a chemical linked to cancer.

Source: Centers for Disease Control and Prevention

The Liggett Group, the smallest of the five major U.S. cigarette companies, in a historic announcement March 20, acknowledged they "had for decades consciously marketed their products to children as young as 14," according to a report in the following day's *New York Times*. The statement stemmed from a settlement reached between Liggett and 22 states that accused the tobacco industry of hiding knowledge of the adverse effects of tobacco.

The *Times* report noted Liggett, maker of Chesterfield, L&M and Lark, was the first tobacco company to admit "a conscious industry strategy of luring teenagers into a lifelong cigarette habit."

While most tobacco companies insist they are not targeting underage smokers, 82 percent of advertising

executives polled believe the tobacco companies' ads are reaching the group. A report in the *Monday Morning Report*, a March 3, 1997, publication of the Alcohol Research Information Service, revealed 71 percent of the ad executives surveyed believed cigarette ads change behavior and increase the likelihood a minor will use a tobacco product.

"The media tries to create the impression that tobacco companies are targeting children and it just isn't true," responded Tom Lauria of the Tobacco Institute, a group representing the tobacco industry.

Despite industry protestations, many findings allege the tobacco industry has sought for years to build a steady customer base. And while the attention has been typically focused on cigarette manufacturers, smokeless tobacco producers are as

guilty, say anti-tobacco interests.

As far back as 1992, Antonia C. Novello, former surgeon general of the U.S. Public Health Service, said, "Although the marketing of smokeless tobacco products is legal, current marketing strategies are persuading many individuals to become regular users before 18, the legal age to buy the products in most states."

The surgeon general's remarks were rebuffed by a spokesman for U.S. Tobacco, the major producer of smokeless tobacco, in *Common Cause* (Summer 1993), "If we were trying to reach kids, we would have promoted on 'Sesame Street.'"

Novello warned in 1993 there was "an alarming increase in the use of moist snuff [one form of spit tobacco] by young people under the age of 18 years."

While cigarette consumption has declined from its peak in the early 1950s, smokeless tobacco use has rebounded. Snuff is the only tobacco product with increased sales since 1980.

Given that the tobacco industry loses close to 5,000 customers a day in the U.S. (3,500 who quit and 1,200 who die, according to the U.S. Centers for Disease Control), tobacco companies drop \$11 million daily to advertise and promote tobacco products in the U.S., says the Coalition on Smoking OR Health, a consortium which includes the American Heart Association, American Lung Association and the American Cancer Society.

United States Tobacco Inc., maker of Skoal and

Copenhagen brand snuffs, has avoided the political and legal broadsides experienced by tobacco giants such as Philip Morris and RJ Reynolds — posting record profits. Earnings for the Greenwich, Conn.-based company have doubled in the past five years, to \$387 million in 1995, a healthy 32 percent net margin on sales of \$1.2 million.

Normally a vice of older men, the use of moist snuff among young men, ages 16 to 19 years, was twice that of the older group in 1985, reported the Jan. 13, 1993, *Journal of the American Medical Association*. The increase appeared coincident with "strengthened marketing by the smokeless tobacco industry," the American Lung Association suggested.

"Tobacco advertising encourages young people to begin a lifelong addiction before they are old enough to understand its long-term health risk," said the ALA.

A *Washington Post* article dated April 6, 1993, revealed nearly one in five high school boys used spit tobacco. The CDC report indicated higher rates of use among white males and Native Americans.

A 1994 survey confirmed 30.7 percent of boys between the ages of 12 and 17 had tried some form of smokeless tobacco, the American Lung Association said. While only five percent of adults use smokeless tobacco, about 20 percent of high school males are users according to the ALA.

In the JAMA article, Novello said the prolonged placement of the tobacco wad in the user's mouth exposes him to high concentrations of nicotine and nitrosamines, for

some "the equivalent of up to two packs of cigarettes daily."

"Kids not only spit, they chew it, they suck it, they swallow it, and in the long run, they can pay for it by getting oral cancer," Novello said.

The use of smokeless tobacco has been traced to cancer of the mouth and throat, leukoplakia, increased incidence of heart disease, and gum and tooth disease, reports the American Academy of Otolaryngology — Head and Neck Surgery.

Academy material emphasizes spit tobacco is "not a safe alternative to smoking. You just move health problems from your lungs to your mouth," providing a more potent nicotine rush to the blood.

"There is no safe way to use tobacco. Tobacco is tobacco," Novello continued. "Spit tobacco is dangerous to the health—no matter whether it is spit, chewed or swallowed."

A Dec. 1995 study in the *Journal of the National Cancer Institute* completed by researchers from the National Health Foundation in Valhalla, N.Y., found the three top-selling brands of smokeless tobacco, Copenhagen, Skoal Fine Cut and Kodiak, had "statistically higher levels of nicotine than Hawken and

Skoal Bandits, two brands that account for three percent of snuff sales. The top three account for 92 percent of the market.

"These data and the sales figures support the concept that the product design may be aimed at creating and maintaining nicotine dependence," the study said. Investigators found "snuff dippers initially use brands with low nicotine dosage and then switch to brands with high nicotine dosage."

The tobacco industry denies it manipulates levels of nicotine, the chemical that makes tobacco addictive, to make some products stronger than others. "U.S. Tobacco does not in any way manipulate or spike the nicotine levels of its tobacco products," said Joseph Taddeo, U.S. Tobacco's chief executive officer in testimony before Congress in late 1994, according to the Oct. 26, 1994, *Wall Street Journal*.

Alan Kaiser, spokesman for U.S. Tobacco Co., which controls more than 80 percent of the snuff market, said the company markets cherry-, mint- and whiskey-flavored snuff for discriminating adults, not to lure unsuspecting youngsters, in a July 6, 1995, edition of the *Washington Post*.

But two former U.S. Tobacco chemists reported that while the company didn't manipulate nicotine levels, it does manipulate the amount of nicotine users absorb by adding chemicals to boost the alkalinity of its snuff, reported the WSJ. They said the higher the alkalinity of the tobacco and the finer the cut of tobacco, the more nicotine is released into the blood.

Some critics suggest U.S. Tobacco's manufacturing process lays the foundation for a "graduation strategy": marketing lower-impact products such as cherry Skoal to first-time users, and then pushing them up the nicotine chain to more addictive brands as Copenhagen.

In the article, Taddeo denied the company had a marketing strategy of "graduating" users from lower nicotine to higher-nicotine products, saying, "Like any tobacco products, our smokeless tobacco products vary in nicotine content."

Larry Story, a former U.S. Tobacco chemist, said UST began exploring ways to change the pH of its products beginning in the late 1960s. Sales had dipped and new users were scarce, he told the *Wall Street Journal*.

Each product occupied "a specific rung on the nicotine-

absorption" ladder. "There used to be a saying at UST that 'There's a hook in every can.' That hook is nicotine," Story said.

Copenhagen and Fine Cut Skoal, the company's flagship products through the 1970s, were too strong for new users — they made them vomit.

In the late 1970s, Story was helping develop products with lower pH more suited to new users, such as Skoal Bandits, where the tobacco remains in a tea-bag-like pouch, and users didn't have to spit. In 1984, UST introduced Skoal Long Cut, bigger pieces of tobacco that packed more easily into the user's mouth. As recently as 1993, the company added cherry Skoal Long Cut to its other flavors, wintergreen and spearmint.

Former U.S. Tobacco sales representative Bob Beets said in the WSJ article, "Cherry skoal is for somebody who likes the taste of candy, if you know what I am saying."

At the XTRA Mart convenience store in Ballston Spa, N.Y., store manager Jacqueline Ketchell told the WSJ any store willing to peddle to minors will sell "tons" of cherry Skoal. "With this flavor, the company was shooting for a younger audience just like R.J. Reynolds with Joe Camel," she mused. ■

• The average smokeless tobacco user began chewing tobacco at age 9, but one third of those interviewed had started at age 5.

• One quarter of young users chewed smokeless tobacco 10 or more times a day, thus consuming the nicotine equivalent of one to two packs of cigarettes.

Source: Centers for Disease Control and Prevention

Tobacco companies are not alone in targeting the 'kiddie market.' Marketing research on children's likes and dislikes takes place in testing labs across the U.S., reports David Chagall in his book, Surviving the Media Jungle (Broadman & Holman Publishers, 1993).

"(Their) purpose is simple: to uncover kids' hidden needs — knowledge that is used to develop television programs and commercials calculated to implant values and ideas, make children grab for supermarket impulse items, or nag their mom and dad for sponsor brands," writes Chagall, noting advertising executives recognize that youngsters "are the most avid — and impressionable — of all television watchers."

Before Levi's introduced Dockers for boys, their ad agency sent researchers into boys' bedrooms to photograph their favorite wardrobes so as to best position their new line of trousers.

While marketing experts insist this kind of research is appropriate, critics suggest "marketers are prying too deeply into the lives of children in order to mold them into future consumers of their products," reported the Los Angeles Times (5/4/93).

Even the German automaker Porsche AG designs its U.S. advertising to appeal to children, revealed a recent Detroit News report.

"We are paying more attention to kids in the 6- to 10-year-old range," related Richard Ford, an official with Porsche Cars North America Inc., in the March 29, 1997, article. "They are our future buyers. They really affect how we think. Our focus on this age group has been ongoing since we launched the current (model) 911.

"Kids establish what's cool, and Porsches are cool again," Ford said. ■



CASINOS From p. 1

This tragic reality can be seen today in Tunica County, in the northwest corner of Mississippi. Once described as the poorest county in the U.S., with rampant

"The traffic ran 24 hours a day. It was so bad that I couldn't even let my children ride their bikes in their own neighborhood," Lusby said. "Once there was a traffic jam

owners of Splash closed it and took early retirement in Florida, along with \$40 million dollars.

Bally's and Lady Luck joined the new breed of casinos that has sprouted up about 10 miles north of the town of Tunica, closer to the million-plus residents of Memphis, Tenn.

In moving north, looking for a richer deposit to mine and inching closer to Tennessee, the casinos were blocked in their march to the state line by DeSoto County voters who thrice have rejected ballot measures legalizing the casinos (*see p.4*).

Here in this mecca of mid-America gambling, the real mining operations are taking place. Names like Grand Casino, Circus Circus, Harrah's and Bally's have been joined by six other casinos. Buildings of palatial proportions rise above the horizon of this farming community, a sharp contrast to the poverty tucked away in the county's piney woods.

At night, the lights from this casino conglomerate are so bright against the pitch-black sky that a traveler would think he is approaching a small city. Gamblers stream to this city of dreams day and night, hoping to hit that one big jackpot that will end all of their worries. But what most of them find is that when their pockets are empty, the only dreams being fulfilled are those of the casino owners. Every year, the people who visit these casinos leave hundreds of millions of dollars behind in casino coffers.

Splash cost \$23 million to build and paid for itself in just two months, grossing \$170 million in its best year, reported *Memphis* magazine.

And what of the hopes of the Tunica County residents? After five years, Tunica looks much like it did before the advent of casino gambling. While most roads in town have been paved, thousands

of low paying jobs have been generated, and there is now a McDonald's nearby, the price for these few conveniences and much needed jobs has been high, Lusby said.

Traffic on the highway leading out of Tunica has increased from 4,000 to 300,000 vehicles a day. With this increase and the free-flowing alcohol served by the casinos, traffic fatalities are escalating at alarming rates.

One night, a police checkpoint produced 600 citations for driving violations, Lusby said. Things are getting so bad the Tunica County Fire Marshall is considering counseling for his volunteer firefighters, because, whereas they used to be called out to put out a fire in someone's shed or help someone in distress, now they are regularly called out to pull mangled, broken bodies from crushed cars because a drunken driver, heading home after a night at the casinos, smashed into another car, he added.

Tunica businesses are under assault, said Lucy Phillips, a student at the Tunica Institute of Learning, writing in the April 1997 edition of the *Progressive Farmer* magazine. "The old town is drying up. Soon the local restaurants will close, and the only alternative for dining will be at the casinos."

If Splash and the empty promises that were made to the residents of Tunica, Mississippi, are any indication of the future, it is likely that casinos will continue to do what they do best—devise better, more efficient ways to mine the wealth of a community and then move on in search of richer deposits, leaving behind a stripped and broken community to try to put itself back together and restore its dignity.

"Where is the Kroger they promised us? Where are the department stores? Where are all the new housing starts? We're still waiting," Lusby said. ■



Walkways once leading to casino boats on this Mississippi River inlet (top) are now deserted and overgrown. The casino billboard (inset) is a bitter reminder of the casinos that have sprouted in the fertile delta soil.

six miles long with cars and buses inching their way up the street... to the casinos."

Eventually, the state spent \$1.7 million on a road to the casinos that bypassed the town, he said, explaining this kept most of the casino traffic out of town, but it also siphoned off what little economic benefit the town received from the people who came to gamble.

All the cash the casino gamblers brought to Mississippi went straight to the gaming tables and slot machines in the casinos and stayed there, echoing a contention set forth by Robert Goodman in his book, *The Luck Business: The Devastating Consequences and Broken Promises of America's Gambling Explosion*, that gambling drains local consumer dollars from other businesses.

Today those casinos are silent and abandoned, leaving only gutted buildings and crumbling parking lots as reminders of the empty promises Tunica residents bet their future on. The road that once carried the hopes of the town to the casinos now leads to nowhere.

As for the casinos, the

unemployment and no prospects for improvement, Tunica County provided the perfect host for pro-gambling forces to cast their vision of a benevolent gambling establishment.

The people of Tunica County were promised an era of prosperity and growth when casino gambling marched in. The casinos arrived in 1992, and the rush to develop was on.

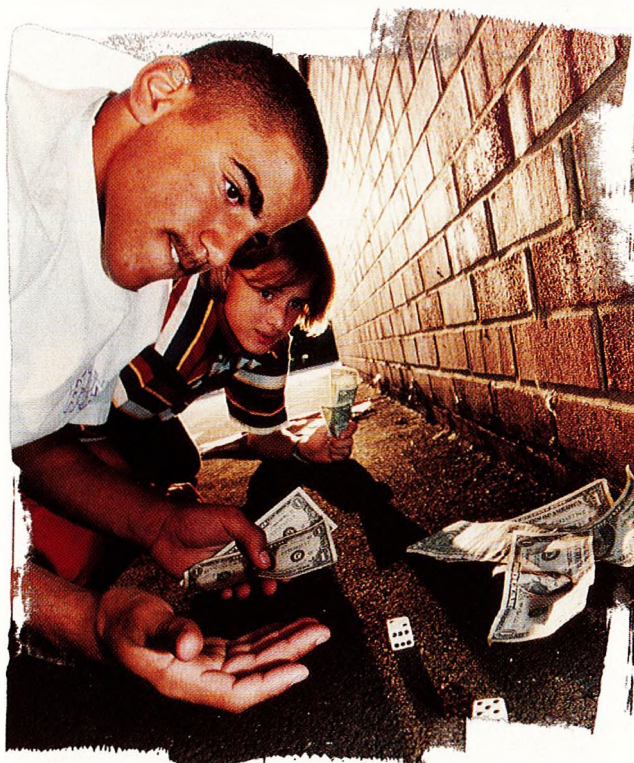
The first on the scene was Splash Casino, a refurbished disco on a barge according to *Memphis* magazine. It opened just outside of the county seat town of Tunica along the Mississippi. Soon, three more casinos followed.

Immediately, the little town of 1,100 people was swamped with traffic, recalls Joe Lusby, pastor of Tunica's First Baptist Church.

There are many important reasons for opposing gambling because of its severe social consequences which ravage society. It should never be forgotten, however, that there are also compelling moral and biblical objections to gambling.

Scripture emphatically and unsparingly condemns coveting. Coveting, the inordinate desire to possess what belongs to another, is classified with such hideous sins as fornication, idolatry and extortion. All covetousness—sexual, sensual or material—is abhorred by God and deplored by Scripture. Of particular interest and relevance to contemporary Christians is the teaching of Scripture regarding material covetousness.

The Scriptures are replete with warnings concerning material covetousness. The decalogue explicitly forbids the desire for the goods of others (Ex. 20:17). The prophets denounced the schemes of unscrupulous men who desired the possessions of the poor and powerless and devised means by which to secure them (Mic. 2:1-2). Jesus warned that believers should be on guard against covetousness and affirmed that the real meaning of life is not measured by material possessions but by the



“Thou shalt not covet”

EXODUS 20:17

By Barry King

spiritual possession of a relationship with God (Luke 12:15). Paul, in the epistles, stated that since “love worketh no ill to his neighbor” all coveting should be laid aside (Rom. 13:9-10).

Like the unscrupulous men who failed to escape prophetic denunciation, today’s gambling

entrepreneurs have devised schemes by which to defraud the poor of their meager resources. Such elaborate hoaxes as casinos, lotteries, race tracks, bingo, video poker and other electronic games of chance have at their root the covetous desire to enrich the gambling operator to the detri-

ment of the player as well as the community as a whole.

Similarly, there are those who in their desire to attain material wealth and to accumulate material possessions will participate in gambling activities. Forgetting that material needs are to be met by working rather than by wagering, these engage in a pastime with potentially disastrous consequences (Prov. 21:25-26). Even if the gambler is successful in enriching himself, he will have done so at the expense of someone else. Thus, his seemingly innocuous activity has caused him to violate the second great commandment (Matt. 22:39).

Ultimately, whether it be the ungoverned, unrelenting, unrestrained covetousness of gambling operators or the desirous, eager, wistful covetousness of gambling participants, all would do well to heed the scriptural admonition, “Let your conversation be without covetousness; and be content with such things as ye have” (Heb. 13:5). ■

Barry King is campaign coordinator for the Christian Civic Action Committee of Arkansas, pastor of Tumbling Shoals Baptist Church in Tumbling Shoals, Ark., and a trustee of the Southern Baptist Ethics and Religious Liberty Commission.

PRODUCTS FOR ANTI-GAMBLING SUNDAY, SEPT. 21, 1997



Anti-Gambling Sunday Bulletin Insert*

A bulletin insert is an inexpensive way to inform the church about important issues. Filled with Scripture references, the anti-gambling bulletin insert asks readers to consider their own attitudes on gambling from the perspective of covetousness. The brief statements on the back of the insert were written by a pastor and reveal a pastor’s burden for the people of God and their walk with God. Undated.

GABUL

\$.06 ea.

Anti-Gambling Sunday Poster*

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

GAPOS

\$.95 ea.

Suggested Sermon: “Why Gambling is Covetousness - Ex. 20:17”*

This suggested sermon demonstrates from the tenth commandment — “Thou shalt not covet” — that gambling is actually a form of covetousness and therefore should not be a part of anyone’s activity. The sermon provides exposition of the biblical text, with appropriate comments on the Hebrew text. It is complete with illustrations of the biblical principles that are shared and can be used in either a preaching or teaching setting.

GASER

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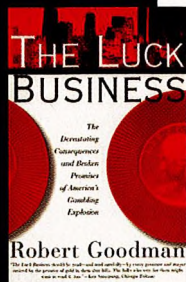
Fact Sheet: Gambling*

Divided into three areas — casinos, lottery and general gambling information — this new fact sheet offers statistics and startling facts about gambling in our culture. These fact sheets are useful as hand-outs or for reference in sermon preparation when addressing gambling issues.

GAFAC

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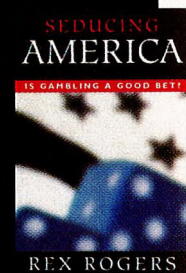
See form on next page for ordering information.



The Luck Business

This widely quoted work on the devastating effects of government promoted gambling draws on the landmark United States Gambling Study directed by Robert Goodman and features interviews with politicians, industry leaders and experts. Goodman shows that the frantic bidding by states for gambling enterprises has failed to provide them with the new revenues and jobs they so desperately need. A must-read for anyone who wants to understand gambling-related issues and why it is a losing proposition for government.

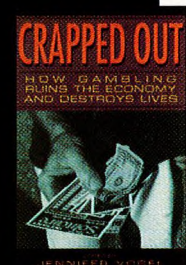
BKLUC (273 pages) \$11.50 ea.



Seducing America: Is Gambling a Good Bet?

Author Rex Rogers stirs Christians into action with heart-wrenching true stories of lives destroyed by the "acceptable addiction" of gambling. He provides a biblical analysis and a hard-hitting look at legalized gambling's effect on America's social, cultural, economic and political welfare.

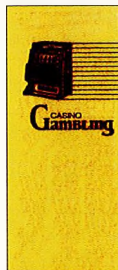
BKSED (176 pages) \$10.00 ea.



Crapped Out: How Gambling Ruins the Economy and Destroys Lives

This book includes the most significant articles ever written about gambling and its effects. It contains stories from *US News and World Report*, major gambling trade publications, and national and regional newspapers. It is loaded with must-know statistics and powerful personal stories.

BKCRA (233 pages) \$15.50 ea.

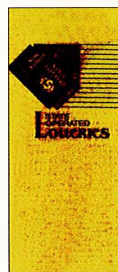


GACAS

Casino Gambling*

This discussion of casino gambling addresses the economic, social and personal damage left in its wake. It is well footnoted for follow up on statistics provided.

\$22 ea.



GASTA

State Operated Lotteries*

With lotteries topping \$34 billion in annual sales it is important to understand the severe social consequences of this form of state sponsored gambling.

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GAPAR

Biblical Insights on Gambling*

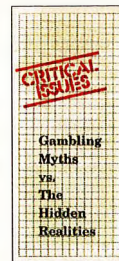
This pamphlet offers biblical principles opposed to gambling to help readers avoid the gambling trap in their own lives.

GABIB \$22 ea.

Pari-Mutuel Gambling*

This discussion of legalized gambling on horse racing and other competition offers specific actions to take to combat its spread in the community.

\$22 ea.



CIGAM

Critical Issues: Gambling Myths vs. Hidden Realities*

This pamphlet refutes the 10 most widely used arguments for gambling through Scripture, actual statistics and real-life situations.

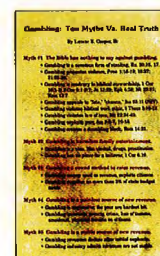
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ways to deal with gambling. It concludes with eight points for personal action in impacting gambling in communities.

IAGAM

\$17 ea.



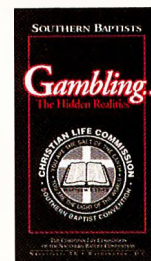
understand the Bible's definite stance against gambling. It dispels arguments that people advance in support of gambling and would make an excellent bulletin insert or hand-out.

GATEN

\$22 ea.

Gambling: Ten Myths vs. Real Truth*

Compiled by Dr. Lamar Cooper, this sheet will quickly help the reader



present all forms of gambling as harmless family entertainment. This videotape explodes many of the myths about the benefits of gambling by sharing what has really happened to people and communities where gambling has been implemented. Key interviews with those impacted are presented to reveal a side of this issue often not told.

VTGAM (1/2" VHS, 19 min.)

\$19.95 ea.

Gambling and Organized Crime (Audio Tape)

Austin McGuigan, Chief State Attorney for Connecticut, shares a moving firsthand account of the tragic social and economic effects of legalized gambling in that state, before most states had any form of legalized gambling. This message should be heard by anyone interested in an eyewitness account of the involvement of organized crime in gambling. Delivered at the CLC annual meeting in 1985, its timely message is as powerful today.

CASSGAM

\$2.95 ea.

Anti-Gambling Resource Set

Includes one of each item on pp. 13-14 indicated by an asterisk (*).

GASET

\$2.85 ea.

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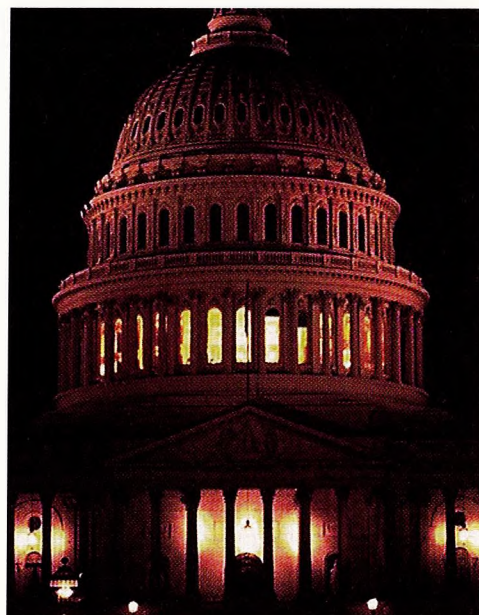
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MILITARY VIOLATED CHAPLAINS' RIGHTS

BY TOM STRODE

The U.S. Department of Defense acted unconstitutionally when it barred military chaplains from preaching in favor of legislation banning partial-birth abortions and from encouraging congregational members to urge Congress to support the bill, a federal judge has ruled.

In his April 7 opinion, District of Columbia judge Stanley Sporkin wrote the government's directive "clearly interferes with military chaplains' free exercise and free speech rights, as well as those of their congregants."

"The chaplains in this case seek to preach only what they would tell their non-military congregants. There is no need for heavy-handed censorship, and any attempt to impinge on the plaintiffs' constitutional and legal rights is not acceptable."

Sporkin granted a preliminary injunction preventing the Pentagon from blocking chaplains from urging parishioners to contact members of

Congress seeking passage of the Partial-birth Abortion Ban Act. As of mid-April, the House of Representatives had approved the bill, but the Senate had yet to vote on it.

The Department of Justice has not announced if it will appeal the decision.

The controversy began in 1996 when the Roman Catholic church initiated a campaign seeking a congressional override of President Clinton's April veto of the Partial-birth Abortion Ban Act. The procedure involves the delivery of an intact baby feet first until only the head is left in the birth canal. The doctor pierces the base of the baby's skull with surgical scissors, then inserts a catheter into the opening and suctions out the brain. The collapse of the skull enables easier removal of the dead child. The method normally is used in the fifth or sixth month of pregnancy.

The Catholic church encouraged its priests, including military chaplains, to

preach against the procedure and to urge their parishioners to sign postcards urging members of Congress to vote to override the veto. The Army, Navy and Air Force informed their chaplains that Department of Defense directives or anti-lobbying laws prohibited them from participating in the campaign and from urging others to take part in it.

A group of Catholic, Jewish, Muslim and Protestant military chaplains brought suit, citing the Department of Defense's action as a violation not only of the free exercise of religion and free speech clauses of the First Amendment but of the Religious Freedom Restoration Act as well.

In its oral arguments before the court, the Pentagon acknowledged the anti-lobbying law it previously had cited did not apply and relied on a DOD directive for justification of its actions.

In ruling in the chaplains' favor, Sporkin rejected arguments the chaplains' participa-

tion in the campaign would be direct solicitation of voters and might be viewed as an order by lower-ranking members of the military.

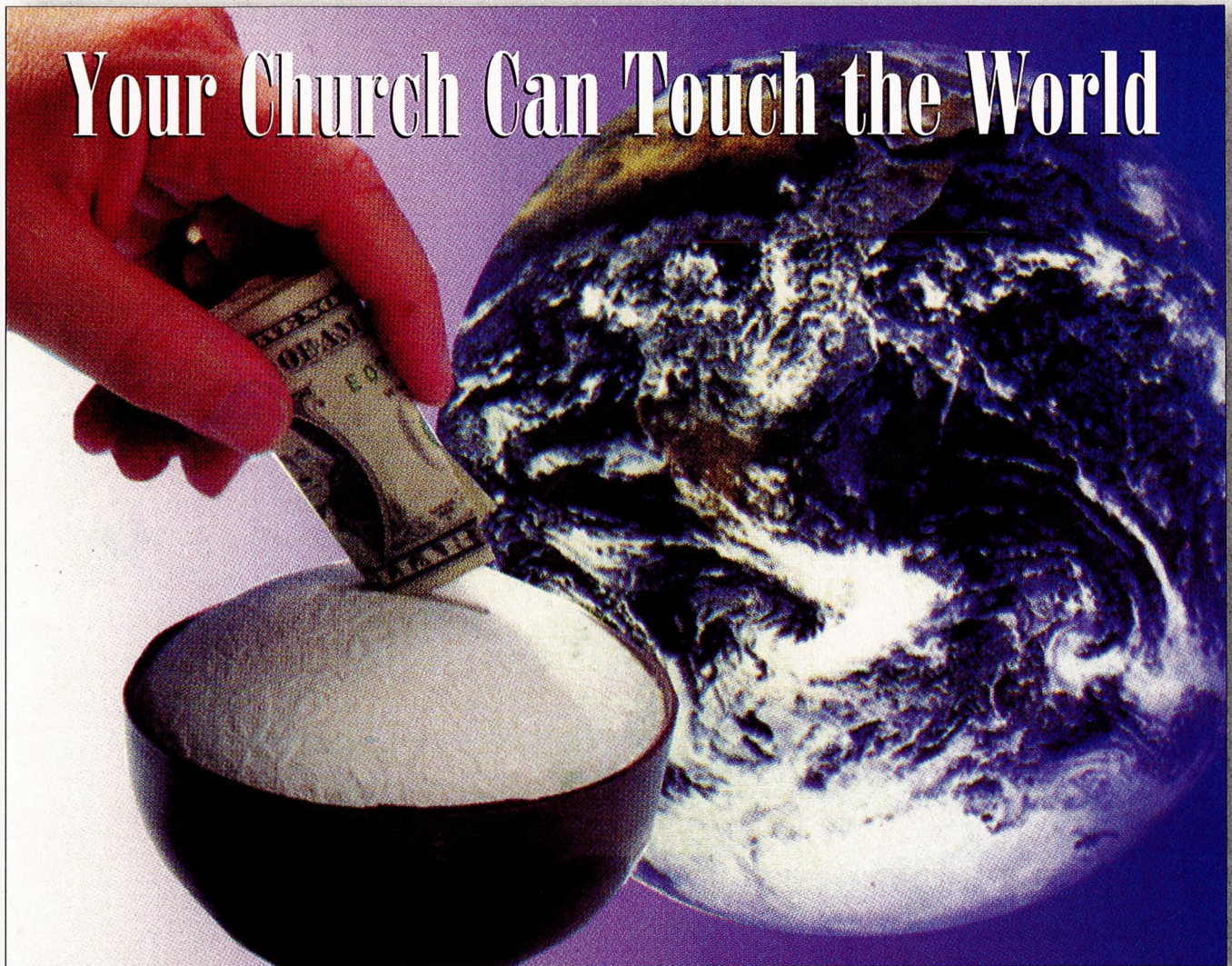
The DOD "inappropriately equate[s] a military chaplain's official conduct with his religious activities . . .," Sporkin wrote. "While military chaplains may be employed by the military to perform religious duties, it does not follow that every word they utter bears the imprimatur of official military authority; if anything, the content of their services and counseling bears the imprimatur of the religious ministries to which they belong."

"In sum, when chaplains are conducting worship, when they are surrounded by all the accouterments of religion, they are acting in their religious capacity, not as representatives of" the Pentagon, he wrote.

The DOD's action is a "muzzling of religious guidance" directly the result of its "viewpoint discrimination," he wrote. ■

The Christian Life Commission is appreciative of the prayerful support of Southern Baptists during the Commission's first 50 years as an official agency of the SBC. As we consider the task God has set before us as the newly renamed Ethics and Religious Liberty Commission, the staff and trustees remain steadfast in our commitment to heed our Lord's command to labor as salt and light for the sake of our communities and for the advance of the Gospel.

Your Church Can Touch the World



For I was hungry and you gave me food.

Matthew 25:35

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

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♦ A Dollar In — A Dollar Out ♦

A simple 4-step plan for your church:

- Give one rice bowl to each family in your church. The plastic rice bowls come in boxes of 50 for \$24.00. (That's only 48¢ each.)
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- Send a check from your church to your state convention office or the Ethics and Religious Liberty Commission. Note: States vary in how hunger funds are dispersed. For further details contact your state Baptist convention.
- Re-order rice bowls so your church can continue to participate with regular and systematic gifts for the world's poor and hungry.

To order rice bowls, call or write the Ethics and Religious Liberty Commission, 901 Commerce, #550, Nashville, TN 37203, (615) 244-2495.

Serbian "Mother Teresa" Reaches War-weary Refugees

BY STEVEN S. NELSON

She has been called "the Mother Teresa of refugees." Five years ago, the heart of Jasmina (Yes-MEEN-a) Totic broke for the 600,000 refugees pouring into Serbia to escape the carnage of the bloody war in Bosnia. Her church captured the vision of reaching out in Christ's name, and Bread of Life Ministries was born.

In a short time, Bread of Life meant the difference between survival and starvation for 200 families. When the growth of this ministry exploded, the need for full-time staff became apparent.

One might say "impossible" considering this church only averaged 50-60 in attendance on Sunday morning, but Jasmina, in obedience to God's call, quit her job and moved into a tiny upstairs room in the church. Five years later, in partnership with another local church, and with food largely supplied through the Southern Baptist World Hunger Fund, 3,000 families per month are being helped.

Far from just a feeding program, each families' needs are assessed and the family is registered with a commitment to help for six months. At an appointed time each month, a family makes their way to the church to receive their rations. A small bag of beans, rice, flour, oil, and soap is the extent of their modest provision, but they also receive something more lasting as the Gospel is shared.

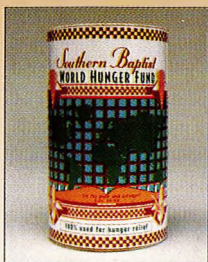
During the five year history of the ministry, the congregation has doubled in size as refugees have come to faith in Christ. Many of the volunteers sharing food with the hurting came first as refugees who have now received Christ.

A Serb works side by side in harmony with a Croat, living proof of the power of the Gospel to change lives. During a recent visit, Bill Cashion, human needs consultant for the Southern Baptist International Mission Board, said, "You can tell these people really love each other."

As the ministry continued to grow, Bread of Life sent out their first missionary couple this year into the war-torn Serb Republic. This young couple is now feeding 700 families per month in the town of Preadore. But they are not alone; Southern Baptist missionaries Ralph and Lorraine Rummage are there to help and lead Bible studies. ■



TOP: Bosnian war refugees pray as the Gospel is shared. **BOTTOM LEFT:** Jasmina (center) instructs hunger ministry team including the Southern Baptist International Mission Board's human needs consultant Bill Cashion (right) as they prepare to reach out in Christ's name through the Bread of Life Ministries in Serbia. **BOTTOM RIGHT:** Rations of beans, rice, flour, oil and soap are distributed monthly.



World Hunger Fund Change Cannisters

As 100% of funds given through the Southern Baptist World Hunger Fund are used for hunger relief, this unique product provides a direct way to make a difference. The reusable cannisters make wonderful Sunday school class or ministry organization projects to be placed in the church and area businesses. (See form on p. 14 for ordering information.)

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Restoring Our Religious Freedom While Preserving Our Baptist Heritage*

BY RICHARD LAND

*This chart attempts to delineate how the three most prominent church-state postures would apply to various situations of religious expression in our society. The ERLC believes that its "accommodation" position is in accord with The Baptist Faith and Message confession's religious liberty statement (below right) and that the "avoidance" and "acknowledgment" positions are not.

—Richard Land

SEPARATIONIST "AVOIDANCE" POSITION	ETHICS & RELIGIOUS LIBERTY COMMISSION'S "ACCOMMODATION" POSITION	NEO-ESTABLISHMENT "ACKNOWLEDGMENT" POSITION
seeks "avoidance" of religious expression in government locales (courts, schools, etc.)	seeks government "accommodation" of individuals' rights to express religious beliefs in government locales	seeks government "acknowledgment" for, and on behalf of, "the people" at government expense
opposes tuition tax credits and school vouchers as well as government grants to parochial schools	allows tuition tax credits and school vouchers to parents for religious schools but opposes any direct government aid to parochial schools	allows tuition tax credits and school vouchers as well as direct aid to parochial schools
opposes even voluntary prayers by court employees or local clergy	allows voluntary prayer by individual judges and court employees, or by local clergy, as long as no community religious groups are excluded from participation	would allow state legislatures to require court prayer and to compose the prayer to be recited in court
opposes government accommodated or acknowledged prayer in public schools, even by students	seeks government accommodation of each student's right to participate in student-initiated, student-led prayer according to the dictates of individual conscience in public schools, which protects both majority and minority students' right to pray	seeks government acknowledgment of student-initiated, student-led prayer in public schools, which could allow student majority determined prayer and exclusion of student minority participation
opposes manger scenes or other religious displays (i.e., Ten Commandments) in government locales such as courthouse lawns	allows manger scenes or Ten Commandments in government locales (such as courthouse lawns) as long as privately funded and no community religious group excluded from right to display their symbols as well	allows tax-funded religious displays in government locales determined by the religious majority in each county

RELIGIOUS LIBERTY — God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. 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. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. 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.

Gen. 1:27; 2:7; Matt. 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19

Excerpt from The Baptist Faith & Message (Adopted by the Southern Baptist Convention as its confession of faith, May 1963)

Why It's Wrong for Government to Prefer One Religion Over Another: The "Father" of the U.S. Constitution Responds

James Madison (1751- 1836) has justly been called the "father" of the Constitution in tribute to his tremendous efforts in planning and gaining approval for the U.S. Constitution. Madison was the leading figure in the Constitutional Convention and wrote 29 of the 85 Federalist Papers which were so vital in securing the Constitution's ratification. Elected to the first U.S. House under the new constitution, Madison sponsored the first ten amendments to the Constitution (the Bill of Rights), giving primary emphasis in floor debates to freedom of religion, speech and press. James Madison served as U.S. Secretary of State (1801-1809) under Thomas Jefferson, and as the nation's fourth president from 1809-1817.

As a member of the Virginia legislature, Madison helped defeat "A Bill Establishing a Provision for Teachers of the Christian Religion" in the state's General Assembly and wrote "A Memorial and Remonstrance," explaining why it is wrong for the government to sponsor or prefer one religion over another. Here are selections from that document, penned by this most important founding father, James Madison.

SELECTIONS FROM THE MADISON PAPERS:

- "Because we hold it for a fundamental and undeniable truth, 'that Religion or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The Religion then of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right.

- "Who does not see that the same authority which can establish Christianity, in exclusion of all other Religions, may establish with the same ease any particular sect of Christians, in exclusion of all other Sects? That the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?...

- "Because the Bill violates that equality which ought to be the basis of every law... Whilst we assert for ourselves a freedom to embrace, to profess and to observe the Religion which we believe to be of divine origin, we cannot deny an equal freedom to those whose minds have not yet yielded to the evidence which has convinced us. If this freedom be abused, it is an offense against God, not against man;...

- "Because the Bill implies either that the Civil Magistrate is a competent judge of Religious Truth; or that he may employ Religion as an engine of Civil policy. The first is an arrogant pretension falsified by the contradictory opinions of Rulers in all ages, and throughout the world; the second an unhallowed perversion of the means of salvation.

- "Because the establishment proposed by the Bill is not requisite for the support of the Christian Religion. To say that it is, is a contradiction to the Christian Religion itself, for every page of it disavows a dependence on the powers of this world; it is a contradiction to fact; for it is known that this Religion both existed and flourished, not only without the support of human laws, but in spite of every opposition from them, and not only during the period of miraculous aid, but long after it had been left to its own evidence and the ordinary care of Providence. Nay, it is a contradiction in terms; for a Religion not invented by human policy, must have pre-existed and been supported, before it was established by human policy....

- "Such a Government will be best supported by protecting every Citizen in the enjoyment of his Religion with the same equal hand which protects his person and his property; by neither invading the equal rights of any Sect, nor suffering any Sect to invade those of another.

- "It degrades from the equal rank of Citizens all those whose opinions in Religion do not bend to those of the Legislative authority. Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other the last in the career of intolerance....

- "Because it will destroy that moderation and harmony which the forbearance of our laws to intermeddle with Religion has produced among its several sects. Torrents of blood have been spilt in the old world, by vain attempts of the secular arm, to extinguish Religious discord, by proscribing all difference in Religious opinion. ... The American Theatre has exhibited proofs that equal and compleat liberty, if it does not wholly eradicate it, sufficiently destroys its malignant influence on the health and prosperity of the State. ..."

James Madison

New Staff Takes Calling Seriously



BARRETT DUKE
Director of
Denominational
Relations,
Conferences
& Seminars

*Ph.D. Candidate in
Biblical Interpretation,
Joint Doctoral Program
of University of Denver
& Iliff School of Theology*

*Master of Arts,
Old Testament,
Denver Seminary*

*Bachelor of Arts,
Criswell College, Dallas*

This is the second in a series of introductions to the three newest employees of the ERLC, already hard at work serving Southern Baptists: Jeff Carter, director of citizenship concerns; Barrett Duke, director of denominational relations, conferences and seminars; and Steve Nelson, director of hunger concerns. In this issue, Barrett shares his vision as he serves from the Nashville office.

The Apostle Paul instructs us that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16).

As this is true, it is necessary for Christians to become aware of the Bible's counsel in order to inform their faith and to stand as a foundation for the decisions they make. Nearly everything that I will be doing at the Ethics and Religious Liberty Commission derives from this need to bring the whole counsel of God into our daily decision-making process.

Our seminars and conferences will provide opportunities to hear biblical truth applied to life; our publications will offer both summary and in-depth presentations of the Bible's teachings on critical social issues. Our archives will continue to contain the latest material related to the constantly changing cultural and ethical issues of the day.

I am convinced that even in this day of culture shock we can still live godly lives, raise children of godly character, and impact our culture with righteousness. I see my ministry at the Ethics and Religious Liberty Commission as an opportunity to help make these things possible for every Christian, and especially Southern Baptists.



THE ETHICS AND RELIGIOUS LIBERTY COMMISSION

OF THE SOUTHERN BAPTIST CONVENTION

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Nashville, TN 37203-3696

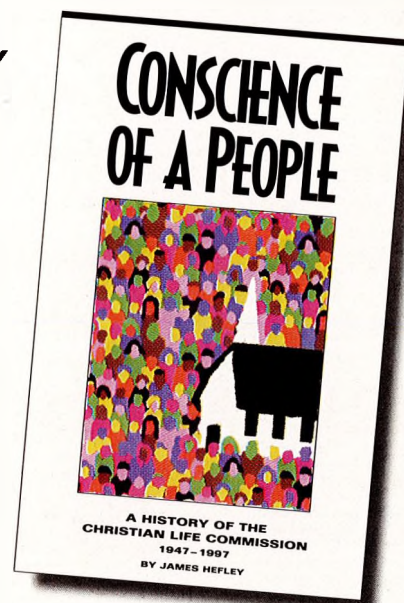
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