



March 19, 1991

91-42

Texas Baptist board continues
funding for Joint Committee

By Orville Scott

*N-CO
Texas*

DALLAS (BP)--The 193-member executive board of the Baptist General Convention of Texas voted March 12 to provide Cooperative Program support for the Baptist Joint Committee on Public Affairs by means of a "pass-through allocation" in the BGCT Christian Life Commission budget.

In Texas, the Christian Life Commission has the public affairs responsibility for the Baptist General Convention of Texas.

Messengers to the Southern Baptist Convention voted in New Orleans last June to take \$341,000 of the Washington-based Joint Committee's budget and transfer it to the SBC Christian Life Commission with a responsibility for religious liberty.

But the 1987 Baptist General Convention of Texas had voted to provide financial support from Texas Baptists if the SBC allocated funds away from the Joint Committee.

George R. Gaston of Houston, chairman of the BGCT administrative committee, told the executive board since 1987 support for the Joint Committee had been provided as directed by the convention through trust funds outside the budget.

In its recommendation to provide Cooperative Program funds for the Joint Committee, the administrative committee said approval would affirm Texas Baptists wish to continue their historic and traditional support for the Baptist Joint Committee in matters related to religious liberty.

Texas Baptists provided \$56,700 of the Joint Committee's budget in 1991 and the administrative committee probably will recommend about \$63,000 in Cooperative Program allocations for next year, Gaston said.

The board also approved a motion by Fort Worth layman David A. Courtade encouraging Baptists to express appreciation to the 56 members of the Texas House of Representatives who courageously voted against a lottery for Texas.

Additionally, the board approved a motion by Bruster to remind Texas Governor Ann Richards she had said if the lottery bill did not pass, she would not persist in pushing it.

Levi Price Jr. of El Paso, chairman of the Eastern European Partnership Missions Task Force, told the board Texas Baptist and Southern Baptist Foreign Mission Board representatives will visit with Baptist leaders of several Eastern European nations in April to discuss potential evangelistic partnerships.

Among other actions, the board adopted a \$1 million world hunger offering goal and approved a resolution honoring Southern Baptist Sunday School Board President Lloyd Elder who, on Jan. 17, announced his intent to retire in January 1992 or 30 days after a successor to his position is named.

A resolution by Bill Blackburn, pastor of Trinity Church of Kerrville, Texas, said Elder "has distinguished himself by his commitment to the Lord, his untiring efforts on behalf of Southern Baptists and by his integrity that has marked all of his ministry... ."

Before heading the Sunday School Board, Elder was a Texas Baptist pastor, assistant to the BGCT executive director and vice president of Southwestern Baptist Theological Seminary in Fort Worth.

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The Board re-established a corporation for Hispanic Baptist Theological Seminary in San Antonio, and transferred assets of the seminary to the corporation, which is the legal entity under which the institution operates.

Hispanic Seminary was transferred back to the BGCT in 1989 after a six-year affiliation with Southwestern Seminary.

Also, the board approved allocation of \$750,000 in unspent current funds, including \$300,000 toward a goal of \$5 million for the permanent New Church Fund; \$200,000 for current use in starting new churches; \$200,000 for ethnic language work; and \$50,000 for long-range family emphases.

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CLeaR-TV calls boycott
against Johnson and Pfizer

By Tom Strode

N-10
DC

Baptist Press
3/19/91

WASHINGTON (BP)--Christian Leaders for Responsible Television, a coalition whose strategy of economic pressure proved successful the last two years, has called for a one-year boycott of two of the leading advertising sponsors of sex, violence and profanity on prime-time television.

The executive committee of CLeaR-TV recently voted to begin a boycott of S.C. Johnson and Son Inc. and Pfizer Inc. The boycott went into effect on March 15. Both companies were among the leading advertisers of objectionable programming during the 1990 fall sweeps monitoring period on network television, according to CLeaR-TV.

Richard D. Land, executive director of the Southern Baptist Christian Life Commission, is a member of the executive committee of CLeaR-TV.

"Clearly, the public airwaves are a public trust," Land said. "These two companies have managed to stand out in both their sponsorship of programs which we consider to contain excessive and/or gratuitous sex, violence and profanity, and in their unresponsiveness to our concerns about that sponsorship.

"They have left us no recourse but to encourage our constituencies to express their displeasure through the constitutional right to not use their products."

Johnson and Pfizer were informed twice before the monitoring period about the concerns of CLeaR-TV and the possibility of a boycott. Earlier this year, both companies were invited more than once to meet with CLeaR-TV officials in order to avoid a boycott. Neither company responded to two invitations, according to CLeaR-TV.

Jim May, a member of Johnson's public affairs staff, said the company did respond, although no meeting was held. He said Johnson had looked at its television advertising for the last year and had quit advertising on "programs that we did not think were appropriate."

In a written statement, Johnson said it "strongly" disagreed with CLeaR-TV's action. Johnson also said, "We feel our existing guidelines for buying advertising programming are very responsible and live up to our high ethical standards. However, we do recognize that personal values and standards vary widely and our buying decisions cannot satisfy all points of view."

Don Wildmon, a member of the CLeaR-TV executive committee, said Johnson did not answer either of two letters inviting company officials to discuss a possible boycott. The company responded only after a third letter requesting a quick reply was sent by fax to Johnson shortly before the executive committee's meeting, Wildmon said. When a letter from a Johnson official arrived at CLeaR-TV offices 10 days later, it reflected no substantive change, he said.

Johnson was the No. 2 sponsor of sex, violence and profanity not only in the fall of 1990 but in the same year's spring monitoring period as well, Wildmon said.

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Boycotts called for by CLear-TV produced impressive results last year. The coalition lifted a boycott of The Clorox Corporation in early 1990 when the company promised to reduce its sponsorship of offensive programming. The action came nine months after the boycott began in July 1989. The Mennen Co., another advertiser boycotted at the same time, did not relent. A staff member of the American Family Association, which monitors television programming, said that the boycott apparently had an impact because Mennen is no longer a leader in advertising on objectionable programs.

A CLear-TV boycott begun in 1990 resulted in a quick change of policy by Burger King. The fast-food chain ran newspaper ads supporting traditional family values on television and agreed to alter its advertising on TV. The boycott was called off Nov. 1, less than three months after it began.

Johnson produces such items as Agree shampoo, Curel skin lotion, Edge shaving cream, Enhance perfume, Halsal shampoo, L'envie perfume, Skintastic body gel, Soft Sense lotion, Bravo wax, Brite floor wax, Carnu polish, Clean and Clear wax, Duster Plus cleaner, Favor polish, Fumigator, Future floor coating, Glade air freshener, Glo Coat floor coating, Glory rug cleaner, J-Wax, Johnson Wax, Klear floor coating, Off insect repellent, Pledge wax, Pride wax, Raid insecticide, Rain Barrel fabric softener, Shout stain remover and Step Saver cleaner. The address is Chairman Samuel C. Johnson, S.C. Johnson and Son Inc., 1525 Howe St., Racine, WI 53403.

Products of Pfizer include Airspun Powder Essence mousse, Barbasol shaving cream, Ben-Gay rub, Chateau fragrance, Coty perfumes, Desitin skin products, Emarade perfume, Exclamation perfume, Iron cologne, Lady Stetson cologne, Nuance perfume, Plax mouthwash, Preferred Stock cologne, Shape 'n Shadow eye kit, Sophia perfume, Stetson cologne, TZ-3 athlete's foot ointment, Unisom and Visine eye drops. The address is Chairman E.T. Pratt Jr., Pfizer Inc, 235 E. 42nd St., New York, NY 10017.

CLear-TV is a coalition of about 1,600 Christian leaders, including top officials in more than 70 denominations.

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Cease-fire signals no end
to ministry, chaplains say

By Ken Camp

F-CD
JL

Baptist Press
3/19/91

DALLAS (BP)--Although the artillery-generated thunder and lightning of Operation Desert Storm has ended, Southern Baptist chaplains say the support that churches have offered military personnel and their families should not slacken.

During the interim between the cease-fire and the return of the troops -- and during the time of readjustment following their homecoming -- Southern Baptists are presented a new set of ministry opportunities.

"Families are not going to be back to normal until all of our military are back home where they belong. Churches need to be sensitive to their needs," said Chaplain Gary O'Day with the Officers Training School at Lackland Air Force Base in San Antonio, Texas. Until all of the servicemen and women return, it is important for the attention and prayers of Christians to remain focused on the people serving in the Persian Gulf, O'Day said.

Although the Persian Gulf conflict soon may cease to capture the public imagination and the top spot on the evening news, people still there must not be forgotten, said Chaplain William Clark of Fort Sam Houston in San Antonio.

"Our soldiers overseas are much more likely to become bored now than they were before when they were preparing for battle, but they are in real danger even yet. There's unrest in Iraq, and there are mines in Kuwait. They need to continue to know they are being thought of and prayed for. Mail is more important than ever," said Clark, a veteran of Vietnam whose son is involved with Operation Desert Storm.

Continuing correspondence and an on-going prayer emphasis is particularly important for those military personnel who will not be among the first wave of returning troops.

"Those who are coming back first will likely be welcomed with parades, but after awhile, the parades are going to start getting old," Clark said. "Those who serve longer and aren't part of that public 'welcome home' may feel left out."

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During the "in-between time" when military personnel are still overseas, their families still will need support, O'Day and Clark stressed. Churches should continue to operate the support groups, family ministry programs and benevolence funds they started since Operation Desert Shield was launched.

As Sunday school teachers, deacons and pastors look for ways to minister to military families, they should not be afraid of being "a little intrusive" in asking about financial needs and other personal matters, O'Day said. However, inquiries should be done delicately and privately, and assistance should be provided discreetly.

"Give care. Give support. But try not to single out the military families. Do ministry with sensitivity, and try to mainstream the families into the congregation as much as possible," he said.

Churches can minister most effectively to military families not by developing special programs that showcase the needs of particular individuals, but by incorporating them into the churches' everyday ministries, according to Chaplain Ike Courtney of Fort Hood in Killeen Texas.

"There is a real danger in doing something for reasons other than for the benefit of recipients," he said. Courtney noted it is important for churches to meet real needs, not just develop programs so that church members can feel good that they have helped the "poor, needy" military families.

"Whatever is done shouldn't be seen as a crisis response offered on a short-term basis to temporary, transient people," he said. Pointing out many -- if not most -- church members in an upwardly mobile, urban society are "transient" to some degree, he said military families should be seen as contributing members of the congregation, not "second-class citizens" of God's Kingdom.

However, he noted military families have some unique needs, particularly related to making adjustments following a long period of separation. He suggested churches offer "marriage reconstruction" training for military personnel and their families.

As military men and women begin to come home, they will face a difficult time of readjustment to civilian life, the chaplains agreed. O'Day proposed church-sponsored re-entry seminars both for military personnel once they return and for families before the homecoming. He suggested using retired military families who can speak from their own experiences, as well as seeking help from the pastoral ministries faculties of seminaries.

Clark pointed out while the husband or wife in the military has been away, the spouse at home has been taking care of the bills, disciplining the children, and experiencing an unusual degree of independence and freedom in decision making. He said family responsibilities will have to be renegotiated after the homecoming.

"Also, whoever comes back will experience the kids in a different way than before he or she left. ... Everybody has experienced a whole lot during this time. It's not going to be the way it was before for anybody concerned," he said.

Clark suggests churches sponsor "rest and relaxation" weekends for military couples, allowing them time away from home, children and responsibilities to share personal experiences with each other and become reacquainted.

"The husband and wife should have an opportunity to get away, focus on each other, and share what they both have been through. Just as the soldier has a story to share, the spouse also has his or her story that needs to be shared," he said.

Pastors should be prepared to provide marital counseling to troubled couples, the chaplains agreed, and Sunday school teachers should be ready to deal with the particular needs of the children for military families.

"I would hope our Sunday schools are open enough that children would feel free to talk about what it's been like to be without a daddy and all of a sudden to have him back," Courtney said. "We need to be as flexible as we can be."

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As churches seek to minister to military families, they should not neglect the needs of single military personnel, Clark emphasized.

"They are going to be asking, 'Will I still fit in with my group?' And the chances are that male servicemen will desire the company of young women, and female soldiers will want to be with men their own age. We should realize that God has made us that way and not be threatened by that," he said.

The chaplains agreed when the troops return, some sort of recognition service or church-sponsored "welcome home" might be appropriate.

"An expression of appreciation for the sacrifice of those who were killed in action or those who are missing in action should be incorporated into any recognition service for those who return. All three groups should be honored. To leave any out would be a gross injustice," Courtney said.

The attention churches direct to returning servicemen and women and their families should be determined on an individual, case-to-case basis, according to Clark.

"Some soldiers will want to talk about their experiences, while others will be reluctant to share their stories," he said. "Congregations need to be sensitive to the needs of the soldiers and not just fulfill their own needs to learn what went on."

Although nearly everyone in the United States is experiencing a victorious feeling of post-war euphoria at the present time, Clark warns as reality sinks in, some servicemen and women may have trouble accepting the death and destruction they witnessed.

"We need to realize what we've seen on television has been carefully filmed. The military who served there have seen a lot of bad stuff," he said. "The impact on those who served has been significant. The important thing is that we offer them acceptance and understanding."

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Growing singles population
requires church attention

By Lena Crabtree

F-EGar

Baptist Press
3/19/91

ATLANTA (BP)--Churches across America are beginning to capture a new vision for ministry to a not-so-new group of Americans -- single adults.

At least that seemed to be the hope of more than 350 single adults who gathered at the Atlanta Civic Center March 8-9 for the first ever Successful Living Conference.

Sponsored jointly by the Southern Baptist Sunday School Board and the Georgia Baptist Convention discipleship training and pastoral ministries departments, the conference was the first in a series of pilot projects for channeling single adult ministries information to churches. A second conference is set for May 3-4 in Washington.

"According to the Bureau of Facts and Statistics," said Ron Churchill, a single pastor in Plant City, Fla., "over 50 percent of the American population is now single. This statistic represents those who are divorced, widowed and never married. It is a shame that singles are not well represented in churches."

Single adult minister Dianne Swaim of Little Rock, Ark., said churches must "go outside of traditional walls" to reach today's single adult.

"There seems to be no middle group in single adult ministry. Either churches are excited about working with singles or they're not," said Ken Sorrell, a minister of education from Duluth, Ga. "Each community, urban or rural, has its own set of challenges to overcome in this ministry."

On the issues of faith and success, Churchill said, "We would do well to remember that Jesus' closest friends were single." He named Mary, Martha and Lazarus as examples.

"And do not forget John the Baptist, Paul and Jeremiah. All of my life I have heard people saying they want 'to be more like Jesus,' well here is their chance," said Churchill in jest.

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Also on the program, which featured five sessions related to success and single living, were: family therapists Otis and Diegie Andrews of Macon, Ga.; humorist George Fields of Louisville, Ky.; and contemporary Christian musicians The Imperials.

Teresa McEachin of Jackson, Ga., said the conference was "perfect for those of us who live in rural communities with little or no single adult programs."

"Singles need a place to go to meet other singles," said Tommy Mullis of Charlotte, N.C.

Conference organizers had hoped for 3,000 and expressed disappointment in the attendance of 350.

"We must remember this is a pilot project. We have already made some changes in our Washington conference because of responses here in Atlanta," said Sorrell.

The BSSB has slated additional conferences for Birmingham, Ala., and Dallas in 1992.

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(Lena Crabtree is a reporter for The Christian Index, newsjournal of the Georgia Baptist Convention.)

HMB reprinting book about
World War II chaplain

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F-HMB

FORT WORTH, Texas (BP)--A book about a Southern Baptist chaplain who survived the Bataan Death March and nearly four years as a prisoner during World War II is being reprinted to commemorate the 50th anniversary of the Southern Baptist chaplains commission.

The book, "Days of Anguish, Days of Hope," was first released in 1972 and recounts the life of Army Air Corps Chaplain Gen. Robert Preston Taylor. The reprinted edition will be distributed to all Southern Baptist chaplains.

Huey Perry, director of the Home Mission Board's chaplaincy division, presented Taylor with the first copy of the reprinted book during the annual chaplains conference at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

In presenting the book, Perry said it was reprinted because "a growing generation of civilian and military chaplains do not know the name of Gen. Robert Preston Taylor. They do not know the story of how God was with you, how you lived as a witness in those days of imprisonment."

The book, written by Billy Keith, chronicles the story of the Bataan Death March during which more than 70,000 allied prisoners of war were forced to walk 55 miles across the Bataan Peninsula in the Philippines. Several thousand prisoners died during the march.

After the war, Taylor served as Air Force chief of chaplains and later as director of development at Southwestern Seminary.

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(BP) photo mailed to state Baptist newspapers by Southwestern Seminary

Patterson approaches Bible
with greater humility

By Chip Alford

F-@BB

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DALLAS (BP)--Although his confidence in the inspiration and inerrancy of Scripture is unwavering, Paige Patterson says he approaches the Bible with greater humility as time goes by.

"The older I get, and I think the more mature one's scholarship, I would say the more sure I am that the Bible is true, but the less sure I am that my interpretation of it is always right," said Patterson, president of Criswell College in Dallas.

That realization is one reason the 48-year-old scholar, preacher and educator has avoided writing a commentary on Revelation, one of the most diversely interpreted books in the Bible.

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"Everybody knows that I have had a very strong interest in prophetic and apocalyptic works across the years," said Patterson, who already has written commentaries on Titus, 1 Peter, 1 Corinthians and Song of Solomon.

Still, Patterson said he deliberately put off writing on Revelation, "because one of the things that always happens is that you mature in your judgment and your position as you go along in life."

For Patterson, the timing was right in 1987 when he was named one of six consulting editors for "The New American Commentary." The 40-volume series is being released by Broadman Press over a six-year period beginning in June. Patterson agreed to write the volume on Revelation.

According to NAC editor David Dockery, the commentary is designed to "present a scholarly, conservative view of Scripture which affirms the divine inspiration, complete authority and inerrancy of the Bible."

Patterson now is writing his manuscript after perusing more than 100 commentaries and 300 journal articles on Revelation. His volume is expected to be released sometime in 1992.

In addition to his writing responsibilities, Patterson's role as consulting editor "requires a lot of careful reading. We are checking very carefully, and we don't assume anything is right. We want this commentary to be done technically as well as can be done."

More than 20 years have passed since the last Southern Baptist commentary, the "Broadman Bible Commentary," was published, and Patterson believes the timing is right for a new series.

"Across the years, Baptists have not made an extensive written contribution to scholarly evangelical work," Patterson said. "We felt like the time had come to show that Southern Baptists can also contribute on a high intellectual plain."

A supporter of "The New American Commentary" from its inception, Patterson said he believes it will be used widely by two to three generations of Southern Baptists.

"Our starting point on this one has been not just the mere exegesis of the Scripture but exegesis with the view to the formulation of evangelical theology for the 21st century," Patterson said. "We are striving, obviously, to draw out of the text not just a passing interpretation but even to construct something of a real theological perspective as we move along."

"The New American Commentary" is not a homiletical commentary, but an "exegetical commentary prepared with the preacher in mind," Patterson explained. "In that regard I think it will also be very valuable for the more serious Sunday school teachers" and should have wide use among the laity as well, he said.

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Ethiopian civil war
disrupts mission work

By Craig Bird

N-FMB

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ADDIS ABABA, Ethiopia (BP)--As Ethiopia's long-running civil war nears an apparent decisive showdown between government and rebel forces, Southern Baptist missionaries were preparing to leave the African nation in mid-March.

Southern Baptist Foreign Mission Board policy leaves final decisions on whether to stay or leave a country up to the missionaries themselves. But if the Ethiopia missionaries' lives are in danger "they have been advised to get out immediately," said mission official Jim Houser in Nairobi, Kenya.

Residents of Addis Ababa, the Ethiopian capital, reported a shortage of information about what is happening and where, but the sense of urgency has increased in recent weeks. The United States Embassy reportedly advised all Americans to leave the country.

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The British Broadcasting Corporation reported the work of the International Red Cross in the country had been disrupted when field workers were cut off from headquarters by advancing rebel troops.

One expatriate, who asked to remain unidentified, said the capital city was overflowing with rumors. "The Ethiopians are telling us it will get bad soon and to get out," the source said. "The European Economic Community dependents are going out and the United Nations workers are meeting to decide what to do. It seems like all foreign groups are leaving."

Southern Baptist mission personnel began securing exit visas and trying to confirm plane reservations in mid-March.

Missionary Betty Barham of Sontag, Miss., planned to depart for Kenya March 23. Belinda Rhodes of Friona, Texas, was to come with her or leave a day later. David and Debbie Brownfield of Bozeman, Mont., and Columbus, Ohio; Rosie Bedsole of Foley, Ala.; and Patte Ackerman of Albuquerque, N.M., were planning to leave March 27. Mrs. Ackerman was to be accompanied by her three daughters -- the only Southern Baptist dependent children in the country.

Missionaries Jerry Bedsole of Foley; Howard Rhodes of Friona; Rob Ackerman of Wheaton, Ill.; and John and Mary Lou Lawrence of Jonesboro, La., and Amsterdam, Mo., were monitoring conditions and had not decided whether to come out. Three other Southern Baptist couples assigned to Ethiopia are in the U.S. on furlough or vacation.

Last year most Ethiopian missionaries evacuated to Nairobi when rebel forces captured the province north of Addis Ababa where Southern Baptists were operating three feeding stations. A new project using water development and medical work as a basis for evangelism had begun south of the capital, but that work also has been suspended because of the latest fighting.

After several months of relative calm on the various battle fronts, rebel attacks renewed in late February, soon after the latest round of peace talks in Italy broke up with no progress reported.

Rebels claimed major successes in the first weeks of March. They are again threatening Assab, the only seaport in government hands, as well as the highway over which an estimated 70 percent of the food and fuel for Addis Ababa is transported. If the seaport is captured and the highway cut, the only supply route left for the government would be by rail from Djibouti.

Three rebel groups opposing the government are the Tigre People's Liberation Front, the Eritrean People's Liberation Front and the Oromo Liberation Front. The Eritreans are fighting for an independent country, while the Tigreans and the Oromos want a new government for Ethiopia.

President Mengistu Haile Mariam renounced his government's past alliance to Marxist-Leninism after the Soviet Union cut its military aid to Ethiopia. Mengistu also made well-publicized changes in the law to allow more freedom of worship and private ownership of land and means of production.

The respected news magazine "New Africa" speculated in its March issue that Mengistu wishes to build an alliance with the Ethiopian Coptic Church -- the official state church until revolution swept Mengistu to power 15 years ago.

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Common Baptists legacies connect
SSB, Southwestern, Elder says

By Matthew Brady & Scott Collins

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N-CO
SWBTS

FORT WORTH, Texas (BP)--The common legacy of Southwestern Baptist Theological Seminary and the Southern Baptist Sunday School Board stands in this era of controversy -- the embattled president of the SSB said during the seminary's 83rd annual Founders Day chapel March 14.

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Speaking about the life of Southern Baptist pioneer J.B. Gambrell, who was instrumental in the creation of both the SSB and Southwestern Seminary, Lloyd Elder told students, faculty and guests they "need to be characterized today by a steadiness and readiness in the service of Jesus Christ."

Elder, who, amid a growing controversy, reached an agreement with SSB trustees in January to retire in January 1992 or 30 days after a successor is named, received a standing ovation from the chapel audience when he was introduced by Southwestern President Russell Dilday.

Describing Gambrell as the "common legacy between Southwestern and the SSB, Elder said Gambrell "understood and expounded great principles undergirding our Baptist work." Elder said Gambrell is noted by historians as a "Baptist commoner. His adult life was spent for others."

As editor of the Baptist Record, newsjournal of the Mississippi Baptist Convention, president of Mercer University and superintendent of missions in Texas, Gambrell exerted tremendous influence in the founding of both the SSB and Southwestern Seminary, Elder said.

Gambrell, along with other influential Texas Baptists purchased the Baptist Standard newspaper from fundamentalist J. Frank Norris. Gambrell was editor of the paper from 1910 to 1914, when he became general secretary of the newly-consolidated Baptist General Convention of Texas.

According to Elder, Gambrell, as editor of the Baptist Record, led a group opposed to creating the Sunday School Board, while J.M. Frost of Virginia led a group in favor of the board. That debate led to the SSB's formation during a time Elder described as "seething denominational conflict."

However, Elder said Frost and Gambrell became "two spiritual giants on opposing sides working toward resolution of differences and the convention picked up that spirit."

The key to ending the controversy between Frost and Gambrell, according to Elder, was each man's willingness to compromise. Gambrell agreed to give the new publishing board a chance to prove itself, while Frost agreed not to push the board's literature on the churches.

"Our legacy is more than bricks and mortar and budget and sizes but it has to do with the gospel itself and the gospel's penetration," Elder said.

"Our legacy as stated by Gambrell and Frost remains and challenges us during this era of controversy," Elder said. "Fullest freedom of choice among Christ's free men and fair consideration of our great common work as a denomination."

"Will we today hear afresh and anew, and accept such a common legacy of challenge?" Elder asked.

Just as Gambrell was instrumental in the formation of the SSB, Elder said Gambrell also became a force in the founding of Southwestern Seminary on March 14, 1908, when the school was chartered with the state of Texas. Two months later Gambrell was elected president of the seminary's board of trustees.

During the last four years of his life, Gambrell was on Southwestern's faculty teaching ecclesiology. He also was president of the Southern Baptist Convention at the same time.

Southwestern's legacy continues not in its financial or physical resources but rather "in its faculty and administration, devoted to the authority of Scripture, the work of evangelism and ministry and kingdom service under the lordship of Jesus Christ," Elder said.

Four people were given Southwestern's highest honor, the B.H. Carroll Award. Recognized were Bettye and John McNaughton and Lela "Walt" Simpson of Fort Worth, and Kathryn Sullivan Bowld of Mercer, Tenn.

Armored force chaplain believes
God provided hedge of protection By Frank Wm. White

F-53B

QUISUMAH, Saudi Arabia (BP)--A Southern Baptist chaplain with U.S. forces in the Gulf War said he believes God placed a hedge of protection around those soldiers and allowed victory without great casualty.

Chaplain Daniel O. Davis is chief of chaplains for the VII Corps, a conglomeration of more than 120,000 soldiers that crushed the Republican Guard forces in eastern Iraq north of Kuwait.

Davis said his prayer in early January had been that Saddam Hussein would realize the power arrayed against him, and "we would not have to use force.

"We wanted to do this without having to hurt, maim, destroy and kill," the 30-year veteran chaplain said.

Before beginning a prayer service on Jan. 17, the day the air war began, Davis said he walked out into the desert and talked with God.

"The Lord gave me a couple of truths. He said this great military force was a force he intended to use to bring about his will, as an instrument of his righteousness," said Davis.

The chaplain returned to lead the prayer service for men of the corps headquarters and gave his testimony that he believed the Lord would lead in a victory without great casualty.

Later, on Feb. 24, just hours after the ground war push into Iraq began, Davis was in the corps forward tactical operations center just a few kilometers from the front lines for a briefing with the corps commander, Lt. Gen. Frederick M. Franks Jr. Franks turned to the chaplain and asked him to pray with the corps leaders.

"I asked God for his presence with us. I asked that we would do the best we could and accomplish our mission to the best of our abilities," Davis said.

"I knew that we could not be successful without the presence of God. I believe he provided that, and the low casualty rate was his miracle," Davis explained. The corps had fewer than 45 casualties during the four-day campaign -- far fewer than any projections.

Davis said his responsibility to the corps commander and the responsibility of other chaplains is to be a spiritual adviser.

"Commanders can get other information from any place. The chaplain ought to have a message from God," Davis said. "I ask my chaplains to be in touch with the living God so they can bring soldiers to God and God to soldiers," he said.

That role leads chaplains into some unusual situations, Davis said. In one, only days before the ground war began, Davis was asked to bless objects brought to him by soldiers.

"I don't do that, but I wasn't going to say no. One soldier had a block of wood with a fish symbol on it; another had a small cross. I held the items and prayed for God's blessing and presence with the individual," Davis said.

"My church ordained me, the Home Mission Board sent me in the name of Southern Baptists and I will remain true to that. But I must find a way to minister to others in a way that seems right to me," said the chaplain who was ordained in 1956 by Lucerne Park Baptist Church in Orlando, Fla.

Davis was pastor of churches in Florida and Texas while serving as a chaplain in the Army Reserve and National Guard until he entered active duty in 1970. He attended Stetson University in Deland, Fla., and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

After the combat, Davis was asked by a unit commander to go along on a burial detail. He spent two days assisting in the burial of more than 25 Iraqi soldiers.

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"I did the best I could not to violate their beliefs. I committed them to the eternal God -- the God of Abraham. They are human beings. God created them, and God loves them."

Davis said he saw ample evidence of the Iraqi soldiers' faith. Well-worn prayer rugs were found in many bunkers as were copies of the Koran or portions of the Koran.

Other line unit chaplains had more frequent opportunity to provide emotional support for U.S. combat soldiers, Davis pointed out.

Unit chaplains conducted memorial services for each unit soldier who died in the Gulf War, whether in combat or other circumstances.

One Southern Baptist chaplain, Brent V. Causey, was with the 1st Battalion, 41st Infantry, which lost eight soldiers in combat. That was perhaps the highest death toll of any unit in the corps, Davis said.

Davis, along with the corps commander, attended a service in Kuwait that Causey held for one of those soldiers. As Franks talked with some of the soldiers following the service, Davis said he saw Causey embracing a sobbing soldier, comforting him in the loss of his comrade.

"Chaplains become an integral part of the unit. They are part of an extended family. They are more than assigned clergymen."

After eight years in the Guard and Reserve and 22 years in the active Army, Davis, a colonel, plans to end his military career in August 1992. He hopes to be an interim pastor or perhaps a pastor in a small Southern Baptist church in his native state of Florida.

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White, a news writer for the Southern Baptist Sunday School Board, is a public affairs officer with the Tennessee Army National Guard serving in the Persian Gulf with the U.S. Army VII Corps.

Mission leader asks cooperation,
patience in Eastern Europe work

By Mike Creswell

N-FMB

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BRUSSELS, Belgium (BP)--A Southern Baptist mission official coordinating ministry throughout Eastern Europe has asked for understanding from U.S. churches as the denomination tries to establish ministry in the region.

Working cooperatively with small Baptist unions in Eastern Europe may be slow and sometimes frustrating, but ultimately will lead to a more stable future, said Keith Parker, the Southern Baptist Foreign Mission Board's area director for Europe.

Parker was responding to criticism leveled at the mission board because of its response to the rapidly changing situation in Eastern Europe. Some Southern Baptists eager to start ministries in the region have charged the agency is dragging its feet in beginning new work.

The board is moving quickly to get personnel and programs into place in the area, Parker asserted. But its approach "is to prepare for long-term ministry, not just an overnight sensation," he added.

"Special evangelistic efforts are valuable, but must have a context, follow-up and discipleship," he said. "There have been helpful and constructive endeavors by individuals and groups other than those the Foreign Mission Board has sponsored. Few, however, try to integrate their work into the larger context.

"Our theme is evangelism that results in churches. I stress the last four words there. It has to do with planting the gospel, and not in a superficial way."

Especially in Eastern Europe, he said, the goal is to plant churches that will sustain people and share the gospel for generations to come, "whatever political party might be in power."

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Some Eastern Europeans welcome all visitors. But others complain they have been flooded with Christians from the West. History shows, Parker said, "literally hundreds of groups come with a quickie shot of evangelism and rush back to the West to claim victory." But if converts have been made, he asked, "what happens to them without established churches to nurture them?"

Many Eastern European Christians also resent the assumption of some Westerners that only now can the gospel be preached because Westerners can come in to preach it -- "as if Eastern Europeans weren't preaching the gospel despite the worst of communism for decades," Parker said.

Southern Baptist groups functioning in Eastern Europe without coordinating through the Foreign Mission Board are especially prone to such gaffes, Parker said. The board tries to orient its personnel, short-term and long-term, to the culture and unique character of the areas they serve.

"Some complaints from Eastern Europeans have to do with those who come with pockets full of money and buy their way into favor with pastors, including dissident pastors," Parker said. "There's no accountability usually and this brings great division in the small fellowships that have survived with a common solidarity through the worst of communism."

Unions that stood united and preached the gospel under atheistic communism are now being "torn asunder by helping Christians from outside, due to favors given individual pastors without any consideration of broader needs," he said.

Parker cited an example from one country in which some urban pastors were given luxury automobiles by an independent group from the West, but pastors serving multiple congregations in needier rural areas received nothing. Other pastors have received houses and funds "with no accountability to anyone."

"Some groups have even been told not to tell leaders or associational missionaries about special projects or training programs offered to them. There's an increasing level of distrust brought in by a lot of the independent workers," Parker declared.

Some of those independent workers, he continued, have a vested interest in buying loyalties because they are involved in competing schools or political organizations. "They have also been extremely critical of FMB personnel and have tried to undercut our working with the national unions," he said.

Parker acknowledged that he and other FMB officials also sometimes work with several Baptist groups within a country -- and not just with elected union leaders -- as some countries fracture politically.

"But, nevertheless, we do seek to encourage their continuing to work cooperatively in missions and evangelism. It's our goal to be helpful and not hurtful," he said.