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VIRGINIA -- Keith Parks, Jimmy Carter meet over CBF missions.
VIRGINIA -- Some conservatives voice caution over talk of Virginia Baptist split.
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CLC asks Clinton not to appoint
a U.S. ambassador to the Vatican By Louis Moore

Baptist Press
12/2/92

NASHVILLE (BP)--Southern Baptist Christian Life Commission Executive Director Richard Land has asked President-elect Bill Clinton to "redress" a "wrong" committed by former President Ronald Reagan when he appointed an ambassador to the Vatican.

"I am writing to ask you to strike a blow for these great principles by redressing a wrong done by President Reagan in 1984 when he appointed an ambassador to the Vatican," Land said in his letter mailed Dec. 2. "As a Southern Baptist, you are quite aware of the strong commitment of Baptists in general, and Southern Baptists in particular, to the principles of religious liberty and the separation of the institutions of church and state."

His request is consistent with Southern Baptist policy and statements both before and after Reagan made the appointment, Land told Clinton.

"Our conviction concerning the propriety of this policy has not wavered," Land said in his letter. "The Holy See of the Roman Catholic Church is an ecclesiastical entity, not a civil state. While it is entirely appropriate for the government to have communication and interaction with a religious organization, appointing an ambassador goes too far. It virtually tears down the wall of separation between the government and this particular denomination, while discriminating against other religious entities which do not receive the same diplomatic benefits."

"We would oppose diplomatic status for any religious entity," Land said.

Land also said the historic Baptist stand against appointing an ambassador to the Vatican "should not be misconstrued as anti-Catholic bigotry." Land pointed out that earlier this year he had traveled to Rome with several other members of the Religious Alliance Against Pornography to meet with Pope John Paul II and other Vatican officials regarding an international anti-pornography effort.

Land's letter calls on Clinton to act out of his own Southern Baptist heritage in making the decision about the Vatican appointment.

"We ask that in light of your Baptist heritage that you revoke this policy," he said. "President Reagan and the U.S. Senate acted erroneously in deciding this matter in 1984. As the first Baptist president since its implementation, you have the opportunity to redress this wrong by not appointing an ambassador to the Vatican and by revoking the position's diplomatic status. We urge you to seize this opportunity and right this terrible wrong."

**Keith Parks, Jimmy Carter
meet over CBF missions**

RICHMOND, Va. (BP)--Former President Jimmy Carter "wants to be supportive of what we're doing," the new leader of Cooperative Baptist Fellowship missions efforts told a Richmond newspaper Dec. 1.

R. Keith Parks told Ed Briggs, Richmond Times-Dispatch religion writer, that he accepted a lunch invitation from Carter Dec. 1, the day after Parks announced he will become CBF missions coordinator effective Feb. 1.

Parks retired Oct. 31 after 13 years as president of the Southern Baptist Convention's Foreign Mission Board and 38 years of missions work with the agency.

Parks told Briggs: "He (Carter) said he wants to be supportive of what we are doing at CBF and would like us to find a way he can be of assistance in the mission programs."

The Carter Center in Atlanta is involved in 26 African countries, China and the former Soviet Union in various humanitarian and social projects, Briggs reported.

Parks also was quoted as saying: "... he (Carter) said he had not been involved in Southern Baptist work as much as he should have. ... The combination of his overseas work and his Baptist commitment and his feelings that he really didn't fit into the convention, the way it was going, caused him to make contact."

Parks' CBF announcement, at CBF's Atlanta headquarters, and his luncheon meeting with Carter come during the annual season of prayer for Southern Baptist foreign missions and the traditional Lottie Moon Christmas Offering for Foreign Missions, with a goal of \$84 million. CBF also has launched a \$2 million missions offering during the same season.

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**Some conservatives voice caution
over talk of Virginia Baptist split**

Baptist Press
12/2/92

By Mark O'Keefe

HAMPTON, Va. (BP)--Voices of caution Dec. 1 challenged a movement to split Virginia's largest church denomination.

The 415 conservative Southern Baptists who attended a meeting at Liberty Baptist Church in Hampton, Va., appeared to agree the moderate-controlled Baptist General Association of Virginia no longer represents their views, especially on moral issues such as abortion and homosexuality.

But while some spoke passionately for a split from the 169-year-old association, others warned against rash decisions. The cautious note was in contrast to a Nov. 25 meeting in Norfolk where pastors said the formation of a new and separate association was all but a foregone conclusion.

The Hampton meeting was one of four regional gatherings held around the state Dec. 1 by conservatives, who interpret the Bible more literally than moderates. T.C. Pinckney, a lay leader from Alexandria, Va., said the tone of the meeting for Hampton Roads and the eastern shore was similar to what he and 100 others heard earlier in the day in Fredericksburg.

The purpose of the meetings was to gather information and express views. Surveys were distributed asking which of four paths to take:

- Immediately form a "new conservative state convention and withdraw" from the current association.
- Establish a "formal conservative Virginia fellowship which could develop into a separate state convention in the future."
- "Educate and organize to win back Virginia."
- "Give up the struggle."

Pinckney said Baptists from across the state will vote at a Jan. 28 meeting at Old Forest Road Baptist Church in Lynchburg.

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While 11 of the 18 conservatives who spoke at the meeting called for a split, the remainder said they were hesitant. A reporter from The Virginian-Pilot and The Ledger-Star was allowed into the church on the condition no direct quotes be taken from the meeting. Several participants agreed to be interviewed afterward.

The meeting's organizer and moderator, Kelly Burris, pastor of Kempsville Baptist Church in Virginia Beach, said, "Some of the pastors are saying if we move out they fear they will be left behind because their churches wouldn't be willing to go with them. We need to be very sympathetic to that and we will be sympathetic."

Al Gilbert, whose church hosted the meeting, said his congregation is pushing him to lead an exodus from the association. But Gilbert said the issues involved in a split are too complex to act rashly.

Chip Roberson, pastor of Bethel Baptist Church in Chesapeake, said, "We need to be real careful not to run off and leave well-meaning pastors and lay people in the churches who believe what we believe but are confused over what's going on."

There are about 600,000 Southern Baptists in Virginia, with 56,000 of those in South Hampton Roads. At a state association meeting in November in Virginia Beach, the moderate majority won nearly every vote, including one that some conservatives interpreted as condoning homosexual behavior.

That, along with funding of a moderate opposition group to the conservative Southern Baptist Convention, has sparked talk of a split.

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O'Keefe is religion writer for The Virginian-Pilot and The Ledger-Star.

Texas anti-gambling group names
Dan Martin executive director

By Ken Camp

Baptist Press
12/2/92

DALLAS (BP)--Dan Martin, former news editor of Baptist Press, unanimously was elected executive director of Texans Who Care at the annual board meeting of the statewide anti-gambling coalition in Dallas.

Martin, 54, succeeds longtime anti-gambling activist Sue Cox who resigned as executive director of Texans Who Care to become director of the nonprofit Texas Council on Problem and Compulsive Gambling.

Martin will assume the executive post for the Austin-based, non-partisan organization effective Jan. 1, 1993.

A native of Wichita Falls, Texas, Martin is a bivocational Southern Baptist pastor and veteran journalist who spent 17 years working for daily newspapers in Texas and Colorado before entering denominational journalism in 1973.

Martin worked for the Baptist General Convention of Texas and the Southern Baptist Home Mission Board and served nearly a decade as news editor of Baptist Press, official news service of the Southern Baptist Convention.

Martin also was interim news director for Associated Baptist Press for several months when the alternative news service was launched in September 1990.

Most recently, he has been a free-lance writer and pastor of Ledger Baptist Church in Ledger, N.C.

He is a graduate of Midwestern University in Wichita Falls and attended Southwestern Baptist Theological Seminary in Fort Worth, Texas.

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Clinton's TV Guide remarks
may spark Hollywood challenge

By Mark Kelly

Baptist Press
12/2/92

LOS ANGELES (BP)--President-elect Bill Clinton surprised Hollywood evangelicals when he told TV Guide recently the entertainment industry is hurting America and should rethink "its enormous capacity to influence opinion."

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Some welcomed Clinton's comments as evidence the debate over values in the media has reached the mainstream of American society. However, Jess Moody, pastor of a prominent Southern Baptist church in the Los Angeles area, believes Hollywood executives have no interest in discussing the values they promote in their productions.

Clinton did not address the issues of values in the media during his campaign for the White House, which received high-profile support from prominent members of the entertainment industry.

Clinton told TV Guide he is "mortified" by some of what he sees on television. He called on Hollywood to take the lead in "deglamourizing mindless sex and violence."

The president-elect said there is "no question" the trivialization of sex and violence by the media has had a negative impact on American society. He suggested "TV and movie makers could, without undermining their artistic integrity, have a major new impact on the way people view the world."

Clinton's comments reflect a growing consensus in mainstream America that Hollywood has gone overboard in its emphasis on sex and violence and has alienated itself from broad segments of the American populace.

In a new book, "Hollywood vs. America: Popular Culture and the War on Traditional Values," media critic Michael Medved echoes many concerns advanced in recent years by evangelical Christians such as James Dobson of Focus on the Family and Donald Wildmon of the American Family Association.

Medved, co-host of "Sneak Previews" on PBS, contends Hollywood has turned its "dream factory" into a "poison factory," producing films and TV shows many Americans see as a "threat to their basic values and a menace to the raising of their children."

Three evangelical Christians whose lives are invested in the entertainment industry welcomed Clinton's remarks about values in the media.

Ted Baehr, chairman of the Christian Film and Television Commission and publisher of Movie Guide, said Clinton's statements point out "a growing awareness on every side of the political spectrum" movies and TV have an enormous impact on society.

"When people on the inside and people on the left and people on the right are all talking about the same problem, you know you've got an issue whose time has come," Baehr observed.

Tom Lester, who starred for six years as "Eb" on television's "Green Acres," said he was "glad to hear Gov. Clinton saying what he said." Lester is an unabashed Hollywood evangelical and a lifelong Southern Baptist.

The time has come for the entertainment industry to take responsibility for its impact on society, Lester said. He acknowledged "the bottom line in Hollywood is making money" but called on industry leaders to ask themselves whether the profits they make justify undermining the morals of a nation.

However, Jess Moody, pastor of Shepherd of the Hills Church in Chatsworth, Calif., harbors little optimism studio executives are willing to discuss changing the values their media expresses. Shepherd of the Hills is a Southern Baptist congregation that has a number of TV and movie celebrities as members.

"I sense a hardening of the moral arteries among the motion picture people," Moody said. "Most really don't care what the American people think."

"Many of them are making bold and rather arrogant statements: 'We don't care what the church thinks. We're going to do what we think is right, and the First Amendment gives us that right,'" Moody said. "They confuse liberty with license."

Moody, Lester and Baehr all agree Hollywood largely ignores the enormous market that exists for family films.

The average R-rated film grosses \$5.5 million, while an average family film takes in \$18.8 million, Moody said. Yet TV and movie producers continue to pour most of their resources into less-profitable adults-only efforts, ignoring the massive appeal of family films.

"The perfect example is 'Home Alone,'" Lester said. "All the people who don't usually go to the theater went to see that film, and it grossed \$280 million. That's what the potential is if the studios will keep making that kind of film."

With many major studios on the verge of bankruptcy, Moody believes movie and TV producers should turn their attention to more wholesome products that would attract larger audiences. But more profits may not be the bottom line, he said.

"If Hollywood continues to make R-rated films and turns its back on family films, then you know the agenda is not money," he said.

Baehr and Lester emphasized the need for dialogue between Hollywood's leaders and their critics. They called on President-elect Clinton to encourage such meetings.

Christians need to "help Hollywood understand what the boundaries are that they are concerned about," Baehr said. The way to do that is for Christians to join in a diverse range of groups who go to studio executives to explain their concerns, he said.

Lester said he would like to see Clinton schedule meetings between Hollywood producers and informed critics of the industry "who really know what is going on in America and have the statistics" to prove how society is being harmed by gratuitous sex and violence in the media.

"We don't need people who are pushing an agenda," Lester said. "We have enough of that. But if people who genuinely care about America came together to discuss these issues, I think there could be a change."

Lester said Christians could affect the output of Hollywood studios if "hundreds of thousands" of them wrote commercial sponsors and asked them to help make the shows more family oriented. He also called on "Christians of financial means" to get personally involved in financing wholesome alternatives for the movie-going public.

Lester also challenged conservative evangelicals to "quit griping and calling names" and begin praying earnestly for their new president.

For his part, Baehr predicted Hollywood "hasn't heard the last from Bill Clinton" on the subject of values in the media.

"I would say, from a layman's perspective, that he's going to talk about it more often than they expect," Baehr said. "And I also expect him to put the FCC back on the regulatory bandwagon and use it as a way to get funding out of the entertainment industry, which is one of the least taxed, least government oppressed industries in the country."

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Virginia's budget options
cloud churches' ties to SBC

By Robert Dilday

Baptist Press
12/2/92

RICHMOND, Va. (BP)--Virginia Baptists' new Cooperative Program budget plan allowing churches to send their world missions contributions to the Cooperative Baptist Fellowship has raised a new question: Will congregations choosing that option qualify for messengers to the Southern Baptist Convention's annual meeting?

If the answer is no, it apparently would be the first time that a church which adopts a state Baptist convention's approved budget would be excluded from affiliation with the national body without making additional financial contributions.

That could affect decades-old assumptions about the SBC's unified budget plan, including the denomination's traditional partnership with state conventions in collecting and distributing financial gifts from churches.

The Baptist General Association of Virginia's 1993 budget, adopted Nov. 10, provides three "tracks" for churches to distribute funds for world missions causes. One track -- "World Mission 3" -- sends contributions to the "Vision 2000" giving plan of the CBF, the organization of moderate Baptists.

Another budget track provides money for the SBC Cooperative Program budget, while a third divides the funds between SBC ministries and other selected Baptists causes.

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Unlike other CBF giving plans, which send some money to SBC agencies, Vision 2000 underwrites only CBF ministries.

That has led some observers to ask if a church adopting the World Mission 3 track is a "bona fide contributor to the (Southern Baptist) Convention's work," the SBC constitutional requirement for membership.

However the decision goes, it is not likely to affect a large number of churches. According to CBF officials, only about 75 Virginia churches currently send mission monies to the Fellowship. How many of those or others may adopt WM 3 won't be known until some months into 1993.

"Messengers are based on contributions to a Southern Baptist Convention cause," said SBC registration secretary Lee Porter. "I don't think churches adopting World Mission 3 could qualify."

James Guenther, senior partner in the Nashville law firm retained by the SBC as legal counsel, agreed. "It doesn't sound like" such a church would qualify, he said.

BGAV Executive Director Reginald M. McDonough also deemed it unlikely a WM 3 church would obtain SBC messenger status. "As a matter of simple fairness, a church which gives nothing to support a Southern Baptist Convention cause shouldn't receive messengers."

At the heart of the matter is what constitutes a financial contribution to "the Convention's work."

SBC membership is restricted to a "missionary Baptist church" in "friendly cooperation" with the convention, "sympathetic with its purposes and work and (which) during the fiscal year preceding has been a bona fide contributor to the Convention's work."

Churches which pass that hurdle qualify for one messenger at the SBC annual meeting. One additional messenger -- up to a maximum of 10 -- may be obtained for each \$250 "paid to the work of the Convention" or for every 250 church members.

No precise definition exists of the phrases "friendly cooperation," "bona fide contributor" or "Convention's work," but in practice these requirements have been fulfilled by Cooperative Program or designated gifts to at least one of the SBC's 20 agencies and institutions.

In fact, officials agree a WM 3 church could qualify for messengers by making an additional designated gift to an SBC ministry.

However, complicating that practice is the historic co-mingling of support for state and national ministries in every state Baptist convention budget.

Since the inception of the Cooperative Program in 1925, state convention budgets consistently have allocated some funds for state ministries and others for SBC ministries.

In fact, so closely are state and national budgeting processes related that SBC leaders have never recognized separate state and national Cooperative Programs. The CP is viewed as an indivisible method for funding a vast network of ministries administered by the SBC and 40 state and regional conventions and fellowships.

The percentage of distribution between state and national ministries is determined by each state, and the percentage varies, ranging from 50 to 70 percent for state causes and from 30 to 50 percent for those beyond the state.

Since most churches send all their world mission monies through the state convention treasurer's office, rather than directly to the SBC Executive Committee in Nashville, the percentage set by the state effectively determines most churches' distribution plans as well.

Because state convention budgets always have funded Southern Baptist causes, churches adopting the budget in their state have universally been seen as "supporting the Convention's work."

Virginia's budget apparently is the first to stray from that practice and the state's action may test long-held assumptions. Will adopting a state budget still be viewed as tantamount to supporting "the Convention's work"?

More complicated still is the SBC's basis for calculating messenger qualification, a procedure which implies a broader definition of "Convention's work."

Under current practice, churches qualify for SBC messengers on the basis of all gifts which support the state convention budget, not just the portion sent to SBC agencies.

For instance, suppose a church sends \$2,500 to a state convention's budget which retains 60 percent of its funds for state ministries and 40 percent for SBC ministries. That church will qualify for messengers on the basis of \$2,500, not just the \$1,000 which actually is supporting SBC causes.

BGAV Treasurer Nat Kellum said he has "been instructed on several occasions to inform General Association churches that 100 percent of Cooperative Program gifts as given through the state office may be used for SBC messenger qualification because the SBC does not divide the Cooperative Program into national and state parts."

"I am not saying that this is necessarily the proper way to handle messenger registration, but I believe I am accurate in describing the procedures and guidelines that are currently being followed regarding CP," Kellum added.

The SBC Executive Committee considered a proposal in February 1990 that would have made messenger representation contingent on a church's gifts to the SBC portion of the Cooperative Program. The proposal -- essentially dividing the CP into state and national segments -- was tabled but not before it was approved by a key subcommittee and discussed by the full Executive Committee.

Also complicating matters is the current method for reporting financial gifts. The SBC Executive Committee, which is responsible for distributing all funds received for Southern Baptist causes, keeps individual church financial records only on those congregations which send funds directly to them.

Records from churches which give through their state convention offices -- and that is the vast majority of the SBC's 38,000-plus congregations -- are kept only by the states and usually are included in the statistical tables which appear in the back of most state convention "annuals," the yearly compendium of information concerning state ministries.

Executive Committee officers use the annuals to determine if a church supports "the Convention's work" and how much it has given. Virginia's new budget makes that custom problematic.

In Virginia, as in other states, one of the annual's financial listings is headed, "Cooperative Program." Because a church in Virginia's World Mission 3 track would in fact be contributing to the Cooperative Program budget adopted by Virginia, its mission gifts would be listed there -- the same place in which a church which gave all its mission money as an undesignated gift to the SBC budget would be listed.

That makes the listing useless for anyone seeking a church's choice of budget tracks. What's more, the BGAV treasurer's office considers the choice a private matter because of the autonomy of local congregations.

The SBC Executive Committee would either have to contact churches -- there are about 1,540 in Virginia -- and ask them how they distribute their CP money, or it would have to implement a comprehensive financial reporting system, a mammoth task that officials are reluctant to take on.

Some observers speculate the Executive Committee will tackle the issue at its Feb. 22-24 meeting in Nashville, possibly formulating a recommendation to be considered by messengers at the annual SBC meeting in Houston next June.

But even if the committee sidesteps the issue, a Virginia church could be challenged at the annual meeting itself. That would throw the decision into the hands of the SBC credentials committee for an ad hoc judgment.

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Retired missionary to China
is modern-day Lottie Moon

By Colleen Backus

Baptist Press
12/2/92

LITTLE ROCK, Ark. (BP)--Each time she wandered out her front door in Texas as a young girl, her mother would ask where she was going. "To China," she consistently replied.

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Born just past the turn of the century, Lola Mae Daniel had China in her heart. But she would not fulfill her vision until age 84.

A native Texan, Daniel's father was a Baptist preacher. The love she has for her father, mother and sister is still vibrant even though all three have gone on to be with the Lord. Asked why she never married, Daniel quips, "I'd rather want someone I didn't have than have someone I didn't want."

While attending high school at Oklahoma Baptist University Academy, Daniel volunteered for missions. Following graduation from Howard Payne University in Brownwood, Texas, in 1926, she applied to the Southern Baptist Foreign Mission Board. Times were tough, and with the Cooperative Program only one year old, all of that year's 302 missionary applicants were told the board had no money to send them. They would have to provide their own funds if they wanted to serve; only a handful could afford to do so.

"I had to go to work," Daniel said. "I didn't have the money to go." She worked during the winter months as a teacher and did volunteer missions during the summer. The Lord already was preparing her for China even though she didn't realize it.

"I worked for Billy Graham during his 16-week crusade in New York City," Daniel recalled. She worked in the crusade office during the day and counseled every night. Nearly a third of those she counseled each evening were Chinese; it never occurred to her all she was learning about their Oriental culture would be groundwork for her later experiences.

Daniel also did mission work in Alaska -- as far north as Fort Yukon -- as well as on the West Coast. She kept wondering when she would go to China. As her 35th birthday approached she grew worried since 35 was the age limit for missionaries at that time.

The crucial birthday passed and added another item to her list of disappointments. The young man she had been engaged to had died 18 days before their wedding, her mother died, and three years later her father died.

But still somehow, Daniel knew she would go to China because the Lord had called her. "I've often said that the Lord was working on eternal standard time and I was working on daylight savings time; we had a hard time getting together."

While teaching in Texas, one night Daniel felt like she just had to get ready to go to China. After her nightly devotion, she began to make lists of what to take, what to leave and what to give away. The next morning, she came down out of the choir and told her pastor she was going to China. Harry Trulove, at that time the pastor of First Baptist Church in Ozona, Texas, currently heads the Arkansas Baptist Foundation. Trulove made a six-week prayer pact with Daniel to pray specifically about her calling to China.

Near the end of the six weeks, Daniel went to the post office and pulled out the Texas Baptist Standard. In it was an article proclaiming the need for teachers in the Orient; the age limit for that service had been changed to 60.

Daniel contacted the Foreign Mission Board, interviewed, got a physical and went to orientation. She also packed her things -- in a casket box from the local furniture store. "That way, I'd have a way back if anything happened," Daniel chuckled.

Impatient with the lengthy confirmation process, Daniel shipped her things to a missionary acquaintance in Taiwan, since mainland China was closed to missionaries. She also bought a ticket to leave Aug. 19, 1962, at 9:45 a.m. The board called her on Aug. 18 and told her she had been appointed to Taiwan. "When can you go?" a board official asked. "Tomorrow at 9:45 in the morning," was her reply. Her step of faith had been rewarded. Daniel turned 60 the month after she arrived in Taiwan.

Once in Taiwan, Daniel taught school all day, went to language school for two hours and taught Bible/language classes at night. She also sponsored a Chinese kindergarten; the songs and prayers the children took home helped win several parents to Christ.

Daniel also saw what she had learned from the Chinese in New York City confirmed: The Chinese are very hard to win to the Lord.

"The way to witness is to make friends," Daniel said. "You visit their homes, and invite them to yours. Then they will want to know about Christianity."

Daniel left Taiwan after several years of service because she had reached the age limit. She went to San Antonio and taught in private school because she was too old to teach in public school. In 1986, China issued a call for 300 English teachers. Daniel was 84 years old. "I knew I was past the age limit," Daniel said. But she applied to the board anyway, and Cooperative Services International in Hong Kong was willing to give her a chance.

So at the age of 84, Lola Mae Daniel finally put her feet on Chinese soil. "One of the couples on the plane said, 'Let Lola Mae off first, she's waited long enough.' It was the happiest day of my life," Daniel recalled.

Her post was not without its difficulties, however. The school she had been assigned to was in an extremely cold portion of China, her quarters had no heat and food was scarce.

At the end of the semester, Daniel went to a teachers' meeting in Hong Kong. While there, she went to the hospital and learned that her feet were severely frostbitten and she was dehydrated. The doctor warned her that another semester in those conditions and her feet would have to be amputated.

After a sleepless night, Daniel attended worship services in Hong Kong where a group of men met her. They had an opening at a school in Old Canton, now Guangzhou, and she had been recommended. The post was in an "open city," where food and other items were readily available, and had a moderate climate.

At the airport as she was leaving her first post, more than 300 faculty and students came to see her off. One lady stuck a note in Daniel's pocket and told her not to read it until she was away, and then destroy it. It was a thank you letter that listed 57 students' names who had accepted Christ. The new school had better facilities and equipment, but she once again ran into the same kind of students. "They were pawns of the government," Daniel said. "They lived where the government told them, couldn't leave town without permission and were only allowed to have one child. They were so unhappy."

Despite hardships and risk, students would come at night to visit her. Thirty-eight students were saved that semester.

Back in the United States again because of her age, at 90 Daniel works full time as a counselor at her alma mater, Howard Payne University. Still spry and intense, she is a living testament to faith in God's will.

She has several imperatives for American Christians. Live your faith, give more faithfully and pray more sincerely, she urges. But most of all, "It's never too late for anybody to serve if the Lord is calling them."

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(BP) photo available upon request from the Richmond bureau of Baptist Press.

CORRECTION: In (BP) story titled "State leaders cite BREAKTHROUGH as factor in new growth trend," dated 12/1/92, please make the following corrections:

In the first paragraph, change Illinois Baptist Convention to Illinois Baptist State Association.

In the seventh paragraph change the name Roger Jackson to Rogers Jackson.

Thanks,
Baptist Press