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September 3, 1986

86-126

Baptists Talk With Koop  
About Report On AIDS

By David Wilkinson

N-CO

WASHINGTON (BP)--U.S. Surgeon General C. Everett Koop told a group of Southern Baptists Aug. 29 churches can play a strategic role in combatting the dreaded disease of AIDS.

Koop, the nation's highest-ranking public health officer, met with seven Southern Baptist leaders in the last of a series of meetings with various groups dealing with the country's growing AIDS problem and the development of a surgeon general's report on the disease.

The group included Wendell Belew, vice president for mission ministries, Southern Baptist Home Mission Board, Atlanta; Glen Clark, executive vice president, Baylor University Medical Center, Dallas; Kenneth Mahannes, pastor, Far Hills Baptist Church, Dayton, Ohio, and member of the Southern Baptist Convention Executive Committee; Stephen Reynolds, vice president, Baptist Memorial Hospital, Memphis, Tenn.; Dan Stringer, executive director-treasurer, Florida Baptist Convention, Jacksonville, and president of the Southern Baptist Association of State Executive Directors; and Larry Braidfoot, general counsel and director of Christian citizenship for the Southern Baptist Christian Life Commission which arranged the meeting.

According to the Centers for Disease Control, more than 1 million Americans have been infected by the virus that causes AIDS, or acquired immune deficiency syndrome. No treatment exists for the virus which attacks the body's immune system, leaving the victim defenseless against other infections. While AIDS often is misidentified as a homosexual problem, the impact of the disease now extends beyond the homosexual population, Koop said.

He told the Baptist group the "greatest concern" to health officials is the spread of the AIDS virus into the heterosexual community. Health officials in Africa have reported the ratio of AIDS victims on that continent is now nearly 50-50 male and female. Koop noted a recent study in New York found 45 percent of people who tested positive for AIDS were females.

Koop said current predictions indicate in 1991 there will be 275,000 persons hospitalized with AIDS and 70,000 AIDS victims will die in that year alone. The year's healthcare costs for those patients could be as much as \$16 billion.

The AIDS virus is normally transmitted through sexual contact, sharing infected hypodermic needles, usually in illicit drug use or, in rare cases, through blood transfusion. Also, an infected mother can transmit the virus to her baby before or during birth.

Despite widespread public fears, Koop said only 2 percent of AIDS cases have come from blood transfusions. Also, while some health experts believe the origin of up to 5 percent of AIDS cases is unexplained, Koop said findings from the latest studies have reduced that estimate to 1 percent.

The Baptist leaders talked with Koop about several concerns related to the upcoming surgeon general's report: the dilemma hospitals face in treating AIDS patients while also protecting employees and other patients from the disease, potential legal and insurance implications for hospitals, schools and other Baptist institutions, ministry to AIDS victims and their families and the need for better sex education through the church and the home to emphasize AIDS risks and means of prevention.

Koop said public education about AIDS faces a difficult task. Leaders must try to allay the fears of the majority of the population who are safe from AIDS, yet they must underscore the serious risks to a minority of the population whose lifestyles make them susceptible to AIDS.

One of the keys, he said, is teaching parents how to educate their children about sex. Churches, he said, have a tremendous obligation to educate children and young people about sexual behavior and specifically about the dangers of drug abuse and sexual promiscuity.

Because of the unique threat of AIDS, "we must approach our young people with education on sexual matters on a level of frankness we've never had before," Koop said. "The qualitative difference with AIDS is that one mistake can kill you."

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N-00

Senior, Young Baptist Men  
Construct Mission Church

By Jim Burton

Baptist Press  
9/3/86

TACOMA, Wash. (BP)—The call of missions became the sound of pounding nails when Senior Baptist Men and Baptist Young Men joined hands to build a mission church in Washington's Puget Sound Association.

Representing four state conventions—Oklahoma, North Carolina, South Carolina and Tennessee—the volunteer work team helped construct the 12,000-square-foot building for Korean Baptist Church of Tacoma, Wash.

Mission Service Corps' volunteer Joe Herndon of Duncan, Okla., and his wife, Wilma, led three retired couples from Oklahoma who spent two weeks on the project. Herndon coordinates Oklahoma Baptist Brotherhood mission work outside the state and overseas.

The combination of the work teams in Washington was an answer to prayer, Herndon said: "We needed some strong help to put up trusses and deck the roof. We were to the point that we needed some younger men."

For six Baptist Young Men and their leaders, the Korean church building project was the 1986 Baptist Young Men's national home mission work project, a project that helped them to find their concept of missions.

"I've gotten a broader view of missions and a truer feeling of what it is like to be in the mission field," said Greg Rogers, a senior at Cameron University in Lawton, Okla. "I've really enjoyed the hard work. It's been challenging. But it has also been a time of spiritual growth while working with the Korean community a little bit and seeing how they worship."

The Korean Baptist Church building will cost about \$500,000 even with volunteer labor, reported Pastor Chang Su Moon.

The church began as a department of First Baptist Church in Lakewood, a suburb of Tacoma. In 1980 it became a mission and will constitute as a church later this year after the building is complete.

Moon said about 15,000 Koreans live in Tacoma and attend 20 Korean churches. The Korean Baptist Church has 230 members.

Tacoma was the first national project for Baptist Young Men in 20 years, said Norman Godfrey, Southern Baptist Brotherhood Commission first vice president for program services.

Baptist Young Men represents a new program emphasis for the Brotherhood Commission. The program officially will begin in October 1987. Members will include college and career young men to age 34.

The Brotherhood Commission has chosen the Puget Sound Association for missions projects through 1988.

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(Jim Burton is editor of World Mission Journal, missions magazine for Baptist men published by the SBC Brotherhood Commission.)

(BP) photos are available upon request from the Brotherhood Commission.

Revival Teams Thrilled  
By 'Agressive' Interest

By Laura Lee Stewart

MOMBASA, Kenya (BP)—From atop the numerous minarets, for hundreds of years the people of Mombasa, Kenya, have been called to prayer. Five times a day they still are reminded to kneel to Allah.

But for eight days in August, a team of 47 Southern Baptists led by former Southern Baptist Convention President James T. Draper Jr. went into the streets of the Kenyan port city alongside Kenyan Baptists and Southern Baptist missionaries to call people to another kind of prayer.

The volunteers visited in homes, talked to groups or individuals they met on the street, preached from the back of a pickup truck and witnessed through puppet shows.

By the time they flew home, 6,746 people had prayed for Jesus to enter their lives as Savior. Many of the Kenyan friends the group had made could not see them off at the airport—they were too busy continuing to witness in the streets of the ancient town.

"I've been places where people were responsive to the Gospel, but I don't think I've ever seen people as anxious to hear about salvation as these people were," said Draper, pastor of First Baptist Church of Euless, Texas. "They were almost aggressive they were so open. There was no hostility."

"Mombasa is in revival," agreed missionary Jack G. Conley from Merkel, Texas. "The (local) preachers are in revival spirit, and the close cooperation among the volunteers, the nationals and the missionaries resulted in revival."

Conley, administrator of the Baptist Mission of Kenya, the organization of all Southern Baptist missionaries in the eastern African nation which invited Draper to bring the group, came from Nairobi to participate in the evangelistic thrust.

Most of the group came from First Baptist Church of Euless, but volunteers from Abilene, Alto and Rusk, Texas, and two women from Oklahoma were among the 47 who paid their own expenses.

The images they brought home were vivid:

-- An eleven-year-old boy ignored the teasing and jeering of his friends to pray for Jesus to come into his heart.

-- After national interpreters spent several hours with the volunteers, they began witnessing on their own so the volunteers would find other people to talk to, even without translation.

-- People had to be turned away when the supply of more than 1,500 Bibles were given away. Children begged for tracts.

-- A Moslem man returned after praying and asked Draper to give him a "Christian name" because he no longer wanted his Muslim name. He took Draper's name James. Such response was almost intimidating, volunteers reported. Carol Draper said it sometimes seemed they were almost trying to talk people out of becoming Christians as they probed the sincerity of the people who made decisions for Christ.

Conley, who has been a missionary to Kenya since 1964, asked several people if they were serious or were just being polite to the visiting Americans. Each insisted he had meant his prayer.

T.C. Melton, pastor of Elmcrest Baptist Church in Abilene, Texas, pointed out no one was saying all 6,746 people who prayed had become Christians, because no one but God could know their hearts. But he noted each person who prayed had looked a member of the group straight in the eye and said he or she wanted to accept Jesus.

A total of 329 baptisms were reported the Sunday at the end of the week. Many people walked three miles to be baptized in the Indian Ocean.

Followup will be a major task for the five Baptist churches in Mombasa. Each person who prayed gave his address and will be offered a Bible Way Correspondence Course through the Baptist Publications House in Nairobi in addition to being contacted by Mombasa Baptists.

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(Laura Lee Stewart is press representative for the Baptist Mission of Kenya.)

Church Begets 3 Offspring  
Following Brush With Death

F-10  
By Marv Knox

Baptist Press  
9/3/86

NORTH LAS VEGAS, Nev. (BP)—Community College Baptist Church nearly died four years ago. But thanks to a transfusion of labor and love, the church in North Las Vegas, Nev., is alive and well and the "mother" of three young missions.

Community College Church nearly got caught in a citywide building code crackdown in the fall of 1982. The message came from city hall: Either make major property improvements or close your doors.

The church was a year-old mission then, averaging 25 people in Sunday school. To meet the code, it needed to make a host of improvements, from paving the parking lot to installing exit sign lights.

Offers of help flooded in after a Baptist Press story on the congregation's plight was picked up by several Baptist state papers. More than \$25,000 arrived to help purchase materials, and at least five churches from across the country sent volunteers to make the improvements, reports Pastor Cal Collins. He particularly cites Ridgecrest Baptist Church of Ridgecrest, La., for its long-term commitment to Community College Church.

But the tiny church did not take the help it received for granted. It repaid the debt by accepting its own missions responsibility. Although it has only 61 members and an average Sunday school attendance of 30, the congregation has started three missions since it constituted as a church Jan. 3, 1983:

--Lake Mead Baptist Chapel was started in Overton, Nev., 62 miles northeast of North Las Vegas, on March 6, 1983. Located in a predominantly Mormon farming community, it currently has 34 members and its own building. It plans to constitute into a church this month.

--In Mountain Pass, Calif., a mining village 62 miles southwest of Community College Church, is Mountain Pass Baptist Chapel, started with 18 members in September 1984.

--Closer to home, Mision Cheyenne Bautista, a Spanish-language congregation, was started Feb. 23 of this year in Community College Church's own building.

Community College Church's fervor for starting missions is fueled by its pastor, who went out and led in the work of the missions until each was able to bring in its own pastor.

Collins, who also led his church to start three missions while he was pastor in Battle Mountain, Nev., explains his wife is to "blame" for the mission-starting activity:

"She had committed herself to missions and then married a non-Christian, me. When I became a Christian and felt called to preach, we ended up at Golden Gate Baptist Theological Seminary (in Mill Valley, Calif.) and then started pastoring a mission in Nevada. It seemed everything we got into was a small mission, and one day she asked why. 'It's your fault,' I told her. 'The Lord called me to preach; you're the one who got us committed to missions.'"

Collins cites two imperatives which have supported the drive to get churches started in Nevada. "First, the Scriptures tell us we are to go to the end of the earth with the gospel," he notes. "And our state convention has committed itself to putting a preaching station or church in every ZIP code area in Nevada.

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"We've decided to go where no one else wanted to go," he says of his church and its missions. "But the places where we've gone very quickly grew enough to supply their own needs. We were able to provide enough to get them started."

Collins will have a hand in helping many more missions when he becomes executive director-treasurer of the Nevada Baptist Foundation next January. In that capacity, he will help raise funds to support mission work across the state.

But Community College Church, the congregation that almost died, will remain strong, he predicts. It already has a pastor search committee and is looking ahead.

"This church is preparing for the future," he notes. "It's going to be just fine."

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N-BSSB

Materials, Leaders Needed  
For Language Ministries

By Linda Lawson

Baptist Press  
9/3/86

GLORIETA, N.M. (BP)—Southern Baptists will be successful in sharing the gospel with mushrooming populations of language groups in the United States only by providing materials in their languages, developing trained leaders and developing programing that is sensitive to cultural needs, language ministry leaders claimed.

Bill Banks, director of the special ministries department; Peter Kung, supervisor of the language section; and Chuck Padilla, consultant in the language section, all of the Southern Baptist Sunday School Board, talked about language work in the denomination during the Small Sunday School Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

"If you look around, you quickly begin to see that if Southern Baptists really do Bold Mission Thrust in the United States, it must include language groups," said Banks.

At present, Southern Baptists include 85 language groups in about 5,700 churches, which constitute about 14 percent of the 14 million members of SBC churches. Training during the small Sunday school conference, in addition to English, was offered in Spanish, Chinese, Korean, Cambodian and Hmong/Lao. Sessions also were provided in English for American Indians.

Kung estimated among the 1,200 participants were persons representing 20 ethnic backgrounds and 13 language groups. At present, he said the board has distributed materials in eight languages—Spanish, basic English for the deaf, Chinese, Korean, Vietnamese, Laotian, French and Japanese.

The commitment at the board is to provide materials in additional languages as quickly as funds are available, Banks said. "Leaders at the board are saying this is a priority. The budget has grown. The number of people we can train has increased."

In providing language materials, "we're trying to lead people to a saving knowledge of Christ in the language they know best, the language of the heart," said Padilla. "To wait until people learn English to present the gospel is to delay salvation. Our purpose is not to have a language school but to present the gospel."

Kung added, "People need to relate to God through their own cultural context. Language materials become an important tool for accomplishing this."

Training special workers to lead conferences is another priority of the language section. More than 300 workers have been trained this year in Sunday school; church training, including MasterLife discipleship training; family ministry; and church administration. Also, about 140 associational Sunday school improvement support teams work in various languages.

Providing materials in additional languages, many of which will have a very limited circulation, requires board officials to look at alternative production methods, said Banks. For example, a new adult Sunday school periodical in Chinese will be similar to English quarterlies. But the teacher's periodical, which will have an initial distribution of 200, will be given away free.

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The language section is adding personnel to produce additional materials. Vacancies include one Spanish editor for preschool materials, one Spanish editor for children's materials, one Chinese editor, one Chinese manuscript assistant and two part-time editors for Vietnamese and American Indian materials.

Future expansion plans call for adding materials in Arabic and European languages, Kung said.

For the future, Kung said he believes growth will continue, noting, "There is a need for expansion, for more sensitivity in finding ways to meet needs and a rising need to minister to children, especially American-born children of immigrants."

As Southern Baptist work with language groups expands, Banks predicted, the leaders will be there to provide training.

"God has literally prepared a whole host of language leaders who are highly proficient professionals in their fields," he said. "If we push on to new language groups, we'll find ready, willing and able leadership. In the future Southern Baptists will be multi-ethnic and multi-cultural at every level of the denomination."

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F - CO

WMU Cited As Possible Remedy  
For Denominational Conflict

By Karen Benson

Baptist Press  
9/3/86

BIRMINGHAM, Ala. (BP)—Southern Baptist Woman's Missionary Union, with its sole emphasis on missions, may be what is needed to heal the rift in the convention, a Southern Baptist seminary professor said.

Speaking recently to a national gathering of WMU members, Justice Anderson called on them to continue their leadership in supporting mission work, in praying for missionaries and in doing mission action work, themselves.

Anderson is director of the World Missions Evangelism Center at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"Only a recommitment to the missions enterprise will keep us together," Anderson said.

"What would Southern Baptists be without Woman's Missionary Union? A languishing denomination is characterized by hyperorthodoxy and missions shortsightedness," he said.

It has been WMU that has brought Southern Baptists to a place of leadership in the modern world because of its emphasis on missions, he added: "What a wonderful history you have. I'm not talking about a militant feminism. I'm talking about militant submission. In spite of elements in the denomination that wish to downplay the role of women in the church, we need your help."

The tremendous success of Southern Baptist missions and the place of leadership of Southern Baptists in the world is "primarily due to the faithful carrying out of the WMU program," Anderson said.

But materialism, egotism and other problems in the denomination have damaged the missionary enterprise, he said, adding, "One of the problems in the missionary enterprise is always wanting to do it our way and not God's way."

Southern Baptists have a tendency to love buildings and programs and numbers more than they should, he said, decrying pride in the denomination's bigness.

"Our tendency is to build for ourselves at the cost of true outreach and missionary commitment," he noted. For example, during the last few years, Southern Baptists have not met their Lottie Moon Christmas Offering goals, he said. All the money given to the offering goes directly to meeting the needs of missionaries on the field.

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"Are we fruitless?" Anderson asked. "Bold mission on the part of Southern Baptists might depend on some Christ-like housecleaning in our churches."

Also hampering the missionary effort is the tendency by Southern Baptists to "enjoy our denominationalism," Anderson warned. "We need to remember that we're a part of the church—we're not the church itself."

Citing the time Jesus angrily cast the buyers and sellers out of the temple, Anderson said if goals to reach the world for Christ are to be met, "We must attack these problems with the same vigor that our Lord did at that time."

Southern Baptists are a gifted people, he said: "We have tremendous resources. Many young people are being called into service. Many middle-aged and older people are being called to new places of service."

"Many are gifted to serve and called to act, but the 'serve' and 'act' parts are hard to do. But when the gifted cease to serve, and the called cease to act, it's time for reformation."

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F- BSSB

Future Called Bright  
For Indian Ministry

By Linda Lawson and Frank Wm. White

Baptist Press  
9/3/86

GLORIETA, N.M. (BP)—Southern Baptists may be on the brink of their greatest success in reaching American Indians for Christ, an Indian leader claimed.

"Education, training leaders, building some large Indian churches to serve as models and setting goals for growth are the keys to the future," said Ed Linsey, religious education consultant for ethnic work for the Baptist General Convention of Oklahoma. He led a leadership training conference for American Indians during the Small Sunday School Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

"Indian people have had limited education," said Linsey. "This is changing rapidly, but it has hindered us more than anything else."

He said the greatest contribution Southern Baptists could make to ministry among American Indians would be to provide funds and aggressively recruit Indian students to attend Baptist colleges and universities.

Russell Begaye, a Southern Baptist Home Mission Board American Indian missions consultant, said reaching the increasing numbers of American Indian students on college campuses will be crucial for an evangelistic effort to American Indians.

The number of American Indian students on campuses throughout the nation is increasing dramatically, he said during a student conference at Glorieta. He encouraged Baptist Student Union leaders and campus ministers to seek American Indian students for their organizations.

Census statistics indicate a 70 percent increase in the number of American Indian college students between 1970 and 1980. More than 24,000 students now are attending college with tribal grant funds, and many others are attending school with other or no financial assistance, Begaye said.

American Indian involvement in Baptist student organizations is increasing, he added. An American Indian student conference last spring at the Northeastern Oklahoma State University in Tahlequah, Okla., was attended by 350 students. Begaye said he hopes the conferences will become established as a major event for American Indian students similar to the national Baptist Student Union retreat for black students.

Linsey, a member of the Creek tribe and a student at Oklahoma Baptist University, said, "If you educate my people, you free my people and give them a chance to stand on their own. Education is helping my people to help themselves."

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In more than 200 Indian churches in Oklahoma, Linsey said, much progress has been made in training leaders. "Most of the Indian work in Oklahoma is being done by Indians. If American Indians are going to be won to Christ, it will be by American Indians," he explained.

According to figures compiled by the special ministries department of the Southern Baptist Sunday School Board, about 700 Indian Southern Baptist churches exist nationwide, but Linsey noted most have fewer than 200 members. He said he hopes by 1990 to see at least two Indian congregations grow to 500 or 1,000 members and be models for other churches seeking to grow.

About 1.5 million Indians live in the United States, he said, noting earlier evangelism efforts by Anglo Baptists often were unsuccessful because they "tried to take the Indian out of people."

"Now we don't do that. We understand and communicate that a person can be an Indian and a Christian," said Linsey.

As part of Challenge 10/90, the Southern Baptist Convention goal of 10 million persons enrolled in Bible study by September 1990, Linsey said he believes a reasonable goal for American Indians would be 90,000 or about 6 percent of the Indian population.

"We're hoping to be an important part of Challenge 10/90," he said.

Recent action by the trustees of the Sunday School Board to approve an adult Sunday school quarterly for Indians beginning in October 1988 will help in strengthening Sunday school work among Indians, he noted.

"The materials will contextualize Bible study through the Indian culture and thought," said Linsey. "They will be written from the perspective of an Indian. Also, the art and illustrations will show Indian people. This material will open doors.

"Our people are getting excited. We have dreams of what the future can be."

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Seniors Need Ministry,  
Gerontologist Claims

*F - Texas*  
By Ken Camp

Baptist Press  
9/3/86

DALLAS (BP)—With people living longer and spending fewer of their final years in infirmity, Southern Baptists cannot proceed with a "business as usual" attitude toward senior adults, warned Ben Dickerson, head of the Institute of Gerontology at Baylor University in Waco, Texas.

Southern Baptist churches need to prepare people how to live the one-third of their lives they will live in retirement, said Dickerson, addressing the Texas Chapter of the Southern Baptist Association of Ministries with the Aging during its recent annual meeting at Buckner Baptist Trew Retirement Village in Dallas.

Dickerson cited demographics showing the 85-year-and-older population as the fastest-growing age group in the country, noting it is expected to triple in size from 1980 to 2020. He also noted while the median age today is 31, by the turn of the century it is predicted to be 36, and by 2050 it is projected to be 42.

"We must be creative in dealing with this challenge which is before us, working with our aging brothers and sisters in Christ," he said.

Dickerson rejected the notion senior adults are committed most deeply to security and to new experiences. He said the deepest need is a "poverty of meaning" which the preaching of the gospel should apply.

"Without meaning, security and novelty have no substance," he said. "We live in a society characterized by what some have termed an 'anxiety of meaninglessness.' The number one problem among older people is boredom. To these people, we must present the gospel in all its richness."

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While noting the majority of the elderly today live in eight states, he cited evidence of a counter-migration as a small group of elderly persons move from the Sun Belt back to their original homes in the North and East. Dickerson said Baptists need to create discipleship opportunities in those areas for persons who have made commitments to Christ while in the South.

"We need to develop a network of spiritual support groups in states where Southern Baptists traditionally have not been strong," he said.

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F - Texas

Work In China Fulfills  
Octogenarian's Dream

By Orville Scott

Baptist Press  
9/3/86

AUSTIN, Texas (BP)—No one is too old to be an English teacher in China, believes 84-year-old Lola Mae Daniel, a member of Hyde Park Baptist Church in Austin, Texas.

Daniel's opportunity to teach English for a year in Zheng Zhou in the People's Republic of China came 78 years after she first announced her intentions to serve in China.

As a 6-year-old in Dublin, Texas, where her father was pastor of First Baptist Church, she was helping her mother and some other women pack boxes for a missionary going to China. "I told them they could pack a box for me too, because someday I was going to China," Daniel recalls.

As a high school senior, she stood in the church where her father was pastor and announced her intentions to be a missionary to China. She enrolled in Howard Payne University in Brownwood, Texas, to prepare herself for the work, but by the time she finished, the Southern Baptist Foreign Mission Board was caught in the throes of the depression and had no funds to send her to teach in China.

By the time the board was financially able again, Daniel had passed the age limit. So she dedicated herself to teaching in Texas public schools to earn a teacher's retirement.

"Then, if the mission board didn't send me to China, I could afford to send myself," she says.

In 1941, she seemed on the verge of going to China as the wife of a young man who wanted to be a missionary in China. He was killed Dec. 7, 1941, at Pearl Harbor, 18 days before they were to be married.

Through the years as she taught and worked toward her dream, Daniel spent her summers doing mission work. In Alaska, she helped establish five new churches in Anchorage, worked with Indians in Fort Yukon and conducted Vacation Bible School in Point Barrow.

In California, she was a sponsor for a Baptist Student Union group from Wayland Baptist University in Plainview, Texas, conducting Vacation Bible Schools during the day and youth revivals at night.

She spent two summers working with the Billy Graham evangelistic team as a counselor and office worker.

In her late 50s, while she was teaching in Ozona in West Texas, she began wondering one Saturday night how much longer she would have to wait to be a missionary in China.

"I knew if I got to be 60, I'd never go," she remembers. "The next morning I told the pastor I was going to China. People in the church thought I'd lost my marbles."

Soon afterward, she read in the Baptist Standard, newsjournal of the Baptist General Convention of Texas, that missionaries were needed in Taiwan and over-age people could apply. She applied and began making her own arrangements to go, in case she was turned down.

"They called on the 18th of the month and told me I had been approved," she says. "I was the first one appointed under the new over-age program. They named me a 'missionary associate' because of my age—I lacked a month being 60.—more—"

"They wanted to know when I could be ready to leave. I answered, 'Tomorrow.' They said that was impossible because I would have to get my things ready to ship. I said, 'I've already shipped them.'

"They objected that they couldn't make flight arrangements that soon. I said, 'I've already made them.'

"I left for Taiwan at 9:45 the next morning. The next week, they changed the rules. Nobody over 58 could apply."

Daniel taught English at a mission school during the day and Bible school at night. When she reached the mandatory retirement age of 70, she stayed and taught two more years on her own. After returning to the United States, she returned to Taiwan and taught for another year.

Back in the United States, she taught in Christian schools in San Antonio until last May when she retired after 62 years as a teacher.

Then she learned universities in the People's Republic of China were enlisting teachers. She applied immediately, although she feared she might be turned down because of age.

She knew her lifelong dream was coming true when she received the call to "Pack your bags. You've been accepted."

"I've been on cloud nine ever since. You know in China, they reverence age," she says with a twinkle.

Daniel will teach in a hotel in Zheng Zhou with three other teachers, the youngest of whom is 28.

"A lot of things have come up over the years, but I'm thankful for even the hardships because they strengthened my faith," she says.

"It makes me happy to go at any age, knowing that's what the Lord wanted me to do."