

# Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JULY/AUGUST 1985

## AFRICA'S HUNGER Elements To A Long-Term Solution

By Robert Parham

The African hunger crisis in 20 Sub-Saharan nations shows few signs of abating. Prospects for immediate and intermediate improvements are dim.

This pessimistic forecast appeared in two recent reports. The United States Congress Office of Technology Assessment's report entitled "Africa Tomorrow" asserted that "Africa's problems in the immediate future will almost surely worsen."

The United Nations' study entitled "Report on the Emergency Situation in Africa" stated that "many parts of Africa are threatened by an unprecedented crisis which shows little sign of abating in the near future, even if drought conditions were to improve markedly during the next rainy season." The United Nations' report added that "the emergency situation will continue into 1986 and probably well beyond."

The haunting African food crisis mocks the objective of the World Food Conference held 10 years ago in Rome. The objective that "within a decade no child will go to bed hungry, that no family will fear for its next day's bread,

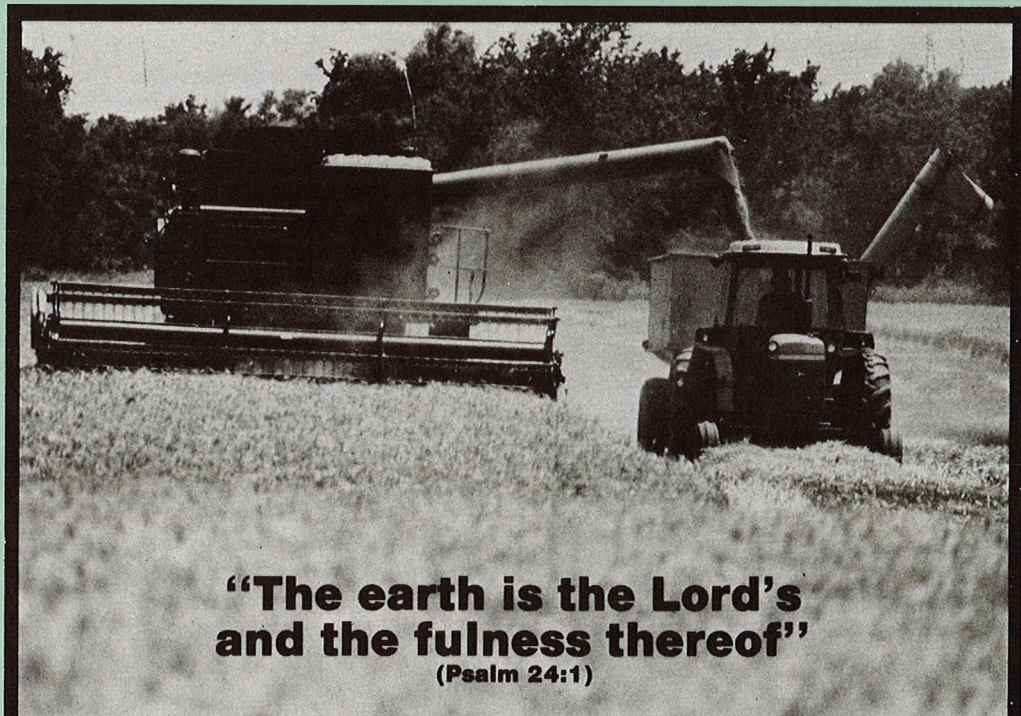
that no human being's future and capacities will be stunted by malnutrition" remains the white elephant of noble and humanitarian intentions.

Tonight, more African children will go to bed hungry than ever before. More African families will fear for

their next day's bread and more African people will be stunted in their future and capacities than on the night those words of unfulfilled commitment were uttered.

The extent of the African crisis covers the continent from East to

*(Continued on Page 3)*



**"The earth is the Lord's  
and the fulness thereof"**  
(Psalm 24:1)

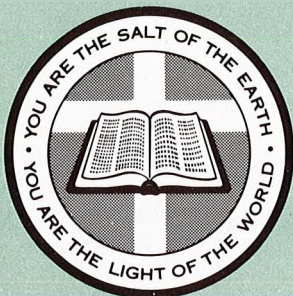
**Observe World Hunger Day  
October 13, 1985**

**Sponsored by the Christian Life Commission of the Southern  
Baptist Convention**

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## Images of China

Out of the clear blue, the Christian Life Commission members announced last fall that they personally were giving my wife and me a trip to China. The occasion was our 25th year with the Commission. What Marco Polo had gawked at with incredulity 600 years ago, we were going to get to experience for ourselves.

In April and May we did it. I am not inclined to bore my friends with a travelogue. I didn't even take slides. My mementos are minimal, my purchases prudent if not parsimonious. But the memories are fantastic; and some reflections on the country and its people may not be inappropriate.

**China's people** impressed us the most. There are now about 1,100,000,000 of them. That is eleven hundred million or one billion plus one hundred million. Mao's great mistake, they call the problem. It was Mao who some three decades ago encouraged this human proliferation which has become the world's most unprecedented population explosion, which now threatens the very life of China and which has them rigorously, even harshly, pursuing a public policy of very late marriages and one-child families.

**China's children** are a perfect treasure. I took more than 50 pictures of them. (They are color prints and, no, you don't have to look at them, either.) The children were absolutely irresistible. They seemed to me to be more nurtured, more cared for, more genuinely loved than any children I have seen on earth.

**China's history** boggles the mind. Cities are 2,000 years old, or 3,000 or 6,000. Civilization was remarkably advanced there when our European forebears were a savage lot of illiterate nomads. The museums, tombs, palaces, monuments and ancient landmarks all attest to a heritage of great significance, depth and beauty. History is in the air of China; and where history is, there can be memory and wisdom and dreams and visions.

**China's walls** impressed me. The Great Wall, the only man-made thing that can be seen from outer space, was completed about 200 years before the time of Christ. It is about 1,500 miles long, and averages about 30 feet in height and about 20 feet in width. It was built to keep out what was perceived to be the bad and to keep in what was perceived to be the good. Furthermore, villages have walls around them. Factories have walls around them. Farms have walls around them. Even gardens have walls around them. All those walls say something about China and the Chinese. In contrast is the quintessentially American line by Robert Frost, "Something there is that doesn't love a wall."

**China's workers** struck me as being the most industrious I have ever encountered. Those we saw and talked to are working 12 to 15 hours every day. Most of them impressed us as working unbelievably, backbreakingly hard. Their pay seems to be about 25 or 30 U.S. dollars a month whether they are drivers, guides, doctors, teachers, fishermen, silk weavers or farm laborers.

**China's religion** was to me the most sobering thing of all. The Chinese, of course, are not without values. Their ethical standards seemed to me to be well above average in the world, thanks probably to the good influence of Confucius and Buddha and to the strong impact of ancient family wisdom, traditions and requirements. Even Deng Xiaoping told the Chinese Communist Party's 1977 congress, "The minimum requirement for a communist is to be an honest person." But revealed religion is essentially unknown and undreamed of.

Surely there is hope for China and the Chinese. I hope Southern Baptist Christians can be instrumental in sharing with them the light and life we know through God in Christ. The task now strikes me as being far bigger than I had dreamed it could be.

*Foy Valentine*

Foy Valentine  
Executive Director

# AFRICA'S HUNGER

*Continued from Page 1*

West and from North to South. One hundred and fifty million people, one-third of all Sub-Saharan Africans, are affected. Thirty million of these people are critically affected. Ten million have abandoned their homes

in search of survival. A few examples illustrate the extent of the crisis.

- The nation of Angola has 500,000 severely affected people. The Luanda area has an estimated 50 percent of the deaths resulting



*ACT OF LOVE—A volunteer nurse comforts a mother whose 12-pound, 22-month old son, Moses, was on the verge of death when brought to a Baptist feeding/health care center in Ethiopia. Moses was fed initially through tubes inserted in his nostrils because his blood vessels were too small for normal intravenous feeding.*

(Photo by Don Rutledge)

from acute diarrhea, measles, acute respiratory infections, malaria and tetanus. Severe malnutrition compounds the high death rates and infections.

- In Sudan, 7 million people face starvation. Domestic food stocks may be depleted as early as mid-May but certainly by July. Along with its own crisis, Sudan hosts 1.2 million refugees from Ethiopia and Chad.

- In Niger, 2.5 million people or 42 percent of the population face a food crisis. Four hundred thousand people have been displaced.

Besides the sounds of the shuffling feet of people on the move and the cries of hungry children and mourning parents, other signals of disaster litter the continent. Lake Chad, one of the larger African lakes, has shrunk from its average volume in 1960 of 35,000 to 3,000 square kilometers. The Niger River, the main artery of West Africa, is at its lowest point in 50 years. The Blue Nile water system has reduced rainwater.

**Causes of the African hunger crisis** are matted together. The continent's rapid population growth is outstripping its declining food production for domestic consumption. More and more farmland is being diverted from producing food for domestic

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*The solutions are woven into a complex tapestry. Each thread, seen as part of the whole, makes sense.*

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consumption to producing food for foreign consumption. The countries in the Horn of Africa (Sudan, Ethiopia, Somalia, Kenya, Uganda and Tanzania), for example, are actually exporting beverages and food, according to a study done at the University of Nairobi. Instead of growing cereals to feed their own people, they are growing coffee, cocoa, groundnuts, bananas, sugar and tea for American breakfast tables.

**Drought repeatedly** is assigned fault for the crisis. Rainfall has been inadequate or absent in many countries.

Civil strife is another source of the crisis. In Ethiopia, Sudan, Chad,

Angola and Mozambique, civil strife (civil war or insurgency warfare) has disrupted agricultural planting and marketing activities. Moreover, fighting has interrupted the flow of emergency aid and created millions of refugees.

The broad solutions to the African hunger crisis are woven into a complex tapestry. Each thread, if seen as part of the whole, makes sense.

One thread is the necessity of foreign governments and private voluntary organizations continuing to provide emergency food and non-food assistance. Emergency aid will not solve the crisis, but it will help to stabilize the situation.

Another thread is the necessity for the United States and other governments to make long-term and consistent development aid available. Since most African farmers work small-scale farms with 5 to 15 acres under cultivation, aid must be designed for these people. Agricultural credit, tools, seeds, water tanks, irrigation systems and training are

necessary. Helping the small-scale African farmer become self-sufficient will help break the back of the African famine.

Similarly, since women do 80 percent of all farm labor and manage one-third of the farms, African women must be offered special assistance. They must be included in agricultural extension services and receive access to credit.

A third thread is that African governments themselves must place a greater priority on agricultural needs than on military wants, on training agriculturalists than on military personnel. In many cases, they spend twice as much of their Gross National Product on defense than on agriculture. The governments of Africa must also make decisions which encourage economic incentives.

A fourth thread is that Americans must seriously rethink their consumption patterns. In the free enterprise system, consumers can make economic choices which help determine African agricultural decisions. Ameri-

cans must also encourage their government to stop arming Africa and to work out multilateral agreements with other nations to do the same.

The African hunger crisis can be abated. The technical and financial resources are available. But what is missing is the spiritual and political will. Until Southern Baptists and other Christians have the spiritual and political will to act, Africa remains a continent which goes to bed hungry. ■

*Robert Parham, director of hunger concerns for the Christian Life Commission, grew up in Africa where his parents served as Southern Baptist agricultural missionaries to Nigeria.*

## CRUCIAL LEGISLATION

### Baptists Can Make a Difference

H.R. 2080, bipartisan legislation to provide short-term emergency assistance and long-term development aid to famine-ravaged Africa, was still under consideration in Congress as this issue of *LIGHT* went to press.

The Food Assistance and Africa Agriculture Act has been supported by a broad range of anti-hunger groups who believe the bill offers a critical opportunity to save millions of lives. Bread for the World, a national anti-hunger Christian citizens' lobby with more than 47,000 members, made the legislation the focus of its "offering of letters" campaign.

One of the bill's two major components would provide \$900 million in food aid for Africa for fiscal year 1986. The emergency food aid would be channeled through private voluntary organizations already working with the famine victims.

A second basic component calls for \$100 million for long-term agricultural development. Much of the aid would be targeted for small-scale farmers to

help them return to self-sufficiency.

Many Southern Baptists were among those who responded to an appeal last fall and early this year for support of the "African Relief and Recovery Act," originally introduced as H.R. 100, an \$800 million supplemental food aid bill for fiscal year 1985. But if the deadly cycle of famine and starvation is to be broken, more money must be appropriated for 1986.

Southern Baptist influence on H.R. 2080 can be particularly important through contact with members of the House Appropriations Committee which includes a dozen representatives from Southern states: Beville (D-Ala.), Alexander (D-Ark.), Chappell (D-Fla.), Young (R-Fla.), Natcher (D-Ky.), Rogers (R-Ky.), Livingston (R-La.), Boggs (D-La.), Hoyer (D-Md.), Whitten (D-Miss.), Hefner (D-N.C.), Boner (D-Tenn.). At least four—Beville, Natcher, Rogers and Hefner—are Southern Baptists. Whitten of Mississippi is chairman. ■

## Hunger Guide Now Available

The 1985-86 edition of the Christian Life Commission's "World Hunger Awareness/Action Guide" is now being mailed to more than 50,000 Southern Baptist leaders.

The 24-page booklet offers suggestions on how churches, families and individuals can take action in the name of Christ to help the hungry at home and abroad. Other features include:

- reports on hunger education and ministries conducted through the Foreign and Home Mission Boards, WMU and Brotherhood;
- summary of hunger relief giving by state conventions for 1984;
- article on public policy and hunger;
- outline for preaching on hunger;
- educational crossword puzzle;
- list of resources for use in the local church.

While the guide is an undated resource for year-round use, it is especially helpful in preparation for World Hunger Day, set on the denominational calendar for Oct. 13, 1985.

The CLC is sending a copy of the guide to Southern Baptist pastors, associate pastors, ministers of education, ministers of youth, associational directors of missions, campus ministry directors, state executive secretaries and state Brotherhood and WMU leaders. ■

**QUESTION:** What are Southern Baptists doing about world hunger?

**Answer:** Southern Baptists through contributions to the hunger funds of the Foreign Mission Board and Home Mission Board are caring for hungry people abroad and at home.

The FMB has some 220 different projects to help feed the hungry in 48 different countries. Projects range from distributing grain in Mali to raising goats in the Philippines.

The HMB has hunger ministries in almost every state, ranging from a food distribution center in Phoenix to a hot meal program for the elderly poor in Avon Park, Fla.

Other Southern Baptist Convention agencies also are working on the issue. The Christian Life Commission informs Southern Baptists about the moral dimensions of the hunger issue. The Brotherhood Commission, Woman's Missionary Union and the Sunday School Board offer appropriate educational materials related to hunger.

**QUESTION:** How much money have Southern Baptists given to world hunger?

**Answer:** In 1984 Southern Baptists gave more than \$7 million to relieve world hunger. We gave \$6,548,901 through the Foreign Mission Board and \$617,871 through the Home Mission Board. *In the last five years, Southern Baptists have given through the two mission boards over \$29 million.* These figures do not reflect what Southern Baptists have given for hunger that was utilized in local churches, associations and state conventions.

**QUESTION:** Does all money contributed to world hunger through the Foreign Mission Board go for world hunger needs?

**Answer:** Yes. The Southern Baptist system is unique in that 100 percent of hunger gifts go to hunger needs. Southern Baptists do not spend one dime of hunger contributions on promotional or administrative costs at the FMB. The same is not true of other groups responding to the hunger crisis. Some organizations spend a very high percent of their receipts on fund raising and administrative costs.

**QUESTION:** Does the Home Mission Board use all its designated hunger receipts for domestic hunger relief?

**Answer:** Yes. The Home Mission Board spends all of its hunger receipts on food assistance.

**QUESTION:** Do Southern Baptists have any guidelines to determine how an individual's hunger contributions are divided between the two mission boards?

## QUESTION

### What Are Southern Baptists Doing About Hunger?

**Answer:** With the advice and consent of representatives from the Foreign Mission Board, the Home Mission Board, and the Christian Life Commission, the Southern Baptist Convention in 1981 approved a recommendation from its Executive Committee that undesignated contributions to world hunger would be divided with 80 percent going to the FMB and 20 percent going to the HMB.

**QUESTION:** What is the difference between the "hunger relief" funds and the "general relief funds" of the Foreign Mission Board?

**Answer:** The Foreign Mission Board's *hunger relief funds* provide assistance to people for "acute hunger relief and development projects which are hunger-related." "Hunger-related" project funds are spent on "agriculture, community development, community health, educational assistance, food distribution, nutritional rehabilitation, vocational training, and water projects." Hunger relief funds are not used for general relief.

On the other hand, *general relief funds* provide assistance in those areas which do not fall in the category of hunger relief such as disaster relief, reconstruction of buildings, and general refugee work. If hunger funds are not available, general relief funds may be used for hunger-related needs.

**QUESTION:** Are Southern Baptist world hunger contributions distributed only through Southern Baptist Convention channels?

**Answer:** For the most part, the answer is yes. Occasionally, however, the Foreign Mission Board distributes funds through groups which already have an established and effective program in place. For example, Southern Baptists in 1984 contributed through the FMB \$50,000 to the feeding program of the Sudan Interior Mission in Woleta, Ethiopia.

**QUESTION:** Can Southern Baptists sponsor individual domestic and overseas hunger projects?

**Answer:** Yes. Through the Jerusalem Projects of the Home Mission Board and the Manna Projects of the Foreign Mission Board, individuals, churches and Baptist Student Unions can sponsor specific hunger projects. Also, some Baptist state conventions have developed effective hunger relief projects such as the well drilling project North Carolina Baptists are conducting in Togo.

**QUESTION:** What are the Christian Life Commission's responsibilities with regard to hunger?

**Answer:** The Christian Life Commission has the Southern Baptist Convention-assigned program responsibility "for informing Southern Baptists about the moral issue of hunger." The CLC promotes World Hunger Day on the SBC denominational calendar on the second Sunday in October, and seeks to coordinate all Southern Baptist education materials and action programs related to hunger.

**QUESTION:** Are other Southern Baptists responding to the challenge of world hunger besides Southern Baptist Convention agencies?

**Answer:** Yes. A number of Southern Baptist groups, individuals and churches are working creatively to respond to the challenge of world hunger. Among these are SEEDS, a unique and effective ministry of the Oakhurst Baptist Church in Decatur, Ga.; World Hunger Relief, Waco, Texas; and special hunger interest groups in Baptist seminaries, colleges and state conventions, to name only a few. ■

# CHRISTIAN ACTION

## Seven Practical Suggestions Toward Feeding the World's Hungry People

Christians have love for the hungry of the world. But love without action is only sentimental love. The Bible encourages authentic, concrete love: "My children! Our love should not be just words and talk; it must be true love, which shows itself in action" (1 John 3:18, TEV).

Christians demonstrate true love when we act to feed hungry people. Seven action suggestions will help Christians help the hungry.

**1** **Constitute a world hunger task force as a part of your church's Christian Life Committee.** The task force should be composed of Christian Life Committee members who are especially concerned about world hunger. It should meet as deemed necessary for learning, sharing, praying and planning. A helpful pamphlet, "Christian Life Committee Guidelines," is available free from the Christian Life Commission.

**2** **Create world hunger knowledge.** The world hunger task force's first task is to educate itself. Study can keep action from becoming merely romantic and random. Use CLC pamphlets on hunger and the *1985-1986 World Hunger Awareness/Action Guide*. Read *LIGHT* which regularly includes articles about hunger issues. Gather information on hunger, poverty, injustice and homelessness. Seek the expertise of state Christian Life Commission workers and Christian ethics professors from Baptist colleges and seminaries.

**3** **Cultivate world hunger awareness.** The task force should report to the church's Christian Life Committee for planning and coordinating hunger awareness. Informed Christian citizens can effect social change and influence public policy. Working in cooperation with the other church committees and programs, the task force can make the congregation

aware of domestic and foreign hunger through many channels:

- Provide a church bulletin board with up-to-date articles on hunger.
- Sponsor church programs about hunger during Wednesday night prayer meetings or Sunday worship services.
- Invite home and foreign missionaries, Journeymen, US-2 missionaries and Mission Service Corps volunteers to speak about overseas and domestic hunger needs and Southern Baptist hunger ministries.
- Investigate local hunger. Find out what needs are being met and those that are not. Interview local hunger workers and community leaders.

**4** **Conserve resources.** A simple lifestyle on the part of individuals and churches is good stewardship. We are stewards of God's creation. We practice stewardship when we refuse to waste and decide to share. Examine where waste occurs and decide how to make savings in order to share more generously.

**5** **Cooperate with domestic hunger relief organizations.** To deal effectively with the hunger problem, everyone must work together. Some cooperative possibilities:

- *Community food banks.* Food banks all across America collect and distribute perfectly edible food which otherwise would be thrown away. Literally billions of dollars worth of food in the U.S. used to be wasted until food banks started collecting the surplus. Join as a volunteer or contribute food items.

- *Soup kitchens.* Many metropolitan areas have soup kitchens which serve meals to the homeless and the stranded. Help through donations of money and time.

- *Hot lunches.* "Meals on wheels" is the popular term for religious community projects of distributing freshly cooked meals to persons in their homes. Start a "meals on wheels"

program, if feasible, or participate in another church's program.

- *Food closets.* Collect canned foods. The goods can be stored for use when the church receives requests from individuals or hunger relief organizations.

**6** **Contribute to world hunger relief.** Effective hunger relief depends on contributions. One way to help hungry people is to give regularly to projects which feed people and help people feed themselves. The Foreign Mission Board and the Home Mission Board are the best channels Southern Baptists have for hunger relief. Every dime given for hunger relief goes for hunger relief. No money given for world hunger goes for fund raising, promotion and administrative costs.

**7** **Contact community, state and national leaders.** Private acts of charity alone cannot build lasting bulwarks against hunger. Public governmental policy has the potential either to multiply or nullify private charitable efforts. Christians can be citizen advocates on behalf of the hungry in numerous ways:

- *Contact public leaders.* The task force should communicate with elected leaders, as well as other community leaders (radio commentators, newspaper editors and columnists). The committee also should alert church members about opportunities to exercise Christian citizenship on behalf of the hungry.

- *Invite your representative or a senator* or one of their staff members to meet at the church with the task force and other church members. Listen to their opinions and share with them your Christian faith about the responsibility society has for the hungry, weak, poor and needy.

- *Sponsor an association-wide hunger conference* working closely with associational leaders and other churches. The world hunger task force can hold a conference which will help to create public awareness and to influence public attitudes.

Through these seven action suggestions, individual Christians and world hunger task forces of active Christian Life Committees can demonstrate concrete love—love which helps to feed the hungry. ■

# BAPTIST PAPERS and SOCIAL ISSUES

## Veteran SBC Journalist C.R. Daley Discusses the Role of State Papers

*At the time of his retirement last year, C. R. Daley was the respected dean of Southern Baptist state paper editors. For 27 years as editor of The Western Recorder, Daley addressed through his insightful editorials the needs, concerns and visions of Kentucky Baptists and Southern Baptists.*

*Since retirement, Daley has kept busy preaching, writing, fishing, gardening and "doing all those things around the house I never found time to do while I was working." Although he misses "the fellowship with fellow workers" and "keeping updated on a daily basis on convention developments," he confesses to "enjoying retirement so much I feel guilty at times."*

*During his editorship, Daley spoke prophetically and courageously to the social issues of the day, dealing with subjects such as family life, race relations, alcohol abuse, gambling, peace with justice and women's concerns. Shortly before the Southern Baptist Convention convened in Dallas, the veteran journalist took a break from his garden to discuss Baptist state papers and their role in dealing with ethical issues.*

**LIGHT:** How would you define the role of the state paper in Southern Baptist life today?

**Daley:** I consider the state paper indispensable since for millions of Southern Baptists it's the only source of contemporary news and opinion for and about Baptists that goes into their homes on a regular basis.

The state paper's role, of course, has not always been clearly defined and it differs from state to state. But I believe the primary role of the paper

and its editor is to keep Baptists informed, with a firm belief that when Baptists know the facts they can be trusted with making the right decisions. Other important roles are to present in tasteful and proper ways the programs of the convention and to be a source of inspiration to people who are serious about their Christian commitment.

The state paper also plays a role in evaluating Baptist issues, including controversial issues. It is, I think, a vital part of the system of checks and balances. We need someone who is in an objective position to ask questions, to commend and in some instances to offer constructive criticism.

**LIGHT:** What ethical guidelines

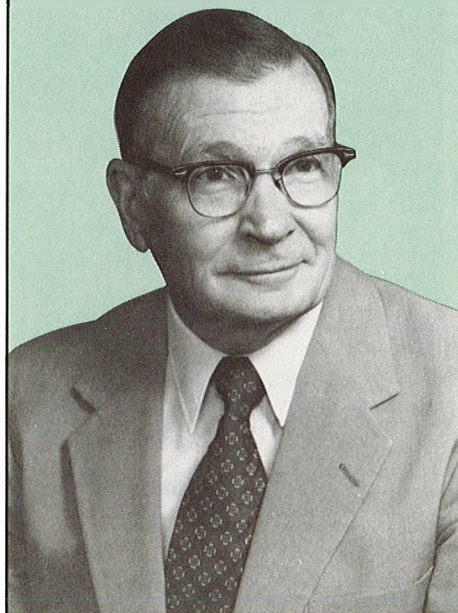
ought an editor to follow both in editorial policy and in determinations about what to include and what to omit for publication?

**Daley:** I think the editor has to be sure that what he says comes from a position of integrity and sincerity and is not an attempt to manipulate the readers. He must be factual and honest both in news reporting and in editorial writing. He ought to stay away from emotional appeals—although good writing always has feeling. He should separate fact from opinion and let the reader know full well which is which.

The editor has responsibility always to evaluate an issue on the basis of biblical revelation as well as Baptist insight and history. He should be very careful to recognize that there are other viewpoints and that he could be wrong. He ought to encourage expression of these other viewpoints by people who share them and who have an ability to communicate them.

Basic integrity and fairness are required. An editorial ministry can become manipulative by deceiving people through reporting that is not balanced and by withholding information. To try to engineer people's thinking, as some pastors do, is

### Daley Profile



1918	Born in Screven County, Ga.
1939	B.A., Mercer University
1939-43	Principal and coach, Hiltonia (Ga.) High School
1941	Married Christine Rachels of Warthen, Ga.
1942	Gilroy, first of four sons, born
1944-46	Pastor, Woodburn (Ky.) Baptist Church
1944-49	Pastor, Providence Baptist, Franklin, Ky.
1946	B.D., Southern Baptist Theological Seminary
1947	Th.M., Southern Seminary
1949-50	Professor of Greek and Latin, Georgetown (Ky.) College
1950-54	Professor of Old Testament and Philosophy, Georgetown
1950-54	Interim pastor of five Kentucky churches
1952-54	Dean of Men, Georgetown
1953	Th.D., Southern Seminary
1954-57	Pastor, Harrodsburg (Ky.) Baptist
1957-84	Editor, <i>Western Recorder</i>

clearly a violation of Christian responsibility and Baptist tradition.

**LIGHT: Do laypeople read their Baptist state papers?**

**Daley:** I wish I could say most of the families who receive it read it. My experience is that many don't, and that's to be regretted. It's a mistake on their part. It's a waste because somebody's paying for it. Nevertheless, it still is more widely read than any other publication except some Sunday School Board curricula.

**LIGHT: How would you evaluate the influence of the Baptist state paper today compared to 25 years ago?**

**Daley:** I may be completely wrong at this point, but I believe its influence probably has waned in recent years. Other voices are speaking today. The state paper no longer enjoys the prestige it once knew as a mold of Baptist opinion.

**LIGHT: Some reasons?**

**Daley:** Well, one reason is that the state paper has tended to become more of the official organ of the denomination. Also, there is a strong desire among many denominational leaders to keep their constituents happy and to avoid controversy. They believe our offerings and our programs are better when we don't

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*We have not exercised prophetic insight at times because to do so would have been costly.*

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fuss, so there is the tendency not to bring up things that might be controversial, and the editor then feels the pressure not to rock the boat.

**LIGHT: What responsibility does the editor have to address contemporary social and moral issues?**

**Daley:** Not all of us will agree on that, but I think he has a vital responsibility. After all, he has a favored position in that generally he is allowed to choose what he deals

with editorially. He should report relevant news among Baptists on contemporary social and moral issues. And he should speak to those issues in light of the Bible, Baptist history and contemporary society.

Our people expect some help at this point. In some instances pastors deal forthrightly with these concerns, but in many cases controversial issues are avoided in the pulpit. I think more than most of us have realized—certainly more than we have practiced—we editors have a responsibility to speak to the moral issues of our day.

**LIGHT: How well have the state paper editors fulfilled that responsibility?**

**Daley:** Not very well, really. All of us are aware that Baptists have put so much emphasis on personal regeneration, which is altogether proper, that we've almost been silent when it comes to the social implications of conversion. We went through a period—and we still feel its effects—when the term "social gospel" took on a stigma that was applied to

editors and anybody else brave enough to tackle social issues. Those who did were written off as extremists or liberals.

**LIGHT: Have state paper editors tended to deal with issues that are popular and have the most consensus, while they have been much less prophetic when it comes to issues that may be controversial?**

**Daley:** Yes, I would say that's a fair conclusion. Editors, like pastors and anybody else, enjoy approval and acclamation. If an editor deals with too many controversial issues and takes too many unpopular stands, circulation is going to suffer. We have not exercised prophetic insight and expression at times because to do so would have been costly. Of course, I've never seen editors as being any braver than other leaders in denominational life.

**LIGHT: Would you identify some of the major elements in the development of your own social consciousness during your tenure as editor?**

**Daley:** I certainly didn't start out with



*KEEN OBSERVER—Daley, a familiar sight for many years in the press gallery at Southern Baptist Convention meetings, has been acclaimed as one of the foremost interpreters of Baptist life.*

a game plan. I came into the role of editor not really realizing its importance or its influence and sort of developed from year to year any social consciousness that may have come through in my writing.

I did come to the editorship with some strong inner convictions, though I can't claim any great credit for them. Like many Baptist editors, I was a product of the rural south with its cultural religion. But I also was

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*The more I learned about the scriptures, the more concerned I became about ethical issues.*

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fortunate to have contact in my home with outstanding, enlightened Baptist preachers whom I came to admire. Later I had the good fortune of learning under some very effective college and seminary teachers who expanded the horizons of my thinking and my faith.

Some issues, like race relations, it seems I was born with strong convictions about. On other issues it took the influence of others to bring the truth to light and to build on my own study of the scriptures as a student, a college Bible teacher and a pastor. The more I learned about the revelation I found in the scriptures, the more concerned I became about ethics and ethical issues. And, of course, it took the opportunity as editor and a good bit of support from readers to speak out more and more on those issues.

**LIGHT:** Peace with justice seems to be an issue that concerned you, particularly in your last three or four years at the *Western Recorder* when you addressed this concern more than any other editor. How did you become committed to this issue and the emphasis on multilateral disarmament?

**Daley:** Again I would claim no special credit at this point. I think the very horrors and evils of war are such that any Christian would have strong feelings. One factor for me was simply proximity. As you know, the recent emergence of a grass-

roots peace movement among Southern Baptists had a good bit of its emphasis and thrust in Louisville both through local churches and Southern Seminary. So I had no choice but to become involved or to wash my hands of it, and I couldn't with a clear conscience back out. So from the very beginning I gave editorial support to that cause.

I think there is no social cause to which an editor should give more support than to peace. I'm aware that opposition to the proliferation of nuclear weapons is not a popular stance among many Baptists and that peace activism is often associated with liberal theology or pacifism, but it's another one of those issues that was thrust upon me. I had strong inner convictions and I stated them. And, as far as I know, we received very little adverse criticism.

**LIGHT:** What are some of the things that still need to be said about this issue?

**Daley:** I think we ought first of all to do a restudy of scriptural teaching on this point and arrive at what Jesus really taught about it. Then I think we ought to be honest with our history. We Baptists have generally spoken about peace in peacetime but we have generally been for war in wartime. Our view has been influenced mostly by culture and by American political positions. I think we should be brave enough to tackle the complexities and to picture clearly some of the possible consequences if the peace movement does not prosper. In my thinking, it probably is the number one social issue for the world to consider, and that being the case, for Baptists to avoid it is to abdicate our moral responsibility.

**LIGHT:** Looking back over the years, where would you give yourself the highest marks and where would you give yourself the lowest marks in speaking to social issues?

**Daley:** That's a hard question, of course, and I answer it with some reluctance. I take some comfort in the fact that when the race issue was very critical among Baptists I happened to be in a position where I could speak my convictions. I recall such specific instances as Martin

Luther King's appearance at Southern Seminary which I endorsed. Now it seems the only position to have taken, but I can assure you back then it wasn't all that clear.

At times I had some input in local situations. In the early '60s I brought a black man back one night from a student convention in Lexington. He was an outstanding man. He had had nothing to eat all day because of airplane schedules and then had to suffer the humiliation of not being able to find a place between Lexington and Louisville where he could even have a hamburger without my buying it and taking it out to the car. So he went to bed having eaten only two candy bars.

I spoke strongly through the editorial page to this kind of injustice. Civil rights legislation was being considered at the time, and Kentucky passed a more or less model piece of legislation which opened up eating places and other public places to blacks. I was invited to the signing of that bill because of my limited involvement.

In addition to specific social issues such as race relations and peace, I suppose I would probably be known by readers for my defense of religious liberty and opposition to

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*Probably my deepest regret is the few times I willfully deprived my readers of the facts.*

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state-mandated Bible reading and prayer in public schools.

As I look back at some broad emphases I feel best about, they would include the priesthood of the believer, the competence of the individual to find the truth—including interpreting Scripture for himself—and the principle of the complete autonomy of the local congregation while also being committed to voluntary cooperation for worldwide evangelism and missions.

On the other hand, of course, there are many things I would have done differently and so few things to be boastful about. I picked up a

strong anti-Catholicism influence early in my ministry, and that came through in some of my editorials. I vigorously and sincerely opposed John Kennedy for President. I really thought he could not give allegiance to America and to his church. But I was wrong and I regret that.

Probably my deepest regret is the few times I have willfully deprived my readers of facts which at the time did not appear necessary for them to know. I don't mean by that that all our Baptist dirty linen should be aired, but my readers in some instances deserved to know the whole story, and they didn't get it.

I also have some regret in not dealing with more of the pertinent social and moral issues which we have talked about. I think I had a growing tendency to tackle these, but I was reluctant at first. I was concerned about the credibility and reputation of the paper.

**LIGHT: What were some of the issues and editorial stances which received the most negative response?**

**Daley:** By far the most negative response over the years was to my stand on prayer in public schools. This was something I worked dili-

gently to try to convince my readers of, and I have to admit to failure.

I doubt, however, if there was any stand I took which wasn't criticized by some people. Kentucky traditionally has been very conservative. I didn't come through as conservative as some folks thought I ought to be, so I sometimes got the brand of modernism and liberalism.

The truth is that most readers were altogether very kind or simply didn't pay any attention to what I said because I was spared the considerable amount of hate mail that comes to any writer who voices an opinion.

**LIGHT: What does the future hold for Baptist state papers and their role as prophetic voices among Southern Baptists?**

**Daley:** I have a deep personal feeling which may or may not be correct. I think a state paper to be prophetic must have the kind of setup which offers editorial freedom to the editor. Many of the editors are really staff members under the direction of the executive board or executive secretary. This somewhat limits and curtails the editor's freedom to deal objectively and creatively with issues. Of course, he must exercise that freedom with great caution and with responsibility. My concern is that more and more state papers are losing the independence that I enjoyed, and as soon as they do their prophetic ministry begins to wane.

Still, I have a strong hope that state papers can improve their role in shaping the denomination. I personally feel that recent criticism of state papers and of Baptist Press is largely a reflection of the tendency of ultra-conservatives, both in secular and religious politics, to be critical of anything reported which does not serve their particular goals. I don't find a great deal wrong with the religious news reporting among Southern Baptists. I think Americans are the best informed people in the world, and Southern Baptists, if they would read their state papers which include Baptist Press news releases, could be the best informed religious group in America. And I remain convinced that people properly informed will eventually make the right decisions. ■

## Daley's Report Card

During the interview, Daley was asked to grade the Baptist state papers in terms of their effectiveness in addressing social concerns during the last 20 years, giving weight particularly to weekly papers with the largest circulation. Here is his "report card," with comments.

### Alcohol and Drugs

A-

*High marks here, though whether the right approaches have been taken may be another question.*

### Economic Issues

C

*We haven't had much to say about issues of economic justice. Hunger could be seen as the exception.*

### Family

B

*The rating would be high, if we include issues such as abortion and pornography. We haven't done too well on other concerns in this area.*

### Gambling

A

*One of those issues on which most Baptists agree.*

### Hunger

B+

*We would get a high mark, especially in recent years.*

### Race Relations

C-

*A few papers have been superior. Some in the past were actually negative toward any real improvement in race relations. Because of its controversial nature, most papers during the civil rights movement avoided the issue or took safe positions few people would object to.*

### Peace with Justice

D

*Few editors have been willing to run the risks of speaking prophetically to this important issue.*

### Women's Concerns

D

*Very poor. We've done little to challenge the 'keep-women-in-their-place' theology.*

## Number of Poor Children Climbs During Decade

Forty percent of the poor people in the United States are children, according to a new congressional study.

The study shows that an additional eight children per 100 were added to the poverty population from 1973 to 1983, increasing the child poverty rate to 22.2 per 100. In 1983, the last full year for which statistics are available, nearly 13.8 million youngsters lived in poverty.

The study, "Children in Poverty," was conducted by the Congressional Budget

Office and the Congressional Research Service for the House subcommittee on public assistance and unemployment compensation.

The subcommittee's chairman, Rep. Harold Ford (D-Tenn.), noted that "incidence of poverty among children climbed more than 50 percent" between 1973 and 1983.

The study also shows:

- Half of all black children and one-third of Hispanic children live below the poverty line, in contrast to one-sixth of white children.

- The number of poor children increased by 3 million from 1968 to 1983, even though the total population of children decreased by 9 million during that period. At the same time, government spending for poor children has been declining in recent years, Ford said.

- Unmarried mothers present the most severe child poverty problem, with three out of four children of such mothers being poor. And their ranks are growing.

The poverty threshold for a family of three was roughly \$8,000 in 1983.

Another study by the Children's Defense Fund found that black children are three times as likely to be poor as white children. Additionally, findings of recent studies indicate that, compared to white children, black children are:

*three times as likely to*

- live in a female-headed family
  - have their mothers die in childbirth
- twice as likely to*
- die in the first year of life
  - be born prematurely
  - be born to a teenage or single-parent family
  - live in substandard housing.

—From news sources

## Americans Set Record For Daily TV Viewing

Americans are watching more television than ever before, with the average household viewing up to seven hours and eight minutes per day during the 1983-84 season.

The new record is an increase of 13 minutes over the 1982-83 season, according to the "Nielsen Report on Television 1985."

Nielsen uses households in reporting viewing time because it is easier to count the number of sets turned on than it is to decide how many people are actually watching each set.

The rating company's annual statistical profile of U.S. television habits estimated that in November 1984 households with TVs viewed an average of 52 hours per week.

In households with three or more

people, the tune-in total was 61 hours per week. Households with pay cable chalked up nearly 60 hours each week, as did households with non-adults.

The lowest viewing group, single person households, still watched an average of more than 40 hours each week—more time, Nielsen pointed out, than most people spend working.

Prime viewing time is between 7 and 9 p.m. Sunday remains the most popular viewing night.

—From news sources

## Asian Cities To Lead World's Megacity List

Fifteen cities of Asia will be among the world's top 25 cities in population by the year 2000, a recent United Nations survey shows.

According to the study, the Asian Megacities will be Shanghai, Tokyo, Beijing, Bombay, Calcutta, Jakarta, Seoul, Madras, Karachi, New Delhi, Teheran, Osaka-Kobe, Manila, Dhaka and Bangkok. Each is projected to have at least 10 million inhabitants or more.

In 1970 only nine Asian cities were among the world's largest urban centers.

—Baptist World Alliance

## One-Parent Households Increase Sharply in U.S.

One in four American families with children under 18 are one-parent families, the Census Bureau reported.

Twenty-six percent of all households are single parent, compared to 22% in 1980 and 13% in 1970.

The dramatic rise of the one-parent family has been one of the major social developments of recent times and is viewed by many students of social trends as a major factor in increased poverty and welfare dependency.

Nine out of 10 of these families are headed by women, and they are disproportionately black and poor.

The Census Bureau's survey found that in 1984 there were 33.2 million families with children under 18, and 8.5 million of them were one-parent families.

Although the poverty rate for the nation as a whole was 15.2% in 1983, it was 40% for single-parent families headed by white women and 60% for those headed by black women.

Experts have offered a variety of reasons for the increase in one-parent families: more births out of wedlock, separations and divorces, and wider job opportunities for women.

—The Washington Post

## Case in Point

"Preacher, what do you think about capital punishment?"

A North Carolina layman's question sparked a unique idea for associational Christian Life Committees.

The question caused David Hull, pastor of Candlewych Baptist Church and chairperson of the Mecklenburg Baptist Association's Christian Life Committee, to think about how the Christian Life Committee could help pastors and other church leaders help their people with the ethical issues of the day.

Hull remembered an idea from his student days at Southern Baptist Theological Seminary where weekly luncheons were held to discuss ethical issues. He reworked the idea and came up with an innovative model for associational Christian Life Committees: monthly ethics luncheons.

The Mecklenburg CLC meets in the fall to plan the ethics luncheons for the spring. Held at the associational offices where the meals are prepared, these meetings are attended by pastors, church staff members and other church leaders.

Topics thus far have included capital punishment, abortion, euthanasia, the woman's role in the church, separation of church and state, and preaching on nuclear weapons and war. Discussion leaders have been drawn mostly from the local area.

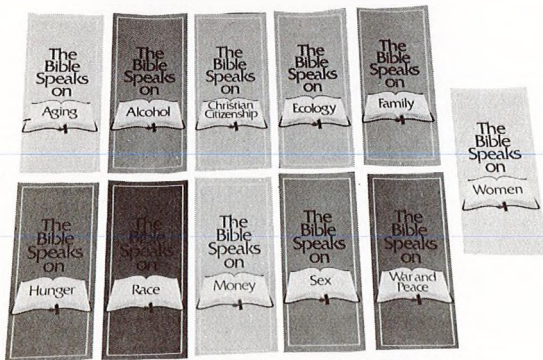
Hull believes the inexpensive ethics luncheon spreads the influence of the committee, perhaps more effectively than "one big meeting" annually which would consume all of the committee's resources.

The ethics luncheon program sounds like an idea worth munching on. ■

"Moral Scene" is compiled and edited by the editor.

# The Bible Speaks Awareness/Action Guide

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