



-- FEATURES
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83-37

91-Year-Old Patriarch
Follows Family To Kenya

By Laura Lee Stewart

NAIROBI, Kenya (BP)--W.A. Rhodes' journey from Hardin, Mo., to Nairobi, Kenya, took the 91-year-old patriarch to a land where three younger generations of his family live and a great-granddaughter is buried.

It also allowed him to see in action what he has staunchly supported for most of his life--Southern Baptist foreign missions.

Rhodes' family has come to the mission field in reverse.

First came granddaughter Marcia Richardson, and her husband, Jim, to serve as career missionaries. They work and live with their two children, Amy 7, and Jay 4, at the Nairobi Baptist Center, where Jim is director.

Eight months ago the Richardsons' nine-year old daughter, Sheri, lost her life in a school bus accident on the last day of the school term. The Richardsons chose to remain in their adopted land for her funeral and burial.

Six months ago, Marcia's mother and Rhodes' daughter, Elizabeth Jones, and her husband Dwight, joined the family caravan to Nairobi as volunteer missionaries for one year to fill vacancies in the Baptist Publications House. The Joneses ran a printing company in Eldon, Mo., before they retired.

Rhodes, the fourth generation in the move to Nairobi, didn't come to stay, just to visit and take a look for himself, accompanied by a son and daughter-in-law, John and Gloria Rhodes of Los Altos, Calif. He met many missionaries for whom he had prayed over the years and regularly supported with his offerings. He also saw some of the country's wild animals and a display of Masai tribal dancing.

Through his years as a deacon at First Baptist Church, Hardin, Rhodes has taken it as a personal responsibility to remind his church of the need to support missions continuously. Often, when a local project was under discussion, he would say, "Yes, I will contribute, but let's not forget to give more to missions."

In fact, Rhodes has included foreign missions in his will, along with his own children. "I've never seen so many people who desperately need to be won to Christ," Rhodes told missionaries before his return to Missouri. "I will pray for missions more than ever since I've been to the field."

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(BP) photo mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Buffalo Attacks
Missionaries' Vehicle

Baptist Press
3/9/83

IRINGA, Tanzania (BP)--Southern Baptist missionaries Larry and Sandra Scales and their family escaped uninjured after a buffalo rammed their vehicle.

The one-ton animal bashed in the side of the vehicle as the Scales drove through the Mukumi National Park on the main north-south Tanzania highway. The Scales drove away before the animal could attack again and the buffalo trotted away, seemingly unhurt.

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"If they had been unable to continue driving, the animal could have demolished the vehicle and seriously injured, if not killed, the family of four," reported Evelyn Knapp, press representative for Tanzania.

The Scales, first term missionaries from Alabama, manage the Huruma Baptist Conference Center in Iringa for the Tanzania Baptist Mission and Convention. His mother, Jeanette Scales of Fairfax, Ala., was with the Scales when the attack occurred.

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Church And Community
Inseparable Says Jones

By Michael Tutterow

Baptist Press
3/9/83

NASHVILLE, Tenn. (BP)--"To fail to define your community and your church's responsibility in relationship to the community is to be exclusive and elitist," a Methodist denominational leader told Baptist ministers.

Speaking to Southern Baptist urban pastors and urban directors of missions in Nashville, Ezra Earl Jones, general secretary of the Board of Discipleship of The United Methodist Church, warned trends in church growth show an increasing number of churches withdrawing from their communities and becoming "special purpose churches."

He sees an increase in churches deciding, "We want to be a special purpose church. We want to have a special ministry and we'll draw only those people who want our special kind of ministry." He challenged the theological basis for such a move, noting those churches have "lost contact with the community for which they have responsibility.

"The church does not exist apart from the community which it serves," Jones said. Otherwise, "you've got a theological definition of the church that's not really very helpful to people, and for whom does the church exist?"

Jones said the primary task of the church "is to receive people as they are, to relate them to God, to develop and strengthen them and then send them out as Christian disciples to make the community where they live and work and play more loving and more just."

Churches which fail to define their communities assume "their community is comprised of the people who come to your church. And then you don't have a community, you have a client group," he added.

When churches fail to geographically define their community, evangelism suffers Jones said, with receiving new people into the church taking a backseat to relating and developing believers. "The church relates the community to God many times by relating people to one another," explained Jones.

He applauded Southern Baptists' emphasis on Bible study and credited the denomination's Sunday School program for doing "as well as any denomination" in developing believers. Sunday School training, Jones said, has helped Southern Baptists go out "as strong people to make their communities a better place, and not just members being better people."

But he also cautioned against churches which develop believers but fail to receive new people into the church family. Though he warned against making evangelism "the end of what we do," he maintained "there is nothing that can take the place of evangelism in the church."

Jones contrasted urban and rural characteristics, noting differences in how urbanites and rural residents perceive roles, institutions and relationships. He observed the church serves as "the sanctifier of the whole of life" and "no part of existence is thought to be outside the purview of God" in the rural community.

But the church is one of many institutions in the urban arena and there is "pressure on the church to claim only one part of a person--the religious--and let other institutions set other values," he explained.

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"We cannot return to the organic solidarities of an earlier era when our nation was primarily rural," asserted Jones. "And we must not succumb to the demands that we specialize and claim responsibility for only one dimension of our members' lives."

Jones contrasted two types of people: "locals" and "cosmopolitans." Locals tend to have more clear-cut values of right or wrong, have strong community and family ties, are skeptical of change and center thought and activity toward the local community, he explained.

Cosmopolitans tend to think globally, hold to a more open value system, may have more relationships, although often with less depth, and "thrive on change."

While both types of people are usually found in all churches, and both offer strengths to a congregation, Jones maintained effective urban ministry depends on churches attracting cosmopolitans.

But without churches' openness to progressive ideas, or pastors offering challenging opportunities for ministry and "convincing, hard-hitting preaching," cosmopolitans will spend their energies in other groups and organizations besides the church, Jones said.

He challenged Southern Baptist pastors to look beyond ethnic, cultural and economic differences of surrounding communities to sponsor ministries free from bias and to be creative in meeting community needs.

"Ministry is moving fences which keep people from God and people from other people through whom God might find those people," Jones said. "It's moving fences to let the gospel be heard and acted upon."

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Lin Named to Golden Gate
Seminary Music Faculty

Baptist Press
3/8/83

MILL VALLEY, Calif. (BP)--Richard Lin, a faculty member at Southern Baptist Theological Seminary in Louisville, Ky., has been named professor of church music at Golden Gate Baptist Theological Seminary.

At Golden Gate, Lin will teach conducting, voice, and choral and voice literature. He holds a bachelor of music degree from the National Conservatory of Music in Shanghai, China; a master of sacred music degree from Southern Seminary; and a doctor of musical arts degree from the University of Missouri.

He has done additional study at the National Conservatory of Music in Paris, France; the University of Southern California; Indiana University; and the Royal College of Music, Royal Academy of Music, and Guildhall School of Music, all in London, England.

Prior to joining Southern Seminary in 1967 he was professor of music and chairman of the voice department at Oklahoma Baptist University in Shawnee, for 12 years.

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Newborn Infant Left
On Church Steps

Baptist Press
3/9/83

PICAYUNE, Miss. (BP)--A newborn infant, left on the doorsteps of First Church, Picayune, Feb. 27, would have been dead within an hour if he hadn't been found by a member of the church opening up for Sunday services.

Attending physician, Lakshmi Nandiumia, at Crosby Memorial Hospital in Picayune, said the infant's temperature was at 92.5 and he would have lived no more than an hour.

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The baby was found 8:30 a.m., at a side door of the church. Police took the baby to the hospital and later to Jackson for placement in a foster home. The baby was reported in good health and state welfare officials were said to be searching for the parents.

Pastor Raymond Leske said the child was affectionately known as "little John the Baptist," among church members. Leske said, though the baby was taken from the church's sphere of influence, the ones we need to be concerned about are the little Mary and Jake the Baptists who will still be around us and whom we will influence."

Leske wrote in the church bulletin, "As Christians it would appear to me we need to provide counsel for those who find themselves unable to cope with whatever life sends their way. Desperation sometimes drives us to extremes. We need to let people know we can help offer them alternatives to the sometimes stark decisions they feel compelled to make."

Leske said a large number of church members offered to adopt the baby.

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Young Cape Church Growing
As It Focuses On Outreach

By David M. Keazirian

Baptist Press
3/9/83

CHATHAM, Mass. (BP)--Less than three years ago, First Baptist Church of Chatham, Mass., had 23 members. On the first Sunday of this year, 165 people were in attendance at the morning worship service.

"Our people are enthusiastic about what they are finding in the church," Jim Wood, pastor of the church, explained, "namely a sense of the presence of the Lord, an emphasis on Biblical teaching and preaching and a true sense of love for one another."

The church began as a home Bible study in 1978 and called Wood as its first pastor in the summer of 1980.

In October of 1981, a Bible study was begun in Provincetown at the home of a member of the Chatham church and last summer Wood officiated in the first recorded adult baptism of a Provincetown resident in that same town. The incident received local newspaper coverage.

On Jan. 9 this year, the church approved a proposal to establish Bible studies in Barnstable and Woods Hole, Mass., by 1985.

The church is so intent on planting churches on the Cape, because "The harvest is plentiful and the laborers are few," Wood said. "The Cape is a wide-open mission field which has yet to be reached for Christ."

Wood explained the First Baptist Church of Chatham is not in competition with other churches. "We have not encouraged members of other churches to join our church." However, his congregation of over 160 does consist of a few of those frustrated with their own church.

Additionally, the church has attracted many Christians who did not have an established church home. Wood recounted the story of a woman who had been looking unsuccessfully for a church home for two years since her conversion, who had begun to waiver in her faith.

"She was invited to church," Wood explained, "and subsequently rededicated her life, was baptized, became a member and is presently teaching a Sunday School class."

The church is extensively involved in evangelizing on the Cape. From 1980 to 1981, Wood baptized 45 new converts. Presently, he, along with two Mission Service Corps volunteers, is training the church members in the Evangelism Explosion program.

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The members of the First Baptist Church look with anticipation to the dedication of a new building this summer which will seat 200 people.

"We are dedicated to building the Kingdom of God," Wood said. "The fact that we are Baptists is not primary. What is primary is God's Kingdom must be built and all Christians must join together in accomplishing that end."

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Adapted and used by permission from Church Life, publication of the Evangelistic Association of New England, 88 Tremont Street, Boston, Mass., 02108.

David Keazirian is a staff writer for Church Life.

CORRECTION: In BP story "Israel, Church Council Issues Fuel Church-Politics Debate" mailed 3/4/83 please make final sentence of third graf read: "The statement asks missionaries to refrain from political actions or statements that might endanger other missionaries or national Christians or jeopardize the witness for Christ in any part of the world." to insert underlined material.

Also, in 13th graf, please change another to an other...

Thanks, BP

Social Change Makes Some
Churches Look Toward The Past

By Norman Jameson

Baptist Press
3/9/83

ATHENS, Ga. (BP)--Too many churches "look forward to the past" when inevitable social change descends on their communities, according to a theologian/sociologist who has studied 150 churches in changing communities.

Rural migration of the past decade is sending people back into America's small towns which were depleted when young, educated people fled to the cities to find economic affluence. Today, said Doug Walrath, more people are trading that economic affluence for the "psychic affluence" of America's countryside.

Their influx applies pressures America's small towns never dreamed of when they watched their industry disappear, their farms consolidate and their educated children migrate to the city. How churches respond to the same pressures will determine their success in incorporating newcomers into the church.

Walrath, formerly a pastor and state executive in the Dutch Reformed Church, addressed about 60 Southern Baptist mission leaders at a rural-urban ministry symposium at Athens, Ga. He said the response of rural populations to the rapid social change can be classified in four ways:

- (1) A disproportionate number of young and educated "move out" seeking jobs no longer available in the small town.
- (2) Others "won't move." In order to stay, they must work at several jobs which consume all their energy--leaving no time or will for church.
- (3) The "can't moves" have the least capacity to adapt. They cannot adjust to a larger society, so will stay in the small town because they have no choice.
- (4) The "move ins" who choose the small town lifestyle threaten the "won't moves" because their influx drives up the price and availability of houses and land; takes productive land out of circulation; threatens traditional leadership and alienates the town youth (who often relate better to the newcomers) from their parents.

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The small town church can respond in four ways: regress (fearing change kills), escape (by looking away), protect itself (rationalizing it is really "protecting its children"), or relate the "won't moves" to the "move ins."

The protectionist posture is akin to what Walrath called the "moat strategy--building a moat and see if they (newcomers) can get across."

Change in the past four decades has been "total and rapid," Walrath explained. Some people could not keep up, resulting in different generations having different pasts.

To the parent who says, "someday when you grow up, you will see the world is as we say it is," children now say, "You have never been young in the world in which we are young." People who have different pasts, Walrath said, build different assumptions about the future.

What does that mean for the church? Walrath explained that the traditional methods pastors used to bring people into church don't have leverage anymore. Young adults don't have to do what their parents did.

"In the 1960s, people broke the cycle of birth, baptism and joining the local church," Walrath said. "These folks have a whole new set of issues to work through before rejoining the church, as opposed to those who stayed in church, doggedly clinging to their history and tradition. You have two groups, side by side, out of time with each other."

Walrath said, in 1970-1980, 10 million people were sterilized--but not many of them were in the "can't move" group. Consequently, the population in the group that most "looks forward to the past" is most quickly expanding in rural America.

These "people who can't change and who won't change, are drawn to a pastor who says 'don't change,'" Walrath said, which is one good reason why over half of the churches in his county in Maine are independent fundamentalists.

Walrath claims a church's "worst strategy is to imitate the independents," because that puts them in direct competition with a church it doesn't agree with."

He said the church must wrestle with its attitudes and consider who it is prepared to help believe. Traditionally, churches are programmed to help adults, who don't ask questions, believe. But today, "most people coming toward the church have learned to learn by asking questions!"

To remain viable, the rural and small town church must change its focus from nurture to mission, Walrath claimed. But he warned them not to get their mission strategy from a sociologist.

Instead he urged pastors to follow Jesus' example of making disciples. Jesus didn't try to "meet every need that came to the door," but the disciples bridged the church to the world.

"I wonder if it's because of our lack of discipleship that we keep ending up with crowds instead of with churches," he said. "It will take disciples, committed and informed, to do mission. I don't think we can do it any other way."

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Missions Conference Challenges
Students To Minister For Christ

Baptist Press
3/9/83

LOUISVILLE, Ky. (BP) -- "As long as the agenda of the church is softball, ceramics, inerrancy and keeping women out of the ministry, the world is going to hell in a fruitbasket," William R. O'Brien told more than 1,000 college and seminary students.

O'Brien, executive vice president of the Southern Baptist Foreign Mission Board, challenged the students to be "a channel of blessing" and to have a "conduit mentality" which directs God's love and redemption to all people, as he spoke at Southern Baptist Theological Seminary's 27th annual Student Missions Conference.

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"God is a God who delights in making himself known," O'Brien said, as he urged students to remain in the "middle" of the world so they can be available to present the gospel message to all people.

Esther Burroughs, assistant director of special missions ministries at the Southern Baptist Home Mission Board, told the students: "We are called to be God's hope in the world, and the world is asking us to be hope and come to them with Jesus."

She told the students they cannot blame lack of perception for failure to take on the task, explaining: "God will change the eyes of your heart when you become hope in the world."

Sam James, director of orientation and development for the Foreign Mission Board, told the students of the goals of Bold Mission Thrust, the SBC plan to present the gospel of Jesus Christ to every person in the world by 2000 A.D.

Among the goals, he said, is the challenge of placing 5,000 Southern Baptist missionaries in foreign countries by the target date. He said the current force of 3,217 appointees is "right on target" but lamented that requests for more than 700 preachers last year was met by only 50 responses.

The conference was concluded by Sam Simpson, a home missionary and pastor of Bronx Baptist Church in New York City.

Simpson pointed to "the greatness of God's power" demonstrated in creation, the incarnation of God in Jesus Christ, the resurrection of Christ and the authority of the church, adding that such power is available to all Christians today. He noted, however, that Christians cannot take the challenge nor the power to attain it for granted.

"God can only change the world," he said, "if we make ourselves available to him and his power."

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Albuquerque First Church
Show Wins 'Silver Angel'

Baptist Press
3/9/83

ALBUQUERQUE (BP) -- First Baptist Church has received a national "Silver Angel" award from Religion in Media (RIM) for an hour-long television special, "The Sights and Sounds of Christmas."

The program, aired on Christmas Eve, 1982, was named the best locally produced television program by RIM, a non profit, interreligious and nondenominational organization founded 35 years ago. Each year, RIM presents awards for the "best productions of religious or high moral content."

Rix Tillman, minister of music at First Church, and Barry Hughes, producer, accepted the award. Stan Coffey is pastor.

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Singleton Named Chairman
Of Golden Gate Department

MILL VALLEY, Calif. (BP)--H. Craig Singleton has been named chairman of the church music department at Golden Gate Baptist Theological Seminary, replacing Al Washburn, who resigned in December to accept a post at New Orleans Baptist Theological Seminary.

Singleton, who came to Golden Gate from Southern Baptist Theological Seminary in Louisville, Ky., in 1979, is a graduate of Samford University in Birmingham, Ala., as well as Southern Seminary.

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Southern Baptists To Aid
4,000 In 11 Thai Villages

RICHMOND, Va. (BP)--About 4,000 Thai people uprooted by fighting along the Thailand-Cambodia border will receive Southern Baptist help in starting over.

The people fled their home area as fighting forced them to resettle on undeveloped land. With \$78,675 from Southern Baptist hunger and relief funds, agriculture projects will be started in the 11 villages where the people now live.

The projects were among 27 reported at the March meeting of the Foreign Mission Board, which released \$829,467 in February to meet hunger and relief needs around the world.

Most of the allocations were for developmental projects. One will set up a \$121,900 vocational and community center in connection with a church in Argentina. Another earmarks \$208,462 to help provide safe drinking water for a town of about 10,000 people in North Brazil.

The February allocations bring to \$1,287,986, the funds released for human needs projects this year. Southern Baptists gave more than \$1 million for world hunger and relief purposes in January and February.

Last year, Southern Baptists gave a record \$5.8 million for world hunger and relief needs. But more than \$8 million was allocated for 192 different projects as the board's program to meet human needs moved ahead at an unprecedented pace. Funds that had accumulated from strong giving in past years made possible the record allocations.

Thurmon Bryant, director for eastern South America, pointed out in a report that in his area alone 609 missionaries gave major portions of their time in 1982 to assist in 64 relief projects totaling more than \$2 million.

He said missionary Edward Trott, working in a project to help people in the drought-stricken Gravata Valley in northeast Brazil, impressed Brazilians when he got down on his hands and knees to show them how to dig irrigation canals, thread pipe and connect plastic tubes. After working a 10-hour day, he taught Bible at night.

In Paraguay missionary physician William Skinner and his wife, Fran, 32-year veterans of medical work in Asuncion, took a boat loaded with relief supplies to the flooded city of Alberdi. Bryant said the boat stuck on a sandbar as they tried to pull it into the dock. Fran got out to lighten the load and to push the boat, wrenching her back in the process.

Such dedication, Bryant said, is typical of the attitude servanthood missionaries are demonstrating as they try to "feed the hungry, clothe the naked, provide shelter for the homeless, health for the sick and new found hope for the lost."

In other action the board reappointed Grayson and Betty Tennison as missionaries to Portugal. Tennison, pastor of First Baptist Church of Jacksboro, Texas, since 1976, will be executive secretary of the Portuguese Baptist Convention. The couple served 10 years in Brazil and 17 years in Portugal before their resignation in 1976.

Board member Ron Liesmann urged prayers for the missionary appointment service April 12, in Indianapolis Convention Center. An attendance goal of 10,000 has been set for the service, sponsored by Baptists in the North Central States. Liesmann, a pastor from Bloomington, Ind., is coordinating chairman for the event.

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CORRECTION: In (BP) story mailed 3/7/83, "Symposium Helps Baptists Focus On Rural Churches" please change seventh paragraph to read Doug Walrath instead of Doug Walraph as sent. Make sam change in paragraph nine.

Thanks,
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Bill Would Restore Double
Housing Break For Clergy

WASHINGTON (BP)--Legislation to overturn a 1983 Internal Revenue Service ruling that ministers can no longer deduct mortgage interest and real estate taxes for which they have received a tax-exempt housing allowance has been introduced in the U.S. House of Representatives.

Rep. Stan Parris, R-Va., has introduced a bill to exempt ministers from Revenue Ruling 83-3, which bars double tax breaks for veterans and students as well as ministers.

An IRS spokesman described the ruling as an effort by the nation's tax collecting agency to consistently enforce a section of the tax law which bars double tax breaks. The ruling, set to take effect no later than June 30, 1983, revoked a 1962 ruling which specifically allowed ministers to deduct their mortgage interest and real estate tax expenses even though the law allows them a tax-exempt housing allowance.

In a letter to House colleagues inviting their support as co-sponsors of H.R. 1905, Parris called the inclusion of ministers in the ruling "unwarranted and an injustice."

"Ministers have come to depend on this tax deduction," Parris said in the letter. "To deny them this deduction now would force many members of the clergy to endure severe financial hardship. The small amount of revenue this ruling would produce is insignificant when compared to the burden it will place on congregations and their ministers."

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Draper Will Accept
Second Year As President

By Charles Richardson

Baptist Press
3/9/83

ABILENE, Texas (BP)--A desire to "really maintain a level of trust" has convinced James T. Draper Jr. to permit his nomination for a second term as president of the Southern Baptist Convention.

"I think the only way to maintain a level of trust is for me to do the same thing two years in a row," Draper said in an interview at Hardin-Simmons University in Abilene, Texas. The pastor of First Baptist Church in Euless, Texas was at HSU to preach at the annual Big Country Pastor and Laymen's Conference.

"I have no intention of changing (the way he has functioned as president of the 13.9 million member convention since his election last June)," he said, "but I will have to be reelected to maintain the trust that has been established."

Draper said he did not know whether there would be any opposition to him at the meeting in Pittsburgh this June. "But I'm going to make whoever is against me beat me," he jokingly said. "They can have it. It's a hard job."

During a news conference, Draper, pastor of First Baptist Church, Euless, Texas, had comments on Jerry Falwell and Billy Graham.

Draper did not offer any personal criticism of Falwell in the political arena, but said, "I would not want to go as far as he has gone."

Draper said he was in agreement with Graham in his views on political endorsements. "I agree with what Billy has said." (Referring to a recent statement by the North Carolina evangelist in a recent issue of TV Guide: "As Christian evangelists, we should speak out on moral issues, but we should not use our programs to endorse political causes.")

Draper also agreed with another Graham criticism of some television evangelists who "pass the collection plate too often."

Draper gave an example of a preacher who told his broadcast audience that God asked only a tithe or 10 percent of their income and then told them to "send the 10 percent to me."

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He added, "That was not right. The 10 percent belongs to the local church." The SBC president also said he urged Religious Broadcasters at a recent convention to "complement the local church rather than compete with them."

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Baptists React
To Reagan Speech

Baptist Press
3/9/83

ORLANDO, Fla. (BP)--President Reagan's call for evangelical pastors to use their pulpits to oppose a nuclear freeze and to support his administration's arms buildup has drawn reaction from several Southern Baptist leaders.

Speaking to the National Association of Evangelicals March 8, Reagan issued one of his strongest denunciations of the Soviet Union in a speech clearly designed to rally conservative churchmen to counteract the growing movement for a mutually verifiable freeze in the development and deployment of new nuclear weapons by the world's two superpowers.

While reiterating his promise that he "will never stop searching for a genuine peace," Reagan went on to declare: "The truth is that a freeze now would be a very dangerous fraud, for that is merely the illusion of peace. The reality is that we must find peace through strength."

He urged evangelical pastors "to speak out against those who would place the United States in a position of military and moral inferiority," and asked them "to resist the attempts of those who would have you withhold your support for this administration's efforts to keep America strong and free, while we negotiate real and verifiable reductions in the world's nuclear arsenals and one day, with God's help, their total elimination."

Responding to Reagan's comments, Ronald D. Sisk, a specialist in peace with justice with the Southern Baptist Christian Life Commission in Nashville, said the president "is absolutely right in his call for the preachers of this land to deal with peace from their pulpits. The content of these sermons, however, must be determined not by the policy of any political administration, but by the basic teachings of the Bible that all Christians must work for peace with justice."

He added that Southern Baptists "have a historic commitment to a biblical understanding of peace with justice in human relationships. I hope that Southern Baptist pastors in their preaching will support the peace with justice concerns reflected in a statement adopted by the 1982 SBC in New Orleans which endorsed 'a program of mutually verifiable disarmament, including nuclear disarmament.'"

Sisk disagreed with Reagan that a nuclear freeze would place the U.S. in a position of "military and moral inferiority," and commented he believes "a proper nuclear freeze could lead us to a position of military and moral strength, guaranteeing each side precisely the military strength it already has and enhancing moral strength by ending a sinful, self-destructive race to arms."

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, criticized the Reagan proposal on church state grounds, charging Reagan with using his presidency as a "bully pulpit" and suggesting Baptist pastors will resist the call to support the arms race.

"No one presumes to tell Baptist pastors what to preach," Dunn declared. "They depend upon the Word of God and the leadership of the Holy Spirit."

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He said further: "Our insistence upon religious liberty requires a free pulpit. No matter what comes from the 'bully pulpit' of the presidency, authentically evangelical pastors will continue to regard the pulpit as a sacred trust."

In his address Reagan said he would agree to a nuclear freeze "if only we could freeze the Soviets' global desires." But with weapons on both sides at their present levels, he went on, the Soviet Union would have no incentive to negotiate larger arms reductions in the future. That would amount to a reward for the Soviets' "enormous and unparalleled military buildup" and would "prevent the essential and long-overdue modernization of United States and allied defenses," he concluded.

The evangelicals, who have provided Reagan with steadfast support on many public questions during his first two years in office, also heard the president declare: "Let us pray for the salvation of all those who live in totalitarian darkness, pray they will discover the joy of knowing God."

"But until they do, let us be aware that while they preach the supremacy of the state, declare its omnipotence over individual man, and predict its eventual domination of all peoples of the earth--they are the focus of evil in the modern world."

On other matters, Reagan issues a strongly worded denunciation of secularism, defending his decision to require federally-funded clinics to notify parents before dispensing contraceptives to underage girls and pledged once more his support for constitutional amendments banning abortion and returning state-sponsored prayers to public school classrooms.

Reagan made his remarks at the 41st annual convention of the National Association of Evangelicals (NAE), which claims adherents of 3.5 million persons in 38,000 churches of 77 religious denominations. Many commentators saw the address as an attempt by Reagan to mend his political fences and to regain the support of the Religious Right.

James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, and president of the 13.9 million member Southern Baptist Convention, said he believes "there is a place for the pulpit to speak out on national issues," but said "I don't feel the need to take to the pulpit" on the issue of a nuclear freeze.

"I think the real issue is not whether we approve the president's policy, but whether we are required by our consciences to speak to an issue. We cannot let the national press or even the president put us (preachers) in a position of saying we are endorsing the president. If we do speak, what we are endorsing is a principle, not a president or a policy," Draper said.

"We could easily be put in the position of being made to look differently than we are ... like either warmongers or pacifists. Of course we want to be peacemakers, and none of us is for war, but there is a wide range of difference as to how peace can be secured and maintained," the convention president added.