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November 1, 1983

83-167

Bellevue To Move
To Memphis Suburbs

By Roy Jennings

MEMPHIS, Tenn. (BP)--Members of Bellevue Baptist Church, the largest Southern Baptist congregation east of the Mississippi River, have voted to move from their 76-year-old midtown location to a 265-acre site bordering I-40, just east of the city limits.

Adrian Rogers, pastor of the 14,000-member church and the 1980 president of the Southern Baptist Convention, attributed the decision to the cost of property Bellevue desired for expansion in its present location and to the leadership of God to consider other options.

The church is expected to remain on 45 acres in midtown for at least three years while the congregation raises money to move to the \$1.5 million location.

About 4,000 Bellevue members made the decision to move following an extended presentation Sunday, Oct. 30. Less than a dozen opposed the plan, Rogers said.

At a Monday news conference Rogers said the possibility of building elsewhere was new, arising when the church discovered owners wanted \$2.5 million for two acres they needed for expansion.

"We felt the price for the property was highly exorbitant," Rogers said. "We couldn't understand it. But the Lord put into our minds to investigate property elsewhere. God began to open property to us. It became as easy to secure new property as it was difficult to buy the property near the church."

Rogers said a feasibility study by a Dallas firm indicated the buildings Bellevue desired for a \$30 million expansion project would result in overbuilding the midtown neighborhood while underbuilding for the church's needs.

The church will continue to provide a ministry to the midtown area after the new complex is constructed, Rogers indicated, but did not elaborate. He also declined to estimate the value of the current property.

Rogers emphasized the expanded facilities are needed to support the plans Bellevue envisions during the next decade.

"We want to win and baptize at least 10,000 persons. We also have a burden for world missions and want to contribute at least \$20 million to that cause.

"We don't have \$20 million now but we plan to raise it. We also want to expand our worship and Sunday school facilities."

The church has been considering a 10,000 seat auditorium since Rogers began preaching three services each Sunday morning to overflow audiences.

Rogers said he could give no specific cost or timetable at the present for constructing and moving to the new church complex.

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(Roy Jennings is director of communications at Baptist Memorial Hospital in Memphis, Tenn.)

Key Administrators R moved
At Baptist College At Charleston

By John Roberts

CHARLESTON, S.C. (BP)--John A. Hamrick, president of Baptist College at Charleston for the past 19 years, has retired and three other top administrators have been dismissed by the school's trustees.

Th moves came during the meeting of the college trustees Oct. 25 when the board asked Hamrick to announce his retirement "within the next 10 days, to be effective by Jan. 1, 1984."

H agreed and asked to be relieved of administrative duties effective Nov. 1. He will remain in office until Dec. 31. Hamrick, 68, has been president since the school was founded in 1964. He has led in its growth to 2,000 students and a dozen buildings.

Baptist College is one of four colleges of the South Carolina Baptist Convention.

The president's sudden retirement was brought about by a conflict with the board over financial policies and over his choice of key administrative assistants. Some of the trustees said they were not interested in removing the president, but two vice presidents. Since Hamrick refused to fire them, the board could best reach them by asking the president to retire, the trustees said.

Minutes after voting for the president's retirement, the board voted to dismiss E. Harold Keown, vice president for development, Charles L. Price, vice president for student affairs, and E. Harold Keown Jr., assistant vice president for student affairs. Their dismissal was effective immediately and they were given one month's severance pay.

Both votes were unanimous.

Price had been in that job from the school's beginning. Keown Sr. was a trustee in the beginning resigning to become vice president in 1969. Keown Jr. joined the staff in 1974.

The board's expressed concern was over what they considered too heavy indebtedness for building. The college has an operating budget of \$10 million but has \$11 in debts--mostly federal loans for buildings. Although Baptist College's assets exceed \$24.2 million, it reported a total endowment of only \$643,457.

John A. Fincher, retired president of Carson-Newman College in Jefferson City, Tenn., and former academic dean of Samford University, Birmingham, Ala., has been named interim administrator.

Last January Fincher become interim vice president for academic affairs for Baptist College. He and Mrs. Fincher have a retirement home in Charleston.

Hamrick has been a leader in South Carolina Baptist affairs for over 40 years. He is past president of South Carolina Baptist Convention and was pastor of First Baptist Church, Charleston, the oldest church in the Southern Baptist Convention, for 29 years.

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(Roberts is editor of the South Carolina Baptist Courier.)

Senate Rejects A-Freeze
Sponsors Still Encouraged

By Larry Chesser

Baptist Press
1/11/83

WASHINGTON (BP)--The U.S. Senate has rejected an amendment calling for a mutual, verifiable freeze on nuclear weapons but sponsors of the measure said afterward they were encouraged by the vote.

The amendment, sponsored by Sen. Edward M. Kennedy, D-Mass., and Sen. Mark O. Hatfield, R-Ore., also called for a reduction in nuclear warheads following a freeze. It went down on a 58-40 procedural vote as Kennedy and Hatfield sought to attach it to a bill raising the nation's debt ceiling from \$1.389 trillion to \$1.450 trillion.

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Later, Kennedy and Hatfield issued a statement saying they are "greatly encouraged" by the fact their resolution, first introduced in 1982 with 17 co-sponsors, drew 40 votes.

Noting the House of Representatives rejected a freeze resolution in 1982 before passing one by a nearly two-thirds vote in 1983, Hatfield and Kennedy pledged to "bring up our Resolution again and again until the Senate catches up with the House and the American people in their overwhelming support for this essential step to halt and reverse the arms race."

During the debate on the Kennedy-Hatfield amendment, opponents charged a freeze would weaken the United States. "A freeze would lock the United States into a position of strategic inferiority from which we may never recover," declared Sen. Strom Thurmond, R-S.C.

Support for a freeze "does not mean that we seek a weaker America," Kennedy said. "We have watched in recent months," he continued, "as ministers of the Gospel have been urged to preach in favor of escalating the arms race. But in the Scriptures I have read, nowhere do s it say: Blessed are the warmakers and the munitions manufacturers."

After the freeze vote, the Senate signaled support for an alternative "build-down" arms reduction proposal by overwhelmingly refusing to table it.

After getting what they considered a strong vote against tabling another rider to the debt ceiling bill, sponsors agreed to withdraw it at the request of majority leader Howard H. Baker Jr., R-Tenn., to "get on with" work on the debt limit bill.

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Annuity Board To Add Personnel,
Undergo Organizational Changes

By Ray Furr

Baptist Press
11/1/83

AMARILLO, Texas (BP)--The Annuity Board will add personnel and undergo organization changes in 1984 to meet the increased marketing and servicing demands of Southern Baptist retirement and insurance programs.

In their fall meeting, trustees approved a 13 percent budget increase which will allow the board to add 21 new staff positions, more WATS lines for improved telecommunications and increase funding for direct mailing.

Annuity Board President Darold H. Morgan told the trustees there is an increasing need to offer more efficient and 'state of the art' programs for Southern Baptist personnel.

"The last two years the Annuity Board has been increasingly aware of the need to be competitive with companies offering pension programs and at the same time maintain the personal touch," Morgan said.

The \$10 million budget represents a \$1.2 million increase over the 1983 operating expenses. Morgan added with the approval of the new church annuity plan last July additional funds will be needed to promote the new program to Southern Baptist churches.

As for board structural changes, Morgan announced the creation of the special services department. Directed by former communications director, Bobbie Burkett, the new department will develop a "comprehensive program of ministering to Southern Baptist retirees."

The communications department will function as an area under the marketing division. Marketing director, Frank G. Schwall, Jr., will act as interim director of the area.

Trustees also approved a 13th check to be paid in December. The check, a result of good investment earnings for the year, will amount to 10 percent of the annual benefit of the current annuitants on roll as of Nov. 30, 1983, and those funded prior to Jan. 1, 1980.

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Scientologist's Appeal
Rejected By High Court

By Stan Hasteley

WASHINGTON (BP)--A member of the Church of Scientology who is suing famed deprogrammer Ted Patrick will not be allowed to keep confidential conversations between herself and church officials out of court proceedings against Patrick.

Jessica Marks, a practicing Scientologist attached to the sect's Portland, Ore., church, sued Patrick for false imprisonment and conspiracy to deprive her of the right to practice her religion after an unsuccessful effort to deprogram her.

At his trial in an Oregon state court, Patrick demanded that Marks' private confessional files, consisting of conversations with Scientology ministers, be introduced into the record. After Marks refused to produce them, the court issued a subpoena for their release from the church. When the church refused, it was cited for contempt.

The church appealed the order to higher Oregon courts, including the state supreme court, but lost at each stage. In an order filed Oct. 31, the U.S. Supreme Court refused to disturb the lower rulings.

For its part, the church argued in its written appeal to the Supreme Court the lower court order violated the free exercise of religion clause of the First Amendment. The lower tribunal had other means to discover the contents of the Marks files short of making them part of the trial record, attorneys for the church argued unsuccessfully.

The high court's refusal to intervene in the case means if Marks wishes to pursue the damage suit against Patrick, she and the church must comply with the subpoena order.

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Ohio Executive
Has Heart Attack

Baptist Press
11/1/83

COLUMBUS, Ohio (BP)--Tal Bonham, 49, executive secretary of the State Convention of Ohio, is recuperating following a "mild heart attack" Oct. 28.

Bonham was stricken during the early morning hours following his return to Columbus from Vandalia, where the annual meeting of the state convention had concluded the night before.

He was in the coronary care unit of a Columbia hospital for three days, and was moved to a private room Oct. 31. Bonham, who has been executive of the state convention three and a half years, is expected to be hospitalized for two to three weeks.

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Ethicist Says ABC War Film
Accurate, Cautions Viewers

By Tim Fields

Baptist Press
11/1/83

NASHVILLE, Tenn. (BP)--A Southern Baptist specialist on peace with justice says ABC's upcoming highly controversial film, "The Day After," is an accurate portrayal of nuclear holocaust, but cautions Southern Baptists the film is very graphic.

"'The Day After' shows us the horror of nuclear reality," Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, said after previewing the movie.

Southern Baptists who choose to see this film, tentatively scheduled for airing from 8 p.m. to 10:15 p.m. (Central Standard Time), Nov. 20, need to realize it is neither a simple horror film nor an exaggeration of reality."

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Sisk said the film, which depicts a nuclear attack on Kansas City, Mo., and follows the survival attempts of residents of nearby Lawrence, Kan., seems to be factually conservative and actually low-keys the likely effects of an actual nuclear attack on the United States.

"If anything, 'The Day After' is too optimistic. The film depicts a situation in which the United States is hit by at least 300 incoming missiles. Experts in and out of government have said that would be enough fire power to destroy the United States as a functioning society," Sisk said.

"Although the effects of nuclear war may be underplayed, the movie's emotional impact is beyond description," he said. "I found myself sickened and depressed. I was sickened by the horror of human suffering and degradation and was depressed we have not yet found a way to prevent the desecration of God's good earth and the possible annihilation of the human race."

Sisk strongly cautioned the film should not be viewed alone and should not be seen at all by children under 12 years of age and, "parental discretion should be used with younger teenagers and teenagers and adults who choose to view the film need opportunities to discuss its impact," he said.

"The film accurately and graphically depicts the devastating effects of a nuclear explosion including the initial electromagnetic pulse, the instant vaporization of people and animals in the fireball, and the subsequent firestorms and fallout.

"The first few minutes of the film are typical current TV fare with some profanity and sexual innuendos," he cautioned. Sisk suggested some churches may wish to consider group viewings of the film with debriefing sessions immediately following.

Sisk said local ABC affiliates are distributing viewer's guides to schools and copies of the free guide can be obtained while supplies last from local ABC stations or by writing to the Cultural Information Service, P.O. Box 786, Madison Square Station, New York, N.Y. 10019.

"I came away from viewing the film determined to be a more active citizen," Sisk said. "This is a film to galvanize your will to work for peace with justice."

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Wake Forest University
Doctors Work In China

By Erich Bridges

Baptist Press
11/1/83

GUANGZHOU, China (BP)--The typical Chinese surgeon earns less than \$100 a month, rides to the hospital on a bicycle and boils water in a tea kettle to sterilize surgical instruments.

But he does "just as good a job as we could with far less equipment," and often with another operation going on in the same room, says American physician Robert Cooper.

Cooper and five other doctors from Bowman Gray School of Medicine, part of Wake Forest University in Winston-Salem, N.C., returned in October from a two-week stay in China.

The Bowman Gray doctors, accompanied by their wives, lectured and observed life at Zhongshan Medical College in Guangzhou (Canton), a southeastern Chinese metropolis near Hong Kong. One of China's top five medical schools, Zhongshan boasts five teaching hospitals with 2,000 beds, three research institutes, hundreds of faculty members and nearly 3,000 students.

The Chinese invitation came to Bowman Gray surgeon Timothy Pennell through Bill Swan, Bowman Gray's medical consultant for Asia. Swan runs a clinic in the tiny Portuguese colony of Macao on the Chinese coast.

Pennell is a longtime activist for international health care and consultant to Christian hospitals overseas. He said he "handpicked" his Bowman Gray colleagues--two surgeons, a cancer specialist, radiologist and physiologist--for their expertise, commitment to Christian service and ability to make friends.

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A "buddy" system paired Chinese and American specialists--surgeon to surgeon, radiologist to radiologist, and so on--for making rounds on wards together, discussing mutual problems and trading stories of memorable cases.

"The most significant thing was the personal relationships, one on one with each other," Pennell explained. "Now we know who they are, what their needs and capabilities are, and they know the same about us."

The Americans got to know doctors like Huang Jie-fu, 37, general surgeon. Huang grew up in a small village, deciding to become a doctor after his father died from poor treatment of acute hepatitis.

"Before he died he asked me to study medicine," Huang said. "As a doctor I feel I can save many people from the agony of death. So I will do my best to become a good surgeon."

During the 1966-76 Cultural Revolution, a time of near chaos in China, Zhongshan Medical College closed for three years and many teachers and students were sent to work in the countryside. Huang went to a mine clinic in the mountains of southwest China. There he found desperately poor peasants dying of maladies such as appendicitis and ulcers.

"I had no professor to consult. I was responsible alone," Huang related. "But I could do my best to serve the patients in hard-working conditions. A surgeon must have confidence and make decisions quickly. Perhaps in this respect I am now superior to some classmates in the school." He eagerly awaits the chance for advanced study in the United States.

Though the Americans saw equipment in use that one surgeon said appeared to have come "off Noah's Ark," they unanimously praised both the Chinese doctors' medical skills and their openness about shortcomings. "They desperately need Western technology and they're aware of it," observed cancer specialist Cooper. "But I was surprised at how open they were to show us their facilities and all we wanted to see."

Cooper hopes to exchange information regularly with researchers at Zhongshan's cancer institute, particularly about a type of nasal cancer very common in and around Guangzhou. He also offered his home to any Chinese doctor visiting Bowman Gray.

That kind of exchange is what the Chinese are looking for as they pursue the much-publicized "Four Modernizations"--advance in science and technology, industry, agriculture and defense. China welcomes foreigners who can help speed progress in any of those areas.

"I never lectured for three hours straight before," exclaimed physiologist Phillip Hutchins. "I wanted to stop for a break but they kept asking questions. They're thirsty for knowledge, very thirsty."

After another overflow lecture Chinese specialists eagerly surrounded Pennell, showering him with questions about study opportunities at Bowman Gray.

The Bowman Gray group wants to play a role, however modest, in China's unfolding future by establishing an ongoing relationship with colleagues at Zhongshan. The next step will likely be an exchange of medical studies and treatment plans, followed by a possible second trip to China next year. Then, both sides hope one or more Chinese physicians will be able to study at Winston-Salem.

Through it all, Cooper said, the North Carolina doctors feel "an opportunity to be ambassadors for Christ" through friendship and service.

Several of the Chinese guides and doctors said they noticed "something different" about the Bowman Gray team that set it apart from other visiting groups. As they said farewell at one airport, a female guide brushed away tears.

Pennell summarized the group's hopes: "If our institution can make a contribution, then well and good. If we all can find some means of developing a peaceful coexistence with a quarter of the world's population, then that's worth keeping in mind, too."

Revivalist Expert Blames
Bad Theology For 'Draught'

By Patrick Cole

LOUISVILLE, Ky. (BP)--A shift from a "man-centered to a God-centered" theology may hold the key to a spiritual awakening in the United States, according to an authority on American revivalism.

Richard Owen Roberts, author of the book, *Revival*, told students at Southern Baptist Theological Seminary in Louisville, Ky., American revivalism has suffered "a prolonged season of drought." He criticized the methods of revivalists on the 19th century, particularly followers of evangelist Charles Finney.

Beginning with Finney, Roberts said, revival preachers have given too little attention to repentance, the lordship of Christ and holiness. Unlike revivalists earlier in American history, later evangelists have used "methods and messages that did not relate to the work of God," he claimed.

Such methods, he added, caused God "to withdraw revival from America."

Roberts said God will return revival to America when revival is approached from the proper perspective. "I think it is an immense act of divine love for God to withdraw himself from us and then turn back toward us as we look to him and say, 'Lord I'm coming home.'"

Roberts, who identified himself as a "five-point Calvinist," claimed fundamentalism has perpetuated the faulty theology of later revivalists.

"Fundamentalism is the root of the problem in America today," he said. Through its distorted emphasis, he explained, fundamentalism implies "a person can be saved from hell and not saved from sin, and Christ can be Savior and not Lord."

Roberts, former archivist for the Billy Graham Center of Evangelism at Wheaton College, was the guest of Southern Seminary's Student Evangelical Fellowship.

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(Cole is a staff writer for The Towers, Southern Seminary's student newspaper.)

One-On-One Ministry:
Reading and Writing

By Jennifer Anderson

Baptist Press
11/1/83

DAVAO CITY, Philippines (BP)--Traveling through the rural and mountain regions of the Philippines, Paul Johnson hears a distinct cry--a plea to learn to read.

Since the mid-70s, Johnson, a Southern Baptist missionary, has attempted to turn despair into hope through teaching others to read and write. And he believes the simple act of reading is an open door to the gospel. He calls his ministry literacy evangelism.

In an age which depends so heavily on the printed word, it's difficult to realize nearly half the adult population of the world cannot read or write. For Johnson, however, this fact is a driving force to find teaching methods which draw non-readers into the literate circle.

The Mississippi native has concentrated his literacy work in the major languages of Cebuano and Ilonggo, developing a unique teaching procedure. "One of the secrets to the program is it is on a one-to-one basis, not a classroom approach," says the 47-year-old missionary. "The one-to-one approach is not only the best educational technique, but it's also the most effective evangelistic technique."

Johnson conducts training seminars for literate people who learn the one-on-one method. Once they are trained they can teach their friends and neighbors to read.

Many illiterate and non-Christian adults would not respond to a direct witness from another Christian, says Johnson.

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"But (if) you offer to help them improve themselves educationally and improve their situation in life, very few would turn down an offer like that. While the friend teaches his unb-lieving neighbor to read, he is able to witness to him and tell him, day by day, about Christ."

Johnson's major responsibilities are to direct a Baptist conference center on Mindanao and consult with the Mindanao Convention of Southern Baptist churches. His literacy work comes purely from personal interest in linguistics.

Johnson collaborates on much of his program with an organization called Literacy and Evangelism International, a non-denominational service ministry based in Tulsa, Okla. Johnson has also integrated into his program some of the ideas originated by Christian linguist Frank C. Laubach.

In his work, Johnson has developed Bible content primers with evangelistic suggestions in the teacher's guide concerning how to use the lessons as witnessing tools for Christ.

"The program has two target groups," explains Johnson. "The first is believers who are members of Baptist churches, who have not learned to read. The idea is they cannot grow spiritually as they should unless they can read the Bible themselves. Secondly, are lost adults who don't know how to read."

Lessons are an hour every day, five days a week for two months. Johnson guarantees if each step is followed, the student will be able to read in two months. A follow-up series of 19 lessons has simple Bible stories using the literacy technique called the picture-word-syllable method.

Johnson sees literacy evangelism as aiding the Philippine Baptist convention in achieving its goal of 1,085 churches by 1985 on Mindanao and the Visayan Islands. "We feel that literacy evangelism can be a key method in reaching this goal," he says.

Many of the urban areas of the Philippines have a literacy rate of 80 to 85 percent, but Johnson works largely with tribal minority groups living in the mountainous areas. Those places "not only have people who cannot read and write, but also have a group very responsive to the gospel. It's probably the most responsive of all the groups in the Philippines."

Literacy evangelism also goes inside Philippine prison walls. Johnson has conducted several literacy training classes in the maximum security area at the massive New Bilibid Prison near Manila. Previous literacy programs have failed primarily because of conventional teaching methods. But the one-to-one approach designed for adults has succeeded. Johnson adds "the success of the program rests upon concerned Christian inmates in the prison itself."

Johnson is obviously challenged by literacy evangelism. "I feel we (Southern Baptists) are seeing such things as literacy evangelism as not just a social ministry, but as evidence of our concern for the whole man, the whole person."

He believes literacy evangelism is a way to show concern and interest in uplifting people while opening doors to witness. "This is why it's not just called a literacy program. It's a literacy evangelism program. We believe the evangelism is central in all we do."

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(Jennifer Anderson is a free-lance writer in Richmond, Va.)

CORRECTION--In (BP) story, "Missionary Women Come Home; Husbands Remain in Grenada" mailed 10/31/83, in 25th paragraph, please change name of Davis' daughter from Pamela to Tamra.
Thanks,
Baptist Press

Women Deacons, Controversy
Not New In Baptist Churches

By Leisa Hammett

NASHVILLE, Tenn. (BP)--Baptists have been ordaining women--and disagreeing about it--almost as long as there have been Baptists.

Neither ordained women nor controversy are new to Baptist life, according to three Southern Baptist historians. What is new--among Southern Baptists, at least--is the increasing number of women in visible leadership roles and the ordination of women to pastoral ministries.

"The presence of women deacons is not something new in our denomination, says Lynn E. May, executive director-treasurer of the Southern Baptist Historical Commission.

Historical Commission Director of Editorial Services, Charles W. Deweese added that in recent years women's ordination to the diaconate and their appointments to chair positions seem to have increased even in a few large and prominent Southern Baptist churches.

Added Leon McBeth: "Baptists have not always been this uptight about the church roles of women."

McBeth, professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Texas, pointed out, "Minutes, diaries and literature show women have historically exercised leadership roles in the church.

"Women have testified, exhorted, led prayer meetings and preached," he said. Church minutes show some early churches in the South had elders and elderesses, deacons and deaconesses.

Baptist conflict over women's roles emerged in the early 1600s, and intruded into the United States by the mid 1700s.

Southern Baptists brought the twin traditions of ordaining women and fussing about it with them when they organized in 1845.

Two groups making up Southern Baptists--Separate Baptists in North and South Carolina and Regular Baptists of the coastal regions like Charleston and Richmond--held differing views on the role of women.

The Regular Baptists were stricter about women's roles while the Separate Baptists allowed women more participation in churches, including teaching and preaching.

The conflict emerged in recent associational meetings, as at least two associations refused to seat messengers from churches which had ordained women.

Capital Baptist Association declined to seat messengers from First Baptist Church of Oklahoma City, which recently ordained three women as deacons. Redwood Empire Baptist Association in Marin County, Calif., rejected messengers from a church with two women deacons and from two other churches which had ordained women to the gospel ministry.

The Chicago Baptist Association also had a long debate about a congregation which has called a woman pastor, but voted to seat messengers from Cornell Baptist Church.

McBeth said the newer movement in the SBC is not the ordination of women deacons, but the ordination of women to the pastoral ministry.

The Free Will Baptists, according to McBeth, were the first to ordain women as ministers. The Northern Baptists, by the 1890s, were ordaining a few women and the first Southern Baptist woman ordained to the ministry was in 1964.

Seventeen to 18 percent of the current seminary enrollment in Southern Baptist seminaries is female. During World War I, said McBeth, it was as high as 40 percent female in some seminaries.

"Most of these women are preparing for the more traditional women's roles in the church-- children's workers, church secretaries, etc. I do not demean these roles. But, as a seminary professor, I can testify there are hundreds of these (seminary) women who feel in their hearts God has called them to ministry. We have no checks and balances. If a young man says he is called, we accept that.

"Southern Baptists are being less than honest with these women."

To be admitted into seminary, prospective students have to be endorsed by their churches. The same churches that endorse women members for seminary training, said McBeth, will not provide them a place to serve.

"It's unfair. The problem is not getting the credentials, it is getting the placement. Women have ministered all through the years. But, not until recent years have they asked for formal credentials."