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January 11, 1996

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**WMU to assist at-risk women**  
via Christian Women's Job Corps By Sue Harper Poss

**Baptist Press**  
1/11/96

COLUMBIA, S.C. (BP)--A program to help women break the poverty cycle through one-to-one mentoring has been launched by Woman's Missionary Union in South Carolina.

The "Christian Women's Job Corps" was officially launched Jan. 6 in Columbia as about 60 people from across the state learned how they can help economically disadvantaged women improve themselves spiritually, psychologically, emotionally and educationally.

It is the first of nine such pilot projects sponsored by Woman's Missionary Union to be launched in the Southern Baptist Convention. The others are expected to start later this year.

"In all of the projects, our goal is to have the woman at risk partnered with a mentor who can help her discover her goals in life and then help her meet those goals," said Trudy Johnson, director of special projects for the national WMU organization. "We do not want to say to her, 'This is the way you do it.' We want her to find a way to be all that she can be and all that God wants her to be."

Anne Davis, retired professor of church social work at Southern Baptist Theological Seminary, Louisville, Ky., led the training session in South Carolina. Successful mentors, she said, must get beyond the "public part" of their lives into the private realm.

"We each have a public and private life," Davis said. "Most of our religion occurs in the public area. Mentoring, through the initial relationship, might operate out here. But you've got to move inside. You've got to show your clients that life has not been easy for you, and that you want to teach them something of what you've learned.

"You have to be able to reveal enough about yourself so that they'll know you are for real," she said.

Other pilot locations for the Christian Women's Job Corps will be in San Antonio, Tex.; Chicago; Miami; Birmingham, Ala.; Bismarck, N.D., Washington, D.C.; Cleveland; and Richmond, Va. Each of the pilot projects is starting small, but the potential is unlimited, Johnson said.

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The job corps program also will provide avenues of ministry and witness to women -- and men -- who are church members looking for new and innovative ways to do missions. "We see this as another entry point for people who have not been involved in missions," Johnson said. "We also hope that the women we are reaching will eventually want to be a part of Women on Mission."

But the primary purpose remains helping at-risk women. "The purpose of Christian Women's Job Corps is to provide a Christian context in which women in need are equipped for life and employment," said Brenda Kneece, associate director of South Carolina's WMU.

While all of the pilot programs are designed differently, each one will provide training in job skills, parenting skills and financial management to women in need. Bible study and discipleship also will be a part of each program. And each participant will be matched with a Christian mentor.

"Through a mentoring relationship, the woman at risk gains skills for life and employment," said Kneece. "Our program may be utilized by an associational or church WMU, or may be used by one woman seeking to help another."

The program will begin at four sites in South Carolina: Shandon Baptist Church, Columbia; Greer Baptist Association; York Baptist Association; and an individual project led by a nurse in Columbia who wants to train at-risk women as nurse's assistants.

Staff at each location will be primarily volunteers. Men and women with a variety of expertise will be needed.

Several elements are key to the program:

- Every participant will have a Christian mentor.
- Each will sign a covenant agreeing to participate in Bible study and to attend training classes.
- No woman will be turned down.
- Training and counseling will be customized to meet the needs of each woman.
- A long-term goal is that women who have been clients will eventually become mentors.

The South Carolina project was designed by a WMU task force that included women with experience in counseling, owning businesses, health care, education and government and persons who at one time had been at risk themselves.

A national task force that includes representatives from all of the pilot sites also has been established to offer guidance and assistance.

The Christian Women's Job Corps is just one bold new initiative for WMU, Johnson said.

The organization that has for years raised money and prayed for missions has already established Volunteer Connection, a program that seeks to pair willing volunteers -- families, men and women -- with ministry/missions needs all around the world. Volunteer Connection works with the Baptist World Alliance and the Southern Baptist Home and Foreign Mission boards to fill "unique niches," Johnson said.

Another pilot project begun last fall is called the Handcraft Pilot. It is a way to market goods made by underprivileged women working with, and being trained by, missionaries both abroad and in the United States. The first catalog was published last fall and another is due out in the spring, featuring the crafts of women in Jordan, Ethiopia and Thailand as well as Native Americans in Bismarck, N.D.

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**Air crash affects missionaries,  
reminds of need for outreach**

**Baptist Press  
1/11/96**

**By Wally Poor & Mary E. Speidel**

CALI, Colombia (BP)--No one on earth will ever know how many of those who died aboard Flight 965 from Miami to Cali were spiritually prepared to stand before God.

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But for many in Colombia, including Southern Baptist Foreign Mission Board missionaries John and Joyce Magyar, the impact of the fateful air disaster reached far beyond the mountainside where wreckage and bodies were strewn minutes before scheduled touchdown.

Probably none of the 164 people on board had any warning disaster loomed. The flight crew knew for only nine seconds. For the rest, death came suddenly and unexpectedly. Only four people and a dog -- named "Lucky" by his rescuers -- survived.

Many were returning to their native Colombia after trips or, in the case of at least two students, extended stays in the United States. Others -- permanent residents in the country to the north -- were coming to visit relatives. They came laden with gifts for Christmas, only five days away.

Although no Baptists were known to be on the flight, the Magyars, from St. Louis, have been involved "in a network of sorrow," he said. A family friend was among those killed. And many of their friends and acquaintances lost loved ones. One friend of the Magyars, a teacher, had taught 15 of the victims over the years.

"It's touched us on several different levels," said Magyar, a missionary in Colombia more than 25 years. "It's pretty much devastated the circle of people we run with here in Cali. Plus, we make that flight frequently ourselves. I've been on it a hundred times, I guess, over the years. So I've had to deal with it some at that point, too."

In fact, Magyar returned to Cali aboard Flight 965 just three days after the Dec. 20 crash. He'd been at Foreign Mission Board offices in Richmond, Va.

Then and in later travel via American Airlines, Magyar spoke to airline personnel he knows, "telling them we're praying for them," he said.

Other ministry opportunities have arisen for the Magyars. "We've gone to memorial services and (funeral) masses. We've talked, prayed and grieved with people," he said.

Meanwhile, Colombians in the United States also felt the tragedy's impact.

Colombian Jose Castillos, a Florida Baptist pastor, didn't know any of the victims or their families. But the sudden snuffing out of 160 lives reminded him of the urgency of evangelism.

"Perhaps some of these people's relatives (are) Christians who thought, 'When I'm better prepared, I'll testify to that person about Christ,'" said Castillos, who is starting a Spanish-language church in the Fort Lauderdale area. "Perhaps some of the victims thought, 'Some day when I'm better morally, I'll approach God.' Now it's too late for both. The time for evangelization is now."

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(BP) photo (horizontal) mailed 1/10/96 to state Baptist newspapers by Richmond bureau of Baptist Press. Cutline available on SBCNet News Room.

**Baptists tackle barriers  
to Native American culture**

By Jennifer Mauldin

Baptist Press  
1/11/96

KANSAS CITY, Mo. (BP)--Dancers dressed in colorful costumes move to the beat of a drum. Singers tell historic stories of courage and valor through their songs. Traders sell crafts and tools to crowds of people pressing in to see the action.

Welcome to your typical Native American POW-WOW.

But wait! There's something different among all the traders. It's a booth welcoming visitors with a cup of cool water and information about the Greater St. Louis All-Tribes Ministry.

This outreach is breaking down the barriers to an often-forgotten culture and introducing Native Americans to the saving power of Christ.

Bob Johnson, a student at Midwestern Baptist Theological Seminary in Kansas City, Mo., started the work last summer as part of his practical training.

"We were the first Christian group ever to ask to be at the POW-WOW," Johnson recounts. "Many consider the POW-WOWS a pagan ritual and don't want anything to do with them."

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Johnson's assignment, in cooperation with the Southern Baptist Home Mission Board and a sponsoring local church, was to establish a Native American congregation in the St. Louis area. With up to 4,000 registered tribal members scattered all over the city, he had to find a way to reach them at a central location, thus the idea of attending POW-WOWS. Johnson and his wife, Stella, started with a booth at an early summer POW-WOW and continued attending POW-WOWS during the fall.

"We offered free ice water and literature and asked people who stopped by to fill out a religious survey form.

"It asked their opinion of the church's effectiveness in ministering to people and the church's openness to other cultures."

Most people were friendly and were glad to help with the survey. The results of the poll show why it is so hard to minister to Native Americans. "They've been hurt by the church in the past and many Native Americans are very suspicious of the church," Johnson explains.

Due to that fact, Johnson says he and his wife spent most of their time building relationships. "If someone goes in there beating them over the head with a Bible, they're immediately turned off and rejected.

"You've got to show that you care about them as a person before you can begin to share the gospel."

Most Native Americans have no concept of their need for a Savior, Johnson says. "At POW-WOWS they confess their sins and pray for their enemies. They believe they are already in communication with the great spirit.

"The first thing we have to do is get them lost before we can get them saved."

Johnson has some Native American heritage and says that helped him understand the clash of cultures. But because he was raised in the "white man's world," he still had some obstacles to overcome.

Many Native Americans believe the "white man" has destroyed the earth with pollution, and that also makes evangelism difficult, he says. "The white man is often seen as greedy and one who destroys the planet, so they do not think he could be in contact with the great spirit."

Johnson acknowledged this clash of cultures and worked patiently to overcome it.

"I was accepted faster not only because of my heritage but also my sensitivity to their culture.

"I acknowledged that we were different and made it clear I wanted to learn about them. I told them that we cared about Native Americans as a people and wanted to help."

But Johnson says Native Americans look for actions rather than words. To prove what he said, Johnson went to work organizing a clothes closet, several food donations and a referral list for Native Americans needing help in specific areas. Many organizations on the list are affiliated with Southern Baptist work.

Johnson and Stella also had a Backyard Bible Club for children that proved effective. While "family values" are popular today, they are an old honored way of life in the Native American culture, he notes. "One road to their (Native American's) hearts is through their children."

Christian work among Native Americans has been lacking, Johnson says. Just 2 percent of Native Americans say they are born-again Christians. Of 515 recognized tribes, only 200 have been reached by the gospel. Making evangelism even more difficult, each of the Indian nations has its own customs, languages, rituals and beliefs.

Johnson now leads an adult Bible study for Native Americans in St. Louis. He travels to the city each weekend to keep the group active but is praying for someone in the St. Louis area to step in and help the Bible study ministry keep going.

Such nonconventional ministry tools as booths at POW-WOWS and a small-group Bible study must be used to reach out to Native Americans because many of them will not walk into a church, Johnson says.

His work in St. Louis has made him more certain of his future ministry plans with Native Americans, he says. "I felt this was the way the Lord was leading me. Now God has confirmed it."

While completing his degree at Midwestern, Johnson will keep ministering to the spiritual and physical needs of Native Americans through building bridges across cultures and cultivating relationships.

"We want to be friends. We want to share the gospel of Jesus with you. If you accept great, if you don't we still want to be friends."

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Freeing people to minister  
is Las Vegas church's focus

By Victor Lee

Baptist Press  
1/11/96

LAS VEGAS (BP)--Roy Crecelius saw a new face at Las Vegas' West Oakey Baptist Church one Wednesday night, so he introduced himself and asked the stranger how he heard about West Oakey.

"He told me the Jewish owner of a casino recommended our church," Crecelius said.

Well, West Oakey is different.

The first Nevada church in the Southern Baptist Convention to reach the 1,000 mark in Sunday school draws all kinds of people from all over the world, as the place known as "Sin City" continues to grow faster than any other in the country.

"Some of the strangest people in the world live here," said Crecelius, a West Oakey member and 40-year-old father of two. "Somebody has to be a bastion of calm in the storm."

The church is serving the diverse area with a style and flavor as unique as Las Vegas. The membership isn't intimidated by the challenge of ministering to the tens of thousands who work in the Las Vegas night life.

"We reach out to a lot of those people here," said Becky Tinklepaugh, who with her husband and two children joined West Oakey last summer. "We open our arms, because the people in this church are real; they've gone through difficulties. They see that person with a gambling problem or a drinking problem, and they think, 'There but by the grace of God go I.'"

Pastor Michael Rochelle's preaching style is aggressive and to the point. "Sunday mornings, I preach with an emergency room attitude that people have great need for hope and help, and that Jesus Christ can meet that need."

Most of the congregation does not come from "The Strip." Said Tinklepaugh, "Most Vegas residents stay away from the strip."

The suburbs look like those of any other big city, she said. West Oakey is different, though. Rochelle gives assurance West Oakey is Southern Baptist to the core doctrinally, but he has led the church to a style that might not sell in a typical Southern Baptist venue.

"I'm not a program person," said Rochelle, who has led the congregation from an average worship service attendance of about 240 nine years ago to an average of about 1,500. "I don't necessarily believe that because it came out of Nashville it's for us."

So West Oakey doesn't promote Lottie Moon or Annie Armstrong missions offerings per se, instead emphasizing "Missions Around the World" and "Missions in America." Still, the congregation gives 18 to 20 percent of its budget to the Cooperative Program and has two mission churches. It was the first church in Nevada to give \$100,000 to the Cooperative Program in a year.

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"A lot of people are going to roll over when they hear we don't use Lottie Moon's name and don't teach her story," Rochelle said. "But we promote missions -- Southern Baptist missions." Nevertheless, West Oakley was the first Nevada church to give more than \$25,000 (\$30,745) to the Lottie Moon offering. "We just don't use the Lottie Moon and Annie Armstrong labels. And I don't focus on 'Missions in America' at Easter. I do it at July 4th when we're focused on America.

"We have a very generous church. We've given away tens of thousands of dollars to churches here in Nevada who had special needs."

Another major difference is the administrative structure.

"We are staff-initiated," Rochelle said. "We have only two committees (finance and personnel). I know this sounds contrary, but we don't vote to add a worship service. That's the staff's responsibility to decide. We don't vote on much, except fun things like giving away money."

Rochelle said he believes people are freed to minister when they're relieved of church administrative responsibility. Eric Kelley, who joined in the past year after moving from a more traditional Southern Baptist church in Texas, said the structure works.

"I came from a church that probably had more committees than members," Kelley said. "I was on the nominating committee. They kept creating new committees and bogging things down. That isn't a factor at West Oakey."

Crecelius and Tinklepaugh said the congregation doesn't feel controlled by the leadership style.

"I'm not saying I never question things Michael does," Crecelius said. "But it comes back to the saying, 'When you can't see the hand of God, trust the heart of God.'"

Said Tinklepaugh, "We trust our ministers. Not everyone is going to agree with every decision made, but when we don't agree, we trust the Lord led them that direction."

Crecelius said the style is more liberating than constraining because it frees the people to respond to ministry opportunities.

"Michael says, if you've got a great ministry idea, jump on it," Crecelius said. "Don't wait for me to act on it."

Crecelius has lived in Texas, where he was part of a Southern Baptist church. He said the differences shouldn't be seen as wrong.

"I think a lot of people would have a problem with Michael because they are stuck on tradition," Crecelius said. "I explained about our church to a preacher in Louisiana, and he immediately said, 'The preacher sounds like a moderate.' So, when some people see something they don't like, they try to put a label on it."

Rochelle is quick to point out his pastorate isn't a dictatorship. "I have strong accountability," he said, particularly from the personnel and finance committees.

Rochelle said many of the differences in West Oakey's style come from the uniqueness of the congregation. The West is a melting pot of cultures and religions. Growth is rapid and is dominated by 25- to 45-year-olds with young families.

Thus Rochelle has led West Oakey to focus aggressively on family ministries. He preaches exclusively on the family from Easter to July 4, and Wednesday night "LIFE" (Living Instructions for Everyone) classes are focused largely on family issues. Opportunities to worship and study are plentiful. Small groups are available four nights a week. There is a Saturday night service (a duplicate of Sunday morning created by space restrictions), four Sunday morning services (as of January) and a Sunday night service.

In 1993-94, West Oakey was third in the SBC in study course awards and first in family development study course credits.

"It's wonderful to preach on the atonement and propitiation of Christ," Rochelle said. "But the people who come here on Easter don't understand that. But if I tell them the same Jesus is able to heal their families and help raise their kids, they want to know more."

Rochelle makes no apologies for the style and technique of West Oakey, but he wants people to understand they're not trying to copy, or pioneer, anything.

"We are not traditional, neither are we seeker-oriented," Rochelle said. "We're not Rick Warren and Saddleback (in California) and we're not Bill Hybels and Willow Creek (suburban Chicago), but we're very upbeat.

"Even with our variety and peculiarities we are a very strong Southern Baptist congregation, though we don't pound that into our people. We are low-profile from a denominational perspective. That is not our emphasis, but we do a healthy job of supporting it."

Crecelius said he thinks the Lord has led Rochelle and the West Oakey Baptist Church to the right mix.

"He's doing something right," Crecelius said. "Because it keeps working."

Rochelle said the success is all the Lord's work. "Where God guides, God provides," Rochelle said. "Where Michael guides, God doesn't necessarily provide."

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Lee is a free-lance writer in Wake Forest, N.C.

Growing congregation offers  
personal touch in 'Sin City'

By Victor Lee

Baptist Press  
1/11/96

LAS VEGAS (BP)--Roy Crecelius said he "never knew the concept of love" when growing up in 12 foster homes.

That's why Crecelius, 40, is so drawn to Las Vegas' West Oakey Baptist Church and its pastor, Michael Rochelle.

When Crecelius' second son, Jared, was born in February 1993, Rochelle wrote Jared. The letter is framed and in Jared's room, something his father hopes will inspire and motivate his son as he grows.

The letter reads, in part, "I'm even expecting you to add honor to the good name you've inherited. With many others, I'm expecting you to grow up to call your parents blessed, and to be a blessing to them and to our world by God's help."

West Oakey is the first church in Nevada to reach the 1,000 mark in Sunday school attendance, and Crecelius believes it is the personal touch of the congregation, staff and pastor that make the difference. It keeps the large church feeling small and intimate.

Becky Tinklepaugh got that feeling of closeness as soon as she visited, and her Sunday school class proved it was genuine a few weeks later when her mother suffered a near-fatal heart attack.

"I didn't expect anything from them, because we'd been there just three weeks," Tinklepaugh said. "But when they found out, they were bringing food and asking us what they could do. That's what it's all about. I found out that when they say 'welcome' to someone new, they truly mean welcome."

Crecelius said Rochelle's sensitivity emanates through the congregation. It would be easy for Christians to reject the elements of Las Vegas' vast and renowned lifestyle, but when people associated with that industry come to West Oakey, church members are careful not to run them away.

"Michael made a comment to me that touched my heart," Crecelius said. "He said, 'If I tell a man to quit being a blackjack dealer and he doesn't feed his family, he blames me. If I teach him biblical principals and out of his own convictions he changes, I've accomplished what I want to accomplish.'"

When asked how he deals with blackjack dealers and show dancers, Rochelle responds with another question: "How do churches in Birmingham (Ala.) deal with grocery store workers who sell beer?"

"I'll tell a man it's tough to walk with God and be a 21 dealer, but I won't take his vocation away from him. That's the Holy Spirit's responsibility."

Crecelius said he tries to model that attitude when he's working as an officer at a jail and detention center.

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"I got spit on by an inmate the other day, and the other officers asked why I didn't kick they guy's groin in," Crecelius said. "I said, 'Because I'm under control and I don't have to handle myself that way.'

"Everybody has a ministry. We stress that at West Oakey," the layman continued. "I have a ministry at that jail that nobody else has. This is my calling. I'll embrace it with the same gusto that Michael embraces his."

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**Brotherhood taps Wells  
for volunteer post**

**By Steve Barber**

**Baptist Press  
1/11/96**

MEMPHIS, Tenn. (BP)--Herschel Wells, a 24-year veteran of the Brotherhood Commission, has been named associate director of the Southern Baptist agency's Adults in Missions department.

Wells will focus on matching requests for volunteers with contacts in state convention Brotherhood departments, local churches and the National Fellowship of Baptists in Missions, with its 15 groups centering on members' vocational skills and interests.

"Herschel Wells' selection for this post is another example of our agency's intention to continue our work in helping Southern Baptists be personally involved in missions, regardless of how we are structured in the future," said James D. Williams, Brotherhood Commission president. "The long-term goal, also unchanged, is to have more than 500,000 Southern Baptist volunteers involved annually in at least one missions project by the year 2000."

The most recent figures available, from 1994, show more than 70,000 volunteers recruited through state convention Brotherhood departments taking part in more than 9,000 projects at home and abroad. The agency has estimated the value of their work at more than \$70 million.

In 1995, the agency also coordinated the involvement of more than 10,000 disaster relief volunteers to serve in California, Florida, Oklahoma City, Texas, the Caribbean and elsewhere. Wells' role during disasters will be that of off-site coordinator, normally operating from the agency's Memphis, Tenn., headquarters. He will work in tandem with Mickey Caison serving as on-site coordinator. Caison is Brotherhood's national director for disaster relief and assistant director for Adults in Missions.

Wells joined the Brotherhood Commission in 1971 after receiving the bachelor of fine arts degree from Memphis College of Art. He directed the agency's graphics department for 11 years and was director of merchandise procurement and advertising design from 1988-95. He took on his new responsibilities Jan. 3, 1996.

Wells has served as a missions volunteer in South America, Africa and the western United States over the last 25 years. In the Memphis area, he served eight years as Royal Ambassador director for the Shelby Baptist Association and is co-founder of the annual Tri-State Camporee, which started with 145 Royal Ambassadors boys in 1975 and drew more than 1,000 campers last year.

He and his wife, Mary, are members of Second Baptist Church in Memphis, where he has served 15 years as Royal Ambassador director and is now a counselor for Crusader Royal Ambassadors.

The Wellses have two grown daughters and four grandsons.

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**Laymen launches taped series  
featuring expository sermons**

**By Lee Weeks**

**Baptist Press  
1/11/96**

CARY, N.C. (BP)--As pastor of First Baptist Church, Dallas, in the late 1940s, W.A. Criswell began preaching from the Book of Genesis. After Genesis, he preached a series from Exodus, then Leviticus, Numbers, Deuteronomy and so on through the Bible.

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One book after the other, chapter by chapter, verse by verse. Seventeen years and eight months after starting with the creation story, Criswell had preached the Bible from cover to cover, concluding with the Book of Revelation.

Don Herrick joined the Dallas church in 1975. Criswell was preaching through the Book of Isaiah for the second time. Herrick said it took Criswell about three years to finish the entire 66-chapter book.

"I had never had a regular diet of expository preaching before," Herrick said. Since then he has thirsted for nothing less.

Herrick, a former investment banker from Dallas who moved to Cary, N.C., five years ago, has decided to do something to advance the practice of expository preaching.

After coming to Cary, Herrick, 56, worked as a partner in a company that produced a series of Bible-teaching videotapes.

So he decided to produce a series of audio and videotapes of expository preaching covering the entire Bible. He formed a company called "Great American Preaching" named after the title of the series.

"One of my objectives in this series was to make good expository preaching available for other preachers," Herrick said.

Herrick first approached Paige Patterson, president of Southeastern Baptist Theological Seminary, with the idea in December 1993. Eleven months later, Herrick had signed 30 renowned preachers throughout the country to participate in the project.

In addition to Patterson, the project will feature preachers such as Adrian Rogers, Jerry Vines, Criswell, E.V. Hill, Tony Evans, James Kennedy, Ben Haden, Ed Young, James Draper, among others.

Each preacher will deliver 12 sermons from one or more books of the Bible.

"A man who is doing expository preaching makes no personal decision about what to preach on Sunday," Herrick said. "It's God's voice who's being heard and not the preacher's. The man who just simply takes what is there and expounds it is much more likely to preach God's Word than his own ideas."

Herrick said Patterson, Criswell and Draper were the first three preachers to agree to participate in the project. He said their initial support was crucial for the effort to come to fruition.

Patterson said he supported Herrick's idea for the series because he likewise believes in expository preaching.

"I'm convinced that the best preaching is always exposition," Patterson said. "As far as I'm concerned, it's the only good kind of preaching there is."

Topical preaching often heard from pulpits today, Patterson said, is no substitute. "I don't think that's preaching -- that's speech-making," he quipped.

In the video series, Patterson will be preaching from the Book of Revelation, the New Testament book he is writing about for the New American Commentary. Filming crews were at Southeastern's Wake Forest campus last fall taping Patterson's sermons as he delivered them each week during chapel services.

"The most difficult thing for me is reducing the Apocalypse to 12 sermons," Patterson said.

Patterson said that earlier in his ministry it took him two and a half years and 130 sermons to preach the entire Book of Revelation to his congregation in Fayetteville, Ark.

Patterson is not the only administrator from Southeastern participating in the project.

Danny Akin, dean of students and associate professor of theology, will be preaching from 1, 2 and 3 John as well as Jude.

Akin, who also is penning the New American Commentary volume on the Epistles of John, said the second and third epistle of John have been "badly neglected" in the pulpit.

"I'm awed that I was asked to participate in it," Akin said.

Herrick said that before participating in the project the preachers signed a contract supporting the doctrine of biblical inerrancy.

"We are producing a series for people who are not ashamed of the authority of the Scriptures," Herrick said. "We're trying to get the message of the Bible proclaimed by the best examples of conservative preaching."

Audio and videocassettes of the series are now available, Herrick said. The sermons will be distributed at a rate of four per month. Herrick said customers may receive the entire 360-sermon series at a rate of four sermons per month over the next seven and a half years. Information about the series can be obtained by calling 1-800-336-3345, ext. 101.

Filming of sermons delivered by Vines, Kennedy, Haden and Criswell has been completed. By the end of January, Herrick said, 120 sermons should be available for distribution.

Filming of the entire series is not scheduled to be complete until 1999, noting some of the pastors' schedules were difficult to meet. "It's easier to get an appointment with the president of General Motors than it is with Adrian Rogers," Herrick said.

Herrick said the series will include Criswell's expository sermons on Isaiah from 1975-1977. Herrick said he did not ask Criswell, who is 87, to preach the series again.

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This article first appeared in The Olive Press, a new publication of Southeastern Seminary.

**70-year-old trusted God  
in wilderness wandering**

By Karen L. Willoughby

Baptist Press  
1/11/96

LA VERNE, Calif. (BP)--Seventy years old, newly married and lost in the Arizona desert. It must have been the mistletoe.

Phyllis Kirk Holland, a member of First Baptist Church, La Verne, Calif., waved a sprig of the Christmas greenery toward her husband, Quinn Holland, 77.

She had picked up the plant while walking through a dry stream bed; he was on the bank above; together they were five days married and cooing for quail some distance from Apache Junction, Ariz.

The couple had met at church two years ago. He'd been single for a number of years; she was widowed in 1991 when her husband of 49 years died five months after an auto accident.

"It's mistletoe," Phyllis called out when Quinn asked what she was holding, and he scrambled down to give his bride a kiss.

Some minutes later they decided she would go straight back to their pickup and he would take the long way around.

"I told her to follow the wash (stream bed) 'til she got to the road, and then turn left," Quinn said. "She didn't turn left. She just kept going."

The wonder of being married to a fine, good-looking man filled her mind to the exclusion of all else, Holland said. The gentle warmth of a sunlit December day and the quietness of the desert lulled her further.

"I followed my footsteps for awhile and when I couldn't, that should have given me a clue I was going the wrong way," she recalled later. "Instead of stopping, I just kept going and going -- like the battery" in the television commercial, Holland added. She walked for almost eight hours.

"Night came on and I knew if I stopped it would get cold. And it did."

About 10 p.m., when the road she was walking down ended at a waterhole, Holland curled up under a tree.

"I pulled my arms inside my T-shirt and pulled the front of the neck up over my mouth to keep warm," she said. "And I sang hymns and prayed."

Cattle rustled through the brush, wild pigs snorted, owls hooted and in the distance coyotes howled, but Phyllis wasn't afraid. The sky was filled with countless stars and a full moon, God knew where she was and it was too cold for snakes, she said.

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Dec. 8 dawned bright, and the thoroughly chilled woman began walking again.

"I remember thinking how lonely Jesus must have been too, when he was in the desert for 40 days," she said.

"About noon I saw a helicopter and took off my shirt and waved it, but they didn't see me." She kept walking.

"I got so thirsty," she said. "They say barrel cactus have water in them but try to get one open -- you need an ax or a hatchet!"

Rescue finally came about 3 p.m. riding a big brown horse.

"I heard something that sounded like a quail, but when I listened and heard it again, I said, 'That's not a quail; that's a human voice.' Then he came out of the scrub brush.

"I hugged him and hugged his horse," Phyllis said.

Back at the county search-and-rescue team's makeshift command center, Quinn was waiting impatiently when word came crackling over handheld radios that "a woman in a white shirt" had been found.

Quinn was with a friend he and his new wife had gone to Arizona to visit.

"We prayed separately and together," he recounted. "I said she's a pretty intelligent woman, she just doesn't have much experience out here.

"Just before she was found, we heard them say their horses were getting tired. They were ready to call it a day. We prayed, 'Lord, it's got to be now. It's got to be now.' More or less when we got the 'amen' out is when they called that they'd found her. So ... we jumped in the truck and went down there."

Twenty-six hours after their kiss under the desert-grown mistletoe, Quinn and Phyllis Holland kissed again.

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