



August 17, 1977

Service of the Southern Baptist Convention

# --- FEATURES

produced by Baptist Press

SBC Executive Committee  
460 James Robertson Parkway  
Nashville, Tennessee 37219  
(615) 244-2355  
W. C. Fields, Director  
Robert J. O'Brien, News Editor  
James Lee Young, Feature Editor  
77-145

'Christ & Prejudice Can't  
Live in the Same Heart'

By Robert O'Brien

NASHVILLE (BP)--"You don't know anything about prejudice," the black college student suddenly declared.

The eyes of his white classmates, who had been discussing prejudice in their elementary education class at Belmont College, turned quickly toward James Holt.

"At one time in my life," continued the senior education major, "I hated whites worse than anything. But some people from First Baptist Church cared enough about me to send someone to tell me about Christ at Carroll Street Chapel.

"They cared enough to come down and get me," he re-emphasized, as many of his classmates and teacher sat there on the verge of tears. "Now, I don't hate anymore. Christ and prejudice can't live in the same heart."

"There wasn't a dry eye in the room," recalls James' teacher, Mrs. Frank Charton, a member of First Baptist Church, Nashville, which sponsors the inner city chapel. "Students told me as they left the class that day: 'We've had a revival meeting.'

"James will graduate from Belmont in December, and he'll be a good teacher," she says. "He got his life straightened out through the ministry of our church at the Carroll Street Chapel. He emphasized that it was a white church which helped him learn to love."

First Baptist Church workers at Carroll Street have helped James Holt and others like him combat the environmental hazards and rough conditions which cause many in the area to drop out of school by the 10th grade.

They helped James get started at Belmont College, a Baptist school, and helped him find an apartment, and watched proudly when he and his girlfriend came forward at the chapel one Sunday morning to make a public statement that they wanted a Christian marriage at the chapel which had meant so much to them and helped them change their views on marriage.

"That kind of result," says Paul Moore, pastor at Carroll Street for about two years, "is the kind of thing that makes all the frustrations worthwhile."

Workers have felt frustrations, and some members of First Baptist Church have worried about security in the Sudekum-Napier Park area. The Carroll Street ministry began there in 1959 and evolved into a bi-racial ministry by 1968 as the neighborhood changed into a predominantly low-income, black community affected by all the problems which accompany communities of low income, undereducated persons.

But that doesn't phase Moore.

"Despite the problems, we have a great opportunity," Moore says. "The fact that we are in the area has improved race relations. Although we can't be sure of absolute safety, I have no fear in the area. They know I'm a minister, and they respect it.

"Sometimes I get a cold reception at the door of a black family--until I tell them I'm with the Carroll Street Chapel. Then they welcome me. They respect us for being there and showing our love to them in a situation they know is not rewarding to First Baptist Church in terms of numbers and dollars. But that's what missions is all about."

The Carroll Street Chapel currently meets in an old house at 53 Lindsley Ave., across the interstate from its previous site, which was torn down because of its age and condition.

First Baptist Church has approved purchase of property in the heart of Sudekum-Napier for use until a more permanent mission center can be planned.

"We have about 100 people who depend on us," says Moore. "We could be doing a lot more if we had the staff and budget. But right now, besides Sunday School and worship services, we have a music program and choir ministry to youth--which includes a Wednesday afternoon program in the summer--and a Saturday afternoon recreation program," he says.

more-

For eight to 12 weeks every Fall and Spring, Carroll Street conducts home prayer services on Thursday evenings in the homes of members, who invite non-church members.

Moore especially remembers a woman alcoholic who never felt worthy enough to come to a church, despite many invitations, but would come to the house prayer meetings.

Because of the support and love of friends, she announced one night that she was giving up drinking, and later she attended church. She moved away before making a profession of faith, but Moore says, "We've had several decisions made in house prayer meetings which have resulted in professions of faith at the chapel."

The chapel has opportunities to reach into families through friends, neighbors, relatives and children. Moore cites one case of a woman who began coming after such encouragement. She began bringing her children and, within six months, her 12-year-old son made a profession of faith in Jesus Christ.

"I believe we'll eventually reach the husband and other six children, too," says Moore.

"People in the area have learned that they can come to us when they need help and counsel," he says, "such as the 16-year-old girl we helped with a drug problem through Christian counsel and referral to proper agencies; the pregnant girl who was wrestling with the moral dilemma of abortion and sought counsel, and the aged, bedridden man unable to pay for his insulin when his pension check was late."

"Carroll Street Chapel was the elderly man's last resort. Without our help, he may have died. These are our people, we want to be there when they need us."

-30-

'It's Different To  
Have People Who Care'

By Celeste Loucks

Baptist Press  
8/17/77

HUNTSVILLE, Tex. (BP)--"You think of people coming in here to see you, like a freak show," said Barbara, who is serving a three-year sentence at the Goree Women's Prison Unit of the Texas Department of Corrections (TDC) near here.

"It's a different feeling having people coming in here and trying to relate. It's kind of different to have people who care."

Barbara, a tall, slim woman dressed in a crisp white uniform was one of several hundred women--and about 2,000 men--touched by a three-day Bill Glass prison crusade in Huntsville.

The crusade, led by Glass, an evangelist and former All-Pro football player with the Cleveland Browns, resulted, he said, in unparalleled response--including approval from a prison official who had been skeptical when Glass first approached him.

"We've been in at least 50 institutions," Glass commented, marveling at the "friendliness and responsiveness" of prisoners at TDC. "I've never seen better cooperation from inmates." Some 1,000 of them reportedly made some sort of decision for Christ and will be followed-up.

"It's not just a Texas brag," said the Baylor University and Southwestern Baptist Theological Seminary graduate. "We've had a great time."

The prisoners seemed to have a good time. There were no cat calls, no radios, no disruptions in the crusade program at the three-separate facilities, Goree and two men's units, Ferguson and Wynne.

A slate of celebrities from the world of sports and entertainment provided the crusade's drawing cards.

McCoy McLemore, muscular Christian athlete from the former National Basketball Association champion Milwaukee Bucks, conducted basketball clinics and challenged prisoners to one-on-one games. Humorist and world yo-yo champion Bunny Martin, Paul Anderson, "the world's strongest man," and a Kung Fu expert also involved inmates in their demonstrations.

-more-

But it was more than just a good time. Glass, as well as Olympic gold medalist and track star Madeline Manning Jackson, and former prisoners, including Nick "The Greek" Pirovolos of Ohio, preached and gave testimonies.

After the talks, counselors mingled with the inmates--in prison yards, chapel, cell blocks, and in solitary confinement--to listen, to pray, to share the freedom of Jesus Christ with them. "I'm not sure who has received the greatest lesson, the inmates or the counselors," commended a counselor near the close of the crusade.

The counseling sessions generated a personal Christian contact, a closeness among inmates and visitors. "These people came in, and I felt closer to them than to my fellow inmates," commented a prisoner. "After the first hour I was amazed. People really came together as a whole. It was a binding together."

As the crusade progressed, the closeness seemed to increase. New Christian inmates at Ferguson helped with the counseling of other inmates. At Goree, counselors grasped inmates' hands and joined in prayer for salvation.

"It touched a lot of different people I didn't expect it to touch," admitted a woman inmate. "Everybody was talking about it in the lunch room. A whole lot of people who haven't talked about God are talking about God."

Southern Baptists were among the more than 200 counselors representing various faiths from a number of states, including Florida, Kentucky, South Carolina, Ohio, Louisiana, Washington and Oregon. It represented the largest group of counselors to participate in a Glass prison crusade since the Southern Baptist evangelist began that phase of his work in 1977.

After the crusade, about 42 Christians in the Huntsville area will provide seven weeks of follow-up counseling and Bible study for prisoners. In some prisons, where Glass crusades have been in the past, the sessions have become ongoing for several years.

Clyde Johnston, a Southern Baptist and director of chaplains at the Texas Department of Corrections, admitted when he first heard about having the crusade, "I was skeptical. My feeling was that it would be a naive and shallow approach...we would be invaded by 'do gooders' who would leave in their wake a big mess for us to clean up."

But when he heard about the one-on-one approach, rather than just mass evangelism, and when he heard about the followup, Johnston said, "I knew this would work. The strongest and the best thing for helping broken people...is interaction with whole people. If we are ever going to habilitate people, they have to be surrounded and fortified with love."

One young man from the Huntsville area said he is already anticipating the followup work. "There's a real hunger for the Lord, not just for the four spiritual laws. They want to know about Christ."

Carl Jeffries, another Southern Baptist and TDC's chief of community programming, said, "We have never conducted a person-to-person program, not of this magnitude. "As a TDC employee, I would hope the effect of the program would be to upgrade inmate morale. As a Christian, I hope there are persons who lives are turned around."

The speakers, said one prisoner, didn't talk to us in a "church way...they came at us with all different angles and told us the truth about themselves. I felt a sense of relief within these three days. These have been the most 'release' days I have had since I've been here.

"I'm just thankful you were here to help us feel and learn about God. I want to get back to my congregation at home."

-30-

Arson Destroys Church,  
Associational Office

Baptist Press  
8/17/77

RICHLAND, Wash. (BP)--The smouldering ruins of their church still evident, members of the Richland Baptist Church here responded to a challenge of their pastor to raise \$3,000 to purchase a building site for a mission church in Elgin, Ore.

-more-

The night before, Saturday, August 13, the Richland Church, which also contained the office of the Columbia Basin Baptist Association, was destroyed by fire, which also damaged the church's educational building. Police suspect arson.

The pastor, Cecil Sims, estimates approximately \$500,000 in damages which he believes will be covered by insurance.

Sims reported "a high spiritual hour" at a worship service the next morning at a local high school. In response to his challenge, church members gave an offering of more than \$4,000 for their mission. They will purchase the mission property in memory of a prominent lay member of the mission who died in a plane crash the day before the fire.

During the service, three persons made professions of faith in Jesus Christ and asked for church membership by baptism.

The association, which covers Richland, Kennewick, Pasco and surrounding area, lost all its equipment, books and records.

The 750-member Richland Church, organized in 1947, has been one of the leading churches in the Northwest Baptist Convention.

Film Evangelism Attracts  
Villagers In Indonesia

-30-

Baptist Press  
8/17/77

CENTRAL JAVA, Indonesia (BP)--Film evangelism has drawn large crowds in villages here this summer.

"In remote rural areas without electricity, any kind of film showing can attract a crowd," said William N. McElrath, Southern Baptist missionary press representative.

He said Baptists are taking advantage of the interest by showing films featuring the birth, ministry, death and resurrection of Christ but that they are shown only in places where Indonesian Baptists are nearby for a continuing witness.

"And each film showing is being followed up by revival services on the next three nights," added McElrath.

Southern Baptist missionaries Von Worten, William R. Gaddis and John V. Norwood are leading in the film evangelism project, aided by many Indonesian Baptist pastors and lay persons. Narration is done in Javanese, the language spoken by 60 million people in Central and East Java.

Missionaries scheduled the film ministry during the summer when the weather is usually good. However, during a recent unseasonal rain, more than 1,000 people stood or sat on the ground to watch the films on a homemade cloth-and-bamboo screen.

On another night, the presentation was held near a cave which serves as a center for animistic worship and divination. Some 5,000 were present when the generator for the projector stopped. Even though many of the viewers may have thought some other Gods had stopped the projector, the pastor "calmly continued--proclaiming the gospel to the throng in their own Javanese tongue, teaching them Christian songs, making the most of his unusual opportunity," according to McElrath.

A Southern Baptist Foreign Mission Board spokesman said one of the objectives of the board, as it looks towards the year 2,000, is improve its use of mass media, such as film.