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SOUTHERN BAPTIST CONVENTION
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HMB's Interfaith Witness
completes Freemasonry study

By Martin F. King

Baptist Press
2/10/93

ATLANTA (BP)--A study of Freemasonry by the Southern Baptist Home Mission Board's Interfaith Witness Department received its first review Feb. 8 by the administrative committee of the HMB board of directors.

The department was directed to conduct the study by a motion passed at the 1992 Southern Baptist Convention in Indianapolis.

Although contents of the study will not be released until all members of the board have an opportunity to review it, reactions were positive. Ron Phillips, chairman of the board and a pastor from Hixson, Tenn., described the study as "thorough and scholarly," predicting "a majority of our Southern Baptist family will receive it well."

Members of the HMB executive committee meeting in regular session the following day were informed that final revisions and editing need to be completed on the 60-plus-page study prior to it being sent to all HMB board members in preparation for the March 16-17 board meeting.

The administrative committee also appointed an ad hoc committee to draft a report from the board to the 1993 Southern Baptist Convention in Houston, June 15-17. That report, also directed by the 1992 annual convention, will contain a recommendation concerning Freemasonry. A draft of the report will be submitted to the full board at its March meeting.

Larry Lewis, HMB president, reported that present plans call for both the study and the report to be released at the March meeting. "Due to the length of the Interfaith Witness Department study, we intend to make the study available at cost through our customer services department. The report from the board of directors will be more concise and available upon request."

Phillips commented, "We pray that the Interfaith Witness Department study and the board's report will be well received and that the convention will be able to move on to pressing needs in missions and evangelism."

FMB chairman says he was
misquoted on WMU 'adultery'

By Erich Bridges

RICHMOND, Va. (BP)--The Southern Baptist Foreign Mission Board's trustee chairman said Feb. 8 he was misquoted when he reportedly compared changes in Woman's Missionary Union policy to adultery.

John Jackson reportedly told the Chattanooga News-Free Press Jan. 10 that WMU aid to both the Foreign Mission Board and the moderate Cooperative Baptist Fellowship would be like a wife telling her husband:

"I have another man that I want to be married to as well. I know that we've had such a good working relationship, but I know that you won't mind if I bring him into our bed."

Later that day, Jackson learned the WMU executive board had announced a plan to expand WMU's base and activities. Part of the plan calls for cooperating with Southern Baptist mission groups other than the Home and Foreign Mission boards, presumably including the Cooperative Baptist Fellowship. But the WMU board did not vote to raise funds for the fellowship or promote its offering.

Contacted Jan. 26 by Associated Baptist Press about the adultery analogy, Jackson was reported to have said he stood by it if "what appears to be so is so (I)f they start dating someone else while they are married, then something has changed."

But during a Feb. 8 dialogue between WMU leaders and Foreign Mission Board trustees in Richmond, Jackson said he was asked in Chattanooga "what I thought under a hypothetical situation" before WMU voted its policy changes, "and I made a response to that based on a hypothetical position."

While attending the WMU executive board session in January, Jackson joined other trustees and mission board leaders in calling for bridge-building and dialogue to clear up any misperceptions or wounded relationships.

"But the recent statement that has come out does not reflect my views," he stated Feb. 8. "I was asked (by ABP) if I said it, and I did say it. But I said it prior to the (WMU) meeting in regard to a hypothetical question if certain things happen. Those things did not happen."

Greg Warner, ABP's executive editor and author of the disputed news story, told Baptist Press he reported the incident accurately.

"A lot of people would like to think (Jackson) was misquoted, but it's not true," Warner said.

"He was given a chance to disown the quote as it was originally reported Jan. 10 (by the Chattanooga News-Free Press) and did not do that," Warner said. "The second interview took place well after he became aware of WMU's actions. They were no longer hypothetical. But at that point he did not disown his original analogy. In fact he expounded on it. So I have to assume it still represented his view. I'll leave it to him to further explain it."

Told of Warner's response, Jackson insisted Associated Baptist Press, like the Chattanooga newspaper, had asked him about a specific hypothetical case: possible future-fund raising by WMU for the Cooperative Baptist Fellowship.

"I was asked, 'Would you stand by (the original statement) if they (WMU) decided to raise funds for CBF?'" Jackson recalled. He said he agreed he would if WMU makes such a decision. "But they didn't do that."

Jackson said he thinks Associated Baptist Press owes him an apology.

"They made me look like I was having a feud with WMU," he said. "You try to make peace and they make you look like a warmonger. I got a lot of angry letters from WMU ladies who thought I was calling them adulteresses. I wasn't."

Egyptian convert from Islam
now studying at Southeastern

By Jon Walker

WAKE FOREST, N.C. (BP)--He remembers a sense of uneasiness as he approached the mosque. Although Timothy had known everyone there since his birth, he was not sure now who were still friends and who might be foes.

It had only been one week since he was baptized as a reflection of his new faith in Jesus Christ. In another country, there might have been applause as he rose from the water, but this was Egypt and Timothy's baptism was done in secret.

As Timothy walked toward the mosque, he knew his faith was no longer secret. He had not been able to contain the truth within him and had shared it with anyone who asked. That morning, when he reached for his prayer journal and found it missing, Timothy knew he was in for trouble.

"You can't imagine who betrayed me," Timothy said. "My childhood friends, all of them, were united against me. They were plotting against me because they had trained me to be a Muslim evangelist for years and, now, I was not only a Christian, but I was trying to convert other members of the Muslim Brotherhood to Christ."

When Timothy reached the mosque he was arrested. His mentor in Islamic activism was the first person to reach him.

"He caught me by the arm and slapped me with all of his might," Timothy said. "He shouted, 'You infidel,' and everyone came rushing out of the mosque to beat me. I was like a criminal caught in the act of doing something."

"As they beat me, I remember thinking about Jesus when he was crucified," Timothy said. "He longed to see the Father. I remember Bible verses flashing through my mind reminding me I should 'Count it all joy.'"

Timothy said what hurt him the most was the rejection from his family. He said there was "a literal funeral" in his home that day.

"My mother was wailing and crying," Timothy said. "She said, 'I disown him until the Day of Judgment. He is no longer my son.'"

Timothy fled to Cairo to find refuge among some Christian friends. Unfortunately, his friends only let him stay a few days before they asked him to leave because his presence was putting them in danger. Timothy had nowhere else to go, except back to his village.

"God told me he would give me wisdom to answer the questions of the people in my village," Timothy said. "They were waiting for me with their guns and they expected me to say, 'I am a Christian.'"

Timothy felt God told him not to label himself as a Christian in the village.

"What does the word 'Christian' mean to them?" Timothy asked. "It means a pork eater, unclean, a polytheist, a person who worships Mary. I am not that kind of Christian. However, 'Muslim' means a person submitted to God. So I told them I was still a Muslim, someone surrendering himself fully to God."

Timothy said this confused the people of the village. Some of the villagers said he was saying he had returned to Islam. Others said he was lying.

Timothy experienced these events within a few weeks of his conversion to Christ. For the next five years, much like the Apostle Paul, Timothy preached the faith he once tried to destroy. He worked with underground churches. Since he had a degree in English from the University of Cairo, Timothy began translating Christian books into Arabic.

He not only was constantly persecuted by the Muslim Brotherhood, he was also arrested several times by the police and "other supreme authorities."

Even Timothy's family was subject to abuse because a Christian had come from their midst.

"They tried to burn the house," Timothy said. "The police came at the last minute to stop them. My decision brought shame and humiliation on the entire family. Often I prayed, 'Lord, will it ever end?'"

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One of Timothy's most painful memories is of his mother kneeling at the feet of one of his persecutors.

"She begged this village nobody to kill her instead of me," Timothy recalled.

During one of these times of persecution, Timothy's Bible was confiscated and burned. Since he read the Bible daily, he was grieved that he no longer had God's Word. He prayed a "simple prayer of faith" asking God to provide him with Christian literature.

The next day Timothy and his brother went to the market to buy some falafel. When the brothers got home, they discovered the falafel was wrapped in a Christian newspaper. Amid the food stained articles was the answer to Timothy's prayer: Bible verses from the Lord.

"They said, 'Fear not, for I am with thee' and 'I will not forsake thee nor abandon thee,'" said Timothy. "You may say it was a coincidence, but it wasn't. We bought falafel every day in Egypt, and it never happened again. God is Jehovah Jira. He provided what I needed."

The last time Timothy was arrested, they threatened to put him to death if he continued to spread the gospel. It was then he wrote an 18-page letter to Anis Shorrosh, a Christian evangelist based in Alabama and author of "Islam Revealed." Timothy had translated most of Shorrosh's book into Arabic.

Shorrosh arranged for Timothy to come to the United States to study at Southeastern Baptist Theological Seminary. He chose Southeastern because he knew the seminary's president, Paige Patterson, had a long-standing interest in Islam and the Arabic people. Patterson grew up with an Arabic brother, adopted by his parents.

Patterson said he considers it fortunate to have Timothy at Southeastern because it will keep Islamic studies "very much in our hearts."

"We intend to make one of the major portions of our Drummond Center for Great Commission Studies an Islamic study center," Patterson said. "We are working in the direction of providing an effective witness to Muslims. We feel it is fortunate to have a recent convert from Islam, like Timothy, come to us."

Timothy's greatest surprise upon arriving in the United States was the "lethargic Christianity" he has found. He was converted to Christianity through an American pen pal named John. After corresponding for several years, John came to visit Timothy in his village.

"I was very impressed with his life. He studied the Bible deeply and prayed continually," Timothy said. "So I tried to impress him by reading the Koran more and praying to Allah. I wanted to prove the Bible was wrong."

Timothy said he finally prayed, asking God to show him whether the truth was in Islam or Christianity.

"I never dreamed or imagined the truth could be Christianity, but God showed me," Timothy said. "I came to know the Bible is the inerrant, infallible Word of God. I came to know that Jesus is the eternal God. He is the very nature of God himself. I used to be able to lecture on Jesus and laugh about Jesus, but now I know Jesus. No matter what Muslims try to do, I know him in person."

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EDITORS' NOTE: Timothy's real name cannot be released for his protection and, most of all, the protection of his family.

Southeastern initiating
Islamic study center

By Jon Walker

Baptist Press
2/10/93

WAKE FOREST, N.C. (BP)--Southeastern Baptist Theological Seminary is developing an Islamic study center as a major portion of its Drummond Center for Great Commission Studies.

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"We recognize there haven't been any major steps in providing an Islamic study center in Southern Baptist life," said Paige Patterson, Southeastern's president. "We intend to work in the direction of providing an effective witness to Muslims."

Patterson has a very personal interest in Islam and the Arab world because he grew up with an Arabic brother, adopted by his parents.

Patterson credits the influence of Southeastern professor George Braswell for this emphasis on Islam. Braswell is professor of world missions at Southeastern and was the first Southern Baptist representative to work in Iran.

Braswell said it is important for Christians to understand that not all Muslims operate under the same principles. He says Koranic Islam, as a religion, insists on a "totality of existence."

"There's no separation between church and state," Braswell said. "This religion is a totality as far as culture, family and society. You are a Muslim when you are born, you should be a Muslim as long as you live and you should be a Muslim when you die."

Braswell said this makes it particularly difficult for Muslims to convert to Christianity. He said other Muslims see this as an "absolute slap in the face."

"It is a criticism of their birth, their upbringing, their family," Braswell said. "If you become a convert to Christianity, you have made the decision to say, 'I don't have a family and I don't have a community.'"

Braswell added, "Muslims do not appreciate and cannot tolerate that Christians have accepted Jesus as the divine Son of God or that he is God in the flesh. They do not appreciate and cannot tolerate the crucifixion of Jesus on the cross. They deny the atonement."

Timothy, a converted fundamentalist Muslim now enrolled at Southeastern, said he was accused of being a polytheist when he accepted Jesus Christ as the Son of God. Timothy's full name cannot be revealed for safety's sake.

"I tried to prove the Bible wrong and, from this research, I came to know that Jesus is God," Timothy said. Timothy is training for a ministry among Muslims.

Patterson believes Timothy will be an integral part of the seminary's Islamic study center.

"We feel one of the most fortunate things to have happen to us is to have this young man, who is a recent convert from Islam, come to us," Patterson said. "He not only will help us in the development of our center, but he will keep the subject very close to our hearts."

Timothy came to Southeastern on the recommendation of Southern Baptist evangelist Anis Shorrosh. Shorrosh himself is a convert from Islam and author of the book "Islam Revealed."

He said it is important American Christians develop a sensitivity to the evangelization of the Muslim world.

"With almost a billion people (in Islam), I am sometimes grieved about how uninformed American Christians are about these people in darkness," Shorrosh said. He added he is hopeful this situation is changing, adding there are currently about 100,000 Christian workers in the Muslim community.

Shorrosh pointed out the early church was Arabic and, yet, many Christians today have misconceptions about Muslims and Arabs in general. For example, Shorrosh pointed out there are 200 million Arabs who are Christians.

"There are as many Arabs who claim Christ as there are Jews in the world," Shorrosh said.

Own appointments may subvert
Clinton's goals, Land says

By Tom Strode

WASHINGTON (BP)--The platform of change Bill Clinton campaigned on and previously endorsed as chairman of the centrist Democratic Leadership Council may be subverted by his own cabinet appointments, a Southern Baptist ethics specialist said recently.

Richard Land described as "laudable" many of the ideas set forth in a book by a progressive Democratic think tank but said during a forum in January, "I'm very fearful that many of the reforms that are proposed in this book will end up, in the end, being 'Hillaryed, Shalalae and Eldered.'"

Land, executive director of the Southern Baptist Christian Life Commission, was referring to Hillary Clinton, wife of Bill Clinton and the new president's choice as head of his health-care panel; Donna Shalala, new secretary of the Department of Health and Human Services; and Joycelyn Elders, the new surgeon general designate.

Land was one of three conservative respondents at a forum one week before Clinton's inauguration featuring Will Marshall, president of the Progressive Policy Institute, which has been described as the DLC's think tank and Bill Clinton's "idea mill." Land and the others on the panel were asked to respond to PPI's book, "Mandate for Change," which Marshall co-edited.

While praising such ideas espoused by the book as empowerment of families to solve their own problems and welfare reform, Land also said, "Clinton and his transition, however, have nominated legions of people that the Democratic Leadership Council was created to confront and overcome.

"I'm afraid the people on the Democratic Leadership Council may end up with some sympathy for the people who supported Ronald Reagan. They won the election and then lost the transition.

"I suspect that some of the greatest resentment of many of the goals in this book will come from the people that have been nominated by the transition team to fill the posts in the administration," Land said.

Clinton's "greatest enemy will be unreconstructed '60s Democrats, just as many of the conservative revolution's enemies in the past four years have been unreconstructed Rockefeller Republicans, who saw the Bush administration as the opportunity for the Rockefeller administration that never was," Land said.

The "jury is still out," Marshall admitted, on whether the Democratic Party and Congress share the goals developed by Clinton, Marshall and others when the then-governor of Arkansas served as the DLC's chairman in 1990-91.

"I think Bill Clinton, quite frankly, is a transitional figure," Marshall said. "He has a difficult balancing act. He has to manage the tension between the new thinking, new ideas and the old coalition that is in many cases threatened by those ideas. And I don't know how well he'll succeed in that."

Among those ideas, Marshall said, are voluntary national service for young people, replacement of the present welfare system with a work-based system and public school choice. He is opposed to vouchers which students can use in private and religious schools, Marshall said.

He and other reform-minded Democrats hope to preserve the public education system but "want to radically transform that system," he said.

Land said of Mandate for Change's chapter on the family, "The recognition that a stable, two-parent family is an American child's best protection against poverty is something that I'm happy to hear from Democratic pens.

"Public programs cannot fully substitute for healthy families. Community responsibility can supplement but cannot replace parental responsibility."

Land said he was encouraged to find there was no mention of abortion and homosexual rights in the book.

It is good news, Land said, "that there may be an understanding that when the (Clinton) administration begins to push a radical social values agenda that they are going to meet stiff and increasing opposition."

He was disappointed a discussion of religious liberty was not included, especially since Clinton is a Southern Baptist, Land said.

"One of the areas where I think that Mr. Clinton can have strong support is in the area of human rights," Land said, "and I hope that he will take the lead in forming a new consensus that will vigorously oppose the old isolationism left over from the '60s radical leftists and the emerging new isolationism of many conservatives who don't see the need for American leadership in the area of freedom for the world."

Public policy debate needs to migrate to cultural and social issues, areas "not addressed very well by either side," author Dinesh D'Souza said in his response.

"Most of us have had stands rather than policy programs," D'Souza said. "We were for prayer or we were against abortion. But these are postures. These are not policies.

"And the important task of translating a stance into a program, i.e., what to do, has really not been accomplished. And for that reason, I think that conservatives to some degree are no less bewildered than liberals in confronting the cultural landscape," D'Souza said.

The bewilderment includes the question of how to respond to activist, special-interest groups, such as those promoting homosexual rights, he said.

Such groups use a three-step approach to gain acceptance for their interest, D'Souza said. The three steps, he said, are:

-- Tolerance -- Asking people to tolerate a behavior even though they may not like it. This argument is based on the principle of liberty.

-- Neutrality -- Requesting people not to distinguish "between the existing moral principle and the new claim," D'Souza said. No policy should be adopted which attempts to make an ethical distinction. This claim is based on the principle of equality.

-- Subsidy -- The new point of view becomes legitimate, and "any criticism is depraved and should be isolated," he said. "The new point of view should be endorsed, ratified and encouraged."

Each step "gathers enough momentum to overcome resistance before radicalizing to the next step," D'Souza said.

James Miller, chairman of Citizens for a Sound Economy and director of the Office of Management and Budget under Reagan, said most conservatives agree with the majority of proposals in Mandate for Change. Clinton "would do well to follow" the directions given in the book, he said.

The forum was held at The Heritage Foundation, a conservative think tank on Capitol Hill.

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Rally urges young men
to embrace servanthood

By Steve Barber

Baptist Press
2/10/93

GATLINBURG, Tenn. (BP)--High School Baptist Young Men were urged during a national rally to be "grateful" in their current circumstances as a first step in preparing for genuine Christian servanthood.

"You're never going to be a good servant until you are first grateful for the position you find yourself in," said Don Sewell, director of special projects in the denominational relations office of the Southern Baptist Foreign Mission Board. "Secondly, you must understand God's forgiveness of all of your sins."

The theme of the sixth annual rally, which drew more than 500 young men and their leaders from 16 states Feb. 5-7, was "If Not You, Then Who?"

Sewell said the theme was appropriate for himself as well as his audience.

"Every single day, I am confronted with this phrase: If not me, then who? I've got to be about God's business just like you do."

He made reference the story of Jacob, Rachel and Leah in Genesis 29.

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"Poor Leah didn't seem to have anyone who cared for her. She could have been moping and hurting about her sad plight in this world, but she was producing one-third of all the heads of the 12 tribes of Israel. Through son Judah's lineage came one Jesus Christ.

"Many times disappointments come our way," Sewell added. "You think you're going to do great on that test and it comes back a D-minus. You think you're going to make first string on the football team and you find yourself sitting on the bench all year long. ... And what about the bad situations in your own home? Some of you come from abusive homes, and sometimes it's too painful to even talk to anyone else, even the people who love you at church. What do you do?"

"We thought life was going to be so much better because Jesus loves us and he's forgiven us. And isn't it that I'm supposed to have prosperity from here on out?"

The "great difference," Sewell said, is that Christians "can be grateful for things that aren't necessarily perfect in life."

"Paul stood up and was grateful for just the opportunity to share and to be in God's stead and being God's ambassador."

The two-day rally featured foreign and home missions speakers, conferences with topics ranging from career choices to dating and a hands-on missions project directed by M.B. Howard, the Brotherhood Commission's coordinator for volunteers on construction projects throughout the SBC.

Howard supervised about 60 young men who assembled a dozen toy trains from handcrafted wood parts. The building plans were taken from the "Missions Blueprints" feature in the Missions Today magazine for Baptist Men.

The toys will be given to churches in the Gatlinburg area.

"These are excellent nursery toys," Howard said. "But it's amazing to me the number of older kids who want them. We're hoping that granddads, when they see (the plans) in Missions Today, will want to build one for their grandchild, and for the neighbor's kid."

The Brotherhood Commission's High School Baptist Young Men program seeks to develop support for and involvement in Southern Baptist missions as well as build Christian character among the 26,000 young men participating throughout the convention.

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(BP) photos mailed to state Baptist newspapers by the Brotherhood Commission.

Pastor advises young men:
date one who "complements"

By Steve Barber

Baptist Press
2/10/93

GATLINBURG, Tenn. (BP)--Not surprisingly, Ronnie Mitchell's conference on dating was one of the most popular offerings at this year's High School Baptist Young Men's rally, and those who jammed the conference room at both sessions looking for clear, unstinting advice on the subject weren't disappointed.

"If you go out with a girl who says she'll do whatever you want -- drinking, smoking, sex -- there's serious problem there," said Mitchell, pastor of Graceland Baptist Church in Memphis.

"A lot of young men between the ages of 15 and 25 just go bananas, to be frank. They lose contact with reality, they become invincible, and no one and no thing can destroy them."

Mitchell reminded that "many things" have the potential to destroy, but "perhaps the greatest thing is having your own way, totally. What you need is direction, strength, and influence ... someone to complement you in areas where you are weak."

Mitchell's wife, Sharron, and teen-age daughter Leslie joined him in leading the conference, "Dating: Parents vs. Teens Perspective," one of 30 topics offered at the annual national gathering for High School Baptist Young Men in grades 10 through 12.

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The conferees were warned against physical contact while dating and urged to follow "strong guidelines" in building a relationship with a young woman.

"I know young men are interested in the physical attributes, but it's a trap, particularly in this day that we live," Mitchell said. "Every child of God needs to understand that you should use wisdom and scriptural guidelines because sex outside of marriage is wrong, absolutely wrong. Even though you know that, if you are not in some way using some limitations and understanding your body, then you can fall into that trap."

Mitchell recommended 1 Corinthians 13 and following it "if you want to know how to treat the person you are involved in a relationship with," calling it "an excellent guideline" for dating.

"For Christians, a relationship is not just the two of you, but it's the three of you ... in that God lives in your lives."

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Revival teams on call
from Southeastern

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WAKE FOREST, N.C. (BP)--In an effort to help small churches with limited resources, Southeastern Baptist Theological Seminary will send revival teams to anyone requesting help. The teams are flexible, based upon the needs of the requesting church.

"Our teams can come in for retreat or a seminar on soul-winning," said Gerald Cowen, director of the seminary's Formation in Ministry Office. "They also can organize and carry out an entire revival. We are aiming particularly for churches that might not be able to have a revival otherwise."

Cowen said this will be a continuing ministry offered from Southeastern. For further information, Cowen may be phoned at (919) 556-3101.

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EDITORS' NOTE: In the Feb. 9 (BP) story, "WMU, FMB trustees disagree over cooperation with other groups," please note that 2 (BP) horizontal photos have been mailed to state Baptist newspapers by the Richmond bureau of Baptist Press.

Thanks,
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