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SOUTHERN BAPTIST HISTORICAL  
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'Common-sense' prison warden  
pushes 'true rehabilitation' By C. Lacy Thompson

Baptist Press  
10/4/95

ANGOLA, La. (BP)--When Burl Cain became a warden, his mother laid down the law.

"She told me, 'You have a wonderful opportunity. You have a chance to make a difference in people's lives. Don't blow it,'" recalls Cain, warden of the Louisiana State Penitentiary in Angola.

"I'm just trying to do what she said, what I'm supposed to be doing."

And it is working so well Cain himself cannot believe it sometimes. Indeed, in the nine months since Cain arrived at Louisiana's largest prison, violence is "significantly less," he says.

And revival -- yes, revival -- has broken out at the institution. "Is there revival at Angola?" Cain repeats when asked if he would use that word to characterize developments. "There is revival in Angola. Revival is happening. When you have over 300 people taking 'Experiencing God' classes, that's revival. When you have inmates taking seminary extension courses, studying to be preachers, that's revival.

"There is definitely revival in Angola," Cain says. "Big time."

And while such developments may amaze Cain and others at times, one cannot say the lifetime Louisiana Baptist is surprised by developments. After all, Cain does not consider the work to be his anyway. "This is God's program. It's his work. As long as he wants it to go on, it will."

At this point, it has been going on ever since Cain arrived at the Angola institution in January. At that time, the former agriculture teacher made a commitment.

"I believe moral rehabilitation is the only true rehabilitation there is," says Cain, a member of First Baptist Church, Zachary, and the longest-tenured warden in the state prison system at 14 years. "So I came here committed to do what I'm supposed to do by making Christianity available. I came to this committed to seeing their religious program at this institution flourish and to making sure no one got in the way of that. All I really did was remove the roadblocks."

Some may characterize Cain's actions as a little more proactive than just removing the roadblocks, however. He took several key steps, including the hiring of more chaplains. He authorized New Orleans Baptist Theological Seminary classes on site. "We're producing preachers now," he says. "And they'll have an impact with others."

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Cain also led in the effort to start Experiencing God classes throughout the institution, even on death row, where such efforts were unprecedented. About 70 inmates were involved in the first round of classes. The number has more than tripled now. "And that's just going to keep multiplying as it goes," Cain says.

The response of inmates to the efforts has been tremendous, he notes. "Look, it's easy to take the easy road. It's easy to lock 'em up and throw away the key. But you have to remember -- these people have souls inside their bodies. They have souls."

That belief fuels all of Cain's actions as warden. "I run this prison on common sense and good judgment. It's the only way I know how to do it. So I do."

For instance, Cain teaches inmates their beds are their homes, the aisles in the cellblocks are their roads and the beds around them are their neighbors' homes. He teaches them to take care of their homes and keep them clean, to take care of their neighbors and watch out for one another. "Then if the person is rehabilitated and re-enters society, they understand their responsibilities within a community," the no-nonsense prison leader points out.

"How does that sound to you? That make sense to you? I didn't get that from an expert. It just makes sense to me."

It also makes sense to foster revival in the prison, Cain adds. He uses an incident from the recent Louisiana Baptist evangelistic effort as an illustration.

During the revival effort, prison leaders decided to bring problem inmates to services. These were inmates who had been isolated because of their inability to get along with others. They were troublesome. They had enemies. "They just weren't making it in the general population," Cain says.

Prison leaders brought them to revival services unsure of what to expect, if anything -- and what happened certainly could not have been expected.

"We saw people hugging the necks of people they hated earlier," Cain recounts. "We saw men turned around. We saw lives changed. I couldn't believe it. I could not believe it was happening.

"All these men were looking for was something, just looking for something to hang their hats on. And we ought to be ashamed for what we hadn't done for them before. They were ready for God. They were probably more ready than anyone.

"It was just amazing. And even though some of these people may never be free from this place, they'll now be free with eternal life. That's what it's all about."

But that is not all it is about. In addition to the eternal benefits for inmates, there are practical payoffs as well, as evidenced in the drop in violence since the religious movement began full force at the prison. "There are no losers in this," Cain insists. "If I was an atheist warden, I'd be crazy not to promote Christianity."

Of course, not all officials feel the same -- and Cain admits some do not know how to respond to his program. "What kind of response am I getting? Kind of amazed. But no opposition. I mean, nobody wants to fool around with the Lord's work.

"And this is the Lord's work for sure."

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Job outreach programs grow  
in era of company downsizing

By Clay Renick

Baptist Press  
10/4/95

ATLANTA (BP)--The ministry started with one man's death.

Ray Brumbeloe led a multi-denominational Bible study in Marietta, Ga., and one of the men complained.

"There's something wrong here," the man told them. "You talk about Christian things, but it seems to me that many of you leave your Christianity at the door. ... I'm hurting and no one seems to care."

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Brumbeloe was an advertising executive and offered to talk about it later. The upset man ran a construction company and the stress was affecting his family.

"Bankruptcy was inevitable," Brumbeloe said. "He just couldn't deal with it. ... I sat there listening, not knowing what I could do."

The following week, the upset man hung himself in his home.

"We heard his call for help, and we waited for others ... more qualified, to respond," Brumbeloe recounted.

It prompted Brumbeloe and a friend to start an outreach for the unemployed. They called it 59:59, a term symbolizing a wise use of time.

"We are not a job search," he explained. "Our purpose is to help them deal with the problems and fears from a Christian perspective."

That includes a blend of employed people with the unemployed to give emotional balance. And they keep it with the same sex to avoid attachment.

"The whole purpose is men helping men," said Brumbeloe, a member of Johnson's Ferry Baptist Church. They now have groups in 10 states.

"We live in a culture that encourages people to get too much of their identity from their job," noted Mark Jenson, a chaplain supervisor for Baptist Hospital in Winston-Salem, N.C., who co-authored a manual on employment ministries for the Southern Baptist Brotherhood Commission.

"Most of us are going to have a number of jobs," he said. "If we lose a job, sure, that's a crisis for all of us. But that doesn't mean we lost the smile of God."

F.C. Wood affirmed that point in Houston. He worked for a bank and got a call on his birthday. It was his supervisor with news that his job had just been eliminated.

And he wasn't ready. His own church didn't have an employment ministry. But Wood heard about an employment assistance program at Second Baptist Church, Houston, using human resource professionals to teach the skills for a job search.

"You cannot count on a company to provide job security," said Allan Lambert, one of the instructors. "A person needs to be looking out for themselves."

Classes meet weekly with a focus on practical help. Part of that involves networking, writing cover letters and follow-up. They also sponsor a one-day career seminar, with 400 in attendance last year.

Wood used the techniques and found another job in several months.

"You're trying to make one of the toughest sales of your life," Wood explained. "You need to have a positive spirit about you."

Mike Taylor understands the need. A Southern Baptist in Gainesville, Ga., he works as a trainer for Career Pathways, a nondenominational program for career assessments.

Their approach uses testing to find individual abilities. Then they encourage a job search based on those results.

"God has created us with talents," said Taylor. "If anyone is excelling in their job, it ought to be a born-again believer."

Noted Christian financial author Larry Burkett started Career Pathways as part of his ministry, Christian Financial Concepts.

"Many of the people I saw in financial counseling were obviously in the wrong job," Burkett said. "They didn't know their talents and how to go about finding out how God had gifted them for work."

According to Taylor, global changes have affected the way American business operates.

The industrialized nations have 350 million workers, he said, and they average \$18 an hour for labor. But they now compete with 1.2 billion workers from Third-World nations whose salaries average \$2 an hour.

"The main thing the church at large can do more effectively is teach biblical principles of work," Taylor said.

"There's a lot of people stuck in jobs that they don't enjoy," explained Bob Funk.

He co-authored the book on employment ministries for the Brotherhood Commission and is the founder of Express Personnel Services, a staffing business for temporary workers with 260 offices in 36 states.

He said 15 million manufacturing jobs went overseas in the last 10 years. And more American companies use flexible staffing. They keep eight out of 10 workers in full-time positions and hire temporary help for the other two.

"Technology is moving so quickly," he said. "Many of our people are not qualified."

R. Lynn Guillory saw the problem from the other side. He was a human resource director for an oil company. And he outplaced 400 workers in the 1980s. Then a reorganization eliminated his position.

"I had spent all these years working on my career," he said. "And then I was out of work."

It led to a spiritual recommitment. He asked God to take over the job search.

Another position opened in human resources, in which Guillory helps others make the transition between jobs.

"It's a tremendous ministry opportunity," he said. "God doesn't want us to be miserable in what we do."

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Christians urged to prepare  
for steady waves of change

By Ken Walker

Baptist Press  
10/4/95

LOUISVILLE, Ky. (BP)--Waves of change will confront Christians in the future, whether they stay in the United States or go to the foreign mission field. But the director of missions for the Boston Baptist Association believes uncertainty should not cloud one's outlook with doom and gloom.

"Change is difficult to understand," said Ignatius Meimaris. "Society likes to have quiet solitude. But as Christians, we have to say this is God's opportunity. We have to learn more about him. From that perspective, it's very healthy and I think that's the perspective we should have."

Meimaris was one of the featured speakers at a language leadership conference, "Preparing for Effective Language Ministry in the Twenty-First Century," organized by Kentucky Baptists' state language program director Tony Hough.

The Sept. 22-23 conference, however, could have been held in any venue across America. Attendees reflected the nation's changing ethnic makeup, spanning such backgrounds as Chinese, Romanian, Korean, Hispanic, Haitian and Anglo.

Speakers addressed the shifting tides across the world and America, which was 80 percent white in 1980 but looks to become increasingly Asian and Hispanic.

The latter group is projected to overtake African Americans as the largest U.S. minority group by the year 2000, according to David D'Amico, professor of evangelism at Southern Baptist Theological Seminary, Louisville, Ky.

"Envisioning the future for world evangelism is an art and not a science," D'Amico quoted one researcher in the field. "It may be dangerous, but it must be attempted and defined."

Among the coming changes D'Amico reviewed are a continuing flow of immigrants to the United States, a need to minister to lower socio-economic classes in urban centers and a scarcity of trained ministers for these people groups.

In trying to reach Hispanics, Haitians and some Indochinese, churches and denominational agencies will have to "conceptualize" ministry forms, he said.

This may mean such unique outreaches as migrant worker churches that only meet for six months a year, short-term missions that only last until an ethnic enclave leaves an area and increasing numbers of bivocational pastors.

While such rapid change can bring conflict between various racial and ethnic groups, Meimaris said Christians should lead the way in bridging these cross-cultural gaps.

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Successful churches in the future will be those willing to work with newcomers and remain open to the Holy Spirit's leadership, he said.

"In some areas where there are a lot of Southern Baptist churches, some congregations wouldn't let others come in, even though they were dying," Meimaris commented. "If we're in the Christian family, we better be accommodating to other believers."

In Boston, a pioneering area for Southern Baptists, more than 80 percent of Southern Baptist churches don't have their own buildings, he pointed out. So they meet in American Baptist, Congregational, Presbyterian and Methodist churches and grange halls, he said. A few gather upstairs above bars.

Other denominations have even rented their buildings to small ethnic or Anglo SBC churches for payments of \$1 per year, he said, displaying the kind of cooperation that needs to be extended to others.

In his opening speech, Hough also touched on the need for Southern Baptists to avoid fear when considering the future.

He compared the situation facing Americans with early Jewish Christians. He said first-century believers could either suffer persecution from the Romans if they stayed committed to Christ or retreat into the ease of old Jewish traditions.

"We face the same kind of (crisis)," Hough said. "In order to minister with ethnic and language groups, we are faced with challenges of huge proportions."

In the first 25 years of the next century, Hough said the number of immigrants in some ethnic groups will double or even triple. Correspondingly, whites may expect to see their cultural dominance erode significantly, he said.

Coupled with daily reporting of global terrorism and tragedy, such changes leave many U.S. citizens feeling powerless and overwhelmed, he added.

He used the current book "Alien Nation" as an example of the current tidal wave of revulsion to immigration. The book argues Americans will become increasingly alien to each other, requiring an increasingly strained government to arbitrate between them. But Hough disagreed with that outlook.

"What (the author) does not factor in ... is the Christ who tears down walls, the Christ who heals pathological social, psychological and spiritual mutation, the Christ who gives a harmonious song of amazing grace for every race."

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**Loss of sight doesn't impair  
seminarian's ministry vision**

**By Mary Ellen Price**

**Baptist Press  
10/4/95**

LOUISVILLE, Ky. (BP)--Julie Lawrence is reminded daily of what it's like to walk by faith and not by sight.

Often referring to the contemporary Christian song, "Trust His Heart," the 24-year-old uses her blindness as a testimony that when we don't understand God's plan, we can trust his heart.

The North Little Rock, Ark., native is studying for a master's degree in Christian education at Southern Baptist Theological Seminary in Louisville, Ky.

Lawrence's call to ministry began in April 1989 when she attended a Southern Baptist Foreign Mission Board service where 26 couples were appointed as missionaries. Lawrence remembers thinking, "These are ordinary people doing extraordinary things. It was like God saying, 'Julie, I can use you, too.'"

At that time in her life, Lawrence could see even though eyesight problems, for which she had weathered numerous surgeries since 4 months of age, were a part of her life. As a teen-ager, she was already laying a foundation for ministry as she worked with mentally retarded individuals at Park Hill Baptist Church in North Little Rock.

In November 1989, however, Lawrence's life changed completely. Her vision problems became insurmountable and she lost her sight, at age 19.

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Despite the many adjustments her blindness requires, Lawrence remains steadfast and even more convinced God has a role in ministry for her.

"My blindness is part of my testimony and my calling into the ministry," she says with conviction.

Serving as a summer missionary in 1992 in Grand Prairie, Alberta, Canada, formed her call, she recounts.

"The congregation I was serving in Canada had never been around a special needs person. I realized then that it's not neglect; people just don't know how to minister to those with special needs. I knew this is where God could use me. He was calling me to educate pastors, ministers of education, leaders and laypersons and to encourage them to know that individuals with special needs can serve on committees, teach classes and have leadership roles in churches."

After graduating from Ouachita Baptist University, Arkadelphia, Ark., in 1994, Lawrence enrolled at Southern. As part of her field education requirement, Lawrence interns at the Kentucky Baptist Convention where she works with the special education consultant, helping to lead seminars and conferences, educating churches about ministering to special needs individuals.

Lawrence speaks candidly about physical and emotional barriers that prevent churches from effectively ministering to special needs individuals. "Many churches are not accessible, lacking elevators and ramps," she notes. "In addition, literature is not made available through tapes and braille." Other barriers include church members' own insecurities about how to approach a special needs person. They think, 'Oh I'm going to say the wrong thing. I'll embarrass him or her.'

Says Lawrence, "Before the special need, each of us is a person created in the image of God. There is some special need about each of us; some are just more evident than others. As Christians we are called to minister to all people."

Lawrence recalls how people changed in their relationship to her when she lost her sight.

"I noticed people started reacting to me differently. People would try to do things for me when I would like for them to assume that I can do something rather than make the assumption I can't."

The best thing a church can do to effectively minister to special needs individuals, Lawrence says, is to be aware of the need, acknowledge the need, be honest with the person and don't ignore the person just because you don't know what to say.

Lawrence cites Hurstbourne Baptist Church in Louisville as a church that has ministered to her needs. "The church acknowledges I'm blind without making a big deal. They hold me responsible to tell them what I need. Pastor Ron Ford has been very supportive by admitting his lack of knowledge in ministering to special needs persons. He said, 'You can start your ministry with me.'"

Lawrence also has some words of wisdom for those struggling with incorporating a special need into their life. She says, "Be yourself, grieve and tell people what you need. It's their responsibility to react.

"I still get angry about my blindness," Lawrence acknowledges. "I just don't like it, but I'm really grateful that God is able to use my fears and anger. He is using my struggles for his victories."

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(BP) photo available upon request from Southern Seminary.

**Macedonian Call tries harder  
for furloughing missionaries**

By Jim Johnston

**Baptist Press  
10/4/95**

MEMPHIS, Tenn. (BP)--Ed Price acknowledges the Macedonian Call Foundation isn't one of the nation's leading rental car agencies.

"We're not as big as Hertz," said Price, the founder of the organization said, "but it's a pretty big operation."

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For five years, the nonprofit foundation has been large enough to serve the needs of Southern Baptist foreign missionaries in need of stateside transportation. Since 1990, more than 175 workers have been provided cars at no cost for their travels while on furlough from their fields of service.

For Danny Hill, a missionary to Thailand, the Macedonian Call's service has been nothing less than a provision of God. Hill was forced to come home for a medical operation last September but had no way of traveling once he returned. He found he had plenty of friends at the Macedonian Call who were willing to help.

"As a missionary I have at times felt that many in America and in our churches have grown cold in their service to the Lord," Hill said in a letter to Macedonian Call vice president Bill Beshears, "and then the Lord sent his people, you fellows, my way as surely as I am serving the master. Even now, I get tears in my eyes realizing the love expressed at each step of the process."

For Price, a resident of LaGrange, Ga., Beshears and the volunteers who service and handle the allotment of the cars, the appreciation of the missionaries is their only reward. Armed with just an \$11,000 budget, the volunteers buy parts and pay Macedonian Call telephone bills out of their own pockets.

"It's a lean and mean operation," Beshears said. "We like it that way. We can truly tell people who ask about the Macedonian Call that it's a faith ministry. God has never failed to meet our needs."

Because of logistical concerns, the Macedonian Call serves only Georgia and the five states bordering it. The 38 cars in the current fleet are housed at First Baptist Church, Jonesboro, Ga., where routine maintenance is performed and the issuance procedure takes place. The church, under the leadership of pastor Charles Q. Carter, purchased a former Southern Bell service vehicle lot just to accommodate the Macedonian Call Foundation.

The process begins when a missionary in need of a vehicle contacts Vickie Norwood at the Georgia Baptist Convention office. She then relays the request to Beshears and other Macedonian Call volunteers to see if the need can be met. If a car is available, a missionary is asked to pay a \$200 refundable deposit and the details of the car acquisition are worked out. Volunteers usually bring the car to Atlanta's Hartsfield Airport for the convenience of the arriving missionaries. Grateful for the use of the vehicles, missionaries usually donate the \$200 deposit as a means of sustaining the ministry.

"We've had very few bad experiences," Beshears said. "The system works because so many good people take part in it."

The Macedonian Call volunteers' biggest frustration is when they receive a legitimate request and are forced to turn it down because no cars are available. To make sure that seldom happens, the foundation is always in search of cars and money to sustain the ministry.

"We get our cars from people who care about the ministry," Beshears said. "We got one recently from a man who heard a missionary talk about us in a church in Connecticut. He was so touched he donated a car to us."

"We'll take them from any source."

The Macedonian Call usually receives high-mileage vehicles in need of repair. That's where its crew of volunteer mechanics steps in. On their own time, they repair the cars and get them ready for the missionaries.

"You won't find a finer group of people," Beshears said. "They give of their time and they give of themselves. We couldn't have this ministry without their help."

Despite the headaches inherent with the maintenance and repair of the cars, Beshears said he believes it is all worthwhile when his group hears the appreciation of the missionaries who have been blessed by the service.

"It really makes you feel good when you hear how much this has meant to them," Beshears said. "It lets you know God is using you in his work."

For more information on the Macedonian Call Foundation, contact Ray Newman or Vickie Norwood at the Georgia Baptist Convention at (404) 455-0404.

Kelly Green says God uses even discouragement, failure By Douglas C. Estes

WAKE FOREST, N.C. (BP)--God allows darkness to come in our lives, using our failures to his glory, said evangelist Kelly Green.

Green, whose recent evangelistic crusades in Brazil drew 44,000 people each night, asked students at Southeastern Baptist Theological Seminary: "What are you going to do when God in his divine, sovereign timetable turns out the lights for a while?"

"On the potter's wheel, there are some strange tools that God uses in your life to shape us into the image of Jesus," the Mobile, Ala., evangelist suggested Sept. 28, saying God even sometimes allows his children to fail.

"As he molds us, we resist because our flesh cries out. God is going to keep us on the potter's wheel, and he's going to use failure to teach you and I some things that success can't teach us."

Green recounted the story of a pastor who, while he had labored his whole life for God, wept openly to Green, believing he was a failure to God. "I've seen the pain and the hurt in their eyes," Green said.

"For every one man who leaves the ministry because of moral failure, I'll show you three more who silently slip out the back door of discouragement," Green said. "They don't know who to talk to anymore."

A great ministry cannot be judged by this world's standard, he said. "It's a phenomenal ministry if you're faithful wherever God has planted you," he said.

The chapel on Southeastern's Wake Forest, N.C., campus became still as the evangelist told of a time when God brought him face-to-face with failure.

Describing a revival at a church in which he had previously served, he said the church's pastor stopped him in the middle of his sermon and accused him of heresy. "I walked out that day, broken. I thought my ministry was over," Green confessed.

"There will be a day in your life when you are faithful and preaching the Word of God, yet your heart is going to be broken. God will use that to make you more like Jesus."

In times of discouragement, Green said, "There are just some things that God can only teach us in darkness, that he won't teach us in light."

"It's not a matter of if the darkness comes. It's a matter of when the darkness comes," he said. "The question is, 'What are you going to do when the darkness comes?'"

There are three options, Green continued. "You can sit and have a pity party. God will let you just sit there and pout," he said, recounting the stories of Jonah and Elijah.

The second option is to walk forward with God, Green said. "You can sit, but the Bible says you should walk. I believe the hardest thing to do in darkness is to walk," he said.

"The third option is the easiest to exercise but the most dangerous. You can run ahead of God," Green said. "When the darkness comes, whatever you do, do not get ahead of God."

"There are times when there are no answers, because God has allowed the darkness to come. He's saying, 'Please don't run ahead of me and light your own fire.'"

"I don't know at times how I'm going to finish the race, but I am going to finish it. I'm going to be scarred. I'm going to be bruised. And I'm not going to look real good. But, bless God, by his grace I'm going to fall over the finish line," said Green, his voice trembling.

"By his grace I will hear him say: 'You didn't quit, son. You did good, and you were faithful to what I called you to do -- even when the darkness came.'"

CORRECTION: In (BP) story titled "Evangelist who lost 2 grandsons reflects on Okla. City bombing," dated 10/3/95, please change the 15th paragraph to read:

Coss also has seen good come out of tragedy in two primary ways. The first is the S pt. 23 remarriage of his daughter, Edye Smith, and her husband, Tony. Not long before the wedding, she underwent a reversal of a tubal ligation to allow her to bear more children in the future.

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CORRECTION: In (BP) story titled "SBC Cooperative Program tops previous fiscal year's record," dated 10/2/95 (electronically) and 10/3/95 (hard copy), please change the sixth paragraph to include the word "ago." It should now read:

For the month of September: CP gifts totaled \$12,879,687 compared to the same month a year ago of \$13,311,727, a 3.25 decrease, while designated gifts for the month were \$2,500,095 compared to last year of \$2,148,602, a 16.36 percent increase.

Thanks,  
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