



BUREAUS

ATLANTA Martin King, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 898-7522

DALLAS Thomas J. Brannon, Chief, 333 N. Washington, Dallas, Texas 75246-1798, Telephone (214) 828-5232

NASHVILLE 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300

RICHMOND Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va., 23230, Telephone (804) 353-0151

WASHINGTON Tom Strode, Chief, 400 North Capitol St., #594, Washington, D.C. 20001, Telephone (202) 638-3223

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**Suicide book linked
to 15 N.Y. suicides**

By Louis Moore

**Baptist Press
11/11/93**

NASHVILLE (BP)--The number of suicides involving asphyxia by plastic bag in New York City increased substantially last year, and researchers at Cornell University Medical College and the Medical Examiner's Office of New York City attribute the growth to the publication of Derek Humphry's book, "Final Exit," in March 1992.

Peter M. Marzuk, a medical doctor, and his colleagues said they are extremely troubled by their findings, published in the Nov. 11 issue of New England Journal of Medicine.

While the total number of suicides in New York City showed little change between March 1, 1991, through Feb. 28, 1992, the number of suicides from suffocation by plastic bag increased from eight to 33, their study shows. "Final Exit" was found at the scene of nine of the 33 suicides by asphyxiation, and in one case a suicide note was found that was nearly identical to the model in Humphry's book.

In addition, in seven suicides by poisoning evidence was found to implicate the book.

Of the 15 who probably had consulted the book, six had no known history of serious medical illness or evidence of disease.

"These results are in and are what we would expect," said C. Ben Mitchell, medical ethicist for the Southern Baptist Convention's Christian Life Commission. "Derek Humphry is an accomplice in the deaths of at least 15 New Yorkers and who knows how many other Americans. His lethal agenda is being played out in the lives of extremely vulnerable individuals."

Evidence exists that many failed suicide attempts are regretted by survivors, Mitchell said.

"These are impulsive events by emotionally and spiritually confused and hurting individuals," he said. "Instead of aiding and abetting their deaths, we should be working to relieve their emotional pain and helping them rediscover their reasons for living."

The Cornell researchers concluded the line between suicide and euthanasia "is becoming blurred in the eyes of the public." Moreover, "... efforts to destigmatize euthanasia or even encourage it for some groups may have the untoward effect of promoting suicide in other groups," they said.

Mitchell said, "We are in perilous days in the history of our culture. Either we will reaffirm the intrinsic value of human life or we will soon become the culture of death. Unlike Chicken Little, who only imagined the sky was falling, the Cornell report clearly demonstrates that our cultural ceilings are crashing down around us.

"If Derek Humphry and 'Dr. Death' (Jack Kevorkian) have their way, we will soon lapse into a new barbarianism."

In the Christian Life Commission's pamphlet "Critical Issues; Suicide Prevention," SBC suicide expert Bill Blackburn noted many suicides can be prevented.

"Informed, caring persons, alert to the clues of suicide, can prevent some suicides," Blackburn wrote. "Almost all persons who are suicidal have a part of them that wishes to live. Most suicidal persons send out messages to those around them about their intentions. When the messages are heard and a caring response is made, lives can be saved."

Blackburn recommends four ways churches can "fortify their efforts" to prevent suicides:

1) Preaching and worship that are dedicated to setting forth the whole counsel of God are deterrents to suicide.

2) Schedule programs on suicide prevention.

3) Be on guard against isolation. Churches need to be alert to members who begin to drop out and isolate themselves. Blackburn noted, "... we need to be reminded that persons who commit suicide die incredibly alone."

4) "Stand against the cult of violence," Blackburn urged. "There is a glorification of violence in our society that has reached alarming proportions."

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Joel, Linda Gregory
decide to divorce

Baptist Press
11/11/93

NASHVILLE (BP)--Joel Gregory, former pastor of First Baptist Church of Dallas, and his wife, Linda, have reached a joint decision to file for divorce, according to a statement released Nov. 11 by James T. Draper Jr., president of the Baptist Sunday School Board.

Draper, a longtime friend of the Gregorys, said Joel Gregory contacted him Nov. 10 and asked his help in releasing information to the press. The following prepared statement was provided by the Gregorys:

"Joel and Linda Gregory have by mutual, joint decision entered a petition for a non-contested divorce. The basis for this petition is a long-term difference in expectations compounded by the stress of public events in recent years. The Gregorys are in friendly relationship with one another and this is not a hostile or adversarial decision. They express love to the people they have served and request the prayers of their many friends."

Draper urged "all Southern Baptists to pray for Joel and Linda and their sons," ages 19 and 16.

In addition to serving as pastor of churches in Dallas, Fort Worth, Waco, Granbury and Falls County, Texas, Gregory, 45, has taught at Southwestern Baptist Theological Seminary in Fort Worth and is a well-known author and preacher. As a trustee of the Foreign Mission Board, he chaired the presidential search committee which earlier this year nominated Jerry Rankin to become FMB president.

Gregory became pastor of First Baptist in Dallas in November 1990 and resigned in September 1992. He was president of the Baptist General Convention of Texas from 1987-89. He has been a frequent speaker on "The Baptist Hour" radio program of the Southern Baptist Radio and Television Commission.

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California Southern Baptists
minister to fire victims

By Rachel Gill

LAGUNA BEACH, Calif. (BP)--As nearly 2,000 fire fighters fought fearlessly to contain a raging brush fire on the hills surrounding Laguna Beach, Calif., Southern Baptists prepared for disaster relief.

Before the Oct. 27 flames were put out, 366 area homes were destroyed. "The fire moved six miles in 30 minutes," said Doyle Braden, home missionary and director of missions for Orange County Baptist Association. "That's faster than most of us can run."

As he surveyed the damage, Braden was amazed no one died in the fire. Large houses, including most of their furnishings, were completely gone. At one place, twin ceramic lions, untouched by the fire, stood guard to entrance steps that led to nothing but charred remains of household appliances.

"People were able to get out in time," said Braden, shaking his head in disbelief, "but they didn't have time to take anything with them. They lost everything but their lives."

To help burned-out residents reclaim their lives, the association's volunteer coordinator, Edwin Bailey, worked out of an office donated by Wells Fargo Bank. The bank turned over its entire third floor to the American Red Cross and Southern Baptists who worked together, offering counseling for homeowners who were victims and giving financial aid for basic household items.

Armed with shovels, garbage pails and dust masks, volunteers from local churches helped homeowners sift through ashes to find even the smallest treasures of their former lives.

"It's heartbreaking work," Braden said, "but it's wonderful to see how excited homeowners are to find little things. Most things don't have any monetary value, but they are ties to the past. That's very important to them."

Mark Winner is a homeowner who lost everything. Next door, only a few yards from his house, his neighbor's house was untouched by the fire. Three volunteers from Saddleback Baptist Church in Mission Viejo, spent the afternoon going through the rubble.

"It's wonderful to have this kind of help," said Winner, who is already looking toward rebuilding. "This is my home," he said. "My 4-year old daughter still doesn't understand what happened. But we'll be back."

"This is so painful to see," said Liz Cooley, a volunteer from Bell Gardens' First Baptist Church. "One day you have a home. The next day you're homeless."

"It's my first time to volunteer for anything like this," she continued. "But it won't be my last. We learn about ministry all the time, so when a need is presented that you can do something about, it's time to respond."

Wiley Drake, a certified Red Cross disaster relief trainer and pastor of First Baptist Church of Buena Park, Calif., directed operations for Southern Baptists. He was aided by Franklin Beam, a newcomer to the California Baptist Convention and veteran of disaster relief from working with victims of Hurricane Andrew, and Don Hargis, state Brotherhood director.

Known as the "Master of Disaster," Hargis has responded to six disasters in 11 months with Brotherhood disaster relief teams.

"There have been fires, floods, earthquakes and a civil uprising," he said. "And we've been at all of them doing what we can to help."

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Rachel Gill is editorial assistant for the Home Mission Board's "MissionUSA" magazine. (BP) photos (horizontal) mailed to state Baptist newspapers by Atlanta bureau of Baptist Press. Cutlines on SBCNet newsroom.

Varied life experiences us ful
for call-in talk-show host By C.C. Risenhoover

FORT WORTH, Texas (BP)--Karen Hayter never planned to be in front of a television camera. In fact, a lot of things have happened she never planned.

Host since 1986 of "COPE," the hour-long live call-in program weekdays on ACTS, a faith and family cable television service of the Southern Baptist Radio and Television Commission, Hayter said she entered college planning to be a physician.

"But then I took organic chemistry and it ate my lunch," she said. "I took psychology as an alternative."

Even her choice of universities was not exactly a choice, Hayter said. "I was born and raised in Odessa, (Texas,)" she said, "the daughter of a football coach. Dad wanted me to go to a Southwest Conference school. Texas Tech at Lubbock was too close to home, the University of Texas was too big, the University of Arkansas was in Arkansas, SMU and TCU were too expensive, I couldn't get into Rice, so that left Baylor. I went to Baylor to play tennis."

Not surprising, Hayter is an avid baseball and football fan, attributing her love of sports to her father, Jeep Johnson. He died at 49. "He died of a heart attack," she said. "It was pure stress. He also smoked."

Baylor was not one of her best experiences, Hayter recounted, though the university eventually became an integral part of her life. "It was difficult for me to adjust," she said. "I was baptized at 13 ... on my mom's birthday ... in the Church of Christ. I felt a real sense of the presence of Jesus, but not a relationship. I really didn't accept Christ as Lord until May of 1969 during a James Robison crusade in Waco, Texas."

There were, she said, some strong Christian influences that affected her life prior to the conversion experience. One was her mother, a teacher whose high morals set a standard for her life. "Mother was a teacher for 40 years," she said, "and was recently honored for the tremendous influence she has had on young people over the years."

Another strong influence was Baylor religion professor Kyle Yates. "It was the first time I had ever seriously studied the Bible," Hayter said. "Dr. Yates made it come alive for me."

After graduation from Baylor, Hayter was a flight attendant for American Airlines for three years. "I grew up more in that three years than in all my previous years," she said.

Hayter had just resigned American and had enrolled at the University of North Texas to pursue a teaching certificate when she attended a friend's wedding in Houston. That is where she met Lonnie, a Baylor student later to become a minister and her husband.

"Being around Lonnie and other Christians living out their faith had a profound effect on me," she said. "In our one-and-a-half-year courtship, I think we went to one movie and probably 300 revivals. It seemed that we were always in church."

"After accepting Christ at the James Robison revival, Lonnie asked me how I felt. I told him I felt turned inside out and scrubbed clean. Dr. Yates' influence had begun to blossom. I was in awe of Dr. Yates ... and I know now what the Scripture means when it says he spoke with authority. That's the way Dr. Yates talked ... with authority."

The Hayters were married in 1969 and later received their doctorates from Baylor on the same day. He received a Ph.D. in theology, she an Ed.D. in educational psychology and counseling.

"I never planned to get a doctorate," Hayter said. "But because Lonnie was employed at Baylor as Baptist Student Union director, I took advantage of the opportunity. I'm glad that I have a doctorate, but it's not a big deal to me. It was never a burning desire."

What is a burning desire for Hayter is to contribute to the lives of people through COPE and her Christian experience. "After I became a Christian, I asked God to use my life," she said, "but I never thought it would be as host of a television program. I still have trouble believing I get to do this. Every time I sit before the camera, I'm humbled by the opportunity and in awe of what God has done."

Hayter said she spends time in prayer before each program and depends on the Holy Spirit to direct what she says to guests and callers.

"What we do isn't counseling, it isn't therapy and it doesn't cure people," she said, "but I do want what we do on COPE to give hope, information and education. When someone calls I hope I'm not judgmental. I want callers and viewers to know that God loves, that there's hope with integrity out there, that we need to be responsible for ourselves and that we need to stop wishing and start working."

From 1984-86, Hayter was in private practice in Fort Worth as a licensed professional counselor and her husband was pastor of a church in the area. During that period she made numerous guest appearances on COPE. When Mike Frazier, then COPE host, was involved in a serious car accident, she was asked to fill in.

"At the time there were two COPE programs daily," she said, "one in the afternoon and one at night. When Mike returned he did the afternoon program and I did the one in the evening. When he decided to give up the program in 1986, I became the producer/host."

COPE is now shown once each weekday, live at 11 a.m. Eastern Time on ACTS. The program also is videotaped and shown at various times on FamilyNet stations.

While her husband was a pastor in Gatesville, Texas, Hayter was director of the psychiatric treatment center at a Texas Department of Corrections maximum security women's prison unit there. "It was an eye-opening experience," she said. "At the time I didn't know much about sex abuse, but I learned. To hear firsthand what some of these women had endured was shocking."

While working at the prison she received hazardous duty pay of \$7 a month, she recounted, and learned to shoot -- a .357 magnum pistol, shotgun and rifle.

"Though so much of what I did in my life wasn't planned, I have to believe many of the things I've done prepared me for God's plan for my life," she said. "And being a minister's wife for 25 years has definitely been an asset in being host of COPE."

Hayter, in addition to her doctorate, holds a B.A. degree in psychology and an M.A. degree in sociology, both from Baylor. She has contributed articles to a number of publications and currently is working on a book.

She has been named to Who's Who in America in 1994, The World's Who's Who of Women in 1992 and Who's Who in American Women in 1991.

One of the things Hayter is most proud of, however, is being asked to be a contributor to Woman's Study Bible, which will be published by Thomas Nelson in 1995.

"One of my favorite things to do," she said, "is teach the Bible."

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(BP) photo available upon request from the Radio & Television Commission.

Floyd Looney dies; was editor
of California paper 16 years

Baptist Press
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FRESNO, Calif. (BP)--Floyd Looney, editor of The California Southern Baptist from 1945-61, died Nov. 9 at a Fresno convalescent home where he had been a resident more than a year. He was 89.

Looney had been in declining health for some time, according to his wife, Ruby. The couple had been married 61 years.

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In 1943 Looney, an Arkansas native who had become a pastor in Oklahoma, was invited by California Southern Baptist Executive Secretary R.W. Lackey to speak at a summer assembly. Less than a month later he resigned from First Baptist Church in Tonkawa, Okla., to move to California.

Looney served in several California churches. He was bivocational pastor of First Southern Baptist in Tulare, which he organized with 11 founding members in 1943. Looney also served numerous interim pastorates in California.

After becoming editor of the state's Baptist newspaper, Looney also served as a vice president and field representative of Golden Gate Baptist Theological Seminary. He resigned after more than 16 years as editor of The California Southern Baptist to become western field representative for the Annuity Board of the Southern Baptist Convention. Looney retired from that position in 1972.

A past president of the Southern Baptist Press Association, Looney served on numerous California state convention and Southern Baptist Convention committees and boards, including the Baptist Joint Committee on Public Affairs.

Looney was the author of "History of California Southern Baptists -- 13 Golden Years," published in 1954.

In addition to his wife, Ruby, survivors include two of the couple's three children and eight grandchildren.

Services were held Nov. 12 in Fresno followed by a private burial.

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Hard work, perseverance
pay off in county seat

By Dave Parker

Baptist Press
11/11/93

ALTUS, Okla. (BP)--It is a county seat church in a time when county seat churches often struggle to grow.

It is in a town of 23,000 people whose population has dropped by 1,392 in the last 20 years.

Even so, First Baptist Church of Altus has been one of Oklahoma's leaders in baptisms -- and has counted more than 300 thus far in 1993.

The church has baptized more than 100 every year except 1973 -- when only 92 were immersed -- and has now averaged 157 baptisms per year for 22 years.

Before Keith Wiginton became pastor in 1971, the church's baptisms had been down; in 1969, for example, only 19 people were baptized.

One thing Wiginton has learned is there are no shortcuts to turning a church around. It takes a steady devotion to sound biblical principles and a willingness to change as God leads.

"It all starts with attitude," Wiginton said. "Attitudes produce atmosphere and atmosphere builds attitudes. If a pastor and the leaders in the church are negative, pessimistic and critical, pretty soon they are going to be surrounded by negative, pessimistic, critical people.

"Pretty soon, you could ice skate down the aisle."

Right or wrong, the church was perceived as a church for upper-class white people, a "comfortable social club," when he came to Altus, Wiginton said, a congregation that showed little compassion for the downtrodden in its community.

"I wanted to build a warm, positive atmosphere," Wiginton said. "I thought I could change it in five years. It has taken a little longer than that."

Wiginton said many churches are in situations similar to what his church was in -- crying out for prospects in the middle of a mission field of prospects.

"If we go after everybody Jesus died for and loves, we have got a lot of prospects," Wiginton said.

So First Baptist started reaching out to the poor, the black, the military. The results have been phenomenal.

"A quote I like is, 'The main thing is to keep the main thing th main thing,'" Wiginton said. "We believe evangelism and missions ought to be the main thing."

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Another key to First Baptist's success has been a desire to break down walls, he said.

"Every church has walls, whether they are tradition, customs or prejudices. These walls basically serve to keep people out. We're trying to build bridges to bring people in."

Two keys to building bridges are a strong worship service and a strong Sunday school.

Wiginton said he aims for "powerful worship services with good heart music and good expository preaching. But I preach sermons to meet the needs of the people.

"We are trying to build a strong Sunday school," he added. "I still believe a church is no stronger than its Sunday school. We need a powerful worship service, but we need those small groups, too.

"There are three things that have really changed the attitude of people in Altus toward our church," Wiginton said. "The bus ministry, the intercessory prayer ministry and the television ministry."

The bus ministry, begun shortly after Wiginton came to the church, brings children from all different social strata to the church. The intercessory prayer ministry has church members praying for people's needs all over Altus, church members and non-members alike. The TV ministry has made the church services more visible to people who might not otherwise visit the church.

Other programs include an annual "God and Country Crusade" on July 4 and a ministry to prisoners in an Altus pre-release center.

The evangelism program of the church is headed up by a layman, former funeral home director Sonny Tims. Tims said the prison ministry has been very effective.

"I have never seen a field so white to harvest," Tims said. "We have an opportunity to teach these young men and make them feel loved before they go back home."

"We believe in perennial evangelism," Wiginton added. "We don't count on two revivals each year for our baptisms. Last year, we baptized on 51 of 52 Sundays.

"We don't believe in fishing with one hook with one bait for one type of fish in one pond. We try for a variety."

One method of reaching people is an annual Halloween alternative, which provides healthy entertainment for more than 400 children.

Also, this year the church held its first "Judgment House" at Halloween and will sponsor "Christmas in the Park," a Christmas pageant in Altus City Park.

"We do things like this to get the Word of God out," Tims said. "If they're going to hear the Word of God, you're going to have to go get them."

One other benefit is that new programs often use new church members. Judgment House, for example, was produced by 130 people, and most of them were new members. While preparing for "Judgment House," four cast members became Christians.

"It keeps the excitement alive when you see victories," Tims said. "Our people expect every week for something unusual to happen."

Wiginton said when someone is saved in the church, the people who know and witnessed to them come forward. When people are baptized, church members applaud. The excitement a new Christian feels is contagious.

"Our best witnesses are our new Christians," Wiginton said. "Our problem is not a 'how-to' problem, it's a 'want-to' problem. We stress lifestyle witnessing. Every Christian should be able to love somebody into the kingdom in a year's time. Many of our people are committed to that."

Tims said if there is an opportunity for a member to lead someone to Christ, "we'll let them do it every time. The way you get people willing and wanting to lead people to the Lord is to allow them to do it."

"We're seeking to keep the spotlight on Jesus, being led by the Holy Spirit and being scripturally correct," Wiginton said. "And our people are good followers."

"It's not just one thing or two things. There is not a short cut. You just have to keep after it."

'Irreligious people' sought
by year-old congregation

By Ferrell Foster

DECATUR, Ill. (BP)--"We want to go to the person who doesn't give a rip about Jesus."

James Emory White, pastor of 1-year-old Mecklenberg Community Church in Charlotte, N.C., can see some success toward that goal: Average Sunday attendance has grown to 400, with at least 90 percent of those people coming from "unchurched backgrounds."

White outlined the Southern Baptist congregation's 10-step process for "turning irreligious people into fully devoted followers of Christ" during a small-group session at the mid-October Illinois church growth conference in Decatur. The steps are:

1) Bridge-building -- believers establishing relationships with non-believers, which White called possibly the most important step.

2) Verbal witness -- believers sharing a personal witness with non-believer friends. This "doesn't have to be a big, scary thing," the pastor said. The process "takes time."

3) Seeker service/event -- believers inviting non-believers to a "seeker-targeted event." Every weekend service at Mecklenberg is a seeker service, White said. "We're not trying for it to be worship." The seeker service is "a tool we put in the hand" of those building bridges to non-believers.

4) Believers baptism -- a public ceremony at a swimming pool, with the new believers also sharing their testimony.

5) Network of mentor relationships -- "the growth and development of faith initiated and anchored" through a "relational constellation of mentors," White said. "The heart and soul of Christian discipleship has always been one-to-one."

6) Midweek worship service -- believers in worship, in-depth Bible teaching and observance of the Lord's Supper. Attendance at this service is about one-third of that at weekend services, White said.

7) Small groups -- including home Bible study, seminars, retreats and classes. "We don't have Sunday school," the pastor said. "We have home cell groups." White acknowledged Sunday school as a "legitimate methodology" but said it is not the only way of doing small groups, which he described as a "clear biblical principle."

8) Service -- new believers discovering, developing and then using their spiritual gifts in a place of ministry. Mecklenberg Community Church does not have committees, White said. "We develop the ministries around the spiritual gifts, ... passions and temperaments of the people," he said, noting those ministries change over time.

9) Stewardship -- new believers learning how to manage their money, time and talents in a way that honors God.

10) Church membership -- new believers attending introductory classes in view of becoming a member. "If you have more people as members than attenders, you have a dysfunctional" church, White said. "At Mecklenberg, ... it's tough to be a member. We make it clear that membership matters."

In a survey of its community, the Mecklenberg church discovered six reasons why "irreligious" people do not attend church, White said. Those reasons are:

- 1) No value.
- 2) Internal problems within churches and denominations.
- 3) Emphasis on money.
- 4) Lack of time.
- 5) Poor preaching.
- 6) Weak services.

Turn-offs include door-to-door visitation, media ads, billboards, r vivals and telemarketing, according to the survey.

If the unchurched do attend a service, what do they want to get? White said the survey listed the following:

- Practical help with their lives.
- Anonymity.
- Contemporary music.
- Relaxed, casual atmosphere.
- Quality.
- Variety.
- Convenience.
- Encouraging, practical and relevant preaching.
- Time to decide (no pressure).
- Atmosphere of acceptance.
- Quality instruction, experiences and care for children.
- Relationships.
- Life development/growth.
- Opportunity to make a difference.

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He says churches need
a 'call to revolution'

By Ferrell Foster

Baptist Press
11/11/93

DECATUR, Ill. (BP)--James Emory White, pastor of Mecklenberg Community Church in Charlotte, N.C., issued a "call to revolution" during a Baptist church growth conference in Decatur, Ill.

"All around us the world is in revolution," he said, citing changes in such regions as the former Soviet Union and South Africa.

But there is one place that "desperately needs" revolution and is not experiencing it, White said, and "that's the church. It can't be business as usual."

Preaching from Luke 15, White noted there are four areas where "Jesus calls the contemporary church to task and says there has to be revolution."

The church needs the following, he said:

-- A revolution in attitude. Believers must "care about lost people because lost people matter to God," White said. Jesus spent time with sinners, but Christians today "go from holy huddle to holy huddle."

-- A revolution in purpose. Jesus said the purpose of the church is to "seek to save the lost," the pastor said. "Discipleship is crucial, but never should it blunt the edge of church growth."

-- A revolution in strategy. "Seek out lost people and find them," White exhorted, saying most churches have a strategy for the "already convinced."

-- A revolution in values. Leading someone to know the Lord is the ultimate value. Using a basketball metaphor, White said leading someone to Christ "is what it means to put the ball in the basket."

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