

August 4, 1961

Low Church Membership
In Deep South City

HUNTSVILLE, Ala. (BP)--Huntsville is in the deep South and the Bible belt but only one half of its population claims affiliation with churches of any kind, according to Billy T. Hargrove of Atlanta.

Hargrove, secretary of survey and special studies of the Southern Baptist Home Mission Board, completed direction of a church community survey of Madison County, the greater Huntsville area.

"This is most alarming," said Hargrove. He reported receiving calls from leaders of various denominations who had read the survey findings, asking to what he attributed the low percentage of church membership.

Th great influx, extreme mobility of people in the area due mainly to the presence of the government's Red Stone Arsenal, and the failure of churches to provide adequate space for the rapid increase in population in recent years, are major factors, said Hargrove.

The population of greater Huntsville increased 61 per cent during the past 10 years, he said.

Of the 95,287 white population in both rural and urban areas of Madison County, only 45,080 are members of local churches. Little more than 7000 others are members of distant churches outside Madison County, the survey showed.

Comparatively, the rural section has fewer church members than the urban section, Hargrove said. Less than 40 per cent are members of local rural churches, compared to almost 52 per cent in the city.

"We found almost 10,000 children under nine years of age not in Sunday school or church," said Hargrove. Children in Sunday school or church number only 11,086.

George Ricker of Montgomery, who served as co-director of the survey, brought Alabama's associational missionaries to Huntsville to help with the survey and train as directors.

Ricker, Alabama's superintendent of missions, wants to survey the entire state with associational missionaries serving as directors in their areas.

Hargrove, whose schedule is constantly filled, believes this will permit more surveys on the local level without having to wait for assistance from him or his associate., Leonard Irwin of Atlanta.

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Furman's Way Clear
To Sell Old Campus

(8-4-61)

COLUMBIA, S. C. (BP)--The way has been cleared for Furman University (Baptist) to sell, lease or develop all of its old properties inside the city of Greenville.

The South Carolina Supreme Court has ruled that proceeds from both old campuses may be used to defray part of the cost of relocating the university on a large site several miles from Greenville, S. C.

The court action completed legal proceedings begun in 1952 to gain a clear, transferable title to both of the old campuses.

A previous Supreme Court ruling cleared all incumbrances from the old men's campus. All functions of this campus were moved to the new site several years ago and the old campus is now being developed into a shopping center.

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An unresolved question remained after the first decision. It concerned interpretation of a deed which stipulated that the old woman's college campus should be used perpetually for educational purposes "in the village of Greenville."

So Furman's trustees instituted a second test suit. The court upheld the trustees' point of view, saying it is logical to assume that the original grantors of the land would endorse the relocation of Furman and consolidation of the two campuses.

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July Income Fails
To Meet 1960 Total

(8-4-61)

NASHVILLE (BP)--July, 1961 income at the treasurer's office of the Southern Baptist Convention here failed to meet July, 1960 totals both in Cooperative Program and designated giving.

Despite this, both totals for 1961 to date remained ahead of 1960 for the same period.

Treasurer Porter Routh of Nashville said July, 1961 Cooperative Program receipts to support SBC agencies were \$1,462,379. Designations came to \$269,865.

In July, 1960, these totals were \$1,507,900 and \$318,261 in order.

For January-July, 1961, Cooperative Program income for the SBC reached the sum of \$10,108,746 contrasted with \$10,007,388 for the previous year. This is a 1.01 per cent gain. Designated gifts were running 7.38 per cent ahead--\$11,520,028 thus far contrasted with \$10,728,464 in 1960.

At this same point a year ago, Cooperative Program gifts were running 2.71 per cent ahead of 1959 and designations were 10.86 per cent greater.

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Couple Drives 250
Miles To Join Church

(8-4-61)

EAST ST. LOUIS, Ill. (BP)--Two families drove from Chicago to nearby Bethalto, Ill., 250 miles, to join the First Baptist Church of Bethalto.

"They will be active members of our church," Frank Marshall, pastor of the First Baptist Church at Bethalto, said.

Will the Charles Thompkins and Bill Hayes families of West Chicago drive the 250 miles to church each Sunday?

No. They will form the nucleus of a West Chicago mission sponsored by the Illinois church. Several Southern Baptist families live in West Chicago, a community of 8000.

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Statement of Duke K. McCall
Re: Oklahoma County Pastors' Conference Resolution

The Trustees of The Southern Baptist Theological Seminary always take seriously any communication addressed to them by any Southern Baptist or group of Southern Baptists. They act within carefully prescribed procedures and under the Abstract of Principles which summarizes the theological position of the institution.

The resolution from the Oklahoma Baptist Pastors' Conference, when transmitted to the Seminary, will be referred to the trustee subcommittee on the school to which the faculty member belongs. This committee, with the school dean, will make recommendations to the full Board of Trustees.

I have not talked to the professor involved because he is at Glorieta Baptist Assembly, but he will capably speak for himself.

The Christian ethics of the Oklahoma Baptist Pastors' Conference and its concern for the reputation of a fellow minister is noted with respect. The Conference has correctly refrained from designating the individual publicly by name until he has a chance for a hearing.

DUKE K. McCALL, President
Southern Baptist Theological Seminary
Louisville, Ky.

Dale Moody's Reply to Resolution Adopted in Oklahoma City

Dr. W. C. Fields left word for me requesting a statement for Baptist Press on the issues of concern in the resolution adopted by the Baptist pastors of Oklahoma City. It is a great disadvantage to speak on problems which I have heard only by telephone from The Baptist Standard of Texas. I have not been furnished a copy of the resolution, but I understand that there are four points.

1. Perseverance and apostasy. The question about whether saved people can be lost ("possible for a person once saved to be lost") is their terminology, not mine, for I regard the statement a contradiction in terms. My views on apostasy, using the term as it appears in Hebrews 3:12 (apistias en to apostenai), are clearly stated in my correspondence with Dr. H. H. Hobbs that follows:

January 19, 1954

Dear Dr. Moody:

I am working at the pleasant but arduous task of preparing the manuscript for the Bible Study Week to be used in January, 1955. This study will be in Hebrews. Would you be so kind as to write me as soon as possible giving me your interpretation of the following passages: Hebrews 2:1, 3:12-19; 6:4-8. I would like to have the privilege of quoting you in this manuscript if it seems advisable for me to do so.

Frankly, the point I am wrestling with is this. As I read the letter at times the author seems to be talking about people who heard the gospel but who did not believe the gospel, therefore, they are not to be regarded as truly being Christian. These, in fact, turned back from having heard the gospel, apparently coming right up to the point of accepting it and then rejecting it. At other times he seems to be talking to people who have made a profession of faith in Christ, then are apostatizing from it. Of course, that would involve the matter of the security of the believer. Understand that I am not about to turn Methodist, but I just want your own interpretation of these pertinent passages that I might test out my own thinking with yours.

I should be happy to receive this information as soon as possible as I am fighting a deadline.

With best wishes, I am

Sincerely yours,

H. H. Hobbs.

February 3, 1954

Dear Herschel:

Your questions about certain passages in Hebrews came to me just as I was "pressing toward the mark" on two different manuscripts, so I have been delayed in my answer. I have included a complete outline of Hebrews that may be of some help. It is my outline except at Hebrews 8:1-6 where I follow Wescott. The problem you see is found in several places in the New Testament, and I have also included a collection of the passages which I use in systematic theology in discussing "apostasy." Here I confine myself to the five exhortations in Hebrews.

The first exhortation (2:1-4) turns on drifting (pararuomen, cf. Prov. 3:21 LXX) and neglecting (amelesantes). Pararuomen is the picture of one floating by in the river and not reaching the shore. He drifts because he neglects to give attention to what is heard about the great salvation. You are quite correct in seeing this as a problem of hearing but not heeding. The second exhortation (3:7-19) raises more of a problem. The clue is introduced by the identification of apistia and apostasia (apistias en to apostenai 3:12) and the identification of apistai and apeitheia (3:19; 4:6. 11). The picture follows:

apostasy = unbelief = disobedience
apostasia = apistia = apeitheia

Notice the play on sound in Greek! In the context the sin they commit is turning back at Kadesh-Barnea (Num. 14; Deut. 1:19-46). After eating the manna and drinking from the rock they still turn back (cf. 1 Cor. 10:1-13). The repetition of the quotation from Ps. 95:7f. inspired the poem:

There is a time, I know not when,
 A place, I know not where,
 Which marks the destiny of men
 To heaven or despair.

There is a line by us not seen,
 Which crosses every path;
 The hidden boundary between
 God's patience and His wrath.

To cross that limit is to die,
 To die, as if by stealth.
 It may not pale the beaming eye,
 Nor quench the glowing health.

The conscience may be still at ease,
 The spirits light and gay.
 That which is pleasing still may please,
 And care be thrust away.

But on that forehead God hath set
 Indelibly a mark,
 By man unseen, for man as yet
 Is blind and in the dark.

And still the doomed man's path below
 May bloom like Eden bloomed.
 He did not, does not, will not know,
 Nor feel that he is doomed.

He feels, he sees, that all is well,
 His every fear is calmed.
 He lives, he dies, he wakes in hell,
 Not only doomed, but damned.

Oh, where is that mysterious bourn,
 By which each path is crossed,
 Beyond which God himself hath sworn
 That he who goes is lost?

How long may men go on in sin,
 How long will God forbear?
 Where does hope end, and where begin
 The confines of despair?

One answer from those skies is sent.
 "Ye who from God depart,
 While it is called to-day, repent,
 And harden not your heart."

(George W. Truett, A Quest for Souls,
 pp. 370-371.)

The third exhortation (6:11 - 6:20) is long, but I suppose you are asking about 6:4-8. The Greek is very plain in my judgment. These people actually experienced all that is named in 6:4f. before they committed apostasy in 6:6. Three things are emphatic: (1) they had the experiences of 6:4f., (2) they fell, and (3) it is impossible to restore them. A. T. Robertson is correct when he says "adunaton bluntly denies the possibility of renewal for apostates from Christ (cf. 3:12 - 4:2). It is a terrible picture and cannot be toned down."

(Word Pictures, V. 375.). That is the description (6:4-6), and the illustration clarifies the problem (6:7f.). Those who have these experiences and fall away are cursed, but those who have these experiences and bring forth fruit are blessed of God. The writer expects the reader to prove his faith a true and saving faith (6:9-12). The fourth exhortation (10:19-39) has the same picture of those who fall (10:26-31), and the fifth exhortation (12:1-29) has no less a warning (12:12-17).

How do we come out of the difficulty? Focus your mind on the nature of faith. There is a superficial faith and a saving faith, a temporary faith (Luke 8:13) and a permanent faith. Hebrews 11 is the grand climax celebrating a faith that is genuine in contrast to a faith that is not. The superficial faith falls away, but the saving faith perseveres to the end. Believe it or not that is Calvin! Read his commentary on Hebrews, pp. 135f., 243f., 324-329. This also is in harmony with the New Hampshire Confession of Faith which says (W. J. McGlothlin, Baptist Confessions of Faith, XI, p. 305):

"(We believe) that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare; and (that) they are kept by the power of God through faith unto salvation."*

You can see that my interpretation runs neither with those who overlook the fact of "mere professors" nor with those who think "real believers" may forsake "their persevering attachment to Christ." The whole problem cleared up for me when I saw two types of faith: superficial and saving, temporary and permanent. I doubt that I have made myself clear and, therefore, find myself wishing that I could go through Hebrews step by step. If this is the case, please feel free to demand clarity!

I'm looking forward to the finished book and the time when we study it in our Churches.

For you personally I send my love and appreciation for you and the many good thoughts that fill my mind when I think in your direction.

Yours in Christian love,

Dale Moody
Romans 8:28

*This is the article "adopted by the Convention" in 1925. July 31, 1961.

I am sure that Dr. H. H. Hobbs will recall our long discussion in a hotel room when the SBC met in St. Louis, 1955. I told him then and I tell him now that I think he and Dr. McDowell are in error in the interpretation of what drifts in Hebrews 2:1 (Studies in Hebrews, p. 19). Dr. Hobbs holds that "God's redemptive purpose as revealed in Christ Jesus flows on," but I hold with every commentary I know that "we drift," not God's purpose! Studies in Hebrews, p. 55, says that the falling in Hebrew 6:4-8 has to do only with the "peril of falling short of their ultimate destiny in Christian behavior and practice." I hold to the view advocated by A. T. Robertson and scores of others and stated in my letter to Dr. Hobbs. I told him then and I tell him now that I think his interpretation of Hebrews 2:1 and 6:4-8 is special pleading. In 1954 he took my remarks with a friendly chuckle. I hope he will do so again. After all he and the great majority of pastors who voted on this resolution neither heard my lectures nor participated in the discussions at Oklahoma Baptist University. In my personal letter to Sam. W. Scantlan my views on all issues that created controversy at O.B.U. are stated. A copy of that letter is available.

2. Alien immersion. My views on this subject are identical with those formulated by W. J. McGlothlin and adopted by the Faculty of Southern Baptist Theological Seminary in 1908. The statement with an introduction by E. Y. Mullins is entitled "Kentucky Baptists, the Seminary, and 'Alien immersion.'"

After tracing the views in Kentucky from John L. Waller to E. Y. Mullins on one side of the question and the views of one "Fidus"* on the other side,

*Dr. W. W. Barnes has demonstrated that "Fidus" was the cowardly pseudonym or alias of J. R. Graves, the founder of Landmarkism (The Southern Baptist Convention. Nashville: Broadman Press, 1954), p. 103, note 11).

the documents concludes (p. 20):

We do not believe a man is a heretic because he holds and practices this or that view as to "alien immersion"; we do not believe in proscription; we try to cultivate harmony and co-operation among all the brehtren.

I would add that I also heartily endorse the views expressed by Dr. H. H. Hobbs in an article entitled "How to Distintuish Between New Testament Essentials and Baptist Customs and Traditions" (The Baptist Messenger, March 10, 1955, p. 3). In fact, I would be willing to see this article reprinted under my name. I, therefore, repudiate the "Landmarkism" described in a fine article under that title by W. Morgan Patterson in the Encyclopedia of Southern Baptists and in the great history of our denomination by W. W. Barnes, The Southern Baptist Convention, 1845-1953 (Nashville: Broadman Press, 1954), pp. 98-119.

3. Open communion. My views of the Lord's Supper as related to the conservation of evangelism have been recorded as presented this spring at the Evangelistic Conference in Indianapolis. In such haste I have been unable to find a recording, but Dr. C. E. Autrey who has been warm in praise of my views, has asked to publish this address. I will therefore prepare a full manuscript for him, and it will be made available to all.

In brief I hold that the Lord's Supper is for baptized believers only who are in fellowship with Christ and those with whom they participate. It should be observed by all members in full fellowship in a special service, not tacked to a preaching service. The meaning of the Lord's Supper, as I understand it, has been fully stated in What Is the Church?, edited by Duke K. McCall (The Broadman Press, 1958). As for the mode of the Lord's Supper, I deplore the fact that Baptists have substituted diced bread and dram glasses, instituted by a rural preacher in Ohio in 1893, for the one loaf and one cup instituted by our Lord (1Cor. 10:16f.; 11:23-26). This innovation is as detrimental to the meaning of the Lord's Supper as is the substitution of sprinkling for immersion.

4. Ecumenical Christianity. My views on this point are clearly summarized in the following statement made before the Pastors' Conference in St. Louis, May 23, 1961:

Southern Baptists tried to stay shy of ecumenical Christianity, but God overruled us. He reached down into the Piedmont of North Carolina and picked up Billy Graham to make him one of the major factors in teaching Protestant Christians how to forget their factions and to work together in evangelizing this generation. What a blessing came to Louisville when our brethren of the Landmark persuasion learned that a man with a clerical collar was also concerned for the conversion of souls. Pentecostals, Baptists, Presbyterians, Lutherans, Methodists, and others found their common faith--for a few days. This is not enough if the Church is to be great again. We must find better ways to relate ourselves to other Christians, in life and work, in faith and order. I am not happy to be call "the problem child of Protestantism." I want to grow up.

The estimate of Billy Graham is almost identical with the views expressed by Dr. H. H. Hobbs in his article entitled "I Am a Convert" (The Baptist Messenger, July 26, 1956, pp. 3,8). There are many other Southern Baptists who need this type of conversion, not only on the local level of a great crusade but on the world level of ecumenical discussion and world evangelism. The Christians of Oklahoma City will be the same brethren in the Lord even if we see them in New Delhi. If it is a sin to have fellowship with them on a world level it is also a sin on the local level. I, of course, think it pleases our Lord on both levels.

FROM REGIONAL OFFICE

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August 4, 1961

McCall Denies Tomorrow's Ministers Are Liberal Lot

By J. Eugene White
Editorial Assistant, Baptist Standard

More than one-half of tomorrow's Protestant ministers may neglect---even refute---many of the fundamental doctrines of Christianity which have for centuries been held by most denominations as the bedrock of faith, if findings reported in a national magazine are reliable.

The President of Southern Baptist Theological Seminary, Louisville, Ky., however, declared that the report is "a hoax against American Christianity" and is not representative of the beliefs of future ministers--not Baptists, anyway.

The August issue of Redbook magazine reports that 98 per cent of our future clergymen will not preach the immortality of man as a major tenet of the faith, 56 per cent will deny the virgin birth of Christ, 71 per cent will teach their flocks that there is no such thing as a literal heaven or hell, and 99 per cent will not affirm their belief in the second coming of Christ.

The report, however, did not indicate what qualifications were made in phrasing the questions. Neither did the report categorize the answers by denominations.

After a recent revolt by Dean James A. Pike, Episcopal bishop of California, against what he termed "religious myths," the editors of Redbook assigned Louis Harris and Associates, a public opinion research firm, the job of finding out if the 47-year-old bishop's views heralded a new kind of clergyman. More than 100 divinity students from eight leading theological schools were interviewed by the firm's researchers.

Ten students from Southern Baptist Theological Seminary were among those interviewed. Other seminaries represented included Yale Divinity School, Union Theological Seminary, Augsburg College Seminary, Duke Divinity School, Pacific School of Religion, General Theological Seminary, and Iliff School of Theology.

Fifteen per cent of those interviewed were Baptists. Others interviewed in the poll were Methodists, Episcopalians, Presbyterians, Congregationalists, Lutherans, members of the Church of God, members of the Church of the Brethren, Pentecostals, and those who were still uncommitted.

When asked, "Do you believe in the divinity of Jesus?" 89 per cent answered yes, but several qualified their affirmative answers.

A Congregationalist said every man has a spark of divinity in him, but Jesus had more than any man yet born. A Lutheran explained, "I mean that the Holy Spirit hovered over Jesus when He was conceived and when He was born."

Some older clergymen with whom the Redbook editors discussed the students' responses detected in the young ministers a scorn for doctrine which the older men termed a cause for alarm. Others were understanding, if not sympathetic, to the views of the students.

Edwin T. Dahlberg, pastor of the Delmar Baptist Church in St. Louis and former president of the National Council of Churches of Christ in the U.S.A., believes the students would have been "surprisingly at home with my classmates and myself in 1914-18...We were equally critical of the church and loved to drop theological blockbusters on our elders in the faith."

The survey reveals that most of the young divinity students have not departed from the traditional views of morality as they have from the traditional doctrinal views. Almost two-thirds of the students believe that today's young people are too free sexually, but only a few expect the church to act to curb sex-saturated literature and entertainment.

The failure to promote Bible study is a major shortcoming of today's churches, many of the students believe.

The way of salvation was not mentioned in the survey report.

When contacted on the answers given by Southern Seminary students, President Duke McCall said that the poll was both unscientific and a hoax, because it pretends to be an accurate reflection of what ministers of the future will be preaching."

McCall said he believed that the cross section of the poll was inadequate and meaningless.

When questioned on the same doctrines, 157 students enrolled in the summer session at Southern Baptist Theological Seminary all answered in the traditional Southern Baptist way, said President McCall.

On the basis of these inquiries, McCall said, "I can state with confidence that Southern Seminary alumni will be preaching the unique diety of Jesus of Nazareth, crucified, buried, and raised from the dead and ascended to the right hand of God. They will be calling men to accept redemption in Christ whereby life everlasting is assured, and they will warn that those who reject this salvation are doomed to everlasting punishment in hell."

He concluded, "The Bible-centered, warm-hearted, evangelistic proclamation of the Gospel will continue to be characteristic of Southern Baptist preachers in the future as in the past."

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Texas BSU Choir Helps
Orient Mission Effort

(8-4-61)

DALLAS (BP)-A 25,000-mile mission tour of the Orient by a 14-voice Texas Baptist Student Union Choir has helped to elevate the status of Baptist missions work abroad and counteract Oriental mental images of the American people, the choir's tour director said here on returning to the United States.

The select-voice choir returned after singing 96 concerts during a 66-day tour of Hawaii, Indonesia, Thailand, Hong Kong, the Philippine Islands, Formosa, Okinawa, and Japan. Total attendance at the concerts topped 55,000.

More than 500 persons made professions of faith or indicated an interest in learning more about Christianity during revivals and services in which the choir participated, said Louis R. Cobbs, tour director for the group.

Cobbs, an associate in the division of student work for the Baptist General Convention of Texas, said that he felt the tour, known as "Project Understanding," had accomplished its mission--"to present a witness for Jesus Christ--that He is Saviour and Lord."

In evaluating the results of the trip, Cobbs said that he also felt the choir had helped boost the standing of Baptist missions work in the Orient, had helped correct the misconception in some Oriental's minds that Americans are "bigoted people always stirring up race riots," and had given the choir members a deeper understanding of conditions and needs in the Orient. Dan Pratt, choir director and graduate music student at Baylor University in Waco, Tex., said that the singing group was able to gain entre into public meetings where preachers could not have gone because of the choir's singing ability and the Oriental people's deep appreciation for music.

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Pratt, the son of Eugene T. Pratt who is evangelism secretary for the Missouri Baptist Convention, added that there was "something disarming" about all the choir members being students that stimulated a response among fellow students in the Orient.

"There is a growing dissatisfaction with the traditional religions of the Orient among the students," said Cobbs. "The students are groping for a purpose in life and wanted to listen to the answer that the choir members' Christianity posed."

Cobbs said that because of the choir's singing ability, they were invited to present concerts before government officials of several provinces and local governments in nearly every country they visited, and that missionaries in the Orient had said that this had done more than anything in decades to boost the status of Baptist mission work there.

When the choir had a three-hour audience with the King and Queen of Thailand, Cobbs said that the King almost wouldn't believe that the \$26,500 tour was completely financed by gifts from 45,000 Baptist students attending Texas colleges and universities.

"The king kept asking over and over if the students in America really thought enough about goodwill and international relations to give the money to pay for the trip," said Cobbs. "At first he wouldn't believe that the trip was not government sponsored."

Cobbs added that everywhere the choir went, the Oriental people were amazed to see both a Negro student and a Japanese girl singing with the American group. Both are students at Wayland Baptist College, Plainview, Tex. Cobbs said that because of intense newspaper publicity about race riots and Freedom Riders in the South, many of the Orientals believed that all Southerners were racially prejudiced bigots.

Members of the choir will report to Baptist students throughout the state on the need for missions work in the Orient and their personal experiences as summer missionaries, expanding the tour's impact to students in Texas.

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C O R R E C T I O N

EDITORS: Please change the date in story headlined: CBS Radio to Feature Southern Baptist Man," page 2 of Dallas Baptist Press mailing dated July 28, 1961. GRAPH 1, LINE 3, Date should be Aug. 27, not Aug. 26 as shown. Thanks.

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Home Board Leader Calls
Cooperative Program Vital

(8-4-61)

Glorieta, N. M. (BP)--"An increased emphasis must be placed on the Cooperative Program, Southern Baptists' Unified Budget Plan," said Courts Redford of Atlanta.

Redford, executive secretary of the Southern Baptist Home Mission Board, made the statement at the time he announced that the Annie Armstrong offering for home missions for 1961 will likely go over its goal of \$2,470,000. The special offering is sponsored by the Southern Baptist Woman's Missionary Union.

"We must continue to depend upon the Cooperative Program for a larger portion of our operating expenses," Redford said. "It is the main lifeline of our Home Mission Board."

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No increase in receipts from the Cooperative Program is expected this year, according to Redford, and no funds will be available from the advance section of the budget.

Funds from the advance section, receipts above the Cooperative Program goal, are distributed to the Home Mission and Foreign Mission Boards with the Home Board getting 25 per cent.

"It is tragic that in this coming year of special Baptist Jubilee Advance emphasis on church extension (1962) we do not have additional funds for support of new work," Redford said.

A total of \$250,000 in the Annie Armstrong offering was designated for church site purchases, and receipts beyond the goal will go into the church site fund.

"This will help," said Redford, whose organization is charged with major responsibilities in expanding Southern Baptist work.

The board, in its mid-year meeting at Glorieta Baptist Assembly told Redford to pledge its support to any plan or program that may be found to revitalize the Cooperative Program.

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Loan Funds Expanded
By Home Mission Board

(8-4-61)

Glorieta, N. M. (BP)--An additional \$2½ million may be available for purchase of bonds issued by growing Southern Baptist churches as a result of action here by the denomination's Home Mission Board.

The board authorized a \$250,000 funded reserve to be used to encourage the sale of church bonds to other investors. Each dollar of the reserve fund could guarantee as much as \$10 in bonds.

"This will not answer fully our needs for loan funds," said Frank Garrison of Atlanta, director of the division of church loans for the Mission Board. "We are still searching for the best method, and we will make additional announcements later."

He emphasized immediate steps need to be taken because of the denomination's emphasis on church extension next year, when an attempt will be made to start 6,000 churches and missions.

"All of these will need financing and many must have our help to secure funds," he said. "Meanwhile, we will use this funded reserve money. In addition we will invest \$300,000 of our emergency reserve fund in short-term church bonds. All purchases made from this, however, must mature within four years."

The board has nearly \$10 million in loan funds, and Garrison called this wholly inadequate.

"We have almost \$1,900,000 in loans ready for closing, but we do not have the funds to do so," he said.

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