

July 6, 1950.

Dr. Arnold T. Ohrn
1628 - 16 Street, N.W.
Washington, D. C.

Dear Dr. Ohrn:

I am enclosing a copy of a letter just received from Rev. Jose M. Martinez of Barcelona which I think is self-explanatory. Evidently he will not be over for any of our meetings this summer. I know we are all sorry.

I am giving you an extra copy of this letter and of Mr. Martinez' letter so that you may pass them along to the Southern Baptist Board if you wish.

Very sincerely yours,

General Secretary

flk/rsb

JUL 10 1950 REC'D

Baptist World Alliance

PRESIDENT:
REV. C. OSCAR JOHNSON, D. D.
ST. LOUIS, MISSOURI

GENERAL SECRETARY:
REV. ARNOLD T. OHRN, D. D.

ASSOCIATE SECRETARY:
REV. WALTER O. LEWIS, D. D.

HEADQUARTERS:
1628 SIXTEENTH STREET N. W.
WASHINGTON 9, D. C.
COLUMBIA 9007

EUROPEAN OFFICE:
4, SOUTHAMPTON ROW
LONDON, W. C. 1

TREASURERS:
MR. C. T. LEQUESNE, K. C.
LONDON, ENGLAND

THE HON. ALBERT MATTHEWS, LL. D.
TORONTO, ONTARIO
CANADA

July 7, 1950

Mr. Everett L. Deane
2037 Monument Avenue
Richmond 20, Virginia

Dear Everett:

Thanks for your letter of July 6th with the applications and checks for \$1.00 each for registration of Rev. Emanuel Oyewole Akingabala and Mr. Samuel A. Lawoyin of Nigeria as delegates to the Congress in Cleveland. You need not worry about our taking care of these two friends. There will be no trouble about entertainment for them in Cleveland. Both of them paid us a visit here at the office last week. I think they are fine products of our work in Nigeria. We shall send the credentials to them at Oberlin, and all they have to do is to present them on their arrival in Cleveland.

I have been intending to either write you or call you on the phone for several days, but have been so busy that I have not done so.

Before leaving for Hawaii Mrs. Martin wrote me that we would receive from the Foreign Mission Board on behalf of the WMU a check for \$4,200.00, \$3,000.00 of which is to be used for paying expenses of the women delegates they are bringing to Cleveland, and \$1,200 for the expenses of the BWA Women's Committee. She said Miss White was handling financial matters while she was away. I wrote Miss White about this, but in replying to other questions she said nothing about this check. I am wondering if you know anything about it. There are about twelve women on the list to whom we are to make payments on their arrival in the States. We should be drawing on this \$3,000.00 in Cleveland. If you can look into this and find out what is what, I shall appreciate it.

I am sorry you are not planning to go to Cleveland. Can't you arrange it even now? You probably would not be able to get a hotel room, but could get in a private home.

Am glad to see from one of the papers that the Abernethys got out of Korea safely.

With all good wishes, I am

Sincerely yours,

Jessie R. Ford
Secretary to Dr. Ohrn

F

EIGHTH BAPTIST WORLD CONGRESS

Cleveland, Ohio, July 22-27, 1950

Baptist World Alliance

PRESIDENT:
REV. C. OSCAR JOHNSON, D. D.
ST. LOUIS, MISSOURI

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LONDON, ENGLAND

THE HON. ALBERT MATTHEWS, LL. D.
TORONTO, ONTARIO
CANADA

July 10, 1950

ack
Dr. M. T. Rankin
2037 Monument Avenue
Richmond 20, Virginia

Dear Dr. Rankin:

Dr. Ohrn has asked that I forward you the inclosed copies of letters regarding Mr. Martinez of Spain. Apparently Mr. Martinez has withdrawn from our work in Spain, and is no longer planning to come to the Congress at Cleveland.

With best wishes, I am

Sincerely yours,

Jessie R. Ford
Secretary to Dr. Ohrn

F/Enc

EIGHTH BAPTIST WORLD CONGRESS
Cleveland, Ohio, July 22-27, 1950

July 11, 1960

File ← Miss Jessie R. Ford
Baptist World Alliance
1628 Sixteenth Street, N. W.
Washington 9, D. C.

Dear Miss Ford:

I thank you for your letter of July 10 with which you enclosed information concerning Mr. Martinez of Spain. We had not received information here in Richmond of Mr. Martinez's withdrawal from our work in Spain and are glad to have this word.

With very kind regards to you, I am

Sincerely yours,

M. Theron Rankin

mef

JUL 14 1950 REC'D

Baptist World Alliance

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MR. C. T. LEQUESNE, K. C.
LONDON, ENGLAND

THE HON. ALBERT MATTHEWS, LL. D.
TORONTO, ONTARIO
CANADA

July 13, 1950

Mr. Everett L. Deane
2037 Monument Avenue
Richmond 20, Virginia

Dear Everett:

Thank you for your letter of July 12th, inclosing the check from the WMU for \$4,200.00. We are glad to have this in hand to meet the calls for traveling expenses of the women delegates brought over by the WMU.

Yes, we can get the \$8.00 to one of the Baptist Orphanages in Germany. I think it is fine to have the Nigerians sending money to Germany.

Today I received a check from Pearl Johnson in Tsintao for the Baptist World Alliance, which had come in a round-about way through Lila Watson in Hong Kong to Mrs. Earl Parker in Kentucky and from her to me. Each one added a note to me, so I had the joy of being in touch with these friends again.

We are all much concerned about the situation in Korea. I hope and pray that in some way the fighting may be brought to an end soon.

With all good wishes.

Sincerely yours,

Jessie R. Ford

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EIGHTH BAPTIST WORLD CONGRESS
Cleveland, Ohio, July 22-27, 1950

BAPTIST WORLD ALLIANCE
THE PRE-CONGRESS CONFERENCE

Cleveland, July 17-21, 1950

A Memorandum from the President and the General Secretary of the Alliance.

I. The purpose of the Conference.

The purpose of this Conference is in the first place to facilitate the work of the Commissions by giving their members an opportunity of meeting before the Congress convenes.

At two Baptist World Congresses reports have been submitted by Commissions appointed by the President of the Alliance. The reports--which have been on subjects like war and peace, nationalism, racialism, the state of morals, the ecumenical movement, etc.--have been presented at the Congress in question and commended to the study of our Baptist people everywhere.

In no instance has it been possible for a commission to meet for discussion before its report has been presented. Such contributions as the widely dispersed members of the Commissions have made to the reports have been given through correspondence, answers to questionnaires, etc. The Chairman and one or two other members have acted as a "nucleus," charged with the responsibility of preparing the report. Many of the members have remained strangers to each other and to the Chairman. Sometimes not even the Chairman has been able to attend the Congress. Valuable work has been done even by Commissions laboring under such disadvantages. But the need for closer contact between Commission members and for direct discussion has been strongly felt.

In the second place the purpose of the Pre-Congress Conference is to provide an opportunity for representative Baptist leaders and theologians from all continents to meet for a few days of close fellowship and free discussion on matters of common interest. Besides the separate meetings of each Commission there will be held plenary sessions of the entire Conference, where the members of all commissions can meet in order to discuss the main aspects of such problems as may confront the commissions and ventilate Baptist thinking on other important issues of common interest.

Baptists from various countries and conventions have no real opportunity for discussing such issues during the sessions of a World Congress. The very size of such a Congress forbids this. Moreover, a Baptist World Alliance Congress is not a deliberative body. Fellowship, inspiration and witness are the purposes to which the few days at its disposal must necessarily be consecrated. There is no time for other things.

Furthermore, there are matters which Baptists from various parts of the world regard from differing viewpoints, and there is a distinct need for a smaller, more intimate and less public forum where unhampered interchange of opinions and brotherly discussion of views can take place. Matters that are controversial as between Baptists do not belong on the floor of a great World Congress called together with fellowship, inspiration, witness and nothing else, in view. To turn a Baptist World Congress into an arena for debate on Baptist disagreements would be to frustrate the very purpose for which these Congresses came into being. In contradistinction to the meetings of Baptist Unions and Conventions, the Congress of the Baptist World Alliance is not an administrative body. It has no call to place vexed questions of doctrine or polity on its agenda. (See preamble to the Constitution.)

But there can be no objection to having a group of Baptist leaders and theologians meet informally for the purpose of learning to know and understand each other's points of view. They do not meet as delegates, to deliberate and decide and pronounce. They meet as brothers to share each other's views. Their coming together may mean a profitable cross-fertilization of Baptist thinking. We believe that such a conference, in ascertaining and emphasizing our areas of agreement, will be doing our world fellowship a valuable service. We may discover that these areas are much greater than often assumed. The essential thing is not, of course, that complete agreement should be reached at all points. Attempts at regimentation of thinking and practice have always been resented by our Baptist people. The important thing is that Baptists from various sections of our world-wide community should understand each other better. They may grow unnecessarily far apart in their emphases and policies if left to theological isolationism. The Pre-Congress Conference in Cleveland will be the first opportunity provided for deliberations of the type indicated above between Baptist leaders from many parts of the world.

II. The Commissions.

The Executive Committee of the Alliance has authorized Commissions on:

Religious Liberty.
Evangelism and the Church's life.
Social Justice.
Baptist World Missions.
Contemporary Religious Movements.
The Doctrine of the Church.
The Doctrine of Baptism.

A Commission on Religious Liberty was called into being during the Copenhagen Congress in 1947, and prepared a Manifesto on Religious Liberty, which was adopted by that body. The Commission to meet in Cleveland will consist of the men appointed in Copenhagen with the addition of some new members. The world situation as to soul freedom has grown even more serious, and a careful survey and study of present conditions in various countries seems to be called for. In the second place it is necessary to study the implications of the principle of religious liberty as it is applied under varying conditions. Baptists in various sections do not always interpret these implications in the same way. In the third place, we should always consider the advisability of restating our position in terms of today instead of simply resting content with time-honored formulas. In the fourth place a study of the thinking within other bodies, and the pronouncements issued by them, would seem opportune. And finally, a restatement of the theological motivation of the claim for soul freedom, as distinguished from the purely humanistic, would seem called for.

The Commission on Evangelism was appointed in Copenhagen as a continuation of a previous commission, and has now been reinforced with the addition of some new names. The preaching of the Gospel and the winning of disciples for our Lord should be the primary concern of every Baptist church. But the increasing difficulties of reaching both the individual and the masses with the Gospel appeal force us to restudy our approach and to attack new problems that arise. At the 1949 meeting of the Executive Committee it was strongly emphasized that we should face the fact that not only our evangelistic methods, but the level of spiritual life in our churches is a part of the problem. It was strongly urged that the problem of fostering consecrated Christian living should be a concern for the Commission.

The Commission on Social Justice is entirely new. Friction and unrest arising out of social conditions are among the factors producing the world problems of today and the situation which makes Christian work difficult. Moreover, in too many cases the Christian churches have allowed themselves to become identified with social patterns that are unjust, and their fate should mean a call to watchfulness on our part. Furthermore, though the Churches of Christ are not called to political activity, they should not forget that they represent the moral conscience of the nation and the world, and that God has trusted them with that truth which alone can give right moral guidance to mankind. In view of such facts the decision to appoint a special study commission was born.

The Commission on Baptist World Missions has been called into being because of the desire repeatedly expressed for information concerning all Baptist missionary work throughout the world. A survey of what we have may promote coordination of our efforts, may point to new fields of need, and possibly indicate the main lines of a world strategy.

The appointment of The Commission on Contemporary Religious Movements is in line with the appointment in former years of a commission on the Oxford and Edinburgh conferences. The basis for this appointment is the recognition of the fact that Baptists cannot ignore important developments in the field of religion, but should keep informed. In cases where the evaluation of such movements is greatly divergent among Baptists, and even gives rise to controversy, it should be possible for a commission consisting of representatives for varying viewpoints to give an objective and comprehensive review of opposed viewpoints and the resulting attitudes, for the information and consideration of our Baptist constituency. Any attempt by the commission to decide controversial issues for Baptist churches or conventions would be contrary to the Constitution of the Alliance.

The Commission on the Doctrine of the Church is a theological study commission. A prominent Baptist theologian has said that their doctrine of the Church is the main distinctive of Baptists. A further reason for undertaking a new study is found in the thorough work in this field being done by theologians from communions holding views highly different from our own. It is hoped that the appointment of this commission may stimulate Baptist scholars to do, as a non-Baptist theologian has expressed it, "their fair share of theological thinking."

The Commission on the Doctrine of Baptism was clearly called for because of the remarkable developments among Pedo-Baptist theologians. Barth, Brunner and others have published statements that may influence to an unpredictable degree the policies of non-Baptist denominations. An evaluation of the entire discussion that is going on and of viewpoints that are being brought to the fore, is clearly of the greatest interest to us as Baptists. At the same time a renewal of interest in the significance of the ordinance that has given our movement its name, is greatly to be wished. Too often Baptist preaching and writing on this subject has been negative in the sense of protesting against false doctrine and laying the main emphasis on explaining what Baptism is not.

III. Reports and pronouncements.

From the above it will be clear that no report is meant to be a document that is to be acted upon by the Congress in Cleveland. Provision has been made on the program for the presentation of the report. There is no time for reading a long report, much less for discussing it. But a Congress is a splendid occasion for officially calling attention to the carefully prepared document. The one who

presents the report on behalf of a commission- i.e..the chairman, or the member designated by the commission--will naturally use the opportunity to give a brief resume of the contents, call attention to its salient features and main conclusions, and commend the report to the study of our Baptist people.

So far as possible the full text of the report will be made available in mimeographed or printed form during the Congress. At any rate the reports should appear in their full form in the Congress volume.

It is possible that one or more commissions would prefer not to give a final report at the Cleveland Congress. They may wish to continue their work after the Congress with a view to reporting later to a meeting of the Executive or to the next Congress. No commission should be under pressure to report before it is ready. In such a case a commission will simply inform the Congress concerning the progress made and indicate the nature of the problems being studied, instead of presenting a report.

It has been made plain that no report calls for action on the part of the Congress. But in the case of a pronouncement the opposite is true. The Manifesto adopted in Copenhagen is an instance. Because of the burning actuality of the issue involved, it is expected that such a pronouncement will be prepared by the Commission on Religious Liberty for adoption by the whole Congress. In cases where there is an overwhelming consensus of Baptist conviction behind a pronouncement, it is eminently fitting that it should be passed by the Congress as a part of our witness to the whole world.

IV. The procedure.

It is highly to be wished that the Commissions may get a good start before they meet in Cleveland.

A modest sum of money has been set aside towards the expenses of commissions as such, for postage, books, mimeographing, etc. The Alliance office in Washington is prepared to be of service in the distribution of questionnaires and books, mimeographing of drafts, etc.

It is hoped that the chairman of each commission will suggest preliminary reading, so that all members of that commission can meet on a common basis of preparation. In the case of very important books it might seem desirable for the Alliance to send a copy to each member.

Preliminary study and correspondence should make it possible for most commissions to get so well under way that they can make a "flying start" when they meet in Cleveland.

Each commission will consist of from twelve to eighteen members,--chosen from among such leaders and theologians as are able to meet before the Congress. Each commission will be assigned a room in Euclid Avenue Baptist Church where it can meet undisturbed. Some secretarial help will be available, with facilities for typing, mimeographing, etc.

All members of commissions will be guests in Cleveland Baptist homes during the Conference. The Conference opens at noon on July 17th, and continues through

the 21st. Lunch and dinner will be provided in the dining room of the Euclid Avenue Church, so that the members can be together all day and lose as little time as possible.

There will be opportunity for plenary sessions of all members of all commissions, for devotions, fellowship and discussion. The members of the Executive who go to Cleveland will be assigned as members of commissions and take part in their work.

On the afternoon of July 20, and through July 21, the Executive Committee will meet in regular session. Unless the Executive Committee itself decides otherwise, its meetings will be open.

REPORT OF COMMISSION ON BAPTIST WORLD MISSIONS

TO B.W.A. EXECUTIVE COMMITTEE

Cleveland, July 1950

(This paper is not intended to be comprehensive. It is presented as a preliminary statement for such further development as may be determined by action of the B.W.A.)

Believing that the people of the world are lost without Christ, that the only hope of their salvation is found in his redeeming grace, and that we have been appointed an "elect race and a royal priesthood" for the purpose of showing "forth the excellencies of him who called us out of darkness into his marvellous light", our Commission on Baptist World Missions issues a call for advance in Baptist missionary operations on a global scale. This call is based upon (1) an awareness of the world we face, (2) a knowledge of what is now being done by Baptist bodies in many parts of the world, (3) a realization that open doors invite entrance by Baptists, despite formidable adversaries, and (4) a confident faith that Christ and His kingdom will ultimately be victorious.

The Kind of World in Which We Work

An Inter-related and Inter-dependent World

The world is one as never before. The conditions of modern life--speedy transport, the spread of education, economic interdependence--all go to make us "members one of another" in a vital sense. The missionary enterprise must, therefore, embrace the whole world, including the so-called "Christian Nations" of the West, as well as the missionary areas. "The Field is the World".

A Disordered World

A materialistic and secular philosophy which leaves God out of account has brought forth national and industrial selfishness, a decline in moral standards and a tragic spiritual poverty. In the western world we are faced with a startling decline in religious faith.

This moral and spiritual decline has provided the soil from which certain new ideologies have sprung. War, revolution, and mutual suspicion between nations are at once the symptoms and the causes of the general disorder.

These conditions, coupled with rapid developments in the realm of science and a babel of contradictory propaganda, have led to a growing fear in the minds of men and women. They feel that the very survival of the race is at stake and they turn to this and that panacea in their feverish search for peace, security, and happiness.

A Changing World

Imperialistic regimes are giving way to some form of democracy in the constant search for complete freedom.

The industrial system has spread to all areas of the earth, even to the so-called backward peoples with its manifold and perplexing problem of management and labor, capital and wages.

Changing educational facilities and opportunities are also being demanded by

members of both sexes; yet, in many sections of the world's population, they are not being enjoyed to the fullest degree.

Especially are we made aware that it is a changing world scientifically, both in theory and in practice. We live by the amazing creations of science--labor-saving, recreational and amusement facilities--as well as by the more intricate and miraculous creations of industrial progress.

But the one significant fact in scientific development for the church's most serious consideration is the impingement of scientific viewpoints upon our theological and doctrinal systems fashioned and established in the pre-scientific age.

Thus again, it is a changing world religiously, evidenced (1) by the revival of pagan religions, and (2) by the changing Christian positions within the missionary lands. Here have arisen the younger churches seeking independence, or self-government. In these lands, also, is to be found a startling new development--the rise of a strong ecumenical movement.

It is, finally, a Challenging World

It is a Challenging World to the Christian church, first of all, in that competing "isms" have had their birth and make their appeal largely because the Church has partially failed to hold steadfast to its mission and proclamation of the gospel of Christ in its simplicity and in its measureless significance and application to social and personal need.

That need is both physical and spiritual. "Man does not live by bread alone," it is true, but he does live by bread. And he must have his bread, even as Jesus himself prayed.

Here is the distinctiveness of the Christian gospel. These ideologies have been and are concerned with the physical in all its aspects. Even the guarantee of freedom and the enjoyment of human rights has been expressed in political and the larger social terms. This is good but it is not enough. Freedom and human rights are basically spiritual.

The Christian Churches of the West--the missionary, active Churches--must recognize the dignity, worth and equality of the peoples to whom they minister and their approach can never be in the spirit of superiority to those it seeks to evangelize. Moreover, as Baptists, we must envision our task as not simply to enlarge the Baptist constituency, but to win disciples to our Christ and to bring to them the benefits and blessings of a redeemed people.

The Christian Church must now repent for the limited horizons it once held and the narrowness of its service. All that is human lies within the passionate concern of the Church and its mission must be and can be realized only in the creation of a New World. The Gospel assuredly will remain the same, but age by age it must be re-phrased and redefined that it may meet the new thinking and the new practices of the ever-changing world.

We should not then forget nor neglect the earnest prayer of our Master--"Thy Kingdom come, Thy will be done in earth as it is in heaven."

What Baptists Are Doing Today

In the midst of this chaotic and challenging world are scattered some eighteen

million Baptists, striving to meet the challenge of rival ideologies and to win to a saving faith in Jesus Christ men and women of all walks of life. Their cooperative efforts are channeled chiefly through some eighty thousand churches in about fifty-five countries. It is recognized that primary responsibility for the evangelization of any given area rests upon churches located in that area, and that no agency from the outside can fully relieve the local churches and members of that responsibility; nor, in the last analysis, can any mission from elsewhere effectively evangelize any region.

Nevertheless, the strength of the Baptist constituency varies greatly from country to country, and it is wise and just to seek to distribute that strength more equitably among the nations in proportion to the evangelistic need and opportunity. This is the primary function of foreign missionary societies, some forty of which are in operation among Baptists today. In the main, these societies are based in countries of northern Europe, the British Commonwealth, and the United States, channelling aid in the form of personnel and financial assistance to the churches in Asia, Africa, and Latin America. In India and Pakistan, for example, about five hundred missionaries, chiefly from Britain and America, are working alongside Indian pastors and evangelists. In China, prior to recent withdrawals, the number of Baptist missionaries from abroad was close to four hundred and fifty. The African continent is the scene of labor for nearly four hundred Baptist missionaries, while over three hundred are found in Latin American countries.

Some countries of Europe, in which Baptists are a weak minority, receive limited aid in personnel and funds from stronger sister churches in America. In every case it is recognized that the missionaries are merely fraternal helpers, and the dignity and autonomy of the national churches and conventions are respected. Increasingly, as the years pass, the national bodies assume a larger share of responsibility for the evangelization of their own lands. In certain areas, such as China, emergency conditions threaten to thrust the full responsibility upon the Baptist nationals in the not distant future.

The past century has seen Baptist churches, planted in the first instance by foreign missionaries, develop and grow into strong self-supporting constituencies in many countries in which the Baptist witness was unknown a hundred years ago. Nationals from many such countries will answer the roll call at Cleveland, as representatives of their conventions and unions. Within this category, for example, are India, with 250,000 Baptists; China, with 100,000; various countries of Africa with a total of 160,000; Brazil, with 150,000; the Philippine Islands, with 20,000; and scores of other countries with constituencies, some large, some small.

In spite of the earnest efforts of nearly two thousand foreign missionaries, the Baptist fellowship still falls far short of being genuinely universal. There are several countries in which, so far as is known, no Baptists at all are to be found. Such apparently are Borneo, Indonesia, Indo-China, Afghanistan, Tibet, Iran, Irak, Turkey, Libya, Tunisia, Morocco, Southwest Africa, Tanganyika, Uganda, Kenya, Eritrea, and the Dominican Republic. In some of these countries, to be sure other evangelical groups are to be found. Others are wholly unevangelized. All represent unoccupied fields so far as the distinctive Baptist witness is concerned.

Several of the Baptist missionary societies are at present engaged in enlarged programs. Some illustrations are as follows: The Foreign Mission Board of the Southern Baptist Convention now has 775 missionaries in more than twenty different countries. A goal of 1,750 active missionaries within the next decade is a feature of its current Advance Program. The Baptist Missionary Society of Great Britain and Ireland has held its own despite severe post-war difficulties, maintaining a staff

of about 400 in six countries. The American Baptist Foreign Mission Society continues to appoint new missionaries under the World-wide Crusade program, with a staff of some 400 distributed in ten fields. Negro Baptists of the United States carry on foreign missions through three well-organized societies: the National Baptist Convention, Incorporated; the National Baptist Convention (unincorporated); and the Lott Carey Foreign Mission Society. While their chief emphasis has been placed upon missions to Africa, recent enlargement plans have extended their work to China and to the Bahamas.

Most of the European societies are hampered by serious monetary problems and by the staggering home mission task which confronts their constituencies. Yet the spirit of foreign missions is by no means lagging. Swedish, Danish, Norwegian, and Dutch Baptists continue to support missions in Africa and China. Even the tiny Baptist Convention of Portugal engages in foreign missions in Angola, while Italian Baptists transmit funds to Nigeria through the Southern Baptist Convention of America, and French Baptists send missionaries to the French Cameroons under the Paris Evangelical Society.

In a vast and varied program, almost worldwide in its scope, involving two thousand regularly appointed foreign missionaries and other thousands of workers, both ordained and unordained, the Baptist people continue their efforts to carry out the Great Commission of their Lord. Much has been accomplished, for which grateful thanks are rendered unto God. An even greater task still remains.

Open Doors for Missionary Advance

Baptists are called upon to extend their missionary activities, not only by the continuing command of Jesus Christ--not only by their own record since 1792, but by the actual world situation of 1950.

In general it may be said that, taking this world as a whole, the rate of national birth far exceeds the rate of "new births" in Christ. In all Baptist fields, there are unevangelized peoples around every mission station, a tantalizing and trying problem for every resident missionary. In fields such as Orissa, India, political changes have opened doors previously closed in native states and effective entry should be made quickly. Then again, the Commission's survey of the present far-flung missionary activities of Baptists has disclosed a great variety of opportunities in many lands and regions; in Tibet, for example, and also in all Moslem lands. Opportunities also through radio as a means by which barriers can be surmounted, and opportunities for the distribution of Bibles and literature in unevangelized areas, should be quickly grasped.

In view of these numerous and pressing, and perhaps passing, opportunities the Commission finds itself led to recommend to the Executive that an urgent and compelling appeal, under Scriptural authority be made to all Baptists everywhere to "lengthen their cords and strengthen their stakes," redouble their missionary efforts, and be prepared to make sacrifices in life and possessions much nearer to the pattern of Calvary. This stirring call must be presented not only with geographical indications (such as Carey made in his famous "Enquiry"), but also with profound understanding of the tremendous impact that is being made on the populations of the world by revived ancient religions and passionate new ideologies. There is the new lease of life that has come to Islam as the religion of Pakistan. There is the revival of Buddhism with a nationalist emphasis in Ceylon. There is the rampant materialism which is proving a severe temptation to the native of the Belgian Congo as he makes his swift transition from the jungle to the factory. There is the seemingly successful invasion of China by Communism with its denial of God and of man as

made in the image of God, and with its repudiation of prayer and worship, the Bible, evangelism and immortality. Communism of this atheistic kind can best be answered by positive Christian witness, **personal** and corporate, in word and service, in the name of Christ.

Since Communism claims supreme excellence as the only solution of human needs in body and mind and in social organization, preaching alone can never overtake and overcome its challenge. The need for Christian doctors and nurses, educationalists and agriculturalists, Christian citizens and parents who will make a practical contribution--with evangelistic aims--to the betterment of human conditions, is paramount. In the interests also of the capture of the "inner citadel" of the mind among non-Christian nations Baptists must concern themselves more than ever at Serampore, Rangoon, Shanghai, in Japan and elsewhere with secondary and higher education. A time factor also enters here. It may be that the days of the foreign missionary in China at this present stage are numbered. How necessary it is, therefore, that the missionaries there should be seeking to work to the utmost "while it is still day." How important it is that mission boards should be preparing if "night should fall upon China" to move into other fields where freedom for evangelism still continues! The Commission invites the Congress to fervent prayer on behalf of China; first, for the younger church in China that it may be kept in the hollow of God's hand in a developing situation, and, second, for China missionaries who in early service, or in middle or later life, may be called upon to face withdrawal from the land of their call and vocation.

With these opening and closing doors in mind the Commission would suggest that any entry by a Baptist group into an entirely new field or area should not only observe such proprieties of comity as may have been agreed upon by their convention, but should also seek at all possible points the cooperation of the younger churches and national associations in the countries concerned. It is important to remember that missions have entered upon a new phase. The younger churches are moving toward "self-government, self-support, and self-propagation." They are preparing increasingly to become full partners in the shared responsibilities of world missions. The Commission is also of the opinion that it would be advantageous if the B.W.A. itself could provide additional facilities for Baptist missionary groups to discuss together new entries to the mission fields. Should any European society, for example, desire to take up work in Japan, the Alliance might arrange contacts not only with indigenous Baptist groups in Japan, but with Baptist organizations already at work there. It might well be also that B.W.A. should sponsor an interchange of missionary news and literature and effect introductions of missionary leaders visiting other countries.

The Commission has also faced the question of the provision of resources, both personal and financial, not only for the work already engaged in, but also in relation to the new call to missionary advance. It would call attention to the large annual sums already raised by the Baptists of the world as the sinews of missionary warfare. It joins the Baptists of Britain in thanksgiving to Almighty God that in the past nine years, despite devaluation, heavy taxation, and the "freezing" of wages and salaries, the annual income of the British B.M.S. has been increased by almost one hundred per cent. There is no crisis in giving among Baptists. There is no drying up of missionary interest. There are in prospect no severe cuts in programs. But as Carey himself discovered, Baptists are all too prone to leave missionary activity to a keen minority. Because of this, the Commission recommends a campaign of missionary education for all Baptists everywhere. Such a campaign would appeal to the saving events of our faith and to basic Baptist principles, and point out as compellingly as possible man's need for Christ in the present world situation. It would endeavor to secure the full enrollment of all Baptist church members in obedience to Christ's command and for the service of His universal kingdom. The

additional financial help that would assuredly accrue and the release of spiritual power that would follow, would enable the denomination to leap with zest into new areas and to undertake with eagerness new responsibilities on the world front.

The Commission rejoices also in Baptist candidates who are emerging from the ranks of the younger generation. They share the joy of the Southern Baptist Convention in the success with which God is blessing the recruiting campaign for a hundred new missionaries. They thank God that the great succession is being maintained among Baptists at the call and empowerment of the Holy Spirit. It is apparent, however, that not all Baptist churches, despite their principles and evangelical foundation, are having the joy of sending young men and women to the mission field, and the Commission would invite all Baptists everywhere to present more urgently and universally to young church members the call to Christian service. Baptist missionary staffs throughout the entire world, totalling some two thousand, need immediate reinforcements. It is the Commission's hope and prayer that, as a result of this proposed appeal, many young people with a saving experience of Christ, a great variety of gifts, an overwhelming sense of life-long call, and a training adequate to modern pressures, may arise to fill the gaps in the present missionary ranks and add to their strength.

A Call to World Evangelism

Representative Baptists from many nations gathered in Cleveland, Ohio, in the Eighth World Congress, July 22-27, 1950, humbly give thanks unto God for the gratifying growth both in numbers and in geographical extension which has been granted unto the people called Baptists since the days of William Carey; they exhort and encourage one another to continue with unabated zeal the work of preaching the Gospel in word and in deed wherever they are found; and they call upon their fellow Baptist people in all places to intensify and enlarge their missionary activities all the more in view of the present critical world situation. In support of this urgent appeal for heightened missionary endeavor, the following facts are called to the attention of Baptists everywhere: First, unsettled conditions and the threat of war, real though they may be, do not constitute adequate grounds for retrenchment or delay in world missions. When William Carey sailed for India in 1793 the French Revolution was raging and the Napoleonic Wars were obviously imminent. When Adoniram Judson began work in Burma, England and America were at war, greatly complicating Judson's task, but neither delaying nor defeating his purpose. War, evil as it is, has often created the very occasion for Gospel opportunity, and in this distraught world, should we tarry until ideal conditions obtained, we would never attempt anything for God.

Second, open doors of opportunity even now beckon us to enter with our message and ministry, and no man can say how soon these doors may be closed. This is true in many parts of Africa where primitive religions have lost their grip on the minds and hearts of millions, who, under the impact of many new influences, are turning away from idols and witch doctors, but who will not turn naturally to Christ unless there are those at hand to point them clearly to the way. Into the vacuum left by this loss of faith in tribal deities some more satisfying religion must come. An aggressive Islam, already dominant in Northern Africa, is pushing steadily southward, eager to claim the entire continent for the religion of Mohammed, while Roman Catholic missionaries are also active and emissaries of Communism are beginning to find a hearing for their propaganda among the awakened, questing African people. The next half century may largely determine the social and religious future of the vast continent of Africa. Then also India, the oldest Baptist mission field, recently divided into India and Pakistan, and rejoicing in a new found political freedom, is the scene of fresh opportunities. In the new India, native states, until recently closed, and

vast populations around every mission station await the initiative of Baptist enterprise. Pakistan, with a vigorous Mohammedanism as its religious inspiration, is raising new issues of religious freedom in religious, educational and social life, and Christian missions must be alert to every possible evangelistic opportunity.

In Latin America also unusual opportunities for the Evangelical message confront Baptists in urgent challenge. It has recently been clearly demonstrated that the population of this region is by no means as dominantly Roman Catholic as was once generally assumed. Probably half the people have no meaningful relationship to the Catholic Church. The educated classes have long been disillusioned concerning the ethical and spiritual qualities of the traditional religion. Now the laboring masses are turning from a system which many feel has betrayed their real interests. Many are dissatisfied; increasing numbers are finding satisfaction in Evangelical churches. It is significant that in the past decade Evangelicals have increased more rapidly in Brazil than in any other nation in the world. Only slightly less favourable conditions for Baptist growth are found in some other republics of Latin America. The time is opportune for the stronger Baptist bodies through their foreign mission societies to increase their aid to the new and growing Baptist groups in this promising part of our world.

Perhaps the most dramatic opening for missions anywhere in the world is to be found in present-day Japan. Here a people who for generations had been taught to reverence the Sun Goddess and to regard the Emperor of Japan as himself divine, have suddenly seen the Sun Goddess elipsed and heard the Emperor disown his supposed deity. Defeated and disillusioned, the Japanese people are today seeking a new way. To the amazement of many, instead of resentment and bitterness toward their conquerors, they feel gratitude and respect. They are intensely interested in things American, and multitudes are willing to investigate and try the Christian religion. The small staff of missionaries in Japan add their poignant appeal to that of General MacArthur, that we not fail to take advantage of this, perhaps the greatest opportunity to win a nation to Christ which human history has even seen.

Other opportunities only relatively less challenging than these combine to present to this generation of Christians an unparalleled privilege and an inescapable summons to world evangelization.

Finally, Baptists of the world are reminded that the present unsettled condition of the world presents a unique challenge to them as Baptists, above that confronted by those who are heirs of either the Roman Catholic or the Protestant State church traditions. All over the world, the spirit of man is awakening to a new sense of his own worth and to a new yearning for freedom. Peoples who are throwing off the bonds of colonialism do not wish to be enslaved by a hierarchical system. Men who have resisted political totalitarianism unto blood have no appetite for its spiritual counterpart. Baptists are unique in their emphasis upon the freedom of the individual and in their polity which actually leaves the individual free. Our Baptist heritage is the spiritual counterpart of that social and political democracy for which the rising masses of men are vaguely yet surely seeking. The times demand that we present it plainly and persuasively all over the world.

In obedience to the clear command of our Lord and in response to the clamant call of our world, let us give ourselves as never before to the task of making disciples among all nations, believing that as Baptists respond to God's call in Christ, both volunteers and financial resources will be forthcoming.

Recommendations of Commission on Baptist World Missions

1. That a Commission on Baptist World Missions be continued.
2. That such a Commission develop more fully the areas of investigation and study suggested in the foregoing report.
3. That the new Commission give comprehensive treatment to the following subjects:

1. Strategy

- a) Unified planning (a) Through the International Missionary Council
(b) Through the Baptist World Alliance
- b) The home appeal to constituencies involved
(a) Education
(b) Finance

2. Methodology for the immediate task

The work of evangelism in the face of:

- (a) Communism
- (b) Revived pagan religions
- (c) Nationalism
- (d) Materialism
- (e) Roman Catholic missions

Through evangelism (direct) and educational, medical, industrial, and agricultural missions and through literacy.

3. The Missionary

- (a) The supply
- (b) Training
- (c) Length of service

4. The emergence of the Younger Churches

- (a) As self-governing, self-propagating, and self-supporting
- (b) The possible embargo by the Communist government of China on "foreign" money will throw the total responsibility on the "young" church in China.

5. How the Baptist World Alliance May Help in Baptist World Missions

- (a) The inter-change of literature
- (b) Notification of visits by missionary leaders
- (c) Development of radio broadcasting station jointly supported by various Baptist bodies
- (d) Broadening basis of support for Baptist higher educational institutions in mission fields

4. That a detailed world survey of Baptist missionary operations be made by Dr. H. C. Goerner under the supervision of the Commission. This project will require the cooperation of all Baptist bodies associated with the Baptist World Alliance.

Officials of all Baptist bodies engaged in foreign mission work are requested to send available information and statistical reports to Dr. H. C. Goerner at 2825 Lexington Road, Louisville, Kentucky, U.S.A.

5. That, since the survey referred to in Recommendation #4 will require both time and money, the Executive Committee study ways and means of implementing that recommendation.
6. That the 160th anniversary of the formation of Carey's society (October 2, 1952) be observed with gratitude to God by member bodies, and that the occasion be used for the stimulation of missionary interest.
7. That increased attention be given to the missionary education of home constituencies and the recruitment of God-called, adequately prepared missionary candidates.

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