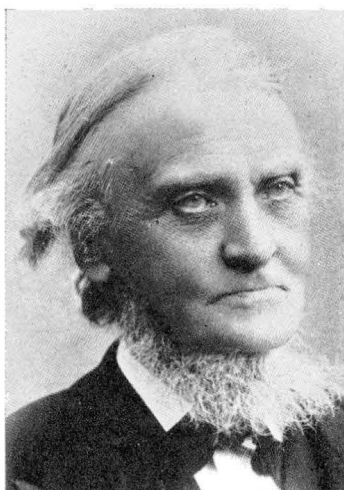
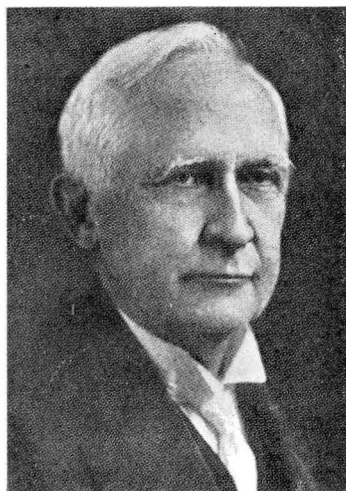


BAPTIST WORLD FELLOWSHIP

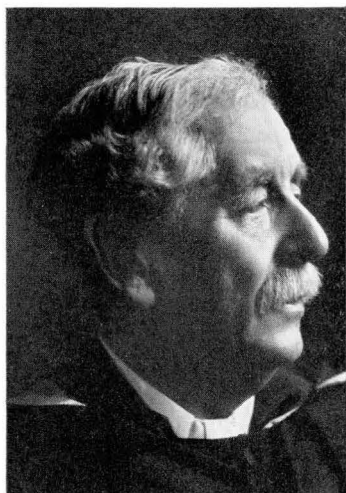
PROMINENT PERSONALITIES
at the formation of the Baptist World Alliance, 1905



DR. ALEXANDER MACLAREN



DR. J. N. PRESTRIDGE



DR. J. H. SHAKESPEARE

BAPTIST WORLD FELLOWSHIP

A Short History of the Baptist World Alliance

BY

F. TOWNLEY LORD

LONDON

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FOREWORD

FOR some time past in the meetings of the Executive of the Baptist World Alliance the view has been expressed that the story of the Alliance should be put into permanent literary form. The late Dr. J. H. Rushbrooke began a history some years ago, but went no further than the preliminary stages. At the Executive meeting in Tollose in 1952 it was suggested that I should undertake this work, as it was felt that a record of Alliance growth and achievements would be of special value in view of the Jubilee Congress in 1955.

The production of this short history has been a continual pleasure. All I have been able to read on the subject has more than justified Dr. Rushbrooke's claims on behalf of the Alliance which he set down in a manuscript. He claimed that the Baptist World Alliance meets a threefold need. (1) It is needed to complete our Baptist polity, supplying that necessary complement of the local independence and autonomy which we have always strongly emphasized. (2) It not only demonstrates our unity but manifests that unity in a specifically Christian manner, emphasizing the freedom of a genuine brotherhood based not on legal authority or hierarchical claims but on inward spiritual experience. (3) Such a voluntary and fraternal Alliance meets actual and far-reaching needs: the strengthening of young and small communities, the encouragement of the oppressed and the defence of religious liberty. That the Alliance has met these needs with conspicuous success will appear, I hope, in the narrative which follows.

No attempt has been made to supply copious footnotes. Reference has been made to the main sources of information, but the aim throughout has been to keep the story within brief limits and to present it for the general reader. During the last months of 1954 I was away in Australia and New Zealand visiting our Baptist centres, and I am greatly indebted to Dr. Ernest A. Payne for the postscript which, in my absence, he kindly contributed.

No one can study the progress of our Baptist work since 1905 without gratitude to God for His blessing, and without the deepest admiration for the witness borne by Baptist groups, often under conditions of persecution and suffering. Historians of the Church in the twentieth century will have to take account of the remarkable manner in which, from 1905 onwards, the world Baptist fellowship has grown to become the largest Protestant evangelical group in the world.

These chapters are sent out with the hope that the rich and colourful story of the past may encourage our people everywhere to renewed consecration, and to continued loyalty to those principles of the evangelical faith which are at once the reason for our existence as a denomination and the justification for our expansion.

F. TOWNLEY LORD.

London, 1955

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I

HOW A DREAM CAME TRUE

FIRST BAPTIST WORLD CONGRESS, LONDON, 1905
FORMATION OF BAPTIST WORLD ALLIANCE, 1905

THE building is no longer to be seen, for it was demolished in 1907, but if, prior to that date, you had walked along the Strand in London, you would have been impressed by the activity which went on around and inside the Exeter Hall, famous since the 'thirties of the nineteenth century as a meeting-place of the various denominations, especially for their annual assemblies. Baptists knew the old Exeter Hall well. Here great leaders both of the Baptist Union and the Baptist Missionary Society had held crowds spellbound by the dignified eloquence fashionable in Victorian England. On the platform of the Exeter Hall, William Knibb had exhibited a pair of slave-shackles in his dramatic endeavour to arouse the people in the cause of slave emancipation in Jamaica. It was on the same platform, some years later, that Thomas James Comber, his wife already dead under Congo skies, thrilled a great audience as he consecrated himself to the task of winning for Christ the dusky sons and daughters of Africa. But the most significant of all Baptist meetings in the old Exeter Hall was on Monday, 17th July 1905, for on that day and in that place the Baptist World Alliance was born.

For the *idea* of a world gathering of Baptists it would seem that we must give the credit to John Rippon, for forty years one of the most popular Baptist preachers

in England, the compiler of *Rippon's Selection* (one of the earliest of our hymn-books) and the editor of *The Baptist Annual Register*. In the first number of this, issued in 1790, occurred the dedication:

To all the baptized ministers and people in America, England, Ireland, Scotland, Wales, the United Netherlands, France, Switzerland, Poland, Russia and elsewhere, especially to those whose names adorn the following sheets, with a desire of promoting a universal interchange of kind offices among them, and in serious expectation that before many years elapse (in imitation of other wise men) a deputation from all these climes will meet probably in London to consult the ecclesiastical good of the whole, which is now submitted to their superior wisdom. By the unworthiest of all their brethren, the author. (See footnote on page 12.)

Not long after Rippon wrote, Baptists were indeed to lift their eyes to the world horizon, for within two years Carey was to set sail for India; soon afterwards Adoniram Judson and Luther Rice were to turn American attention to the far continents. But not until 115 years had passed was Rippon's dream to clothe itself in reality.

If the credit for the *idea* must be given to a London pastor the praise for its emergence into action must go chiefly to the United States of America. Once again our attention is focused on a Baptist publication, *The Baptist Argus* (which later became *The Baptist World*), produced under the editorship of Dr. J. N. Prestridge. Of course, the possibility and value of a world gathering of Baptists had occurred to more than one Baptist leader in America. Dr. W. W. Landrum, hearing of discussions among the Presbyterians as to the possibility of a Pan-Presbyterian gathering, had turned his mind in the direction of a similar assembly for his own denomination. Then in the *Religious Herald* of Richmond

the editor, Dr. R. H. Pitt, had suggested the idea. But it is clear that it was *The Baptist Argus* which focused attention on the project. It was Dr. Prestridge's editorial policy to print in the *Argus* correspondence and articles covering the world field. Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, made a suggestion that the *Argus* should produce a World Outlook number. The suggestion was accepted and its success was, in Dr. Prestridge's words, 'beyond all expectation'. In 1910 Dr. Prestridge wrote an article which, however, was not published until Mrs. Prestridge included it in her brochure *The Baptist World Alliance*. It stated: 'The Baptist World Outlook numbers became a paper on annual Baptist world conference. Dr. Robertson then did another valuable service in suggesting, and at our request wrote, for our editorial columns that the time was ripe to send our official brethren to London, mentioning July 1904, to confer about calling a Baptist world meeting.'

On this we may now quote Dr. A. T. Robertson in an article he contributed to the *Review and Expositor*, October 1928.

On my own initiative I wrote the editorial call for such a conference, and showed it in manuscript form to President E. Y. Mullins and then to Dr. J. N. Prestridge. They both approved it enthusiastically. So it was printed, and marked copies of it were sent to Baptist leaders all over the world, most of whom were already contributors to the 'World Outlook' numbers of the *Argus*. Dr. Prestridge pushed the matter vigorously and I wrote various other editorials about it and kept my heart and hand close to the enterprise. The responses came thick and fast from all over the world and great interest was aroused. In particular in London Dr. J. H. Shakespeare, editor of *The Baptist Times and Freeman*, caught the vision of the thing and he threw into it his own great gifts for organization.

In October 1904 the Baptist Union of Great Britain and Ireland passed a resolution inviting a Congress to meet in London the following July. Committees representing the Union and the Baptist Missionary Society were formed, while across the Atlantic a committee under the chairmanship of Lathan A. Crandall was set up; with the result that in 1905 the Exeter Hall in London saw the First World Congress of Baptists, with enthusiastic gatherings which spread to the larger auditorium of the Royal Albert Hall and included a great demonstration in Hyde Park.

It was, indeed, high time Baptists mobilized their world strength. Both the Presbyterians and the Congregationalists had already set up world organizations, and such international gatherings were 'in the air'. The century which had intervened since Rippon dreamed his dream had seen notable progress in Baptist evangelism. Divine blessing had attended missionary efforts in India, China, Japan and Africa, and slaves had been emancipated in the West Indies. In 1834 the first Baptist church had been founded on the mainland of Europe. Strong Unions of Baptists had come into existence in Sweden and Germany, nor could Czarist tyranny prevent remarkable Baptist growth in Russia. In America, north and south, stirrings were already being felt of the great spiritual life which was to make that great land, in the following century, the strongest Baptist centre in the world. The nineteenth century saw the creation of American Home Mission and Publication Societies, of Foreign Mission Boards, and of Conventions (the Northern Baptist Convention being formally constituted in 1907). Even in South America, vast and mysterious, the close of the nineteenth century had seen the beginnings of

what was to prove, in the twentieth, a mighty missionary project.

The First Baptist World Congress, held from 11th to 19th July 1905, although little more than a year had been given to its preparation, exceeded all expectation in the strength and variety of the delegation which composed it. The choice of London as the meeting-place was a happy one. What greater inspiration could the representatives from twenty-three countries have than the memory of such stalwarts as John Smyth, Thomas Helwys, Roger Williams, William Carey and John Bunyan? C. H. Spurgeon had passed from the Tabernacle, the scene of his unique ministry; but no Baptist could think of London without gratitude for this prince of preachers, to whom, during the Congress, fitting tribute was to be paid in the unveiling of Spurgeon's statue which now adorns the Baptist Church House in Southampton Row, London.

Watch the delegates as they make their way along the Strand to the Exeter Hall. There are fifty Negroes, drawing more attention in Britain's metropolis than they would now; serious-looking delegates from Russia, most of whom have known prison and exile for their faith; representatives from far-away Australia and New Zealand, from British Dominions and mission fields; India, China and Japan send their delegates to mingle with representatives from European lands, and North and South America.

Never before had such a gathering of distinguished Baptists been seen in one place. Merely to recount the list of speakers is to realize how mighty were the denominational giants of those days. The President of this First Baptist World Congress was the venerable Alexander Maclaren, then in the sixtieth year of his

pastorate. In his address from the Chair he called on the Assembly to stand with him and repeat the Apostles' Creed so that the first act of the Congress should be an assertion that Baptists stand in the 'continuity of the historic Church'. It was a dramatic moment. Other British Baptist leaders included John Clifford, whose fame as a prophet of the Lord had already spread across the continents, and John Howard Shakespeare whose organizing genius was to place this and succeeding Congresses under an increasing debt. From America came J. N. Prestridge, A. T. Robertson and Lathan A. Crandall. From Canada came J. D. Freeman, who was to have the honour of delivering the first address on 'The Place of Baptists in the Christian Church' following the President's words of welcome. On the programme were David Lloyd George, within eighteen months to become a Cabinet Minister; E. Y. Mullins, who was to become one of the presidents of the Baptist World Alliance; Timothy Richard from China, W. Holman Bentley from Congo and W. O. Carver, long to be associated with the study of Missions in Louisville Seminary; K. O. Broady from Sweden, Reuben Saillens from France, heroic exiles from Russia, Vasili Pavloff and Ivanoff-Klishnikoff the elder; Augustus H. Strong from Rochester, who preached the official sermon. These are but a few of the names which appeared on the official programme, but their mention is sufficient to show that the Baptist churches of half a century ago could present a galaxy of talent and consecration which has never been excelled.

In a brief survey of this kind it is not possible to give details of all the various Congress programmes, but a list of the subjects considered at this First Congress in

1905 will suggest both the range and the intensity of Baptist interests at that time.

The Place of Baptists in the Christian Church.

National Primary Education.

The Inadequacy of non-Christian Religions to meet the Needs of the World.

Women's Work on the Foreign Field.

How to create a deeper interest in the Home Churches.

Missionary Methods.

The Awakening of China.

The Awakening of Japan.

The Attitude of India in regard to Christianity.

The Claims of Africa.

Constructive work in Biblical study.

The Trend of Modern Thought.

Home Mission Methods.

Baptist work on the Continent of Europe.

The Self-support and Self-propagation of Native Churches.

Higher Education in Missionary Schools and Colleges, Home and Foreign.

The Printing Press and Christian Literature as Missionary Agencies.

The Function of the Denominational College.

The Place of Denominational Academies, Colleges and Universities and Theological Seminaries.

Sunday School Work.

Adult School Work.

Young People's Work.

Temperance.

The Attitude of the Baptists to the Working Classes.

Commercial Ethics.

The Secular and the Religious Press.

Denominational Literature.

From this remarkable survey of the nature and expression of Christian evangelism as these appeared to our Baptist leaders at the beginning of the twentieth century one address deserves to be singled out; partly because of its author, E. Y. Mullins, who for some

years had been President of the Southern Baptist Seminary in Louisville and who, twenty years later, was to be acclaimed as President of the Baptist World Alliance; and partly because its statement of six religious axioms was to become normative for Baptists the world over.

1. The theological axiom: The Holy and Loving God has a right to be sovereign.

2. The religious axiom: All men have an equal right to direct access to God. This principle is fatal to the practice of infant baptism and to the idea of a human priesthood.

3. The ecclesiastical axiom: All believers have equal privileges in the Church. Hierarchies and centralized authorities disappear under the operation of this principle.

4. The moral axiom: To be responsible, man must be free. This is an elemental truth which cannot receive thoroughgoing application save where ecclesiastical bonds of mere authority are absent.

5. The social axiom: Love your neighbour as yourself. This makes the Kingdom of God the goal of the social movement.

6. The religio-civil axiom: A Free Church in a Free State. For this principle Baptists have ever stood. Without it the future of theology and of the Church is fraught with extreme peril.

With this pronouncement by E. Y. Mullins may fittingly be linked a passage from the address by J. D. Freeman, of Toronto, whose theme, 'The Place of Baptists in the Christian Church', provided the keynote of the whole Congress.

The Baptist Denomination is not an accident nor an incident nor an experiment; it is the normal development and permanent embodiment of a great Christian principle.

The essential Baptist principle, as I apprehend it, is this: an acute and vivid consciousness of the sovereignty of Christ, accompanied by a steadfast determination to secure the complete and consistent recognition of His

personal, direct and undelegated authority over the souls of men.

This, the first world gathering of Baptists, aroused great enthusiasm and many were the expressions of appreciation of the organization which had made it possible. The main burden of the organization rested on the shoulders of J. H. Shakespeare, but he was ably assisted by Dr. W. T. Whitley and Mr. Harold Knott. The meetings in the Exeter Hall and the Royal Albert Hall were in themselves a remarkable demonstration of Baptist strength and unity; but of even greater significance was the fact that this First World Congress produced something of permanent value which has co-ordinated and enriched our world Baptist witness for half a century, the Baptist World Alliance.

It is not too much to say that something of this kind was in the minds of Baptist leaders all through the Congress. The Proceedings of the Congress (published in the volume *The First Baptist World Congress*, London, 1905) contain this note appended to the report of the morning of Wednesday, 12th July.

The Chairman: I move that the President is hereby authorized to nominate a Committee on future Congresses, with Dr. Prestridge and Mr. Shakespeare as conveners, which shall report at the session on Monday, July 17.

Mr. H. Marnham seconded and it was carried.

The Committee nominated by Dr. Maclaren consisted of Lathan A. Crandall (chairman), J. S. Dickerson, J. H. Farmer, Harold Knott, S. B. Meeser, H. L. Morehouse, E. C. Morris, J. N. Prestridge, Timothy Richard, H. F. Richardson, A. T. Robertson, W. C. Senior, J. H. Shakespeare, E. W. Stephens,

W. T. Whitley, Waldmar Uixkiull. On Monday, 17th July, Dr. Crandall presented the report of this Committee, which proposed a Constitution for a Baptist World Alliance, containing the following:

Preamble

Whereas, in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness in the Lord Jesus Christ as their God and Saviour of the Churches of the Baptist order and faith throughout the world, and to promote the spirit of fellowship, service and co-operation among them, while recognizing the independence of each particular church and not assuming the functions of any existing organization, it is agreed to form a Baptist World Alliance, extending over every part of the world.

ARTICLES

1. *Designation.* This Alliance shall be known as 'The Baptist World Alliance'.

2. *Membership.* Any general Union, Convention or Association of Baptist churches shall be eligible for membership in the Alliance.

3. *Officers.* The Officers of the Alliance shall be: a President, a Vice-President from each country represented in the Alliance, a Treasurer, a British Secretary and an American Secretary.

4. *The Executive Committee.* The Executive Committee shall consist of the President, Treasurer, Secretaries and twenty-one other members, all of whom, together with the officers, shall be elected at each General Meeting of the Alliance and enter upon office at the close of each meeting.

5. *Powers of Executive.* The Executive Committee shall have the power of filling up vacancies which may occur among the officers and the Executive when the Assembly is not in session. It shall be the first business of the Executive Committee, after its appointment, and the forming of this Alliance, to frame the by-laws for the administration of business.

6. *General Meeting.* The Alliance shall meet in general

assembly ordinarily once in five years, unless otherwise determined by the Executive Committee, the specific date and place to be determined by the Executive Committee, which shall have power to make all necessary arrangements therefor.

When Dr. Crandall had presented this report Dr. Clifford at once moved its adoption, and it was seconded by several voices together. The proposals were accepted unanimously and with great enthusiasm by the Congress, whereupon Dr. Maclaren from the chair declared: 'I feel like singing the Doxology in my heart at seeing the day when Baptists resolve on a world-wide Alliance. We have been weak and divided far too long; let us unite and be strong . . .' and the Exeter Hall resounded with applause.

The following day, a committee appointed by the Congress to nominate the officers and Executive of the newly formed Baptist World Alliance made its report through its chairman, Dr. J. S. Dickerson of Chicago. To the delight of the Assembly it was announced that the first President of the Baptist World Alliance was to be Dr. John Clifford, and the two Secretaries, Dr. J. N. Prestridge and J. H. Shakespeare, with the Hon. Henry Kirke Porter, of Pittsburg, as Treasurer. Amid the applause which followed J. H. Shakespeare was seen shaking hands with Dr. Prestridge who later intimated that the next meeting of the Alliance would be in America. 'We shall not', he said, 'be really happy until we can get a chance to make the effort to return the glorious hospitality we have had in Great Britain.' On which Mr. Shakespeare made the confession: 'I so dread the sea that I had made up my mind that it would be impossible to cross the Atlantic; but now that I have seen what the brethren are like who

have come, whatever happens, if I am alive, I intend to go.'

We may pause here to assess the significance of this achievement. No other word than 'achievement' fits the case, for it *was* an achievement to frame an organization of which all the constituent parts, by practice and tradition, rejoiced in their independency, and in such a manner that there were no traces of legal regulation or authority in the new Constitution. Here was a 'merger' built upon liberty and not upon the denial of it; here was an instrument whose *raison d'être* was 'fellowship, service, co-operation'. Changes, of course, were inevitable in the Constitution framed in 1905; we shall note them as we proceed. But if John Rippon had been alive in 1905 he would have rejoiced to see his dream of 1790 come gloriously true, and with consequences for the good of Baptists throughout the world far beyond anything he had conceived.

NOTE

In the reference to Rippon's *Annual Register* I have not overlooked Dr. W. W. Barnes' comment (in *The Southern Baptist Convention*, p. 268) that Thomas Grantham, seventeenth-century General Baptist, is quoted as saying, about 1678, 'I could wish that all congregations of Christians of the world that are baptized according to the appointment of Christ would make one consistory at least sometimes to consider matters of difference among them.' Grantham, of course, could not have had in mind the wide range of Baptist groups mentioned by Rippon.

CONGRESS OFFICERS 1905

President: Rev. Alexander Maclaren, D.D., Litt.D.

Vice-Presidents: D. Lloyd George (Wales); J. G. Lehmann (Germany); G. W. Macalpine (Scotland); Herbert Marnham (London); Rev. J. N. Prestridge, D.D. (America); H. F. Richardson (Australia); W. C. Senior (Canada); Rev. Charles Williams (B.M.S.); Judge Willis, K.C. (Baptist Union); Rev. J. R. Wood (London).

Vice-Chairman: Rev. John Clifford, M.A., D.D.

Treasurer: Herbert Marnham.

Secretary: Rev. J. H. Shakespeare, M.A.

Assistant Secretary: Rev. W. T. Whitley, M.A., LL.D.

Assistant Organizing Secretary: Harold Knott, M.A.

OFFICERS OF THE BAPTIST WORLD ALLIANCE
APPOINTED IN LONDON 1905

President: Rev. John Clifford, M.A., D.D. (London).

Secretaries: Rev. J. N. Prestridge, D.D. (Louisville), and Rev. J. H. Shakespeare, M.A. (London).

Treasurer: Hon. H. K. Porter (Pittsburg).

Vice-Presidents (not on the Committee):

Australia: Mr. W. G. Stephens, J.P. (Melbourne).

Austria Hungary: Rev. H. Novotny (Prague).

Brazil: Rev. Z. C. Taylor (Bahia).

Canada: Rev. J. McLeod, D.D. (Fredericton, N.B.).

China: Pastor Liu (Shensi).

Congo: Dr. A. Sims (Matadi).

Cuba: Rev. J. B. Cova (Havana).

Denmark: Rev. M. Larsen (Copenhagen).

France: Pasteur R. Saillens (Paris).

Germany: Herr J. G. Lehmann.

Great Britain and Ireland: Mr. G. White, M.P. (Norwich).

India: Professor D. Nursiah (Ramapatam).

Italy: Signor Paschetto.

Jamaica: Rev. S. J. Washington.

Japan: Rev. H. Yoshikawa (Kobe).

Mexico: Rev. A. Trevino (Zacatecas).
Netherlands: Rev. B. Roeles (Zutphen).
New Zealand: Mr. H. H. Driver (Dunedin).
Norway: Pastor Ohrn (Christiania).
Porto Rico: Rev. H. P. McCormick.
Russia: Baron Uixkiull.
South Africa: Mr. T. B. King, M.L.A. (Cape Town).
Sweden: Rev. K. O. Broady, D.D. (Stockholm).
United States: Rev. A. H. Strong, D.D., LL.D.
(Rochester).

II

EUROPE AS A MISSION FIELD

COMMISSION TO HUNGARY, 1907

EUROPEAN BAPTIST CONFERENCE, BERLIN, 1908

WE must not expect too much of an organization in the opening years of its life. The Baptist World Alliance, brought into being under the happiest of auguries, and with the blessing of Baptists from more than a score of countries on its infant head, was still in a preparatory stage. It was not quite clear as to its procedure and its Constitution. Three thousand miles of ocean separated its two honorary secretaries who could not then, as they could now, communicate with each other by air-mail letter in a few days. Its elected President, John Clifford, was not only maintaining his great ministry in Westbourne Park Chapel but entering with zest into the campaigns waged by Liberal Non-conformity. A few months after his election as President, the *Pall Mall Gazette* published a cartoon depicting John Clifford as the new Cromwell crying 'Take away that bauble'—the bauble in this case being Religious Education. It was at this time that Lloyd George described John Clifford as 'the greatest Protestant since Oliver Cromwell' and even A. J. Balfour could speak of the Alliance President as 'Oliver Cromwell's successor'.

Occupied though its officers were with many and varied concerns, the Alliance soon turned its thoughts towards the European field. In the autumn of 1905, when the Baptist Union of Great Britain and Ireland

met in Northampton, the recent World Congress came up for discussion. A report was presented by James Henry Rushbrooke, and Newton H. Marshall took part in the subsequent discussion. It was fitting that these two young men should be associated, and in this special connection. Both had been members of John Clifford's church in Westbourne Park, both had entered the same theological college, graduated at London and studied in Berlin and Halle. Newton Marshall, depicting the conditions in Europe as he knew them, urged that the Alliance President should undertake a tour of encouragement, and that a European Baptist Conference should take place within a few years. Dr. Clifford found himself unable to go on the proposed tour, so the British members of the Alliance Executive, together with the Continental Committee of the Baptist Union, requested Marshall himself to undertake it. Thus began that interest in and concern for Baptist life in European lands which has been a conspicuous feature of Alliance activity ever since. The service rendered by Newton Marshall in this field was of the highest value, and only served to deepen the universal sorrow when, in January 1914, this gifted scholar all too soon heard the Home-call.

Marshall's journeys on the Continent of Europe were the prelude to two important events. The first was a Commission to the Baptists of Hungary, composed of John Clifford, J. H. Shakespeare and Marshall himself, which endeavoured, though unsuccessfully, to resolve the differences between the Baptists of that land. In view of the prominence he was later to achieve in Alliance activities, it is interesting to record that in January 1908 J. H. Rushbrooke visited Budapest to

guide, as an impartial chairman, a national Convention of Hungarian Baptists as they were considering the suggestion of the Commission.

Largely through the work of Heinrich Meyer, Baptist work had expanded rapidly in Hungary. By 1893, twenty years after Meyer arrived in Budapest, there were 3,200 in full membership in Baptist churches. In that year two young preachers who had been trained in Hamburg Seminary returned to Hungary and differences arose between their supporters and Meyer who, regarding himself as 'pastor of the Baptists of Hungary', resisted changes. The Commission feeling that, on the one hand, Meyer had by his dictatorial methods paid little attention to the essential Baptist principle of self-government in the churches, and that, on the other, his critics had accepted a form of state recognition, made a balanced report on the situation. The Commission's report, suggesting radical changes in Meyer's methods and condemning state recognition as inconsistent with Baptist principles, proved acceptable to neither party, with unfortunate results for Baptist work in Hungary.

The second event was a European Conference held in Berlin from 29th August to 3rd September 1908. Two years before, Marshall, Rushbrooke and J. H. Shakespeare had been invited to shape plans for such a Conference, and what better place could there have been for it than Berlin? German Baptists were well organized and in 1907 Berlin had ten Baptist churches with about 4,000 members, the first church having been founded by G. W. Lehmann. But there was an even more important reason. It was impossible to think about Baptist work in the various European countries without recalling the contribution made by

Germans and especially the herculean labours of J. G. Oncken, the founder of Baptist work in Germany and indeed, the 'father of Continental Baptists'.

Nearly 500 British delegates attended this Conference, and the generosity of some British Baptists enabled J. H. Shakespeare to send a donation of £250 to the Berlin Committee to make it possible for poor preachers to attend. One delegate was a Baptist pastor from Omsk in Siberia, who travelled ten days and nights in order to be there. Another came from near the borders of Persia. The official languages for the Berlin Congress were German and English, but prayer-meetings know no rules, and simultaneously petitions were heard in Italian and Swedish, Lettish and Russian, French and Danish. Everybody, however, seemed to know 'All hail the power of Jesus' name' to the tune *Diadem*, which, like 'Blest be the tie', had become well known throughout the Baptist world after the First World Congress in London.

Looking back on the records of the Berlin Conference of 1908 it would appear that it was exceptionally valuable in inspiration, perhaps more than in the specific recommendations which emerged from it. How precious, indeed, was the fellowship made possible by the meeting of such leaders as John Clifford, J. W. Ewing, J. H. Marshall, Newton Marshall, Charles Brown, Thomas Phillips, Sir George White, J. Bystrom, K. A. Moden, J. A. Ohrn, P. Olsen, R. Saillens, Andreas Udvarnoki, H. Novotny, Vasili Pavloff, F. W. Simoleit and A. H. Newman of Texas, the only American taking an official part. Enthusiasm in the conference sessions was matched by the eagerness with which Baptists from many European lands, some bearing the marks of tragic endurance, greeted each

other under the pleasant circumstances made possible by the most generous German hospitality.

Fresh from his dynamic campaigning in his own country the Alliance President, John Clifford, gave an address at the opening session which showed that the First World Congress had made no mistake when it elected him to world leadership. The philosophy underlying the Baptist World Alliance is explicit in these fine paragraphs from Dr. Clifford's address:

The intrinsic catholicity of our fundamental ideas and principles impels us to unity and universality wherever they have free play; they eliminate the causes of ecclesiastical strife and division, and lift to a place of power the forces that make for freedom, for service, for unity and brotherhood.

This is a new factor in our history. Our thoroughgoing individualism has long been known. It has been and still is our peril; but we are escaping from it. Too long in these later years we have behaved as though the Baptist shield had only one side, that towards the freedom of the individual man and the independence of the local church; now we realize that we must act together as a unit, move in the same direction, engage in the same work and become a world factor.

We have said, and we still need to say, that each church is independent of every other church, and independent of any caste of priests or ministers; that it is a perfect and complete organization and, with Christ as its ruler, fully competent to manage itself. But we organize for world-wide co-operation and complete abandonment to the spirit and purpose of the catholicity of the Gospel of Christ, encouraged in our adherence to these principles by seeing that the gravitation of the thought and conviction of the Churches of Christ is distinctly and with growing strength towards those ideas of Christ and His Gospel for which we stand.

The business session of the Berlin Conference produced a series of recommendations to the Executive

Committee of the Baptist World Alliance. It was urged that Europe should be regarded by the Alliance as a mission field of the utmost importance, particularly in view of the domination of sacerdotal and state-established Churches. Among the specific recommendations were the creation of a World Alliance Chapel Building Fund, the establishment of an international European Baptist Seminary, and the formation of an intelligence bureau for the spreading of information on Baptist European work. As we look back we feel that the enthusiasm of the delegates was in danger of leading them beyond the proper functions of the Alliance. The Constitution of the Baptist World Alliance did not permit of its becoming a special Missionary Society—that was the function of the constituent societies already in existence. Nor could the Alliance become a money-raising agency in possible rivalry with the Unions and Missionary Boards. Nor was the Alliance really fitted, in that early stage of its life, for detailed administration. Nevertheless the recommendations of the Berlin Conference were valuable in pointing the way which Baptist work in Europe actually followed. We shall note as we proceed that Europe became and remained a field of operations which never ceased to occupy the Alliance; that money was secured to meet the needs of preacher-training in Russia; that in due course a European Theological Seminary came into existence through the vision and generosity of the Foreign Mission Board of the Southern Baptist Convention of the United States.

In view of what was to become a central and permanent emphasis of the Alliance, it is interesting to note that the Berlin Conference issued a declaration on

liberty of conscience, drafted by the President, John Clifford:

This Congress records its devout thankfulness to God for the great services rendered by our Baptist heroes to the cause of civil and religious liberty; in compliance with the Baptist principles we profess we must humbly but earnestly accept the responsibility of carrying that work to its perfection.

Yet our Churches are not in alliance with any revolutionary party, or with the adherents of any revolutionary programme. The objects and methods both of the Congress and of our Churches are not political but religious and spiritual, and they are in keeping with loyal citizenship in each country in which Baptists are located.

We rejoice in all that has been achieved for liberty in Europe; but we deeply regret that in so many parts of this vast Continent cruel restrictions are placed by the law on the free action of the individual conscience in matters of religion, and particularly on the association of Christians, according to their convictions, for the cultivation of their spiritual life and the propagation of the Gospel of Christ.

We are specially thankful for the promise contained in the new Constitution given to Turkey, and trust that it will be so perfected as to bring immediate and full relief to the Christians of Armenia and Macedonia and other provinces of the Turkish Empire.

This Congress urges the members of the Churches represented to continue in prayer and labour on behalf of freedom, and asks the Baptist World Alliance to aid in every way possible the removal of all existing limitations to liberty of conscience, and to get established the right of the soul of man to complete freedom in the things pertaining to the worship of God.

This clarion note, sounded so magnificently by one of the greatest prophets of liberty the Christian Church ever knew, has never ceased to rouse the Baptists of the Alliance to energetic promotion not only of liberty but of the Gospel of Him Who came to set men free.

III

THE FIRST ALLIANCE CONGRESS IN AMERICA

SECOND BAPTIST WORLD CONGRESS, PHILADELPHIA, 1911

WHEN the Baptist World Alliance was founded in 1905 the writer of this narrative was a schoolboy and not fully aware of the great movements of world-wide significance which were taking place in the denomination to which, even then, he was proud to belong. Six years later, when the Second Baptist World Congress was held in Philadelphia, the Baptist World Alliance acquired a new and richer significance, for both the minister who had baptized him (James Moffat Logan) and the leader of the Bible Class he was privileged to attend on Sunday mornings (Sir George W. Macalpine) were on the Philadelphia programme and delivered addresses. But the young student of 1911 never dreamed that, in due course, he would be called to emulate these great leaders and take his place in the inner councils of our world organization.

Baptists from across the Atlantic, as we have seen, played a memorable part in the London gatherings of 1905, but, in the nature of the case, America could have few representatives in the European meetings which followed. In 1911, however, the choice of Philadelphia as the venue for the Second Congress made it possible for large numbers in America and Canada to feel the thrill of the great occasion. The choice of Philadelphia was a happy one. With a name meaning 'Brotherly

Love', Philadelphia had seen, on 4th July 1776, the signing of the Declaration of Independence in the State House which was later to be named 'Independence Hall'. In this city Washington had delivered his farewell address, and it was fitting that Philadelphia should remain the capital of the United States until Washington D.C. attained that eminence. So, from 19th to 25th July 1911, Philadelphia, with Grace Baptist Temple as its main meeting-place, welcomed the Alliance delegates with characteristically generous American hospitality.

It is customary for the President of the Baptist World Alliance to deliver his Presidential Address at the Congress following that at which he is elected. So on the Tuesday morning, John Clifford rose to deliver what can only be described as an oration on 'The Baptist World Alliance: Its Origin and Character, Meaning and Work'. He had been thrilled, as all the delegates had been, by the Roll-Call on the Monday evening at which responses were made by representatives from England, Wales, Scotland, Ireland, Haiti, Cuba, Mexico, Central America, Chile, Argentina, Canada, the Grande Ligne Mission, India, South Africa, Victoria, South Australia, Western Australia, New Zealand, the Bahamas, Bohemia, Moravia, Bulgaria, Denmark, Estonia, Finland (Finnish and Swedish Conferences), Russia, Poland, Hungary, Germany, France, Italy, Lettonia, Japan, Norway, Sweden, Rumania, Spain, the Southern Baptist Convention of U.S.A., the Northern Baptist Convention of U.S.A., Porto Rico, Brazil, the National (Negro) Baptist Convention of U.S.A., Holland and Jamaica—these delegates having to repeat their greetings at an overflow meeting in the near-by Memorial Baptist

Church. It was with this remarkable demonstration in mind that the President declared:

There is a glorious company of men and women who join us through these memorable days in the thankful commemoration of our brave forefathers, in glowing sympathy with the heroic sufferers for conscience' sake in distant lands, in exposition of the principles of which we are trustees, and above all, in prayer that God will bless us and increase us yet more and more.

The British delegates, of course, knew well the extraordinary pulpit and platform power of John Clifford; but for most of the great audience this was their first contact with their President. They wondered how so slightly built a man could achieve such power. They had heard that, on the theme which he made his own (which he once expressed tersely in the words 'Stick to Christ, cling to Him, care for the individual soul') he could become dynamic, sweeping great audiences into an enthusiasm which drove them to their feet. Now they were to understand why visitors who came to London made a point of attending a service at Westbourne Park Chapel. That morning they heard a classic exposition of our denominational principles from one who claimed that the Baptist World Alliance is 'catholic with a wider catholicism than that of Rome, and orthodox with an orthodoxy more spiritual and Biblical than that of the Eastern Church'; who declared that 'all the Lord's people are potential prophets, and liberty is the vital breath of prophecy'; who rang out a challenge in these words:

If men would only believe it, our emphatic witness as to the place of baptism is entirely due to our antagonism to the notion that sacraments have any saving efficacy, and that the so-called 'developments' of the 'germ' of

original Christianity are at variance with the teaching of the New Testament, contradict Peter and John and Paul, cloud the vision of God, check the free outflow of the Divine mercy, debase the religious ideal, lower morals, add to the power of the priests, and derogate from the authority and glory of the Redeemer of men.

When Dr. Clifford concluded, the audience broke into prolonged applause; someone started 'Blest be the tie', and then there were 'three cheers for Dr. Clifford'. The President had to make a brief response to this ovation and to the appreciative comments made by Dr. J. N. Prestridge and the Hon. Joshua Levering. We may quote an extract from this response, as it is exactly characteristic of the Alliance's first President.

I thank God it is my Heavenly Father through Jesus Christ who has brought me to this day. He saved me as a lad, for it is sixty years ago last Friday since I was baptized, and through all these sixty years He has been not only my Saviour but my Leader, and my one supreme desire has been to subordinate everything in me and through me to His honour and His glory. Therefore all the words you have said about me I give to Him.

Loud 'Amens' could be heard all over the church, to be followed by laughter and applause as Dr. Clifford continued:

I do not think I am going to die yet. I often take encouragement from the fact that my grandmother lived to ninety-one-and-a-half, and she was as stout as I am. And I don't see what is the good of coming after your grandmother, as I said to a friend, if you don't do better than your grandmother. So I shall still hope to come to these States again. Six years ago I thought that was impossible; but when I was elected to this position I had to put it into my programme; and though I dreaded the great and wide sea, wherein are things creeping innumerable, and whereon there are exploits physical, exploits accomplished by individuals like myself, that fill them with terror and alarm;

though I dreaded it, I have come across it, and I have found in this opportunity of service of the Christ I love an exceeding great reward.

Whereupon the audience burst again into song, this time in the hymn 'There is a land that is fairer than day'.

So impressive were the addresses at Philadelphia on home, foreign, national and international concerns, that a historian of the World Alliance is tempted to linger in their description beyond the limits possible in an account of this nature; but important decisions taken at the Second World Congress demand the major part of the space available here. Reference, however, must be made, in passing, to several other notable utterances. Thomas Phillips, the writer's predecessor in the pastorate of Bloomsbury Central Baptist Church, London, acquired, after Philadelphia, a new description. He was thenceforth known as 'Grace and Glory Phillips', from the magnificent Congress sermon he preached on Psalm lxxxiv. 10, 'The Lord will give grace and glory', a truly prophetic utterance combining acute thought, rich Celtic imagination and fervent evangelical appeal. President E. Y. Mullins deepened the impression he had made in London by his Philadelphia sermon on 'The Lordship of Jesus'. Professor A. T. Robertson dealt in his scholarly manner with the spiritual meeting of the Ordinances, and Dean Shailer Matthews, of Chicago University, read a trenchant paper on 'The Sufficiency of the Gospel for the Salvation of Society'. Among the most cordial welcomes given by the Congress was that to Booker T. Washington, the gifted Negro leader and educationalist, whose presence and reception were a symbol of the cordial greeting always accorded by the Alliance to our

Negro brethren. And a figure, new at least to the British delegates, arose in the person of George W. Truett of Dallas, Texas. He was introduced as 'the best-loved Baptist minister in all the South'; in due course, as we shall see, he was to be called to the high office of the Presidency.

In the most recent Congresses of the Baptist World Alliance there has been widespread disappointment that no delegates from Russia have been able to attend. From the records we learn that as far back as 1911 there was uncertainty whether the Russians would arrive. Reports had reached J. H. Shakespeare that leave for the Russians to travel to Philadelphia was being withheld, so he sent Rev. C. T. Byford to obtain the necessary permits, and one of the most dramatic scenes in the Philadelphia Congress was the arrival of nearly thirty delegates from Moscow. One of them, Rev. E. Golaieff (later to become a President of the All-Russian Baptist Union) responded to the Roll-Call on the Monday evening, but the great occasion was a session on the Thursday morning. Dr. Newton Marshall reviewed conditions on the Continent of Europe and there were speeches from a Hungarian and a Czech. Then Mr. Byford spoke on 'The New Reformation in Europe' and he was followed by Rev. Vasili Pavloff who had become a Baptist in 1870 at the age of sixteen and could speak from experience of endurance in exile for his faith. J. H. Shakespeare then introduced to the Congress the preachers from Russia. They included Ivanoff-Klishnikoff, a veteran who had himself baptized fifteen hundred converts, had been imprisoned thirty-one times and exiled twice; and a Cossack, Feodor Kostromin, who moved the audience as they learned of the scourging and

imprisonments he had endured. Finally, Rev. A. J. Vining made an eloquent appeal for the establishment of a Baptist Seminary, in Russia if possible, and Rev. F. B. Meyer, skilful as ever in directing financial appeals, secured promises at the session amounting to \$66,000. As this survey of the history of the Alliance proceeds we shall find ourselves making many references to this project. A report was also made at this Congress on the discussions of the Southern Baptist Convention with regard to the establishment of a Baptist Theological Seminary in Europe. This also will concern us later in this survey.

Philadelphia adopted certain proposals which improved and facilitated the functioning of the Alliance as an organization, and these must be briefly mentioned. The most important amendments to the Constitution were: it was decided that the Alliance should have a Deputy-President for the Eastern Hemisphere, and a European Treasurer in addition to the American Treasurer; and that the European Secretary should deal with all matters outside America. Dr. J. N. Prestridge and Rev. J. H. Shakespeare continued in office as Secretaries; Mr. Herbert Marnham, of London, was elected Treasurer for Europe, thus beginning an association with the work of the Alliance which was to continue many years and to be a continual enrichment of our Baptist work; the other Treasurer was Mr. E. M. Sipprell, of St. John, N.B. The Committee on Nominations unanimously nominated as the new President Robert Stuart MacArthur of New York, while the retiring President, Dr. Clifford, became Deputy-President for the Eastern Hemisphere. Dr. MacArthur, who for many years had been pastor of Calvary Baptist church, New York, was more than a popular

preacher. He had played a considerable part in public affairs and had enjoyed the confidence of successive American Presidents. His election was a popular one and was a recognition both of his personal qualities and of the part played by America in the formation of the Alliance.

In view of subsequent developments it is important to recall that at the Philadelphia Congress a Women's Committee of the Baptist World Alliance was formed. The only official reference to this is contained in the report of the proceedings on Saturday, 24th June.

It was announced to the Alliance that a Women's Committee of the Baptist World Alliance has been formed during the present Congress.

It may be of interest to the members of the Alliance to know that the Women's Committee has been formed to draw together the leaders of Baptist missionary work in all lands. The officers of the Committee are:

Chairman: Mrs. Andrew MacLeish, Chicago.

Vice-Chairman: Mrs. M. C. Kerry, London.

Secretary: Miss Edith Campbell Crane, Baltimore.

Women had been much in evidence at the Congress, and the session on the Wednesday afternoon had been devoted to women's work, with a special Roll-Call. At this meeting Mrs. Russell James, of London, in whose drawing-room the now strong and vigorous British Baptist Women's League was begun, spoke on Baptist Women's work in England; and Mrs. M. C. Kerry, also of London, described the Zenana work of the Baptist Missionary Society. There is no indication, however, that this Women's Committee ever functioned (possibly due to the fact that the years following the Philadelphia Congress were clouded by threats of war). We shall see that later, at the Stockholm Congress, another Women's Committee was appointed; but it

was left to subsequent Congresses for women's work to secure the effective organization it now enjoys.

Another side of Alliance activity which to-day is functioning with efficiency and great blessing is that of the Young People's Committee. Philadelphia saw the first steps in this direction also, setting in process a movement which was to result finally in the election of an Alliance Youth Secretary. But in 1911 nothing further was achieved than a series of resolutions passed at a meeting called by a few leaders in youth work. In view of the importance this work was later to attain, making possible World Youth Conferences in Prague, Zurich, Stockholm and Rio de Janeiro, the main recommendations may here be noted. The members attending this meeting on 20th June, feeling that it was 'the first meeting ever held in the interests of Baptist young people throughout the world', urged that there should be a closer affiliation of Baptist young people everywhere. A committee of twenty-five was appointed 'to devise plans by which a world-wide movement for combining all our young people may be consummated'. This committee was authorized 'to present the results of its labour to the denomination at such time as may seem desirable, but in any event not later than three years from this date'. At this time, neither the Women's Committee nor the Youth Committee had any effective co-ordination with the Alliance Executive; and in both cases the approach of war made impossible the development of the proposals. Three years after the time of this youth meeting in Philadelphia the young people of Europe were on the brink of the First World War. Six years after this meeting American young men were on their way to the battlefields of France.

The troubled years on which the world was soon to

enter were responsible also for the fact that two other resolutions adopted in Philadelphia hardly passed beyond the paper stage. One was a resolution on Social Progress which suggested the appointment of a Committee of fifteen to co-operate with similar committees of other denominations to study concerted action on social evils. The second was contained in a letter from the Southern Baptist Convention meeting in Jacksonville, and presented to the Congress by Dr. E. Y. Mullins. Noting with joy the 'enthusiasm created and the good already accomplished by the formation of the Baptist World Alliance', this Convention had appointed a committee of five to lay before the Philadelphia Congress a plan for the closer co-operation of all Baptist Boards, 'which will conduce to more effective co-operation of Baptists in their foreign mission work wherever and whenever this is possible, and which may lead to an apportionment of the missionary areas as yet unoccupied in such manner as will lead to the speedy evangelization of the world'. This resolution was enthusiastically adopted, and before the Congress closed a committee composed of J. W. Ewing (chairman), Cornelius Woelfkin, George C. Briggs, W. O. Carver, C. E. Wilson and T. B. Ray was appointed. The appointment of this Committee, though it did not produce much more than interchange of views during the next three years, was important in its recognition of the principle of discussion and co-ordination. It was to achieve enduring results, through a committee of wider range, and in particular reference to Europe, in the London Conference of 1920.

In view of the tragedy which was soon to engulf the greater part of the world, Baptist historians will note

with special interest and not a little pride that the Philadelphia Congress was deeply concerned with the question of world peace. The preamble of the resolution (how little we knew at that time!) expressed gratitude to God 'for brightening prospects of the extinction of war' and called upon the eight million Baptists of the world represented in the Alliance to lead in pacific work, urging them 'to pray for peace, to check everything in the Press and in national life calculated to cause strife among the nations, to protest against the extension of the war-field into the air, and to promote in every possible way the spirit of brotherhood and love'.

Philadelphia was a great Congress. As J. H. Shakespeare said, at the closing meeting, it had been the triumph of old and trusted leaders, many of whom, like Dr. Clifford, were over seventy. It dispelled some prejudices. 'The Baptists seem to me', said Mr. Shakespeare, 'to unite in themselves the breadth, the liberality, the feelings of sweetness and culture which are on one side of the Gospel and the Kingdom; but on the other hand we have to stand for the narrowness, the intensity, and the simplicity of the faith which Christ has committed to us.'

'We will meet again in five years time; we will meet at Berlin', said Mr. Shakespeare. Then the great audience rose and joined hands and sang 'Blest be the tie that binds', as they had done six years earlier in the Royal Albert Hall in London. They little thought that in five years time many of those then joining hands would be sundered by the grim and ruthless struggle of war, on opposite sides of a terrible conflict.

OFFICERS OF THE BAPTIST WORLD ALLIANCE
APPOINTED IN PHILADELPHIA, 1911

President: Robert Stuart MacArthur, D.D., LL.D. (New York).

Secretaries: J. N. Prestridge, D.D. (Kentucky), and J. H. Shakespeare, M.A. (London).

Treasurer: E. M. Sipprell (St. John, N.B.).

Treasurer for Europe: Herbert Marnham (London).

Vice-Presidents:

Bahamas: Mornay Williams, E.N.

British Honduras: R. Cleghorn (Belize).

Germany: B. Werts (Bochum).

Jamaica: P. Williams (Bethelton).

National Baptist Convention: A. R. Robinson (Chester, Pa.).

Russia: I. S. Prokhanoff (St. Petersburg).

New South Wales: Hugh Dixson (Sydney).

South Australia: H. S. Ramford (London).

Tasmania: C. Palmer (Latrobe).

New Zealand: Alfred North (Ponsonby).

IV

THE TROUBLED YEARS

SECOND EUROPEAN CONFERENCE, STOCKHOLM, 1913
LONDON CONFERENCE ON POST-WAR NEEDS, 1920

THE First World War, 1914-18, was a devastating calamity and in retrospect appears no less so because it was to be followed by another and even worse conflict a quarter of a century later. Not only did the struggle of 1914-18 bring crashing to the ground the fond hopes to which reference had been made in the peace resolution at the Philadelphia Congress in 1911; it erected a barrier between Baptists on different sides of the conflict; it made communication difficult even between those on the same side. That the Baptist World Alliance so soon in its history should have had to face the effects of a world-wide conflict was more than a bitter disappointment. Yet it speaks volumes for the stability of the Alliance, the strength of its foundations and the quality of its fellowship that our world Baptist movement was able to survive the shock; and, when peace came, resume its full activity. Indeed, as we shall see, the problems created by war both widened and deepened the scope of Alliance work.

Not until 1923 was it possible to arrange the Third Baptist World Congress. Yet, in the twelve years which elapsed between the Second Congress in Philadelphia and its successor in Stockholm, there were two important gatherings of Baptists in Europe, one before and the other following the World War.

The first was the European Baptist Conference held

in Stockholm a year before the war broke out, from 19th to 24th July 1913. Sweden had seen remarkable Baptist growth: in 1855 there were nine Baptist churches there with 476 members; in 1912 there were 619 churches with 53,000 members—a growth without parallel in any other part of Europe. When the Conference opened in Immanuelskyrkan there were 3,000 present, including more than 500 delegates from European lands, the Russian delegates proudly representing 100,000 Baptists. Drs. Mabie, Crandall and Booker represented America, and there were delegates from India, China and Congo. At the welcome meeting a great reception was given to the Alliance Deputy-President, Dr. Clifford. The audience leaped to its feet, waved handkerchiefs and sent cheers echoing around the church.

Dr. Clifford's address, on 'New Testament Christianity in Europe', was prefaced by a résumé of what had been accomplished since the earlier European Conference in Berlin in 1908. Attention, he reported, had been paid to the Berlin resolutions on peace and liberty of conscience; a message concerning the spiritual life of the churches had been sent out; Rev. C. T. Byford as European Commissioner had visited many European Baptist groups; there had been successful intervention on behalf of imprisoned Baptists; and Britain had raised funds for the purchase of a site for a seminary in Russia.

The inspirational value of the Conference was apparent to all who attended it. A Swedish reporter gave 20,000 as the number attending an open-air mass-meeting in the Haga Park. Enthusiasm greeted William Fetler's declaration: 'Prisons, exile to Siberia and the Caucasus, chains and flogging have been

tried; but the only result has been the spread of the Gospel in Russia. The chains of the prisoners will yet make an ornament for a great, free, evangelical Church in Russia.' Among many notable addresses was one by Dr. Newton Marshall on 'The Lessons of the Geographical Distribution of Baptists in Europe', one by Principal G. P. Gould on 'The Position of Protestant Churches in Britain to-day', and missionary contributions from Rev. George Hawker ('Missions in Africa') and Rev. C. E. Wilson ('The Present Position of Islam'). Resolutions were adopted on Peace, Liberty of Conscience, the Judson Centenary, the Fifth Centenary of John Huss, the White Slave Traffic and Temperance.

The Stockholm Conference sent out an Encyclical Letter to the Churches; its strong evangelical flavour will be seen from the following extract:

On considering the needs of European lands, and in the desire that our churches may be centres of salvation and light, we would affectionately urge that all our churches should take their constant and full part in efforts for winning men to Christ. The Baptists have always been a denomination of evangelists . . . Bunyan, Carey and Judson; Oncken, Kobner and Spurgeon were all soul-winners . . . and we must guard the sacred fire when so many are in danger of forgetting alike the need of conversion and the power of the Grace that makes all things new.

It was left to Dr. Clifford, in the closing address of the Conference, to assess its significance. He regarded it as a sign that the Kingdom of God was moving swiftly. He announced that invitations had been received both from Rome and St. Petersburg to hold the next Conference there. He commented with pleasure on the many indications that need for trained preachers and

pastors was increasingly recognized in Europe. 'Baptists', he asserted, 'are still pioneers in the religious, social and moral work of the world.'

At the close of this address Herr Lehmann, of Cassel, came forward to express thanks to all who had done so much to make the Conference a blessing, specifically mentioning Dr. Clifford, Dr. Newton Marshall and J. H. Rushbrooke. Then the audience sang 'Blest be the tie that binds'—but in a little over a year Herr Lehmann's country and the country of those he thanked were to be at war.

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We turn now from the European Conference of 1913 to consider the work of the Alliance in its world-range. From 1914 to 1918 plans and schemes were of necessity left in suspense. Those years had seen gaps appear in our Baptist ranks, and some who were much in evidence when the Alliance was formed had passed from the scene. Dr. Maclaren and Dr. J. N. Prestridge had joined the Church Triumphant, the latter having been replaced as Western Secretary by Dr. R. H. Pitt of Richmond, Virginia. The veteran Dr. Clifford, happily, was still in the scene, and with him Dr. Shakespeare. In 1919 a few representatives of the Southern Baptist Convention of U.S.A. led by Dr. J. F. Love, undertook a survey of conditions in Europe. Representatives of the Northern Baptists of U.S.A., led by Dr. J. H. Franklin, visited France. In the same year Dr. C. A. Brooks of New York, on the invitation of the American Baptist Foreign Mission Society, visited Central Europe. The following year Dr. Brooks and J. H. Rushbrooke made a tour of Central and

Eastern Europe on behalf of the Alliance, going as far north as Helsingfors and as far south as Bucharest, and including Estonia, Latvia, Poland, Czechoslovakia, Austria, Hungary, Rumania, as well as Germany. It was, among other things, to consider their report that it was decided to call a Conference on Post-War Needs. This met from 19th to 23rd July 1920, in the Baptist Church House, London.

The London Conference of 1920 was described by J. H. Rushbrooke as 'a turning-point in Baptist history', for reasons which will appear as we proceed. It was fully representative of Baptist life and work in various parts of the world. Although the Alliance President, Dr. R. S. MacArthur, was unable to be present, the Deputy-President, Dr. Clifford, was there to take the chair, and there were present five other members of the Alliance Executive: Dr. Shakespeare, Dr. Whitley (minute secretary) and Revs. J. H. Rushbrooke, D. Witton Jenkins and T. E. Ruth (from Melbourne, Australia). The Baptist Unions of Scotland and Ireland were represented, as were also seventeen European countries. Fifteen members of the Continental Committee of the Baptist Union of Great Britain were able to attend, while the Baptists of Canada, the Northern Convention of U.S.A. and the Southern Convention were represented by such distinguished leaders as O. C. S. Wallace, J. H. Franklin, E. W. Hunt, C. A. Brooks, J. F. Love and G. W. Truett. Among the visitors were Dr. J. B. Gambrell, President that year of the Southern Baptist Convention, and Dr. E. Y. Mullins of Louisville Seminary.

Decisions were taken which were to have an important bearing on the work of the Alliance in subsequent years. They may be summarized as follows:

1. *The Needs of Baptist Communities following the War.*

The delegates had before them the reports of C. A. Brooks and J. H. Rushbrooke on their European tour, and J. F. Love's published report of the Commission appointed in 1919 by the Southern Baptist Convention. Speakers from Holland, Germany, Sweden, Spain, France, Poland, Czechoslovakia, Austria, Estonia, Latvia, Rumania and Hungary added their personal impressions of the conditions they knew so well. On the initiative of the representatives of the American Foreign Mission Boards it was resolved to undertake a three years' relief programme in nine European war-ravaged lands. In view of the important place relief work was to have in Alliance planning a quarter of a century later, it is worth while to quote a section of the Conference's resolution on this matter:

In our relief work we would observe the Scriptural injunction to do good to all men, especially to the household of faith. While making provision especially for the feeble Baptist groups who may be in danger of serious neglect in the distribution of funds or supplies of food and clothing through general organizations, we would go in the spirit of Christ with relief for all who suffer, regardless of religious or racial differences.

In this connection the London Conference made an appointment which brought J. H. Rushbrooke even more into the centre of the picture. He had long been assiduous in his promotion of Alliance aims, and recognizing his personal qualities and his wide experience of the European field the Conference appointed him Commissioner for European Baptist Missions.

2. *'Mandates' for particular Areas.*

In order to translate what might remain a vague and general interest in evangelizing Europe into an informed

and concentrated missionary activity, it was decided to request the stronger Baptist groups, in conjunction with their Mission Boards, to make special study of fields allocated to them; and in consultation with the Unions of the countries concerned to decide the form and extent of the co-operation necessary. The following were the suggested allocations:

Portugal: To be assisted by Brazil.

Spain: By the Southern Convention.

France, Belgium and French-speaking Switzerland: By the Northern Convention (the Breton work by the British Baptist Missionary Society).

Italy: After conference between the B.M.S., the Baptist Union of Italy and the Southern Convention the former responsibilities of the B.M.S. were transferred to the Southern Convention.

Yugoslavia: By the Southern Convention.

Hungary, Rumania, the Ukraine and the parts of Russia east thereof: By the Southern Convention.

Bulgaria and German Austria: By the German Baptist Union and the German-speaking Baptists of America.

Czechoslovakia: Co-operative work by the Northern Convention, Great Britain and others.

Poland: By the Northern Convention and the German-speaking Baptists of America.

Finland: By Sweden and Great Britain.

Norway: By the Northern Convention.

Latvia, Lithuania, Estonia and northern Russia: By Great Britain, Canada, Northern Convention.

Denmark: By the Northern Convention.

Holland: By Great Britain and Australia.

Writing in 1923 the Commissioner for Europe was able to point out immediate results of this 'mandatory' allocation. New theological seminaries had come into being in Estonia, Latvia, Czechoslovakia, Hungary, Rumania, Spain and Portugal; help had been given in the production of literature; temporary grants had

been made towards the salaries of pastors . . . all within the framework of the Alliance, care being taken in every case to preserve the full independence and self-government of the national groups. In this context J. H. Rushbrooke illustrated the increasing interest of American Baptists in Europe by recording the appointments of Dr. W. O. Lewis (Northern) and Dr. Everett Gill (Southern) to act as representatives of their Foreign Mission Boards in carrying out their European programmes.

Relief, important though it was, by no means exhausted the functions of J. H. Rushbrooke as Commissioner. The London Conference was alive to the need for guiding small and new Baptist groups in their relations with governments, and for the safeguarding of religious liberty. As we shall see, Rushbrooke's career gave frequent evidence both of his skill and devotion in such delicate negotiations. Writing in 1923 he was able to say that he had found almost everywhere on the part of Ministers of State a ready welcome and response to the representations he had felt called on to make, with (at that time) the unhappy exception of Rumania.

3. *Pronouncements.*

The London Conference, on behalf of its eight million church members together with adherents comprised within the Baptist World Alliance, adopted important resolutions. One, drawn up by Dr. Clifford and Dr. Truett, asserted our historic attitude to religious liberty; another, on persecution, was framed in the following terms:

The Conference places on record its profound concern at the grave reports of persecution from which our Baptist

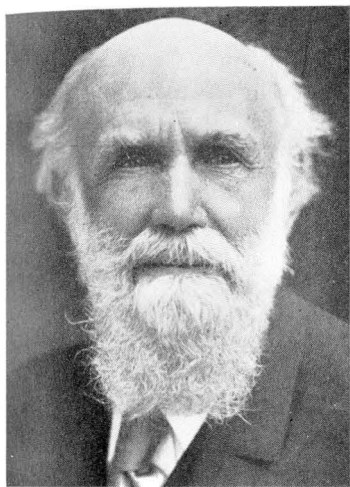
brethren in Rumania have suffered during the past eighteen months and even within recent weeks; and calls upon the Rumanian government to undertake a thorough investigation into the facts, and to take decisive action to bring an end to all religious persecution within its territories.

A third concerned the League of Nations, and declared:

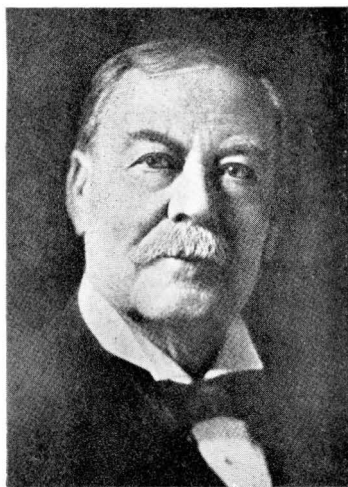
We call upon the framers of public policy in all lands in the name of suffering humanity, of international justice and human brotherhood, and, above all, in the name of the Prince of Peace, to take steps to bring such a League into effective operation at the earliest possible date.

Commenting on the London Conference the *Baptist Times and Freeman* for 30th July 1920 drew attention to its practical nature: 'At London last week there was no trace of the spectacular or the oratorical. The meeting was not for flag-waving or speech-making; it was for definite reports, consultation, decision, adoption of a programme.'

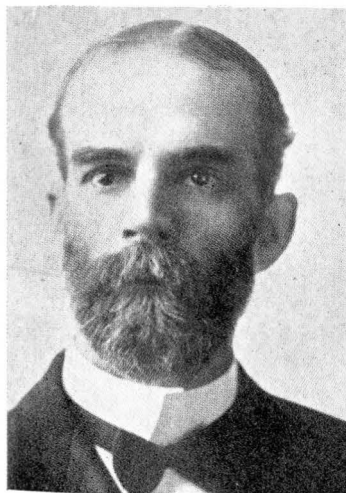
PRESIDENTS OF THE BAPTIST WORLD ALLIANCE



DR. JOHN CLIFFORD



DR. R. S. MACARTHUR



DR. E. Y. MULLINS



DR. JOHN MACNEILL

V

FACING POST-WAR PROBLEM

THIRD BAPTIST WORLD CONGRESS, STOCKHOLM, 1923
REGIONAL CONFERENCE IN EUROPE, 1926
FOURTH BAPTIST WORLD CONGRESS, TORONTO, 1928

THE grim events of the years 1914 to 1918 changed the map of Europe. At a cost in human life and treasure immense and tragic beyond human computing, the 'war to end war' plunged the nations into political, economic and moral confusion which was to last for two decades and lead finally to the Second World War, described by Sir Winston Churchill as the worst tragedy in mankind's tumultuous history. The casualties suffered by mankind from 1914-18 were enormous. The British Empire mourned over a million dead and nearly two and a half million wounded; France had nearly 1,400,000 dead and about the same number wounded; the enemy countries lost more than three and a half million by death and eight million were wounded.

Sad were the reflections of religious leaders as they pondered over the pouring out of blood and treasure; but this was not all. It was inevitable that the war should bring deep and widespread changes in the ideas and outlook of the people, both in Europe and America. Millions had been uprooted from their customary ways of life and thrown into a maelstrom in which traditional restraints were perforce thrown away. Many of those who returned from the war, only to discover that the new world of their hopes was cold with disappointment and restless under economic strain, took refuge in the

cynicism of disillusionment. The period from 1920-30 saw the emergence of 'jazz'—in itself a symbol of the age; for many 'a short life and a gay one' became the accepted motto; and the churches in Europe faced a situation in which the traditional habits of Sunday observance and churchgoing had weakened their hold on every section of the community.

Meanwhile a new factor in the troubled scene was arising in Russia which was in after years to provide the most formidable and challenging menace the Christian Church ever had to face. For a century Russia had been smouldering with agitation for reform. When, in 1917, the flames of revolution were at last fanned into a red and lurid blaze, the Czarist regime was speedily overthrown. The old terror was replaced by a new one, with Lenin as its directing genius. Russia emerged from civil war, and the famine which was its sequel, to lay the foundations of a Communist empire which, under Josef Stalin, was to take the second place among the great powers of the world. 'Anti-God' propaganda and rigorous persecution were directed against traditional Christian ways of thought and worship. The victory of Communism in Russia was to be a major problem for Christian leaders for many years to come.

The United States of America in April 1917 had joined with the European allies to resist the German onslaught, and the cost was to be 126,000 dead and 234,300 wounded. Following the Armistice, American and British money was poured into Germany as a loan to enable the ruin of war to be repaired. President Woodrow Wilson thrilled idealists by his 'Fourteen Points' including the advocacy of the League of Nations. But hardly had the League of Nations been

created in 1920 than the policy of President Wilson was reversed and isolationism regained ascendancy in the political thought of Washington. 'Europe' (wrote Sir Winston Churchill, describing the isolationist viewpoint in *The Gathering Storm*) 'must be left to stew in its own juice and must pay its lawful debts.' In Great Britain the years from 1920 to 1930 saw four General Elections and three serious strikes—the Miners' Strike of 1921, the Coal Strike and the General Strike of 1926.

There was, then, a mass of problems facing the Baptist World Alliance as arrangements were made for the Third World Congress. There had been uncertainty as to where the Congress should be held. J. H. Rushbrooke had contemplated a meeting in Prague, but the decision was eventually for Stockholm. Sweden offered an obviously convenient meeting-place. A most cordial invitation had been received from Stockholm where the Baptist cause was strong and well directed. This beautiful city had escaped the fate which had overtaken so many European capitals, for Sweden could look back over a century and a half of peace. So to Stockholm in July 1923 came more than 2,000 delegates to join the Baptists of Sweden, the 480 from Britain and the 768 from America arriving in specially chartered vessels. India, China and Japan sent representatives. An American Indian gave colour to the delegation, as did several of the European groups who came in native dress. At the last moment Russia had sanctioned the visit of thirty-seven delegates and their choir, like that of the Letts and the Negroes, was to make a warmly appreciated contribution to the sessions of the Congress.

Many messages from distinguished leaders greeted the delegates as they assembled in Immanuelskyrkan,

Stockholm. Letters were read from Prime Minister David Lloyd George, President Warren J. Harding of U.S.A., and the Archbishop of Uppsala. Yet the Congress was conscious of the absence of many whom they had come to associate with the Alliance gatherings. The President, Dr. R. S. MacArthur, and Dr. J. N. Prestridge had passed from this mortal scene. During the Congress a cable brought news of the death of Dr. L. A. Crandall. Dr. John Clifford, now nearing his eighty-seventh birthday, was unable to make the journey, but sent a letter which breathed the old fire as he urged the Congress to concern itself with the double task of relief of needy areas and a Baptist interpretation of the Christianity of the New Testament for the guidance of churches in the new and difficult situations created by the political rearrangement of Europe. It was, in fact, awareness of these problems that dominated the Congress programme throughout.

In his 'Foreword' to the Congress volume Dr. J. H. Shakespeare well described the Stockholm gatherings:

At times the atmosphere was electric. It would be a cold heart which could survey without deep emotion the hosts of delegates from the Far East and the great mission fields, from the New World across the Atlantic and especially from European countries long held down beneath political, ecclesiastical persecution, and only recently enfranchised. Indeed, at times, the singing of Russians, Letts and Rumanians broke on the ear with an undertone of centuries of suffering.

The death of President MacArthur suddenly on 23rd February 1923, almost on the eve of the Stockholm Congress, had caused widespread sorrow. When the Congress passed a resolution of thanksgiving for his life and work, Rev. Kenneth MacArthur, Dr. MacArthur's son, made reply and the tribute to the

deceased President brought the great gathering to its feet in respect and sympathy. Dr. MacArthur in 1911 had paid a lengthy visit to Europe, during which he was invited to breakfast by Mr. Lloyd George, and he had taken part in the unveiling of the Bunyan window in Westminster Abbey. His Presidential journeys had included visits to Russia (1911), and India (1913), where he took part in the centenary celebrations of Judson's landing in Burma; everywhere he had made a deep impression. In his own country, following his resignation after forty years' service in the Calvary (New York) pastorate, he had undertaken temporary pastorates, including one at Dayton, Florida, where he was ministering when he heard the Homecall. A leader of 'great and noble heart', as Dr. Shakespeare described him, R. S. MacArthur's passing was a great loss to the Alliance.

Dr. J. Bystrom, one of the Vice-Presidents of the Alliance and President of the Baptist Union of Sweden, took the chair at what was to prove a most fruitful Congress. Notable in its proceedings was the sermon preached by Dr. J. H. Shakespeare in the Cathedral of Uppsala by invitation of Archbishop Soderblom. The Baptists of Sweden who, in their seventy-five years' history, had known what it was to endure persecution, must have rubbed their eyes in astonishment to see a Baptist leader occupying the pulpit in the very centre of Lutheranism. This was indeed recognition of a kind they could hardly have expected. Impressive, too, were the addresses delivered at the Congress, to which here a brief reference only is possible. Dr. George W. Truett preached the Congress sermon and with it should be linked a sermon on the opening Sunday by Rev. W. A. Cameron of Toronto.

There were addresses by President E. Y. Mullins on the 'Baptist Conception of Religious Liberty', by Dr. W. E. Blomfield on 'Baptist Advance in Europe through Theological Training', by Dr. J. C. Carlile on 'Christianity and Industrial Relations', by Dr. J. J. North on 'Promoting Baptist Work in British Dominions', by Dr. I. J. Van Ness on 'Sunday School Work', by many speakers representing the various Mission Fields, and by Dr. L. R. Scarborough and Rev. A. Douglas Brown on 'Evangelism'.

In view of the attention paid to Europe in the London Conference of 1920, it was natural that special attention should be paid by the Stockholm Congress to this field which, through the shattering events of the war, now bristled with problems. Dr. J. H. Rushbrooke, the Commissioner for Europe, had prepared a report on the 'Position and Progress of the Baptist Denomination in Europe' which surveyed the field in detail. He paid tribute to the work in Europe of Dr. Everett Gill (representing the Southern Baptists) and Dr. W. O. Lewis (representing the American Convention) and reported that although Baptist work in Europe was less than a century old they were represented in every land except Albania, Greece and Turkey. During the two and a half years which had elapsed since the London Conference the two American Mission Boards had undertaken to send \$1,000,000 for relief work, spread over three years, and to date \$841,560 had been sent. From other Baptist groups more than £11,000 had been contributed. Gratitude and the pride of achievement were felt in Dr. Rushbrooke's presentation of the report as he showed how new seminaries had been opened, depressed communities enheartened, contacts renewed with Russia and help

brought to 'shivering and starving populations'. The Congress was deeply moved as, one by one, representatives of various countries bore their testimony: Rev. C. Adorian told how in Rumania, in spite of persecution, there had been 2,265 baptisms during 1922; Poland's spokesman was Rev. K. W. Strzelec of Lodz; the heroic John Alexander Frey, of Latvia, who had endured Siberian exile, was present as Rector of a newly opened Baptist Seminary in Riga; and a particularly warm welcome was given to the Russian delegates for whom Paul Pavloff, T. Timoshenko, I. S. Prokhanoff and Baroness Yasnowski spoke.

The Stockholm Congress gave considerable attention to Youth and Women's work. A 'World Baptist Young People's Union' was formed with Dr. J. Asa White as Chairman, Rev. E. E. Hayward, M.A., as Secretary, and Professor Gunnar Westin as Treasurer. At the Women's Meeting at which Mrs. F. C. Spurr was appointed President and Mrs. Helen B. Montgomery, LL.D., Secretary, greetings were brought by Mrs. Russell James (London), Mrs. Coleman and Mrs. W. C. James (U.S.A.), Mrs. F. C. Spurr (Birmingham), Mrs. Leighton (American National Baptist Convention), and by representatives of various European lands. The question of the relation of the Youth Committee and the Women's Committee to the Baptist World Alliance remained to be clarified, and reference to these points will be made when we consider the various meetings of the Alliance Executive following the Congress.

An innovation at the Stockholm Congress, which was to be copied in later gatherings, was the 'Baptist World Exhibition' to which Baptists all over the world contributed, under the direction of Rev. W. Y. Fullerton

(who also preached a missionary sermon at the Congress). One of its leading features was a cartoon: 'The Nations turning into the Baptist Road' (subsequently published as an appendix to the Stockholm Congress Proceedings). This depicted with dates the picturesque Baptist figures representing the various countries on the winding road from London in 1623 to Stockholm in 1923, with a signpost at the end of the journey bearing the words: 'Facing the Future'. The Exhibition, with its historical scenes, maps, diagrams and portraits of great leaders, and up-to-date information on Baptist enterprise in various lands, aroused great interest. The only living man represented in it was John Clifford who thus, though he could not attend Stockholm, was much in the picture. The keen interest shown by the Congress in missionary matters was due in no small measure to the fact that the secretaries of the Northern and Southern Convention Mission Boards, and the secretary of the British Missionary Society, all gave addresses.

Of the messages and resolutions adopted at Stockholm in 1923 the following may be noted:

The adoption of a 'Message of the Baptist World Alliance to the Baptist Brotherhood, to other Christian Brethren, and to the World'. This had been prepared during the previous year by a sub-committee under the leadership of Dr. E. Y. Mullins. It dealt with the Lordship of Christ, the nature of Baptist unity, the true ideal of Christian unity, the Baptist Faith and Mission, religious liberty, ethical and social questions, loyalty to the State, international relations, Christian stewardship and other issues . . . a classic statement of our Baptist position.

A resolution welcoming the Russian delegates and expressing the view that the situation was now more favourable for carrying out the original project of the Seminary Fund (the monies being held in Britain, Canada

and U.S.A.), Dr. A. Cree of Georgia had suggested in discussion that the control of the funds should be entrusted to the various Mission Boards. The Congress referred the matter to the Executive to take counsel where necessary with the various Boards concerned.

A resolution on International Peace urged that all the nations should be brought into co-operative efforts to secure peace through a representative tribunal for the settlement of international quarrels.

A resolution which placed on record the Congress's pain as it learned that the Rumanian Government had 'failed to secure the rights of religious minorities and that it has failed to check or prevent numerous acts of persecution on the part of the local organs of administration . . . the Congress earnestly hopes that the Rumanian Government will show itself seriously resolved to secure real religious freedom, and that no proposals opposed to this will be passed into law'.

The choice of the Congress for the Presidency fell on the President of Louisville Seminary, Dr. E. Y. Mullins, and with enthusiasm Dr. Clifford was elected President-Emeritus. Two other changes were the appointment of Dr. Clifton D. Gray, President of Lewiston, Maine, as Western Secretary, and of Mr. Albert Matthews of Toronto as Western Treasurer. The invitation to hold the next Congress in Toronto was accepted.

Before the next World Congress, held in Toronto in 1928, there were many events of importance to the work of the Alliance which must be mentioned. The first was the death of Dr. John Clifford on 20th November 1923. The writer of this narrative will never forget the morning of that day in what was then the Council Chamber in 4 Southampton Row, London (now known as the 'Shakespeare Room'). Dr. Clifford's successor in the pastorate at Westbourne Park, Dr. S. W. Hughes, had motored the aged leader to the

Baptist Union Council meeting, for the theme of that morning was 'Personal Evangelism' in which Dr. Clifford was deeply interested. He had said that if he had to begin his ministry over again he would make personal evangelism its central and dominant concern. After listening to several speeches he suddenly leaned backwards and passed to that Realm which, for him, had never been far away.

When the news reached the outside world messages of sympathy began to pour in. Within two hours McMaster University, Toronto, was observing a two-minute silence. Tributes were received from the King, the Archbishop of Canterbury, from statesmen of all parties and from all sections of the Press. The *London Times* gave this tribute: 'As the shadows lengthened round him, to his friends his character seemed to take an added sweetness and moral grandeur, and they looked upon him with a strange awe and love, conscious that he stood alone, and that they would never see his like again.' The Executive Committee of the Alliance did not meet until fifteen months after Dr. Clifford's death, but at this meeting in Chicago on 25th February 1925 the members sought to express something of the affection felt for Dr. Clifford throughout the Baptist world.

Our distinguished comrade (so ran Minute 10 of the Proceedings) was one of the first to discern the importance of giving expression to the world unity of Baptists, and as the leading figure in the Alliance for many years he devoted his powers unreservedly to the advocacy, alike in his own land and beyond its borders, of our cherished principles of religious freedom and equality. . . . Great intellectual gifts were in his life mated with rare moral heroism, and a strong love of his fellow-men; but the open secret of his work and influence was his intense loyalty to the Lord Jesus Christ.

The Alliance in general, and British Baptists in particular, suffered another blow through the illness, and consequent resignation from the office of Eastern Secretary, of Dr. J. H. Shakespeare. He was to linger on in increasing weakness until 1928, but in the year following the Stockholm Congress failing health compelled him to resign the Secretaryship of the Baptist Union and the Eastern Secretaryship of the Baptist World Alliance. Following his first and only pastorate at St. Mary's, Norwich, he had become Secretary of the Baptist Union in 1898, and the years which followed revealed him as an ecclesiastical statesman and organizer of the greatest ability. In a real sense he was the architect of the Baptist Union as we know it. It was his driving force which enabled him, more than any other Baptist leader on the European side of the Atlantic, to turn the vague yearnings after a World Alliance into practical reality. Dr. J. N. Prestridge wrote in 1910: 'It was his fine executive ability which made the Congress in London such a glorious success.' Yet with all his notable achievements for which, to this day, British Baptists revere his memory, there was one issue on which he failed correctly to assess the currents of thought in the Denomination he led so magnificently. In his later years he had come to advocate a union of the Free Churches, visualizing a United Free Church of England, a view he expressed in a book *The Churches at the Crossroads* (published in 1918). Shakespeare's intentions did not stop there. He was understood to be looking beyond Free Church union in the direction of the Anglican Church, and was not averse to episcopal ordination. Such ideas did not at all represent the mind of British Baptists, and there can be little doubt that the 'chilly reception' they

received contributed to the mental stress which led to his breakdown. To the present writer it has always been a matter of regret that Dr. Shakespeare left instructions that no biography of him should be published.

But this cloud which appeared on the horizon towards the end of his life did not in the slightest degree detract from the widespread appreciation of his mighty services both to our Baptist cause in Great Britain and to the World Alliance. At the Alliance Executive held in Chicago in 1925 the following resolution followed that on Dr. Clifford. It is quoted here in full in tribute to Shakespeare's unique services to the Alliance in its formative years.

The members of the Executive Committee express their intense sympathy and their earnest prayer (which has already found utterance during the present meeting) that a renewal of health and of vigorous life may be granted to their distinguished comrade and fellow-worker.

In regretfully accepting his tender of resignation the Committee places on record its sense of the great debt of the Alliance to its Eastern Secretary.

The foundation of the Alliance in London in 1905 was in large measure due to his interest and energy. From that time forward he sustained, in addition to the many heavy demands of his important office in Britain, the responsibilities of the Alliance, involving not infrequently tasks of exceptional difficulty and delicacy.

In this honorary but onerous position his fine organizing powers and his gift of inspiration and insight were unreservedly placed at the disposal of his brethren. The Baptist Church House in London became the focus of the Alliance, and the gifts and influence of its European Secretary were among its chief assets.

Dr. Shakespeare, as he relinquishes the main tasks of his life, will be cheered by the knowledge that he has secured a unique position in the history of British Baptists, and also that the denomination throughout the world is more

closely knit in fraternal fellowship than in the days preceding the foundation of the World Alliance.

Honoured leaders pass from the scene, others are incapacitated from active service, but the work must go on. Although the Alliance, so to speak, reeled a little from the blows inflicted by the sad events to which reference has been made, its Executive members gave themselves earnestly to the tasks which lay to hand. Between the Stockholm Congress in 1923 and the Toronto Congress in 1928 there were meetings of the Executive as follows: Chicago, 25th and 26th February 1925; Leeds, 7th May 1926; London, 8th September 1926; London, 22nd October 1926; Toronto, 11th and 12th May 1927. From the business transacted, and the activities which arose out of Executive decisions, we may note the following:

In succession to Dr. J. H. Shakespeare, Dr. J. H. Rushbrooke was appointed Eastern Secretary (1925). From the beginning of the Alliance he had shown the keenest interest in its work, and as Commissioner for Europe he had spared neither time nor energy in visitation of the various European fields and in tireless efforts in the interests of relief and liberty. His standing was high among the brethren of his own Denomination in Great Britain, and there can be little doubt that his decision to accept the invitation of the London Conference in 1920 was a turning-point in his career. From then onwards he gave to the Alliance the brilliant services which, under other conditions, might have been given to British Baptists. Something of the esteem in which he was held in his own land is indicated by the fact that in the year in which he was elected Eastern Secretary of the Alliance he was also elected Vice-President of the Baptist Union of Great Britain and

Ireland, which meant the Presidency in the following year. As we proceed we shall have frequent occasion to refer to the quality of his leadership in the Alliance, a quality which was to secure ultimate recognition in his election to the Presidency.

It was in this period, between the Stockholm and the Toronto Congresses, that the decision was taken to hold a World Alliance Sunday on the first Sunday in February. Dr. Rushbrooke reported that the Alliance had adequate offices at 4 Southampton Row, London. A total annual Alliance budget of \$29,700 was approved for the years 1925, 1926, 1927. It was decided that the funds collected in America for the Baptist Theological Seminary in Russia should be held by the Western Treasurer, Mr. Albert Matthews; that Alliance contributions from countries other than the United States and Canada should be handled through the London office. In the cases both of the Women's Committee of the Alliance and the Young People's Committee it was agreed that two of the Committee members be added to the Executive Committee of the Alliance, and that in neither case were the decisions of the Women's or Youth Committees on major points to be operative till they had been confirmed by the Executive. It was in this period that the six state Unions of Australia were merged into the Baptist Union of Australia (1926); that Dr. W. Y. Fullerton represented the Alliance as well as British Baptists in the Jubilee celebrations of the Baptist Union of South Africa (1927).

Dr. Rushbrooke energetically represented the Alliance in various matters involving the freedom of Baptists. Throughout this period the Minutes of the Executive refer frequently to the persecution of Baptists in Rumania, but the resolutions passed at this

time did not achieve their noble purpose. More successful was the Executive's plea (1926) that the British Foreign Office might permit the return of German Baptist missionaries to British Cameroons.

During this period the President, Dr. E. Y. Mullins, in spite of ill health and the burdens involved in the removal and rebuilding of the Southern Baptist Seminary, was able (September-October 1926) to undertake an extensive tour in Europe and to hold many regional conferences. Dr. Rushbrooke accompanied him, and, in addition, Dr. W. O. Lewis and Dr. Everett Gill represented the American Mission Boards, and Rev. M. E. Aubrey (successor to Dr. Shakespeare as Secretary of the Baptist Union). Mr. Geo. W. Norton, jun., an American lawyer, also joined the party. Following this tour Dr. Mullins and Dr. Rushbrooke (in view of some confusion they had observed regarding the nature and functions of the Baptist World Alliance) issued a statement, which was widely reproduced in Baptist papers.

1. The Baptist World Alliance is a voluntary and fraternal organization for promoting fellowship and co-operation among Baptists.

2. It is not an administrative body, carrying on mission work or appointing missionaries.

3. It is not a legislative body, prescribing regulations binding on Baptists.

4. It is not a judicial body, handing down decisions governing other Baptist organizations.

5. It is not an authoritative body controlling churches or other organizations. Such authority as it possesses extends only to its own activities.

6. It is, in accordance with the principles of the Denomination, free, autonomous and fraternal in all its relationships.

7. It is not responsible for financial obligations incurred

by other Baptist bodies, or for controversies concerning matters of policy, doctrine and practice. It is prepared at any time to help by counsel or advice on matters properly pertaining to its aims and purposes; but always with careful regard to the rights of other Baptist Boards, Unions and Conventions.

8. The aims of the Alliance are moral and spiritual. It seeks to express and promote unity and fellowship among the Baptists of the world; to secure and defend religious freedom; and to proclaim the great principles of our common faith.

Dr. Rushbrooke wrote enthusiastically of these European Regional Conferences in *The Baptist Times*. In a message from Warsaw he referred to successful gatherings in Spain, Hungary (where a new Preachers' School was opened on the banks of the Danube), Austria and Poland, paying tribute to Dr. Mullins who 'incarnates in his own person the greatness of the Baptists—their strength alike in principle and in numbers'. On their return to England the members of this tour were entertained to luncheon and in a great demonstration in Westminster Chapel, Mr. Lloyd George, addressing the congregation as 'fellow Baptists', declared that Baptists 'stood in a very special historical sense for one of the most fertilizing, vivifying and enlightening principles of the human soul—the freedom of the conscience'.

Commenting on this period, Dr. Rushbrooke gave it as his view that 'the ties between the Alliance and the Unions and Conventions of the various countries are year by year becoming stronger and more intimate. The personality of our President has contributed much in this direction. It was a grave disappointment to all that considerations of health forbade him to carry through his purpose of visiting Australia and South

Africa. It would be impossible, however, to catalogue the services he has rendered in other directions and in manifold forms. His concern for his brethren throughout the world is unceasing' (*Directory*, 1928). One item of news towards the end of 1927 gave great satisfaction to Baptists everywhere. It was that, following the consent of the Soviet authorities, a school for preachers was opened in Moscow. Premises had been bought and adapted, and the school opened with fifty students enrolled for a course of three years. Freedom had also been secured to print the Scriptures in Russia, a concession of which full use was made.

The Fourth World Congress of the Alliance met in Toronto from 23rd to 29th June 1928. Its 4,856 registered delegates fully appreciated the amenities offered by the buildings in the Exhibition Grounds by the side of Lake Ontario. They were saddened by the absence through illness of Dr. E. Y. Mullins, the President. In his place Dr. George W. Truett acted as presiding officer and read the President's address on 'Baptist Life in the World's Life'. The Congress Sermon was delivered by Dr. Charles Brown of London, and the great audience in the Congress Hall was able to understand why this great preacher, who had so long occupied the pulpit at Ferme Park, London, was admired and beloved far beyond his own Denomination. Dr. Brown's theme was 'The Universal Sovereignty of Jesus Christ'.

In view of the Alliance's preoccupation in the years between Stockholm and Toronto with the European field, it was natural that European Baptists should have an important place in the Congress proceedings;

yet hardly less noticeable was the attention paid to the various mission fields in the Orient—much more than in any previous Congress. The delegates heard addresses on China, Japan, Congo (in 1928 celebrating the Jubilee of the Congo Mission), Lott Cary as a pioneer, India, Nigeria, the Cameroons, and South America.

Europe received detailed attention in the survey which Dr. J. H. Rushbrooke gave. Dealing with the five years following the Stockholm Congress, the Eastern Secretary spoke of the 'solid grounds for thanksgiving and encouragement'.

In Continental Europe we find Baptist churches in 23 lands out of 26; in nearly one-half of these lands our membership has increased by fifty per cent. or more during the past seven years. In one-half of the remainder there are considerable gains . . . thirty to forty per cent. as a rule. In all but one of the twenty-three countries there is a substantial gain in numbers, and in the exceptional case the available statistics do not admit of exact comparison. But it is not merely by figures that advance in Continental Europe must be measured. Those who know the European story are aware that in the pre-war years there were two large and firmly consolidated groups of Baptists—the German and the Swedish. Germany and Sweden are precisely the countries in which preachers' seminaries were right early established. A continuous stream of native workers, converted and trained in their own land, preaching and teaching among their own people in their own mother tongue, was the explanation of advance. During the past seven years, thanks to the aid of American, Canadian and British Baptists, no fewer than ten new preachers' schools have been set up in as many countries. That is great as achievement, but far greater as promise.

But the delegates to the Toronto Congress received more than a statistical survey; there, before their eyes, were living symbols of the remarkable Baptist advance

of which Dr. Rushbrooke had spoken. On Congress Sunday arrangements had been made for services, in their own tongues, for Germans, Poles, Hungarians, Italians, Letts, Portuguese, Russians and Spaniards. On the following day emphasis was given to Dr. Rushbrooke's morning address by an afternoon session at which representatives from the various countries spoke on 'The Scandinavian Baptist Brotherhood', 'Baptist Work in the U.S.S.R.', 'My Country of Latvia', 'Prospects in Italy', 'Rumania and its Problems', and 'The Hungarian Baptist Movement and its Influence', with Dr. W. O. Lewis speaking on 'Poland' and Dr. Everett Gill opening the discussion. Never had Canada seen such a virile demonstration of Continental Baptist strength.

As 1928 was the tercentenary of the birth of John Bunyan the Alliance celebrated the occasion in magnificent style. With the Western Secretary, Dr. Clifton D. Gray in the chair, the Congress heard two addresses, the first by Dr. T. R. Glover, who began characteristically: 'I did not know that John Bunyan was dead. He does live, and more. Four things I want to say of Bunyan, all, I think, relevant to ourselves.' The four things were that Bunyan was made by religion, that he stood for liberty of thought, that he was a man of letters, and that he wrote 'the world's best supplement to the Bible'. Readers of this narrative who recall this great meeting will not be surprised to find that the report of Glover's speech is punctuated by 'laughter' and 'applause'. The second address had been prepared by Dr. W. J. McGlothlin of Furman University and in his absence was read by Professor Johnson. It was a scholarly estimate of Bunyan as a writer and the interpreter of deep religious experience, full of insight

and literary allusion. After such addresses there was only one hymn to be sung—Bunyan's 'Who would true valour see'; and Dr. Truett wound up a great session by announcing that friends of Bunyan 'who appreciated Canadian hospitality and the work of McMaster University' had presented a Bunyan Memorial Window to be placed in the new premises at Hamilton—a gift which was gratefully accepted by Chancellor H. P. Whidden on behalf of the University.

The volume which records the proceedings at Toronto shows, by its list of addresses, that the Alliance interests in 1928 were wide in their range. Under the general title 'World Issues' came the topics of 'Industrialism', 'Militarism' and 'Racialism'—all these topics being discussed in the sectional meetings which were a feature of the Congress. 'Citizenship', 'Evangelization', 'Christian Education', 'The Contribution of Coloured People to the Education of their Race' were among the other subjects considered. Youth had its special sectional meeting, as did also the women delegates from many lands. In this latter connection it should be noted that when the women's meeting turned its attention to business it was agreed that 'as women would be placed on the Executive of the Baptist World Alliance there seemed no need for a separate women's organization'—a decision which, as we shall see, was reversed at a later date. The time was to come when women would have not only their special Committee but a honorary secretary who would send out periodic bulletins on women's work.

At the Stockholm Congress, as we have seen, a World Baptist Young People's Union had been formed. At the young people's meeting held during the Toronto Congress it was agreed that 'we discontinue our

existence as a separate organization and that rather we ask that there should be a Committee on young people's work connected with the Baptist World Alliance'. The Alliance Executive welcomed this suggestion and arranged that Dr. James Asa White and Dr. T. G. Dunning should be added to the Executive as representatives of youth work. With Dr. T. G. Dunning as chairman and Dr. Frank H. Leavell as Secretary this Young People's Committee was destined to grow in strength and influence, promoting international fellowship among Baptist youth of many lands.

It was at Toronto that the Alliance began a practice which has continued in Congresses ever since, of describing the closing session as a 'Coronation Service', the service which crowned the whole proceedings. Here the opportunity was taken of formally presenting Dr. J. H. Rushbrooke in a new capacity. The Constitution had been amended to the effect that in future there should be a General Secretary of the Alliance, with a honorary Associate Secretary. Dr. Rushbrooke, who had been successively European Commissioner and Eastern Secretary, now became the first occupant of the post of General Secretary, a full-time appointment for a period of five years. In succession to Dr. E. Y. Mullins as President of the Alliance the Congress elected Dr. John MacNeill, pastor of Walmer Road Church, Toronto. Dr. MacNeill had taken part in the World Congress in 1905 in London when the Alliance came into being. Through all the intervening years he had maintained a strong interest in Alliance work, and his election was a tribute both to his personal influence and to the city which had so graciously entertained the Congress. Toronto's reception of the delegates was

beyond praise; but some of the visitors had special reason to remember one special form which it took. McMaster University conferred honorary degrees on Tsih Ching Bau, F. W. Boreham, J. E. Ennals, J. A. Francis, H. C. Mander, J. J. North, Thomas Phillips, F. W. Simoleit, G. W. Truett, J. T. Forbes, and John Hope.

OFFICERS OF THE BAPTIST WORLD ALLIANCE
APPOINTED IN STOCKHOLM, 1923

President: Rev. Edgar Young Mullins, D.D., LL.D.

President-Emeritus: Rev. John Clifford, C.H., M.A., LL.B.,
B.Sc., D.D., LL.D.

Vice-Presidents: Rektor C. F. Benander, D.D. (Stockholm);
Rev. F. M. Edwards, D.D. (Brazil); Rev. Joel Waiz
Lall, M.A., M.O.L. (India); Rev. J. A. Ohrn
(Christiana); Rev. I. S. Prokhanoff (Petrograd).

Secretaries: Rev. Clifton D. Gray, D.D., and Rev. J. H.
Shakespeare, M.A., D.D.

Treasurers: Mr. Herbert Marnham and Mr. Albert
Matthews.

OFFICERS OF THE BAPTIST WORLD ALLIANCE
APPOINTED IN TORONTO, 1928

President: Rev. John MacNeill, B.A., D.D.

Vice-Presidents: Rev. Clarence A. Barbour, D.D., LL.D.
(Rochester, N.Y.); Tsih Ching Bau, B.A. (China);
Mr. A. H. King (South Africa); Rev. F. W. Simoleit
(Germany); Mr. Stow Smith (Australia); Rev. J. C.
Varetto (Argentina); Rev. Lacey Kirk Williams,
D.D. (Chicago).

General Secretary: Rev. J. H. Rushbrooke, M.A., D.D.

Honorary Associate Secretary: Rev. Clifton D. Gray, LL.D.

Treasurers: Mr. Herbert Marnham (London), and Mr.
Albert Matthews (Toronto).

VI

AROUND THE WORLD

FIRST LATIN AMERICAN BAPTIST CONGRESS, RIO DE JANEIRO, 1930

REGIONAL CONFERENCES IN EUROPE, 1930

FIRST INTERNATIONAL BAPTIST YOUTH CONFERENCE, PRAGUE, 1931

THE PRESIDENT'S WORLD TOUR, NORTHERN HEMISPHERE, 1931-32

GENERAL SECRETARY'S WORLD TOUR, SOUTHERN HEMISPHERE, 1932

A GREAT assembly of Baptists such as that in Toronto in 1928, demonstrating the spiritual unity and solidarity of our people from sixty different countries, could not be anything but inspirational in its effect. Congresses and Conventions have this great value, for there is a dynamic power in the fellowship of kindred minds, and the thrill of such gatherings means much to those who labour for the common cause, and especially to those who are called upon to bear their witness amid hostile conditions or as minority groups. The Alliance has always paid great attention to the various parts of its far-flung constituency, and there is an understanding that its executive officers shall, by messages and visitation, give practical expression to the Alliance fellowship. How effectively this was done is well illustrated from the activities of the Alliance leaders following the Toronto gathering.

The President, Dr. John MacNeill, began 1929 by

sending out a greeting to the Baptists of the world. He wrote:

Never was our witness as Baptists more needed than to-day. Never was our task more clearly defined. We are a New Testament people. The authority of His Holy Word, the Deity of Christ, the sufficiency of His atoning sacrifice, the need and hope of regeneration, the miracle of His resurrection, the potency of His living presence, the competency of the soul to deal directly with God through Christ, the enshrining of these great truths in the baptism He has left us, the assertion of Christ's claims in every relationship of men and nations . . . these are the cardinal notes of our witness.

In the spring of 1929 Dr. Rushbrooke paid a visit to the Baltic republics, Finland, Estonia, Latvia and Lithuania. While in Riga he was gravely disturbed by the news, gained mainly from Russian newspapers, of the arrest of Baptist preachers in Russia, and by the many calls for action against Baptists which were appearing in the Russian Press. Up to the end of 1927 the Soviet Union had permitted worship and evangelization. Russian Baptists had been allowed to visit World Congresses, and, as we have seen, permission had been secured for the opening of the Baptist Preachers' School in Moscow. But before the close of 1928 the atmosphere in Russia was growing distinctly hostile to Baptists, and in the following year places of worship were closed, Baptist children were denied educational opportunities, the printing of Bibles was forbidden, and the Preachers' School was closed and its teachers imprisoned. These facts were asserted by Dr. Rushbrooke in an article in *The Baptist Times* of 11th July 1929.

This situation had gravely concerned the Alliance

Executive meeting in Detroit on 17th May 1929 and the result was a call for world-wide prayer signed by the President, Dr. Rushbrooke and Dr. Clifton D. Gray. It appealed

to Baptists of every race and tongue, and to all other lovers of religious freedom in all parts of the world, to offer continuous and united prayer for their fellow-believers in Russia, and for all others who in that land in this twentieth century are denied religious liberty, and exposed to disabilities and persecutions because of their loyalty to their conscience and their Lord.

Two other decisions of this Detroit Executive may be mentioned. For many years the National Baptist Convention of America (Negro) had been in membership with the Alliance. Now the other main Negro Baptist organization, sometimes described as the National Baptist Convention Unincorporated, applied for and received admission, its President, Dr. J. Edmund Wood, having addressed the Executive. The second important item in the agenda was a resolution commemorating the distinguished services of the former President, Dr. E. Y. Mullins, who died on 24th November 1928. This resolution, drafted by Dr. Clifton D. Gray, and carried by a standing vote, contained the following tribute:

To his new task of world leadership he brought a mind stored with both wisdom and knowledge, a personality rich in affection and brotherliness, a heart supremely loyal to the will of God as revealed in Christ. All these gifts he cheerfully and unceasingly devoted to the cause which this Alliance represents.

His visits to humble and scattered Baptist groups in Europe gave new hope and vigour and will long be remembered. The culmination of his Presidential tour in great meetings in London brought stimulation to thousands of

British Baptists. Had his health permitted, he would have left a rare sense of spiritual comradeship among far-flung battle lines under the Southern Cross and beyond the Pacific. Just as the unity of the British Commonwealth is symbolized in the Crown, so the unity of the Baptist commonwealth throughout the world is represented in the person of the President of this Alliance, and it was in this capacity that Dr. Mullins rendered notable and enduring service.

Edgar Young Mullins had made a magnificent contribution to the Baptist life not only of the Southern Convention but also to that of the world. Called to the Presidency of Louisville Seminary at the most difficult period in its history, when for some years controversy had clouded the life of the institution, he began a twenty-eight years' leadership marked by wise administration and the development of high cultural standards. Gifted in pulpit and class-room he had, through his writings, exercised a wide influence, for he combined in an unusual degree profound thought and popular expression. His books *Why is Christianity True?* and *Christianity at the Crossroads* were echoed in pulpits all over America, while his *Freedom and Authority in Religion* and especially *Christianity in its Doctrinal Expression* did much to justify W. O. Carver's description of him as the leading Baptist theologian of his time. In the course of our survey of Alliance developments we have had occasion to refer to statements issued through his inspiration both on the meaning of the Alliance and on our essential Baptist contribution. Dr. Carver did not exaggerate when he described Dr. Mullins's 'Axioms of Religion' as almost a charter of Baptist orthodoxy and a chart of Baptist progress. And when, in his final message read by Dr. Truett at the Toronto Congress, he expounded 'The Baptist life in the world's

life' he set the topstone on a theological and literary career for which we can never be too grateful. In the Mullins Memorial number of *The Review and Expositor* (a journal founded by Dr. Mullins) Dr. Carver paid this tribute to his chief: 'One of the greatest of Baptist leaders, Dr. Mullins stands in the minds of those who knew him best as an intelligent, determined, conquering instrument of the redemptive will of God. He led by following Jesus Christ.'

From 22nd to 29th June 1930, the first 'Latin-American Baptist Convention' was held in Rio de Janeiro, Brazil. Dr. J. H. Rushbrooke attended on behalf of the Alliance, accompanied by Dr. G. W. Truett and Dr. T. B. Ray (Executive Secretary of the Southern Baptist Foreign Mission Board under whose auspices Baptist missionary work in South America was so strongly maintained). To-day the republic of Brazil alone has about 100,000 church members in more than 1,000 churches, but even in 1930 it was evident that our Baptist cause was making remarkable progress in that great area. When the Baptist World Alliance was formed in 1905 Brazilian Baptists numbered fewer than 4,000; by 1930 the number had grown to 40,000. This progress was due, under God, to the fervent evangelism, strong educational work and publication of literature which have always been a feature of Baptist missionary work in this area. Dr. Rushbrooke found (as the present writer was to find many years afterwards) that Latin-American Baptists sedulously aim at the goal of self-support, self-government and self-propagation. Writing of this visit Dr. Rushbrooke commented: 'They have a fine sense of their world fellowship and its value', and this was certainly manifested in the cordiality with which the

Brazilians received a message from the President of the Alliance.

Later in 1930 (August–November) Dr. MacNeill paid a Presidential visit to Europe and held regional conferences. The present writer had the joy of welcoming him to Bloomsbury Central Church, London, where the President conducted evening worship. As 1930 was the semi-jubilee of the Alliance, by the kindness of Mr. and Mrs. A. R. Doggart a luncheon was held in the Holborn Restaurant at which Dr. MacNeill spoke of the experiences he had had with Dr. Rushbrooke during their European tour. They had met representative Baptists from twenty-four different lands and had found only one country (Russia) closed to them. ‘We found the shadow of a nameless terror hanging all along the Russian border.’ Speaking of the apostolic courage and devotion he had seen among European Baptists he declared: ‘The World Alliance would have fully justified its existence if only for the sense of brotherhood it has created and fostered among European Baptists.’

Towards the end of 1931 Dr. MacNeill made an extended tour to the Far East which occupied him until the early part of 1932. At that time Baptist work in Asia showed considerable strength. The Burma Baptist Convention, founded in 1813 and the scene of missionary activity undertaken by the American Baptist Foreign Mission Society, reported 1,500 churches with some 116,000 church members. In India, where missionaries from Great Britain, America, Canada, Australia, New Zealand and Sweden were at work, there were over 1,200 churches with some 198,000 members. China, where American, British and Swedish missionaries were at work, reported 814

churches with 56,000 members. Japan, the field worked by both Northern and Southern American Baptists, had 61 churches with 7,537 members. Messages received from Japan, China, Burma, India and Ceylon expressed the appreciation of our Baptist people when the President paid his visits. A communication from Rev. D. S. Wells, Baptist Missionary Society India Secretary, may be taken as typical. Referring to the President's visit to Serampore College, and to Carey and Lower Circular Road churches in Calcutta, Mr. Wells wrote: 'Dr. MacNeill's visit has given new life to the churches and encouraged them in co-operative effort.'

Later in 1931 Dr. J. H. Rushbrooke made a tour of South Africa, Australia and New Zealand. The Baptist Union of South Africa had been founded in 1877, and including European and native churches the Union of South Africa reported at that time 212 churches with over 14,000 members. Australia had six Unions: the Baptist Union of Victoria (founded 1862), the South Australian Baptist Union (1863), the Baptist Union of New South Wales (1868), the Baptist Union of Queensland (1877), the Baptist Union of Western Australia (1897), the Baptist Union of Tasmania (1903). In 1926 these six had federated to become the Baptist Union of Australia, and at the time of Dr. Rushbrooke's visit reported 416 churches with 29,700 members. The Baptist Union of New Zealand, founded in 1882, had 70 churches with 7,670 members.

As in the case of Dr. MacNeill's tour in Asia, warm appreciation was received from the various Unions. The Secretary of the Baptist Union of Western Australia (Rev. Harry Reeve) in an article in *The*

Baptist Times of 15th September 1932, summed up the value of these visits:

It is impossible to tabulate the blessing received. . . . Through the Doctor's eyes we have caught a wider vision of the Baptist world and of the Baptist work. We have learned how our brethren under similar circumstances and amid similar difficulties have succeeded; and we thankfully pay our tribute of gratitude to the Alliance for making such a trip possible. . . . The publicity given to Dr. Rushbrooke's visit by the leading newspapers has done much to lift the standing of our beloved Denomination in the minds of the public.

From 1st to 4th August 1931 there was held the First Baptist International Youth Conference in Prague, with 400 representatives from sixteen lands. Dr. Rushbrooke gave a survey of European Baptist work; and addresses on 'Young People's Organization', 'The contribution of Youth to the local church and the denomination', 'Our Distinctive Witness' and 'Christian Internationalism' contributed to a series of meetings described in *The Baptist Student* as 'focusing the thought of youth and youth leaders on the Christian task and the Kingdom problems of the world'.

In the period between the Toronto and the Berlin Congresses the Alliance lost by death two of its prominent leaders. On 11th January 1931 Dr. Charles A. Brooks died, and at the Alliance Executive meeting at Louisville in May of that year tribute was paid to his valued services. He had been elected to the Executive at the Toronto Congress, but long before that he had served as European Commissioner for the Northern Baptist Convention and, with Dr. J. H. Rushbrooke, had made a valuable report based on a European tour. In May 1933 Dr. W. J. McGlothlin, while on his way to the Southern Baptist Convention

(of which he was President), was involved in an automobile accident as the result of which he died. As President of Furman University, as a member of the Alliance Executive, and, most of all, as a historian, he had rendered outstanding service to the Baptist cause.

The meetings of both the Alliance Executive and the Administrative Committee at this period contain many references to the persecution of Baptists in Rumania and Russia. At the Louisville Executive on 20th and 21st May 1931 Dr. W. B. Lipphard, Editor of *Missions*, gave an account of his visit to Russia. Two years later, at the Executive meeting in New York on 4th November 1933, advantage was taken of the presence of M. Litvinoff in Washington to address a letter to the American President, Mr. Franklin D. Roosevelt. Signed by Dr. MacNeill, Dr. Rushbrooke and Dr. Clifton D. Gray this message urged Mr. Roosevelt to 'secure mitigation of the grave disabilities, suffering and persecution which believers in God are now enduring under a policy whose ultimate purpose (frankly avowed by a large section of the supporters of the Soviet government) appears to be the elimination of religion from the life of the Russian people'.

When the Toronto Congress was held in 1928 the economic life of the United States showed remarkable prosperity, and in Europe a considerable degree of stabilization had been reached. But suddenly there came a slump, with a spectacular decline in the value of securities, and unemployment which, in the United States, ran into many millions. The effect of this rapid deterioration was reflected in the meetings of the Alliance Executive and Administrative Committee. In the Administrative Committee of 20th June 1932, it was suggested that in view of the depression the

proposed Congress in Berlin should be postponed. In November of the same year the Executive meeting in New York decided to postpone the Congress from 1933 to 1934, an additional argument being that 1934 would see important centenaries, that of the birth of C. H. Spurgeon and that of the beginning of Baptist work in Germany.

As the date of the Fifth Congress approached both these centenaries received enthusiastic recognition. Dr. George W. Truett preached the Baptist Missionary Society sermon in the Metropolitan Tabernacle on 24th April 1934, in connection with the Annual Assembly of British Baptists. On the following day a Spurgeon Centenary meeting was held in the Royal Albert Hall, London, where the chair was taken by the Prime Minister, Mr. Ramsay MacDonald, and addresses were given by Rev. F. Luke Wiseman, Rev. H. Tydeman Chilvers, Rev. M. E. Aubrey and Dr. Truett. This was, for many British Baptists, their first opportunity of hearing the great preacher from Dallas who was sometimes described as the 'American Spurgeon'. They were to have many more opportunities of appreciating his remarkable gifts, for soon Dr. Truett was to be elected President of the Alliance.

The Alliance was also represented in the Oncken celebrations held in Hamburg, for Dr. Rushbrooke and Dr. T. G. Dunning attended. Oncken was baptized on 22nd April 1834, and Dr. Rushbrooke's tribute in *The Baptist Times* of 11th January 1934 summed up the debt the Baptists of Europe owed to this great pioneer.

Oncken himself is a great figure in Protestant story, and the significance of the man and his work are winning world recognition with the passing of the years. Hamburg counts him among its immortal names, and in view of his

assured place in world history the city has accepted the care of his grave as a public responsibility for all time. The man's extraordinary charm, his eloquence, his power of organization, his courage and wisdom under persecution, his extended travels at home and in foreign lands, above all, his zeal and success in winning men for his Lord and setting them to win others, are parts of a story that should be known everywhere. He was truly a gift of God to the Continent of Europe and to the world, and no modern Baptist save Carey may compare with him as the founder of a mighty and far-reaching missionary movement. His baptism opened an epoch in the history of our communion.

VII

BERLIN AT LAST

FIFTH BAPTIST WORLD CONGRESS, 1934

4TH AUGUST 1934 was a great day for the Baptists of Germany. For two decades, as 4th August came round, that special day had aroused sombre and melancholy reflections, for it was difficult to forget that on 4th August 1914 war had been declared between Germany and Great Britain. But now, on the very day twenty years after, Berlin was able to welcome delegates not only from former enemy lands but from all over the world to the Fifth Congress of the Baptist World Alliance. On behalf of the German Baptists Dr. F. W. Simoleit in his speech of welcome could say:

It has been extraordinarily difficult to hold the Congress here in Berlin in the heart of Germany. Already on the occasion of the Second World Congress held in Philadelphia in 1911 I offered an invitation to Berlin. Then the hideous world war came, a dark stream of blood, to prevent the carrying out of our purpose. Continually new difficulties arose . . . to-day, through the grace of God, all these are overcome, and with joy and gratitude, in the jubilee year of Oncken, Carey and Spurgeon, we greet this glorious assembly in Berlin.

The more than 3,000 delegates, represented at the Roll-Call by spokesmen from forty-three groups, rejoiced that at last 4th August had come to possess a new and more welcome significance.

There was, however, an undertone of sadness in the general rejoicing, for three distinguished Alliance leaders were absent through illness: Dr. W. T. Whitley,

who had so often acted as Minute Secretary in Congress proceedings, Mr. Herbert Marnham, the Eastern Treasurer, and the President, Dr. John MacNeill. The absent President sent a letter expressing the hope that the Congress would lead to a stronger Baptist bond of fellowship, a deeper consecration to Christ, a clearer recognition of our distinctive Baptist message and a wider application of the spirit of the Gospel to all human relationships. It was decided that, in the President's absence, the chair should be taken by those Vice-Presidents of the Alliance who were able to attend, and others who had served as Presidents of their Unions or Conventions.

One of the earliest acts of the Congress was to send a letter expressing sorrow at the passing of President Hindenburg, a message which drew from the German Chancellor, Adolf Hitler, thanks for the sympathy shown by the Congress. Dr. W. B. Lipphard and Dr. H. Gezork were able to represent the Alliance at Hindenburg's funeral at Tannenberg, while Dr. Rushbrooke and Dr. Clifton D. Gray received tickets of admission to the special memorial sitting of the Reichstag.

It is impossible, in a survey of this kind, to give detailed attention to the many speeches delivered at the various Congresses; yet some indication may be given of the wide range of topics on the Berlin programme. Theological and devotional themes, such as Jesus Christ as Son of Man, Son of God and Living Spirit; the implications of the Lordship of Christ for the Church, in doctrine, polity and worship; the authority of Christ in social and international relationships all contributed to an enriching discussion. Mission fields, both European and further afield,

received much attention. There was a feature new to Alliance Congresses in the reports of several Commissions, and there was appropriate attention to the three centenaries which made 1934 of exceptional significance to Baptists. These we must consider in rather more detail.

The Berlin Congress, by including the Commissions in its programme, set a very fruitful precedent which subsequent Congresses have not hesitated to follow. One hundred and fifty-five representative Baptists, drawn from forty-five countries, served on these Commissions on the following topics: 'Nationalism' (chairman, Principal N. J. Nordstrom), 'Racialism' (Rev. C. E. Wilson), 'Moral Standards especially in connection with Marriage and the Family' (President John R. Sampey), 'Temperance' (President F. W. Patterson) and 'Economics and the Mind of Christ' (Professor Rolvix Harlan). Discussion followed the presentation of each of these themes and the Congress took action (as, for example, in the resolution moved by Dr. Louie D. Newton on 'Nationalism and Racialism') by the following decision: 'We receive these Reports and place on record our general approval of their findings. We commend them to the most careful consideration of all the constituent bodies of this Alliance, urging them to find means of bringing these Reports home to all our people throughout the world.'

As we have seen, one of the reasons which influenced the postponement of the Berlin Congress one year from 1933 to 1934 was the fact that in the latter year three important Baptist centenaries were due to be celebrated. Above the huge platform of the Exhibition Hall which had been specially built to accommodate the great Congress Choir was painted a Cross with the

figures of Carey, Oncken and Spurgeon at its foot. William Carey died in 1834, and although the Congress did not pass any special resolution the genius and consecration of the great missionary pioneer were reflected in the strong missionary section of the proceedings; while Carey's great-grandson and biographer, S. Pearce Carey, gave a lantern lecture several times during the week. The Oncken centenary was commemorated by an address on 'The Centenary of the German Baptists' by Professor C. Schneider, and Dr. John W. Bradbury (now Editor of *The Watchman-Examiner*) moved the following resolution:

The Fifth Baptist World Congress recognizes a divine providence in the fact that it is meeting in Berlin in the centenary year of the German Baptist movement. The members recall with deep gratitude that one hundred years ago in Hamburg seven persons received New Testament baptism. These covenanted with one another to form a Biblical church, solemnly choosing and initiating J. G. Oncken as their pastor, a man evidently called and chosen by the grace of God to become the apostle of the Baptist communion in the European continent, and whose life and service were blessed in such rich measure that, when he died, 30,000 Baptists mourned him as a spiritual father. The members of this Congress unite in praising God for all that Christ the Lord has accomplished through the Baptist fathers J. G. Oncken, J. Kobner and G. W. Lehmann.

The one hundredth anniversary of the birth of Charles Haddon Spurgeon, falling in 1934, gave the Congress an opportunity of linking the great British preacher with the German pioneer in affectionate remembrance. It was fitting that two men trained in Spurgeon's College should be on the platform: Dr. Gilbert Laws, then President of the Baptist Union of Great Britain and Ireland, in the chair, and the Principal of

Spurgeon's College, Dr. Percy W. Evans, who spoke on 'The Centenary of Spurgeon's Birth.' The tribute to Spurgeon was international, for the resolution was moved by a German, Rev. Martin Klumbies, and seconded by an American, Rev. J. R. Henderson.

In the centenary year of the birth of Charles Haddon Spurgeon the Baptist World Alliance recalls with gratitude and praise the mighty preacher whose God-given powers have been exerted for the healing of the nations, and who 'being dead yet speaketh'. Spurgeon gloried supremely in the Cross of Christ and turned multitudes to the Saviour. Large-hearted and practical, he responded to the appeal of human need, and the Gospel he preached was illustrated by the Orphanage he founded. Moreover the message of the Cross was re-echoed through the hundreds of men trained in his College and the many churches founded by his aid. Rich as were his gifts, he was richer still in the graces of deep tenderness and a passionate love for Christ.

Such a gathering as that of Baptists from forty-three groups, in spite of their linguistic and cultural differences, could, of course, be expected to agree in tributes to such leaders as Carey, Oncken and Spurgeon; but the framers of the Congress resolutions must have wondered how the Assembly would react to such controversial issues as 'Peace' and 'Racialism'. It says much for the quality of the Alliance fellowship that the resolutions proposed aroused such cordial unanimity. They are mentioned here in summary partly because they reflect the Alliance's alertness to the burning questions of that time, and also because in connection with the discussions certain figures emerged of whom the Alliance was to hear more in later years.

With the vivid events of 1914-18 still in memory, the delegates were in the mood to agree to the resolution, moved by Dr. G. W. Truett, urging all Christian men

and women 'constantly to bear their personal testimony against the inhumanity and anti-Christian character of war, earnestly to promote the corporate and united action of the Christian Churches in the cause of peace, and untiringly to advocate and practise goodwill towards people of all nations'. Ultimately this resolution was carried with one dissentient—but none of those who voted could have foreseen (though uneasiness was already in the air) that within five years they would be once again sundered by the exigencies of another and more terrible conflict. The Congress declared its mind on 'Racialism', deploring and condemning 'as a violation of the law of God, the Heavenly Father, all racial animosity and every form of unfair discrimination towards the Jews, towards coloured people, or towards subject races in any part of the world'. The mover of this resolution was Professor Arnold T. Ohrn, of Norway, who in the next Congress was to preach the Congress Sermon and was later to become General Secretary of the Alliance. A resolution on 'Church and State', moved by Rev. Gilbert Laws, emphasized the time-honoured attitude of Baptists, denying the right of the State to interfere in matters of religion, and the right of any Church to compromise itself by such relations with the State as may limit its freedom to follow the will of Christ. The topic of Russia entered into two resolutions, one moved by Dr. W. O. Lewis protesting against religious persecution in that land, the other moved by Rev. B. Grey Griffith in the interests of relief for the distressed. These resolutions followed a paper, prepared by Rev. F. Fullbrandt of Germany and read by Rev. Karl Fullbrandt of Austria, on 'Conditions in Russia', and a forceful address delivered by Rev. Ernest A. Payne on 'Anti-God

Propaganda'. Described in the Berlin Congress volume as 'a young English minister', Mr. Payne was, at later Congresses, to take his place on the Executive and both as theologian and historian to enrich the life of the Alliance.

Among the sectional meetings held during the week in Berlin those relating to women's and youth work were important as bearing on future developments in the Alliance. It will be recalled that the first Women's Committee of the Alliance was constituted in Philadelphia in 1911. At the Stockholm Congress in 1923 two members of the Women's Committee were added to the Executive. At the Toronto Congress in 1928 the Women's Committee was dissolved as, in view of the presence of women on the Executive, there seemed no need for a separate organization. Not until the Sixth Congress in Atlanta was the Women's Committee re-formed, but at the Berlin Congress the constitution of the Alliance was amended to include 'no fewer than five women'; Frau Baresel-Kobner (Germany) replaced Frau Gieselbuch, Mrs. F. W. Armstrong (America) took the place of Mrs. Cox; the additional women members elected to the Executive were Mrs. Ernest Brown (England), Mrs. S. W. Layten and Mrs. John Nuveen (United States). Commenting on the Berlin Congress, Dr. Rushbrooke made the observation:

Some service, especially for peace, has been undertaken by the women, and it has revealed a weakness in our organization. Much and better work could have been done, in the opinion of many, if there had been a standing committee to lead the women as the Youth Committee leads; and at this Congress your Executive had already given notice of a constitutional amendment to secure, in future, a sufficient number of women members to make a special Committee possible. Spirit is more than organization,

but we wish to make our organization capable of giving full expression to the spirit of our people.

All of which, as we shall see, prepared the way for the better organization of women's work through the decisions of the Congress in Atlanta.

The Congress gave prominence to youth work. The Young People's Committee, well served by Dr. T. G. Dunning as Chairman and Dr. Frank H. Leavell as Secretary (both of whom were re-elected), organized a meeting and a conference. A report was presented of the Youth Conference held in Prague in 1931 and it was announced that the second World Baptist Youth Conference was planned for Zurich in 1937. A *Bulletin* giving information of youth activities had been issued periodically; correspondence between young Baptists of different lands had been encouraged; and through youth tours (notably those arranged by Dr. Dunning) the spirit of international friendship had been developed. The strength of the Youth Committee will be seen from the names of those elected at Berlin. In addition to Dr. Dunning and Dr. Leavell the members were: Rev. W. V. Stover (Brazil South), Dr. Prochazka (Czechoslovakia), Rev. P. Rasmussen (Denmark), Mr. E. Kilimit (Estonia), Rev. R. Farely (France), Rev. Hans Rockel (Germany), Rev. J. W. Weenink (Holland), Mrs. Klaupic (Latvia), Mr. Douglas Gow (Ontario and Quebec), Rev. Edwin Ryde (Sweden), Rev. W. C. Smalley (Western Canada), Dr. T. F. Adams (Northern Baptist Convention, U.S.A.), and Dr. W. H. Jernagin (National Baptist Convention, U.S.A.).

Berlin saw a new departure in that, for the first time, the Congress Sermon was delivered in a language other than English. The preacher was Professor Hermann von Berge (U.S.A.), and his sermon,

delivered in German, was on 'Thy will be done in earth'. It was a fearless and realistic survey of the state of civilization, analysing the results of scientific progress, pointing out our dependence on one another and our common guilt for the tragedies which had brought such suffering to the human race. Quoting Henry A. Wallace's booklet, *America must choose*, Dr. von Berge concluded:

He is right. *America must choose*. So must Germany and England and France; so must every country in the world. It is not just a choice between this or that form of government, this or that relation to other nations, this or that social or economic order. It is the question whether we shall go on in the old way, the way that has led us into all the problems and distressing difficulties of our present age and that has no promise for the future; or whether we shall give God a chance and meet Him with our pledge and prayer: 'Thy will be done on earth.'

None rejoiced more than the General Secretary, Dr. J. H. Rushbrooke, that at last it had been possible to arrange a Congress in Berlin. Ever since his student days he had had a special affection for Germany and, as he often reminded audiences in that country, it was in Germany that he found the gracious lady who was to share his life. At the beginning of the Congress Dr. Rushbrooke gave a characteristically statesmanlike address on 'The Baptist people and the World Alliance', and at the end he spoke briefly on the future of the Alliance. His survey of Alliance achievements covered ground to which reference has already been made in this survey, but a passage in his address on the opening day may here be quoted. He had been paying tribute to the great leaders who had passed on—E. Y. Mullins, C. A. Brooks, C. H. Parrish, W. J. McGlothlin, W. Y. Fullerton, heroes who had joined the immortal

company which included Carey, Oncken and Spurgeon. And with a reference to Oncken he concluded:

Are we facing our tasks as they faced theirs? Have we the vitalizing energy of great convictions and a great experience? . . . In the land of Oncken you, his countrymen, and we all with you, will catch anew the vision that Oncken had. 'You will find, Herr Senator', said Oncken, 'that all your labour and effort to suppress us by force will be in vain.' 'Be it so', was the menacing answer; 'as long as I can move my little finger it shall be raised against you.' And Oncken retorted: 'Herr Senator, I believe that you cannot see what I can see: I see not a little finger but a Great Arm—the Arm of God. So long as that Arm can move you will not bring me to silence.' If God be for us, who can be against us?

Rushbrooke rightly claimed that the Berlin Congress had had four results. It had convinced the Baptists of Germany of the reality of Alliance fellowship; it had helped others to appreciate more clearly the loyalty to principle which characterized the German Baptists; it had strengthened the probability that German Baptists would be able to continue their work as a free community; it had demonstrated the solidarity of Baptist conviction on great ethical issues.

At the Berlin Congress Dr. Rushbrooke was re-elected General Secretary, Dr. Clifton D. Gray Honorary Associate Secretary, Mr. Herbert Marnham and Mr. Albert Matthews the two Alliance Treasurers. The invitation from Atlanta for the next Congress to meet in that city was accepted, and the delegates went home happy in the knowledge that Dr. MacNeill's successor in the Presidency was to be the great preacher and pastor from Dallas, Dr. George W. Truett. They had experienced the thrill of a great fellowship, symbolized (as always at Alliance gatherings) in the

hymn 'Blest be the tie that binds'. And as they returned to their several tasks, to translate the enthusiasm of a great occasion into the undistinguished duties of the common way, it was with music lingering in their minds: the strains of the Hallelujah Chorus, sung as the final item by the Congress choir.

Looking back on the Berlin Congress, the largest gathering of Baptists ever held in the Eastern Hemisphere, we can see with a clarity which was not possible at the time its full significance. It had aroused interest on a scale larger than any previous Congress. The very fact that some had doubted whether freedom of speech would be allowed in Berlin gave to the event a publicity it might not otherwise have had. For months after the Congress reports of it and pamphlets describing it were freely circulated in Germany; and although these were suppressed by the authorities eighteen months after the Congress had closed, that could not prevent the widest publicity for Baptist aims and achievements in the Press of the world. Sometimes the resolutions passed by religious bodies find their way into the waste-paper basket; but this was not so with the Berlin resolutions. Notice was taken of them, especially of the declaration that if true harmony is to be achieved between the nations the doctrine of State sovereignty would have to be modified. The resolution on Racialism, especially in its reference to the Jews, received widespread recognition. The Jews of America and Great Britain expressed their appreciation, while in many synagogues in Eastern Europe there was thanksgiving to God for the lead the Baptists had given. Not unconnected with this was the appearance, on the platform of the next Congress in Atlanta, of Rabbi David Marx, who spoke with deep feeling of the stand Baptists had taken for religious freedom.

OFFICERS OF THE BAPTIST WORLD ALLIANCE
APPOINTED IN BERLIN, 1934

President: Rev. George W. Truett, D.D., LL.D.

Past President: Rev. John MacNeill, B.A., D.D.

General Secretary: Rev. J. H. Rushbrooke, M.A., D.D.

Honorary Associate Secretary: Rev. Clifton D. Gray, LL.D.

Vice-Presidents: Dr. A. W. Beaven (U.S.A.); Rev. B. A. Nag (India); Dr. N. J. Nordstrom (Sweden); Dr. F. W. Simoleit (Germany); Mr. J. A. Packer (Australia); Rev. Manoel Avelino de Souza (Brazil); Dr. L. K. Williams (U.S.A.).

Eastern Treasurer: Alderman H. Marnham.

Western Treasurer: Mr. Albert Matthews, LL.D.

PRESIDENTS OF THE BAPTIST WORLD ALLIANCE



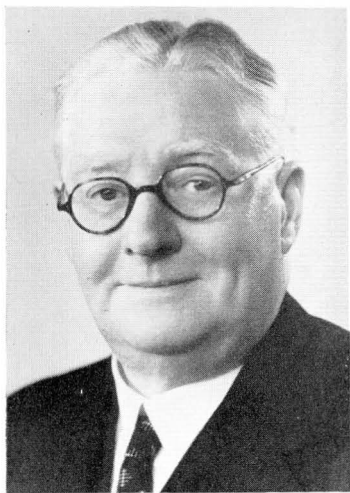
DR. GEORGE W. TRUETT



DR. J. H. RUSHBROCKE



DR. C. OSCAR JOHNSON



DR. F. TOWNLEY LORD

VIII

THE GATHERING STORM

WE have seen that the delegates left the Berlin Congress with the strains of Handel's 'Hallelujah Chorus' ringing in their ears. But there were to be few hallelujahs in Europe during the next five years; moans, rather, and cries of anguish as men and women began to feel the force of the terror which arose like a black cloud to darken the human scene. With the death of Hindenburg, Hitler, who in 1933 had become Chancellor of Germany, became supreme, and it is a matter of history that there followed acts of ruthlessness and treachery which were to lead, in spite of all appeasements, to the Second World War. Austria and Czechoslovakia were to fall before the onslaught, anti-Semitism was to bring suffering and martyrdom to millions, concentration camps were to blot with an indelible stain the page of European history—and in Spain civil war was to bring its own trail of suffering and tyranny. Looking back on these years Dr. J. H. Rushbrooke did not exaggerate when he said:

We find it impossible rightly to judge the conditions which have developed save in an atmosphere of humility and penitence. Terrible international crimes have been committed which conscience must condemn. Theories of the State and its claims have risen against which our instinctive reaction as Christians is decisive. We have seen freedom, civil and religious, extinguished in certain parts of the world, and in others menaced and diminished. Material power is exalted as the final arbiter in human life. Secularism even seeks to dethrone God.

These conditions, while they presented a constant challenge to the Alliance, provided important spheres for its service. The record of Alliance activities between the two Congresses in Berlin and Atlanta shows the ever-increasing value of the world fellowship to its constituent parts. The yearly messages sent out to all parts of the world, the call to prayer on Alliance Sunday, the presence of Alliance representatives at special celebrations in the life of the various Unions and Conventions, all preserved and even increased the sense of fellowship at a time when faith was challenged and loyalties were strained. During this period the Alliance was represented at the centenary celebrations of American Baptist missions in South India, Assam and China; at the centenary of the South Australia Union; at the Luther Rice centenary; at the celebrations in Jamaica commemorating a hundred years of emancipation; at the centenary celebrations of the birth of John Clifford and C. H. Spurgeon; at the celebration of seventy-five years of Baptist work in Norway, and at the jubilee of Ontario and Quebec Convention. In these fraternal visits the Alliance was deeply indebted, in addition to its officers, to Dr. M. E. Dodd who visited the East and South America, Dr. H. Townsend who went to Australia, Mr. H. L. Taylor who visited Norway and to Dr. M. E. Aubrey who took greetings to Canada.

The spirit of our Baptist people during these tumultuous years finds an apt illustration in the response to an appeal for the Baptists of Czechoslovakia. Dr. Rushbrooke received a gift of £1 from a lady who wished it to be sent to help our Baptist people there. He mentioned this in a letter to *The Baptist Times*, with the result that more than £1,000 was sent to him for help

in this direction. Commenting on this later, Dr. Rushbrooke wrote:

To me it is a ceaseless cause of wonder that our loose, fraternal, purely voluntary association of autonomous groups of believers, held together by none but spiritual ties—the 'silken cords of love'—should be able to speak and act effectively for the comfort and help of the brethren.

He did not know it at the time, but his remarks were prophetic of the magnificent relief programme which was to be the glory of the Alliance during the years following the Second World War.

The President, Dr. George W. Truett, was able in 1935-36 to undertake a world tour. Accompanied by Mrs. Truett and Dr. Rushbrooke he carried Alliance greetings, and, through his preaching, was able to give to the Baptists of many areas something of the inspiration his own church in Dallas knew so well. The Baptists in Jerusalem, Nazareth, Delhi, Agra, Calcutta and Burma welcomed him eagerly. In Southern, Central and Northern China his presence and messages did much to fortify the people against the tribulations which were to come. Japan and Honolulu repeated the experiences of conversions which had occurred in China. A few months later Dr. Truett toured Europe, holding Regional Conferences from Scandinavia to Rumania, from the Atlantic to the borders of Russia; and he was able to visit the Youth Conference in Zurich in 1937. In the summer of 1935 Dr. Rushbrooke accompanied by Dr. W. B. Lippard, had visited Mexico and reported that, in spite of some stringency in Mexican legislation in regard to evangelicals, Baptist work there was in a healthy state.

In the years following the Berlin Congress there were meetings of the Executive in Memphis (1935),

St. Louis (1936), London (1937), and Richmond, Virginia (1938); with many meetings of the Administrative Committee in between. The latter were held mainly in the London office, with the result that a good deal of the Alliance business was transacted in meetings where the attendance was limited to British members. As most of the problems which confronted the Alliance at that time were European it was an advantage to have British members available; but there was a disadvantage in that the attendance was not more fully representative. Later, as we shall see, the Alliance secured offices in Washington, D.C., and that gave the American members a greater voice in the administration of business.

From the standpoint of the Alliance the outstanding feature of European life in the years 1934-39 was the restriction of liberty by both secular and ecclesiastical powers. In 1939 Dr. Rushbrooke could write:

In much less than half of the European Continent does religious toleration to-day exist in fact; and few are the countries in which even this is assured. State establishment and patronage, and in greater or smaller measure State control of particular Christian communions are, outside France and Russia, almost universal. There are dominant Churches, either State Churches or striving to become such, to which the temper of toleration and the idea of religious equality are anathema. In more than one European State our people are aware of persistent tendencies and intrigues against their freedom.

The Minutes of Executive and Administrative Committee meetings during this period devote much attention to this challenge, especially in the cases of Russia, Rumania and Spain. In Russia evangelicals suffered imprisonment and exile, often on charges of subversive political activity, charges which, in the case

of Baptists, were described by Dr. Rushbrooke as 'utterly baseless'. In Rumania the plight of our oppressed people was such that strenuous efforts were made by the Alliance, including appeals to those in authority and visits to Rumania by the General Secretary, to secure relief from the oppressive decrees. Not only the Alliance but many other religious groups joined in protest, and it is worthy of mention in this connection that the Archbishop of York wrote personally to the Rumanian Patriarch (July 1937). In Spain, where Baptists formed one-fourth of the evangelical groups, the civil war and the emergence to power of General Franco, who was so closely in alliance with the Roman Catholic hierarchy, imposed severe restrictions on Baptist work. In this case also the Alliance sent deputations to the Spanish Ambassador in London. The history of these attempts to safeguard religious freedom is long and involved, for the negotiations were protracted and disappointing. The details, however, need not concern us here: it is sufficient to note that wherever Baptists were encountering tyranny the Alliance threw its whole weight into the defence and support of our people. Dr. Rushbrooke was indefatigable in his efforts, closely watching the situation, preparing memoranda, and making many journeys in the interests of oppressed groups. 'We have nailed the flag of liberty to the mast', he said, 'and we shall not haul it down.'

Between the Berlin and Atlanta Congresses many distinguished leaders passed on. On 24th September 1934 Professor A. T. Robertson died. His work at Louisville Seminary had given him an assured place among New Testament scholars, but the Alliance owed him an additional debt, for he was one of the

small group whose vision and efforts were responsible for the Baptist World Congress in 1905 and the founding of the Baptist World Alliance. Mr. Herbert Marnham, who died on 8th April 1935, was also a link with the early days of the Alliance which he had served as Eastern Treasurer. A layman of great charm and consecration, he was beloved by the Baptists of Britain for his warm sympathies and generous hospitality, qualities which endeared him also to a wide circle of Baptists throughout the world. Dr. A. L. McCrimmon, who died on 16th April 1935, was Chancellor of McMaster University and a member of the Executive of the Alliance. The year 1937 saw three leaders pass on. Early in the year one of the Vice-Presidents of the Alliance, Rev. B. A. Nag, died. Spending nearly the whole of his life in missionary work in India he had been one of the prime movers in the foundation of the Bengal Baptist Union. In the same year American Baptists lost one of their most honoured religious editors, for Dr. R. H. Pitt had been Editor of the *Religious Herald* of Virginia. Like Professor Robertson, he had seen the Alliance in vision long before it came to reality, for he had written of the possibility of a world organization some years before 1905, and he had succeeded Dr. J. N. Prestridge as Western Secretary, holding that office from 1913 to 1923. Finally, the historian of Alliance life and work in 1937 has to record the passing of Dr. John MacNeill, the Ex-President. The Administrative Committee meeting on 19th February 1937 passed the following resolution:

This Committee recalls with gratitude to God the gifts and services of the Rev. Principal John MacNeill, B.A., D.D., who from 1928 to 1934 served the Baptist World

Alliance as its beloved and honoured President. Dr. MacNeill's long and influential career included a twenty-four years' pastorate of the Walmer road church, Toronto, and his manifold services to his native Canada were crowned by his seven years' Principalship of the Theological Faculty of McMaster University. He was well known by face to his brethren in many lands. Already in 1905 had Dr. MacNeill impressed delegates from all continents by an address at the First Baptist World Congress. Twice he had circumnavigated the globe, and his ministry in the Southern Hemisphere and in the Orient, as well as his visitation of European lands, have wrought lasting good and won him a multitude of friends. By his writings he also exercised a far-reaching ministry of inspiration and consolation. His brethren throughout all the world will cherish the memory of this comrade and leader.

Yet this chapter of the history of the Alliance must not close on the notes of difficulty or of age. Although honoured leaders were passing to their rich reward, there was abundant evidence during this period that the young Baptists of the world were mobilizing their resources and proving the wisdom of the formation of the Youth Committee of the Baptist World Alliance. It will be remembered that in 1931 the first International Conference of young Baptists had been held in Prague. Three years later youth leaders from fifteen countries met for a Conference in connection with the Berlin Congress. Now in 1937 fifteen hundred young Baptists from twenty-seven lands gathered in Zurich for the Second International Youth Conference. This was the largest world-gathering of young Baptists yet assembled, and it was apparent to all that the leadership of Dr. T. G. Dunning and Dr. Frank H. Leavell, both members of the Alliance Executive, was bearing rich fruit. The Conference programme included addresses on 'Christ and our physical life', 'Christ and

our mental life', 'Christ and our social life', and 'Christ in the life of the Church'. Mr. Douglas Gow, then Director of Publications for the Canadian Baptist Young People's Union, typified the forward-looking attitude of this youth gathering by making practical suggestions for the strengthening of fellowship between the young Baptists of the world—international correspondence, greetings between the various lands, fellowship holidays and international conferences. The Alliance Executive was represented at this Conference by the President and the General Secretary, in addition to the Chairman and Secretary of the Young People's Committee. And like the Congresses of the parent body, the Youth Conference emphasized again and again our characteristic Baptist convictions about liberty. Perhaps the most recurring note of the whole Conference was the plea for *action*. In presenting to the young delegates a Christian philosophy of life it urged attack on all the evils which challenge the Christian conscience.

IX

ATLANTA BREAKS ALL RECORDS

SIXTH BAPTIST WORLD CONGRESS, ATLANTA, 1939

WHEN the Baptists of the world met for their Sixth Congress in Atlanta, Georgia, there were dark clouds on the international horizon. Shortly the clouds were to burst and bring on mankind the most devastating deluge history has ever known. Yet on the very eve of this disaster Baptists were able to produce not only the largest Baptist demonstration in history but also the greatest Protestant religious assembly ever known. The Atlanta Congress, meeting from 22nd to 29th July 1939, broke all records. The number of full members registered was 12,445, and in addition more than 100,000 others participated in the proceedings. At one session some 60,000 were present.

Of course this Congress (the international situation apart) began with many advantages. It was the first of the Congresses to be held on territory covered by the Southern Baptist Convention, then as now the largest group of Baptists in the world. It met, that is to say, in a place where enthusiasm and evangelical fervour were guaranteed from the start, for Southern Baptists are as evangelical as they are hospitable. It had the advantage of meeting in beautiful Georgia and in its capital city, for both State and city are without exaggeration described as Baptist. And it had the further advantage in that the Chairman of the Congress Committee in Atlanta was Dr. Louie D. Newton, minister of the Druid Hills Baptist Church and an

organizer of superlative quality. Where else could the city's transport workers and policemen have been 'briefed' as to their responsibilities and opportunities? Where else could a railway company have agreed to divert some of its traffic lest the noise should interfere with Congress proceedings? Those who know Louie D. Newton will not be at all surprised to learn of these things, or that both Press and radio carried the message of the Congress through the United States and across the oceans.

There was a foretaste of the enthusiasm with which Atlanta was to greet the Congress on the Monday evening before it opened. When the Alliance President, Dr. George W. Truett, reached the city he was met at the station by thousands, welcomed by the Mayor and escorted to his hotel by a bodyguard of cyclists. The Congress began its proceedings with a parade through the city streets, with decorated cars and many bands. Dr. Truett received from the Mayor the key of the city, symbol of the opening of all doors and hearts to the Baptist visitors. Stores and garages, street-cars and taxis, not to be outdone, carried a decorative greeting: 'Welcome to World Baptists.' There is a story (apocryphal, no doubt!) that the gates of the cemetery bore the same inscription.

Early in the proceedings those who attended the Congress were reminded of the historic tradition and the world-wide range of Baptist witness. An audience of more than sixty thousand in the Ball Park saw the presentation of a 'Pageant of World Baptist History', prepared by Rev. Ernest A. Payne and produced by Mr. Eugene Bergmann. From the seventeenth-century struggle of pioneers John Smyth and Thomas Helwys down to the work of Oncken in Europe, of Henrietta

Shuck in China and Paul Besson in Argentina, the scenes passed like a panorama of consecration, the episodes linked together by the comments of the narrators and the songs of two choirs, one of them coloured. The Pageant came to its climax in the story of the foundation of the Alliance, and a final tableau in which the flags of the nations were brought together, and the audience joined in 'Blest be the tie' and 'All hail the power of Jesus' Name'.

No less colourful, and even more moving because of its contemporary reference, was the procession of delegates who came to answer to the Roll-Call. From all the continents they came, fifty-two responding. The son of an African chief, wearing native dress, came from Nigeria; Burma and China were represented; and from Czechoslovakia Dr. H. Prochazka moved the great assembly by his simple words: 'I come from the land that was, is not, and shall be.' Germany, in the person of Paul Schmidt, received a warm welcome; Hungary, through Dr. B. Udvarnoki, invited the Congress to Budapest for its next meeting; Latvian peasant costumes supplied a touch of colour.

In a week of great addresses three were outstanding. The General Secretary, Dr. J. H. Rushbrooke, in what was his last major contribution in that capacity, delivered a review of the years between the Congresses in Berlin and Atlanta. It was a statesmanlike utterance revealing the problems which challenged Baptist witness in many parts of the world, his own indefatigable efforts to safeguard the rights of our people, and outlining the contribution which the Alliance could continue to make. Dr. Rushbrooke must have been deeply moved by the response, for the audience rose and gave him prolonged applause. The President's

Address, delivered by Dr. George W. Truett on 'The Baptist Message and Mission for the World To-day', set a note which was to be echoed again and again during the Congress.

We must major on Evangelism. That is the first note in the marching-orders of our risen Saviour and Lord. Evangelism is the missionary spirit in action. It is the forerunner and builder of churches. It is essential to all Christian expansion, and must give its benign influence to all sound teaching in the churches. In the New Testament everything goes out from the churches and draws back into the churches. . . . All the estates of a church are to go afield, and stay afield, in this Christly work of winning souls to Christ. And all who are won to Christ should follow Him in baptism; and these should all be faithfully taught and enlisted in the doing of all things Christ orders of His people. The preacher, the parent, the teacher, the laymen, the women, the eager young people, are all to be mobilized for this matchless crusade.

The Congress Sermon was delivered by Professor Arnold T. Ohrn of Norway on 'I am crucified with Christ; it is no longer I who live, Christ lives in me'. As the platform behind the speakers bore the inscription 'Christ our only foundation' it will be apparent how appropriate to the occasion was this searching and challenging sermon, leading the audience to the central realities of Apostolic Christianity.

The temperature in Atlanta in the month of July does not supply the most appropriate atmosphere for the consideration of deep theological issues; yet so great was the interest throughout that what had been planned as indoor sessions had to be held outdoors in the Ball Park. Never before, we imagine, had a baseball stadium been the scene of such addresses as 'Evangelism the primary task of the Church' (Dr. Charles W. Koller), 'The Nature of Scriptural Authority' (Principal

P. W. Evans), 'The New Testament Doctrine of the Church' (President John R. Sampey), 'The Ordinances of the Gospel' (Dr. F. W. Patterson). The Congress gave close attention to missionary matters. For the first time Berlin had arranged a meeting of Mission Board officials and foreign missionaries, and this was repeated at Atlanta. The Ball Park saw also a missionary demonstration which attracted some 45,000 people, with Dr. L. K. Williams, a Negro leader and one of the Vice-Presidents in the chair, and an address by Dr. Earle V. Pierce. At this gathering cinema pictures of missionary work were shown drawing attention to work in India, Central Africa and South America, and addresses were heard on India (Dr. J. B. McLaurin), Japan (Dr. W. Axling), China (Wu Chi Chung) and the missionary work of Negro Baptists (Dr. J. H. Jackson). In this connection it is worthy of record that the Atlanta Congress gave, both in the preliminary arrangements and in the Congress proceedings, a greater place to Negro Baptists than any previous Congress. Of the five addresses of welcome at the opening session three were delivered by Negroes, one of whom had been chosen to represent all the Baptists of Georgia.

Three important Commissions presented their reports. For some months prior to the Congress strong teams of Baptists representing the international fields had been considering the Baptist contribution to burning questions of the day. Dr. N. J. Nordstrom presented the report on 'War and Peace' which closed with the declaration (significant in view of what was shortly to happen)—

None but changed people can change the world. What we can do as Baptists to prevent war and promote peace

will in the last analysis always depend upon how far we ourselves have experienced the changing power of the Gospel in our own lives. New and whole-hearted surrender to God will make possible new and more fruitful action on our part in efforts to promote peace on earth and goodwill among men.

Later in the proceedings Dr. S. W. Hughes of London enunciated on this subject a threefold creed for Baptists.

We believe that the desire for world peace is common to the vast majority of the two thousand million inhabitants of the world.

We believe that this universal desire is an expression of the will of God . . . therefore it will prevail.

We believe that Jesus Christ, the Prince of Peace, can make mankind capable of achieving this world hope.

The cynical, learning of this declaration, may point out that within a few weeks many of the countries represented at the Congress were to be at war; nevertheless it should be put on record that whatever the future might bring, Atlanta was in fact demonstrating an international fellowship which itself showed the only solution of the grim problems then overshadowing the world scene.

Two other Commissions dealt with the difficult question of Christian Unity. The first report had been prepared by three British College Principals, Drs. H. Wheeler Robinson, P. W. Evans and W. Holms Coats. It pointed out that while there are differences in the organization of Baptist churches, the central Baptist insistence on the vital truth of personal faith was a justification for the existence of Baptists as a separate communion. On the question of organic union they felt that no proposal had yet been made to which Baptists could agree without the sacrifice of vital

principle. The second Commission, under the chairmanship of Professor W. O. Carver, dealt with the 'Reports and Findings of the Oxford and Edinburgh Conferences'. There were really three developments under survey: that concerned with the 'Life and Work' of the Churches (the emphasis of the Oxford Conference), that concerned with 'Faith and Order' (the theme of the Edinburgh Conference) and the development of international missionary co-operation (emphasized at the gathering of the International Missionary Conference held in Madras in 1938). The Commission's report made it clear that Baptists were more interested in missionary co-operation than in the 'unionistic' tendencies of the Faith and Order Conference. 'The Baptist Ecumenical spirit', Dr. Carver reported, 'seems likely to find more freedom of expression along the lines of Madras than of Oxford, and especially more than of Edinburgh.'

Many years after the Atlanta Congress, the formation of the World Council of Churches revealed differences among the various Baptist groups. Some are in membership with the World Council; some are opposed to any participation in its proceedings. It is interesting to notice that Dr. Carver's speech in presenting the report of his Commission recognized both the tendencies which were leading some Baptists towards greater co-operation with other communions, and the grounds on which others rejected any such co-operation. The report regretted that Baptists had not been sufficiently appreciative of the contribution made by other communions. Dr. Carver concluded his speech:

We must be loyal to the truth as it is in Jesus Christ; we must hold with unbreakable tenacity to the freedom wherewith Christ hath made us free; we must retain our

own ecclesiastical integrity and autonomy as essential to the present and the future of the Christian religion and to its nature and goal. Can we do this and still find fellowship with all the people of Christ? If we can, then can we be Christian if we refuse that fellowship? Is not the time at hand when Baptists must re-think our meaning in history for Christ, and in the light of that re-thinking, in the wisdom of the Spirit, determine our course, whether it shall be to walk alone in denominational segregation or in free fellowship and co-operation with other saints and servants of our Lord Jesus Christ? We must be willing to continue a separate section of the Christian movement so long as other sections obey not the truth of the New Testament; but we shall have grief of heart that we may not walk and work with them in full and unrestrained fellowship. We will not *choose* separation, nor in our own spirit consent to be a sect in God's family.

Commenting on these discussions in the Atlanta Congress Volume Dr. Rushbrooke wrote:

Both reports were informative; neither professed to offer authoritative direction, and the reports and speeches devoted to them will be found to include statements which could not claim the general agreement of the Congress, and still less the general assent of Baptists. Clarification of terms is evidently needed, for the tacit identification of unity with organic union, of co-operation with fusion, of denominationalism with sectarianism (to select only a few examples) has darkened counsel. Our people will gain much by studying these two reports, and not least by considering the points which evoke differences of judgment.

There wrote the diplomat, who was well aware that it was outside the proper function of the Alliance to make decisions binding on the constituent Unions and Conventions, and who realized clearly the real cleavage among our people on these issues. Meanwhile, there was a good deal to be said for the view that Baptists had their own ecumenical movement in the Alliance itself, and that this remarkable unity should not be

allowed to be jeopardized by entanglements in other directions.

It was not only ecclesiastical matters that received attention, as will be seen from the following selection of addresses delivered in Atlanta: 'Our heritage of Faith and Freedom' (Mrs. Ernest Brown), 'The Present Crisis and Evangelical Religion' (Dr. Gilbert Laws), 'The Crown Rights of the Redeemer' (L. L. Sezonov), 'Christianity and the Totalitarian State' (Dr. M. E. Aubrey), a spirited reply to this in 'Liberalism, Collectivism and the Baptists' (Paul Schmidt), 'Baptist Emphasis East and West of the Atlantic' (Dr. W. A. Mueller), 'Tragedies and Victories of the Baptists in Russia' (I. V. Neprash) and 'What have we to say to the Communist' (Dr. L. L. Gwaltney).

The various sectional meetings deserve mention, for while they do not always 'strike the headlines' as do the sessions proper of a Congress, they transact important business and consider valuable aspects of Baptist life and witness. In the Atlanta Congress there were: a conference on the preservation of Baptist history; a conference on Evangelism, one result of which was the formation of an international 'Committee on Evangelism'; a laymen's conference and several language-group meetings. The Women's Meeting crowded the auditorium under the chairmanship of Mrs. Albert Matthews with speakers from England (Mrs. Alexander Dow), Australia (Mrs. C. J. Tinsley), the United States (Mrs. S. W. Layten, Mrs. F. W. Armstrong, Mrs. Earle Eubank), and China (Dr. Roberta Ma). Its most important result was the re-formation of the Women's Committee with Mrs. Ernest Brown as chairman. So strong was the proportion of women at the Congress, and so valuable their contributions in

addresses and discussion, that the suggestion of the women themselves that their Committee should be revived was greeted with enthusiasm. Youth also had a great demonstration in the Ball Park with addresses on 'The best for Christ' (Rev. J. Cocutz, Rumania), 'Young Baptists and their Freedom' (Dr. C. L. Seasholes), 'Youth and Church Loyalty' (Rev. Elbert Paul) and 'Unfinished Business' (Dr. T. F. Adams). Dr. T. G. Dunning was re-elected Chairman of the Young People's Committee, and Dr. Frank H. Leavell, Secretary.

Resolutions passed at religious assemblies, though exciting enough at the time of discussion, are apt to lose something of their sparkle in subsequent report. The Atlanta resolutions, however, are here summarized in view of the important issues to which they relate, issues which are still relevant to our Baptist witness.

A DECLARATION ON RELIGIOUS LIBERTY

Worthy religion rests on the conviction that the individual soul is competent to deal directly with God, and has the right and the need of this direct dealing. To deny to any soul the full exercise of this privilege is to deprive the individual of his inherent and most sacred right and to violate his dignity and worth as a human being. . . . No man, no government nor institution, religious or civil, social or economic, has the right to dictate how a person may worship God, or whether he shall worship at all. . . . State-churches and church-states are alike in direct conflict with the principle of freedom. A free church in a free state, each contributing freely and helpfully to the legitimate sphere and functions of the other is the ideal but with no financial or administrative dependence of either upon the other.

RUMANIA

The Congress has learned with satisfaction that, through the action of the Prime Minister, Rumanian Baptist

churches which last year were closed as the effect of repressive administrative orders issued by the Minister of Cults have, throughout the larger part of the land, been reopened. The Congress expresses the hope that the Royal Government of Rumania will, in the immediate future, establish full religious freedom and grant to the Baptist Communion throughout the country the legal status of a recognized cult.

RUSSIA

The Congress records its sorrow that it has been impossible for any representatives from the U.S.S.R. to participate in their assembly. They would assure the Baptists in those Republics of the prayerful and continuous sympathy of their fellow-believers throughout the world. . . . The Congress deeply deplores the fact that the U.S.S.R. has maintained through many years, and still maintains, an attitude and policy of hostility to religion. . . . They appeal to the Soviet Government to concede religious freedom, including liberty of private and public worship, preaching and teaching.

RACIALISM

The Congress reaffirms the resolution adopted in Berlin in 1934 . . . and urges the promotion of Christian teaching concerning respect for human personality regardless of race, and as the surest means of advancing the true brotherhood of all people urges the active propagation of the Gospel throughout the world.

The Nominations Committee of the Atlanta Congress brought recommendations in regard to the officers which were heartily approved. As successor to Dr. George W. Truett in the Presidency the election of Dr. J. H. Rushbrooke was a popular one. By his record, first as Baptist Commissioner for Europe, as Eastern Secretary and then as General Secretary, he had won for himself a unique place among the Baptists of the world. His statesmanship, alertness and constant willingness to spend every ounce of energy in the case of oppressed brethren had gained him affection as well

as respect. His successor as General Secretary was Dr. W. O. Lewis, whose many years in Europe as representative of the American (Northern) Baptists, added to his personal qualities, made him an excellent choice. The Hon. Albert Matthews of Toronto was re-elected Western Treasurer, and to succeed the late Mr. Herbert Marnham as Eastern Treasurer the choice of the Congress fell on a distinguished British layman, Mr. C. T. Le Quesne, Q.C.

A rainstorm broke over Atlanta just prior to the final session of the Congress, but it could not damp the ardour of the delegates, thousands of whom were content to occupy the seats in the muddy arena of the Ball Park. Introduced by Dr. Louie D. Newton, the various Atlanta groups who had rendered special service to the Congress were applauded as they filed past in procession, and the singing of two choirs, one white, one coloured, echoed round the great sports-ground. Events outran the time-table, but nobody cared, and when Dr. Rushbrooke had received from Dr. Truett the President's gavel close attention was given to Dr. S. W. Hughes in his speech on Peace, already quoted. Though the hour was late, the one who had been chosen for the 'Coronation Address' was just the man for the occasion. Dr. C. Oscar Johnson, big in physique and even bigger in heart, is always master of assemblies whatever the hour. He held the audience as he spoke with eloquence, with pathos mingled with humour, on 'The Uplifting Christ'; and a great Congress closed on a true coronation note: 'Every land and every tongue and every race and every people in all the world may crown Him, and ultimately must crown Him, Lord of all.'

It was truly a great Congress. Even *The Christian*

Century, which is not always cordial in its references to some aspects of our Baptist work, could say in its editorial:

It was a grand gathering that the Baptist World Alliance held in Atlanta . . . great in its numbers, great in its spontaneous expression of the fraternal unity of thousands of Free Churches, great in its manifestation of zeal for the basic and central enterprise of the Church without which none of its other enterprises has meaning and the Church itself no reason for existence, the proclamation of the Gospel and the winning of men to follow Christ.

OFFICERS OF THE BAPTIST WORLD ALLIANCE
APPOINTED IN ATLANTA, 1939

President: Rev. James Henry Rushbrooke, M.A., D.D., LL.D.

Past President: Rev. George W. Truett, D.D., LL.D.

Vice-Presidents: Rev. T. C. Bau, D.D. (China); Rev. E. A. Fridell, D.D. (U.S.A.); Lic. Dr. H. Luckey (Germany); Rev. N. J. Nordstrom, D.D. (Sweden); Rev. L. R. Scarborough, D.D. (U.S.A.); Rev. C. J. Tinsley (Australia); Rev. Lacey Kirk Williams, D.D. (U.S.A.).

General Secretary: Rev. W. O. Lewis, Ph.D.

Honorary Associate Secretaries: Rev. Clifton D. Gray, LL.D. (Lewiston, Maine), and Rev. Louie D. Newton, M.A., D.D. (Atlanta, Ga.).

Eastern Treasurer: Mr. C. T. Le Quesne, Q.C. (London).

Western Treasurer: The Hon. Albert Matthews, LL.D. (Toronto).

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THE SECOND WORLD WAR AND AFTER

SEVENTH BAPTIST WORLD CONGRESS, COPENHAGEN, 1947

BEFORE all the delegates returning from the Atlanta Congress had reached their homes, the Second World War had begun. Poland was attacked by Germany at dawn on 1st September 1939. On the following Sunday a note was handed to the present writer at eleven-fifteen as he was conducting worship in Bloomsbury Central Church, London, that Mr. Neville Chamberlain, the British Prime Minister, had announced in a broadcast message that a state of war existed between Britain and Germany. It was a solemn moment, and almost immediately the wail of the sirens (although it was a false alarm) sent many hurrying to the air-raid shelters. Thus began a period which was to bring to the world suffering and misery on an unprecedented scale, and reveal barbarities hard to reconcile with an advanced civilization. The nature of air warfare brought civilians and their homes into the front line. For six years the war dragged on, for it did not end until 1945, four years after the United States had brought vast resources of men and materials into the struggle. Terrible indeed was the bombing of Japan which brought the final and complete surrender of Germany and her allies, for the dropping of atomic bombs on Hiroshima and Nagasaki sent a shudder through a world already accustomed to perils from the skies.

It was intended, at the end of 1939, that the new

General Secretary of the Alliance, Dr. W. O. Lewis, should take up his duties in the London office. The war, however, made that impossible, and, in fact, during the raids on London the Baptist Church House suffered considerable damage through incendiary bombs. The President, Dr. Rushbrooke, ventured the perilous journey across the Atlantic and was able to attend the Executive meeting of the Alliance held in Atlantic City, New Jersey, on 21st May 1940. At this meeting it was decided to open a temporary office for the Alliance in Washington, D.C., and a new Administrative Committee was appointed to supplement the former Committee which had held its meetings in London. The members were: Dr. George W. Truett, Mrs. F. W. Armstrong, Dr. H. H. Bingham, Dr. J. W. Decker, Dr. Clifton D. Gray, Dr. J. M. Nabrit, Dr. Louie D. Newton, Dr. G. L. Prince, with the General Secretary. Dr. Rushbrooke reported that although the war had made any scheme of world-wide co-operation impossible, a message had been sent to Baptists in all lands.

The newly formed Administrative Committee met in Washington on 10th February 1943, and on 27th May of the same year a further meeting of the Alliance Executive was held in Chicago. Once again Dr. Rushbrooke made the hazardous voyage across the Atlantic. From this meeting emerged a project which was to play an ever-increasing part in Alliance activities in the next few years and to which, later in our survey, special attention will be given. It was resolved that the President should appoint a Committee on World Emergency Relief to co-ordinate Baptist relief effort in devastated countries. The Committee, in addition to the President, included Dr. T. F. Adams, Mrs. F. W.

Armstrong, Dr. George W. Truett, Mr. Dana M. Albaugh, Dr. Earl F. Adams, Rev. C. W. Smalley and Mr. H. L. Taylor. In view of this reference to relief we may now enquire as to the course of events on the various battle-fronts which made relief measures so urgent and necessary, and which were to evoke the most willing and generous activities of the Alliance for several years.

Never had Europe, though the memories of 1914-18 were poignant enough, experienced such desolation as the Second World War was bringing. Bombing resulted in destruction of property and of lives on an appalling scale. In Great Britain alone some 660 Baptist churches were damaged and more than fifty completely destroyed. The story was even worse on the mainland of Europe. Most of the German cities suffered from bombing attacks, and German Baptists lost more church property in proportion to their strength than any other Baptist group, including the seminary in Hamburg and the publication offices in Kassel. Even more tragic than loss of property was the personal suffering involved and the severe restrictions on Baptist work. In some areas our brethren were denied freedom of worship, hundreds were imprisoned and many learned the horrors of the concentration camp. Cities bore not only grim scars on buildings but the deeper ravages in bodies and minds—hunger, distress, the plight of emaciated children, the cynicism of disillusioned youth. Poland was bereft of trained ministers; countries like Denmark and Norway suffered under enemy occupation. The gifted leader who at Atlanta had preached a notable sermon, Professor Arnold Ohrn, defied regulations, and in the depth of his country's misery was in the habit of listening-in secretly to radio broadcasts from London.

He felt, he said, a thrill of hope whenever he heard the announcement 'This is London'. One of the most tragic consequences of the war was a great number of Displaced Persons, unfortunates with neither homeland nor work. As we shall see, the Alliance made a noteworthy contribution to the relief of distress and the rebuilding of a shattered world.

Meanwhile we may turn to the activities of the General Secretary during these war years. Dr. W. O. Lewis visited many parts of the United States and Canada; in the spring and summer of 1941 he visited Portugal, Spain, Southern France and Switzerland; in July 1941 he was present at the Convention of the World's Sunday School Association in Mexico City; and in 1942 he was the only person from outside Britain to attend the Ter-Jubilee celebrations of the Baptist Missionary Society. Though on his ocean journeys ships were sunk close to his, Dr. Lewis came safely through.

At the Administrative Committee held in Washington, D.C., on 24th September 1944, two further groups were admitted to membership of the Alliance: the German-American Baptists (now known as the North American Baptist General Conference) and the Swedish Baptists of America (now known as the Baptist General Conference of America). There were two meetings of the Alliance Executive, both in Washington, D.C., on 29th May 1946 and 14th May 1947. At the former an invitation was received and accepted from the Baptists of Denmark urging the Alliance to hold its next Congress in Copenhagen in 1947. It was recorded with sorrow that the Alliance had lost by death several of its honoured leaders. On 7th July 1944 Dr. George W. Truett, who had presided

at three of the Congresses, passed on. The Executive paid him this tribute:

On being graduated from Baylor University in 1897 he began his ministry with the First Baptist Church, Dallas, Texas, in the fall of that year. Under his surpassing gifts as pastor and preacher the church grew from a membership of a few hundred to 8,000 souls in 1944. Dr. Truett led this church to unparalleled gifts to missions, benevolences and Christian education. He divided his time and energy between his church and his denomination, averaging at least an evangelistic meeting in some neighbouring church each month for half a century. For Southern Baptists he will be thought of as the most useful pastor of his day and generation. His ministry through the Baptist World Alliance began with the Philadelphia Congress in 1911, and in each succeeding Congress he brought his incomparable gifts to the Baptists of every land. At Berlin his election as President of the Alliance was unanimous and in Atlanta in 1939 more than 75,000 persons listened to his Presidential message . . . the crowning event in his illustrious career as a world leader. He will ever have a unique place among our fellowship at home or beyond the seas.

Others to whose passing reference was made were: Dr. L. R. Scarborough, who died on 10th April 1945, President of Southwestern Baptist Theological Seminary, Fort Worth, from 1915-42, and Vice-President of the Alliance from 1940-42; Mrs. F. W. Armstrong, who died on 13th May 1945, for twelve years a member of the Executive, who brought her rare gifts of mind and heart to the service of the Relief Committee; Mrs. John Nuveen, who died on 10th March 1945, a member of the Executive since the Berlin Congress; and Dr. Yugoro Chiba, a member of the Executive since 1911 and through the greater part of his life closely connected with the work of the American Baptist Foreign Mission Society in Japan.

The records of this Executive meeting reveal that

Dr. W. O. Lewis had visited San Francisco for three weeks at the time when a Conference was shaping the charter of the United Nations, doing all he could on behalf of religious liberty. There was much consideration of the problem of relief, and following an informal conference which had been attended by Dr. Rushbrooke, Dr. Lewis, Dr. T. F. Adams and Dr. Edwin Bell in London in February 1946, the Executive adopted this resolution:

We approve the statement and recommendations contained in the report of this informal meeting, and especially the important recommendation that the relief and reconstruction work in Germany shall be the responsibility of the Alliance, with Dr. W. O. Lewis as its Special Representative in dealing with Baptists in Germany, whether German nationals or Displaced Persons from other lands; and that the Administrative Committee be authorized and instructed to make such adjustments as are necessary for the carrying on of the work.

At the close of this meeting in Washington, Dr. Rushbrooke spoke of the joy he felt in the Executive's determination to make the Alliance a real force in the world. He had found that Baptists were at unity in central things, and that the Alliance truly represented the whole Baptist world fellowship in its purpose to exalt Jesus as Lord.

Naturally, at this time, the minds of the Executive were turned towards the forthcoming Congress in Copenhagen, but when the Executive met next, at Washington, D.C., on 14th May 1947, it was without the President, for on 1st February 1947 Dr. Rushbrooke had heard the Homecall. Dr. Lewis had visited Europe late in 1946 to confer with the President and with the local committees then arranging for the Copenhagen Congress, and he had been able to take

part in the funeral service on 4th February. At the Copenhagen Congress, as we shall see, the death of the Alliance's gifted President was commemorated in a meeting which none who were present will ever be able to forget; but we may record here part of the eloquent memorial tribute read by Dr. Louie D. Newton at the Executive in Washington.

Endowed with great natural ability, Dr. Rushbrooke sought knowledge and understanding in every realm until he stood a towering peak among his fellows in the range of world religious leaders. But his surpassing culture was not of this world alone. He lived, moved and had his being in the bright glow of the Holy Spirit's guidance and empowerment. He was familiar with the best that had been thought and said, to employ Matthew Arnold's phrase, but he was more concerned with what the Spirit saith.

Dr. Rushbrooke was the Baptist World Alliance to a degree unparalleled in the history of the organization. He was the symbol of Baptist fellowship around the world. He understood Baptists, and he had an understanding of the times in which Baptists have lived and now live. He saw with prophetic insight what lies ahead.

Since the Alliance was now without a President it was necessary to appoint someone to preside in his place. The Administrative Committee had suggested Dr. E. A. Fridell, and this was approved by the Executive. It was further agreed that Dr. Louie D. Newton be recognized as chairman of the Administrative Committee, a position formerly occupied by Dr. George W. Truett. Certain other items in the proceedings of this last 1947 Executive before the Copenhagen Congress are important as bearing on subsequent developments in Alliance work. Dr. Louie D. Newton reported that he had been in correspondence with all the constituent bodies in the United

States regarding increase in their contributions to the Alliance. Favourable replies had been received, and this was the beginning of greater financial support which in subsequent years was to make possible greatly increased Alliance activity. In this connection the Administrative Committee was requested to prepare a budget for the next four years, to be submitted to the meeting in Copenhagen.

The Executive considered in some detail both the need for relief in Europe and the generous contributions which had already been received from various parts of the Alliance constituency. To these we shall return when the relief achievement of the Alliance is summarized in all its aspects. But one decision should here be mentioned. The Executive placed on record its view that the United States should admit a fair share of the Displaced Persons, the number suggested over the following four years being 400,000. Congress was to be urged to provide emergency legislation to accomplish this result.

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The Seventh Baptist World Congress was held in Copenhagen from 29th July to 3rd August 1947. Never before had Denmark seen such a large conference, and it says much for the enterprise of the Baptists of Copenhagen that a city with only three Baptist churches comprising a church membership of some thirteen hundred should have undertaken so onerous a responsibility. During the Second World War Denmark had endured five years of Nazi occupation, but most of the buildings in Copenhagen were unscathed, and there was excellent accommodation for the delegates who numbered more than five thousand

from fifty countries. Up to the time of his death Dr. J. H. Rushbrooke had been at work on the programme, and the general plan of the Congress was his, though Dr. W. O. Lewis had skilfully handled a complicated situation and carried through the completion of all arrangements.

Naturally the Congress, in its opening phases, was dominated by the deep sense of loss occasioned by the sudden Homecall of the President. Dr. E. A. Fridell had been appointed to preside, but was unable to attend the Congress. In his place Dr. C. J. Tinsley of Australia fulfilled the duties of Interim-President, and under his chairmanship a service was held in Idraetshuset to commemorate the departed leader. Two years previously, the Baptists of Copenhagen had honoured Dr. Rushbrooke on his seventieth birthday; there was a morning service in Kobnerkirken, and an afternoon service in Kristuskirken at which Dr. Rushbrooke had spoken on the Alliance and its function in the modern world. In the evening of that day Copenhagen Baptists had given him a birthday-party and a photograph of the gathering had been published in *The Baptist Times* showing the honoured leader surrounded by floral tokens of affection and esteem. These memories were vivid in the minds of many as they assembled for the Congress Memorial Service. The platform was bedecked with the flags of all the nations and in front a Union Jack as centre-piece decorated with a laurel wreath. Speeches were delivered by Rev. K. A. Moden, Dr. F. Townley Lord, Dr. H. H. Bingham, Dr. T. C. Bau and Dr. C. Oscar Johnson, on behalf of Sweden, Great Britain, Canada, the far-off land of China, and the United States. Never in any Congress had an Alliance President

received so great a tribute. Moving was the short, closing testimony given by Dr. C. Oscar Johnson.

A man of more than usual ability was he; a Christian statesman who knew his way around with diplomats as well as the rulers of the nations. Often he reminded us of scenes in the life of Paul, who before kings and rulers stood fearlessly declaring to all the counsel of God. He was no less at home with the poor and the oppressed: in fact it was here that his heart's passion flamed brightest. He championed the cause of the weak and downcast; yes, for many of you in this very Congress I have heard him pour out his heart in such earnestness and enthusiasm that we would suspect he was pleading for his own brother in the flesh. Indeed, that was his feeling . . . every man was his brother; and his Baptist brother claimed special consideration from him. In our country he came to be the symbol of complete unity in whom North and South came to see a world vision, hear a world call, and to undertake that together in the name of our common Lord and Saviour.

After prayer, the great audience filed out slowly to the strains of Handel's *Largo*. At the time of his death Dr. Rushbrooke was the only one known to have been present at every Congress of the Alliance since its inception; he was surely present in Copenhagen, numbered among the great 'cloud of witnesses'.

As Europe was the scene of so much Alliance activity the Copenhagen Congress devoted much attention to the question of relief. Dr. Lewis reported on 'The Baptist World Alliance and Relief', Dr. Edwin A. Bell gave a survey of conditions in Europe, and the report of the Alliance Relief Committee was presented by Rev. M. D. Farnum, who was introduced by the Chairman of the Relief Committee, Dr. R. Paul Caudill. Further reference to these addresses will be made in the chapter where the relief project is considered in fuller detail.

Notable in the Congress was a series of addresses on the following: 'The Challenge to World Evangelization' (Dr. Louie D. Newton), 'The Limitations of Science' (Professor E. C. Rust), 'Christianizing the Social Order' (Dr. D. R. Sharpe), 'The Colour Bar in the light of the New Testament' (Rev. J. Pius Barbour), 'The Baptist Contribution to World Peace' (Rt. Hon. Ernest Brown), 'The United Nations from a Christian Standpoint' (Dr. J. M. Dawson), 'Distinctive Notes in the Baptist World Mission' (Mrs. Edgar Bates), 'Christian Responsibility in Education' (Dr. Marjorie Reeves), 'Civic, National and International Responsibility of Christians' (Professor Gunnar Westin), 'Baptists and World Tasks' (Hon. Brooks Hays), 'The Baptists in the Scandinavian Countries' (Rev. K. A. Moden), 'The Responsibilities of Baptist Laymen' (Herr Eberard Schroeder), 'The World Responsibility of English-speaking Baptists' (Dr. E. H. Pruden).

The Congress Sermon, always one of the highlights of any Congress, was delivered by Dr. Harold C. Phillips of Cleveland, on the text: 'Other foundation can no man lay than that is laid, which is Jesus Christ.' Dr. Phillips based his powerful sermon on the theme that whereas two world wars had revealed the insecurity of our foundations, we were thrown back on the truth of the Gospel, declared not only in the sacred Book but also written in the larger context of life itself.

There is a defence against the atomic bomb, but it lies not in the field of physics but in the realm of ethics. Our one defence is spiritual and moral regeneration, a world community founded on the principles of Christ and empowered by His Spirit. That is the Gospel of Salvation and therefore it is the Gospel of Hope, a hope that has never died in the heart of man.

Copenhagen produced an informative and stimulating series of sectional conferences: on Foreign Missions, Baptist History and Church Music. There were special meetings for women, laymen, chaplains, theological students, and theological Principals and teachers. In addition there were special language-groups for English-speaking delegates, German-speaking, Scandinavian, Latin-speaking, Slavs, Orientals and Baptists from Africa. From these various group meetings several important suggestions emerged. The Baptist History group urged that steps be taken to promote co-operation between Baptist scholars with a view to the production of a Baptist Bibliography, an International Baptist Encyclopaedia, and a comprehensive History of Baptists since the Reformation. The conference of theological Principals and teachers recommended an extension of opportunities for interchange between Baptist students of different lands, the circulation of information concerning Baptist seminaries, and the interchange of theological teachers.

The Women's Conference, meeting under the chairmanship of Mrs. George Martin, heard a brief statement by Mrs. Ernest Brown, Chairman of the Women's Committee of the Alliance, on the functions of the Committee. After discussion it was decided to set up a series of women's committees, in Scandinavia, Great Britain, the United States and Canada; later one was to be formed in South Africa. How effectively these groups functioned, and how valuable was their contribution to the Alliance fellowship, we shall note as we proceed. In the Youth Conference, with Dr. T. G. Dunning in the chair, the Youth Secretary, Dr. Frank H. Leavell, reported on youth work and urged as important for the future the appointment of a full-time

Youth Secretary (which, in the next Congress, was to be effected). It should be noted that immediately following the Copenhagen Congress a youth conference was held, attracting more than five hundred delegates from over twenty nations. Young men who formerly were combatants on different sides of the conflict and representing different ideologies, were here found on one platform, making their harmonious contribution to the theme: 'One Lord, One Faith, One Baptism.'

The Congress left the outside world in no doubt as to its attitude to the burning questions of the day. In his report as General Secretary, Dr. W. O. Lewis had summarized the uncertainty in all minds. 'We cannot see very far into the future. There is not yet any Peace Treaty. There is sharp conflict between rival ideologies. It would seem that we must soon find a way of living together in peace, or face ruin and chaos worse than anything that we have ever had.' On International Relations the Congress declared:

We hail with hope two recent developments. First, war has been defined and declared as a crime against society. Second, the founding of the United Nations as a medium of interpreting and guaranteeing the right basis for effective expression of the common desire of all right-thinking people to enjoy life, liberty and happiness. . . . We must implement our words with constant action through every available channel by which the noble purposes of the United Nations may be promptly and practically realized.

On the subject of Race Relations the Congress insisted that it was a Christian duty to appreciate the ideals, aspirations and personalities of all races. It resolved that

un-Christian practices and abuses of people, such as lynchings, race exterminations, economic and racial discrimination, unfair employment practices and denial of political rights are contrary to the principles of Christianity.

The plight of the Jews aroused the Congress to a magnificent declaration. The sufferings of millions of Jews in the years preceding the Congress, the fact that there were still hundreds of thousands in concentration camps or wandering homeless from land to land, gave urgency to the problem, and the Congress called on Baptists everywhere to do everything in their power to alleviate the sufferings of Jews, called on the nations to open their doors to the homeless and oppressed refugees, and at the same time urged Jewry to refrain from provocative acts.

The Congress therefore calls on all Baptists to do their part in supporting missionary work among the Jews. We believe that only when Christ is accepted as Lord will the Jews or any other people find salvation, peace and freedom.

A Manifesto on Religious Freedom, presented by Dr. Stanley I. Stuber, Chairman of the Commission on Religious Freedom, was notable for its enunciation of the principles which any true Charter of Freedom must contain, for all people and especially for minority groups:

Freedom to determine their own faith and creed.

Freedom of public and private worship, preaching and teaching.

Freedom from any opposition from the State to religious ceremonies and forms of worship.

Freedom to determine the nature of their own ecclesiastical government and the qualifications of their ministers and members, including the right of the individual to join the church of his choice, and the right to associate for corporate Christian action.

Freedom to control the education of their ministers, to give religious instruction to their youth, and to provide for the adequate development of their own religious life.

Freedom of Christian service, relief work, and missionary activity both at home and abroad.

Freedom to own and use such facilities and properties as will make possible the accomplishment of these ends.

To this declaration the great assembly, each delegate in his own language, made solemn assent in the words: 'I promise'.

A more controversial subject arose, relating to the Baptist attitude to the recently formed World Council of Churches. In an address on 'Baptists and the World Council of Churches' Rev. Henry Cook, of London, had said:

If only all Christians in all denominations and in all lands would act together, and put ourselves at the disposal of the one Spirit, what tremendous things might we not see! And if we Baptist people, by joining this World Council of Churches, can stimulate it to evangelistic zeal, I say let us go forward to join it, believing that the hour demands our co-operation with all Christians, and resolved, as God will help us, to prove ourselves worthy of the challenge the world is presenting to us.

Mr. Cook had coupled with this a vigorous insistence on the need for preserving our Baptist principles and witness; but although decision to join the World Council represented the view of some sections of the Alliance it was well known that strong opposition was felt in some quarters, notably in the Southern Baptist Convention. Opposition was expressed by Dr. M. E. Dodd in a vigorous speech from the floor. Decision on this point, however, was really outside the province of the Alliance which, by its Constitution, could not legislate for any of its constituent Unions or Conventions. Further, the World Council of Churches did not admit to membership international bodies, but only national Churches or denominations. These points were effectively presented by Rev. Ernest A. Payne.

The Chairman accordingly ruled that any motion was out of order, and the matter dropped.

The announcement of the election of officers was awaited by the Congress with more than usual interest. Losses by death since the previous Congress had been heavy, including not only the President but some of the Vice-Presidents (Dr. N. J. Nordstrom, Dr. L. R. Scarborough and Dr. L. K. Williams), and some members of the Executive (Dr. T. O. Fuller, Dr. Thra San Ba, Mrs. F. W. Armstrong, Mrs. John Nuveen, Dr. Yugora Chiba and Dr. J. M. Nabritt), Dr. Sampey had resigned from the Executive shortly before his death. Accordingly, the list of elected Vice-Presidents, as will be seen by reference to the list printed at the end of this chapter, contained several new names. Dr. W. O. Lewis was re-elected General Secretary for one year, and the Executive was requested to 'study seriously the whole matter of Secretaries on both sides the Atlantic and to provide an Associate Secretary as soon as possible'. On the recommendation of the Executive it was decided that the main offices of the Alliance be moved to Washington, D.C., a European office being maintained in London. How this recommendation was put into effect, and an imposing Baptist House secured in Washington, we shall note later.

Throughout the Copenhagen Congress there had been one dominating figure, Dr. C. Oscar Johnson, of St. Louis, Missouri. His personality, sense of humour, and uncanny ability to hold an audience even at a late hour had been much in evidence. He had taken part in the procession to the Stadium, with seven hundred Boy Scouts at its head, and had addressed the audience of some fifteen thousand people. On this great-hearted

preacher, whose church of six thousand members in St. Louis was a monument to his evangelical zeal, fell the choice of the Congress for the Presidency. At the closing meeting Dr. Johnson, expressing appreciation of the honour conferred upon him, characterized the Alliance as a great organization with a great future. He intimated that the purpose of the Executive was to hold the next Congress in three years' time, not in London; with the hope that the five-yearly interval might be resumed and a Jubilee Congress arranged for London in 1955.

OFFICERS OF THE BAPTIST WORLD ALLIANCE
APPOINTED IN COPENHAGEN, 1947

President: Rev. C. Oscar Johnson, D.D.

Vice-Presidents: Rev. Theodore F. Adams, D.D. (U.S.A.);
Rev. H. H. Bingham, D.D. (Canada); President
Henry Lin (China); Rev. F. Townley Lord, D.D.
(England); Rev. Johs. Norgaard, D.D. (Denmark); Rev.
G. L. Prince, D.D. (U.S.A.); Rev. Henry Prochazka,
Ph.D. (Czechoslovakia).

General Secretary: Rev. Walter O. Lewis, Ph.D.

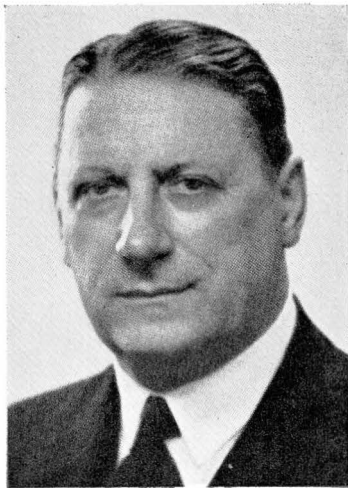
Eastern Treasurer: Mr. C. T. Le Quesne, Q.C. (London).

Western Treasurer: Hon. Albert Matthews, LL.D. (Toronto).

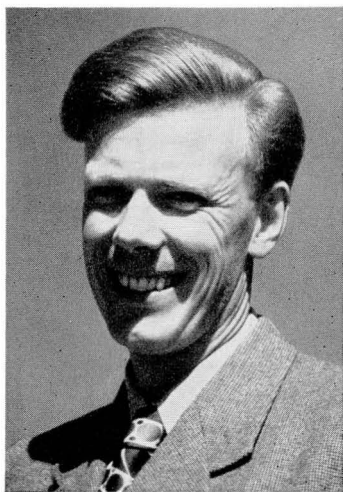
SECRETARIES OF THE BAPTIST WORLD ALLIANCE



DR. W. O. LEWIS
(Associate Secretary)



DR. ARNOLD T. OHRN
(General Secretary)



DR. JOEL SORENSON
(Youth Secretary)

XI

WORLD BAPTISTS AND RELIEF

No aspect of the work of the Baptist World Alliance gives greater satisfaction than that concerned with relief. Dr. R. Paul Caudill of Memphis, the indefatigable chairman of the Alliance Relief Committee, has described Baptist effort in this direction as constituting a 'thrilling epoch'. He did not exaggerate. There were times when the work of the Relief Committee burst into dramatic demonstration, as when at the Copenhagen Congress, in response to an appeal, the delegates loaded the platform with quantities of clothing. Some delegates had come to the Congress in new suits, carrying the old ones in their suit-cases. They returned home in the old garments, having given the new ones to needy brethren from the devastated areas. At that Congress, in addition to gifts of clothing, many promises were received to supplement the \$2,000 contributed in cash in various currencies; and although this sum was only one five-thousandth part of the total ultimately contributed in the period following the Second World War, it symbolized the sacrificial and persistent giving which was to write a glowing page in Alliance history.

Relief, of course, was in the Alliance tradition. Before the London Conference of 1920 the Baptists of the American (Northern) Convention, through Rev. Oliva Brouillette, had distributed relief in France; Dr. W. B. Lippard had been instrumental, on their behalf, in shipping relief supplies to the Baltic area; Dr W. O. Lewis had arranged the distribution of a

shipload of clothing in Russia. At the London Conference of 1920 a three-year programme of relief had been undertaken. About \$1,000,000 was raised to relieve the distress caused by the First World War, and part of this sum was used to provide help for Russia when drought in the Volga valley and the Ukraine brought one of the worst famines Russia had ever known. It was in connection with the need for relief following the First World War that Dr. J. H. Rushbrooke, in co-operation with a London committee, had exercised so important a ministry as European Commissioner.

In 1943, at the Alliance Executive held in Chicago, the President appointed a Committee on World Emergency Relief to co-ordinate Baptist relief work in the various devastated lands. This Committee consisted of Dr. T. F. Adams, Mrs. F. W. Armstrong, Dr. George W. Truett, Mr. Dana M. Albaugh, Dr. Earl F. Adams, Rev. W. C. Smalley and Mr. H. L. Taylor. This relief work was to owe much to the presence on various fields of able administrators. Dr. Edwin A. Bell was in Paris as the representative of the American Baptist Foreign Mission Society; Dr. Jesse D. Franks was in Zurich as the relief representative of the Foreign Mission Board of the Southern Baptist Convention; Dr. W. O. Lewis was all the time engaged in relief activities which were to give him a unique place in this form of Alliance activity.

By 1947 the original Relief Committee had been greatly enlarged, and two sub-committees were appointed: one American (Dr. R. Paul Caudill, Dr. Stanley Stuber, Dr. T. F. Adams, Dr. Frank Woyke and Dr. Roland Smith), the other European (Dr. Edwin A. Bell, Dr. Erik Ruden and Rev. B. Grey Griffith). It was agreed that the American

sub-committee should distribute monies which came to the Washington office, and that the European sub-committee should handle sums received in London. The American members of the Relief Committee, organizing themselves into what was called 'American Baptist Relief', were able to register in Washington with the Advisory Committee on Voluntary Foreign Aid, and to join the American Council of Voluntary Agencies for Foreign Service, and thereby to participate in the activities of C.R.A.L.O.G. (American Council of Relief Agencies Licensed for Operation in Germany). American Baptist relief also joined the C.A.R.E. organization (Co-operative for American Remittances to Europe) and thus thousands of packages passed through Baptist hands to needy Europe. In London alone, Rev. B. Grey Griffith, with the assistance of Mr. Alfred Watts, distributed some 3,000 Care packages, the lowest value of any package being \$10. Dr. R. Paul Caudill threw himself with great energy into the task of keeping the Relief organization running smoothly, his church in Memphis showing great generosity in sparing him for many long journeys and in contributing to Relief funds. In the European scene of operations, and especially in Germany, the supervision of relief was in the experienced hands of Dr. W. O. Lewis, and he was helped by various representatives who will be named as we proceed.

The Alliance relief workers were not required to make bricks without straw. As soon as the project became known a stream of help began to flow towards Europe. It widened into a mighty river bearing on its waters the compassion of Baptists from all over the world. As was to be expected, the greater part of help, in money, food and clothing, came from America.

The Southern Baptist Convention contributed the largest sum; first under the chairmanship of Dr. George W. Sadler and then of Dr. Frank K. Means, the Foreign Mission Board's Relief Committee sent, in the three years following the Copenhagen Congress, more than \$1,250,000. In the same period the American Convention sent more than \$1,000,000. Full details, of course, cannot be given here, but it may be noted that Canada sent more than \$30,000 in addition to food and clothing, the National Baptist Convention (Negro) sent \$7,000, and the Swedish Baptists of U.S.A. sent \$75,000 and more than 12,000 lbs. of clothing, bedding and shoes. From Australia, New Zealand, Great Britain, Denmark, Norway, Sweden and South America contributions came, the Baptists of Britain, in spite of the privations they were enduring, sending £7,500, with some 800 of their churches sending parcels to individuals. Altogether, Dr. R. Paul Caudill was able to report in 1950 that the cash value of contributions from all sources was \$9,060,309.

This was magnificent giving, and on a scale not previously attained in the history of the Alliance. To what purpose, we may now inquire, was this great generosity? The answer is three-fold. 'First of all', said Dr. Lewis, recounting the story to the present writer, 'we fed hungry people and furnished them with medicine and clothing.' The Relief Committee had a special representative in the occupied zones of Germany, Rev. Otto Nallinger, formerly a chaplain in the U.S. Army. When in due course he returned to America his place was taken at the depot in Stuttgart by Rev. Kenneth Norquist, whose salary was wholly and generously provided by the Swedish Baptists of America. The distribution of food, clothing and medicines was

organized in Germany in some twenty-nine centres, most of them Baptist churches. These must at times have had the appearance of general stores, for, in addition to the gifts already mentioned, Bibles were distributed, nearly \$3,000 worth of bicycles for ministers who had to serve scattered congregations, soap and sewing-machines—the last-named proving an attractive form of relief to many Baptist women donors in America. In his report entitled *The Romance of Relief* Dr. R. Paul Caudill published a picture of Dr. Jacob Meister, President of the German Baptist Union, lovingly handling a number of parcels packed at New Orleans, each bearing the appropriate inscription 'Hope'. The suit Dr. Meister was wearing was itself a gift.

The second channel of relief brought hope and encouragement from the Alliance to the 'Displaced Persons'. These had fled before the relentless tide of war, and thousands of them were in Germany, having sought refuge there from Russia and the Baltic States. Homeless, workless, nation-less, they were officially under the care of the United Nations, but in their succour a group of specially selected workers represented the Alliance Relief Committee, some in America, some in Europe—Rev. Adolph Klaupiks (formerly himself a Latvian Displaced Person), Dr. Randolph Howard (who co-ordinated the Displaced Persons' programme in Washington), Dr. Fred Schatz (who left his post in the New Orleans Seminary to take up work in Munich), Charles R. Gage (loaned by the Southern Baptist Relief Committee to supervise relief work in the Southern States) and Rev. Jobu Yasumura (of the Home Mission Society of the American Convention) stationed in New York. First Canada and

then the United States made possible the immigration of Displaced Persons, and some 3,000 were settled, mainly in Canada, the United States and Australia. When all possible had been done in this direction there remained, however, a number of 'hard-core' cases for whom, owing to age or infirmity, permission to emigrate could not be secured. In some ways the crowning act of Alliance relief was the purchase and adaptation of a home in Munich for these unfortunates, a home which was linked in a special way with Dr. W. O. Lewis. It was my good fortune to be present with Dr. Lewis at the dedication of this Home. An inscription on the wall testifies to the part played by the Alliance in this work, and a portrait of Dr. Lewis suitably commemorates his unique and devoted services.

There was another class of unfortunates, the Volks-deutsche, in some ways worse off than the Displaced Persons. These were German-speaking, mainly from Poland, Czechoslovakia and Hungary. Approximately 2,000 of these were helped to settle in Western Canada, and in this connection splendid service was rendered by Hermann Streuber and Rev. Waldemar Gutsche. This work was continued at the Winnipeg office under the direction of Rev. William Sturhahn, and ultimately it was taken over by the North American Baptist General Conference in collaboration with the Alliance.

There remained the problem of reconstructing the buildings shattered by bombing during the war. The Baptists of Germany had some 100 church buildings either completely wrecked or badly damaged. The Relief Committee began this side of its work by restoring the Seminary in Hamburg, so that ministerial training might be resumed. Funds were gathered for

the help of needy students. Then assistance was given to local Baptist communities to repair the ravages of war. Nor was this all. There were many Baptist refugees in Southern Germany where Roman Catholic influence is strong. These refugees showed remarkable enthusiasm in the formation of Baptist churches, and there can be little doubt that it was in part due to their influence that German Baptist work showed such vitality in the years following the Second World War. Of themselves they could not have provided buildings for worship, and one of the most gratifying acts of generosity on the part of the Alliance Relief Committee was that which made possible the building of some twenty-five churches in Southern Germany and Austria. I recall in particular visits to a new church in Salzburg and to one on the outskirts of Vienna, on the very edge of the Russian zone. In Augsburg enthusiastic Baptists built their new church by their own labour, the materials having been supplied through the Alliance. They even worked by night in the glare of arc-lamps. In Germany and Austria to-day there are Baptist churches which are a living witness to the devotion of men and women, and at the same time to the practical results of Alliance fellowship.

This survey of relief activity has necessarily been brief, but an additional picture may suggest the Alliance compassion in its far-flung ministries. In Paris, between December 1948 and April 1950, 2,500 refugees were helped by gifts of food and clothing and the services of a clinic. Here, with the help of Dr. Roy F. Starmer, a missionary of the Southern Baptist Convention, and under the direction of Dr. Edwin A. Bell, special attention was paid to Rumanian refugees. Of the total helped fifty-one per cent. were Rumanians,

but the grateful recipients of Alliance succour included Hungarians, Poles, Yugoslavs, Czechs, Slovaks, Bulgarians, Russians, Frenchmen, Greeks, Spaniards, Germans, Turks and Estonians. Here in Paris were men and women speaking a score of languages—but there was one language they all understood, the language of love. And it will for ever remain to the credit of the Alliance that, in years when the air was full of arguments and discussion, its members spoke in the accents of compassion. The sound of this loving message was wafted across the oceans and continents, bringing succour to the needy and hope to the forlorn.

XII

THREE FRUITFUL YEARS

NEW HEADQUARTERS ACQUIRED IN WASHINGTON, D.C.,

1947

APPOINTMENT OF DR. ARNOLD T. OHRN AS GENERAL
SECRETARY, 1948

LONDON CONFERENCE ON POST-WAR PLANS, 1948

THIRD BAPTIST YOUTH CONFERENCE, STOCKHOLM, 1949

APPOINTMENT OF ALLIANCE YOUTH SECRETARY, 1950

EIGHTH BAPTIST WORLD CONGRESS, CLEVELAND, 1950

AT the suggestion of the President, Dr. C. Oscar Johnson, it had been decided that the next Congress of the Baptist World Alliance should be held in 1950. The result was that Dr. Johnson's tenure of office was limited to three years; but they were three of the most important years in the history of the Alliance, and revealed beyond any doubt that the popular pastor of Third Church, St. Louis, was indeed the man for the hour. It is not too much to say that many of the achievements of the Alliance during this period would humanly have been impossible without his inspired leadership.

In the Minutes of the Administrative Committee held in Washington on 2nd December 1947, occurs this paragraph:

Mr. Fraser read the contract to be signed by the District of Columbia Baptist Convention, and the Baptist World Alliance, as to the purchase, upkeep and other details in

connection with the purchase of the property at 1628 Sixteenth Street, Northwest, to be used as a Headquarters building for these two organizations.

Hitherto the Alliance had shared, with the District of Columbia Convention, offices at 715 Eighth Street, but notice had been received that these premises were to be vacated by 1st January 1948. The building in Sixteenth Street was acquired at a price of \$105,000 including the furnishings, and the Convention and the Alliance jointly secured it. Through the instrumentality of the President, who arranged for a loan from one of his members in St. Louis, the Alliance share was forthcoming; and before the Cleveland Convention the Alliance was able to redeem this indebtedness, again largely through the contributions secured by the President. This meant that, jointly with the District of Columbia Convention, the Alliance was the owner of a handsome building soon to be appropriately named The Baptist House. Situated in one of the most impressive streets in beautiful Washington, near the First Baptist Church, it has not only adequate office and conference facilities but, in addition, an apartment for the accommodation of visitors.

With the acquiring of the new headquarters, the removal of the Alliance office from London to Washington may be said to have been completed. A meeting was held in the First Baptist Church, Washington, to commemorate the removal to Sixteenth Street, attended by the President of the United States, Mr. Harry S. Truman, who expressed his pleasure at being present on so important an occasion.

Into the new and handsome suite of offices eventually came the new General Secretary of the Alliance. At the Copenhagen Congress Dr. W. O. Lewis had been

reappointed for one year. At the Administrative Committee held in Washington on 8th October 1947, it was recommended that Dr. Arnold T. Ohrn, of Norway, be elected General Secretary, with Dr. W. O. Lewis as Associate Secretary for one year following the expiration of his term as General Secretary, with headquarters in London. This recommendation was communicated to all the members of the Executive by post. By 2nd December it was reported that cordial replies had been received, with the result that Dr. Ohrn's appointment was made effective as from 1st July 1948. By his leadership in Norway, where he was President of the Theological Seminary in Oslo, Dr. Ohrn had gained a high reputation among European Baptists, and the delegates who heard his sermon at the Atlanta Congress learned something of his quality as theologian and preacher. Affection for the Alliance was, so to speak, in his blood, for his honoured father had been closely linked with the Alliance from its beginning. His election to the General Secretaryship ensured that the Washington office had the direction of one who, like his predecessor, was very familiar with the European field. As we shall see, Dr. Ohrn brought to the work a keen interest in Baptist thought and witness throughout the world and a fine evangelical spirit.

From 13th to 17th August 1948 an important Conference was held in the Baptist Church House, London, in conjunction with a meeting of the Alliance Executive. Twenty members of the Executive were present, with several members of the Continental Committee of the Baptist Union of Great Britain and Ireland. There were thirty-two representatives from the United States, three from Canada, together with

delegates from Austria, Czechoslovakia, Denmark, Estonia, Finland, France, Germany, Holland, Italy, Norway, Rumania, Spain, Sweden, Switzerland, with two representatives of the Displaced Persons in Germany. This was a significant gathering, most hospitably entertained by the Baptists of Great Britain, 'nothing', as the minutes recorded, 'being left undone for our physical comfort, social enjoyment and spiritual enrichment'. It is interesting to notice that four members present at this Conference, Dr. J. W. Ewing, Dr. P. Stiansen, Rev. J. W. Weenink and Dr. M. E. Aubrey had also been present at the London Conference twenty-eight years before.

Committees were appointed to consider (a) Baptist co-operation in Europe, (b) Theological education, (c) Relief, (d) Evangelism and (e) Religious liberty. On co-operation in Europe it was recommended that European Baptists be encouraged to the closest fellowship (a recommendation which ultimately took effect in the founding of the European Baptist Federation in Paris on 20th to 21st October 1950). It was reported during discussion that the Southern Baptist Convention of U.S.A. had voted \$200,000 for a Theological Seminary in Switzerland. The group considering Theological Education recommended that help should be given to the Seminaries in Hamburg and Poland, and to that for the Swedish-speaking group in Finland; and thought it desirable that Seminaries should exist in Holland, Finland (for Finnish-speaking Baptists) and Norway. The women's group recommended the formation of a European Baptist Women's Union. The group considering Religious Liberty expressed grave concern over conditions in Spain, Italy, Rumania and the lands behind the Iron Curtain. From the brief

reference to these points, all of which were further considered at the subsequent meeting of the Executive, it will be apparent that the London Conference of 1948 gave careful and fruitful attention to the needs of European Baptists.

These meetings concluded with a remarkable gathering in Bloomsbury Central Church on Monday evening, 16th August. Although held in the middle of the holiday month, this meeting drew a crowd which overflowed the pews, some standing around the walls and even on the pulpit steps. With Mr. Ernest Brown in the chair, Dr. Aubrey called the roll and the delegates from the various lands were cheered. Dr. C. Oscar Johnson, lately returned from a tour of Europe, related experiences which, he said, had brought tears to his eyes and resolution to his mind. There followed speeches from Dr. Ohrn, Chancellor G. P. Gilmour of McMaster, Henri Vincent (the President of the Baptist Union of France), and Dr W. O. Lewis, who reminded us that Baptists have a torch to hand on. The audience sang the Doxology, and many eyes were moist as Dr. H. Prochazka (who has not been able to leave his own country since that time and who, as we shall see, with other Czechoslovak brethren suffered imprisonment in 1953) pronounced the Benediction. The report of this meeting in *The Baptist Times* ends: 'and the strains of "Blest be the tie that binds" rang in our ears and warmed our hearts as we slowly moved out of Bloomsbury into Shaftesbury Avenue. But even then we lingered on the pavement, reluctant to leave a fellowship so precious to us all.'

1949 saw two important events in Europe. From 3rd to 9th August the Third Young Baptist World Conference was held in Stockholm, with 1,222 Baptist

render invaluable help until his retirement in 1954. The establishment of this Seminary was full of significance for the future of Baptist work in Europe as, in course of time, Baptist preachers from many lands will have the benefit of its training and, not least, have the additional bond of an Alma Mater to strengthen their fellowship as they labour in different parts of Europe. Already the Seminary has added to the debt we owe it by providing facilities for conferences of ministers, students and laymen; and under the direction of Dr. Josef Nordenhaug and his staff an impressive academic course is giving indication of the part Rüschnikon will play in the Baptist life of Europe.

The years between the Atlanta and Cleveland Congresses brought losses by death to the Executive Committee. Dr. Albert Matthews, who for nine years was Lieutenant-Governor of Ontario, and who had rendered distinguished service as Chairman of the Board of Governors of McMaster University, died in 1949. His work as Western Treasurer of the Alliance was marked by grace and efficiency. He was succeeded as Western Treasurer by Mr. George B. Fraser of Washington, D.C. Dr. Frank H. Leavell died in December 1949. For twenty-eight years he had been leader of the Baptist Student Union of the Southern Baptist Convention, and, since its inception in 1928, had been Secretary of the Baptist World Alliance Youth Committee. No man of his generation had placed Baptist youth under a greater debt and it was largely due to his initiative that a Youth Secretary of the Alliance was eventually appointed. Another loss to the Alliance Executive came in the passing of Mrs. S. W. Layten of Philadelphia, for many years leader of

women's work in the National Baptist Convention Incorporated.

The Eighth Congress of the Baptist World Alliance met in Cleveland, Ohio, from 22nd to 27th July 1950. It was not to be expected that it would equal the Atlanta Congress in numbers. Georgia is a Baptist state, whereas Cleveland is strongly Catholic. Nevertheless, the full registrations for the entire Congress were some twenty thousand. The currency regulations in force outside the United States made it difficult for overseas delegates to attend in large numbers, and the political situation prevented any Baptists coming from behind the 'Iron Curtain'. Poland, Hungary, Czechoslovakia and Rumania, however, were not unrepresented, for some of those who, as 'Displaced Persons', had found sanctuary and new homes in Canada and the United States, were able to take part.

Cleveland had an important feature no previous Congress had known. Dr. Arnold T. Ohrn's deep interest in the free discussion of theological and other issues resulted in a pre-Congress Conference, where ninety-six theological and missionary leaders from nineteen countries gathered as the guests of Cleveland Baptists. Seven groups discussed 'Religious Liberty', 'Evangelism and the Church's Life', 'Social Justice', 'Baptist World Missions', 'The Doctrine of the Church', 'The Doctrine of Baptism' and 'Contemporary Religious Movements'. There were joint sessions which achieved what the General Secretary described as 'a profitable cross-fertilization of Baptist thinking'. The chairmen of the various groups were able to present brief reports to the Congress, and copies of the reports were circulated to members of the Executive.

The Cleveland Congress had its colourful and spectacular moments. On the opening Saturday there was a parade through the streets of the city, sixty thousand people lining the mile-long route. More than thirteen hundred ministers and missionaries marched in a group carrying banners bearing Baptist slogans. The procession marched into Cleveland stadium where a choir of more than four thousand voices sang. Delegations from many nations marched with their national banners in front, the flags and national costumes against the background of green grass making an impressive spectacle the thirty-two thousand spectators will never forget.

No Congress or Conference over which Dr. C. Oscar Johnson presides is likely to lack its humorous and intensely human moments. On the Sunday afternoon, at the session at which Dr. Johnson delivered his Presidential address, Rev. O. F. Shields presented to the President a gold-and-jewelled watch from the St. Louis' pastors, white and Negro; Miss Sally Norton, Dr. Johnson's secretary, brought flowers on behalf of Third Church, St. Louis. In his reply Dr. Johnson paid tribute to the city of his great ministry—'a lovely city by the river Mississippi. If you are ever out that way, drop in some time.' The great audience was convulsed as the President, faced by a battery of flash-light photographers, gave them this advice: 'If the flash-light photographers will heed the advice published in the Southern Baptist Convention daily bulletin at Memphis, I think it would be wise, because this admonition was there given: "Photographers, attention! Do not flash your bulbs at the climax of the address. Shoot the speaker as he approaches the platform!"'

The morning session on the Monday brought a delightful tribute to Dr. W. O. Lewis, the Associate Secretary. The setting was appropriate, for three Displaced Persons (representing the groups for whom Dr. Lewis had done so much) gave short addresses: Rev. P. Gordijew from White Russia, Rev. A. Klaupiks from Latvia and Miss Tabea Korjus from Estonia. Then followed moving musical items by the Latvian Displaced Persons' Choir, and an address by Dr. W. O. Lewis on 'The Importance of Europe in the World Picture'. At the close of this address the President outlined Dr. W. O. Lewis's outstanding contribution to the work of the Alliance and presented him with a bound volume of congratulatory letters which had come from all parts of the world. Roses were presented to Miss Jessie Ford, secretary in the Washington office 'than whom' (said Dr. Johnson) 'we have no more faithful friend and worker, and without whom Arnold T. Ohrn would be tied as to both hands', to Mrs. Lewis, Mrs. Ohrn and Mrs. Johnson. 'We are delighted', said the President, 'to have such good Christian women to love us and pray for us.'

Would-be-historians, if they are wise, are sparing in their use of superlatives; but 'outstanding' is the appropriate description of the many addresses delivered at the Cleveland Congress. Commenting on these addresses the General Secretary wrote: 'Perhaps never at any Congress were the addresses on such a uniformly high level.' Within the limits of this survey they defy summary, but none who heard them will withhold tribute from such addresses as Dr. W. L. Jarvis's 'keynote' address on 'Christ the Light of the World', Dr. R. J. McCracken's incisive and evangelical survey of 'Christianity in the Atomic Age', Dr. E. McNeill

Poteat's profound address before the Stadium audience on 'The Basic Freedom', Dr. C. G. Rutenber's brilliant analysis of 'The Totalitarian State and the Individual Conscience', Rev. Emlyn Davies's vigorous and searching contribution to the theme 'Christ and Labour', Dr. Benjamin E. Mays' stirring call on 'Christian Light on Human Relationships', Dr. Ernest A. Payne's scholarly consideration of 'Baptism in Present-day Theology', Dr. E. T. Dahlberg's original and valuable answer to the question, 'Can we evangelize Evangelism?' and Dr. Robert G. Lee's characteristic utterance on 'Every Baptist a Missionary'. Dr. M. E. Aubrey rose to great heights in the Congress Sermon; Dr. K. S. Latourette spoke with his unique authority on 'The Missionary outlook to-day'; and the President, in his Presidential Address, was just—C. Oscar Johnson, humorous, winsome and deeply evangelistic. This is but a selection, and those who wish to appreciate to the full the contributions made at Cleveland are recommended to study the Congress volume.

Since 1928 Dr. T. G. Dunning had served as Chairman of the Alliance Youth Committee. He retired from that position at the Cleveland Congress and must have been gratified by the widespread appreciation of his leadership, not only in the special Youth Conferences but also in his remarkably successful promotion of fellowship tours. He was succeeded as Chairman by Mr. Robert S. Denny. The Women's Committee, under the continued chairmanship of Mrs. George R. Martin, made several new appointments. Five co-chairmen were elected: Mrs. Dona Ester Silva Diaz (Latin America), Mrs. Edgar Bates (North America), Fru Johannes Norgaard (Europe), Mrs. A. C. Church (Australia) and Mrs. J. T. Ayorinda (Africa). Miss

E. Lois Chapple, of London, was appointed Honorary Secretary of the Women's Committee.

Standing as it did at the middle of the twentieth century, the Congress took occasion to express the mind of Baptists on many important international issues. A Manifesto on Religious Freedom gathered up the declarations of previous Congresses in the appeal

To the rulers of communist countries to cease their policy of discrimination against religion, and to refrain from intimidating Christian churches and their leaders by arrests and threats of arrest, and also from hindering Christian organizations for the service of youth and the public manifestations of the Gospel.

To the United Nations to apply the principles of the Universal Declaration of Human Rights to nations and territories now under the domination of any one particular religious force (whether Islam, Roman Catholicism or Protestantism) as it has already done in the case of countries dominated by Communism, bringing them before the bar of world opinion, and refusing them entry into the group of freedom-loving nations until they have demonstrated that they intend to abide by the declaration in spirit and practice.

Resolutions were also passed condemning Genocide ('the denial of the right of existence of entire human groups, as homicide is the denial of the right to live of individual human beings'), and urging that Baptist churches should 'examine their inter-racial practices and policies with a view of removing from their worship and fellowship all forms of segregation and discrimination based on race, colour or culture'. It was entirely in keeping with a Congress where the addresses had been so Christocentric and evangelical in tone that a resolution was passed calling Baptists everywhere to the privilege and duty of regular prayer.

When the delegates assembled for the thirteenth and

closing session of the Congress Dr. D. R. Sharpe and the Cleveland Committee were introduced and were warmly applauded for their arrangements which, from the various Congress sessions to the smallest details involving the comfort of the visitors, had been admirable. Dr. Theodore F. Adams, speaking on 'The Meaning of this Congress', declared that the Cleveland Congress had renewed our fellowship, reaffirmed our faith, restated our Baptist distinctives and re-formed our forces for world conquest for Christ. It was an impressive summary of a great occasion in world Baptist enterprise, and it was universally felt that no more fitting exposition of the significance of the Congress could have been given than this moving address by one of the greatest servants the Alliance ever had.

Dr. C. Oscar Johnson then called on his successor in the Presidency, Dr. F. Townley Lord, to come to his side. 'There lives no man among us', said Dr. Johnson, handing the President's gavel to him, 'on any side of any ocean that I would rather present this symbol to than to my friend, Dr. F. Townley Lord.' It so happened that the choice for the Presidency fell on the man who had been chosen to give the 'Coronation Address'. After Dr. Lord had addressed the Congress on 'None other name', Dr. Johnson, Dr. Lord, the three Secretaries and the members of the Executive on the platform joined hands. The audience did likewise and all sang two verses of 'Blest be the tie', and Dr. Johnson closed the Congress by prayer and the Benediction.

The Cleveland Congress was over, but for several hundred delegates there remained a still further experience of American Baptist hospitality. From 29th July to 1st August they were able to enjoy the

fellowship provided at beautiful Green Lake, these wonderful days serving (in the words of Dr. Arnold T. Ohrn) 'as a quiet postlude in which the great organ voice of the Congress, where all the stops were pulled, softly trembled away into silence in the restful, cathedral-like seclusion of the Wisconsin woods'.

OFFICERS OF THE BAPTIST WORLD ALLIANCE APPOINTED AT CLEVELAND, 1950

President: Rev. Dr. F. Townley Lord.

Past-President: Rev. Dr. C. Oscar Johnson.

Vice-Presidents: Rev. Dr. W. L. Jarvis (Australia); Rev. Dr. D. V. Jemison (U.S.A.); Rev. Dr. Sadamoto Kawano (Japan); Rev. Dr. Louie D. Newton (U.S.A.); Rev. Dr. Manfredi Ronchi (Italy); Rev. Dr. W. C. Smalley (Canada); Rev. Professor Gunnar Westin (Sweden).

General Secretary: Rev. Dr. Arnold T. Ohrn.

Associate Secretary: Rev. Dr. Walter O. Lewis.

Youth Secretary: Rev. Dr. Joel Sorenson.

Eastern Treasurer: Mr. C. T. Le Quesne, Q.C.

Western Treasurer: Mr. George B. Fraser.

MEMBERS OF ADMINISTRATIVE COMMITTEE

Rev. Dr. F. Townley Lord, *President*.

Rev. Dr. C. Oscar Johnson, *Past-President*.

Rev. Dr. Louie D. Newton, *Vice-President*.

Rev. Dr. Arnold T. Ohrn, *General Secretary*.

Mr. George B. Fraser, *Western Treasurer*.

Rev. Dr. T. F. Adams.

Rev. Dr. W. H. Jernagin.

Mrs. George R. Martin.

Rev. Dr. Duke K. McCall.

Rev. Dr. J. B. McLaurin.

Rev. Dr. Reuben E. Nelson.

Rev. Dr. Edward H. Pruden.

XIII

FACING THE JUBILEE

EUROPEAN BAPTIST FEDERATION, 1952

ALLIANCE EXECUTIVE, TOLLOSE, 1952

THE BAPTIST MESSAGE TO THE WORLD

FOURTH BAPTIST YOUTH WORLD CONFERENCE, RIO DE
JANEIRO, 15TH TO 22ND JULY 1953

PRESIDENT'S VISIT TO RUSSIA, 1954

SURVEYING their organization at the middle of the twentieth century, the Baptists of the world had no little cause for satisfaction. The Alliance had survived the shocks of two world wars, even turning the suffering and distress of those periods into opportunities for compassionate service, and the strengthening of the 'ties that bind'. Statistics showed that the Baptist cause throughout the world was stronger numerically than ever before, and the Alliance could claim to be more deeply rooted than ever in the affections of its constituent Unions and Conventions. In addition to the President, it had an active and popular Past-President, three full-time Secretaries, well organized Youth and Women's Committees, the latter for the first time having the services of an Honorary Secretary.

So far in our survey, with the exception of the work of the Relief Committee, little reference has been made to finance. In this realm also the officers of the Alliance were happier than for many years. Not only were the spacious headquarters in Washington free from debt, the yearly income of the Alliance enabled it to branch

out in useful forms of service. Earlier years had known financial stringency, especially the years of economic depression; but latterly the Conventions, notably in America and Canada, had given more generous support. To this happy situation the efforts of Dr. C. Oscar Johnson in the North and of Dr. Louie D. Newton in the South, had made an extremely valuable contribution.

As an indication of the financial support now given to the Alliance the budget for 1950 may be quoted. The operational budget for that year reached a total of \$65,000, of which \$25,000 came from the Southern Baptist Convention, \$15,000 from the American (Northern) Convention, \$15,000 from other Conventions and by special efforts, and \$10,000 from Baptist World Alliance Sunday. In addition, the accounts show that nearly \$200,000 were contributed for relief purposes. It would be difficult to overestimate the debt of the Alliance to the generosity of America and Canada. It will be recalled that during the Second World War the American Conventions had sent a gift of £50,000 to the help of the British Baptist Missionary Society.

One other interesting financial item may be briefly mentioned. At the Philadelphia Congress in 1911 considerable interest was aroused in the project of training Baptist preachers in Russia. A fund for this purpose (known later as the Seminary Fund) reached in a short time between \$30,000 and \$40,000. Dr. MacArthur and Rev. William Fetler paid a visit to Petrograd where a site was purchased for a Seminary in the name of Mr. J. Urlaub, a business man in Petrograd, since in that country Baptists were not allowed to own property. The First World War and

the subsequent Russian Revolution made further progress impossible, with the result that the Seminary Fund continued to accumulate, amounting in 1951 to slightly over \$98,000. By decision of the Alliance Executive a grant of \$5,000 was made available for the purpose of training Russian pastors in England, but subsequently the project was found impracticable.

In the years following the Cleveland Congress the Alliance mourned the loss of several gifted leaders. At that Congress Dr. H. H. Bingham had been announced to take the chair at the session at which the President was to deliver his Address, but illness prevented him from being present and shortly afterwards, on 19th August 1950, he passed away in his seventy-third year. For forty-five years he had served the Baptists of Canada, the last ten years as General Secretary-Treasurer of the Baptist Convention of Ontario and Quebec. He had shown the keenest interest in the Alliance since its inception, had attended six Congresses and in Copenhagen was elected a Vice-President. Dr. Bingham was a popular figure, much in demand at Rotary and similar gatherings, and his death was a heavy loss to the Alliance. On 28th October 1950 the Alliance suffered another blow, for, suddenly, in his sixtieth year, Dr. Ellis A. Fuller heard the Homecall. His Presidency of the Southern Baptist Theological Seminary at Louisville had crowned a great career as pastor, evangelist and administrator; since Copenhagen he had been a member of the Executive, and his unexpected death took from us one of the most beloved leaders in America.

In 1951 the Alliance lost one of its most gifted laymen. Mr. H. L. Taylor, who died in Bristol in November, had been a member of the Executive for

sixteen years. His own Denomination had honoured him by electing him President of the Baptist Union of Great Britain and Ireland, and for many years he had been Treasurer of the Baptist Missionary Society. So keen was his interest in Alliance work that he had accompanied Dr. Rushbrooke in a strenuous tour of Germany. His devotion was typical of the service given to the Alliance by many distinguished laymen. In the following year Canadian Baptists mourned the loss of a great leader in the passing of Dr. J. B. McLaurin. He had served as a missionary in India for thirty years and then became General Secretary of the Canadian Baptist Foreign Mission Board. At Cleveland he was elected to the Executive and he served as a loyal and valuable member of the Administrative Committee. When the Executive met in Tollose in August 1952 news came that another stalwart had passed away, Dr. M. E. Dodd. For thirty-eight years he had maintained a remarkable pastorate at Shreveport and had been President of the Southern Baptist Convention. A member of the Alliance Executive from 1934 to 1950, Dr. Dodd had visited many lands, and his fervent evangelism had won him friends in many continents.

At one of the Administrative Committees Dr. C. Oscar Johnson had asked for guidance as to the duties which were expected of the President. The replies suggested that it was desirable that the Alliance officers, as far as possible, should maintain the closest contact with the various groups of Baptists throughout the world. How successfully this was done in the years following Cleveland will be apparent from the itineraries carried through. During his three-year presidency Dr. C. Oscar Johnson had found time to

pay more than one visit to Europe, while in every part of America and in Canada he had proved to be a most effective ambassador of Alliance goodwill.

His successor in the presidency, Dr. F. Townley Lord, continued and extended this policy. During his Vice-Presidency he had attended the Centenary gatherings of the Swedish Baptist Union and visited Norway and France. He had represented the Alliance at the Third Youth Conference in Stockholm and in the same year visited the Conventions in America and Canada. In 1951 he took part in the Simultaneous Revivals in the Southern Baptist Convention and in connection with this visit included meetings with the Negro Conventions and a coast-to-coast tour of the State Conventions in the North. In the autumn of the same year, following visits to Switzerland, Germany and Finland, he toured Baptist centres in Italy, securing an interview with the Italian Minister of the Interior in the interests of greater freedom for evangelicals. In 1952 Dr. Lord made an extensive tour of America, and following the Copenhagen meetings in the summer visited the South American Republics, carrying Alliance greetings to the missionary centres of the Southern, American and Canadian Mission Boards. In 1953 he visited all the Canadian Conventions. Early in 1954 he visited many Baptist centres in Norway and Sweden and in June of that year, with Dr. W. O. Lewis and Dr. Ernest A. Payne, paid a visit to Soviet Russia. In the autumn of 1954, following the Executive meetings held in Louisville, he toured Australia and New Zealand. The same year saw the issue of the Alliance bulletin, *The Baptist World*, edited in Washington by Dr. Ohrn and Marjorie Moore Armstrong.

The Secretaries were energetic in promoting Alliance interests in various parts of the world. In 1951 Dr Ohrn was present at the main Conventions in the United States, and in Europe made an extended tour comprising the British Isles, Germany, Austria and Spain. In 1952, following participation in the European Baptist Federation in Copenhagen and the Executive in Tollose, he visited Australia and New Zealand, Singapore, India and Ceylon, and on the way home held conferences in London in preparation for the Jubilee Congress of 1955. In 1953 he attended the Youth Conference in Rio de Janeiro and in the following year spent much time in Britain and other European centres. The Associate Secretary, Dr. W. O. Lewis, kept close contacts with the Baptists of Europe, especially in connection with relief and the construction of the Altersheim Bethel in Munich. The Youth Secretary, Dr. Joel Sorenson energetically promoted youth conferences, notably the First International Baptist Student Conference at Rüschlikon in 1952. He travelled extensively on both sides the Atlantic and in the autumn of 1954 made an extended tour of the Far East. A notable feature of the work of the Youth Committee was the production of an excellent *B.W.A. Youth News*, edited by the Youth Secretary.

The Women's Committee during this period reported progress in many directions. A Baptist Women's World Day of Prayer, held on the first Friday in December, linked Baptist women in all the continents. Special women's conferences were held in Italy, Colombia and Chile, while in Australia there was a special 'Campaign to women'. The European Women's Union met in Hamburg in 1951 and the same year saw the formation of the North American Baptist Women's

Union. In 1951 the Baptist women of Germany and Denmark celebrated their twenty-fifth anniversary of organized work. Like the Youth Committee, the Women's Committee had the advantage of a special publication, the quarterly *News Letter*, edited by Miss E. Lois Chapple.

All these activities, and many others which cannot be mentioned in a brief survey, were maintained in a period when the international situation was always tense and sometimes fraught with special difficulties. Baptists behind the Iron Curtain were constantly remembered in prayer, and although until 1954 contact with the Baptists of Russia was limited to the exchange of messages, greetings were regularly sent to Moscow Baptists on behalf of the Alliance, and the Baptist Union of Great Britain and Ireland sent a special message of fraternal greetings in 1952. It was impossible, prior to 1954, to secure detailed information as to the strength of Baptists in Russia, but reports from bodies such as the Friends' deputation to Russia indicated vigorous Baptist activity, for example, in Moscow. In other parts of the world, notably Spain and Colombia, our people were confronted by repressive edicts and, in the latter case, actual persecution. To add to the general gravity of the world picture came the enforced withdrawal of British and American missionaries from China.

Yet there were many encouraging features of Baptist work. In Europe, German Baptists showed remarkable progress through tent-evangelism; in America the Southern Baptist Convention continued to advance in numerical strength and in financial contributions; in South America, especially in Brazil, the story was one of increasing influence. In 1951 the Southern

Convention celebrated a century of missionary work in Nigeria, and announced a considerable increase of missionary work in Japan. In spite of the many problems of the post-war years, the British Baptist Missionary Society almost doubled its contributions from the churches in the period 1940 to 1950. The concern of the Alliance at this time was well expressed in the Letter of Greeting to the Baptists of the world sent out from the Executive meeting in Washington on 25th April 1951. Signed by the President and the General Secretary, it read:

As we hear of the sufferings which our brethren in many areas are enduring for the Word of God, and for the testimony of Jesus Christ, our hearts are moved in deepest sympathy. We are all one, whatever the conditions under which we maintain our witness, one in faith and hope. Those who live under more favoured conditions remember their less fortunate brethren in their privations and the sufferings they endure in the common cause, and with heartfelt sympathy would send to Baptists everywhere an assurance of remembrance and a pledge of help in every possible way.

Baptists everywhere are one in their desire for peace, an enduring and universal peace based on the will of God. We believe that this peace must carry no suggestion of compromise with the powers of evil, but must be rooted in justice and grow in the atmosphere of that liberty with which Christ hath made us free. With our faith based on the promises of God, we believe the day will come when His purpose of redemption will be brought to glorious fulfilment, and our Lord will reign in righteousness and enduring peace.

To this end we call our Baptist brethren everywhere to constant prayer for peace among men. Only by such constant intercession before God can we make the witness He expects of us at this time. In this spirit of prayer and affectionate fellowship we commend all our brethren to the Lord in whom we are all one, to the Spirit who comforts and establishes us together, and to the Father

of all, remembering with joy the word of our Master that 'No one is able to pluck them out of My Father's hand'.

In the summer of 1952 many Baptists had occasion to recall the Congress which had met in Copenhagen five years earlier, for once again that attractive Danish city was the scene of important Baptist gatherings. The first was the Conference of the European Baptist Federation. It will be remembered that at the London Conference in 1948 a sub-committee recommended that steps be taken to foster closer fellowship among European Baptists. In 1949 a Committee met in Rüschlikon and drew up a proposed Constitution for a European Baptist Federation. There was a further meeting in Paris in 1950, which adopted this Constitution, and in 1951 at Hamburg, at a Council meeting, plans were developed for the first Conference. This took place in Copenhagen from 29th July to 3rd August 1952, with the theme 'Baptists and the Evangelization of Europe'. More than a dozen European lands and the United States provided the speakers, and sectional meetings considered in detail the work of Baptist Youth, Women and Laymen, the Church and its Ordinances, and Missionary Enterprise. Dr. F. Bredahl Petersen had been President of the Federation during its initial period, and he was succeeded at Copenhagen by Rev. Henry Cook, M.A., of London, with Dr. Manfredi Ronchi of Italy as the new Vice-President. Among the many happy features of this first European Conference was the presentation to Dr. W. O. Lewis of an illuminated address in recognition of his seventy-fifth birthday.

Following this Conference, from 4th to 8th August 1952, the Executive of the Baptist World Alliance met

at Tollose. This gathering was remarkable for its large and representative attendance, welcomed by the host Dr. Johannes Norgaard, distinguished Baptist leader in Denmark and valued member of the Executive. The presence of so many theological leaders and missionary executives facilitated Dr. Arnold T. Ohrn's plan of arranging a series of study-groups on 'The Doctrine of the Church', 'Religious Liberty', 'The European Field' and 'Missionary Enterprise'. Not only did these groups present important findings which were followed by discussion; the Relief, Women's and Youth Committees of the Alliance were able to present reports, and the opportunity was taken of discussing plans for the Jubilee Congress of the Alliance in 1955. There was an important addition to the Executive of the Alliance in the person of Dr. M. T. Rankin, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention. It was during this Executive in Tollose that decision was taken by a sub-committee appointed to consider the matter, to prepare both a short history of the Alliance and a biography of the late Dr. J. H. Rushbrooke. The genial and contagious influence of the Past-President, Dr. C. Oscar Johnson, the remarkable session in which the missionary executives of most of the Conventions spoke on the world outlook, the contributions in the devotional periods by Dr. R. J. McCracken, Rev. Emlyn Davies, Dr. J. D. Grey and Robert S. Denny, and a valuable evening devoted to the consideration of Communism united to make this Executive meeting one of the richest in inspiration in recent years.

In view of its value as a directive for Alliance work in Europe, the Report of the Committee on

Co-operation in Europe may here be summarized. It included the following:

We urge all co-operating bodies to press on in the work of evangelism and missions, reconstruction and rehabilitation, the founding of new work and the strengthening of older enterprises, seeking ever in faith and prayer the guidance and blessing of the Holy Spirit. It is our hope that at London in 1955 an even more encouraging report can be presented by the European Baptist Federation and the co-operating boards and agencies.

To that end we urge careful and prayerful consideration by all our constituent bodies and missionary organizations of the following urgent needs, in addition to others that may arise or be presented directly to them:

1. The need for more and better-trained pastors and leaders.

To aid in meeting this imperative need we urge the importance of—

- (a) strengthening existing national seminaries, especially those in Norway and Finland;
 - (b) the establishment of new seminaries in Holland and in the Eastern Zone of Germany;
 - (c) assistance in building up the libraries of all seminaries;
 - (d) the further expansion and strengthening of the excellent work already so well begun at the seminary in Ruschlikon, for which we record our deep appreciation.
2. We recommend that the British and American foreign mission boards and societies give serious consideration to co-operating with smaller Baptist bodies, who wish to share in the mission enterprise, by providing opportunities to co-operate in new or existing mission fields and in using available mission volunteers. Interested countries include Germany, Switzerland, Finland, Holland, Sweden.
 3. The following special needs are listed in addition to responsibilities already assumed by mission boards and societies:

France—Chapels in Metz and Strasburg,

Belgium—Chapel in Brussels.

Germany—Refugee chapels and youth work.

Holland—At least four chapels.

Norway—Chapels in the devastated Northern area.

Finland—Chapel in Helsingfors.

Sweden—Aid to Estonian groups for evangelistic work and literature.

Other projects offered for consideration include starting work in Iceland, Faroe Islands and Greenland.

Finally, the 1952 Executive sent out the following message to the Baptists of the world. It is quoted here almost in full because, published in the Baptist journals of the world, it brought to the millions who comprise the Alliance fellowship, both large groups and small, and not least to those who were enduring persecution and hardship, the essential spirit which first brought the Baptist World Alliance into being and enabled it to persist and grow through decades of adversity and challenge.

The Baptist World Alliance, through its Executive Committee, meeting in Tollose, Denmark, 4th to 8th August 1952, would greet all Baptists everywhere in the name of our Lord Jesus Christ. In all our deliberations we have been mindful of our common heritage in the Lord and of our continuing mission in His name to the whole world. We would not glory in our numbers, but we cannot be unmindful that not fewer than eighteen million people to-day throughout the world are members of Baptist churches. Several million more cherish those convictions, attitudes and purposes which by God's good grace have come to us from the New Testament. With all of these we have been bound together in a world-wide fellowship. This is all the Lord's doing, and it is in Him that we would glory and to Him that we would offer praise.

We as Baptists are set to-day in a world of revolutionary

change. New paganisms, flushed with recent and notable victories, seek to bring all the world into captivity to concepts and to patterns of behaviour utterly foreign to Christian life and thought. Old religions, also, spurred on by rising tides of nationalism, are showing new life and new opposition to the ideas and ideals of the Kingdom of our Lord. Even in those lands where our churches have been long established and have enjoyed the manifold blessings of God, demonic powers have found new and alluring ways to entice people, young and old, into paths which lead to moral and spiritual decay and death.

In this world, Baptists are commissioned to God to proclaim their own redemptive and revolutionary faith—a faith which centres in Him who said, ‘Behold, I make all things new’, and who continually demonstrates His power to make of any man a new creature living in a new universe. We are not frantically searching for an alternative to any so-called way of life, because we believe with all our hearts and minds that we have found in Jesus Christ the One who is Himself the Way, the Truth, and the Life. Jesus, the Living Lord and the Lord of Life, would we proclaim to a world which He loves and to which He would bring salvation, full and complete, in righteousness and peace, for both individuals and communities.

To this high purpose, God in Christ has called us all. He has set us in the world for such a time as this. We thank God that we are not working alone: that other men and women of many names also love our Lord in sincerity and truth and are faithful witnesses to His redeeming grace. But we would be less than true to ourselves and less than faithful to our Lord if we did not recognize His divine calling to us Baptists to proclaim by life and by word, in faithful witness and in loving ministry, the truth as God has given us to see it. This we shall, please God, continue to do, and to do in continuing hope and good cheer.

We are painfully aware that situations obtain in the world to-day which make impossible face-to-face contact with our brethren in some lands. No frontiers, however, separate us in the fellowship of the Spirit; and in prayer for one another we can continually renew our oneness in Christ. Accordingly we urge Baptists continually to pray for one another. We would urge them also to pray for the

peace of the world and for the establishment and maintenance of those conditions of righteousness and justice in all the relations of life which make for peace.

From 15th to 22nd July 1953, 1,428 registered delegates from thirty nations gathered in Rio de Janeiro for the Fourth Baptist Youth World Conference. The climax of the opening session, held in the First Baptist Church, was a roll-call of the nations with representatives raising their national flags and reciting in their own languages the Conference Verse: 'For He must reign until He has put all his enemies under His feet.' President Eisenhower sent greetings in the form of a letter to the Conference Chairman, Robert S. Denny, expressing the hope that 'your Conference will be marked by the spirit of international co-operation upon which the hopes of peace so seriously depend'. The President of the Republic of Brazil sent a telegram expressing deep interest and conveying cordial greetings, and the Brazilian authorities issued a special postage-stamp commemorative of the occasion. The Baptist World Alliance was represented by Past-President C. Oscar Johnson and Secretary Arnold T. Ohrn (the President being in Canada on behalf of the Alliance). This Conference which, as on previous occasions, owed much to the organizing ability and enthusiasm of Dr. Joel Sorenson, included Bible studies by Dr. Culbert Rutenber, seminars on the Baptist Faith in its personal, civic and international expression, and such inspirational addresses as 'The Lordship of Christ' (Dr. Roger Frederickson), 'The Challenge of South America' (Arnoldo Canclini), 'The Christian Faith and the Modern Outlook' (Dr. Duke McCall), and 'Jesus is Reigning' (Dr. C. Oscar Johnson). It presented a powerful evangelical

testimony in a land where Baptist missionary enterprise has been so greatly blessed.

Reference has already been made to the movement, under the ægis of the Alliance, towards the formation of women's groups. The Baptist women of Australia had formed a federation prior to 1948, and in that year the European Baptist Women's Union came into being. In 1951 the North American Women's Union was founded, to be followed two years later by women's groups in South America. From 2nd to 4th November 1953 the North American Women's Union held its first assembly in Columbus, Ohio, under the chairmanship of Mrs. Edgar Bates. Nine Conventions were represented: the American Baptist Convention, the National Baptist Convention of America, the National Baptist Convention U.S.A. Inc., the Southern Baptist Convention, the Women's Auxiliary for the Baptist Union of Western Canada, the Women's Missionary Society of Ontario and Quebec, the United Baptist Women's Missionary Union of the Maritime Provinces, the North American Conference of German Women and the Hawaiian Baptist Women's Convention.

A reminder of the extreme difficulties under which some European Baptists were called on to maintain their witness was supplied by the sad news, in June 1953, that four Baptist ministers in Czechoslovakia had been imprisoned on a charge of espionage. The Alliance President, who was in Western Canada when he heard the news, issued a statement refuting these unfounded charges. In London Dr. W. O. Lewis and Dr. E. A. Payne issued strong protests which were conveyed to the Czech authorities.

In the spring of 1954 the President of the Alliance, on his return from a visit to the Baptist churches of

Norway and Sweden, received an invitation from the All-Soviet Council of Evangelical Christian Baptists to pay a visit to Russia as the guest of the Russian brethren, accompanied by Dr. W. O. Lewis and one other. 'We are deeply convinced', wrote J. I. Zhidkov (President of the Russian Union) and A. V. Karyev (Secretary), 'that your coming to the Soviet Union and our personal fellowship with you will bring to you and to us the greatest blessings, and serve to the closer union of our Russian Baptist Union with the Baptist World Alliance, as well as to the strengthening of the bonds of friendship between our people and the English nation'. Accordingly Dr. Lord, Dr. Lewis and Dr. Payne visited Russia from 17th June to 1st July. They were enthusiastically received and were able to have many contacts with the Baptist churches in Moscow, Voronezh, Stalingrad, Rostov, Taganrog and Kharkov, with a visit to Leningrad on the way home. Both city and country churches were visited, and the three visitors were able to enjoy the hospitality of some Russian Baptist homes. They had a profitable interview with the Russian official in charge of religious affairs in the Soviet Union. This visit received much prominence in the world Press. On their return Dr. Lord, Dr. Lewis and Dr. Payne issued a report which was circulated to all the members of the Alliance Executive. Baptists throughout the world showed a deep interest in this renewing of contacts with the largest Baptist group in Europe, and were glad to hear of the progress of the Russian Baptist churches in recent years, their numbers being 512,000 church members in more than 5,000 churches. In addition to the report already mentioned, two articles describing the tour were published in *The Baptist Times* of 15th July and 22nd July.

POSTSCRIPT

By DR. ERNEST A. PAYNE

THESE concluding pages are being written at the request of Dr. Townley Lord while he is away from England on the last of his notable journeys as President of the Baptist World Alliance. In the last chapter Dr. Lord told of his visits to Scandinavia, Finland, Germany, Italy, Yugoslavia and the Soviet Union; of his extensive tour in South America; of his several trips to many different parts of the United States and Canada. He has now been to every state in the Commonwealth of Australia, and to churches in New Zealand. No previous President of the Alliance has, during his term of office, travelled so many miles or met so many Baptists. Dr. Lord possesses great gifts as a preacher, writer and broadcaster, but he will probably be longest remembered in every part of the world for his brotherliness and geniality. Dr. Rushbrooke once described Dr. MacNeill as 'brotherhood incarnate'. The Alliance has been finely served by all its Presidents. But there can be no doubt that the journeys of Dr. Lord between 1950 and 1955 have greatly strengthened Baptist unity and fellowship and have rooted the Alliance in the life of our far-flung communities more deeply than ever before.

Dr. Lord's trip to Australia and New Zealand followed immediately upon a meeting of the Executive at Louisville, Kentucky, at which he presided. The meeting took place in the early days of September

1954. There were representatives present from Great Britain, Germany, Denmark, Australia and West Africa, as well as from North and South America, and they were bountifully entertained by the authorities of the imposing Southern Baptist Seminary. President Duke McCall had brought together a number of Baptist professors and teachers from other seminaries and, in the days before the Executive met, there were further fruitful discussions on the Baptist doctrine of the Church and kindred themes. The Executive with deep regret heard of losses to our cause. Mr. George B. Fraser, Eastern Treasurer since 1950, died on 3rd October 1953; M. T. Rankin, Southern Baptist Missionary executive, died on 27th June 1953; Waldo C. Machum, Secretary of the Baptist Federation of Canada, died on 19th July 1953; D. V. Jemison, Vice-President since 1950, died on 20th February 1954. The Eastern Treasurer, Mr C. T. Le Quesne, was able to attend the Louisville Executive, but within a few weeks the Alliance was to mourn his loss. He died on 22nd November 1954, having given fifteen years as Treasurer.

At Louisville the Executive gave much of its time to the plans for the Jubilee Congress of the Alliance. This will be a notable event in Baptist history. Those who founded the Alliance in London in 1905 did so under skies that seemed fair and full of promise. Few, if any, of those present had premonitions of the catastrophes that were to come upon mankind through two world wars and deep ideological and political differences. The full strength of the rising tide of nationalism was not yet realized. Nor did those present foresee the changes that would result from man's conquest of the air and the binding together of all parts of the world.

The splitting of the atom and the dread consequences of the use of atomic power for destructive purposes were hidden from those who eagerly greeted one another in the Exeter Hall. As we look back, we can be grateful to God that the Alliance came into being when it did, and that the bonds between Baptists have proved strong enough to stand the stresses and strains of the past fifty years. We cannot but marvel at the way Baptists have during these troubled decades grown in numbers in every continent. There are to-day three times as many Baptist church members as there were in 1905.

In the preceding pages Dr. Lord has outlined the steady development of the Alliance and has described its growingly effective organization, its increasing activities, its notable leaders. It has indeed become—in the words of the Constitution—‘the nerve centre and corporate will of Baptists throughout the world’.

The Baptist World Alliance is but one of a series of confessional organizations which have come into existence in the past eighty years. The bishops of the Anglican Church began to meet in 1867. The Reformed Churches established an alliance in 1875. The World Methodist Council was founded in 1881, and the International Congregational Council in 1891. Each has been growing in strength of recent years, for every church has now to live its life and bear its witness on a world stage. Though the youngest of these confessional groupings, the Baptist World Alliance has proved one of the most sturdy and influential. The fact that there are these sister organizations makes it the more important that Baptists clearly define their attitudes on theological and ecclesiastical issues. Meetings for inspiration and fellowship, so much enjoyed by Baptists,

must be supplemented by meetings for discussion, thought and prayer.

This is even more necessary because the past fifty years have also seen the growth of an ecumenical movement embracing many Christian communions and issuing in a World Council of Churches. 'The great questions for the future is', according to Dr. Visser't Hooft, the secretary of this Council, 'whether the new confessional emphasis will lead to a deadlock in the ecumenical discussions between the churches, or whether it will lead to an encounter on a deeper and therefore more fruitful level.'¹

But the question is a peculiarly difficult one for Baptists, for they are divided about the ecumenical movement. Seven Baptist conventions and unions sent representatives to Amsterdam in 1948 to share in the formation of the World Council of Churches and two others signified their intention of joining, though unable to send representatives. Others, among them the strongest, refrained. Since 1948 two further unions have joined the World Council, but Baptists remain, like the Orthodox Churches, half in and half out, as it were. So long as, on an issue of this importance, Baptists are not in agreement, their fellowship in the World Alliance is the more necessary and significant, and they may be grateful that they are a world-wide community and so varied a company.

It has been my own good fortune to see something of Baptist life in three continents. It is, of course, the Baptists of Great Britain whom I know best, but as I write these lines I think of little Baptist companies on the Continent of Europe who befriended me when I

¹ *A History of the Ecumenical Movement*, edited by Ruth Rouse and Stephen Neill, pp. 614-615.

was a student: those of the old Schmidtstrasse church in Berlin, unfortunately destroyed in the Second World War; those of Prague, who once let me sleep in their vestry; those in Vienna, who used to meet in the basement of a bank, and all of whose leaders had been fined or imprisoned for their faith; those in Marburg, who worshipped each Sunday afternoon in an upper room, listening to one suspected of some unorthodoxy but of transparent sincerity and spirituality; those in Rome in a chapel decorated with the ancient symbols of the catacombs. I think of the Baptists of Copenhagen and Tollose, of Aarhus and of Jutland. I think also of the great Baptist churches of the United States and Canada: Riverside, New York, for example; First Baptist Church, Richmond, Virginia; the Third Baptist Church, St. Louis; Yorkminster, Toronto; and many another with large congregations, expensive plant and great financial resources. I think of the Baptist churches of Jamaica, those in Kingston and Spanish Town, and the little manse and schools at places like Anotto Bay and Mount Nebo. I think of Serampore with its memories of Carey and his companions and of little groups in the outcaste villages of Orissa. I think of the Baptists of Moscow and Leningrad, of Rostov and Kharkov, packed together so closely for their services, with the marks of suffering on so many faces, and so eager to identify themselves with their own great people, but so anxious to be loyal to the Gospel and in contact with their brethren in other parts of the world. I think of those from many other countries whom I have met at the world congresses in Berlin, Atlanta, Copenhagen and Cleveland. What a rich variety is here! Not many wise according to worldly standards, not many powerful, not many of noble birth—to borrow Paul's words of

the Christians of Corinth—but a few. A far larger number of ordinary people, whom Lincoln once said God must surely like, because He has made so many of them. And a considerable company who have had to suffer for their faith and have come out of great tribulation. This varied community is bound together by its faith in Jesus Christ, by its desire to keep close to the New Testament and by certain characteristic emphases that it draws therefrom.

The late Dr. Wheeler Robinson, of Regent's Park College, Oxford, one of the outstanding scholars of his day and a man of staunch Baptist convictions, designed a diagram to represent the distinctive witness of the Baptists. It consisted of a five-pointed star set upon a circle. The circle stood for the world, and its circumference was pierced by the points of the star, on the raised centre of which was set the name 'Lord Jesus'. Faith, Baptism, Evangelism, Fellowship and Freedom were the words marked on the points of the star. These, said Dr. Robinson, are the characteristic notes of the Baptists. By their loyalty to them—not just to one, but to all—Baptists enter into the wider heritage of the Church Universal. The Baptist World Alliance is an agency for the expression, defence and propagation of these essential Christian truths. It has had already a notable history, but it has many tasks and opportunities ahead.

APPENDIX A

BAPTIST WORLD STATISTICS

Figures of church membership as at February 1955, unless otherwise indicated. Statistics for some areas are incomplete.

EUROPE

Austria	850	21
Belgium	494	
Bulgaria	676	
Channel Isles	492	
Czechoslovakia	5,000	12
Denmark	7,300	7
England	200,967	20
Estonia ¹	—	
Finland	3,139	16
France	3,184	15
Germany	98,875	7
Holland	6,763	11
Hungary	14,003	
Ireland	4,961	12
Isle of Man	46	20
Italy	4,169	10
Latvia ¹	—	
Lithuania ¹	—	
Norway	7,393	8
Poland	7,015	10
Portugal	1,429	10
Rumania	65,880	1
Scotland	19,235	1
Spain	2,300	12
Sweden	34,915	5
Switzerland	1,871	11
U.S.S.R.	512,000	1
Wales	100,195	1
Yugoslavia	3,002	17

Total for Europe 1,106,154

¹ Estimate for Estonia, Latvia and Lithuania, not included in total —12,000.

ASIA

Burma	142,499
Ceylon	1,605
China—proper	90,000 ¹
Hong Kong and Macao	6,067
Formosa (Taiwan)	2,704
India	349,489
Indonesia	84
Israel	44
Japan	12,040
Jordan	22
Korea	4,844
Lebanon	102
Malaya	421
New Guinea	—
Pakistan	11,168
Philippines	19,805
Thailand	1,263

Total for Asia 642,157

¹ Estimate on 1941 basis

AUSTRALASIA AND OCEANIA

Australia	31,588
New Zealand	11,052
Hawaii	2,705

Total for Australasia and Oceania 45,345

AFRICA

Algiers	—
Angola	8,786
Belgian Congo	94,998
Cameroons, British	10,896
Cameroons, French	10,931
Egypt	20
Ethiopia	—
French Equatorial Africa	3,000
Gold Coast	2,079
Kenya	—
Liberia	12,000
Mozambique	—
Nigeria	44,355
Nyasaland	1,010
Rhodesia, Northern	686

AFRICA—*continued*

Rhodesia, Southern	.	.	.	629
St. Helena	.	.	.	96
Sierra Leone	.	.	.	429
South Africa	.	.	.	30,420
Spanish Morocco	.	.	.	50
Total for Africa				222,385

CENTRAL AMERICA AND WEST INDIES

Bahamas	16,000
Costa Rica	385
Cuba	14,412
El Salvadore	2,685
Guatemala	—
Haiti	28,457
Honduras	1,147
Jamaica	23,617
Nicaragua	3,464
Panama	1,200
Puerto Rico	6,320
Trinidad and Tobago	750
Total for Central America and West Indies	98,437

SOUTH AMERICA

Argentina	11,545
Bolivia	1,000
Brazil	109,241
Chile	5,812
Colombia	2,007
Ecuador	29
Guiana, British	245
Guiana, Dutch	100
Paraguay	679
Peru	493
Uruguay	716
Venezuela	478
Total for South America	

NORTH AMERICA

Alaska	.	.	.	.	275
Canada	.	.	.	.	144,353
Mexico	.	.	.	.	13,482

NORTH AMERICA—*continued*

United States

American Baptist Convention	1,564,210	
Baptist General Conference of America	49,981	
National Baptist Convention, Inc.	4,557,416	
National Baptist Convention of America	2,645,789	
North American Baptist General Conference	45,121	
Seventh Day Baptist General Conference	6,259	
Southern Baptist Convention	8,182,305 ¹	
15 Other Baptist Bodies	1,235,821	
		18,286,902

Total for North America 18,447,012

¹ 1954

Europe	1,106,154	
Asia	642,157	
Australasia and Oceania	45,345	
Africa	222,385	
Central America and West Indies	98,437	
South America	132,345	
North America	18,447,012	

Grand Total 20,693,358

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