

HOME

AUGUST 1966

MISSIONS



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INDEX

EDITORIALS	2
LETTERS	3
THE EXECUTIVE'S WORD	4
CONCERN FOR A LOST STREAM	5
HAWAIIAN PROFILES	10
MAUI, OLD WORLD AND NEW MINGLE	18
OLIVET CHURCH RETURNS TO MARKETPLACE	21
RURAL-URBAN NAMES MCBRIDE, ENTERS RESORTS	22
THE SBC ACTS THROUGH RESOLUTIONS, STATEMENTS	23
NAVAJO ECUMENICAL COUNCIL ORGANIZED	26
NEWS FROM BAPTIST PRESS	28
ALASKA ELECTS HUNKE EXECUTIVE SECRETARY	29
MEMBERSHIP DECLINE MAY 'SAVE' CHURCHES	30
NEW APPOINTEES	32



ON THE COVER
During the last decade, the initiative for migrant missions has swung from "trailer" missionaries to local churches. Beginning on page five, this issue deals in depth with one church's courageous ministry, which has elicited response from workers such as Delia Anzuales, shown picking tomatoes in a field near Benifort, S. C.

EDITORIALS

By Walker L. Knight

Imagine, A Crisis in Leisure!

Serious students of our society point to a developing crisis in leisure—coming in blocks of time such as longer weekends, longer vacations, earlier retirements, and the lengthening of the life-span.

At the same time that they document the crisis, they warn us that no civilization has survived its leisure revolution; and the revolution in America does not simply touch an elite or ruling class, it takes in most of the population.

Some have leisure because of poverty, and face it with frustration. The laborer faces it with a search for a second job. The wealthy react with dissipation, and the professional group are frustrated because they do not have enough of it. Why should Christians be concerned with leisure?

First, Christians are concerned with the quality of our lives and society. Second, leisure has serious implications for present church structures and ministries. Third, there are theological implications.

A task force group, sponsored by the National Council of Churches, recently tackled the problem and reported that a "social upheaval of major proportion could develop in the next decade as job displacement grows through automation and early retirement and prospects for guaranteed minimum income gain momentum."

This task force recommended some ways for churches to meet the challenges of increased leisure time: "rescheduling of services; decentralization of ministries; assistance to community efforts to strengthen the arts; development of sex education programs and acceleration of all programs to eliminate poverty and discrimination."

The Home Mission Board, SBC, this summer launched two resort mission

projects, has an interest in a number of other such areas, and hopes to help churches, associations, and state conventions cope with the problems of ministering to resort communities.

The resort community, according to leisure-recreation specialist Warren W. Ost, has all the problems of an urban culture in a rural setting—delinquency, boredom, motel morality, aging, mobility, and isolation from churches.

The Home Mission Board's new projects are in national resort areas—Jekyll Island in Georgia and the Dillon Reservoir-Arapahoe National Forest Area in Colorado. Each project is in cooperation with the state Baptist convention there.

Theologically, a lot of thinking needs to be done and some communicating with church members. We have talked a lot about a theology of work, but now we must help them with a different problem. Ost writes (*Town and Country Church*, March-April) "... work and leisure are part of God's cycle of creation, and leisure is not a merit for work done. Leisure is the gift of the grace of God. We are suspicious of our senses; we really don't trust them. . . . We get all of our ego satisfaction out of our work and almost none out of our leisure."

Another writer, Burton E. Benger in the same issue asks some of the right questions: "If man doesn't have to spend the waking hours of his life in productive toil, what will he do? What values will he strive for? What does leisure time hold in store for him? If this leisure time can be used to help man grow intellectually, morally, spiritually, we may indeed find ourselves the pioneers leading man into an enlightened future."

LETTERS

From Our Readers

A Relevant Punch

The June issue of HOME MISSIONS is hard-hitting. I appreciate the relevant punch you have given toward a creative solution to our social issue. I especially appreciated the article, "Youth in Crisis—Where's the Christian?" by William Crews. Chaplain O. C. Wilson, Jr. Milledgeville, Ga.

In your excellent article concerning the Lexington Baptist Community Center, you identified US-2 volunteer Mary Poe as a Kentuckian. Actually, she is a Hoosier from the Calvary Baptist Church in Evansville, Ind. So many of our pastors and church members have come here from Kentucky, it gives us great pride to send one from Indiana back across the Ohio River as a missionary.

Alvin C. Shackelford Indianapolis, Ind.

Your June issue on the problems of the juveniles of our cities was a moving presentation of a great moral issue of our times. I thank you for it. In that connection, the Smithwood Baptist Church has been contemplating a program of conservation—not rehabilitation—of worthy youngsters involved in the program of a mission we operate. Such a plan would involve an expenditure of approximately \$900 per child. We would use a selective basis to send the most worthy to our Harrison Chilhowee Baptist Academy, located at Seymour. Individuals of our church have sponsored children in attendance at the Academy in the past, but it has been an individual program, not one underwritten by the church.

Ralph L. Murray Knoxville, Tenn.

We must confess that each issue of HOME MISSIONS is awaited with excitement and anticipation. The May issue added much to the spirit of the SBC in Detroit and our work in the Great Lakes area. Your timing of this issue was excellent.

As I have just done a "cover to cover" reading of the June issue, I am almost bursting with real joy and gratitude, especially with the thrilling story of Anne Davis and the Lexington Baptist Community Center. Anne was a good will center student volunteer at our Fulton Center during her four years at Westhampton College in Richmond. Then one summer she came as a paid summer associate. Her decision to stay in Christian social work and the deeply rooted work she is doing in Lexington give us great pride and joy. It reminds me, too, that Orrin Morris (in HMB Department of Survey and Special Studies) served at this same Fulton Center (once all white, then bi-racial, and now 100 percent Negro) as a part-time boys' worker while he was at the University of Richmond.

It was also a thrill for me to be at a Foreign Mission Board meeting recently and see, among the appointees, a young woman from Kentucky who had been with

us as a student summer missionary. I'd venture to say that over half the Foreign Mission Board appointees have been Home Board student summer missionaries, an interesting project for your "survey department." Keep up the HOME MISSION emphases on the big major mission issues.

Paul E. Crandall Richmond, Va.

Congratulations on your articles "Cincinnati Juvenile Judge Speaks Out" and "Are They Really Welcome?" Frustrated adults, finding it impossible to make other adults do as told, sometimes take things out on youngsters who can be tyrannized, ostracized, or in some other fashion victimized. It is a rare minister who tells his congregation that we owe more to the younger generations than merely to do what we want for them, when we want to do it, and on our terms, without reference to problems of which they are already aware.

Parents in the U.S., as in most other western countries, like to do needless things for young people, but it is not a typical parent who teaches cooperation to his or her children. Western parents (and other adults) generally do not give serious thought to the problem of helping children to be better friends, as is necessary if they are to win and retain friends constantly throughout their years on earth. The American idea is that if you have money it is a cinch you will have friends; and that is likewise the philosophy that misguides the older generation in most predominantly Caucasian countries.

One handicap typical of America's "mature" people is the history of friendless childhood years spent in sparsely-settled areas by our ancestors. Since many of our ancestors were friendless during their younger days, they have imposed a vicious and grossly unjust tradition of obstructing the efforts of children and teen-agers to be friendly with youngsters who are conscious of a need for their friendship.

Edwin Hedger Stillwater, Okla.

Drop in Baptisms—What About It?

In reading the article in the April issue, "Autrey Reacts to Baptism Drop," I saw that he does not put all the blame for failure in evangelism on "weak and short revivals." This is the third reason he gives, and possibly the third in importance. Look at the first two reasons he gives:

(1) "Lack of concern for the lost on the part of Southern Baptist churches." Why is this very serious indictment on our churches true? Our people would not be indifferent in the face of recognized physical danger. Why then are we so indifferent when we see friends, neighbors, and near of kin lost without Christ? We have little or no conviction that our friends and others who do not have Christ as their personal Saviour are lost.

How often do we hear sermons that would convince us that without Christ all are lost? Are we afraid we will frighten people? Should we not warn them? Fear alone will not save anyone, but a sincere warning often arouses one to a realization of danger and puts him in contact with the loving Saviour. The Holy Spirit convicts of sin, and the heart is opened and the Saviour comes in.

(2) Autrey's second reason is: "Lack of knowledge on the part of pastors and church leaders in how to develop and maintain an evangelistic church."

The New Testament churches were made up of people who had changed completely. They were in the world, but they had been saved from sin and had abandoned the common sins of their generation. Where there had been greed, generosity appeared; in place of hatred, there was love; instead of wickedness, there was righteousness; in place of immorality, there was purity of character. When in rare cases these sins appeared, those who practiced them were exhorted; and if they did not receive the exhortation, they were eliminated from the fellowship. Church members knew they had been saved forever, and they could not be quiet about it. With the exception of a faithful few, church members today are little different from the "nice" people of the world who make no pretense of serving Christ.

When strangers come to our churches, they rarely hear a sermon that would lead them to repent of their sins and be saved. In addition, they see some of the same people at the bars, at dances, and even at sexy shows. Sometimes I wonder if Jesus' bitter words to the Pharisees do not apply in part to our churches of today: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15). We bring them into an organization whose members are supposed to have renounced sin and worldliness, that they might give themselves to serve their Lord and Saviour Jesus Christ, when in reality they will soon see that the majority have renounced nothing. It is no wonder that so many of them soon abandon the church and continue as they were before.

Paul C. Porter, Sr. San Antonio, Tex.

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Special Anniversary Tribute

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary - Treasurer, HMB

"Read this book and it will keep you informed for the next ten years." Whether or not this statement was true of the book referred to, very few writings merit this kind of compliment.

After centuries, however, the Bible continues to be the world's most widely read book. The day has come when nine-tenths of the peoples of the earth have at least a portion of the Scriptures in their own language. In the United States over half of the people have read the Bible within the past 12 months and about one of every ten of our population read their Bible daily.

The reason for the extensive circulation of this book in contrast to the brief life of most other books must be that the Bible is the "Word of the Lord" (I Peter 1:25). It was brought to the human family through "holy men of God" who wrote as they were "moved by the Holy Spirit" (II Peter 1:21). The breath of God is on this book. Its authority is the authority of Jesus Christ, revealed in promise in the Old Testament and in person in the New Testament.

The Bible is a book with power for right living. A thoughtful man recently said, "The one thing the world lacks today is good morals." The Bible emphasizes faith as the one adequate foundation for right living. A re-thinking of its basic teachings will certainly lead to moral advancement.

This book has power for new life. The Apostle Paul wrote to young Timothy: "From a child thou has known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). That is the chief purpose of the Bible, to lead men to God.

Because the Bible is what it is, home missionaries magnify this book. Study of God's Word is linked with handwork activities and parents' clubs in mission centers.

Missionaries to language peoples find an open door for distribution of the Scriptures to many who know little about the Bible. Chaplains in the military, in hospitals, and in penal institutions present copies of the Scriptures to many who are without this book. A simplified Correspondence Bible Course offered by the Home Mission Board, is a missionary tool for aiding thousands in reading and understanding the Bible. Evangelism magnifies the use of the Bible in witnessing.

In this anniversary year the Home Mission Board pays special tribute to the American Bible Society. This significant organization was founded 29 years before the Southern Baptist Convention was organized. For 150 years it has served faithfully and effectively in printing and scattering the Scriptures, and in translating the Bible into various non-English languages and dialects.

The American Bible Society has been a source of strength to Southern Baptists, a Bible-believing people. Southern Baptists have expressed appreciation as our churches have provided larger total contributions than the people of any other denomination. In commemoration of this anniversary year, and as a token of appreciation and confidence, the Home Mission Board recently made a special contribution of \$25,000 to the American Bible Society. This is an investment in a work which undergirds all of the programs of the Home Board. The Foreign Mission Board and the Sunday School Board also have made large special gifts. These combine to provide a total Southern Baptist Convention contribution which worthily recognizes our faith in the Bible and in the future usefulness of this society.

Even in a scientific age the Bible continues to be "a light unto our path." Let us walk in its light and share it with those who walk in Christless darkness.

HOME MISSIONS

Concern for a Lost Stream

Photos and Text
by Dallas M. Lee, Associate Editor



The two million migrant farm workers in the U.S. are virtually a forgotten stream of people, despite their vital behind-the-scenes role in the economy. Segregated from the society they serve by the nature of their labor, migrants work from crop to crop without the protection of minimum wages, workmen's and unemployment compensation, and most noticeably, child labor laws.

Until only recently, they were not eligible for any government indigent medical care, and they still face critical housing and health problems. Many of the children never make it to school, home development as most Christians know it is nil, and worship is a thing seldom confronted, easily avoided.

Although the migrants may be unaware of such negative factors, and hardly as discontent as these factors would indicate, the lack of worship alone, if not the lack of progress from generation to generation, justifies concern on the part of Baptist churches. For almost two decades, recognition of

Baptists' obligation to reach migrants for Christ lay buried in the Cooperative Program where dollars were budgeted each year to finance missionaries who tracked the migrants in trailers.

There is a modern concept of migrant missions, however. And it's a tough one to sell, despite its simplicity. It calls for action on the part of individual churches and Christians, apparently more difficult for both than monetary contributions to missions.

Simply put, modern migrant missions involves permanent ministries on the part of churches situated in the paths of the migrants, who move north out of Texas and Florida every year in search of something to harvest. Now the missionary's role is to help churches and associations engineer their own programs, to keep track of those who make decisions, and to study the patterns and habits of the migrants.

One of the pioneers of the modern concept, which grew out of experiences in the 1940's and 1950's, is J. Ed Taylor, a



FLAGBEARER FRANK ALVARADO AND WIFE AWILDA
"After the second or third year, leaders begin to develop . . ."



former "trailer" missionary to migrants in the Southeast and the Southwest and now director of the Home Mission Board's migrant missions ministry. "He wouldn't open a door for you until a local church agreed to sponsor it," one admiring pastor quipped.

"A program to migrants must be missionary directed, but it must be conducted on a local church level," Taylor emphasizes. "They will return to an area in search of a church that does something for them year in and year out, but not to an individual who may be somewhere else the next year. And not only do we have agricultural migrants, but we have thousands of industrial migrants who need to be reached."

From another practical point of view, Taylor said, a network of churches with permanent, well-planned ministries will broadcast the gospel to thousands of more migrants each year than a few trailer-weary missionary families without worship facilities are capable of reaching.

There are, of course, churches rising to the occasion and meeting the demanding, ever-changing challenge of migrant missions. Two of the strongest examples are in South Carolina, 70 miles apart, and each represents a different but equally successful approach.

In Beaufort, an historically interesting southern community, the Baptist church brings 225 to 250 Latin American migrants into the church each year for a Bible school and revival program. In Mount Pleasant, near Charleston, the First Baptist Church has established a chapel facility in the migrant camp to carry on a similar program.

Beaufort's program is limited to Latin American migrants, who account for slightly less than half the 3,800 workers that move through the area between May 15 and June 15 each year. Most of the rest are Negroes, and although blocked solidly on bringing Negroes into the church, Jones maintains a program of going into the Negro camps with services and films.

In fact, it took a strong stand by Jones to get the program to Latins off the ground four years ago, when many in his congregation felt that, Negro or Latin, migrants were not welcome. And despite a faction that still opposes bringing the migrants into the church facilities, Jones has rallied startling support for the program: volunteers often outnumber migrants, but a more typical week-night Bible school session will include about 90 migrants, more than 80 volunteers from the church.

"We've often had trouble finding

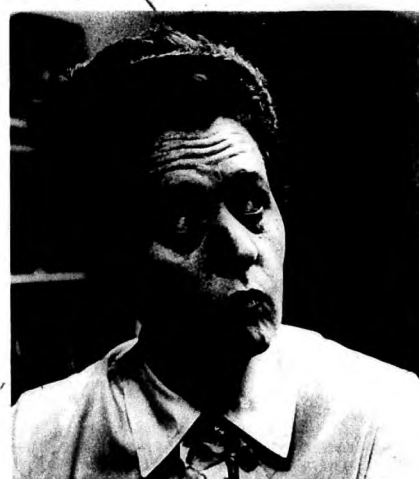
something for everyone to do," Jones commented.

The real point of contention in the beginning, he said, was whether or not to conduct the migrant program in the church facilities.

"The attitude seemed to be that if these starry-eyed workers in WMU and others wanted to do it, let them go out in one of these barns and do it," Jones said. "You know, all Southern Baptists are missionaries as long as they can give a dime and perform it in Africa. So I insisted if we have it, we have it here."

As a result of Jones' leadership, the Baptist church of Beaufort has one of the strongest outreach programs in the country and more volunteers than most big city associations can muster for any two mission projects. "The problem has become less and less critical as the people involve themselves in this ministry," Jones said. And surely the results of the program have helped soften the attitude of those who first opposed it: 75 percent of the 250 or so migrants who came to the church this year were back for the second or third time; 60 decisions were made, 32 of them professions of faith, six for baptism.

"When our people subscribe the budget, they know the items in there and there has been a substantial in-



WMU PRESIDENT MRS. ASHLEY GRAVES
"The children made tortillas instead of cookies with their play dough . . ."



BEAUFORT PASTOR GEORGE A. JONES
"You cannot say, 'We will start the next Monday.'"



MIGRANT MISSIONS DIRECTOR J. Ed TAYLOR
"It must be missionary directed, but it must be conducted on a local church level."



EVANGELIST Servando Morales, pastor of Mision Bautista in San Juan, Texas, is shown at the top during a revival service for migrants at the Baptist Church of Beaufort in which more than a dozen decisions were made. Above, he witnesses to women in a migrant camp near Beaufort.

8

crease in the overall giving of our church," Jones emphasized. "So there has been no cut off of money because of the migrant program.")

Despite strong competition from a joint committee in Mount Pleasant that has a government grant to maintain literacy classes for migrants, the First Baptist Church there had a healthy report for 1966. Members made 281 visits, drew more than 1,000 total in 26 separate meetings, reported 44 professions of faith and six baptisms. The pastor, William D. Connor, said adult migrants were paid to attend the government literacy classes, and he said that toward the end of his week-long services attendance began to drop at the chapel, which is located in the migrants' camp.

The Beaufort church has geared its program to take advantage of every moment the migrants are in the area. Planning is well in advance and as soon as migrant families begin drifting into the less-than-adequate camp facilities, church members launch a visitation campaign.

"You cannot say 'we will start next Monday,'" Jones said. "You better start the day they get here. They will move in, and if a hurricane or tropical storm comes by and destroys the crops or numerous other factors upset the schedule, they're gone. So, we double up and have brief revival services during Bible school—they may not be here the next week for regular revival services."

And that statement reflects the major organizational achievement of the Beaufort church's program—it's flexible. The Vacation Bible School, for example, is hardly "vacation" school to migrant children. It's held at night because chil-

dren as young as five work in the fields during the day and because adults as well as children will attend.

"We have a general framework of what you would call a Vacation Bible School," the pastor said. "But it's really a basic program for reaching people of Latin background, language differences, etc. Some of them have never been to school before; we have 15 and 20-year-old children who have had no instruction whatsoever in their lives. It would be sheer foolishness to try to make them standard."

Another instance where the church has permitted traditional guidelines to bend, if not collapse, is in the classification of the migrants by departments.

"You just don't come up to a migrant family and say you go to the Nursery, you go to Beginners, you go to Primaries, you go to Juniors," Jones cautioned. "When a strange family comes in, you might have to put all of them in the same department—the family unit is very strong. So if the stronger one seems to be Primary, we might suddenly have Primaries from three to twelve years old."

Often they will find a level of their own and stay there, regardless of the department level; other times, a migrant may become attached to one teacher and refuse to go to any other class. At any rate, as they return for the second or third year they begin to relax, families begin to spread out into various departments, and leaders begin to develop in the group, Jones said.

One of the best examples is Immokalee, Fla. migrant Frank "Junior" Alvarado, the 24-year-old Bible school flagbearer who is back to the church for the fourth season in a row. Junior was

Who will evangelize the Negro?

saved the first year, this year showed up at Beaufort with a bride, who made a confession of faith at a special Bible school service.

"The first year he was here, he was shy, cautious, and uncertain," Jones said. "He was flagbearer, and has been ever since. He has developed into a clean-cut young man, and he has become a leader among the Latin Americans who come to the school (this year he led the singing in a Young People's class)."

Strange as it may seem for adults of every age to be in a Bible school, the open faces of the older migrants reflect minds as uncluttered and open to something new as those of the children. Because of their Catholic background, however, it is not unusual to see them make the sign of the cross while worshipping in a Baptist church.

"You would be surprised at how they (adults) listen to those girls using those large pictures for illustration," Jones said. "One day, when we were visiting in the camp, Junior Alvarado's wife was sitting down reading her Bible and she had one of those little pamphlets about finding a man in a cave—some beginner material. They find their level and take it in."

In evaluating this church-based philosophy of migrant missions, Jones said "the key to the concept is first simply Baptist polity, which is New Testament teaching—the local church must do it." Taylor, he said, just stood back after encouraging the church to develop its own ministry, and said he would help only as the church would help.

"Our WMU women took over the responsibility and spearheaded it," Jones said. "They relied on Taylor and his wife to guide them and to assist them. And this illustrates why the technician from the Home Mission Board is needed. I didn't know how, the church didn't know how, but with a little direction and assistance we enlisted our people and built a strong ministry."

"We remember many happy experiences from this ministry," Mrs. Ashley Graves, WMU president, said. "The Beginner children who made tortillas instead of cookies with their play dough;

the Junior boy who sang with all his heart the 'B-I-B-L-E, that's the book for me'; the 17-year-old boy who accepted Christ after seeing the Spanish film on the resurrection. We have seen missions in action and we have been part of a great wide mission program."

Jones said four or five similar programs could be maintained if other Baptist churches in the county would respond. And he said the same concept could be true for evangelizing the Negroes.

"You can pass all the resolutions and motions you want to in Detroit and in Dallas or Houston or wherever; it's not going to do a thing," he said. "It's only when churches begin to do what the Lord has instructed them to do in the New Testament that we will do this."

"If the Negro in the South is ever evangelized," he said, "the Anglo Baptists will have to do it. We cannot depend on the National Baptists to evangelize the Negro—they will not do it. The Presbyterians, the Episcopalians, the Methodists, and even the Roman Catholics will not evangelize them."

"Our greatest need is not integration or segregation," he said. "We need to forget about that and get along with evangelization."

Asked about the possibilities of expanding his in-church migrant program

to Negroes in the future, Jones said he thinks his church's first step would have to be with local Negroes. The church has held joint Bible schools with local Negroes already.

(The Baptist church of Beaufort is also the church that invited a local Catholic congregation to a joint worship service last spring.)

Both the Beaufort Baptist Church and the First Baptist Church in Mount Pleasant have held medical clinics in the past, primarily because the migrants did not qualify for local county medical attention. Now government sources have extended their coverage and migrants can obtain needed examinations and shots at the county level.

Beaufort Baptist also maintains a clothing center, which is used year-round for local people in need (both Negro and Anglo) and which is called on to clothe migrant families. Clothes also come from other churches in the area and from nearby Parris Island, where Marine Corps recruits generously donate civilian clothes upon arrival.

"The place is arranged so that a whole family can walk in there and be clothed," Jones said. "The clothes are separated by size and all this, and one of the laundrettes and one of the dry cleaners in town clean and laundry the clothes for us without charge."



CONCERN: Morales has a word with migrant children, who play next to the fields when they are not helping parents fill bushel baskets of tomatoes or cucumbers.

August, 1966

9

HOME MISSIONS

HAWAIIAN PROFILES



PEOPLE • PROBLEMS • PROMISES

By MARJORIE VANDERVELDE
Emmetsburg, Iowa

Those small volcanic islands called Hawaii may form one of the states of the Union, but it's nothing like what mainland U.S. citizens know. Frankly, there's nothing like Hawaii in the rest of the United States—economically, culturally, and especially, religiously.

If you live on one of these flowering islands, you probably make your living with the military, which has 135,000 personnel there, or with some service to the half million tourists who visit the islands each year, or otherwise with the huge sugarcane and pineapple industries.

Religiously, one third of the 700,000 islanders are Buddhists, another third are Catholics, and only a tenth are Protestants. That leaves a fourth uncommitted. The small group of Protestants breaks down into Episcopal, United Church of Christ (Congregational and Church of Christ), Methodist, Baptist, Presbyterian, Lutheran, Seventh-Day Adventist, Mormon, and others.

Southern Baptists are relative latecomers to the islands, starting their first Sunday School in 1926, and their first church in 1934.

Their big push came when missionaries, who could not remain in Asia because of war and Communism, were channeled to Hawaii by the Foreign

Mission Board. With a big assist from military personnel (35 percent of the membership) 27 churches, 17 missions, and 10,000 members now form the Hawaii Baptist Convention.

With the growth of the state convention, there came a transfer of the leadership from the Foreign Mission Board to the state convention personnel. Now the Home Mission Board works with this group of Hawaii Baptists much as with other state Baptist conventions in pioneer areas, assisting with financing and personnel, but with direction of personnel by local leadership.

The first missionaries to Hawaii, sponsored by American Board of Commissioners for Foreign Missions, established the Congregational Church which became, for all practical purposes, the Church of the Kingdom for that period when the Hawaiian kings urged their people to support it.

Catholic missionaries were next on the scene, sailing from France in late 1826. Queen (regent) Kaahumanu gave them a cool reception, for several reasons. Jean Rives, who had urged them to go to Hawaii, and Chief Boki, who permitted them to land, had both been antagonistic to the Queen. Also, as Kaahumanu put it, the small replicas of the Catholic saints seemed much like the idols of the ancient Hawaiian reli-

gion which had only recently been abolished. Finally, the rulers of Hawaii saw a political threat in the coming of the French. It was no secret that France wanted control of the Pacific Islands (they took over Tahiti and Marquesan Islands).

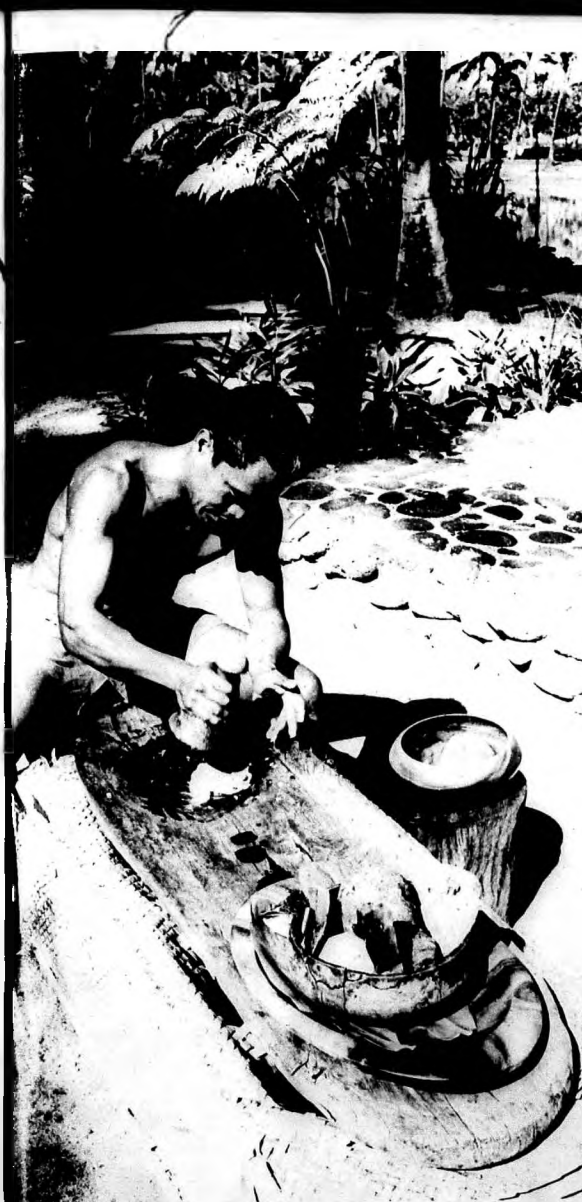
At any rate, there was a time when Catholics were ill-treated in Hawaii, and even imprisoned.

The first Mormon missionaries arrived in 1850. They were young men who had gone to the gold fields of California, only to find their church had other plans for them in Hawaii. Today's Mormon Temple and college at Laie are rather impressive. Students have been brought from the South Pacific Islands for collegiate work. This influx has resulted in the Polynesian Cultural Center, where those students help display their various cultures and handicraft.

First foreigners with whom the Hawaiians had contact were Englishmen (Cook, Vancouver, Young), which meant a contact with the Church of England. As this influence grew stronger, a request was made, by a Hawaiian royal family, for an Episcopal minister. One was sent to the islands in 1862, and followed by others.

Methodist work started in Hawaii in 1855, the first Lutheran church was or-

HOME MISSIONS



ganized in 1881. Northern Baptist work started in 1930.

In 1926 a Southern Baptist Sunday School was started at Wahiawa by J. C. McDonald. Some young islanders who attended that first Sunday School have become church leaders of Hawaii. A Southern Baptist church was organized in 1934 with W. H. Footen as pastor. Later, missionaries who could not remain in Asia because of unsettled conditions there, were channeled to Hawaii. The Hawaii Baptist Academy in Honolulu has shown steady growth.

With property values in Hawaii skyrocketing, church building programs involve heavy expense. On the other hand, those church groups who have owned real estate for a number of years find it is worth many times the purchase price. Estimates vary, with many agreeing that they could get \$20 to \$30 per dollar of original investment, were they to sell on today's market. Of course there was a time, during the dark days that followed the Pearl Harbor attack, when property could have been bought for a song; when there was hardly an investment banker or bond underwriter anywhere who would touch Territory of Hawaii bonds.

Hawaii continues to have incoming immigrants from Pacific Islands to the south. Many Samoans, for instance, come from tribal social structures and are handicapped by barriers of language and culture, poorly equipped to meet economic and social pressures. This is an area of concern.

The state has constant high turnover of military and industry personnel, affecting church membership and outreach.

Southern Baptist institutions include a Baptist Bible School, a BSU Center, a Baptist Book Store, the Hawaii Baptist Academy, and the Puu Kahea Baptist Assembly.

However, facts and figures and institutions cannot tell the story of Hawaii Southern Baptists. Only by knowing the people can you know the state, and these following pages present profiles of some Hawaiian leaders from a variety of ethnic backgrounds—native Hawaiians, Japanese, Chinese, and a mainland Anglo.

POI-POUNDING: Pua Aona demonstrates the ancient art of poi-pounding at Ulu Mau village, Ala Moana Park. Poi is made from the root of the taro plant, and was the staple food of old Hawaii.

Hawaii Visitors Bureau Photo

Abraham Kealahou Kuni, Fire-Fighting Baptist

Abraham Kealahou Kuni, a Baptist who is deputy chief of the Honolulu Fire Department, personally proves the modern-day strength, resourcefulness, and resurgence of the native Hawaiian, a people Mark Twain saw as dying out.

The 1960 census showed about 10,000 Hawaiians in the state, and nearly ten times that many part-Hawaiians like Abraham Kuni, who is part Japanese. Together, the total is not a very big slice of the nearly 700,000 population.

More recent estimates would make the Hawaiian percentage larger than in 1960. But Hawaiians have made a decided comeback from that low, low ebb when Twain wrote (1873) "... I am truly sorry these people are dying out."

The traders brought labor and fancy diseases—in other words, long, deliberate, infallible destructions; and the missionaries brought the means of grace and got them ready."

Kuni, who favors his Hawaiian ancestry, is prominent among those who have proved Twain wrong on death but right on the missionaries. He is also among those who have risen to responsible positions in the state, and his present responsibilities as deputy fire chief include the entire island of Oahu.

Kuni was director of the rescue squad for 12 years during his rise from fire fighter to deputy chief, and was instrumental in developing new rescue equipment and techniques including rappelling from helicopters. That method of climbing down a rope from the helicopter is used when there is no suitable place for the aircraft to land, yet rescue squad members must land near the victim.

There was, for instance, the time when a woman patient at Kaneohe State Hospital had somehow climbed to the highest nearby peak. This was a hand-over-hand climb that even expert climbers hesitated to try. Yet, there she was, and unable to get down. The pilot of a rescue helicopter hovered above, while

Abraham Kuni rappelled down a hundred-foot rope. The ledge his feet touched was so narrow that, had he let go of the rope, he would have plunged a thousand feet straight down. A sudden updraft moved the helicopter and left Kuni swinging at the end of that rope, like the pendulum of a clock, with danger of being pounded against sharp rocks. The aircraft was able to move out over the precipice, to a safer distance from the rock wall, and then to make a landing elsewhere. The pilot was too upset over the near disaster to try again immediately. But the stranded woman's son-in-law, who was an experienced climber, scaled the cliffs finding the necessary handholds and footholds. With his help the rescue was achieved.

Since it is the rescue squad leader who always goes down the rope, or in other ways does the most hazardous part of any rescue, Abraham Kuni has had his share of close calls. Some have involved going to the rescue of U.S. servicemen who have been seeing the island too close to a drop-off and have gone over. Many involve islanders themselves, caught in fishing or hunting accidents.

"I've never gone into a rescue attempt without prayer that God will give me strength and wisdom to handle it," Abraham Kuni told me.

Now, as deputy chief, his work is in an executive capacity. When I stepped into his office recently his phone was buzzing, and he told me, "We have a man lost in the mountains this morning, and have sent SCUBA divers to two drownings."

What is the background of this man who spends his life saving lives? And has he ever had to be rescued, himself?

Deputy Chief Kuni, who spent a good share of his boyhood swimming and fishing in the ocean, remembers being caught in an undertow, and pulled out

to sea. His lifesaver was the anchor rope of a boat that just happened to be out there! His grandfather was Kunio Suzuki, one of the first Japanese to arrive at Honolulu on the ship, City of Tokyo, after the Japanese government consented to permit subjects to emigrate to Hawaii. Because Abraham Kuni is half Hawaiian, he was eligible to attend Kamehameha Schools.

Deputy Chief Kuni is one of 21 children born to Joseph Kuni and his wife. He recalls it was quite a struggle to keep such a large family fed. The boys became good fishermen at an early age, both for fun and of necessity. They caught many octopi in the sea, which was eaten raw with poi, or cooked. When spearing fish underwater, they often came face to face with a shark. They learned early never to turn around and swim frantically away, for this only invited attack. The only safe way was to face the shark and chase it away. Another underwater hazard was the moray eel, big and hideous, which hid among rocks. If one reached a hand in such a place to get a fish or retrieve a spear, the eel that was hidden from sight might bite the hand viciously.

All the boys in Joseph Kuni's family were named after Bible men. The parents were instrumental in starting an independent church in their village. It was natural that the church services were in the Hawaiian language. But this may have been one reason that the children of the group showed a lack of interest in their parents' religion. Abraham Kuni says, "I began to go around with questionable company whose main interests were gambling and drinking."

Shortly after getting a job as fire fighter, Abraham Kuni joined the army. While stationed at Fort Laughton in Washington, he started attending the chapel regularly. There was little else to do in off hours. The chaplain noticed him, and they became good friends. Un-



der his influence Kuni was converted to Christianity, though he has since forgotten the name of the chaplain. When he returned to Honolulu, he joined the Olivet Baptist Church, went back to work with the fire department, and married.

Kuni experienced a quick rise through the ranks of the fire department to deputy chief in 1966. He was selected for this office from ten assistants, of whom he was youngest.

Abraham and Mrs. Kuni have five children—all are active members of the Olivet church. Kuni has served as deacon, choir member, Sunday School teacher and superintendent, recreational director, and president of the Brotherhood. He also has been active in the parent-teacher association, Red Cross, Honolulu Fire Department Athletic Association, and other organizations.

Someone has said that important men are always humble. Abraham Kuni is most humble even though many honors and recognitions have been heaped upon him.

"My greatest aim," he says, "is to follow Christian principles and to practice them in human relationships."

Some authorities claim that the Ha-

waiians' virtues of gentleness, hospitality, and generosity were responsible for the near extinction of the people. But the aggressiveness of others is more to blame than the virtue of hospitality.

One Hawaiian whom the outsiders did not take advantage of was King Kamehameha I. Instead of knocking down, he quickly sized up the newcomer and his abilities, and made use of them—or they didn't linger long. The king of England, the president of the United States, and other notables had to respect this king of a primitive society who so quickly caught on to the ways of the financial and political world—and outthought some of the more sophisticated in finance and politics. Those foreigners would charge Kamehameha's exports a stiff duty in foreign ports. Well, two could play at that game. Every single ship coming into Honolulu Harbor would pay for that privilege—and not in small change either. Kamehameha knew that every ship sailing that part of the Pacific had to stop.

King Kamehameha I created his own monopoly on sandalwood when the market was high, but he used foresight in practicing conservation of the forests.

In this era conservation of natural resources on the mainland had been given very little thought.

Even after the population had reached its lowest point, it seemed that the Hawaiian culture might disappear, because others were more aggressive. But old Hawaiian traditions have had a resurgence. Hawaiians are being studied in many places other than the Kamehameha School where every student learns early traditions, legends, history, and the language. Kaupena Wong, with an advanced degree in Pacific Island studies, is a recognized authority in Hawaiiana. Others are in positions where they can reemphasize these things and educate the public.

Niihau Island, privately owned, is a tiny stronghold of today's purest Hawaiian culture. The 270-290 inhabitants isolate themselves and prefer not to have visitors, even other islanders.

An authority on the old and the new Hawaii, says that today's Hawaiians and those with added headlines compose 20.75 percent of the total population. The latter are inclined to favor their Hawaiian ancestry. Also, the gain in births over deaths is greater in that total Hawaiian group.



The Chinese Hawaiians

Police Chief D. Liu, Soft-Spoken Baptist

Daniel Liu, Honolulu chief of police, is a soft-spoken law-enforcement officer with the inner poise of an ascetic.

"You don't have to be brusque and discourteous to be a policeman," Chief Daniel Liu tells the 800 police officers under him. "But you can be firm!"

Liu has cleaned up gambling, prostitution, and other social malignancies in Honolulu, a city of 400,000. His department is also responsible for the entire island of Oahu.

Liu was born of Chinese ancestry in Honolulu, on Oahu Island. His grandfather emigrated from China, entering Hawaii as a laborer. His father was apprenticed to a shopkeeper, learning the business so he could start a store of his own.

Liu attended an Episcopal school from kindergarten to the third grade, a Seventh-Day Adventists' school through the seventh grade, and a Catholic high school. "Quite a religious cocktail for a Baptist," he jokes.

Liu had chosen to study medicine, but the depression came along, and he sought work with the city of Honolulu, which was replacing its sheriff system with a police depart-

ment. Liu took the necessary examinations; but hesitated to go into the work even though Captain C. I. Howell (a law-enforcement officer from Berkeley, Calif., who was assisting in the Honolulu reorganization) urged him to do so.

"Finally," Chief Liu recalled, "my mother told me that I should be courteous enough to tell Captain Howell that I wasn't interested. I went down to tell him—and he sold me on the job." That was in June of 1932.

He says he was the rawest of rookies, and a bit nervous on his first beat. On his first day, without benefit of any training, the lieutenant on duty dispatched him to a private dwelling. He found two road-construction foremen drunk and in a violent fight.

"Imagine me, having been given no instructions, telling the two, in the most official voice I could drum up, that they were under arrest for disturbing the peace," Chief Liu related. "The two immediately united against me, their common enemy. I was knocked to the ground, and while one beat me in the face with his fists, the other came at me with a chair and an iron rod. I left, and because I had retreated, I brooded. I thought I had disgraced my uniform, and so should turn in my badge. I also was angry with the thoughtless lieutenant, who hadn't given me what was necessary to handle the situation. Well, I weathered that personal hurdle, and have been with the police department ever since."

Chief Liu said that the police manual now issued rookies is far more comprehensive than his of 1932, but it can't have the answer to every situation.

"When I am faced with a problem that is frightening and bewildering," Chief Liu explained, "I place my faith in another book, the Bible. Without God's help, the work would sometimes be unbearable."

The time came, when Liu was asked to assume the office of chief of police. He turned it down twice—torn with doubts as to whether he were really qualified to handle it. Finally, the third time, he accepted. "Everything I had learned in the Baptist church, and the prompting of the Holy Spirit as I meditated and prayed about the decision, seemed to support an affirmative approach. Somehow," Chief Liu said, "there was a deep conviction that God would see me through, and he has."

He teaches a men's Sunday School class at Olivet Baptist Church, where he and Mrs. Liu are active members. For relaxation the chief enjoys working in the yard at his home.

Though Chief Liu would play it down, he is internationally known for his law enforcement work. He is past president of the International Association of Chiefs of Police; president of the Sixty-third Session FBI National Academy; chairman, International Christian Leadership, and other organizational affiliations. When his name appeared in a well-circulated publication, stating his Christian philosophy, it brought letters from many, including other law enforcement officials, indicating that if Chief Liu could take such a stand, they could too.

"I'm not a religious fanatic," the chief says, "I just believe that a person with these religious convictions has to be a practical Christian."

The Honolulu Police Department has not experienced the problem of race riots. "We have no tension here between the many races," an official said. Another said, "Negroes are here only in small numbers. I don't know how Hawaii would react to a large influx. Several have held city jobs at various times."

It may be in line with his cultural heritage that Chief Liu is deeply disturbed at the lack of that filial respect common among Orientals, which is seen today in juvenile delinquency. Most of the juveniles who get in trouble haven't

been taught the common rules of decency by their own parents, he says. So the fault goes back to the parents. And too often, when confronted with evidence of their children's criminal involvement, parents are bitter toward the arresting officer instead of helping correct the child.

Because of his interest in this problem, though not exactly an outgrowth of it, Chief Liu's hobby is young people.

"Most of them are great! Adults should be ready to direct them." The chief is devoted to youth work in Boy Scouts, YMCA, Police Activities League, Youth for Christ, etc.

Police Activities League sponsors Little League baseball, crafts, and special-interest classes for juveniles who have been in trouble with the law. One of the classes, though not currently active, was in Bible study. "Many attended the non-sectarian Bible class, of their own wish," Liu said.

Chief Liu feels that he is in a stewardship position, as are all public servants, and he must apply Christian principles, standing firmly on such convictions.

The people approve of Honolulu Police Department's application of courteous but firm law enforcement principles, and of its chief in particular. In 1965, Chief Liu was voted the most admired man in the state. Others who rated, but lower, were Governor John Burns; two of the state senators; and the president of the University of Hawaii.

Chief Liu's humility is refreshing, and his dependence on divine help quite remarkable. He picked up the Bible from its place of precedence over the police manual, on his desk, to read one of his favorite quotes: "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8)? That is the soft-spoken, serenely calm manner of Daniel Liu, who believes a law officer needn't be rough to be firm.

Today Chinese Hawaiians like Daniel Liu make up an estimated 18 percent of the civilian population. They are found truck gardening; in business (big and small); specializing in restaurants and laundries; prominent in the government.

The first Chinese to arrive in Hawaii were crewmen aboard ships carrying trade goods in the late 1700's. The first to come in substantial numbers were those recruited to furnish a labor force on plantations when the population of the islands had dropped to a dangerous low of 50,000. It looked as though the Hawaiian strain was headed for extinction. The king was anxious about his people and was glad for a transfusion of outside blood. A minor attempt had been made to recruit people of the same racial strain, Polynesians from other areas to the south. But those people, like the Hawaiians, were not eager to work the plantations for others. Some Portuguese and others remained on the islands.

Two hundred Chinese were brought by ship in 1852, under contract to remain for five years at wages said to be \$3.00 a month plus food, clothing, and shelter. During the years that followed, more than 40,000 left their marginal living conditions in China for the meager offerings of the Hawaii plantations or for more promising niches in the economy.

They worked hard and were thrifty. Some returned to China; but more remained to put down roots in Hawaii, though they probably had not planned to. Chinese bachelors married Hawaiian women. The needed blood transfusion began. Chinese-Hawaiians are beautiful children, well built and attractive adults. Chinese left the ranks of the labor forces as soon as they could save enough to start small businesses of their own. Some took public office, where they have helped forge the future of the islands.



The Japanese Hawaiians

Mrs. Nobuo Nishikawa World-Traveling Baptist

Petite, dark-haired, and energetic Mrs. Nobuo Nishikawa, product of a Buddhist background and rural Japanese parents, now has a world-encircling leadership role with the Baptists of Hawaii.

The former Itsuko Saito of Honolulu, known to everyone simply as Sue, was born on the Hawaiian Island of Oahu, near Leilehua, in 1916. Her father left Japan to pioneer in Hawaii when he was a young man. He was not among those recruited to work the plantations, but planned to invest in a small business. After looking over possibilities, he decided to buy acreage and raise pineapple, then fast becoming a major crop.

With his plantation producing, Masanari Saito decided it was time to marry. But this posed a problem, for Japanese girls were not plentiful on the island. Sometimes such bachelors in Hawaii were sent photographs of girls in Japan by friends or family in the homeland. From the photos and suggestions, they selected wives. In the case of Saito, however, he decided to return to Japan to find a wife with the help of his parents and a go-between; then, to be married at his ancestral Shinto shrine.

In the meantime an 18-year-old girl by the name of Tei Shida, who lived in Japan, was planning a professional career. Her uncle was a medical doctor in another city, and Tei thought she, too, would like to study medicine. She

The Japanese Hawaiians, who account for more than a third of the civilian population, are farmers, businessmen, professionals, and one, Mrs. Patsy Mink, was the first congresswoman from Hawaii.

Hawaii's big plantations and ranches are so much in the public eye that we sometimes forget they are far outnumbered by small, family-unit farms. Makota Nitahara of the Hawaii Island was a recent "farmer of the year" selection because of his efficient operation of his general farming acreage.

Hawaiian planters turned to many national groups for their labor needs. Chinese came in large numbers. Portuguese crewmen and others from Portugal brought 10,000 to the islands. Even the descendants of the bounty mutineers on Pitcairn Island were sought, but they did not want to move. Another 70,000 came from the Philippines.

The biggest response came from the Japanese, when in 1884 the Japanese government permitted its subjects to emigrate to Hawaii.

The first ones arrived the following year, and more than 100,000 entered in all. Somewhere along the interval of time since contract labor from China arrived, wages had risen for field help. In the 1880's they seemed to be getting \$10-\$18 per month plus the extras. The Japanese were able to save some of their wages, with which they returned home—or moved from plantations to find other work or start businesses of their own. Those who elected to stay in Hawaii put up Shinto shrines and Buddhist temples to keep their religions close at hand. You may be sure they gave their children the best education they could afford.

As those children grew up, rubbing elbows with other cultures in schools and elsewhere, some of them left the religion of their ancestors. This dealt a heavy blow to their elders, because it was important to them to keep the family a tightly-knit group which would, someday, join those revered ancestors. But there were many of the new generation who remained true to their fathers' religion and culture.

The children of the plantation laborers agreed heartily on

HOME MISSIONS

LEADERSHIP

Vol. XXXVII, No. 8 August, 1966

Church Experiments in Reaching Youth

by W. J. Neeley
Editorial Assistant, Baptist Standard

Shiloah Terrace Baptist Church of Dallas has been experimenting this summer in a "live-in" ministry with six college students, aimed at intensifying contact with and Christian influence on the 400 young people of its congregation.

The plan for the summer called for six college boys to live in the community, do secular work during the day, and work with the young people of the church in the evenings and on weekends. The only financial contribution from the church has been to pay rent and utilities, including a telephone, for the three-bedroom furnished house where the boys live.

Don Blackley, youth and music director, has been directing a weekly training session and Bible study with the boys, who in turn participate at the church in various capacities.

The boys participating in the summer program are not all committed to church-related vocations, but each has a desire to share his personal Christian experiences and knowledge with other young people. And the work will train them as future church leaders, whether as laymen or church staff workers.

The concept of the "live-in" ministry developed last spring, when 20 Baylor students came from the

World Mission Fellowship for a weekend youth revival. The impact of the evangelistic meeting on the young people of the church was intensified more by the personal contacts with the many members of the team than from the limited number of revival services. "There is no substitute for personal contact," Blackley states.

The idea of the new ministry materialized between Blackley and Neil T. Jones, pastor of the church and a member of the board of directors of the Home Mission Board. The term "live-in" ministry was coined by Glenn Wierick, education director of the church.

The present concern of the new ministry is for the 200 Intermediates and 200 Young People enrolled in Sunday school. However, the mass of young people are on the way up—400 Juniors are enrolled in Sunday School, many of whom will be promoted next year.

"The church plans to have a similar program next summer with probably the same number of students participating," Blackley said. "The church also is considering the possibility of girls participating in a future program with a house-mother living in a home with them."

16-A

Mr. and Mrs. Everett Nakata, of Japanese ancestry, have a pig farm near Nanakuli, Oahu, and are typical of the small farmers of today. They are a young couple who, with their three small girls dressed in colorful kimonos, loyally attend a Baptist church in that community served by Pastor William Russell. On a well-managed small farm they raise 175-200 pigs annually. They use the latest type slotted floors, and scientifically-balanced commercial feeds. Smiling, black-haired Mrs. Nakata helps with the pig raising—and teaches her children to make flower leis (floral necklaces). The first-grader is already adept at it. Japanese are artists at flower arrangement, and the lei is Hawaiian in tradition.

August, 1966

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The biggest response came from the Japanese, when in 1884 the Japanese government permitted its subjects to emigrate to Hawaii.



A CITATION OF SERVICE was presented to Paul M. Stevens at the Southern Baptist Convention in Detroit by Chaplain James W. Kelly, a rear admiral and chief of Navy chaplains, in recognition of the service to the armed forces by the Radio and Television Commission, which

Stevens heads. In another gesture by Southern Baptist chaplains, President Wayne DeHoney earlier that same day presented to Executive Committee Secretary Porter Routh a check from Air Force chaplains for \$16,095.34, the Southern Baptist share of special Easter offering.

HMB Guidelines Set on Aiding Revival Crusades in Pioneer Areas

The Home Mission Board will consider participation in special crusades and campaigns in pioneer areas in cooperation with state conventions under the following conditions:

1. That plans be developed far enough in advance to provide adequate time for scheduling and budgeting, normally 18 months.
2. That the Home Mission Board be involved from the beginning in discussions regarding the areas, scope, and dates for such special crusades and campaigns.
3. That the budgeting of Home Mission Board funds be considered in the cooperative budget agreement conferences with state conventions, at which appropriate HMB personnel shall be present.
4. That in advance an evaluation be made of the ability of the churches and missions in the areas to conserve results of the proposed crusades and campaigns.
5. That upon the completion of each crusade an evaluation be made by the Home Mission Board of results achieved toward reaching objectives.

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Changes in Commercial Market

Home Board Holds Line On Church Loan Rate

The Home Mission Board will hold the line on its current six per cent interest rate on church loans, despite a rapid rise in the commercial dollar market.

"After careful review, we foresee no changes in the current six percent rate for the remainder of 1966," the church loans committee reported to the Board's executive committee at its June meeting.

The committee reviewed the rate in light of the accelerated pace of the commercial market, which is forcing all lending institutions to restudy their procedures.

The church loans division currently is administering loans to about 1,000 churches, with a total investment of about \$20 million.

Radical changes in the commercial market can make an impact on the Board's policy since much of the money loaned out by the Board is first borrowed from commercial sources at going market rates.

At this time there is no need for the Board to change its interest rate unless the interest charged the Board on its borrowing changes considerably," the committee said.

Robert H. Kilgore, director of the church loans division, said the interest charged churches goes to cover operating costs of the division and to pay the interest charged to the Board by commercial firms. Funds remaining are used to enlarge the church loans operations.

Such costs are not part of budgeted allocations from the Cooperative Program and Annie Armstrong Offering.

In addition to loans for sites and buildings, the division will purchase 20 percent of the bond issue of an approved church up to \$10,000. Bond investments are about \$5 million.

Two Mission Veterans, Sewell, Rowland, Die

Two veteran missionaries, Bailey Sewell of Oklahoma and Floyd C. Rowland of Texas, died during June.

Sewell, secretary of language missions ministries for the Baptist General Convention of Oklahoma, died enroute to the hospital in Oklahoma City on June 4 after suffering a heart attack at his home. He was 60 years old.

Rowland, 66, died on the same day in Nocona, Tex., his home since retirement in 1963. He had served among Indians in Oklahoma and New Mexico since his appointment to New Mexico by the Home Mission Board in 1926, one year after his graduation from Southwestern Baptist Theological Seminary in Fort Worth.

Rowland's last assignment was as missionary to several Indian Pueblos in the Albuquerque-Bernalillo, N.M., area.

Sewell, who also served as coordinator of language missions for the Home Board, had directed Indian missions and work with other language groups in Oklahoma since 1954. He also served three years as pastor of Calvary Baptist Church in Shawnee, where he graduated from Oklahoma Baptist University.

Mr. and Mrs. Everett Nakata, of Japanese ancestry, have a pig farm near Nanakuli, Oahu, and are typical of the small farmers of today. They are a young couple who, with their three small girls dressed in colorful kimonos, loyally attend a Baptist church in that community served by Pastor William Russell. On a well-managed small farm they raise 175-200 pigs annually. They use the latest type slotted floors, and scientifically-balanced commercial feeds. Smiling, black-haired Mrs. Nakata helps with the pig raising—and teaches her children to make flower leis (floral necklaces). The first-grader is already adept at it. Japanese are artists at flower arrangement, and the lei is Hawaiian in tradition.

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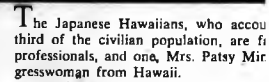
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Bring the work of home missions into your church, classroom or living room! These quality tape recordings, many of them to be recorded at Ridgecrest and Glorieta in August 1966 during Home Missions Weeks, are available on a share-the-cost basis from the Home Mission Board. See the end of this listing for details.



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16-D

HOME MISSIONS

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16-E

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The Japanese Hawaiians, who are a third of the civilian population, are professionals, and one, Mrs. Patsy Gresswoman from Hawaii. Hawaii's big plantations and rural public eye that we sometimes forget, are bered by small, family-unit farms. Hawaii Island was a recent "farmer of the year" selection because of his efficient operation of his general farming acreage. Hawaiian planters turned to many national groups for their labor needs. Chinese came in large numbers. Portuguese crewmen and others from Portugal brought 10,000 to the islands. Even the descendants of the bounty mutineers on Pitcairn Island were sought, but they did not want to move. Another 70,000 came from the Philippines. The biggest response came from the Japanese, when in 1884 the Japanese government permitted its subjects to emigrate to Hawaii.

Other Groups at Work:

Four Denominations Probe Low-Rent Housing Project

(Compiled from Religious News Service Reports)

Four major Protestant denominations, which for years have been taking advantage of low-cost financial assistance available to non-profit groups through the Federal Housing Act of 1961, have entered into negotiations with a secular agency called Urban America, Inc. It is expected that an agreement will be reached by which the agency will provide technical advice and in some cases "seed money" to church groups interested in constructing low-rent housing under the federal act.

Churches involved are the United Church of Christ, the United Presbyterian, the Episcopal, and the Methodist. The American Baptist Convention reportedly is considering participation.

Until now, local congregations and local regional associations have wrangled on their own to secure the financial assistance available for such projects. But increasingly, they have turned to denominational headquarters for help in wading through the red tape.

At first, consideration was given to organizing an interdenominational agency, perhaps through the National Council of Churches. The decision was made, however, to use the services of Urban America, which will be able to assist in organizing the sponsoring agency, site selection, processing applications, etc.

Urban America may also make funds available in the form of a revolving loan fund, which is required to get the project underway

before federal dollars are available. The agency estimates the program as now contemplated could facilitate the construction of 30,000 low-rent housing units annually.

Actions by other church groups across the nation include these reports:

The National Division of the Methodist Board of Missions has announced plans for an interdenominational, experimental project aimed at training clergymen, laymen, local congregations, and other groups for work in large metropolitan centers. The plans mark the first project of the Board's Metropolitan Urban Service Training, better known as MUST, which was launched a year and a half ago.

South Iowa's Methodists have been told by area leaders that they must rethink the mission of the church because Iowa Methodism is still largely "a rural church" in an increasingly urban state.

The Lutheran Church in America, acting at a biennial convention, adopted a statement that rejects absolute separation of church and state but instead advocates "a mutually beneficial relationship" between the two. The statement said, in part, "that both church and state, in their varied organized expressions, are subject to the will and rule of God. . . . LCA delegates also adopted a statement supporting government programs to combat hunger and poverty, including the distribution of the means of birth control to the culturally deprived.

Seventh-Day Adventists have added their first statement on race to the Adventist "manual" at their 50th quadrennial World Conference. It declares that "no distinc-

16-F

businesses of their own. Those who elected to stay in Hawaii put up Shinto shrines and Buddhist temples to keep their religions close at hand. You may be sure they gave their children the best education they could afford.

As those children grew up, rubbing elbows with other cultures in schools and elsewhere, some of them left the religion of their ancestors. This dealt a heavy blow to their elders, because it was important to them to keep the family a tightly-knit group which would, someday, join those revered ancestors. But there were many of the new generation who remained true to their fathers' religion and culture.

The children of the plantation laborers agreed heartily on

Project Set To Reach Non-practicing Catholics

As part of a pilot project aimed at putting pastors and churches in contact with non-practicing Catholics, the Home Mission Board's Department of Work with Non-evangelicals has drawn up the following guidelines:

- In areas of known Catholic location, select workers who have a desire to witness to Roman Catholics, and have them conduct a systematic program of mailing information on "Salvation" and "Assurance of Salvation" to Roman Catholics, especially non-practicing Catholics, i.e., Catholics who no longer attend the Roman Catholic Church regularly.
- Tools to be used:
 - Names and addresses of Roman Catholics as known.
 - Census cards containing such information as needed.
 - Pamphlets and booklets.

C. These "mailing missionaries" may be men, women, or young people.

D. Contacts would be made with non-practicing Roman Catholics by mailing them an attractive pamphlet or booklet that would arouse their curiosity. This would include a form letter stating that further information is available by calling a number, or writing to a certain post office box.

E. The personnel involved should consist of a group of about six dedicated workers in each church, who have a desire to witness to Catholics concerning our faith in Christ.

F. It is suggested that a committee be formed, consisting of superintendents of missions and/or pastoral missionaries and pastors of churches, to deal with all inquiries.

OTHER GROUPS—Continued

tion on account of nationality, race, or caste is recognized by God." It will be entered alongside principles of salvation and other Adventist doctrines.

The Church of God General Assembly has appealed to local churches in 40 world areas to send financial assistance to India through denominational missionaries or through Church/World Service, an agency of the National Council of Churches.

The Central Conference of American Rabbis, after 90 minutes of lively debate, passed a statement assailing U.S. military policies in

Viet Nam. One section of the statement called on the U.S. "actively to support the seating" of Communist China in the United Nations as a move toward peace.

Belew Awarded Degree

M. Wendell Belew, program secretary of the Home Mission Board's Department of Pioneer Missions, was awarded an honorary doctor of divinity degree this summer by Georgetown College in Georgetown, Ky., his alma mater. Belew also is a graduate of Southern Baptist Theological Seminary in Louisville.

16-G

Mr. and Mrs. Everett Nakata, of Japanese ancestry, have a pig farm near Nanakuli, Oahu, and are typical of the small farmers of today. They are a young couple who, with their three small girls dressed in colorful kimonos, loyally attend a Baptist church in that community served by Pastor William Russell. On a well-managed small farm they raise 175-200 pigs annually. They use the latest type slotted floors, and scientifically-balanced commercial feeds. Smiling, black-haired Mrs. Nakata helps with the pig raising—and teaches her children to make flower leis (floral necklaces). The first-grader is already adept at it. Japanese are artists at flower arrangement, and the lei is Hawaiian in tradition.

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Hawaii's big plantations and rural public eye that we sometimes fear. Hawaii Island was a recent "farmer of the year" selection because of his efficient operation of his general farming acreage.

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The biggest response came from the Japanese, when in 1884 the Japanese government permitted its subjects to emigrate to Hawaii.

Morality for Managers

(Reprinted from TIME)

U.S. businessmen are constantly faced with moral decisions. Yet what they hear from the pulpit on Sunday seldom seems relevant to the office problems they face on Monday. "In the natural cycle of life—birth, marriage, death—the church is doing a pretty good job," says Worth Loomis, vice president of Cleveland's Medusa Portland Cement Company. "But it is nonexistent when decisions are being made in man's line of work." Applying Christianity to the decision-making process in offices and factories is the goal of a significant new form of experimental ministry in the U.S.: the industrial missions.

Mechanics & Executives. Far from trying to put God into the marketplace by sermons or commandments, industrial missions seek to get Christian workers, from assembly line mechanics to corporate executives, to articulate the moral issues involved in their work lives. Founder of the movement is Episcopal Father Hugh C. White Jr.

Inspired by England's Sheffield Industrial Mission, he quit a pastorate in the Detroit industrial suburb of Ypsilanti to spend three years learning what modern business was all about. In 1956, with the encouragement of the Michigan Council of Churches, he set up the Detroit Industrial Mission. Now there are similar missions in ten cities, linked by a national committee that last month held its first organizational meeting in Boston and coaxed Father White into accepting its executive directorship. Worth Loomis, a Presbyterian layman, is permanent president of the committee.

The basic tool of the industrial mission is the informal seminar. In Detroit, for example, the mission conducts conferences in the offices of labor unions and such firms as Ford and Chrysler, where labor leaders and executives meet to

talk about their job problems and discuss theoretical examples with down-to-earth application. A typical moral issue that they are asked to solve: Your boss has been exaggerating the results of your department. During his vacation, you have to file his reports. If you tell the truth, he's on the spot; if you don't you become an accomplice in a dangerous fraud. What do you do?

Moral Morale. In Flint, Mich., Episcopal Father Erville Maynard lunches weekly with officials from General Motors' Buick division. The conversation turns on such problems as what to do when an employee is ostracized for outstanding performance.

In Boston, Episcopal Father Scott Paradise works mostly with the P.D.'s who man the burgeoning research and development industry; with them, he poses issues that are far more speculative. Sample problem: A company has been offered a contract to develop an artificial organ that could prolong life. One key problem is that a lubricant must be added to the patient's blood; while preliminary tests indicate that it is probably harmless, it might possibly affect a patient's mental stability. Since the contract calls for human experimentation, should the company accept the deal, and how should it carry through?

Industrial missionaries know that their job involves more than uncovering the right and wrong of every decision and plumping for the right. Says O. Merrill Boggs of Cincinnati's mission: "As a rule there's a little bit of good and bad in all alternatives. We provide the process to confront problems." No manager is expected to base a decision solely on its moral issues, but the clergymen feel that once he has singled them out and contemplated them, they will shape his thinking toward the greatest good.

16-H

businesses of their own. Those who elected to stay in Hawaii put up Shinto shrines and Buddhist temples to keep their religions close at hand. You may be sure they gave their children the best education they could afford.

As those children grew up, rubbing elbows with other cultures in schools and elsewhere, some of them left the religion of their ancestors. This dealt a heavy blow to their elders, because it was important to them to keep the family a tightly-knit group which would, someday, join those revered ancestors. But there were many of the new generation who remained true to their fathers' religion and culture.

The children of the plantation laborers agreed heartily on

HOME MISSIONS

was working toward that goal when the uncle and her parents announced that a marriage had been arranged for her to a young man by the name of Masanari Saito from Hawaii.

So it was that the girl, who later would become Sue's mother, left her homeland to travel across the ocean to a strange land with a husband who was almost a stranger. (To some Japanese marriages today in Hawaii the bride and groom are first introduced by a go-between, in a carry-over from old traditions.)

The Saitos did not neglect their traditional duty to keep the children conscious of their rich ancestral heritage and mindful of ancestor worship. The children attended a special Japanese language school in addition to public school. There was a Shinto shrine set up in the home for special occasions.

Sue and her sisters were dressed in handmade kimono, sewn by their mother, for these special occasions: Girls' Day, when there are special displays of dolls and kimono; Cherry Blossom Festival; Wesak Day, celebrating Buddha's birthday; Bon Dances, to honor the dead; and Boys' Day.

Sue recalls New Year's Day as the most exciting day of all: "Mochi was the festive food for New Year's Eve. Rice was first steamed over an outdoor fire. After that, it was pulverized in a mortar and pestle, actually a hollowed tree trunk and mallet made of a tree branch. Father did the rhythmic pounding while Mother squatted there and in alternating rhythm (when the mallet was raised in the air) reached her hands in to pat and turn the *mochi*. It was then placed on a floured board and Mother broke off pieces to shape into small cakes. Some of these are stacked to make a tree-shaped decoration topped with a tangerine; one for each room."

On New Year's Eve the family prayed before a Shinto shrine.

There was another food treat made of rice for New Year's Day, called *sushi*. It was served with other festive foods, in buffet style, in an open house for visiting friends—the girls and women coming in brilliant and lovely kimono.

Hard times fell upon the Saito family, and they lost their land. Then they moved to town. There, when Sue was 14, several radical changes came into her life: First, because the family was in bad financial straits, Sue found work with a local family after school and on Saturdays. This made one less mouth to feed at home and earned some money as well, which she turned over to her parents. Second, it became necessary, then, to drop the Japanese language classes.

Since Sue was 11, she and her older sister had been attending a Baptist Sunday School organized by C. J. Mc-

Donald. Their parents objected strongly to this last activity, and consequently they made it a point to plan special family outings on Sundays that would take the girls away from the church influence. But the girls elected to, regretfully, miss the family picnics to go to Sunday School. They both left their ancestral religion to join the Baptist church.

Sue remembers that she had childhood friends of many nationalities—Korean, Chinese, Portuguese, *haole* (meaning, literally, foreigner, but referring to Caucasians). There seemed to be no prejudice. Her parents desire to keep a tightly knit family, and hopefully no inter-marriage with other nationalities, stemmed from Japanese ancestor worship and the desire to take their own family, in unbroken unit, to join those ancestors.

August, 1966

To this end, there was some talk about arranging marriages for the children. But it became apparent that they were becoming young independent thinkers, so were left to make their own decisions.

Sue was aiming at an education—a goal that seemed almost out of reach. With the help of scholarships, part-time jobs in dormitory dining rooms and kitchens, and love offerings from churches where she shared her testimony, she was able to attend Dodd College in Shreveport, La.; Baylor University at Waco, Tex.; and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

With that background Sue Saito returned to Hawaii and to the Olivet Baptist Church in Honolulu, as director of education. Later she came to her present position as executive secretary of the Woman's Missionary Union, and other responsibilities within the structure of the Hawaii Baptist Convention. In the interest of promoting WMU workers, she has traveled to London, Japan, India, Taiwan, the Philippines, and South America. She has visited Baptist mission work in 35 countries.

Did Sue Saito's parents become reconciled to her becoming a Christian leader rather than Buddhist?

"In time, my parents both became Christians themselves," she says, "I felt it was an answer to years of prayer. Father, who had been a heavy drinker, gave this up completely. But the damage to his health had already been done and eventually caused his death. My mother, now 70, has become an avid student of flower arrangement. Although she lives in a modern home, furnished with upholstered chairs, she still prefers to sit on the floor, as in the old days. The difference is that, instead of squatting on straw mats, there is wall-to-wall carpet."

one thing. They would have nothing to do with the planter-boss and his hard-driving tactics if they could help it. So they and their children became the suave-looking, well-educated business owners and professionals, the efficient farmers, the congressmen and senators of Hawaii. Some adhered closely to the Japanese beliefs and customs—but not many, it is safe to say, wanted to return to Japan.

Mr. and Mrs. Everett Nakata, of Japanese ancestry, have a pig farm near Nanakuli, Oahu, and are typical of the small farmers of today. They are a young couple who, with their three small girls dressed in colorful kimono, loyally attend a Baptist church in that community served by Pastor William Russell. On a well-managed small farm they raise 175-200 pigs annually. They use the latest type slotted floors, and scientifically-balanced commercial feeds. Smiling, black-haired Mrs. Nakata helps with the pig raising—and teaches her children to make flower leis (floral necklaces). The first-grader is already adept at it. Japanese are artists at flower arrangement, and the lei is Hawaiian in tradition.





THE NEXT GENERATION, children of Pukalani Baptist Church on Maui Island, get the attention of Missionary Foy O. King. The missing age is the teen-ager and the young adult who have left for "greener fields." Workers, such as Mrs. Murray at bottom right, concentrate on teaching the children.

The Missionary in Hawaii

Maui, Old World And New Mingle

Photos and text by
WILLIAM W. RUSSELL
Nanakuli, Hawaii



HOME MISSIONS

Hawaii, for all its beauty and day-dream reputation, is startlingly void of Christian witness, as the facts on page 10 bear out. And Maui, the second largest island in the Hawaiian chain, is no exception. There are few U.S. servicemen to reinforce Christian efforts, as they do on Oahu, where Pearl Harbor and Honolulu are, and the island suffers from a severe shortage of adult leadership, as young people strike out for greener fields to seek jobs and education, seldom to return.

In fact, of any area in the U.S., Hawaii probably most nearly illustrates what most Baptists think of as a foreign mission field, as the 50th state was categorized originally by Baptists. Japanese, Chinese, Portuguese, Filipinos, Koreans, and native Hawaiians live in the island paradise with a strange mixture of old world tradition and new world materialism. And despite the eradication of legal barriers to integration, ethnic groups do not mingle well.

"If you work with Japanese, then you will not be able to reach Portuguese or Filipinos," Foy O. King, missionary pastor of the Pukalani Baptist Church on the island of Maui, said. "Even in high schools the different ethnic groups have very little to do with one another, and it is very difficult to break into another ethnic group from your own."

King came to Maui in 1964, three years after the Foreign Mission Board turned mission responsibility for Hawaii over to the Hawaii Baptist Convention and the Home Mission Board.

Perhaps the major problem facing Baptist churches is the Hawaiian adult, King said. Most Japanese Hawaiians, for example, are neither Buddhist or Christian, but materialistic, seeking only material status.

Compounding the barriers to Christian witness, most second-generation adults refuse to take part in Christian services out of respect to grandparents still living in the same house. The result: "It is the children of the second generation that we are working with in most cases," King said.

A second attitude is reflected by the adults who send their children to Sunday School and Bible study sessions because they want the best for them, but refuse to study the Bible themselves, King said. Therefore, the children have no one in the home to help them or to encourage them.

Most amazing to the eyes of Baptist mainlanders, however, would be the adults who know only the old world language and cannot even carry on a conversation with their children, who go to English-speaking schools and know little of the native language.

To make the most of the situation, the three churches and two missions on Maui have nursery schools for the pre-school, third-generation Hawaiians who are first-generation Christians. Conferences are held regularly with parents, King said, to give them the chance to see what materials are being used and how the Bible is being taught.

"These classes are small in number, but helpful in reaching the adults for other activities," King said.

Bible classes and language instruction are offered to older young people and adults. Young Woman's Auxiliaries, Girls' Auxiliaries, Royal Ambassadors, and Sunbeam groups are organized for the young people and children.

"It is fairly easy to enlist the children in the various organizations," King said. "In rural areas such as Pukalani, transportation is the biggest problem. In fact, you can have just about as many boys and girls in Sunday School, Training Union, and other organizations, as the church is able to provide transportation for."

It is also fairly easy to lead young people to make a profession of faith in Christ, King said; but it is difficult to prompt them to baptism and church membership because of the lack of background and family encouragement. "We try to give them the training we

MAUI BAPTIST CHURCHES, set within an island paradise that strangely mixes old world tradition and new world materialism, have capable pastors such as James Baggett at Kahului and Daniel Higashi at Wailuku.

These churches stress their ministry to children, such as the Beginner child at left, because they are not bound by tradition of Buddhist backgrounds.



August, 1966



EARLIER MISSIONARIES PUBLISHED the first newspaper in Hawaii and the first Hawaiian language Bible in this building at Lahaina on Maui. Baptist missionary, Foy O. King, seeks out these places in order to understand the vastly different culture in which he must work.

would a new member in a mainland church," King said, "using the same materials provided by the Sunday School Board. It leads some to come for baptism and church membership."

Despite these strongly-rooted barriers, King says Christianity still is advancing more rapidly than that of "any other religious group in the island. For real progress, however, he said Baptists and other Christian faiths must bring back to the island state more trained young people native to Hawaii.

"At least one church in Honolulu has placed an amount of money in its budget designated for the specific purpose of bringing back to the state any Japanese, Hawaiian, Chinese, or other native who has finished his college and seminary training and feels led of the Lord to work with his own people in Hawaii," he said. "This is a big step in the right direction."

The three churches and two missions on Maui sprang from the efforts of a Baptist missionary, a Baptist chaplain, and a young local convert in 1942.

The war clouds in the Orient before World War II brought Missionary Victor Koon from Manchuria to Honolulu, and the outbreak of that war brought Chaplain Cecil W. Wroten of Fort Worth, Tex., to Maui.

Wroten became concerned with the mission need of Maui, and in his witnessing met a young man named Daniel Ongais. Under the influence of Wroten

and Koon, Ongais became a Christian and joined the Olivet Baptist Church in Honolulu.

Continuing the missionary endeavor, Ongais, in August 1944, started a Sunday School in the Young Men's Buddhist Hall in Kahului. Later he became pastor of the Wailuku Baptist Mission, which he helped start.

The efforts of Hannah Plowden, former missionary to China, made a major contribution to the growth and subsequent organization of Kahului Baptist Church, organized in 1945.

James D. Baggett came as pastor of the Kahului church in 1962. He is a graduate of Georgetown College in Kentucky and Southern Baptist Theological Seminary in Louisville.

The Kahului Baptist Church has participated in the beginning of three missions, two of which have grown into organized Baptist churches.

One of those missions was the Wai-

luhu Baptist Mission, which Ongais served. Present pastor is Daniel Higashi, a graduate of Howard Payne College, Brownwood, Tex., and Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

The Pukalani Mission, where Foy King is now, was started as a Bible class by Miss Plowden in 1944. Pukalani is a rural community located on the approaches to the giant, dormant volcano called Haleakala.

In 1958, James Sanbei became pastor of the mission, and under his leadership it was organized into a church on January 24, 1960. King came in July, 1964.

One of the two missions is in the

old whaling post of Lahaina. The other is in the Kihei area.

Among those who shared the sense of need in Kihei area was Naoshi Gima.

Gima was a young student who had dedicated his life to the ministry of the gospel. A product himself of Kahului Baptist Church, Gima took the lead in the mission effort.

In 1961 Gima led a Vacation Bible School in the Kihei area. The excellent response led to the establishment of a Sunday School by the Kahului Baptist Church.

Sherman Moyer came as a pastoral missionary to Kihei mission in 1962. The mission is without a pastor.

In the historic old port of Lahaina, interest in mission work began exploratory efforts by Joe Morgan then pastor of Wailuku Baptist Church.

After the earlier efforts, the mission interest in Lahaina wavered until November 1962 when Pastor Dan Higashi of Wailuku Baptist Church and Missionary Sherman Moyer began visiting in Lahaina.

An abandoned school building is the present meeting place for the Lahaina mission. The new growth from tourism and restoration of much of the old historical landmarks is giving rise to a more urgent need for an effective Baptist witness in the Lahaina area.

WAIKIKI

Olivet Church Returns to Marketplace

Each Sunday as the last Saturday night reveler leaves Waikiki, the sounds of organ music drift over the honyan and coconut trees at the International Marketplace.

The shops are closed, but tourists dressed in everything from bathing suits to cocktail dresses file through the market to the benches and outdoor stage next to Duke Kahana-moku's.

"Aloha and welcome to the Cosmopolitan church," says a muumuk-clad Hawaiian girl pinning orchids on each of the visitors.

Some 200 persons attend the 9:00 A.M. services of the Waikiki Mission of the Olivet Baptist Church.

Services are held where thousands sought the pleasures of Waikiki's night life just the night before.

"When it rains at the mission," said Dan H. Kong, pastor of Olivet, "we have permission to hold services in the nightclub."

The "Cosmopolitan" in the church's name is reflected in the smiles and the races represented in the Olivet churchgoers who greet, sing, and speak at services.

Among them are Daniel Liu,

chief of the Honolulu Police Department, and Abraham Kuni, deputy fire chief. Both are deacons at Olivet church. All six of the church choirs take turns singing at the half-hour Waikiki services.

"The mission is giving our own church a great deal of spiritual vitality," Kong said.

"When we add the Sunday evening vesper services we will have more than 150 persons participating in the mission."

Because the shops will be open when the church starts regular vesper services at 6:00 P.M., Kong said the church expects an attendance of 300-400.

Both services concentrate heavily on music with an accompanying message by Pastor Kong.

"Quite often we hear from people who have attended our service," said Stanley Togikawa, Olivet's minister of education.

"They call us at the church or write to us when they get home from their vacation."

One New Jersey woman called the church for help when her husband died suddenly of a heart attack here.

The idea for the mission, which began last June, sprouted from the Billy Graham Crusade last year. The church asked for and received permission from the marketplace to conduct services.

"The people at the marketplace have been exceptionally good to us," Kong said. "They even announce our services at all of their shows."

Shop owners sometimes come a half hour before opening their shops so they can join the service, he said.

The mission conducted a sunrise service at 7:00 A.M. on Easter Sunday.

"The service was held at seven because we didn't want to compete with the Punchbowl Service at 5:30," Kong said. "Besides we wanted to give a second chance to those who couldn't get up that early."

"Offerings collected at the Waikiki services are used by Olivet to establish other mission work," Togikawa said.

The church has already established eight independent churches and still has several in the mission stage.

Reprinted from the Honolulu Star-Bulletin

Rural-Urban Names McBride, Enters Resorts

The Home Mission Board's Rural-Urban program has added a new associate, John B. McBride, and launched two new summer-long resort mission projects.

McBride will serve as associate in the Department of Rural-Urban Missions. "He will have across-the-board responsibilities; but he will major on urban areas, communities of 2,500 to 50,000 population," said Wilson Brumley, secretary of the Rural-Urban Department.

McBride's assignment will involve projects to uncover the mission needs of churches, associations, and state conventions in such areas and to coordinate the work of other Board programs within the framework of urban communities.

He formerly served as associational superintendent of missions in Rankin County, Miss., and pastor of churches in Louisiana and Mississippi.

In the area of resort missions, the Board approved appointment of two

seminary students to probe the possibilities of permanent ministries at Jekyll Island, Ga., and Breckenridge, Colo., both national resort areas.

Mr. and Mrs. Earl Troglin of Atlanta are at Jekyll Island, working with the First Baptist Church in Brunswick, Ga., to explore the possibility of establishing youth groups, Vacation Bible Schools, and worship services to reach vacationers in the area. The project is in cooperation with the Georgia Baptist Convention.

In Colorado, Mr. and Mrs. Veryl Henderson of Fort Worth are working in the Dillon Reservoir-Arapahoe National Forest area, conducting surveys and trying to create a nucleus that will develop into a church or mission.

"There is a nearby winter ski resort, so this represents a possible year-round ministry," Brumley said. "Hopefully, the Hendersons will discover enough interest there that we can appoint a mission pastor this fall."

Henderson, a student at Southwestern Baptist Theological Seminary in Fort Worth, and his wife worked last summer in a similar project at Telluride, Colo.; and their labors helped produce the first evangelical church in the area.

Troglin just graduated from Southern Baptist Theological Seminary in Louisville and at the end of his summer assignment will report to Georgia Baptist Hospital in Atlanta for clinical training.

Brumley's new associate, McBride, is a graduate of Mississippi College, Clinton, and New Orleans Baptist Theological Seminary.

He also has been associational superintendent of missions in Jasper and Bolivar Counties in Mississippi. His pastorates include the Vaiden Baptist Church, Vaiden, Miss.; Mandeville Baptist Church in Mandeville, La.; Evans Creek Baptist Church in Pearl River, La.; Self Creek Baptist Church in Starkville, Miss.; and the First Baptist Church of Byram, near Jackson, Miss.

"HE GAVE US 20 TONS OF POTATOES FIRST," said Pastor J. J. Jordan of Mid-City Baptist Church in Kenosha, Wisc., "then he gave his heart and loyalty to the Lord." The 400 sacks of spuds came from Richard Scheckler, whose wife first was baptized by Jordan. Then on the closing night of revival services, Scheckler was baptized. The gift of potatoes came during a building fund drive for the church's first permanent building after a series of makeshifts in garages, theaters, rented church buildings, and the present remodeled store. The potatoes put more than \$400 in the struggling fund for the 11-year-old church. Loading the potatoes in the picture are from left, Pastor Jordan, Ronald Clemmerson, James Jordan, Roy Owens, and Marvin Tuttlewski.



Southern Baptists and the Negro: Part 2

By T. B. MASTON
Fort Worth, Tex.

EDITOR'S NOTE: The unique responsibility of Southern Baptists in race relations was set forth in the first article of this series; and in this second installment Maston cites the actions of Southern Baptists in Convention sessions, as well as significant statements of denominational leaders.

The Southern Baptist Convention approved resolutions and recommendations regarding race and race relations in 1939, 1940, and 1941. The most significant action by the Convention previous to the Supreme Court decision in 1954 was in 1947, an action that was reaffirmed in 1948. A committee set forth in concise form in the last two sections of the report some "Christian and Baptist principles" applicable to race relations and a statement of "principles of conduct." These principles have been reproduced by the Christian Life Commission in a pamphlet entitled "Race Relations: A Charter of Principles."

Then in 1954 the report of the Christian Life Commission was adopted which included the following:

In the light of the recent decision handed down by the Supreme Court of our nation declaring segregation of the races to be unconstitutional, and in view of the position of the Convention in adhering to the basic moral principles of our religion as they apply in race relations, we recommend:

1. That we recognize the fact that this Supreme Court decision is in harmony with the constitutional guarantee of equal freedom to all citizens, and with the Christian principles of equal justice and love for all men.
2. That we commend the Supreme Court for deferring the application of the principle, both as to time and procedure, until the nation shall have had time to work out methods by which transition from the present practice may be effected.
3. That we urge our people and all Christians to conduct themselves in this period of adjustment in the spirit of

Christ; that we pray that God may guide us in our thinking and our attitudes to the end that we may help and not hinder the progress of justice and brotherly love; that we may exercise patience and good will in the discussions that must take place, and give a good testimony to the meaning of Christian faith and discipleship.

4. That we express our belief in the public school system of our nation as one of the greatest factors in American history for the maintenance of democracy and our common culture, and we express the hope that in the working out of necessary adjustments, its place in our educational program shall not be impaired.

5. That we urge Christian statesmen and leaders in our churches to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all peoples.

A representative group of Southern Baptist leaders signed a statement concerning race, which was published in most state Baptist papers in the spring of 1956. This statement pointed to the responsibility of Southern Baptists, and listed principles which set forth the truth of the Bible. In brief, these were that (1) God created man in his own image, (2) Christ died for all men, (3) God is no respecter of persons, (4) Christ said, "Thou shalt love thy neighbor as thyself," (5) Christian love, as exemplified by Christ, is the supreme law for all human relations, (6) all true Christians are brothers in Christ and children of God, and (7) every person is accountable to God.

The Christian Life Commission's report to the Convention in 1958 included a section headed "A Call for Racial Reconciliation." A motion to delete that portion of the report and a later motion to amend it were defeated. The report included a defense of the public schools and a commendation of ministers, laymen, women, and young people who had taken a stand on the racial issues of the day.

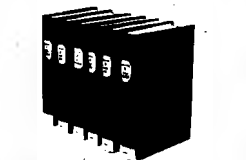
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In a 1959 resolution the Convention commended Baptists who were working for understanding between races and nationalities, and singled out Brooks Hays, then president, "for his firm convictions, his spirit of fairness to all, and his courageous stand on the great issues of our day." This same resolution asked for a meeting of leaders from the SBC and the Negro Baptist conventions, a meeting which later was held but produced nothing of lasting consequence.

The differences of opinion held by Southern Baptists were recognized in the 1961 resolution, and it called the race problem "a moral and spiritual, as well as a social, problem." Southern Baptists were asked to "speak the truth of Christ in love . . ." (and recognize that) . . . every man has dignity and worth before the Lord."

The national scope of the problem, the spiritual dimensions, and Southern Baptists' historic emphasis on individual responsibility were cited in the opening part of the 1963 resolution adopted by the SBC. This resolution again stated the belief that Christian love, compassion, mutual confidence, and prayer must provide the framework for solution of the problem. Baptists were asked to work at communication, confront problems "in the light of the spiritual issues," and recognize the "only permanent and satisfactory solutions must be based upon Christian concepts."

What happened in Atlantic City in 1964 is relatively well known, not only to Southern Baptists, but also to the peoples of the world. The Christian Life Commission in its report included a recommendation "Concerning Race Relations." A substitute for the recommendation was offered which lost on a standing vote. Since the vote was close, a motion was made to vote again. The second time the vote was by ballot and the substitute recommendation was approved. This was the first time, so far as I know, when a motion to delete, amend, or make a substitute for a recommendation or resolution on race before the Convention was successful.

The Commission's recommendation "Concerning Race Relations" read as follows:

(1) That we commend those Southern Baptist institutions which have extended their Christian ministries to people of all races;

(2) That we approve the positive action taken by hundreds of Southern Baptist churches in affirming an open-door policy for all people regardless of racial origin;

(3) That we express gratitude for those individual Christians and churches who are involved themselves redemptively in community race relations;

(4) That we pledge to support the laws designed to guarantee the legal rights of Negroes in our democracy and to go beyond these laws by practicing Christian love and reconciliation in all human relationships; and

(5) That through legislation and through love, through work and through witness, through open doors and through open hearts, through repentance and through renewal, Southern Baptists give themselves to the decisive defeat of racism, and that it be done for the glory of God.

A substitute motion approved by the Convention was as follows:

(1) We are fully cognizant of the world situation which exists today in the area of human relations with its effect on the Christian witness in the whole world.

(2) We also fully recognize the dignity of every human being as God's creation, with his right to have opportunity to achieve full realization of every human capability given him by God.

(3) We further recognize the responsibility of Christians and churches to so live and so act as to bring about Christian solutions to these problems.

(4) We remind ourselves and the world that Southern Baptists have not been silent in seeking Christian solutions of these problems but have spoken and have through their agencies extended their ministries to peoples of all races. In doing this, these agencies have acted on the authority of the conventions and bodies controlling them.

(5) It is our conviction that the final solution to these problems must come on the local level, with Christians and churches acting under the direction of the Holy Spirit and in the spirit of Jesus Christ. This must be in full recognition of the autonomy of each Baptist church.

(6) We would urge every Southern Baptist and church to earnestly pray and work that peaceful Christian solutions may be found in all of the racial relationships facing the world today; and that in their solution the world may see Christ and that God may be glorified.

Most leaders are in agreement that the resolution "On Human Relations," adopted in 1965 in Dallas, and the Christian Life Commission's report climaxed the Convention's handling of this subject. The mood of the Convention seemed to be to settle the debate over its position once and for all. The resolution cited Southern Baptists' responsibility, noted that progress did not match the urgency of the crises, and asked for (1) rededication to reconciliation, (2) remembrance that all men "stand as equals at the foot of the cross," and (3) a pledge to positive leadership.

Some people question the value of Convention actions on such matters. While they are not binding on any church or individual, they keep the tension in the right direction.

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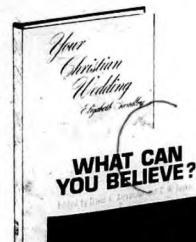
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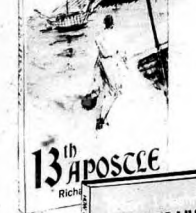
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Navajo Ecumenical Council Organized

Representatives from eleven major denominations voted in Ganado, N.M. to organize a Navajo ecumenical council that initially will be aimed at consolidating communication with the Bureau of Indian Affairs and the Tribal Councils.

Southern Baptist "observers" attended the conference on mission strategy in the vast Navajo Reservation, but they did not participate in a decision to form a Navajo ecumenical council.

"We agreed to attend the meeting as observers to become better informed of future work on the reservation," Oscar I. Romo, the Home Board's assistant secretary of language missions, said.

"We learned some things about planned population centers and future industrialization that will help us project our own work," he said.

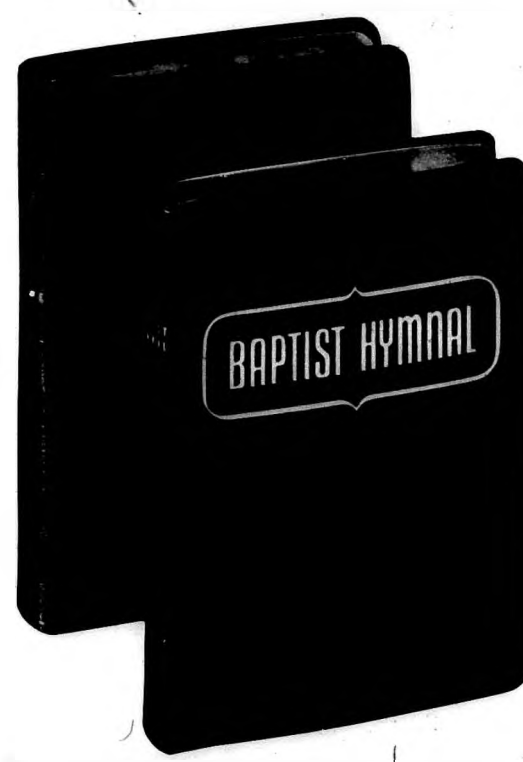
Participating in the decision were the American Baptist Convention, Church of the Brethren, Christian Reformed Church, Protestant Episcopal Church, Lutheran Church in America, American Lutheran Church, United Presbyterian Church in the U.S.A., The Methodist Church, Reformed Church in America, and the Roman Catholic Church.

Irwin Dawson, language missions director in Phoenix, Ariz., Mike Mojica, language missions director for New Mexico, and Romo attended as observers of the meeting, at which each denomination also spelled out its plans and objectives for reservation missions.

Romo said the representatives agreed after considerable discussion that no comity agreements existed that affected work on the reservation, and that the ecumenical council would represent the first efforts in cooperative mission strategy. Participation is out of the question for Southern Baptists, he said, since no representatives could speak for the whole Convention.

Southern Baptists now have about 25 missions and preaching points on the reservation, which includes parts of New Mexico, Arizona, Utah, and Colorado and about 108,000 Indians.

The meeting, at which the ecumenical council was formed, originally was called by the Department of Indian Work of the National Council of Churches, acting in cooperation with the National Bureau of Catholic Indian Missions.



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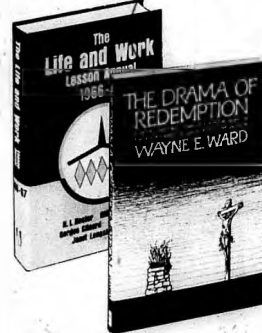
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NEWS

From Baptist Press

Arizona's Dawson Named To Home Board Staff

Irvin Dawson, Language Missions Director for Arizona Southern Baptists, has been named assistant secretary in the Home Mission Board's Language Missions Department.

According to Department Secretary Gerald Palmer, one of Dawson's major responsibilities will be working with state conventions, associations, and church program organizations to help local churches implement their own ministries to language-culture groups.

"He comes to a position of leadership in an area of increasing importance in language missions," Palmer said.

"Many churches have accepted their responsibility to language groups by providing ministries without financial assistance from the mission agency. Dawson will be encouraging this."

Geographically, Dawson will be responsible for administering the entire program of language missions in the state convention territories of Kansas, Colorado, Utah-Idaho, and Oregon-Washington.

The new assistant secretary is a graduate of the University of Richmond in Richmond, Va., and Southern Baptist Theological Seminary in Louisville. Before going to Arizona as language missions director in 1957, he was a missionary to the Spanish-speaking in Sacramento, Calif. He also was pastor of the Knotts Island Baptist Church in Knotts Island, N. C.

Carson-Newman, Baylor Tops In Missionaries

A Texas and a Tennessee college each provided 20 of their students to summer missions under the Home Mission Board of the Southern Baptist Convention.

Baylor University at Waco and Carson-Newman College at Jefferson City thus led the 212 colleges represented by the 670 students appointed this year.

The students spend 10 weeks of the summer at mission tasks in the United States, Panama, and Puerto Rico.

Seven states provided 402 of the 670 students: Texas, Georgia, Tennessee, Mississippi, Arkansas, Alabama, and Louisiana.



Dawson

Missions Reorganized In North Carolina

The General Board of the Baptist State Convention of North Carolina has approved a reorganization of its mission division, calling for two new departments and a new pioneer program.

The Board approved a juvenile rehabilitation program for the Winston-Salem, N. C., area, and named Maurice Briggs to direct it.

The new program will be a joint effort on the part of the Pilot Mountain Baptist Association, the Southern Baptist Home Mission Board, and the school of pastoral care at Baptist Hospital in Winston-Salem.

A new department of city and metropolitan missions will replace the current church development department, and it will be directed by current church development secretary Ernest C. Upchurch.

A new town and country and seminary extension department also was created by the board, which selected Roy Smith, currently director of seminary extension work in Western North Carolina, as director.

In other staff changes, the board voted to promote Edwin Bullock from associate in the Brotherhood department to secretary of the department, succeeding Clyde Davis, who joined the SBC Brotherhood staff in Memphis.

E. L. Spivey of Raleigh, N. C., who has been director of the mission division for more than 23 years, will retire on Dec. 31.

HOME MISSIONS

Alaska Elects Hunke Executive Secretary

The Alaska Baptist Convention has named Edmund William Hunke, Jr., of Phoenix, Ariz., as the convention's executive secretary.

Hunke has served for the past seven years as assistant executive secretary and state missions superintendent for the Arizona Southern Baptist Convention.

He was elected the top administrative officer of the Alaska convention by the state's Executive Board, according to an announcement from J. T. Burdine of College, Alaska, chairman of the administrative committee charged with selecting a new executive secretary.

Hunke, who assumes the position September 1, will succeed William H. Hansen, who resigned as the convention's second executive secretary in April to become pastor of the Calvary Baptist Church in Anchorage.

As executive secretary for Alaska Baptists, Hunke will supervise the co-operative work of 34 Baptist churches and 14 missions in Alaska. He will also edit the convention's monthly publication, the *Alaska Baptist Messenger*.

There are about 7,600 Baptists in churches affiliated with the convention, most of them in the two major population centers of Fairbanks and Anchorage.

During the past 12 years, Hunke has served the Arizona Southern Baptist Convention in four positions.

He joined the staff in 1954 as an area missionary, became director of the convention's stewardship department in 1957, was named superintendent of missions and stewardship in 1958, and became state missions superintendent and assistant to Executive Secretary Charles L. McKay in 1959.

Previously to serving with the Arizona convention, Hunke was pastor of the First Baptist Church, Vernal, Utah; Pittsburg Baptist Church, Pittsburg, Calif.; and First Southern Baptist Church, Clovis, Calif.

He is a graduate of Fresno State College, Fresno, Calif.; Pacific Bible Institute in Fresno; and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He also attended Baylor University, Waco, Tex.; Southwest Missouri State College, Springfield, Mo.; the University of Wisconsin in Madison, and the University of Illinois, Champaign.

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HUNKE

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Membership Decline May 'Save' Churches

A leading Protestant theologian has predicted that the United States faces a "tremendous decline" in church membership within a few years.

"And the decline will be the salvation of the church," declared Robert Brown, professor of religion at Stanford University.

He said the decline may parallel that in Europe where fewer than 10 percent of the population now attend church. It will reflect the fact that "people on the edges no longer will find comfort in the church, while those who remain will know why they're there."

Reason for the development, he said, is that the church is "at last entering the arena of public life—and anybody who likes things as they are will become upset."

As an example of this new social involvement, the United Presbyterian theologian cited widespread church opposition two years ago to California's proposed constitutional amendment, Proposition 13.

That proposition prohibited the state, counties, or cities from passing laws forbidding a man to refuse to sell, lease, or rent his property to members of minority groups for any reason.

"The fact that Proposition 13 passed 2 to 1 just showed how ineffective the church was," Brown said. (A recent California Supreme Court decision struck down the amendment as unconstitutional but an appeal to the U.S.

Supreme Court looms.)

He also noted that San Francisco Bay area Presbyterians recently voted to spend \$200,000 to bring Saul Alinsky into the area "to forestall another Watts" even "old line churchmen" opposed the abrasive methods Alinsky uses in his controversial programs to improve slum areas in major cities.

Brown said the new spirit of involvement had been spurred by a "recognition that Christians are no longer a majority in society."

"We've got to realize that we're a minority group, not only in numbers, but in impact," he said. "If we're going to be more than a political party on its knees blessing the establishment, we must ask ourselves, 'What are we doing about it all?'"

One approach that would not move the church into the "arena," however, according to Brown, would be for Christianity to again become a "refuge for the moralists."

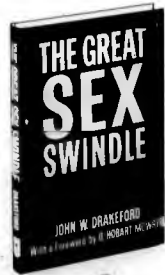
"This is where many oppose our new stance," he said. "Somehow Christianity became equated with morals during the last century—don't dance, don't drink, don't swear, don't play cards."

"But I don't know what all that has to do with Christian life. Christianity has only one rule—love."

"A recognition of that fact is threatening too many people. But that's what Christianity is. And that's the thing that will make us become involved." (RNS)

What's New in Evangelism?

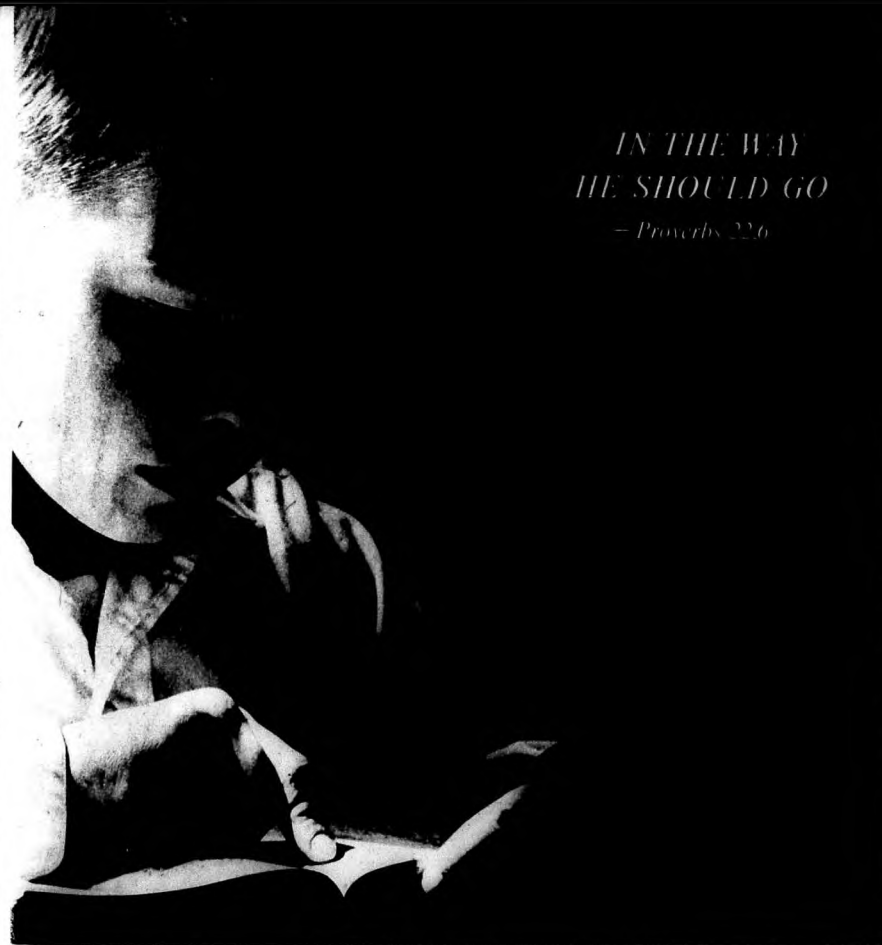
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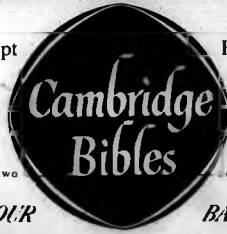
HOME MISSIONS



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HE SHOULD GO
—Proverbs 22:6

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Rafael and Gloria Miranda, both Texas natives—he of El Paso, and she of San Benito—are serving as language missionaries to Spanish-speaking people in Fresno, Calif. Before their appointment to Fresno, he served as a student missionary of the Board. He is a graduate of California Baptist College, Riverside, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. She also attended California Baptist College. His birthday June 18. Her birthday Sept. 18.



Ector Lee and Carol Lee Hamrick were appointed and now serve in the Baptist Center in Alexandria, Va. under the Christian Social Ministries Department. He was born in Cleveland County, N. C., graduated from Wake Forest College in Winston-Salem and Southeastern Baptist Theological Seminary in Wake Forest, N. C. He has held pastorates in North Carolina and Indiana. She was born in Upper Darby, Pa., and graduated from Meredith College in Raleigh. The Hamricks have two children. His birthday Jan. 5. Her birthday Aug. 15.

New Appointees



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RAFAEL MIRANDA, Fresno, California

Larry and Marjorie Gardner, both natives of Pennsylvania, are serving at the Cincinnati Baptist Center in Ohio under the Christian Social Ministries Department. He is a graduate of Baylor University, Waco, Tex., and Southern Baptist Theological Seminary, Louisville. The Gardners have one daughter. His birthday Aug. 31. Her birthday Aug. 1.



Lee Dan and Annette Grubb were appointed by the Christian Social Ministries Department to serve temporarily at the Clark Howell-Techwood Baptist Center in Atlanta. Both the Grubbs have served as Student Summer Missionaries for the Board. He was born in Middlesboro, Ky., and is a graduate of Louisiana College, Pineville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. A native of Laurel, Miss., she is a graduate of William Carey College, Hattiesburg, Miss. His birthday Oct. 4. Her birthday Oct. 6.

