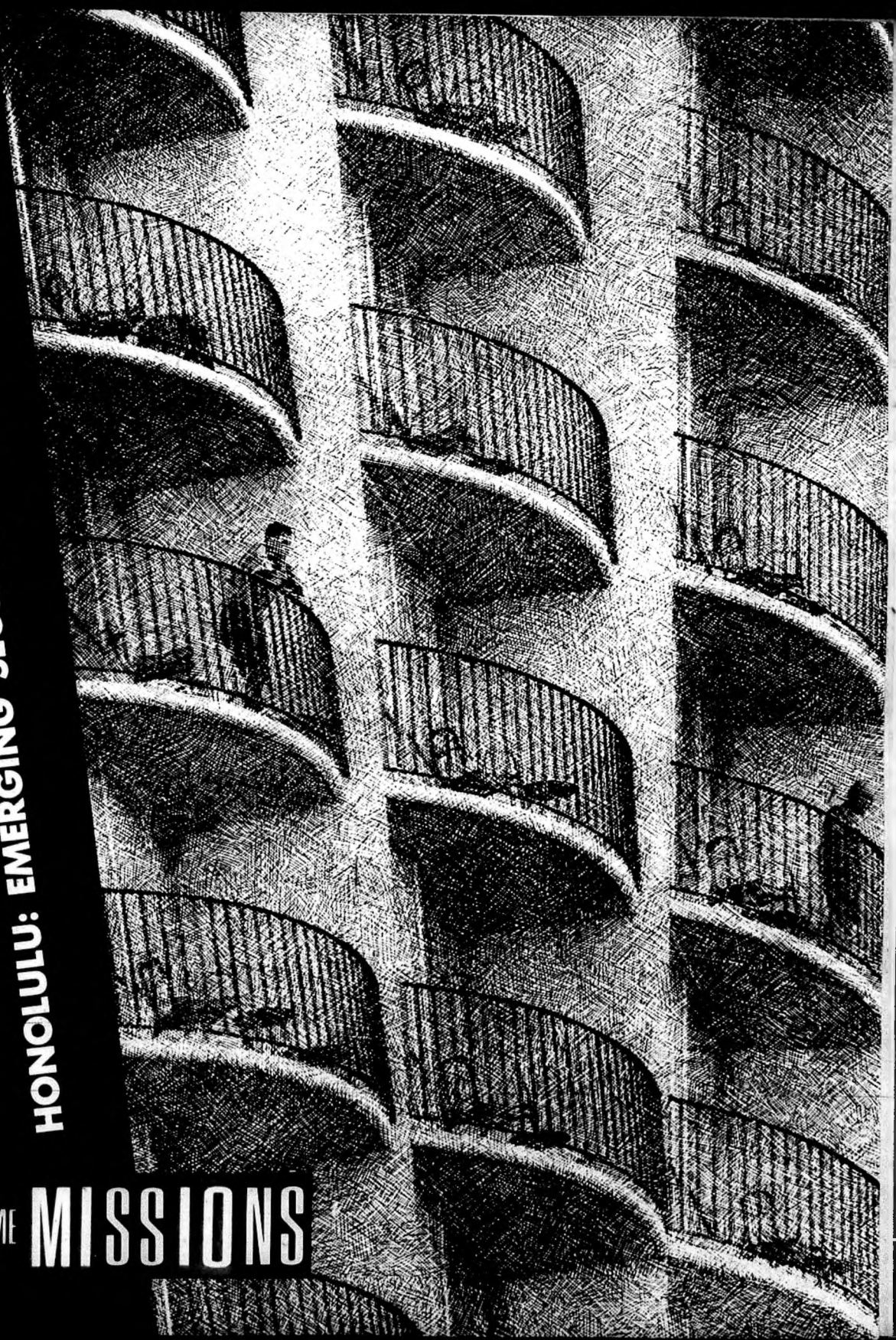


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HONOLULU: EMERGING SECULAR METROPOLIS

HOME MISSIONS



LETTERS

From Our Readers

Instant Sociology

When I first read the letter of Vernon D. Vineyard in your March 1968 issue my initial impulse was: I wish I had written that. Seldom in my lifetime have I come across anything which so closely mirrors my own view, especially on this particular subject. Further, it is my belief that Mr. Vineyard speaks for the great body of Christian laymen of the Southern Baptist Convention. To my mind the subject of racial change—"instant sociology" I may say—has become a fixation with a great many ministers and, it would appear, the bulk of the administrators of our Boards and publications. I am troubled by this.

Our Lord was no social innovator while on earth. He led, took part in no social movement—not against the power and oppression of Rome, nor against the then commonplace practice of slavery. He spoke not one word on behalf of the proselytes who were denied admittance to the inner temple.

I think the reason is clear. Jesus came to save mankind. The redemptive gospel was paramount and the early church was built upon it. That the mores and traditions of man must change in the light of his words was self-evident (i.e. the Sermon on the Mount) but that change would be a by-product of the changed lives of men reached by the redemptive gospel—not vice versa.

There is nothing cataclysmic in God's program; it was 2000 years between Abraham and Christ. Yet, all of a sudden, we are being whipped into a frenzy of social upheaval and sharply warned that "time is short," that God's church must intervene bodily to prevent revolution, anarchy or worse. In short, the Cassandras are saying that God is suddenly in a very great hurry and that his church will fall apart at the seams unless we "get with it." How completely distorted!

In Christ's day there were the zealots. He had nothing to do with them as a group or as a movement. The zealots are still around, only they go under different names and trademarks. HOME MISSIONS apparently would have us join them or, at least, lend them aid and comfort. If this is God's will then I am most certainly far outside his influence, because he has not instructed me to be swept along with the popular current.

To my mind, you are like a musician trying to play on only one string of a violin, completely ignoring the rest. Your string is important but only as part of the whole instrument. You can't make music on it. You only produce a cacophony which sounds very little like "Onward Christian Soldiers" to the ears of a host of us to whom the evolution of God's social change is fast enough to get the job done and with no danger to the fabric of the church.

R. B. McCALLEN
Covington, Va.

• I am so well pleased with the "new" HOME MISSIONS magazine that I would like for you to send it to my two children and their companions.

... Back during the struggle over giving the Negro his freedom and letting him

come on up and stand by our sides like any other human being, Southern Baptists kept their backs turned or buried their heads in the sand all the while. I lost faith in our denomination and was ashamed to let anyone know I was "one of them." Now I feel like shouting! And don't know what to say. I feel so good inside! From what I read in our various publications I can see a great awakening throughout the entire Southern Baptist Convention. I'm glad to be one (Southern Baptist)! And especially do I love to read those letters "From Our Readers." You are so kind to publish all of them. For always a good sign Baptists are awake when there is criticism. It keeps our denomination healthy and keeps alive freedom of speech.

Here in Ohio we thank God for an editor like you. May God give you many years in his service!

OTTIS DENNEY
Barberton, Ohio

• The letters to the editor have prompted me to comment on the "social gospel vs. personal salvation" controversy. It seems to me that someone needs quietly to think through the implications on both sides. As a pastor who is interested in society, I can sympathize with Foy Valentine's question (16) I am a changed man, attempting to change society, then why is it that my greatest opposition to this comes from those who say "change man and he will change society?" As a pastor who serves a demanding community, I can recognize the speciousness of what I think Mr. Valentine to be advocating of the churches. No one denies the right, not to say responsibility, of Mr. Valentine to express his social concern as an individual. This is not the question. The real issue is: how extensively should the local church in its capacity as an organized group become involved in social issues? The average pastor spends between 60 and 90 hours a week merely in sermon preparation, visitation, counseling and administrative obligations. In other words, to carry out the Sunday School dictum of find them, win them, teach them, send them is more than a full-time job. To take on additional programs is sheer impossibility.

It comes as no surprise, therefore, that most of the agitation for social involvement comes from "denominational servants" rather than from the pastors. The pastors know that it is impossible on two counts. First, the organized congregations are already overextended in their programs. Second, conversions inevitably go down when pastors and congregations get involved in social programs. Even "temperance campaigns," as sacred as these are to Southern Baptists, will cause a decline in baptisms and church attendance. To argue that these declines result in a "quality" congregation of greater spiritual depth is yet to be demonstrated.

So, let the contenders for greater social action answer two questions: (1) Do they mean individual Christians should become more involved, or do they mean the corporate church? (2) If the latter, what portions of our present task do they advocate that we abandon in order to adopt such things as peace marches, open-housing

campaigns or whatever it is they are proposing? The question is either-or, not both-and because of the limitation of only 24 hours per day. Which shall it be?

W. WILEY RICHARDS
Lanania, Fla.

Chaplains in Project 500

For years now, HOME MISSIONS has hit the wastebasket as soon as it came to my hands. It was by accident that I began to read your February issue. Once I started I couldn't put it down. The changes which have taken place strengthen my faith in the Resurrection—changes not only in the magazine itself, but also in the capacity of the HMB to meet new challenges, to face new threat, to recognize the deeper aspirations of the human spirit while transcending the form of wishful thinking which so many of them take.

So congratulations on bringing HOME MISSIONS into the twentieth century! Judging from your readers' letters I'm sure it wasn't brought in quietly. And I can deeply sympathize with those who would like to have kept it a mere nostalgic memory of past securities to bring out and warm over when we feel so chilled by the blast of changes going on around us. But my work with the mentally ill and alcoholics these many years has denied me the luxury of clinging to warmed-over memories if my ministry were to be at all relevant and applicable to human need in the Spirit of the Christ.

Your first editorial (February issue) is refreshingly simple and moving. But in your second you are defensively embarrassed at mentioning money—as you likely will continue to be as a denominational figure until, at the local level, we come to regard stewardship as a central and all-inclusive responsibility in Christian living.

Arthur Rutledge's column impresses me as prophetic, knowledgeable and inspired. Kenneth Day and Beth Hayworth are in there pitching for a practical application of our Christian faith—and their aim is good. George Knight is penetrating and insightful.

But the most exciting religious news I've read in years is Dallas Lee's "Project 500." My only fear is that what he projects might be watered down. ... Such a project so conceived is innovative and courageous and is certainly worth the best Baptists can give it.

It has been my opportunity and privilege to pioneer in the field of community clinical pastoral training. This approach is, I think, peculiarly applicable to the realization of Project 500 as it attempts to provide a more reflective and supportive ministry and I am glad to see that the current "Chaplain Bulletin" has anticipated this by encouraging support of this project. In light of my own experiences, I would hope to see chaplains-at-large included in the planning, and I am relaying this suggestion to our Chaplains Commission.

SIMON A. SALTER
Covington, La.

• My wife and I have just returned from the West Coast Chaplains' Conference held at Golden Gate Seminary. ... It

would seem only proper to say thank you in this way to the members of our denomination for providing this vital service for chaplains. Dr. H. F. Paschall brought eight messages in a period of three days that renewed, strengthened and challenged.

CHAPLAIN H. A. TIDWELL
Bremerton, Wash.

• Thank you for your fine articles. They help tie together the many things Southern Baptists are doing and give directions for other areas of ministry. We are such a large and divided fellowship, I appreciate your ability to cut through the frenzy to show the path we are following. Perhaps I missed your articles about our chaplains' approaches to war and the warrior, especially with reference to Vietnam. I would like to read about this subject.

CHARLES D. MYERS
New York City

More Depth Coverage

I heartily agree with your report, (by) George Knight, that the issues raised by the Conference on the Concept of the Believer's Church (February issue) are crucial to the "spiritual vitality" of our churches. Hopefully future convocations will move ahead in defining the relevance of that concept for the mission of the contemporary church.

The BAPTIST PROGRAM and HOME MISSIONS have done an invaluable service in calling this assembly to our attention. Even so, there has been no in-depth coverage of that significant event by the denominational press. By contrast, THE WATCHMAN-EXAMINER devoted a complete issue to the conference. Occasionally one hears it suggested that we need a denominational journal where concepts are discussed rather than reporting and promoting denominational events. I believe that the new directions apparent in HOME MISSIONS over the past months demonstrate that there is room within that journal for such discussion.

If effective service for our Lord demands our coming to grips with the tensions built into our ecclesiology, the issues need wider exposure and examination. Given the critical nature of the challenges, what is our denomination prepared to do? Is it hopelessly untraditional and organizationally inflexible to expect that some agency will undertake research through individual scholars or study commissions in dealing with just those problems noted by the conference? We need study and then experimental action.

Certainly a great part of the excitement generated by the Louisville conference derives from the diversity of backgrounds of spokesmen there. I believe that most Southern Baptist conferences could profit from such "outside" stimulation. At a recent New England evangelistic conference sponsored annually by conservative evangelicals, representatives from the East Harlem Protestant Parish, the Lutheran church and the Roman Catholic communion made perhaps the outstanding contributions to the meeting. There was room for inspiration and fellowship, but the matter of serious conferring was more than a pretext. I found that a meeting like this, rather than undergirding sagging

definitions and confirming prejudices, demonstrates that the real questions and problems may pertain to the concepts themselves, rather than solely to their application in frustrating times. ...

THOMAS G. HATHCOTE
Arlington, Mass.

Quest for Truth

I am sure that I cannot add anymore to what has been said concerning the quality of HOME MISSIONS magazine. I appreciate more than you can know that a Baptist publication is speaking out strongly and honestly in its quest for the truth. Thank you for making me proud that I have a part in HOME MISSIONS.

L. EUGENE WALTER
Wingate, N. C.

• May I commend you on the new look of the HOME MISSIONS magazine. In the past few months the thought-provoking, conscience-probing articles have been some of the most interesting that I have read in some time. I think we have needed for some time, a magazine for Southern Baptists that is dealing with current issues.

EDWARD ROKERS
Dumas, Tex.

• Ours is a 14-year-old congregation with 24 percent of the budget offering going to the Cooperative Program. This year our Annie Armstrong Offering goal is \$1050. But hardly a soul is receiving HOME MISSIONS. I'm engaged in a long-range campaign to get it in our budget. ... Thank you for any help you can give us.

I think it is a tremendously effective journal and I anxiously await each issue. What a change it has undergone in the last ten years!

ELWOOD R. ORR
Anderson, S. C.

Think! Think! Think!

Sometimes I want to cancel my subscription to HOME MISSIONS because of some article appearing in the magazine, like those on sex and the racial issues, but let me hasten to say that this month's issue is worth its weight in gold.

We need more articles like the three in this month's issue.

If our churches would practice what these articles say it would vitalize and revolutionize our denomination.

The articles I write about are: "The Small Group Fellowship," "A Regenerate Church Membership," "New Roles for Laymen and Clergy."

If you have time to read the enclosed material you will see that I tried during my 50 years in the pastorate and the four churches I served during that time to put into practice some of the suggestions.

This issue wants to create within me a desire to start all over again. But I retired last year at the age of 75 and am doing some of the wonderful suggestions contained in the three articles.

Some of us may not always agree with you but we must admit that HOME MISSIONS makes us THINK! THINK! THINK!

ALVIN G. HAUSI
Bradenton, Fla.

HOME MISSIONS

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THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

A Place for Growth

During 1967 more than 12,000 persons visited the office of the Home Mission Board in Atlanta. Some were in groups en route to Ridgecrest; others were on choir or mission tours; some were Vacation Bible School or other youth groups on a specific visit; and still others were family groups. The Board welcomes individual visitors and large or small groups, though it requests that groups give advance notice of their coming if possible.

By late summer 1968 the Board expects to be in new quarters located about two miles north of its present building. In its spring meeting the Board's directors unanimously and enthusiastically approved a ten-year lease of a new seven-story office building located at 1350 Spring Street, N. W., with the option to purchase the building in 1972.

During the first 100 years of its existence the Board never owned an office facility. In 1945 it purchased its first building, used it only a few months and then in 1946 bought an office building at 161 Spring Street. Two years later it enlarged the three-story building to eight stories. The involvement of then Executive Secretary-Treasurer J. B. Lawrence and then Board President G. Frank Garrison was recognized in 1962 when the structure was named the Lawrence-Garrison Building.

From the mid-1940's through 1964 the Board leased part of the building, from time to time taking over additional space for the use of the agency's growing staff. By 1964 the Board was using approximately one-half of the building. An evaluation of building needs at that time led the Board to use the entire building. Additional space was needed to relieve crowded conditions in several offices; to relieve staff shortages in some sections, especially the business offices; to provide needed new facilities, such as conference rooms; and to enlarge the staff for the implementation of the Board's newly-defined program assignments, as recognized by the Southern Baptist Convention. In addition, approximately one floor was

needed to relocate Evangelism, Migrant Missions and Work with National Baptists offices in Atlanta, moving them from Texas and Oklahoma. This placed the entire central staff of the Board in Atlanta for the first time in twenty years.

When the Board remodeled the Lawrence-Garrison Building in 1965 it became apparent that within a few years still more space would be required. The Board had grown remarkably during the previous ten years, consistent with the Southern Baptist Convention's increasing support of this and its other agencies. The national population was growing, needs were multiplying and new opportunities were opening constantly. The Home Mission Board was involved deeply in mission work in all 50 states, requiring sufficient staff help to keep in touch with a growing force of missionaries, associational superintendents of missions and state mission and evangelism leaders. In addition, the Board's program studies revealed the need to provide increasing consultative help to churches and associations involved in developing their own local mission actions programs.

Accordingly a subcommittee of the Business Service Committee was appointed to study needs and in time to bring recommendations to the Board. Careful studies were made, using professional help at two points. It was determined that any new location should be in central Atlanta. The committee kept the directors informed of key developments and the administration communicated appropriately with the Southern Baptist Executive Committee.

Various possibilities, numbering approximately 20 specific sites and/or buildings, came to the attention of the committee. One building, under construction, presented such an outstanding opportunity, financially and in every other way, that in time it was decided to recommend this proposition to the Board. The new property met all the Board's needs, was attractively situated in an office plaza extending from Spring Street to the North Expressway, and was available for slightly in excess of

\$2 million. The Board previously had estimated that such a building, on a satisfactory site, would cost from \$2.75 million to \$3 million. With building costs rising rapidly in Atlanta, the same building would almost certainly cost 20 percent more, or approximately a half million dollars more if completed two or three years from now. It was obvious that some action must be taken within the next few years, so in the spring meeting of the full board on March 13, with approximately 50 members present from all parts of the Convention, the directors voted unanimously to move to the seven-story Spring Plaza office building.

The Lawrence-Garrison Building has served the Board well for 22 years. It is believed and hoped that the new building should provide adequate facilities for another 20 years or longer. The present location allows no room for expansion. The new building is on a site of 2.44 acres, which will allow for additional construction if ever necessary. The new site provides parking space for 185 cars, compared with no parking space at present. The new building has 90,000 square feet in useable space, compared with 50,000 in the present building. Twenty-two years ago the Board paid \$200,000 for the 20-year-old three-story building at 161 Spring Street, and two years later spent an additional \$800,000 to enlarge the building to eight stories. The building itself thus cost approximately \$16 per square foot. Twenty years later, despite two decades of inflation, the new property, ready for occupancy, will cost less than \$17.50 per square foot, plus \$500,000 land value.

The contract for the new property calls for a ten-year lease, with option to buy in 1972. The Board intends to buy the building at that time, based on the 1968 price, unless unforeseen problems develop in the meantime. A substantial part of the lease payments will apply on the purchase price. Some of the new building will be available for subleasing. The Lawrence-Garrison

Continued on page 5

HOME MISSIONS

EDITORIALS

by Walker L. Knight

The Opportunity of Crisis

The festering sores of a national sickness were opened wider with the searing scalpel of violence in Memphis. The initial stab of the instrument took the life of a Baptist minister who dreamed of a free people, in a free land. He did not "ask for it," though he had lived with the possibility of it since he was 27 years old. He had asked for life not death, for simple things like the right to sit anywhere on a public bus, the right to eat anywhere in public restaurants, the right to seek employment anywhere he was qualified and the right to buy a home anywhere he could afford. He was a man and he wanted the rights to which this entitled him.

A few weeks have now passed since the assassination of Dr. Martin Luther

King Jr., and they provide a slight vantage point from which to assess the reaction of Christians, especially Southern Baptists, to the tragedy and to make some comments on our responsibility for the future.

The starkness of the tragedy has seared the conscience of concerned Christians, who have reacted with a sense of shame, guilt and repentance, wondering what they have done or left undone to help create such a society where prophets of peace and nonviolence are killed.

The funeral services, conducted with such dignity and love in the Ebenezer Baptist Church, presented the world with its greatest single Christian witness to Jesus Christ and his way of life with its emphasis upon God's Word, hymns and spirituals and the resurrection.

Southern Baptist response, while not immediately heard, has gathered momentum as churches observed the day of mourning, as sermons were preached (See page 34.), as leaders issued statements, as editorials were written and now, as actions are planned.

It is in the aftermath of such crisis periods that the voices of moderation and opposition begin to be heard, seeking to temper the needed correctives which must come. In the face of these voices, let us remember only a Christian and moral solution, only the changing of men's hearts, only the application of the ethic of Christ, only the response of love can bring the necessary solution. Why we continue to withhold from our people the demands of the Christian life is difficult to understand.

The opportunity which crisis always provides to move quickly toward solutions is presently upon us.

Many among us are calling for action and some are providing means. Baylor University has created a scholarship fund in honor of Dr. King. The Baptist pastors of Atlanta have met in an interracial conference which promises to continue. The Ohio Baptist state executive board has asked for an SBC fund to aid victims of riots in ghettos.

Individuals are registering personal commitment to greater involvement, such as one couple that is moving into a transitional neighborhood, and others who are seeking to establish contact with Negroes as friends. SBC agency leaders have met and are meeting to act in definite, specific ways, sifting through many proposals and suggestions.

Martin Luther King's death marks a turning point in this nation's struggle to treat all her citizens with equality and in Southern Baptists' struggle to achieve an integrity of witness to their faith. The middle ground is being cleared out, and the luxury of inaction is past. In which direction we turn will be determined by the actions each of us takes within the next few weeks and the actions our churches take within this period.

There is a sickness within our land, a heart sickness of people who seek violent answers where violence only puts exclamation points to the question. It is a sickness for which we hold the cure, but we have so far withheld it. Is it possible that fear, guilt and shame might lead us to do what love has not?

Let us use this great tragedy and useless waste of life to purge our hearts of any and all attitudes and practices that would limit our witness to any and all persons.

Let us confess and renounce the sin of prejudice that has separated us from our Negro brothers and has caused us to "look the other way" when they have been denied their civil and personal rights as men.

Let us work to eliminate any and all conditions that destroy our people and waste our land.

Let us ask God to help us in our individual lives, in our homes and in our churches, to heal the hurts of our land with the gospel of love.

There are many actions we can take (See page 6.), but the important one is the first one, and the Negro desperately needs a demonstration of faith.

Toward a New Will

by George A. Torney
Metropolitan Missions Department, HMB

It is not so much for the government to design new programs as it is for the nation to generate new will. From every American it will require new attitudes, new understanding and, above all, a new will to solve our racial problems.

Crucial in the President's Report on Civil Disorders is this: "It is not so much for the government to design new programs as it is for the nation to generate new will. From every American it will require new attitudes, new understanding and, above all, a new will."

How do we develop new attitudes? How encourage new understanding? How generate new will? What definite steps does a responsible Christian take toward such goals? An answer hinges on which of the possible reactions to this report is chosen.

► "We don't have a problem here. Others may; but we haven't, and we don't now."

That's exactly what many in Memphis, Detroit and Newark said just hours before their delusion was shattered. If you live in an urban area, you have a problem. In fact, if you live in America this is your problem. Washing one's hands no more exonerates us than Pontius Pilate.

► "Well, maybe there's a problem; but just ignore it. It'll go away. All they want is attention anyhow."

That's right. Disease, injustice, prejudice, discrimination, all insist on attention. Pretend not to hear and the thunder grows louder. No more than ignoring cancer effects a cure, will ignorance of these bring remedy.

► "Crush 'em . . . jail 'em . . . send in more police, troops, guns. Kill a couple. That'll stop 'em. They're just asking for it."

How many police? How many troops? How many deaths would it take to crush

this revolution? Certainly many, many more than we have or can afford.

Can you kill an idea by killing a man? Apparently, the assassins of Kennedy and King thought so. Furthermore, has even mighty federal power lessened the intensity of this struggle? A fool, having lost the battle, redoubles his efforts.

► "I certainly don't understand all this. I'm not even sure I believe it all. But I certainly can see that we have a problem. I'm willing to listen. What can I do?"

Well, you can do several things. The suggestions are imperfect, certainly incomplete; but to wait would be to forfeit whatever opportunity exists to effect action so desperately needed now.

Get the facts.

We are all blamable for too often dealing in half-truths, in stereotypes, in rumors and in unbased fears. Repeatedly, we are told that most white Americans simply do not know what is happening in the cities. They do not understand the seriousness of the problems, and they remain naive about the massive issues and complex circumstances contributing to this revolution.

But the facts are there, and are unalterable. Because we deny them, they'll not change. Because we feel they shouldn't be, they don't cease. Because we wish they were not, they don't fail to operate. Because we believe them untrue, they'll not be silenced. We live in a real world, a world with problems to be solved, difficulties to overcome. The responsible person faces facts honestly, fairly and openly.

Right is built on reality. Wrong seeks subterfuges in excuses, alibis, daydream-

ing, self-justification, intolerance, blaming others, selective reading and hearing and a dozen other escape techniques.

What are the facts? Read the report on civil disorders. Read a Negro newspaper or *Ebony* magazine in which Negroes say what they really feel. Facts are abundantly available on television, radio, in newspapers and periodicals. But an accurate picture requires informing by responsible sources, not by bigoted, slanted remarks scribbled on rest room walls. Look, search, read, listen and absorb to become informed.

A word of caution. It is one thing to get facts. It is another to allow those facts to expose our attitudes, our prejudices and our feelings. Exactly at this point are so many hung up.

Discourage racism, extremism.

Black extremism and white extremism are reverse sides of the same coin. Accept the coin, and it will have two sides—be they extremism, racism or radical power on each. Wrong demands support by power, right stands on its own. It's not possession, but the right use of power that counts. The love principle is still stronger than the force principle. The ballot is still stronger than the bullet.

Some disguise racism behind a mask of patriotism. But alone, patriotism is not enough. I must have hatred or bitterness toward no one.

In any election, all votes are counted—those cast and those not. Through silence, we speak. By inaction, we act. Any difference between a good deed omitted and an evil deed committed is academic. Allowing irresponsible, untrue and prejudicial statements and acts

to pass unchallenged, by default, pro-nounces them right. It is good to think well, but divine to act well. Evil triumphs when Christians do nothing.

Refuse extremists an audience. Challenge irresponsible remarks. Question the validity of attitudes. History is cluttered with the wreckage of individuals and communities which surrendered to hatred, violence, extremism and irresponsible power.

Participate in face-to-face, eyeball-to-eyeball contacts and dialogue.

Seldom do we contact Negroes on our social level. It's one thing for a white boss and a Negro employee to talk or for two whites to discuss Negroes. But such are often monologues in an echo chamber.

When last did you contact a Negro doctor, lawyer, educator, nurse, businessman, a person of parallel education, experience and income? If we make such contacts, we must go out of our way. Impossibilities retreat as experience advances.

Responsibility for beginning lies not with the non-Christian, the angry, the hostile and the distrustful. The burden of initiative rests on those professing the one who sought us while we were yet sinners.

It is one thing to say, "Well, we'll let them in if they come." It is another to take the offense to seek the estranged.

We learn little simply expounding our ideas. What we think we know frustrates real learning. Blessed is he who knows little and refrains from proving it. Listening is an art worth rehearsing. The listening ear, the seeing eye, the thinking mind convey knowledge and understanding.

Two eyes, two ears have we each, But one mouth only designed for speech.

Learn twice as much through ears and eyes.

Before attempting to vocalize.

Visit a Negro community. The mayor of Atlanta does even during trouble. If we can't in a time of calm, that says more about us than about the Negro.

Visit a Negro church. Have a group visit you. Begin a discussion group. Invite a Negro to lunch. Invite Negro leadership to share experiences and frustrations. Engage in cooperative efforts. But to have something to say, we must do something about Negro problems, foremost of which are housing, jobs and education.

Let the Negro know that we know

that we have friends among them, and that we are as unwilling as they to have our respective enemies speak for either of us.

Encourage those attempting to deal responsibly with the problems.

Almost any responsible leader has loneliness as a companion. They need our support and encouragement.

It is estimated that of ten persons against a matter, one writes a letter. But of every 100 persons for a matter, only one writes a letter. Whose voices are our leaders hearing? Whose words do they read most? We can write: or better yet, call; or better yet, visit:

The police: Encourage fair, equal treatment of all. Suggest that the law of love is greater than the love of law.

Legislators, congressmen, aldermen: Encourage abandonment of piecemeal, token efforts for positive, effective legislation and action.

The Mayor: Let him know that he has support for positive, responsible action.

Clergy: Encourage them to speak and act courageously.

Businessmen: Encourage fair business and economic practices.

Newspapers, television, radio, periodicals: Encourage fair, honest, balanced policies of news presentation and interpretation. The gospel must influence the mass media which so definitely shape our society.

Government agencies: Discourage bureaucracy and paternalism. Encourage creative, effective approaches to meeting needs.

Such persons listen to letters and especially personal contacts. Do we allow leaders to guess opinions or to hear only negative complaints from the embittered? If you disapprove, speak up. If you approve, speak out. But do speak. Your opinion counts whether you voice it or not.

Even letters and personal contacts can be inadequate. We must be where the action is . . . involved with such people, organizations, and agencies . . . influencing the decision makers . . . changing the corporate structures of society.

Cultivate personal Christian responsibility.

The Kerner Commission on Civil Disorders called most urgently for the development of new will. Now who has more to say about the will of man than

a Christian? Who does more to change hearts and minds than Christ? Do we relegate such matters to congress, government agencies, secular society, then gripe because no one listens to us? Unless Christians end prejudice, hatred and racism, these attitudes will destroy Christianity.

Directly or subtly, any religion which encourages racism, hate or distrust comes not from the heavenly Father. Praying "Our Father . . ." acknowledges a desire for the brotherhood of all men. Our cities are too dangerous for anything but love, too small for anything but brotherhood. When cities are at their worst, Christians should be at their best.

Do we look openly and honestly at our responsibility for the situation today? Do we acknowledge that by acts committed or deeds omitted we have all contributed to making America and the Negro what they are? Have we confessed, repented, saying: "I'm sorry for my part in all this. I want to do something about my attitudes and prejudices?"

And what of our church? Can any church in a city maintain closed membership and deny contribution to the problems? Can a church support token efforts in such ways as to escape real involvement? Do we allow our pastor freedom to speak at God's direction? Do we believe that the gospel is the power to change hearts and minds; and if so, are we preaching and teaching that? Do a few, in reality, rule our whole congregation? Are we afraid of losing a few members, concerned for the "survival" of our church to an extent that we do nothing? Will my church repent and show that it really means business?

"We are now faced with the fact that tomorrow is today. We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history there is such a thing as being too late. Procrastination is still the thief of time. Life often leaves us standing bare, naked and dejected with a lost opportunity. The 'tide in the affairs of men' does not remain at the flood; it ebbs. We may cry out desperately for time to pause in her passage, but time is deaf to every plea and rushes on. Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words: 'Too late.'"

Yes, what we do speaks so loudly, what we say can't be heard. With the help of God, we too will overcome.

"Martin Luther King Jr., *Where Do We Go From Here: Chaos or Community?* (New York: Harper and Row, 1967), p. 191.



HAWAII

**A
PHOTOGRAPHIC
ESSAY
BY
DON RUTLEDGE**

The screaming roar of the jet, the burr-r-r of the expressway air drill, and the steady throb of heavy traffic are major, jarring sounds that have yet to make their way into the music of Hawaii. Those beautiful Hawaiian love songs captured the islands of yesterday: the waving palm trees, the swish of a gentle surf, a grass skirt and the rhythm of an unhurried people. But out of Honolulu such new songs will come, if they are not already there yet unheard by the masses, for more than most cities Honolulu is the product of technology—an emerging, secular metropolis. The Honolulu of today could not have existed yesterday, not without the jet, the expressway, the traffic, the high-rise condominium. Those swaying songs and descriptive dances are more and more, like other relics of the past, encased for display to the well-heeled, invading tourist who has covered the more than 2400 miles from the mainland by jet to burn himself as black as possible in the few days he will spend under Hawaii's tropical sun. He will carry back with him his suntan trophy, the flowery mumu dress or Aloha shirt, a few slides of unusual scenery and only a little knowledge of the uniqueness of Hawaii. He will remember that the people appeared to have a golden beauty and an unusual quality of spirit—little extras thrown in for the expense of the trip.



If you say, "HAWAII" and ask for an immediate word association response, probably eight out of ten people would answer with: pineapple or Pearl Harbor. No wonder—the Japanese attack on Pearl Harbor precipitated the U. S. entry into World War II and advertising continually extols the virtue of the Hawaiian pineapple. The two words also represent Hawaii's leading industries (agriculture and federal spending), with fast-growing tourism running third. To say the least, this three-legged stool is a shaky seat for longtime occupancy. Right now the economy is suffering from the boom of tourism and the Vietnam war, but a little shifting of federal weight one way or another and a leg could crack. Consequently, the state's governmental and civic leaders are seeking other legs, such as industry, for a sturdier seat. Meanwhile, the pineapple industry struggles with a crippling strike that has them scurrying to consider other uses for their land; and Honolulu is playing host to thousands of the military in the city for R&R (rest and recreation) or for hospitalization. See picture.



Like the tour ads say—Hawaii does have startling scenery, nothing like it anywhere else. In fact, it is earth's newest land area, having been created by still active volcanoes less than 100,000 years ago. Where else could you take a Salvador Dali-like photograph of the destruction a recent volcanic eruption left among a grove of ohia trees? Or where else stand before a cloud covered, yawning abyss that tamely holds the awesome fury of an active volcano?





Crossroads and melting pot are clichés bandied about in Hawaii that hold some truth and some falsehood. (People do not melt and the state often gets bypassed.) The society of Honolulu, even the entire state, is the unique product of many races and religions, and the fact that no group constitutes a majority forces each to an appreciation of the other. Also, the state presents a pleasant blending of the gentle Polynesian spirit of aloha, the graciousness of the Oriental and the western drive for technological advance. The Tiki gods of the ancient Hawaiian religion still stand (shown here guarding the seacoast side of the City of Refuge—very like the biblical concept) and some Hawaiians still cast offerings into the active volcano where Pele resides. Also not too uncommon is the Buddhist "church" with special English services and an order of worship very much like the Christian service. In fact, the Buddhists often adopt the Christian hymn tunes, even to sing "Buddha loves the little children." This is a characteristic Buddhist adaptation to the culture in which it exists, not, as many think, an expression of its missionary nature. One quickly becomes cosmopolitan in Honolulu, enjoying the richness of other cultures and learning such niceties as taking off your shoes before entering a Japanese home. (See picture.)



HONOLULU: EMERGING SECULAR METROPOLIS

Twenty-four hundred miles from mainland USA one of America's modern, secular metropolises—Honolulu—is emerging from a past of pineapple, hula skirts, *aloha* and one of the world's unique racial experiments.

Just how much of the past is to remain behind is yet to be determined: the pineapple industry is in serious labor trouble. The hula skirts go on mostly just for the tourist's benefit, and everyone fears the loss of the *aloha* spirit. However, the unique racial situation continues to contrast sharply with other areas of the world.

Coming on strong at the present time is one of the most robust of tourist industries—the product of modern technology and affluence. Only that thin line of jet transports and the well-padded pocketbooks of tourists could have brought a million visitors the 2400 miles to the state last year, a volume not expected until 1970. Helping to pad the figures are thousands of Vietnam troops getting a few days of R&R (rest and recreation), most often with a wife who has just flown from the mainland.

Probably the biggest surprise for most visitors is the discovery that Hawaii is the eighth most urban state in the nation—that it is more than startling scenery, perfect weather, gently waving palm trees and breaking surf. In addition, they see little of the fun-loving Polynesians and much of the driving, energetic oriental Americans who have helped make the state one of the most highly unionized in the nation.

While Lt. Gov. Thomas P. Gill says the major problem faced by Honolulu—and the state for that matter—is the high cost of living, the one problem which comes up in conversation these days is: how can the high economic prosperity be maintained without the loss of the *aloha* spirit. Or in simpler terms: can Johnny get high wages and have *aloha* too?

Nothing in the islands is as prized by its residents, and visitors too, as the *aloha* spirit, although it may be prized

for different reasons and even be defined differently.

For the businessman, especially if he is dealing with tourists, the spirit has commercial value and is almost a marketable product. Restaurants replace the word "thanks" on the back of checks with "*aloha*."

For residents of the state, the *aloha* spirit adds to living that extra pleasantness or quality to life which is unique in Hawaii. License plates proudly declare that Hawaii is the Aloha state.

For the visitor, who is all but overrunning the islands, the *aloha* spirit appears to add the smile, the touch of patience or friendliness instead of that sharpness and edge to the voice or action usually associated with people who service large groups of tourists.

So prized is the unspoiled *aloha* spirit that some hotels in Honolulu are now importing their service personnel from other islands because the modern commercial ways of Oahu have corrupted that spirit.

What is *aloha*?

At the "hula" show of the International Market Place, *aloha* is defined for their audience in three ways: 1) a greeting, 2) a salutation and 3) affection towards another. Hawaiian Christian scholars have translated "love" in John 3:16 as God's *aloha*.

Sociologist Andrew Lind of the University of Hawaii, a long-time resident and leading authority on island life, says *aloha* is a much abused term. He feels the emphasis should be on the personal relations of the sort that characterize the family and the kinship group. "Importance is given to maintaining cordial, friendly relations with those who are on this intimate basis.

"In other words, this *aloha* spirit, so-called, is a reflection of the temper and mood—the overall quality of life one tends to find generally among folk people, where association is on a personal, face-to-face basis.

"These are qualities inherent in the Christian gospel of love, of taking the

by Walker L. Knight, editor

role of the other person, but it is not fully dissociated with other forms of love. There is also the matter of sharing what possessions one has, including the wife or daughter. That was one of the things the missionaries just could not understand."

The present spirit of *aloha*, however, appears to be more than that of the first Hawaiians, for one hardly can separate the Oriental influences. Today's *aloha* appears to blend the openness of the Hawaiian with the graciousness of the Oriental.

Suido Ogawa, executive secretary of the Hawaii Council of Churches, feels the major contribution which Hawaii has to make to the nation, even the world, is a quality of life which is inseparable from the composition of races and people.

"But it is being inescapably eroded," Ogawa says, crediting urbanization and a reverse immigration which brings people to Hawaii for different reasons—mostly the fast buck.

"As long as everyone is concerned (and most seem to be) there is hope that the spirit of *aloha* can be maintained," adds Baptist executive Edmund Walker.

But the emergence of the secular metropolis of Honolulu is eroding the *aloha* spirit. The pressures and demands of tourism put a dollar price on everything. Cost of living is already so high that poverty starts at \$4,000 (\$1,000 above the mainland poverty line) and residents, in jest, say you can get food stamps if your income is under \$8,000.

Tourism continues to grow, and some are saying it is the "tail that is wagging the dog." Everyone from beach boy to governor talks about whether or not to limit tourism by somehow limiting the facilities which would serve tourism. In other words, not many people travel 2400 miles or more unless they have some promise of accommodations.

The *aloha* spirit and tourism are not the only questions raised today in Honolulu, which is feeling the impact of the

secular spirit as it emerges as one of America's complex standard metropolitan areas. Actually, the entire island of Oahu, on which Honolulu is located, is included in the metropolitan area and fortunately there is one government for both county and city. Eight out of every 10 Hawaiians live on Oahu, directly under the influence of Honolulu, and most are within 45 minutes of the downtown area.

The one government for the metropolitan area (the island of Oahu) gives Honolulu an advantage that most mainland municipalities do not have. The city can plan recreation areas, roads and zoning variances without running up against the stubborn wills of a myriad of tiny local governments that fragment so many metropolitan areas.

According to city planner Wallace S. W. Kim, Honolulu is moving quickly into the role of the urban secular metropolis.

"By the year 1985 we are going to have a population of about a million in about 605 square miles," Kim said.

Traffic probably is one major sign. "We are fast reaching the ratio of cars to families that California has reached," he said. "Right now it is about 2.6 cars per family, or the average."

Even with the "johnny-come-lately" advantages that a new city has, the growth into a sprawling metropolis threatens the natural assets of Hawaii's *aloha* spirit. Kim emphasizes neighborhood groups as a method for involving citizens in planning objectives.

"Because of the many racial backgrounds, we want people to maintain some of the customs—it promotes a better understanding of people," Kim said. "Right now our people feel free to go ahead and do what they like and enjoy it, but they are much influenced by what happens on the mainland."

So the resident of Honolulu, blessed with near-perfect climate and spectacular scenery, nevertheless is concerned with tourism, poverty amid a rising cost-of-living, a choking traffic problem,

model cities, zoning, a mild racial problem and how to hold on to that unique and elusive *aloha* spirit.

If he happens to be a Baptist he's also wrestling with the problems of a relevant witness to this emerging secular society, as well as being deep within the transition between a frontier, foreign missionary subsidized beginning to that of a local, self-directing state convention. For the change from foreign missions to state missions, there are no patterns—this is the first time for it to happen in the United States. (See separate story, page 21.)

One cannot understand Hawaii today without some knowledge of how its unique racial arrangement came into being—where every group is a minority. In fact, the larger groups were so very close in size that the recent immigration from the mainland that has followed statehood has pushed the Caucasians ahead of the earlier leaders, the Japanese.

Hawaii, like the South, is the product of a plantation economy, but after saying that, the similarity ends. According to Sociologist Lind a number of fortunate events occurring in the proper sequence saved Hawaii from a slave-type of plantation life.

First, the trader and the missionary arrived before the planter. The traders needed the goodwill of the residents for their business and the missionaries championed the cause of the Hawaiians. Therefore, when the planter did arrive, he was not able to place the population in slavery and neither was he able to talk the easygoing Polynesians into working hard all day for him, when they could exist with much less effort on fish and coconuts. The planter was forced to look elsewhere for his labor.

Realizing that his labor force could not be held in slavery, the planter resorted to the next best thing. He first conscripted his workers from as many different sources as possible, feeling that

Continued

HONOLULU: EMERGING SECULAR METROPOLIS

a divided labor force would not be able to take over, and second, he imposed as close a practice to slavery as possible. The first contract laborers came from China for passage, food, clothing, housing and a wage of \$36 a year. It was a simple matter to keep such people in continuous debt.

Lind reports that this work force was secured, in order of the numbers involved, from Japan, the Philippines, China, the Azores and Madeira Islands of Portugal, Spain, Korea, Puerto Rico, Oceania, Russia, Germany, Norway, Manchuria, the American South and Italy. Quite a selection of races!

So any understanding of Hawaii's racial makeup has to start with these facts. The plantation's control kept most of these minorities segregated until the depression, when the plantations were unable to give employment to all the workers. Since then automation has continued to reduce the work force in agriculture, with tourism picking up most of the slack among the unemployed.

Most of the population is Oriental, Caucasian, or Polynesian, with few

Negroes, most of whom are with the huge military forces in Hawaii. Consequently, most charges of prejudice come, strangely enough, from the Caucasian. Lt. Gov. Gill said the most complaints he had heard of violation of civil rights and jobs had come from mainland Caucasians. "Quite often they are in for a shock. They are used to being in an absolute majority and are not used to the give and take of our type of society."

Some Caucasians reported their children were teased at school by being called "white legs" and others were disturbed because their children appeared to be picking up prejudicial words for other races.

However, Gill brushes such incidents aside. "Everybody is kidding. When you get to know people of different racial backgrounds they often use colloquialisms about race that could be considered fighting words on the mainland. Here they are a joke."

Gill further adds: "I don't think you can say a multi-racial society has no racial tensions. It does. The tension is not as rigorous and dangerous as you

find where there are one or two large identifiable groups who have established economic and social boundaries beyond which the other cannot pass. We don't have that."

The racial picture in Hawaii is that of a society which does not impose restrictions by law. Although there is some defacto segregation a person of any race can live anywhere, hold any position and strive for anything society offers. Of course, there is strong racial pride among many of the groups, such as the Japanese who went through a period of having to re-earn their first class citizenship following World War II. It could be that their reaction to the restrictions imposed then still carries over in their drive for acceptance and in their striving to be more than American.

Does the Hawaii racial situation have a "magical formula" for exorcising the evil spirits of racial discord and mistrust in other parts of the world?

Informed and aware Hawaiians would like very much for other more troubled sections of the world to share in the racial harmony of the state, but as

Sociologist Lind says, "If we encourage others to proclaim that there is available in Hawaii some panacea, some easy solution for the racial problems of the world we shall find ourselves in the embarrassing situation of not being able to produce."

Citing the history of the trader, the missionary and then the planter as the norm setters for racial policy, Lind says what actually emerged in Hawaii has been a publicly avowed doctrine of racial equality, which has served as the official standard against which conduct has been nominally judged. "But, like most ideals, it has encountered rival norms and it frequently has been honored more in the breach than in the observance." (See separate story, page 28.)

Since statehood, many have been concerned over importing racial problems with the influx of Caucasians from the mainland. Most of the newcomers are from California, and as one observer stated: "Everybody in California is from somewhere else. Their attitudes in some cases are a little abrasive."

A number blame the increase in crime on the newcomer, but Chief of Police Dan Liu does not agree. "Of course, we are getting both type of newcomers, but the increase in armed robbery and assault is coming from the local people." Liu's major concern is the rising delinquency problem, and the fact that 60 percent of those arrested each month are repeaters. The total number of arrests have increased nearly 50 percent within the past two years.

Even so, the police in Honolulu stand in a rather enviable position with the public. Chief Liu, a longtime Baptist and now president of the Hawaii Baptist Convention, in 1964 was picked through a write-in newspaper poll as the most admired man in Hawaii. He is also held in respect by world law enforcement groups, and quite frequently leaves Hawaii to speak either to Christian groups or police groups.

Chief Liu is prone to point the finger at the home for its lack of wholesome ness—"no spiritual or moral training of any type." He also feels modern methods of communication are teaching

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Churchman Seido Ogawa: "There's a difference in secular by choice or commitment . . ."



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City Planner Wallace Kim: "We want people to maintain some of the customs—it promotes better understanding . . ."



HOME MISSIONS



May, 1968

Lt. Gov. Thomas Gill: "With \$4,000 in Honolulu you don't do very well."



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HONOLULU: EMERGING SECULAR METROPOLIS

youth violence, encouraging the carrying of firearms and assaults. "This was practically nil up to the time of the early '50s."

Liu also realizes that Hawaii is an economic frontier and "everyone is coming to make that extra dollar. There is the great search to grab that money, and consequently we have become very materialistic."

Hawaii is an economic frontier, a dynamic one in which all the old foundations are getting a shaking. The state depends upon federal spending (with more than a fourth of the residents related to the military), agriculture and tourism. Tourism came along just in time to pick up the labor slack with automation in agriculture. Now the pineapple industry is struggling with the demands of organized labor for more pay and fringe benefits, and it is forcing the industry to consider other uses of its land, such as urban or tourist development.

Lt. Gov. Gill sees a need to expand the economy from the three basic legs of government, agriculture and tourism. "If we can expand in some way which prevents the cost of living from getting any further out of line with the rest of the country, it will help all of us, and particularly the people who are on the low end of the economic scale."

Those on the low economic scale have been the concern of Gill's for some time. He was a member of the Education-Labor Committee of the 88th Congress which initiated the Poverty Bill, and he became the organizer and director of the poverty program in Hawaii.

He said the \$4,000 poverty level figure was set as the bottom 20 percent of the population. "By a recent measurement, Honolulu is the most expensive city in the country to live in. With \$4,000 in Honolulu you don't do very well."

Poverty appears to affect the native Hawaiians more than any other segment of the population, most likely for two reasons:

First, the state has created Hawaiian home areas for those of Hawaiian or part Hawaiian extraction. These over the years have become focal points of low income families, in part because there is little industry near them or other work opportunities.

However, according to Lind the major reason the Hawaiians would be found in the poverty sector of the population would be their differing set of

values. The emphasis on individual striving is subordinated. Lind feels there has been far more of a perpetuation of traditional values among the Hawaiians than most local people are willing to confess. Of course, some write the Hawaiian off as simply shiftless, but as Lind says they just do not have the same values or goals in life.

Lt. Gov. Gill, looking from another direction, points out that relatively few people of Oriental and Caucasian extraction are included in the poverty program. The Caucasian has been favored economically both by position in society and just by the fact that getting to Hawaii required some capital. The Orientals have stressed, through their strong family structure, habits of education and personal achievement.

Right now the Filipino is occupying a large segment of the poverty group because he is the "last man in," immigration-wise.

Honolulu has more than its share of a mobile population: what with tourists here today and gone tomorrow, and more than 25 percent of the population related in some way to the military and short terms of service. This is not to mention the thousands of soldiers in Honolulu for R & R, and the sailors just in to port at Pearl Harbor.

The Hawaiians consequently get a little different feel of the Vietnam war, with this large a contact with the fighting men and their support troops. In addition, the state has lost the largest percentage (more than 125 individuals) or servicemen killed in the war. Consequently, residents tend to be slightly more "hawkish" than most Americans.

Local residents always have seen the military with mixed reactions, some in appreciation, some as good customers, others as friends and yet others as competitors, especially for the girls. Lind feels that the number of unprovoked attacks by local youths on the military is the release of hostility in this regard, but a law officer with the military said there was actually less difficulty in Honolulu than around most military posts on the mainland.

The religious situation again is somewhat unique—at one time all of Hawaii was declared by the early congregation-alists to be Christian. That was before the day of the plantation, for as the need for workers brought those of other races, it also brought those of other religions. Protestants, Roman Catholics and Buddhists are now the largest groups, with scores of others represented in society, including some interesting eclectic sects.

According to Ogawa of the Council of Churches, the religious scene in

Hawaii is still a fluid one and a comparatively large segment of the early immigrant groups and their descendants remain in a somewhat transitional stage. Consequently, he feels there is a considerably lower percentage of church affiliated people here.

Ogawa hesitates to call this attitude "secular" in the way churchmen usually use the term. "There's a difference in secular by choice or commitment, and being secular because you're going through a period of transition when you haven't yet made up your mind."

However, Ogawa does not associate the unrest or uncertainty indicated by the fluidity to the social situation, as in big cities on the mainland, but to "the still transitional aspect of life in Hawaii."

He adds: "People coming out of another kind of religious-cultural background might find assimilation possible at certain superficial levels first, but it might take several generations before this inclination to cultural transference might be made."

Ogawa also pointed out the tendency of Buddhism toward eclecticism, since it is more a personal philosophy than an institutional religion. This has led the Buddhists in Hawaii to identify with the culture found there: calling their buildings a church and singing such songs as "Buddha Loves the Little Children."

Adding to the religious picture, Sociologist Lind tells of the Seicho-no-ie sect, a combination of buddhism, Shintoism and Christian Science. There is also the sect of the Dancing Goddess. Following World War II a Japanese peasant woman conceived of herself as a latter-day saint and said God was resident in her stomach. She says Jesus is a saint but she is a saint of a latter vintage. She has three to four thousand followers in Hawaii.

Lind also reinforced Ogawa's comment about the transitory nature of the religious society, speaking of the ease in which transitions occur and the amount of movement from one group to another. He said that within one family it would not be too uncommon to find a variety of sects, with each member of a large family investigating a different faith.

Lind sees a high proportion of the population in the state or having rejected the traditional religion of their parents but not yet having found Western Christianity the answer.

So, the fields are white." Can Baptists present a relevant witness, not against other faiths, but against the lure of secularism?

BAPTISTS IN HAWAII

THE GRADUAL CULTIVATION OR THE GRAB-THem-BY-THE-COLLAR APPROACH? BOTH ARE GETTING A TEST UNDER FIRE IN THE CONTEXT OF ALOHA, BUDDHISM AND ORIENTAL RETICENCE.

Will Aloha Temper Evangelism?

DIANA T. SATO, manager of the largest branch of the American Security Bank in Honolulu, takes her turn at the primary Sunday School class at Olivet Church. She has established a church loan program for Hawaii Baptists that Edmund Walker calls one of the "most outstanding anywhere."



BAPTISTS IN HAWAII

Life in Hawaii, like our volcano, oozes instead of blows." Thus does Lt. Gov. Thomas Gill characterize the state's society, and most observations substantiate the statement.

Whether it is the comfort of tropical living, the gentle aloha-spirited Polynesians or the graciousness of the Orientals, Hawaii appears to rub off the rough edges of the overly aggressive—at least, if the roughness remains it is not as apparent.

How do you approach such a placid and pluralistic society with the claims of Jesus Christ, especially if the people have just enough knowledge of Christianity to turn you off and not enough for a basic understanding of what you are saying?

The frustration of seeking an easy answer has sent many a pastor and Baptist leader back to the mainland after a few years of attempting to transplant the ways and methods which have projected Southern Baptists into numerical prominence in the South.

"The mainland, thinking in conditioned terms of evangelism, probably would have the door closed on him and he could never go back into the homes of our community," said Mori Hiratani, pastor of the First Baptist Church of Pearl City, a Honolulu suburb.

Hiratani explained some of the re-orientation which mainlanders are subjected to in the example of an army major who tried personal witnessing as he had practiced it in San Antonio. He met with total failure as far as getting outward response and interest.

The major shifted his approach: "I'm going to spend all my time with one family. I'll have them to my home, and I'm hoping they will invite me to theirs. I'm not going to be concerned about anything but establishing a good relationship, so that when my three years are up I hope they will be better persons and I will be a better person."

When he left, the father and three of the children of the family were members of the church. His only regret was that the mother, who had made a profession of faith, had not become a member of the church.

Hiratani explained that the same pattern is followed by longtime residents of Hawaii. "In spite of the fact that we live in a very Americanized society, the cultural influences still affect them. Also, I must be careful (in an evangelistic encounter) because they would, out of courtesy, say 'yes' to me.

continued



POLICE CHIEF DAN LIU:
"... a need for workers ..."



HOME MISSIONS



EXECUTIVE SECRETARY
EDMUND WALKER:
"... churches will have to adapt ..."



STATE MISSIONS DIRECTOR MALCOLM STUART AND WIFE (LEFT):
"... indigenous, self-supporting and self-propagating churches ..."

OLIVET PASTOR DAN KONG:
"... preaching in the market place ..."



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BAPTISTS IN HAWAII

"I found I was becoming more effective as I spent longer periods of time with people. Also the people are rather suspicious concerning religion as a whole, because we are not the only faith that's working here."

Edmund Walker, executive secretary for Hawaii Baptists and former state missions director for California Baptists, adds to this: "In California people had a background for Protestant Christianity. You assumed that they had enough information and enough teaching to make a presentation and press the claim of Christ. If you tried that here, you would be presuming or assuming too much, because they do not have the background. There needs to be some nurture, some training, some teaching before you even make a presentation for a decision."

The impact of culture on evangelism begins to be comprehensible when you hear Pastor Hiratani say that his Buddhist mother refuses to become a Christian because she wants to go where her deceased husband is. And Sue Nishikawa, also from a Japanese Buddhist culture, said that the Buddhists may not be able to give expression to their faith, but "they have strong feelings about keeping the family intact in the next world and about the living taking care of their spirits when they die." Sue's mother recently became a Christian and attends the Japanese-language services at the Olivet Baptist Church.

Taking a firmer stand for a more direct approach is Bill Smith, pastor for the past two years of the Waiāluā Baptist Church. He frequently presses the claims of Christ on a first visit, and anyone who argues with him will have to argue with some measure of success.

Smith is one of those persons with enough drive, dedication and ego strength to try anything for himself. He found a void in religious TV programming, contacted the stations and now has (without charge) a weekly half-hour interview series—"Encounter"—on which have appeared leading national figures of government, business, sports and religion. Although his time slot is the Sunday morning ghetto hour, he has attracted a solid audience with his informal and penetrating approach.

Smith is pushing strongly for a television crusade in September with Evangelist John Haggai in which some 45 denominations are expected to participate. The crusade will take the form of five nights of preaching over tele-

vision during prime time, climaxing with a rally on Saturday night in the Waikiki band shell.

This will give the direct approach a strong test. It comes in the face of less than rousing success by Billy Graham during his crusade in Honolulu, which failed to attract the usual huge audiences. Observers say a number of factors worked against the Graham crusade, however: failure of some groups to participate, an improper organization and the oriental reticence.

The contrasting Oriental and Caucasian cultures actually are seeking some accommodation. Benny Bankston, a teacher at the Hawaii Baptist Academy and a deacon in a mostly Oriental Baptist church, said he had been accused of not understanding the Oriental people. "I can really see my difficulty when I see a transplanted Caucasian group who haven't seen the picture at all. Usually when I go into a situation I sit and listen and wait before I move. But I am accused of being pushy even then."

Seido Ogawa of the Hawaii Council of Churches expresses his concept of evangelism with a subtle difference: "The proclamation of the gospel is less an attempt to change the other person, than a witness on our part to the joy of being a Christian."

"Basically, the evangelistic note of the gospel is related in a very fundamental way to the love of God, which embraces all men, even before they are Christians."

"My approach in evangelism would be that we enter into a mutual relationship of acceptance and respect, and that evangelism would result as much from this extensive respect of the other person for what he is as from our persistent or loud proclamation of the Christian gospel."

Henry Webb, director of the Student Center at the University of Hawaii, expresses the concern of most Baptists for an extreme in either direction: "The gradual approach can go to seed, just like the grab-them-by-the-collar approach. If we go to seed on the gradual approach, then we never confront our friend with the fact that we are Christians."

He agrees that "Hawaiian society doesn't have a rah-rah-type of approach; people don't respond to great impact." According to Webb, the Baptist students are relating to their friends in a meaningful way as Christians, but there is often this hesitancy that they are going to destroy somebody's individuality. "There needs to be this close friendship and a sharing of that which is closest to them."

continued



MORI HIRATANI (TOP), pastor of the First Baptist Church of Pearl City, discusses with Academy teacher Bill Russell the progress of the church's mission, now meeting in the Palisades school. Expensive property, at the lower right of the picture, has been purchased in the new subdivision, and Project 500 funds are expected to help with pastoral leadership.

BAPTIST ACADEMY TEACHER BENNY BANKSTON (ABOVE) "... I'm accused of being pushy ..."



THE LINE OF SHOES would tell any Hawaiian visitor that the preschool classes are in session at the Kaumana Drive Baptist Church of Hilo. The strong Oriental influence has led not only to the adoption of such customs but also has contributed to the emphasis upon education, with most churches operating some type of preschool or day care program.

PEOPLE, OUR OBJECT: CHRIST, OUR OBJECTIVE

REACHING

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BAPTISTS IN HAWAII

Education has been a major means for extending the Baptist witness in the state, probably an accommodation to the necessity of some instruction in what constitutes Christianity, as well as to the Oriental reticence. The Oriental family also stresses education as a primary means of personal achievement and honor to the family. Thus the private school in Hawaii, started for the native Hawaiians by the first missionaries, has long overshadowed the public school.

In Hawaii everyone wants a private-school education first, if he can afford it, and takes the public education if he cannot. Baptists established the Hawaii Baptist Academy in 1949 and it presently enrolls 500 pupils of all racial and religious backgrounds. There is presently a drive to expand the facilities, with plans to care for twice this enrollment.

The expansion is coming in the face of opposition both within Baptist ranks and without. Recently Raymond J. Corsini, a psychologist, said Hawaiians are creating a discriminatory caste system that bodes no good for the future. Because the middle and upper income families have their children in private schools, they are not concerned with public schools. Thus children in public schools are getting a "second-class education and people tend to think in terms of 'elite' and 'common herd' types."

Probably more effective than the academy in terms of witness and outreach for the churches are the many preschool weekday programs of day-care that they sponsor. Some are so successful in terms of attendance and finances, they bring in more money than the gifts of church members.

One also could include in the education category the present strong concern for the large number of international students who are attending Hawaii's excellent schools, and even the literacy classes that churches are conducting.

While the 8,000 Southern Baptists in Hawaii can trace their beginnings to the 1920's, the thrust that established them as part of the religious scene came when World War II forced a relocation of missionaries in the Orient. In December 1940 the Foreign Mission Board established the Hawaiian Mission, and in 1943 the Hawaii Baptist Convention was formed. Today there were 27 churches and 17 missions. By necessity the first work was subsidized heavily and directed by the missionaries. Imposing buildings erected with mission funds give a look of stability to Baptist work,

even though it's now hard for newer churches to understand why Baptists cannot build them such buildings.

The foundation erected by the foreign missionaries has proven strong, and one of the major fruits is the local leadership from the first generation of Southern Baptist converts now moving into the pastorates and mission responsibilities.

Hawaii Baptists today face the difficult task not only of wrestling with the problems of a relevant witness to an emerging secular society, but also of emerging from the transition between a frontier, heavily-subsidized missionary beginning to that of a local, self-directing state convention. This is also the first time a foreign mission field has been turned over to a state convention, and no patterns are available. Foreign missionaries (three couples and two single women) still are very much a part of the Baptist effort, with Malcolm Stuart serving as state missions director. Others are pastors of churches or serve in student work and weekday programs.

The Foreign Mission Board has worked out a plan of gradual withdrawal from Hawaii of both personnel and finances, a process that is to end in 1970; and the Home Mission Board has established the same cooperative relationship to the young convention that it has to other pioneer states.

Despite the high cost of living, Hawaii is considered by most military service personnel as one of the top assignments, and it was that first visit during service that has brought thousands of now permanent residents to the state.

The impact of military personnel on Baptist work cannot be underestimated. They are a part of most of the Baptist churches, in varying degrees. Most pastors would rather their percentage be slightly less than a majority, however, because of their usual rapid turnover and the tendency for permanent residents to hold back and take less than their share of the responsibility.

First Southern Baptist Church of Pearl Harbor started in 1957 by Malcolm Stuart is almost totally a military church, and it is one of the largest in the state with more than a thousand members. Like other such churches throughout the United States, the church leaders must run to just stand still because of the transitional nature of military life. The Pearl Harbor church, under the new pastoral leadership of Don Murray from Texas, faces a building program, and some members hope—the establishment of a mission outreach program.

HOME MISSIONS

Sunday school Superintendent Col. Harold Anthony, feels the church also has the unique opportunity of sending its members out as missionaries as they are assigned to other posts throughout the world.

Mission work for Honolulu, and the state for that matter, is taking the directions of establishing missions and churches and of intensifying special ministries.

State Missions Director Stuart says the philosophy of the cooperative effort between the state convention and the Home Mission Board is best expressed in terms of reaching people with the gospel with the ultimate aim of establishing indigenous, self-supporting and self-propagating churches.

This thrust finds expression with missions started in suburban and other strategic areas. Some pastors want more land bought early during development of the suburb, instead of using funds for the institutional type mission effort.

One of the most ambitious projects underway in Honolulu involves the Waikiki Baptist Church, which has been leasing a small, white frame building. An attractive site has been purchased by the church for its own building and it will become the locus for the Honolulu ministries, a no-holds-barred approach to the people of the beach.

Cooperating in the ministry will be the church, the state convention, the Foreign Mission Board and the Home Mission Board.

The types of ministry under consideration include a concentration on "the jungle" area, a semi-slum section adjacent to the plush hotels and beach area that houses some 20,000 people, most of whom are service personnel in the hotels and restaurants.

Students from the university and from other churches related to the Honolulu ministries will present music and drama programs expected to attract tourists and permanent residents.

Other ministries will range from the traditional day care programs, to counseling for hotel guests, adult education and ministries to the military, especially those on R&R leave, with a USO-type approach.

To be continued will be the presently successful hotel worship ministries in which services are held in ballrooms or dining areas of the plush hotels. Baptists already have made an impact with the hotels, and it is expected that these ministries will strengthen this.

In addition, Wendell Belew of the Home Mission Board's Department of Pioneer Missions, said the Honolulu ministries will be used as a training

ground for Baptists in other churches, hopefully leading to the establishment of like ministries in connection with their churches.

Others churches presently reflect attempts to minister to people where they are and within their cultures. For example, the large Olivet Baptist Church, of which Dan Kong is pastor, not only has the usual preschool program during the week, but the church has a Japanese language Sunday School and worship service and a number of Filipino Bible study groups in homes. Both the Japanese and the Filipino language groups are served by ministers of the church.

Then Dan Kong preaches each Sunday morning at the International Market Place with strong support in music and testimony from lay people. His short message may not be as entertaining as the native dancers and the island beat of the night before, but he has a lot of the same crowd.

Layman George Wada, comptroller for the Dole Pineapple Company, takes an active part in the Olivet Church and the Market Place ministry. He sees Baptists growing so fast they are in danger of becoming complacent, especially the laymen. The changes in society are contributing to this complacency, Wada thinks, such as the number of condominiums (high-rise, individually-owned apartments) that are difficult to enter for church visitors.

Dan Liu, chief of the Honolulu police and president of the Hawaii Baptist Convention, expresses his concern for more Christian workers, and a number of pastors and Baptist leaders express the same concern. They realize that these workers must come from the state's small group of Baptists.

Pastors like Dan Kong and Mori Hiratani realize that the burden falls on them. Hiratani said: "I'm not sure we are working as hard as we should in getting the top young people for service of our Lord. I know the pastor is one of the key persons, and he needs to spend more time, by design with young people."

Hawaii Baptists, according to Executive Secretary Walker, expect to have 132 churches and missions by 1985, which just will be keeping up with the expected population growth. This is adding five churches each year.

Walker is concerned about the downtown area of Honolulu, with the growing density of population through the high-rise apartment buildings and other changes. "Churches will have to adjust and adapt to a population that lives in closer proximity to each other. We must personalize our ministry in a greater way in the future." ■

May, 1968



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HAWAII'S RACE RELATIONS: Pride or Prejudice?

IN A LAND COMPRISED OF MINORITIES, CAN THE ALOHA SPIRIT KEEP THE DELICATE LINE DRAWN BETWEEN CULTURAL PRIDE AND RACIAL PREJUDICE?

by Andrew W. Lind
Sociologist, University of Hawaii



trine of racial equality, which has served as the official standard against which conduct has been judged nominally. But, like most ideals, it has encountered rival norms and it frequently has been honored more in the breach than in the observance.

The gap between profession and practice was most evident during the peak of the plantation era than it is presently. (At no time during the 50 or 60 years of plantation supremacy has Hawaii experienced the sharp differentiation in treatment and status between the directing race and the laboring races that has characterized most other plantation regions around the world.) As a frontier institution for the production of a staple crop where land is relatively plentiful and labor to cultivate it is scarce, the plantation is always associated during its early history with either slavery or some substitute form of forced labor. Hawaii was spared the more serious—although certainly not all—abuses of traditional plantation labor control chiefly as a consequence of the prior and greater influence of an equalitarian pattern of race relations.

Evidences of marked racial segregation and stratification still remain on many of the plantations, which once appeared to be necessary but are no longer required under changed conditions. One needs only to recall the racial designations still used—Pake Camp, Haole Row, Okinawan Village, Spanish Camp, etc.—and the earlier prevalence of racial work gangs, company stores, perquisite systems, racially segregated recreation and plantation paternalism to recognize the striking transformations which have occurred in the direction of greater racial equality in this important area of island life just within the present generation.

What actually has emerged in Hawaii, then, has been a publicly avowed doc-

has not yet arrived, that behind the facade of social perfection presented by public administrators and advertising agents there are ordinary people, with ordinary weaknesses and foibles, residing within the garden.

Certainly no unique principle of natural selection has operated to breed a people without prejudices or resentments, nor has it been established that a benign climate automatically draws the venom out of islanders' dispositions. Even the most ardent sentimentalist must concede that not all human relations in Hawaii are governed exclusively by the spirit of aloha.

More than 30 years ago, Romano Adams formulated a perceptive statement of the problem in an article entitled "The Unorthodox Race Doctrine of Hawaii," in which he maintained that certain accidents of history and geographic isolation chiefly were responsible for the equalitarian pattern of race relations which developed here. By vir-

due of the fact that the first white visitors to Hawaii were dependent upon the goodwill of the natives for their welfare and their very survival, a pattern of racial equality became established from the outset in the basic habits and customs of both natives and whites, and, once established, contrary dispositions could not prevail against it.

Although the doctrine of racial equality developed subsequently as a type of public rationalization or justification for the practices, this public profession has played a significant role in compelling later arrivals with contrary dispositions to adhere to the local code. This was not to imply the absence of competing patterns involving racial inequalities, such as that of the early plantation or of the military establishments, but these were later developments and hence subordinate to the established and official modes of conduct.

What actually has emerged in Hawaii, then, has been a publicly avowed doc-



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Appelbaum

HOME MISSIONS

May, 1968

continued

Any *kamaaina* impressed by the striking shift from a predominantly plantation economy to one in which military defense, tourism, trade and transportation play a dominant role. Few of us can grasp the full import of the fact that Hawaii is now the eighth most highly urbanized state of the union or of what this means in terms of freedom of movement and opportunity and of mounting impersonality and superficiality in social relations. Certainly one of the most impressive factors in this economic revolution—both as cause and effect and notably in the area of race relations—has been the rapid growth in labor organization, from one of the least unionized areas in the United States in the late thirties to one of the most effectively and thoroughly organized areas just ten years later.



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It is still too early to say what the effects upon race relations in Hawaii will be by the invasion last year of an estimated million casual visitors and by the way of life they and the even larger number to follow are engendering not only in Waikiki, but throughout the islands.

Hawaii has been a land of economic opportunity for all racial groups. The Japanese, for example, who occupied the lowest place on the occupational ladder at the close of the nineteenth century with 87.5 percent of their gainfully employed males classified as laborers and only 5 percent in the professional category, had by 1960 risen in status such that only 9.9 percent were classified as laborers and 10.1 percent were in the professional category.

The rise of the Filipinos, the last of the major immigrant groups to arrive in Hawaii, has been much less rapid, but it also has been notable. As recently as 1930, 90.1 percent of their gainfully employed males were classified as laborers, chiefly on the plantations, and only 6 percent were in the professional category. Thirty years later, the Filipino males classified as laborers had dropped to 30.1 percent, while those listed in the professions had increased to 1.8 percent. Obviously, there are significant differences in the degree to which the various ethnic groups have succeeded in mounting the occupational ladder, depending on factors such as length of residence, previous experience, educational background, motivation, etc. But it is equally clear that the discrepancies in status among the various ethnic groups are significantly less today than they were a generation ago.

Other data indicate that the rising affluence of the population of the islands between 1949 and 1959 was widely shared among all the ethnic groups and was not confined to merely one or two. It is apparent also that the earlier immigrant groups, notably the Chinese, have advanced in economic status more rapidly than the last of the major immigrant groups or even than the once dominant Caucasians.

Still another type of objective data, which are also widely but legitimately utilized by social scientists to indicate the growing integration and fusion of the various ethnic groups in Hawaii, relate to interracial marriage. Without

pausing to examine the factors contributing to the different degrees and trends of interracial marriage, it may be sufficient for present purposes to indicate the regular and steady increase in the proportion of all such marriages from 11.5 percent in the period 1912-1916 to 38.6 percent during the five years 1956-1960. Nor is there any indication thus far of a slowing down or of a reversal of this process. In fact of the 195,463 births in Hawaii between July 1, 1931 and December 31, 1950, 38.5 percent were of mixed racial ancestry.

Although all of the foregoing data are at the same time reflections of attitudes, it would be difficult to define precisely what these attitudes are. Is interracial marriage necessarily a manifestation of a greater attraction between two people of different ethnic backgrounds, or is it a consequence of the unavailability of a member of the opposite sex within one's own ethnic group. Or is it merely a matter of convenience or of accident? Is the growing similarity in economic status of the different ethnic groups a manifestation of growing similarity between the members of these groups or is it simply a reflection of increasing rivalry and competition between them?

Three major trends are evident in the Hawaiian ethnic picture:

The trend toward racial equality. The objective data already cited and much more that is available point clearly to the increased opportunity over the past 25 years for all ethnic groups to participate in the total life of the community.

"What has emerged in Hawaii has been a publicly avowed doctrine of racial equality."

This is not to deny the persistence of barriers of various sorts—unofficial understandings that certain social clubs, occupational levels or residential areas are the preserves of a single group or that members of other groups are excluded. The existence, however, of an official understanding—a doctrine, in fact—that such racial restrictions are violations of good community practice inevitably places them on the defensive, and the irresistible trend has been toward their elimination.

The breaching of the walls of segregation and discrimination sometimes has been resisted stubbornly, but the resistance always has been, as Adams insisted, "a rear-guard action to cover a retreat."

To cite but one example out of many, Manoa Valley 25 years ago was commonly referred to as *Haole Manoa* or "Silk Stocking Manoa" because of its upper-class status and the virtual exclusion of any but *Haoles* (whites) from the central residential area. (Servant quarters on the premises or agricultural land on the periphery of the valley might be occupied by non-*Haoles*, but they were not considered as really belonging to Manoa.) A single break in the white ghetto wall had occurred a year or so before December 7, but it was not until after the Japanese attack and the feverish concern on the part of some of the Manoa residents to dispose of their property as rapidly as possible and evacuate to the mainland that any large number of non-Caucasians were able to purchase homes in the valley. Some of the *Haoles* who remained were quite dismayed at the disloyalty of their former neighbors and bemoaned the inevitable deterioration of the district and the expected collapse of land values. As anyone knows who lives in the valley, land values have skyrocketed rather than collapsed, and whatever deterioration there has been since the war is not the result of the newly arrived residents but rather of the promoters—*Haole* and non-*Haole* alike—who are out for the fast buck.

Manoa still has a disproportionate ratio of *Haoles* in some of the older residential areas but it gradually is becoming more racially cosmopolitan and more typically middle class. There are some parallels between what has happened in Manoa and in other parts of the continental United States but the differences are far more impressive.

The trend toward racial equality in Hawaii in general has proceeded by somewhat slow, imperceptible stages, as the growth of moral structures ordinarily occurs. The use of extraneous devices, including legal enactments, for speeding up the process, therefore, have been viewed without any great amount of enthusiasm. The proposals at various times for civil rights legislation never have encountered any great amount of resistance, but neither have they been supported with any great cordiality. Legislation to prevent racial discrimination had been passed in 13 different states and a Federal Fair Employment Practices Commission, established by a Presidential executive order, had functioned for nearly four years before any such legislation was even formally presented for Hawaii, and the proposals in the 1945 and 1947 legislative sessions both failed for lack of sufficient community support.

A study of community attitudes on the issue at that time was summarized as follows:

"Relatively few people in Honolulu are very much concerned about whether an FEPA is adopted in Hawaii or not. . . . The outstanding difference . . . is one of general indifference. . . . The great majority of the informants are either unaware of any significant problem of racial discrimination or they do not believe that legal methods are likely to correct it. This is not to say that local residents are blind to the racial inequalities and to the forms of discrimination which exist in Hawaii. Rather they cling to the tradition that Hawaii's pattern of race relations, whatever its limitations, offers greater opportunity for persons of all ethnic groups to rise in economic and social status than is offered in other parts of the world. It is assumed, moreover, that the system contains the means of its own correction and that, unless undue pressure or unforeseen influences are introduced from the outside, gradual improvement may be expected. Hence, the distrust of any scheme which emanates from an area of less satisfactory race relations and which appears to rely exclusively on legal sanctions.

The issue was not raised again until the 1963 session, when following desultory hearings, the present law was passed with virtually no public opposition, but also with surprisingly little enthusiastic support. It was indeed somewhat like a law supporting motherhood. No one could publicly oppose it and it might look good on the books, but it was not expected to alter present practices to any marked degree.

Trends toward interracial unity. A widely accepted corollary to the Hawaiian doctrine of race relations has been the assumption that racial equality would contribute to interracial amity and goodwill. Visiting dignitaries and our own public officials refer to "the racial harmony" in the islands and the friendliness of its people as if they were a natural part of the island climate. The laudatory phrase "a unique example of a community that is a successful laboratory in human brotherhood" was coined by a former President of the U.S. or one of his public relations men.

It is, of course, in this connection that the conception of the *aloha* spirit, as a unique attribute of the Hawaiian people but presumably capable of being transmitted to others who are in sympathy with them, commonly is introduced. Observations in other parts of the world would lead one to question

the proposition that the friendliness, the hospitality to strangers, and the easygoing and gentle disposition found among the native peoples of these islands is to be found only among them. And observations here would raise equal doubts that these were the only traits of the Hawaiians.

That the climate of in-group friendliness which assuredly is prevalent among the Hawaiians has encouraged affection for outsiders, eventuating in family ties, is reflected clearly in the high rates of



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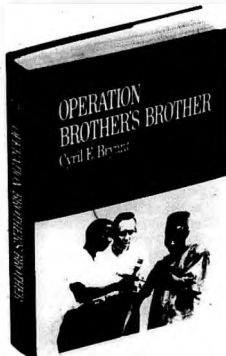
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interracial marriage. On the other hand, as we indicated earlier, the relatively high rates of interracial marriage among most of the ethnic groups here are influenced by many factors other than their affection for each other.

A closer examination of the local situation reveals that affection and aloha are relatively late and restricted developments, and that tolerance is a more accurate characterization of the initial and continuing relation between most of the ethnic groups. A "live and let live" philosophy is actually more consistent with the earliest racial contacts in both the trading and plantation eras in Hawaiian history when differences of language and culture militated against any intimate association. The different ethnic groups could actually be more useful to each other if they kept at a respectable social distance and confined their intimate associations to the in-group.

It was only after annexation that the American conception of assimilation and the melting pot took active hold in Hawaii, mainly, of course, through the public schools and subsequently through the press and the other media of mass communication.

The idea of attempting at all, much less within a single generation, a fusion of the cultures and peoples as sharply contrasted as those represented in Hawaii, of course, must be recognized as a bold, if not a foolhardy, venture.

Indeed, many islanders with a mainland background still entertain serious doubts about its wisdom or feasibility, pointing, to the habitual use of Hawaii's so-called pidgin English even among university graduates and among third generation children as implied evidence of the public school's failure in its assimilative role. The question as to the desirability of effecting a thorough coalescence of the memories, sentiments and attitudes of all the peoples in Hawaii is being reexamined with a much more critical eye today than it was a generation ago, and there has emerged since World War II a whole new temper favorable to the retention of enriching elements from the immigrant and native cultures.

With the emergence of a third generation, whose education and community contracts have been overwhelmingly American, and particularly after the integrating experience of World War II, the apprehensions regarding possible cultural subversion have diminished greatly, and on the other hand pride in one's cultural heritage has been permitted freer expression.

Trends in prejudice and counter-prejudice. Paradoxically, when the term

race relations is mentioned to an American audience, it commonly brings to mind images of conflicts, of violence, riots, lynchings and bombings, and negative terms such as prejudice and discrimination are much more likely to be employed rather than terms like appreciation and amity. Perhaps, therefore, the increasing use of the term prejudice in discussions of local race relations is partly a reflection of the mounting impact of the world scene upon our consciousness. I suspect it is, but I believe there is more to it than that.

Although objective indices are difficult to obtain, there is a good deal of available evidence that charges of prejudice and counter-prejudice are much more commonly and openly expressed today than they were prior to World War II. In private conversation, in the semipublic anonymous letters to the editor, and even in public pronouncements, there are varied references to the unprovoked attacks of "locals" upon mainland servicemen, both Negro and whites, to the obscenities scribbled on the walls of a new Japanese theater, to discrimination encountered by mainlanders—both Negro and white—seeking local housing, employment and even service in stores. *Kamaina Haole*s complain publicly that island youth are disrespectful and delinquent, but refer in private conversations to the Japanese, or Filipinos or Hawaiians. Hawaiian tourist guides tell mainland visitors that the "Japanese are taking over the islands," and warn mainland coeds to beware of the *Haole* servicemen at Waikiki, the crafty merchants in Chinatown, and "hopped-up Negroes on Smith Street." Oriental dance hall proprietors freely admit that they discriminate against Negroes because the regular Filipino patrons object to their presence.

One easily could attach undue significance to varied expressions of this sort. There unquestionably are more open and public expressions of racial resentment now, where formerly islanders of Oriental ancestry, in particular would have been too inhibited to give voice to that which they felt in private. This does not mean, however, that the provocations are necessarily more acute. In fact, the evidence is quite conclusive that discrimination is less pronounced and less widespread than it was a generation ago.

The changing nature of the plantation from a highly stratified and feudalistic order to a modern industrialized and urbanized community, the rise of powerful labor unions, the increasing influence of American education and values, the magnificent demonstration by the American Japanese during World War

II of their right to be treated as full-fledged Americans, and finally the granting of statehood itself—these are among the factors which contribute to what some observers interpret as a rising belligerency and resentfulness on the part of islanders. Another important source of this apparent contentiousness is the increasing proportion of mainlanders, most of whom are never at a loss to express themselves vigorously at any implied insult and never before have found themselves in the status of a racial minority.

As sociologists are fond of pointing out, prejudice is a protective device which develops in groups whose established interests or goals are either threatened or resisted by other groups. It emerges most prominently, therefore, under conditions of rapid social change when groups as well as individuals get out of their accustomed places.

Paradoxically, the existence in Hawaii of a strong code of racial equality imbedded in the customs and practices of the people, makes the violations of the code seem all the more reprehensible to the victims. The resentment because of suspected discrimination based on race is all the more painful and shocking where such discrimination is presumed not to exist, and even the isolated instance of what is interpreted as discrimination becomes then the basis for a vigorous counter-prejudice toward the entire group from which the supposed injustice emanates. Parenthetically, we might note that the charge of hypocrisy probably has mounted as a consequence of the common public protesta-

"Another source of contentiousness are the mainlanders, most of whom are never at a loss to express themselves vigorously at any implied insult."

tions that racial partiality does not and cannot exist. Indeed, we hesitate even to use the term prejudice because of its unpalatable implication of irrational condemnation of an entire group. Again it would be well to recall, however, that insofar as there is any justification for the ethnic groups in Hawaii to retain their separate identities, racial pride as the positive correlate of racial prejudice has its legitimate functions. The task of maintaining a proper balance between pride and prejudice is one that is likely to remain with us for many years to come.

May, 1968

HOME MISSIONS



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- Project 500
- Urban witness

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The World Missions Conference is sponsored by Women's Missionary Union and the Brotherhood Commission, in cooperation with the Home Mission Board and the Foreign Mission Board.

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A SERMON PREACHED APRIL 7

A Dream to be Shared

by John W. Nichol
Pastor, Oakhurst Baptist Church, Decatur, Ga.

Scripture Text: Isaiah 58:1-12 (RSV)

The President of our country has asked that this day be observed as a day of national mourning for the death of Dr. Martin Luther King Jr. Almost from the moment the news of his assassination came to my ears, I felt a strong compulsion to try and speak with you this morning in the light of that tragedy. I do so in the full awareness that some will insist that this matter is not the proper province of this pulpit. Some would prefer that I would confine my remarks to the affairs of the soul, rather than the concerns of the body; to the hereafter rather than to the here and now.

However, it is this very irrelevance, this insulation of religion from life, that has served as the seedbed wherein have flourished the coarse weeds of prejudice and hate, injustice and oppression—producing a harvest of social ferment, fear, hostility and irrationality in our land. Its finished product is a bereaved widow, four precious children deprived of their daddy and a nation convulsed in the throes of a volatile, social revolution, bereft of its most eloquent voice of reason, at the moment of its greatest need. Not to talk about it, to confine my remarks to God, to religion, to the souls of men, to the hereafter, would be the final and the ultimate travesty upon the gospel of Jesus Christ.

We would be less than honest, we white members of this congregation, if we did not confess that Martin Luther King's life and work were a constant source of irritation to us. Too often to suit our taste, when we sat down comfortably in the evening to listen to the Huntley-Brinkley Report, our composure was shattered as we found ourselves looking at Dr. King's determined face, listening to his eloquent voice, being challenged by his insistent demands for his people. This man with a dream of a better day for the disenfranchised peoples of our world kept pushing us, goading us, disturbing us, irritating and provoking us.

We resented him for the demands he made upon us. We asked ourselves why he couldn't be content with the progress that had already been made. We opposed his marches, labeled him a trouble-maker and told ourselves that the Negro would eventually get everything Dr. King was asking for, if Dr. King and the rest would just leave us alone, let us go our speed and work things out our way. We thought we were saying "later," but to the Negro trapped in the structures of prejudice, it sounded more like "never." Aware of the rising tide of militancy in his people, Dr. King kept leaning on us. He kept pushing us. He kept forcing our hand, trying to keep his dream of freedom and equality for all men from exploding into a nightmare of violence.

One fact seems to have escaped the minds of white Christians in America—and that is that what the Negro seeks is not ours to withhold. The freedom and equality for which he demonstrates is not a commodity which belongs to the white man by any inherent right. This freedom and equality he asks for is common to our manhood; it is an integral part of the heritage of life; it is man's inalienable right by virtue of his being a man created in the image of God.

What the Negro seeks is nothing more or nothing less than the recognition and acceptance of his personhood. A Negro demonstrator in Memphis the other night distilled the essence of the issue beautifully in four simple words which were written on the sign he carried fastened on his back. It said, "I AM A MAN."

This is all that Dr. King asked from the white community: the simple willingness to speak that word of recognition, to extend our hand of acceptance, to acknowledge this bond of brotherhood. When he was killed, some callously said, "He asked for it!" He didn't ask for death! He asked for life! The opportunity for his people to live lives that were truly human and to enjoy what was supposedly promised to

them by the Constitution of these United States: freedom, justice and equality for all.

Before we write Dr. King off as a radical and a rabble-rouser, let us be reminded that the prophets to whom we listen on Sunday, speaking to us from God's Word, were similarly castigated in their day; rejected, denounced, and not infrequently killed. And let us never forget that the Saviour we worship speaks to us from a cross, and he speaks to us from that cross because he valued truth and justice more highly than he valued public approval.

Have we forgotten what it was that brought about our Saviour's crucifixion? William Hull reminds us in these words:

"It was a monstrous eruption of unchecked iniquity that put him on the cross. The uncompromising character of his life had provoked a hornet's nest of sin, and in fury sin stung him until he was dead. He challenged their superficial hypocrisy. He rode roughshod through all their precious regulations. He left deep tracks in the smooth surfaces of their traditionalism and formalism. He laughed at their petty legalisms. He forgave their unforgivable harlots. He ate with their outcasts. He touched their untouchables. He hung out their hatreds on the line for all to see. Singed by the white flame of holiness that burned so brightly in his life, they could not stop until they had done him in. He challenged the prejudices, the bigotries, the strictures and the cleavages of their culture . . . his life was one great effort to sin. He never turned aside. He never dodged an issue. He never compromised an inch. Rather, he tracked sin to its lair, exposed its rot and slime festering beneath the robes of respectability . . . He died because he challenged sin like a slumbering dragon: He disturbed, he goaded, he provoked; relentlessly he pressed the conflict, and it got him a cross."

It was Dr. King's commitment to a dream that brought on his assassination. It was a very simple dream—a dream that "one day this nation will rise up to live out the true meaning of its creed: 'We hold these truths to be self-evident that all men are created equal.'" It was a dream that "one day on the red hills of Georgia, the sons of former slaves and the sons of former slaveowners will be able to sit down at the table of brotherhood together." I submit to you that every child of God must be committed to that dream, for it is not a dream that originated in the heart of Martin Luther King. It is a dream that was born in the heart of God, for "God's purpose," Paul says, is "to bring all creation together, everything in heav-

en and on earth, with Christ as head" (Ephesians 1:10 TEV).

Politicians, statesmen, civic leaders and religious leaders from around the world have declared publicly both their sympathy for Dr. King's family and as well their commitment to the dream which has cost him his life. But there has been an embarrassing, almost thunderous silence on the part of the white Baptists in the South. Perhaps our silence has been more eloquent than anything we might have said, because at least it represents an effort to be honest. As a denomination, we have not shared with courage Dr. King's dream. We have given ground grudgingly. We have followed with faltering step. We have complained about his being in the streets of our cities, but we have put him in the streets because of our refusal as Christians to live out the gospel of Jesus Christ. Time is running out for us as a nation—as a people—as a denomination—to redeem ourselves by breaking the shackles of our culture, to walk with God's son, Jesus Christ, in the ministry of reconciliation.

It is not enough for us to treat with love and respect the John Henrys, the Elizabeths, the Evelyns and the Julias, the individuals we know by name—the janitors and the maids who keep our churches and houses clean—for while we are busy caring for these individual souls, one by one, the structures of our society are damning others by the thousands. We need to be there, where they are, binding up their broken hearts. We must give ourselves to the responsibility of affording all of these people—all of these people—an opportunity to live with dignity, to grow up with love and acceptance and to realize their fullest potential.

To live a truly Christian life, patterned after the life of Christ, we must be willing to live on the frontiers of our society. If we have nothing more to say as the church than our sub-Christian world has to say on the great issues of war and peace, racism and economic structures, it is obvious we haven't found this frontier. Dr. King's death is a graphic testimony to the fact that to live on the frontier is dangerous—for society consistently has persecuted those who have dared to try and lead it. But how can any Christian, living amidst the moral sickness of our country today, surrounded by its horror and its need, ask God for a life of ease and safety? Are we not called to identify ourselves with those who are in need, fighting for them and fighting with them, even when it means being considered an outcast of society as our Saviour was?

Continued on page 36

May, 1968

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Continued from page 35

Both the Negro and the white Christians must recover their faith in the gospel which we preach. We must see the pattern of Christ's life as the pattern for ours. We must believe, both the Negro and the white, as Jesus did, in the power of suffering love. The cross of Jesus Christ was the result of a monstrous eruption of human sin. At the end of Jesus' life of loving service, he stood alone in the judgment hall before Pilate. Judas had betrayed him; Peter had denied him; his disciples had deserted him, and the crowds that had flocked to hear him preach were now shouting, "Crucify him!" The religious aristocracy of Jerusalem and the military might of Rome were amassed against him. He wore a crown of thorns and held a silly little reed in his hands. His only weapon was love, and his only resource was his own indomitable faith in God. He had no purpose but to do God's will.

But somehow—somehow—he had the faith to believe in the power of suffering love, and somehow, miraculously, what appeared to be defeat was transformed into victory. Judas was plunged into such shame and remorse because of his betrayal of Christ he could no longer

live with himself, so he went out and hanged himself. Peter felt such conviction in his heart after denying Jesus Christ that he went out into the night, weeping bitterly. Joseph of Arimathea, who had been afraid to affirm his faith in Christ, somehow, as he watched Jesus die, found the courage to beg for the body of Christ and carried it, unashamed, out of the city of Jerusalem to give it a proper burial. The Roman centurion who stood at the foot of the cross bowed his head and said as he watched Jesus die, "Surely this was the Son of God." And his frightened disciples somehow found courage to turn about and carry the message of his love to the far corners of the world. In short, Jesus conquered through suffering love, and his death became the ground of reconciliation between men and God, and between men and their brothers.

Is it too much to hope that the death of Dr. King will serve some redemptive purpose in bringing reconciliation between the estranged peoples and races of America? Will we, as white Americans, find it in our hearts to admit that he did as much for the white man as he did for the Negro, because he stood between the white community and the militant Negro community, beckoning us both to extend the hand of brotherhood before it was too late. He stood there and walked the way of love, until finally it cost him his life. Now, by God's grace, may his life not have been wasted. May the death of his physical body serve as a bridge of communication between the peoples of our land.

What is religion all about? We ought to know, we've been coming to church all of our lives. What does God want from us? Listen to the words of Isaiah once again. Do they say anything to us? "Is not this the fast that I choose?" (Is this not what I want?) . . . "to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free and to break every yoke. Is it not to share your bread with the hungry, bring the homeless poor into your house? When you see the naked, to cover him, and not to hide yourself from your own flesh?" Our retreat from the Negro is an effort to hide ourselves from our brothers, created like us in the image and the likeness of God.

To those who are faithful in this ministry of suffering love, God says, "Then shall your light break forth like dawn, and your healing shall spring up speedily. Your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer you and shall say, 'Here I am.'"

That's what religion is all about!

Chaplains Prayer Calendar

May 1: Charles B. Prewitt, Okla., Air Force; Malcolm H. Roberts, Mo., Navy. **May 3:** William M. McGraw Jr., Ala., Air Force; Harold W. Runnels, Tex., Army. **May 4:** Ralph A. Goff, Okla., Army; George E. Ormsbee, Mo., Army; Joseph V. Waterston, N.C., Army. **May 5:** Donald G. Boulding, Okla., Army; Joseph H. Coggin, N.C., Air Force; A. J. Thiesen, Ore., hospital. **May 6:** James L. Burck, Ky., institutional; James H. McKinney, Ga., Army.

May 7: Clarence H. Roland, Ga., Army. **May 9:** John B. Hunter, Ark., hospital; George V. Deadwyler Jr., Ga., Air Force. **May 10:** James D. Bruns, Mo., Army; George W. Miller, Fla., hospital. **May 11:** George R. McHorse, Tex., Navy; Stafford G. Rogers, La., hospital. **May 12:** William C. Fuller, N.C., Navy.

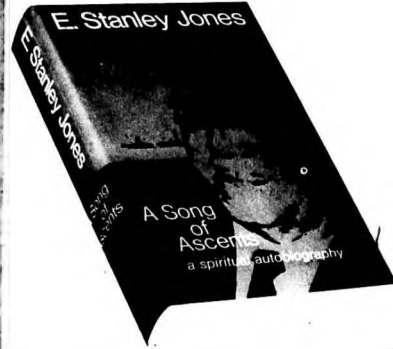
May 14: Donald H. Cabanis, Ga., hospital; Richard M. Graham, Va., institutional. **May 15:** Dwayne R. Campbell Sr., Ga., Army; James E. Lockhart, Mo., hospital; Lawrence E. Saul, Miss., Air Force; Joseph E. Wilson, La., Army. **May 16:** Clark O. Hitt, Tex., hospital; **May 17:** Jack R. Milligan, Tex., Army; Thomas B. Respass Jr., N.C., Navy; J. T. Shipman, Tex., Navy. **MAY 18:** Wilber J. McDaniel, Miss., Air Force.

MAY 19: James F. Kirstein, N.C., Navy; Thomas M. Richardson, Ala., Army; William R. Swenson, Minn., Navy. **MAY 20:** James Albert Stanford, N.C., Army; James M. Rigler, Mo., Navy. **MAY 23:** Bruce D. Anderson, N.Y., Army; Joseph R. Frazier, N.Y., Navy; William A. Massey Jr., La., institutional; Howard Parrshall, La., institutional; Harold D. White, Ark., Army; Felix J. Williams, La., hospital. **MAY 24:** Arthur J. Estes, Fla., Army; Ronald L. Mallow, Okla., Army; Roy V. Thornberry Jr., N.C., Navy. **MAY 25:** Mark W. Fairless, Tenn., Air Force; Albert V. Clark, Miss., Army; James L. Juhan, Ga., Army.

MAY 26: James L. Hays, Ark., Air Force. **MAY 27:** Wilton E. Sloan, Ga., Army; G. Ashton Smith, Ga., hospital. **MAY 28:** Kevin L. Anderson, Tex., Navy; Hubert Garrell, N.C., Army; Joe F. Luck, Tex., hospital; Howard E. Waters, Tex., Navy. **MAY 29:** William H. Griffith, Ohio, Air Force. **MAY 30:** John L. Hall, Va., Navy; Richmond H. Hilton, S.C., Army. **MAY 31:** Milton A. Anderson, Tenn., Army; Robert A. Long, N.C., Navy.

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Missionary Appointees



John Arnold Jr., a Language Missions appointee, is attending the Mexican Baptist Bible Institute in San Antonio, Tex., before being assigned to a particular area. The Mississippi native is a graduate of California Baptist College and New Orleans Baptist Theological Seminary. His birthday is Nov. 23.



Mrs. John Arnold Jr. also is attending the Mexican Baptist Bible Institute. The Arkansas native is a graduate of California Baptist College. Her birthday is June 11.



Marlon F. Boyd Jr., former pastor of Knob Hill Baptist Church in Oklahoma City, is superintendent of missions for the central area of Michigan. He attended Southern Baptist Theological Seminary in Louisville, Ky. and is a graduate of Southwestern Baptist Theological Seminary in Fort Worth. He also has served as pastor of Springdale Baptist Church in Fort Worth, Columbia Avenue Baptist Church in Pontiac, Mich. and Eber Baptist Church in Detroit. His birthday is Aug. 16.



Donald Gene Curney of Watonga, Okla. has been appointed director of Baptist military personnel and student ministries in the Colorado Springs area, where the U. S. Air Force Academy is located. A former pastor of Trinity Baptist Church in Moscow, Idaho, he is a graduate of Whitworth College in Spokane, Wash. and Southwestern Seminary. He also has been pastor of churches in Washington and in Oklahoma. His birthday is Mar. 21.

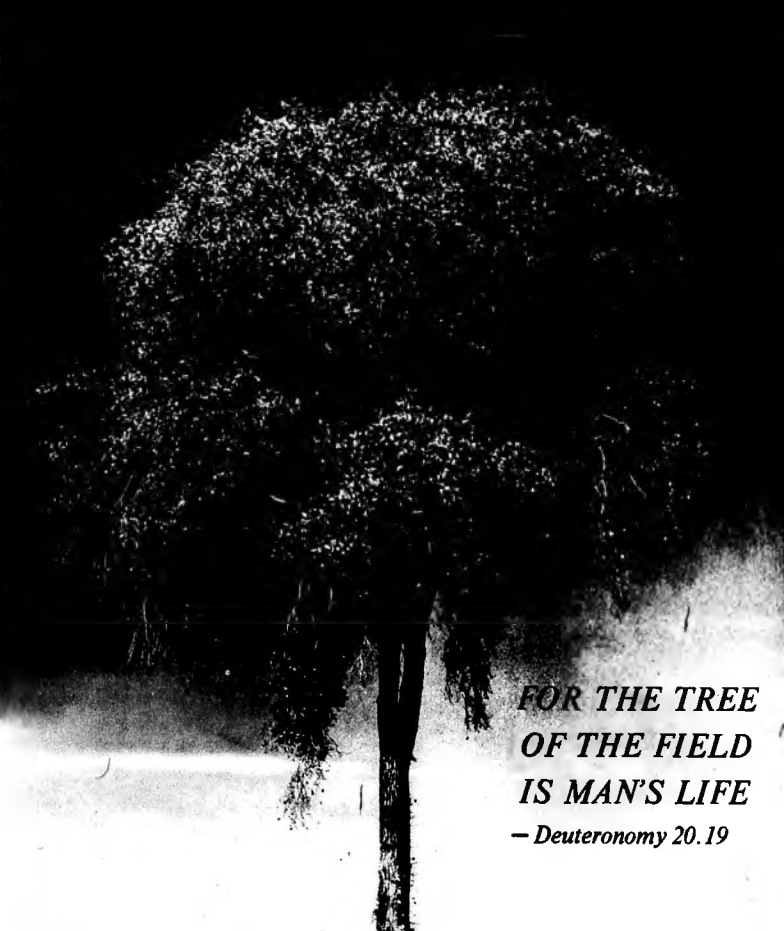


Wade S. Hopkin of Marshall, Tex. has been appointed director of the Baptist Rescue Mission in New Orleans by the Department of Christian Social Ministries. The former pastor of First Baptist Church in Fort Walton Beach, Fla., he graduated from Ouachita Baptist College in Arkadelphia, Ark. and Southwestern Seminary. He served two years as a chaplain during World War II and has been pastor of churches in Florida and in Texas. His birthday is June 10.



Virgil Lee Clark, a native of West Frankfort, Ill., has been appointed pastoral missionary to Calvary Baptist Church in the White River area of Washington, Ind., by the Department of Metropolitan Missions. Clark is a past president of the State Convention of Baptists in Indiana, and is also the former pastor of Indian Heights Baptist Church in Kokomo, Ind. He is a graduate of Georgetown (Ky.) College and Southwestern Seminary. His birthday is Apr. 11.

(Most of these missionaries are appointed jointly by the HMB and the state convention where they serve, and/or other Baptist groups.)



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OF THE FIELD
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