

A HISTORY OF THE HAWAII BAPTIST CONVENTION

A HISTORY OF THE HAWAII BAPTIST CONVENTION

A Thesis

Presented to

**the Faculty of the School of Theology
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**In Partial Fulfillment
of the Requirements for the Degree
Master of Theology**

by

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PREFACE

The writing of this thesis has helped me to sound the depths of my love and admiration for the Baptist people of Hawaii among whom I have worked as a missionary of the Southern Baptist Foreign Mission Board since 1949. To them I am indebted for many a lesson in devotion and humility in the service of Jesus Christ. Especially am I grateful for the members of the Kalihi Baptist Church of Honolulu who with patience and understanding have received my pastoral ministry since 1950.

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Chester R. Young

Louisville, Kentucky

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CHAPTER I

INTRODUCTION

Any institution is shaped and determined to a great degree by the culture of the region in which it is set. Especially is this true in the case of religious organizations. Accordingly it is felt that a study of the history of the Hawaii Baptist Convention should begin with a consideration of the culture of the Hawaiian Islands.

I. THE GEOGRAPHICAL SETTING

Hawaii, an incorporated territory of the United States of America, is a group of islands situated in the Pacific Ocean 2,090 miles southwest of San Francisco. The major islands are Hawaii, Maui, Oahu, Molokai, Lanai, Niihau, and Kahoolawe. Extending toward the northwest is a chain of uninhabited islets and to the south are two other small islands, all of which have been associated by law and tradition with Hawaii. The total land area is 6,438 square miles.¹

Honolulu, the capital, is a modern city and is one of the principal seaports of the world.

¹Oren E. Long, "Hawaii," The Encyclopedia Americana (1958 ed.), XIV, 1.

The island of Hawaii comprises nearly two-thirds of the land area of the Territory. For this reason it is known locally as the Big Island. The only active volcanoes are located on that island. It also has two mountains nearly 14,000 feet high. One of the world's largest extinct volcanoes--Haleakala--is on the island of Maui. On the summit of Mount Waialeale on Kauai Island is to be found one of the wettest spots on the globe. There the average annual rainfall is about forty feet.²

The climate is mild, neither torrid nor tropical. There are remarkable differences in rainfall over adjacent areas. The trade winds persist through practically all the seasons and over all the islands. The temperature is only slightly variable throughout the year.³

Sugar has long been the chief product of the islands. Second in importance is the pineapple industry, a growth of the twentieth century. The tourist business, as an industry, falls into third place. Livestock, coffee, rice, orchids, macadamia nuts, fish, and fruit are other important

²Ralph S. Kuykendall and A. Grove Day, Hawaii: A History, from Polynesian Kingdom to American Commonwealth (New York: Prentice-Hall, Inc., 1948), pp. 3-4.

³Ibid., p. 4.

products.⁴

II. THE HISTORICAL BACKGROUND

The history of Hawaii can be traced in the coming of the ethnic groups which make these islands their home.

"These islands were among the last habitable spots on earth to be settled by man."⁵

The first men to reach Hawaii were Polynesians from similar islands in the tropical areas of the Pacific. From then on they were called Hawaiians. "The songs and legends of Hawaii tell of their travels in great canoes, using the stars as navigation guides."⁶ In their new home the Hawaiian people "developed out of their traditional lore a culture which supported a numerous population and gave answers to most of their problems."⁷

In the completely modern life of today the native culture of the Hawaiian is nearly lost and forgotten.⁸

⁴Walter F. Frear and I. M. Stainback, "Hawaii," Encyclopaedia Britannica (1956 ed.), XI, 267-68.

⁵Edwin G. Burrows, Hawaiian Americans, an Account of the Mingling of Japanese, Chinese, Polynesian, and American Cultures (New Haven: Yale University Press, 1947), p. 4.

⁶Long, op. cit., p. 4.

⁷Burrows, loc. cit.

⁸Long, op. cit., p. 3.

Next to arrive in the islands were Europeans and their kinsmen, Americans of European descent. The island people called them haole.⁹ The word means a foreigner or a person of the white race.¹⁰

It was the voyages of Captain James Cook, an Englishman, in the second half of the eighteenth century which were chiefly responsible for revealing Hawaii, as well as other areas of the Pacific, to the English-speaking world.¹¹

On his third voyage across the Pacific Captain Cook in command of the Resolution and the Discovery came upon these islands. Traveling eastward across the Pacific from the Society Islands, which were his first stop, his little squadron at dawn on January 18, 1778, sighted an island to the northeast and shortly afterward another island was seen to the west of it. These were the islands of Oahu and Kauai.¹² He named this group the Sandwich Islands in honor of

⁹Burrows, loc. cit. The word haole is a common word in the English spoken in the islands today.

¹⁰William Allen Neilson (ed.), Webster's New International Dictionary of the English Language (second edition, unabridged; Springfield, Massachusetts: G. & C. Merriam Company, 1948), p. 1136.

¹¹Kenneth Scott Latourette, The Great Century in the Americas, Australasia, and Africa (Vol. V of A History of the Expansion of Christianity. 7 vols.; New York: Harper and Brothers, 1943), p. 198.

¹²Kuykendall and Day, op. cit., p. 14.

the earl of Sandwich, first lord of the British Admiralty.¹³

Cook revisited these islands January 17, 1779. He was killed at Kaawaloa at the hands of the natives on February 14, 1779.¹⁴ The journals of Cook's voyages were published and directed the attention of merchant adventurers and missionaries to this hitherto unknown region.¹⁵

In the time of Cook, Kamehameha, a minor chief, began his rise to power. By 1810 he had established control over the islands and had brought into being the Kingdom of Hawaii.¹⁶ He died in 1819 and the following year there arrived in the islands the first Protestant mission. It was destined to play an important part in transforming the culture of Hawaii.¹⁷

The kingdom begun by Kamehameha continued under native rulers until 1893 when Queen Liliuokalani was deposed and a provisional government was established. The following year saw the founding of the Republic of Hawaii. On August

¹³Long, op. cit., p. 4.

¹⁴T. C. Bliss, "Hawaiian Islands," The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York: Funk and Wagnalls, 1909), V, 173.

¹⁵Latourette, loc. cit.

¹⁶Long, loc. cit.

¹⁷The story of this mission will be recounted later on in Chapter I.

12, 1898, the islands were annexed to the United States as a territory, pursuant to a request from the legislature of the republic.¹⁸

On December 7, 1941, the first enemy action of World War II on American territory took place when Japanese planes bombed and strafed Pearl Harbor, Schofield Barracks, and the adjoining air fields--all on the island of Oahu.¹⁹

The territory felt the full impact of the war and responded well. Her people, both in the armed forces and in civilian life, have shown an understanding of American institutions and a devotion to those institutions. In a little more than a century Hawaii has developed from an obscure Pacific island port to a thriving, wealthy territory, important as a great naval and military base, and more particularly, as a social and economic factor in the life of the nation.²⁰

Let us turn back now to recount briefly the racial groups which followed the coming of the haole to Hawaii.

The first principal immigration from China was in 1852 when three hundred Chinese workers came as plantation hands. They were from the Canton delta. Others came at later dates until the peak of Chinese immigration was reached around 1880. Cantonese Chinese culture has had substantial representation in the life of the islands ever since.²¹

¹⁸A bill granting statehood to Hawaii was passed by the United States Congress on March 12, 1959.

¹⁹Long, loc. cit.

²⁰Long, op. cit., p. 5.

²¹Burrows, op. cit., pp. 5-6.

Laborers from Japan were first imported in 1868. The immigration from Japan when it got well under way outstripped all others. It continued until 1924. "By 1900 the Japanese had become the most numerous ethnic group in the population of Hawaii and remained so until after Pearl Harbor."²²

Another large early importation was that of Portuguese who came from Madeira and the Azores. Small groups arrived from various parts of the South Pacific, from Korea, Puerto Rico, Spain, and Germany. The latest and next to the largest was from the Philippines.²³

The number of inhabitants of Hawaii had grown from 154,001 in 1900²⁴ to 499,794 in 1950.²⁵ At the latter date the ethnic groups in the Territory represented the proportion of the population set after their names in the following tabulation:²⁶

²²Ibid., pp. 6-7. By 1950 the Japanese had returned to this position.

²³Ibid., p. 7.

²⁴The date of the first census in the islands by the United States.

²⁵Long, op. cit., p. 2.

²⁶Andrew W. Lind, Hawaii's People (Honolulu: University of Hawaii Press, 1955), p. 27.

<u>Race</u>	<u>Percentage</u>
Japanese	36.9
Caucasian	23.0
Part-Hawaiian	14.8
Filipino	12.2
Chinese	6.5
Hawaiian	2.5
Puerto Rican	1.9
Korean	1.4
Negro	0.5
All other	0.3

III. RELIGIONS

Each racial group as it has come to Hawaii has brought its own religion or religions. The result has been a varied picture of religion.

Nowhere in America can one visit so many different religions in the span of a single tour as in Hawaii. In Honolulu within a radius of less than six miles one can visit an Hawaiian Heiau, a Confucianist or a Taoist Temple, a Shinto Shrine, a Buddhist Kyokai, a Jewish Synagogue, a Mormon Tabernacle, a Catholic or an Episcopalian [sic] Cathedral, a Korean Christian Church founded by Syngman Rhee, and other Protestant churches of over thirty denominations.²⁷

With varying degree many of the people have held on to all or part of their native religion. "Many of the religious beliefs other than Christian that seem particularly tenacious in Hawaii are concerned with agriculture, fishing, and

²⁷Harley H. Zeigler, "Religions at the Crossroads," All About Hawaii, The Recognized Book of Authentic Information on Hawaii Combined with Thrum's Hawaiian Annual and Standard Guide, 1956 (81st ed.; Honolulu: The Honolulu Star-Bulletin, Ltd., 1956), p. 131.

healing."²⁸ One anthropologist has found that in Hawaii religion, language, and food habits are the three things which have "changed more slowly from Hawaiian or Oriental toward American than most other practices did."²⁹ ". . . religion has a value all its own: the serenity born of assurance that there is a power strong enough to solve all problems, dispel all dangers."³⁰

Apropos to a study of the history of the Hawaii Baptist Convention is a brief description of the general religious dimension of its setting.

Native polytheism. The early Hawaiian people were conscious of a mysterious power in the world about them, unseen and little understood. Their ways of worship were designed to establish proper relationship between this power and themselves. The gods were personifications of the forces and elements of nature. As a result there were many, three of which stood out above all the others: Kane, the god of light and life; Lono, the god of the harvest; and Ku, the god of war.³¹

By 1819 this system of religion with its attendant

²⁸Burrows, op. cit., pp. 9-10.

²⁹Ibid., p. 9.

³⁰Ibid.

³¹Kuykendall and Day, op. cit., pp. 10-11.

kapus or restrictions had been overthrown by the king himself.³²

Christianity. The Christian faith was introduced into the Hawaiian Islands in a formal way in 1820 by a mission of the American Board of Commissioners for Foreign Missions, supported principally by the Congregational churches of New England. The initial group was composed of two ministers, a physician, two school teachers, a printer, a farmer, and seven wives and their children. By 1836 their labors had proved so fruitful that there began a mass movement into the churches they had established. Between 1839 and 1841 over twenty thousand were received into church membership, or about one-sixth of the population. After forty-three years of service the work was turned over to the Hawaiian Evangelical Association, recently enlarged to include native pastors. The American Board did not immediately withdraw all help. It continued the salaries of some of its former missionaries. Through 1904 financial grants were made to several enterprises.³³ In 1957 the Hawaiian Evangelical Association had 118 places of worship associated with it. There were

³²Zeigler, loc. cit.

³³Latourette, op. cit., pp. 248-51.

15,128 church members.³⁴ It continues to be the largest Protestant group in the islands.

Roman Catholicism made its appearance in 1827 with the arrival of three priests. They were refused permanent residence but remained in Hawaii till 1831 when the government provided a ship to take them to California.³⁵ Government opposition to the Catholic Church was ended in 1839 by the intervention of the French navy. The cathedral in Honolulu was dedicated August 15, 1843, when eight hundred Catholics received Holy Communion.³⁶ This denomination was strengthened by conversions and by immigrations until in 1900 there were thirty thousand Catholics.³⁷ At the present there are about two hundred thousand Catholics in the islands.³⁸ It has become the largest religious group in Hawaii.

The first Anglican bishop of Honolulu arrived in the

³⁴E. J. Bingle and Kenneth Grubb (eds.), World Christian Handbook (1957 ed.; London: World Dominion Press, 1957), p. 160.

³⁵Bliss, op. cit., p. 174.

³⁶James C. Beissel, "Sandwich Islands, Vicariate Apostolic of the," The Catholic Encyclopedia, (New York: Robert Appleton Company, 1912), XIII, 438.

³⁷Bliss, loc. cit.

³⁸Zeigler, op. cit., p. 139.

islands in 1862 from England. His coming was sponsored by the Hawaiian king. After annexation by the United States the Anglican diocese established a relationship with the Protestant Episcopal Church.³⁹

The Church of Jesus Christ of Latter Day Saints sent its first missionaries in 1850.⁴⁰

Methodists from the United States began a mission in 1857, which lapsed three years later. In 1905 a new organization was set up for Methodist activity.⁴¹

Other Christian denominations established mission work in Hawaii, as is shown by the following listing together with the year of their beginning:⁴²

<u>Denomination</u>	<u>Year</u>
Lutherans	1883
Disciples of Christ	1894
Salvation Army	1894
Seventh Day Adventists	1895
Jehovah's Witnesses	1934
Southern Baptist Convention	1940
Church of the Nazarene	1946

³⁹Latourette, op. cit., p. 253.

⁴⁰Ibid., p. 254.

⁴¹Ibid., pp. 254-55.

⁴²Latourette, op. cit., p. 255; Harley H. Zeigler, Have You Found Your Church?--A Brief Description of the Religious Organizations Serving in Hawaii (Honolulu: The Kiwanis Club of Honolulu, 1952), pp. 8, 11; Zeigler, "Religions at the Crossroads," p. 144.

Chinese religions. The island-born Chinese have abandoned the ways of their ancestors. They are either Christian or agnostic. The worshippers at the Chinese temples are chiefly first generation women. The younger generations seldom go.⁴³

The Chinese temples are polytheistic, combining Taoism, Confucianism, and Buddhism under one roof.⁴⁴

In 1953 the Chinese Buddhist Association of Hawaii was formed with more than five hundred members. This is the first effort of Chinese Buddhists to organize for the propagation of their faith.⁴⁵

Japanese Buddhism. The second largest religious group in Hawaii is the Japanese Buddhists. There are five principal sects--all of Japan origin--which are active in the present day post-war revival of Buddhism in Hawaii. They are shown below together with the year of their formal beginning of mission activity in the islands:⁴⁶

⁴³Burrows, op. cit., p. 76.

⁴⁴Harley H. Zeigler, A Guide-Book to the Shinto, Buddhist, and Chinese Temples of Hawaii (Honolulu: The Hawaii School of Religion, 1956), p. 29.

⁴⁵Zeigler, "Religions at the Crossroads," p. 151.

⁴⁶Ibid., pp. 153-56.

<u>Sect</u>	<u>Year</u>
Jodo	1894
Jodo Shin (Hongangi)	1899
Nichiren	1902
Zen (Soto)	1913
Shingon	1917

Of these sects the Jodo Shin has the largest number of adherents. There are about twenty-eight thousand members. This sect "is a highly organized institution with a strong missionary bent, and carries on a continuous campaign to keep the Hawaiian born within the fold."⁴⁷

All organized Japanese Buddhism in Hawaii is the Mahayana or Northern type of Buddhism.⁴⁸

Shinto. The national religion of Japan, Shinto, was brought to Hawaii by the immigrant laborers who came to work on the plantations. The first shrine was not built until 1898.⁴⁹

One of the most influential Shinto shrines in Honolulu is the Dai Jingu Temple on upper Nuuanu Avenue. There are four other major shrines and a number of lesser ones in Honolulu.⁵⁰

⁴⁷Burrows, op. cit., p. 77.

⁴⁸Zeigler, A Guide-Book to the Shinto, Buddhist, and Chinese Temples of Hawaii, p. 16.

⁴⁹Ibid., p. 6.

⁵⁰Ibid., p. 7.

Shinto has fewer adherents among the island-born Japanese than does Christianity.⁵¹

Other Japanese religions. Five other religions originating from Japan are found in the Territory. Konko-kyo, introduced into Hawaii in 1915, is a monotheistic religion which teaches that God cares for human beings just as a parent cares for his children. There are six places of worship in the island and about two thousand members.⁵²

The second of these religions is Tenri-kyo, which came to Hawaii in 1918 where it has twenty-three places of worship. This sect teaches faith healing and regards sin as dust on the soul.⁵³

In 1938 another Japanese religion was brought to the Territory. This was Seicho-no-Ie, a syncretism of Buddhism, Shinto, and Christianity.⁵⁴

Mrs. Sayo Kitamura is the founder of a fourth religion from Japan. Known as the "Dancing Goddess," she visited Hawaii in 1952 to propagate her teachings. Her religion is called Tensho-kotai-jingu, which is translated "God in her abdomen."⁵⁵

⁵¹Burrows, op. cit., p. 78.

⁵²Zeigler, A Guide-Book to the Shinto, Buddhist, and Chinese Temples of Hawaii, pp. 11-12.

⁵³Ibid., pp. 10-11.

⁵⁴Ibid., pp. 12-13.

⁵⁵Ibid., pp. 13-14.

The Church of World Messianity, introduced to Hawaii in 1952, seeks to save man from sickness, poverty, and war. It was founded in Japan by Jikan Okada who claims to be a messiah.⁵⁶

Judaism. During World War II a Jewish center was established in Honolulu by the Jewish Welfare Board. From the group of residents who congregated there to help Jewish service men there grew Temple Emanu-El, which was chartered in 1950.⁵⁷

In the midst of a diverse religious setting the Hawaii Baptist Convention finds its home--an ally to some religious groups and a competitor without choice to others.

⁵⁶Ibid., pp. 14-15.

⁵⁷Zeigler, "Religions at the Crossroads," p. 150.

CHAPTER II

BAPTIST BEGINNINGS PRIOR TO THE CONVENTION (1926-1942)

Since Baptist conventions have a peculiar relationship to Baptist churches, the latter must always precede the former. From 1926 when the first Sunday school was started to 1942, the year before the organization of the convention in Hawaii, there extended a period in which three churches were constituted and some other Baptist bodies formed. The principal figure in the establishment of each of these churches was a person not native to the Hawaiian Islands.

I. CHURCHES ESTABLISHED

The Sunday school and chapel at Wahiawa. In January, 1926, Charles John McDonald, a British subject, organized the first Baptist Sunday school in the Hawaiian Islands. It was located in the playground pavilion at Wahiawa, an inland town on the island of Oahu.¹ Later McDonald described his purpose for starting the Wahiawa Sunday school:

¹Hawaii Baptist Convention, Annual, 1945 (Honolulu: Hawaii Baptist Convention, 1946), p. 36.

From that date [1926] to this [1940] there has been a continued effort to establish a strong New Testament church, a friendly church with a vital message, so that all the races might worship together in the common language of America.²

On the afternoon of the first Sunday of the school McDonald and two other men drove to Wahiawa from Honolulu in a four-cylinder Dodge automobile and "opened the first permanent interracial service in the English language."³ McDonald was a businessman and a lay preacher.⁴ Among the early organizers was Daniel Liu, who was later to become chief of police of the City and County of Honolulu.⁵

Among the Sunday school teachers of the early years were McDonald and his wife, C. J. Day, Ethel Chong, Mrs. Lois Chong Wang, Alvin D. Oyer and his wife, and D. C. Thomson.

Itsuko Saito, an early attendant at the Sunday school, who later became executive Secretary of the Hawaii Woman's Missionary Union, described the importance of this beginning:

²Hawaiian Baptist Mission, Annual Report, 1940 ([Wahiawa, Hawaii: Hawaiian Baptist Mission, 1941]), p. 3.

³Ibid.

⁴Victor Koon, "Hawaii, Mission in," Encyclopedia of Southern Baptists (Nashville: Broadman Press, 1958), I, 602.

⁵News item in The Hawaii Baptist, May, 1953.

In [the boys and girls] was awakened the spiritual hunger that could not be satisfied by the chanting of Buddhist priests. This small group caught the missionary spirit immediately and invited others to come.⁶

The Sunday school met for a few years in the playground, after which a house on California Avenue was rented.⁷

In August, 1934, the converts of the Sunday school were organized into a church called the Wayside Baptist Chapel.⁸ At this time the Sunday school had twenty members.⁹ Soon after this a two-story building on Kamehameha Highway was rented.¹⁰

A pastor by the name of Wooten was called from the mainland of the United States. He stayed with the church for a year.¹¹

The church in 1937 entered upon a new period with the coming of Park Harris Anderson and his wife. They had been reappointed May 1, 1937, by the Southern Baptist Foreign Mission Board as missionaries to Shanghai. They were unable

⁶Itsuko Saito, "How the Wahiawa Baptist Church Grew," Territorial Mission Season of Prayer, Oct., 1943, for Churches of the Hawaiian Baptist Association [sic] (Honolulu: Association of Baptist Churches of Hawaii, 1943), p. 8. (Mimeographed.)

⁷Hawaii Baptist Convention, loc. cit.

⁸Ibid.

⁹Saito, op. cit., p. 9.

¹⁰Hawaii Baptist Convention, loc. cit.

¹¹Ibid.

to go to China because of the Japanese War against that country.¹²

Anderson and his wife worked in the Wahiawa church for a period of seven months, during which time he surveyed the islands and recommended to the Southern Baptist board that missionaries be sent to Hawaii. On December 9, 1937, the board agreed to "lend" missionaries to Hawaii.¹³

During 1938 three missionaries of the Central China Mission of the board--Harold Edward Hall and his wife and Hattie Stallings--came to work with the Wahiawa church. By September 23, 1938, these three had returned to China.¹⁴

The last Southern Baptist missionaries to come to Hawaii under the board agreement of December, 1937, were Lonnie E. Blackman and his wife, who arrived October 26, 1938. This couple was destined to stay for twenty years.¹⁵ Blackman served the Wahiawa church two years as pastor and continued in Hawaii as a member of the Southern Baptist mission after the "lend" period was terminated.¹⁶

After the Southern Baptist Foreign Mission Board decided to establish a mission in Hawaii, Hannah Plowden,

¹²Southern Baptist Convention, Annual, 1938 (Nashville: Southern Baptist Convention, 1938), pp. 185-86.

¹³Koon, "Hawaii, Mission in," p. 602.

¹⁴Hawaii Baptist Convention, loc. cit.; Southern Baptist Convention, op. cit., pp. 185-86, 199.

¹⁵Southern Baptist Convention, op. cit., p. 199.

¹⁶Hawaii Baptist Convention, loc. cit.

James D. Belote, and his wife arrived in Honolulu in October, 1940, to work with the Wahiawa church. Belote served as pastor for five years.¹⁷

With the coming and going of these missionaries the little church at Wahiawa grew until its membership December 31, 1939, had reached forty-five. At the end of the next year there were forty-two members. The clerk of the church in her annual report explained that the names of twelve persons who had left the city were dropped from the church roll. This was the first revision of the roll since the membership was formed in 1934.¹⁸

A lot at the corner of California Avenue and Circle Drive was purchased and a frame church building was begun in the fall of 1941. After December 7 the military government granted permission to continue the construction of the meeting house, which was dedicated March 15, 1942.¹⁹ The total value of the property was twelve thousand dollars, one-third of which had been given by the Southern Baptist board.²⁰

¹⁷Ibid.; Southern Baptist Convention, Annual, 1941 (Nashville: Southern Baptist Convention, 1941), pp. 276, 279.

¹⁸Hawaiian Baptist Mission, op. cit., p. 9.

¹⁹Saito, loc. cit.; Hawaii Baptist Convention, loc. cit.

²⁰Victor Koon, "The Way of Praise in the Islands," Annual, 1943 (Nashville: Southern Baptist Convention, 1943), p. 199.

At the time of the dedication of its first permanent home the church had increased its Sunday school enrollment to over two hundred.²¹ The previous year the church had changed its name to the Wahiawa Baptist Church and had a membership of seventy-five.²²

So the first Southern Baptist church to be organized in Hawaii found itself on the eve of the organization of a territorial convention recently settled in a new house with a growing membership, a prosperous Sunday school, a Baptist Training Union, and a Woman's Missionary Society.

The first church in Honolulu. About 1930 the first Baptist church in the islands was organized in Honolulu by R. L. Johnston of Grace Baptist Tabernacle, San Bernadino, California. Charles J. McDonald and J. C. Ziegler were two of the original members. At the beginning it was known as the First Baptist Church. Later in this period its name was changed to Calvary Baptist Church.²³

After Johnston there was a succession of pastors--

²¹Saito, loc. cit.

²²Koon, "The Way of Praise in the Islands," p. 233.

²³Edward M. Shipman, "History of the Calvary Baptist Church," Territorial Mission Season of Prayer, Oct., 1943, for Churches of the Hawaiian Baptist Association [sic] (Honolulu: Association of Baptist Churches of Hawaii, 1943), p. 9, (Mimeographed.); news item in The Hawaii Baptist, February, 1948.

John Marvin Dean, McDonald, A. E. Adams, and Edward M. Shipman, who was serving at the time of the constitution of the Hawaii convention.²⁴

The church met first in Kuhio School on South King Street, then in the Korean mission on Miller Street. Later it moved to Kaahumanu School on South Beretania Street. In November, 1934, the church began to rent a vacant church building at the corner of Pensacola and Kinau Streets. In 1940 this building was purchased for fifty-seven hundred dollars. By June 12, 1942, the indebtedness had been liquidated.²⁵

Calvary church was independent at first but in time came to align itself with the Southern California Baptist Convention, an affiliate of the American (then Northern) Baptist Convention.²⁶

Olivet church. On July 1, 1926, Joseph Gorham Tyssowski, an attorney and a lay preacher, organized the Mission Church in Honolulu with twenty charter members. He was the first pastor. In April, 1935, he died while preaching at the Oahu Prison in Honolulu. Alvin D. Oyer, a lay preacher,

²⁴Ibid., pp. 9-10.

²⁵Ibid., p. 9.

²⁶Ibid., p. 10; Hawaii Baptist Convention, op. cit., p. 32.

served as pastor for a year and was succeeded by the widow of Tyssowski. She ministered in this capacity until the church voted to become a Baptist church.²⁷

Mrs. Alvin D. Oyer, one of the charter members of the Mission Church, described the vision of the church in these words:

God gave to those first members and their pastor a vision of the need for a church in that place [1828 Young Street, Honolulu] which would minister to all nationalities. They felt that the younger generation could be won and ministered to through the preaching of the Gospel in English, but that the older generation needed the Gospel in their native tongue. This would permit the entire family to belong to the same church, and each member would be ministered to according to his need. Such a church would be the first of its kind in Honolulu.²⁸

Charles J. McDonald introduced Victor Koon, Charles A. Leonard, and H. B. Ramsour, Jr.--Southern Baptist missionaries--to the Mission Church. In February, 1941, the church voted to become a Baptist church and named itself Olivet Baptist Church. Koon was called as pastor.²⁹ There was twenty-nine charter members.³⁰

At the annual meeting of the Southern Baptist Convention in 1941 Mrs. Joseph G. Tyssowski was introduced and spoke

²⁷Mrs. Alvin D. Oyer, "Olivet Church Views Progress," The Hawaii Baptist, March, 1948, p. 1.

²⁸Ibid.

²⁹Ibid., p. 4.

³⁰Hawaii Baptist Convention, op. cit., p. 35.

briefly concerning the Olivet church and its affiliation with Southern Baptists.³¹

An independent church of Japanese-speaking Christians of which Toshio Hirano was the pastor decided in 1941 to relate itself to Southern Baptists. "They practice only immersion and hold to the historic beliefs which Baptists have always held dear."³² The group chose the name Grace Baptist Church, but in May, 1942, decided "for the duration" of the war to become members of the Olivet church. Edwin Burke Dozier, a Southern Baptist missionary, became the pastor of this Japanese-speaking congregation.³³

By the end of 1941 the membership of the Olivet church had grown to eighty-six.³⁴

In these first three Baptist churches in Hawaii--all on the island of Oahu--there was one man common to the development of each church. He was Charles John McDonald, the British subject who started the Wahiawa Sunday school and church, who helped to organize the Calvary church, and who introduced Southern Baptists to the predecessor of the Olivet church.

³¹Southern Baptist Convention, Annual, 1941, p. 26.

³²Victor Koon, "Walking by Faith in Hawaii," Annual, 1942 (Nashville: Southern Baptist Convention, 1942), p. 235.

³³Koon, "The Way of Praise in the Islands," p. 201.

³⁴Koon, "Walking by Faith in Hawaii," p. 235.

II. ORGANIZATIONS FOUNDED

Property-holding corporation. Charles John McDonald, his wife Rebecca Cochrane McDonald, Victor Koon, Edwin Burke Dozier, James Dalby Belote, Margaret Oda, and Hannah Jane Flowden, directors of the Hawaiian Baptist Mission, applied December 17, 1941, to the treasurer of the Territory of Hawaii for a charter of incorporation.³⁵

This organization had existed as a legal, unincorporated entity since about 1937 when Park Harris Anderson helped to form a trusteeship to hold the title to the property of the Wahiawa church. The first trustees were Charles John McDonald, Anderson, C. K. Tom, Ayako Saito, and Mrs. Rebecca C. McDonald.³⁶

On September 1, 1941, the Hawaiian Mission of the Foreign Mission Board of the Southern Baptist Convention³⁷ voted to "accept with gratitude the offer of the Hawaiian Baptist Mission in assuming joint responsibility in administration" of work and property. Under this arrangement

³⁵Charles J. McDonald et al., "Application for Charter [for Hawaiian Baptist Mission]," December 17, 1941. (Mimeographed.)

³⁶Victor Koon, "Hawaii, Mission in," p. 602.

³⁷The establishment of this body will be related below. This organization will be referred to in most places in this thesis by the shorter, informal name "Southern Baptist mission," meaning the one in Hawaii, or by the words "the mission."

the Southern Baptist mission would elect four members of the board of directors and representatives of local churches would elect three members. Hawaiian Baptist Mission became the property-holding corporation for the Southern Baptist Foreign Mission Board and for the local churches. This plan was approved by Charles Edward Maddry, the executive secretary of the board, when he visited in Hawaii in December, 1941.³⁸

Action on the application of the directors of Hawaiian Baptist Mission for a charter of incorporation came speedily. It was granted December 22, 1941, by Norman D. Godbold, Jr., treasurer of the Territory, with the approval of Governor J. B. Poindexter.³⁹

The charter set forth the purpose of the corporation in this way:

To encourage and promote the doctrines and religious beliefs as taught and advocated by the members of Baptist Churches of the Christian faith, and particularly the churches of the Southern Baptist Convention.⁴⁰

Power was conferred by the charter upon the corporation to "purchase, hold, sell, exchange, mortgage, lease

³⁸Koon, "Hawaii, Mission in," p. 602.

³⁹Norman D. Godbold, Jr., "Charter of Incorporation [of Hawaiian Baptist Mission]," December 22, 1941. (Mimeographed.)

⁴⁰Ibid.

or otherwise dispose of" real and personal property.⁴¹

The charter provided that the membership of the corporation should be composed of two persons elected from each recognized Baptist church, mission, educational or social institution, and hospital, in addition to the appointees of the Southern Baptist Foreign Mission Board for work in Hawaii.⁴²

By the end of 1942 the total value of the property held by this eleemosynary corporation was fifty thousand dollars.⁴³

Southern Baptist mission. The first Southern Baptist missionaries had been sent to Hawaii by the Southern Baptist Foreign Mission Board at the request of Charles John McDonald, who was superintendent of the Hawaiian Baptist Mission.⁴⁴

The board in Richmond, Virginia, began to show concern about the deployment of its China and Japan missionaries as the Sino-Japanese War threatened to lengthen out

⁴¹Ibid.

⁴²McDonald et al., loc. cit.

⁴³Koon, "The Way of Praise in the Islands," p. 203.

⁴⁴Southern Baptist Convention, Annual, 1940 (Nashville: Southern Baptist Convention, 1940), p. 167.

and include the United States in the conflict as an enemy of Japan. The board started to withdraw its Japan and China staffs.

At its April, 1940, meeting the board voted to send one of its secretaries to make a careful investigation of Baptist work in the islands and to report at its October meeting.⁴⁵

M. Theron Rankin, the secretary for the Orient work of the board, visited Hawaii in August. Upon his recommendation the board voted to assume responsibility for Baptist work there.⁴⁶

Only two missionaries--Lonnie Elwood Blackman and his wife Gladys Yates Blackman--were in Hawaii when the board made this decision, but they were soon joined by nine others. In October Hannah Jane Plowden, James Dalby Belote, and his wife Martha Bigham Belote arrived. Miss Plowden arrived October 9 and the Belotes, October 24. In November H. B. Ramsour, Jr. and his wife Vera Mabel Howard Ramsour stopped in Honolulu "for a period of work" on their way from Japan to South America. In December Charles Alexander Leonard, his

⁴⁵Ibid., p. 168.

⁴⁶L. E. Blackman, "Overcoming through Christ in Hawaii," Annual, 1941 (Nashville: Southern Baptist Convention, 1941), p. 266.

wife Evelyn Corbitt Leonard, Victor Koon, and his wife Aurora Lee Hargrove Koon arrived from Manchuria.⁴⁷

These eleven men and women met in Honolulu December 12, 1940, and formed the Hawaiian Mission of the Southern Baptist Foreign Mission Board.⁴⁸ Two stations--Honolulu and Wahiawa--were designated.⁴⁹

Among the additions to the young mission in 1941 were Maude Burke Dozier, Edwin Burke Dozier, and his wife, all of whom arrived in Honolulu April 19,⁵⁰ and Malcolm W. Stuart and his wife Edith Boyd Stuart who landed October 14.⁵¹

During July, 1941, Charles A. Leonard, his wife, and Edwin B. Dozier made a survey of the islands which surround Oahu and found many opportunities for work.⁵²

Charles E. Maddry, the executive secretary of the Foreign Mission Board, arrived on Oahu December 3, 1941, to make a survey "as to the wisdom of further reinforcing the

⁴⁷Ibid.; Southern Baptist Convention, Annual, 1941 (Nashville: Southern Baptist Convention, 1941, pp. 264, 272, 276, 279.

⁴⁸Victor Koon, "Hawaii, Mission in," p. 602.

⁴⁹Blackman, loc. cit.

⁵⁰Victor Koon, "Walking by Faith in Hawaii," p. 234.

⁵¹Southern Baptist Convention, Annual, 1942 (Nashville: Southern Baptist Convention, 1942), p. 242.

⁵²Koon, "Walking by Faith in Hawaii," p. 236.

Hawaiian Mission."⁵³ He was there when the Japanese attack on Oahu came and returned to the mainland of the United States later in the month.⁵⁴

Bible school. The first institution to be established by the Southern Baptist mission was the Baptist Bible School of Hawaii. It was opened October 1, 1941. Hannah Plowden, the first administrator of the school, held the title of principal.⁵⁵ At the end of the first session twelve students were enrolled. The second session began September 23, 1942, with sixteen students in attendance.⁵⁶

The purpose of the school was to train pastors and church lay workers for service in the churches of the islands.⁵⁷

As the last year before the organization of the convention came to a close in the midst of World War II, the attitude of the missionaries is described in the words of

⁵³Southern Baptist Convention, Annual, 1941, (Nashville: Southern Baptist Convention, 1941), p. 198.

⁵⁴Charles E. Maddry, Charles E. Maddry, An Autobiography (Nashville: Broadman Press, 1955), pp. 127-28.

⁵⁵Koon, "Walking by Faith in Hawaii," p. 234.

⁵⁶Koon, "The Way of Praise in the Islands," p. 202.

⁵⁷Hawaii Baptist Convention, Annual, 1950 (Honolulu: Hawaii Baptist Convention, 1951), p. 33.

Victor Koon:

Thus 1942 has become history recording a gradual accumulation of momentum which indicates that we must go forward. As badly as there is need for buildings for all the work, a greater necessity is that for additional workers both missionary and native We confidently believe that during 1943 there will be [organized] an association of churches including at least one [church] on another island.⁵⁸

⁵⁸Koon, "The Way of Praise in the Islands," p. 204.

CHAPTER III

THE PERIOD OF FOUNDING (1943-1945)

The United States in December of 1941 had been brought into war against both Japan and Germany. As 1943--the year of the founding of the Hawaii Baptist Convention--opened, military government by the United States Army had been in existence in Hawaii since December 7, 1941. The war with Japan was now going forward with great speed. Thousands of service men were pouring into the islands. Their presence in the churches was noticeable by the contribution they were making to the progress of Baptist mission endeavor.

The coming of Southern Baptist missionaries, the establishment of a Southern Baptist mission in the Territory, the alignment of the Wahiawa church and the Mission Church of Honolulu with Southern Baptists, and the purchase of land for the churches and the Bible school had set the stage for the organization of a territorial Baptist convention.

. . . All this has helped to put Southern Baptists on the map in Hawaii and has commanded the attention of the local people in a way that a slow, plodding progress, however sincere, could never have done.¹

¹Mrs. L. E. Blackman, "Proclaiming Eternal Good Tidings in Hawaii," Annual, 1944 (Nashville: Southern Baptist Convention, 1945), p. 256.

I. THE ROLE OF THE SOUTHERN BAPTIST MISSION

As would be expected the Hawaiian Mission of the Southern Baptist Foreign Mission Board took the initiative in the establishment of the Hawaii convention.

At a called meeting of the mission on March 25, 1943, it was

Voted that the male members of the Mission with Victor Koon as Chairman of the Committee be instructed to plan for the organization of a Baptist Association of Churches in Hawaii.²

The mission and the Bible school began to plan for a Bible conference and a fellowship conference with Baptist chaplains of the armed forces to be held July 6-16, 1943. At the end of these conferences would be held the meeting to organize a Baptist convention in the Territory.³

II. THE ORGANIZATIONAL MEETING

The special mission committee headed by Victor Koon arranged for the program of the organizational meeting of the convention. Edwin B. Dezier, a member of the committee, was the author of the constitution.

²Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," March 25, 1943. (Mimeographed.)

³Blackman, "Proclaiming Eternal Good Tidings in Hawaii," p. 261.

At the close of the Bible conference in the afternoon of July 12, 1943, twenty-four messengers from five Baptist churches on the islands of Oahu and Kauai assembled in Honolulu at the Baptist Bible School of Hawaii. The churches represented included the three churches which have already been discussed and two churches which were organized in 1943.⁴

Selection of a name. The twenty-four messengers placed ten names for the new organization before the body for its consideration. The name chosen was Association of Baptist Churches of Hawaii.⁵ The use of this name continued, as will be seen, for only two years.

The name adopted at the organizational meeting reflected the idea that the association was composed of churches.

Adoption of a constitution. Edwin B. Dozier, a former missionary in Japan, had written a constitution which provided for three officers to be elected annually--moderator, clerk, and treasurer. An executive and finance committee

⁴Hawaii Baptist Convention, Annual, 1945 (Honolulu: Hawaii Baptist Convention, 1946), p. 6. Reference is made to Appendix A.

⁵Ibid., pp. 6-7.

and six other committees, to be chosen each year, completed the framework of the organization.

The constitution included a statement of faith with ten sections. This statement of faith would serve as a basis for fellowship in the association.⁶

Edward M. Shipman, the pastor of Calvary church, objected to the part of the statement of faith which stated that baptism is prerequisite to the Lord's Supper. He could not approve this statement because Calvary church practiced "open Communion." This section of the constitution was amended and an understanding was reached by which those churches which practiced "open Communion" might continue to do so, while those churches which did not hold to this practice might continue as they had in the past.⁷

The constitution as amended was adopted by the messengers.

The purpose of the association was given in Article 2 of the constitution:

The purpose of this Association shall be through co-operative efforts to spread more widely and thoroughly

⁶[Association of Baptist Churches of Hawaii], "Constitution and Proposed Changes and Proposed By-Laws of the Hawaii Baptist Convention," 1945, pp. 1-4. (Mimeographed.)

⁷Hawaii Baptist Convention, op. cit., p. 7. Reference is made to Appendix B.

the Gospel in Hawaii and to the uttermost parts of the earth by means of personal and mass evangelism, printing and distribution of literature, a ministry to the sick and the underprivileged, and through general education; further the strengthening of our fellowship and the deepening of the spiritual life of all phases of our churches through inspirational and other types of gatherings.⁸

Election of officers and committee chairmen. Edwin B. Dozier was elected the first moderator of the association. Edward M. Shipman and Victor Koon were named to fill the offices of clerk and treasurer respectively.⁹

The following committee chairmen were chosen: Mrs. Charles A. Leonard, Committee on Evangelism and Missions; Malcolm W. Stuart, Literature and Publicity Committee; Mrs. C. K. Dozier, Committee on Women's Work; Itsuko Saito, Baptist Training Union Committee; James D. Belote, Sunday School Committee; and Harold A. DeGroff, Brotherhood Committee.¹⁰

III. CHURCHES ADMITTED TO AFFILIATION

During the Period of Founding which covered the years from 1943 through 1945 two churches, in addition to the

⁸[Association of Baptist Churches of Hawaii], op. cit., p. 1.

⁹Hawaii Baptist Convention, op. cit., p. 6.

¹⁰Ibid., p. 7.

original five which participated in the constitution of the association, were admitted to affiliation.

The five original churches. The churches which affiliated themselves with the new association in 1943 were Wahiawa, Olivet, Calvary, Waimea on Kauai Island, and Nuuanu in Honolulu.¹¹ The first three named were discussed in Chapter II. A word about the other two churches will be given at this point.

The Waimea church had its beginning in 1939 in the work of Ralph E. Hooper, a Canadian missionary who had served in Ethiopia. A church developed which took the name of Missionary Bible Church. A Japanese family by the name of Tamashiro was prominent in the church. Later Roy K. Gonder, a Baptist missionary from Canada, who had worked in China, helped the young group of Christians.¹² On April 4, 1943, the church voted to take the name of the Waimea Baptist Church. Edwin B. Dozier was called as the first pastor. He served until November, 1945, when he was replaced by Coleman Clarke.¹³

¹¹Ibid., p. 6.

¹²Hannah Plowden (ed.), "Territorial Mission Season of Prayer, Oct., 1943, for Churches of the Hawaiian Baptist Association [sic]" (Honolulu: Association of Baptist Churches of Hawaii, 1943), p. 15. (Mimeographed.)

¹³Hawaii Baptist Convention, op. cit., p. 37; news item in The Hawaii Baptist, October, 1948.

Nuuanu Baptist Church, the first in Hawaii to have Southern Baptist sponsorship and direction from the beginning of its mission stage, was organized April 18, 1943. It began as the School Street Baptist Mission in October, 1941, on a street by that name in Honolulu. Lonnie E. Blackman, his wife, and Alice Huey were the missionary pioneers. In August, 1942, the mission moved into a tent erected on a recently-purchased lot at Nuuanu Avenue and Bates Street. When the church was formed, Malcolm W. Stuart, who started serving in the mission in January, 1943, was called as the first pastor.¹⁴

Two new churches. At the second annual meeting of the association Koloa Baptist Church on Kauai Island was admitted to affiliation August 25, 1944.¹⁵ This church had recently assumed the Baptist name. Originally it was known as Koloa Hawaiian Protestant Church. Roy K. Gonder while serving as its pastor had influenced the church to change its denominational affiliation. His pastorate ended in March, 1945.¹⁶

¹⁴Hawaii Baptist Convention, op. cit., pp. 33-34.

¹⁵Ibid., p. 11.

¹⁶Ibid., p. 33. At the 1947 annual meeting the Koloa church requested to be dropped from relationship with the convention (Hawaii Baptist Convention, Annual, 1947, p. 8).

At the 1945 annual meeting of the association the Kahului Baptist Church on Maui Island was received as an affiliated church.¹⁷ It was organized April 22, 1945, and grew out of a Bible class started in 1944 by Hannah Plowden.¹⁸ This work was nominally under the sponsorship of the association.¹⁹ In 1942 and 1943 some contributions to the Baptist witness on Maui had been made by Chaplain Cecil H. Woten and Daniel Ongais.²⁰

During these opening years of the life of the convention seven churches affiliated themselves with this territorial body. Five of these churches were Southern Baptist either in origin or by adoption. They have continued in cooperation with the island convention and with the Southern Baptist Convention to the present (April, 1959). Of the other two churches, Koloa was independent and soon after the Period of Founding terminated its relationship with Baptists. The other church--Calvary--was early identified with the Northern (now American) Baptist Convention and has since withdrawn from fellowship with the Hawaii convention.²¹

¹⁷Hawaii Baptist Convention, op. cit., p. 17.

¹⁸News item in The Hawaii Baptist, July-August, 1948.

¹⁹Victor Koon, "Hawaiian [sic] Baptist Convention," Encyclopedia of Southern Baptists (Nashville: Broadman Press, 1958), I, 603.

²⁰Hawaii Baptist Convention, op. cit., p. 25.

²¹Since 1956 First (formerly Calvary) Baptist Church has not cooperated with the Hawaii convention.

IV. AGENCIES OF THE NEW CONVENTION

Book store. At its first annual meeting in 1943 the association initiated the establishment of a Baptist book store in Honolulu. A special committee was appointed October 5, 1943, by the Executive Committee of the association for the purpose of beginning a book store. The members were L. E. Blackman, Harold A. DeGroff, and Itsuko Saito.²²

The committee went to work right away. The Southern Baptist Sunday School Board was asked to open a store in the islands but replied in the negative. The Executive Committee of the association designated the proposed book store as the sole recipient of the 1943 Territorial Missions Offering-- the first one to be sponsored in the islands. This offering amounted to \$791.50.²³

Lonnie E. Blackman was the first manager of the store. During his time of service which ended June 1, 1944, he operated the store with his home as a base. There he kept the books in a surplus coffin box, left over from the days following December 7. The total sales in 1943 amounted

²²Blackman, "Proclaiming Eternal Good Tidings in Hawaii," p. 261; Plowden, op. cit., p. 10.

²³Plowden, op. cit., pp. 1, 10; Blackman, "Proclaiming Eternal Good Tidings in Hawaii," p. 261.

to \$2,114.75. (A fund of one hundred and sixty dollars from the mission was used in addition to the Territorial Missions Offering.)²⁴

The Baptist Book Store was first directed by the special committee, then by a standing committee called the Committee for Publication and Publicity, and later by the Board of Publication and Publicity.²⁵

On June 1, 1944, the store was moved to one of the buildings of Olivet church, and Victor Koon and Chester R. Young became manager and assistant manager respectively. By July 1, 1945, the net worth of the store had increased to over three thousand dollars.²⁶ Young assumed the manager-ship of the store in December, 1945. The sales for the last year of the Period of Founding (1945) were over twelve thousand dollars.²⁷ As this period closed the convention was hoping to secure a location in downtown Honolulu.²⁸

²⁴Ibid.

²⁵Hawaii Baptist Convention, op. cit., pp. 17, 47.

²⁶Ibid., p. 23.

²⁷Mrs. L. E. Blackman, "Hawaii Finding the Path to Peace," Annual, 1946 (Nashville: Southern Baptist Convention, 1946), pp. 290-91.

²⁸Through the years this store has prospered and expanded. In 1947 the store was moved to a downtown location in Honolulu. In November, 1958, the convention for the second time offered to sell the store to the Southern Baptist Sunday School Board.

Woman's Missionary Union. The Woman's Missionary Union was organized in a territorial convention August 23, 1944. Mrs. C. K. Dozier was elected president.²⁹ She had served the previous year as chairman of the Committee on Women's Work of the association.³⁰

Hannah Plowden from January of 1942 to the organization of the union had performed the work of corresponding secretary as "the first step toward a territory-wide Woman's Missionary Union."³¹

At its first meeting the union voted to observe the three seasons of prayer as planned by the Southern Baptist Woman's Missionary Union.³²

A constitution was adopted at the 1945 meeting and the name "The Woman's Missionary Union of the Hawaii Baptist Convention" was approved.³³

Molokai mission. The first permanent territorial mission field of the association was the island of Molokai.

²⁹Hawaii Baptist Convention, op. cit., p. 54.

³⁰Ibid., p. 7.

³¹Victor Koon, "The Way of Praise in the Islands," Annual, 1943 (Nashville: Southern Baptist Convention, 1943), p. 203.

³²Hawaii Baptist Convention, op. cit., p. 55.

³³Ibid.

Roy K. Gonder was appointed by the Committee on Evangelism and Missions to this field. He began work about the first of May, 1945. Maurice J. Anderson, chairman of the committee, reported to the 1945 annual meeting that several converts had been made on Molokai and a Sunday school had been organized. There was one baptism the first year.³⁴

The budget adopted in 1945 by the association included an item of twelve hundred dollars for the salary of the Molokai missionary.³⁵

V. A NEW NAME AND A REVISED CONSTITUTION

At the annual meeting in 1945 the association changed its name to Hawaii Baptist Convention. It had been apparent for some time that the associational title was too long and unsuited to the function of a territory-wide group.³⁶

Some changes were made in the constitution. The first type of change involved the renaming of the officers and committees. The moderator became the president; the clerk, the recording secretary.³⁷

³⁴Ibid., p. 22; Blackman, "Hawaii Finding the Path to Peace," p. 290.

³⁵Hawaii Baptist Convention, op. cit., p. 19.

³⁶Ibid., p. 18.

³⁷[Association of Baptist Churches of Hawaii], op. cit., p. 3.

The second type of change was the addition of some new elements to the organizational structure. An Executive Council, composed of the general officers and the chairmen of the committees, boards, departments, and commissions, was formed.³⁸ This council was designated as "the interim executive body of the Convention."³⁹ A Board of Christian Education and Student Work and a Commission on Social Service were added.⁴⁰

By-laws were adopted by the convention for the first time. They were composed of seven sections. Regulation of the number of messengers allowed each church, designation of the statistical and fiscal year, definition of the duties of officers and groups, and provision for three standing committees of the annual meeting--nomination, resolutions, and program and order of business--were the major concerns of the by-laws. One important change they embodied was the inclusion of all missionaries of the Southern Baptist mission in the voting body of the convention.⁴¹

³⁸Ibid., p. 4.

³⁹Hawaii Baptist Convention, op. cit., p. 46.

⁴⁰[Association of Baptist Churches of Hawaii], loc. cit.

⁴¹Hawaii Baptist Convention, op. cit., pp. 43-48.

As the war ended in the Pacific, the first period in the history of the convention came to a close. The convention was a baby of the war. It had been sired by a mission composed of missionaries whom war had displaced from China, Manchuria, and Japan. Now it was ready for a new period in which it would be helped along under the supervision of its missionary parents.

CHAPTER IV

THE POST-WAR PERIOD OF ADVANCE (1946-1954)

At the end of the Period of Founding each of the Southern Baptist churches associated with the Hawaii Baptist Convention had a Southern Baptist missionary as pastor.¹ The president of the convention elected in 1945 was a missionary.² The Post-war Period of Advance (1946-1954) began with missionary personnel in the lead. This pattern continued for the most part till near the end of the period.

I. INTRODUCTION

Peace returned to the Pacific with the coming of this period of expansion and advance. Prior to the war "most of the Oriental immigrants resisted haole prestige" But their Hawaiian-born children accepted it wholeheartedly, according to the view of Edwin Burrows, a cultural anthropologist.³ One of the ways the island-born young person of Oriental ancestry identified with the haole was to become a

¹Hawaii Baptist Convention, Annual, 1945 (Honolulu: Hawaii Baptist Convention, 1946), pp. 51-52.

²Ibid., p. 50.

³Edwin G. Burrows, Hawaiian Americans (New Haven: Yale University Press, 1947), p. 208.

follower of the Christian religion. Aside from the hunger and longing for a vital relationship to God and the working of the Spirit of God in the hearts of the people, this was one of the important elements in the growth of the churches and the convention in Hawaii.

Many Hawaii churches became concerned in this period about the Buddhist youth who attended Sunday school during World War II and who was torn away from Buddhism but not won to the Christian faith. Many of these were seen in the community as persons "spiritually adrift."⁴

There were those who after the war returned to Buddhism in response to a revival which it fostered. The ending of hostilities resulted in the re-opening of Oriental temples and shrines which had been closed by the United States Army. A new form of Buddhism developed among English-speaking people. It began to promote Sunday schools and kindergartens. Since it made few moral demands of the people, many returned to the religion of their parents.⁵

⁴Harley H. Zeigler, "Religions at the Crossroads," All About Hawaii, The Recognized Book of Authentic Information on Hawaii Combined with Thurum's Hawaiian Annual and Standard Guide, 1956 (81st ed.; Honolulu: The Honolulu Star-Bulletin, Ltd., 1956), p. 136.

⁵Hannah Plowden, "The Hawaiian Islands--1947," Annual, 1948 (Nashville: Southern Baptist Convention, 1948), p. III; Carter Morgan, "Hawaii," Annual, 1949 (Nashville: Southern Baptist Convention, 1949), p. 137.

In spite of the defection of some war-won children and the resurgence of Buddhism in post-war Hawaii the work of Baptist churches and missions went on apace. In 1947 H. B. Ramsour, Jr., described this growth:

Beyond question, one of the most inspiring mission fields in the world today is that of the Hawaiian Islands; and that not because of the beautiful and romantic setting of the work, but because of the marvelous response of the people to the gospel. On every hand and in every specific location of our work, the numbers of those who come to learn of Jesus Christ and to follow him far exceeds [sic] our ability to care for them, either from the standpoint of equipment or personnel. The Sunday schools of every church and mission station are crowded to capacity and the overflows extend to the living rooms, bedrooms, kitchens, basements, garages of the pastors' homes, and out under the trees of the church lawns.⁶

The advance which this period was to bring under the far-reaching leadership of M. Theron Rankin, the executive secretary of the Southern Baptist Foreign Mission Board, was predicted by Ramsour. He envisioned the doubling of the work in size and influence within three or four years, provided both proper equipment and adequate personnel were available. ". . . nowhere are the returns for mission investment of either men or money greater than in those isles of the Pacific."⁷

⁶H. B. Ramsour, Jr., "Progress in the Pacific," Annual, 1947 (Nashville: Southern Baptist Convention, 1947), pp. 117-18.

⁷Ibid., p. 118.

Rankin visited the Hawaiian Islands in April of 1946 "to confer with the workers in the new field."⁸ The writer remembers his saying on that visit that "this is just the sort of atmosphere I like to be in. It is like putting on a different suit of clothing to come away from Richmond and to be here." He had become the executive head of the board on January 1, 1945, upon the retirement of Charles E. Maddry.⁹ Rankin took a personal interest in planning for the advance of the work in the islands. To him advance meant "a summons to expansion and enlargement." He began to use the word while he was the secretary for the Orient, possibly after having read Kenneth Scott Latourette's Advance through Storm. He had made it his watchword. J. B. Weatherspoon says he will be remembered as the "apostle of advance."¹⁰

Rankin continued to serve as executive secretary of the board until his death June 27, 1953. It is interesting to note that his service in this capacity roughly corresponded to the Post-war Period of Advance in the life of the Hawaii convention.

⁸J. B. Weatherspoon, M. Theron Rankin, Apostle of Advance (Nashville: Broadman Press, 1958), p. 112.

⁹Charles E. Maddry, Charles E. Maddry, an Autobiography (Nashville: Broadman Press, 1955), p. 139.

¹⁰Weatherspoon, op. cit., pp. 126-27.

II. THE ROLE OF THE EXECUTIVE COUNCIL

At the beginning of the Post-war Period of Advance in 1946 the Executive Council came into existence as the successor of the old Executive Committee. At the end of this period in 1954 it was succeeded by the Executive Board. The function of the council has already been mentioned.¹¹ It was the "interim executive body" of the convention. In 1952 it was "empowered to act for the Convention ad interim in all matters not otherwise provided for."¹²

The council acted as an administrator of the budgetary and fiscal affairs of the convention. From 1946 through 1951, when a budget committee was formed, the council acted as a committee to propose the fiscal budget to the convention each year.¹³ The Budget Committee served from 1952 through 1954 when its functions were absorbed by the new Executive Board set up in that year.¹⁴

The first budget of the convention, totaling three thousand dollars, was for the fiscal year ending May 31,

¹¹Supra, p. 45.

¹²Hawaii Baptist Convention, Annual, 1952 (Honolulu: Hawaii Baptist Convention, 1953), p. 15.

¹³Hawaii Baptist Convention, Annual, 1951 (Honolulu: Hawaii Baptist Convention, 1952), p. 13.

¹⁴Hawaii Baptist Convention, Annual, 1954 (Honolulu: Hawaii Baptist Convention, 1955), p. 15.

1946. This budget, proposed by a committee of which Maurice J. Anderson was chairman, was adopted at the 1945 annual meeting. It contained four items, one of which was the salary of the convention missionary on Molokai. The third Sunday in August was set as Territorial Missions Day.¹⁵ The convention did not reach its first budget as the contributions from the churches totaled only a little over twenty-three hundred dollars.¹⁶

By the end of this period the proposed annual budget reached \$11,807.¹⁷ Budget receipts of the convention for that year (1954) outdistanced the budget by almost four hundred dollars.¹⁸

The convention from time to time instructed the Executive Council to perform certain tasks. In 1949 it was asked to incorporate the convention so it would become a legally corporate body, capable of owning property and transacting other business.¹⁹ In 1953 the council was authorized

¹⁵Hawaii Baptist Convention, Annual, 1945, p. 19.

¹⁶Hawaii Baptist Convention, Annual, 1946 (Honolulu: Hawaii Baptist Convention, 1947), p. 17.

¹⁷Hawaii Baptist Convention, Annual, 1953 (Honolulu: Hawaii Baptist Convention, 1954), p. 49.

¹⁸Hawaii Baptist Convention, Annual, 1954, p. 39.

¹⁹Hawaii Baptist Convention, Annual, 1949 (Honolulu: Hawaii Baptist Convention, 1950), p. 24.

to form a foundation "to receive donations . . . for investments in legitimate business to produce interest to be used in promoting our educational institutions."²⁰ Neither of these assignments was carried out.

During the years of the existence of the Executive Council (1946-1954) there were three distinct groups which composed the membership of the council: (1) the missionaries, (2) other haoles, and (3) island-born persons. In every year except one (1947) the missionaries occupied a plurality of the positions of the council; in every year except two (1947, 1954), a majority. Places held by island-born persons increased from none in 1946 to four in 1954. The missionary maintained a dominant position in the council through all this period.²¹

III. PROMOTION OF RELIGIOUS EDUCATION IN THE CHURCHES

Sunday school work. Prior to the Period of Post-war Advance Sunday school promotion had been carried on by the old Sunday School Committee which gave place in 1945 to the Department of Sunday Schools. The chairman of this committee had been James D. Belote. His major activities had included

²⁰Hawaii Baptist Convention, Annual, 1953, p. 24.

²¹Reference is made to Table I, p. 54.

TABLE I
COMPOSITION OF THE CONVENTION EXECUTIVE COUNCIL
AND EXECUTIVE BOARD

Year	Membership	Missionaries	Other <u>Haoles*</u>	Island-born persons
<u>Executive Council</u>				
1946	11	7	4	0
1947	12	5	6	1
1948	11	7	3	1
1949	12	7	4	1
1950	15	11	2	2
1951	17	10	5	2
1952	19	12	4	3
1953	20	12	4	4
1954	17	8	5	4
<u>Executive Board</u>				
1955	17	4	6	7
1956	19	5	7**	7
1957	21	5	10	6
1958	22	9	8	5

*Haoles are island residents of Caucasian descent.

**This figure includes one American Negro.

Source: Hawaii Baptist Convention, Annual, 1945-1957;
Hawaii Baptist Convention, "Book of Reports, 1958."

a Sunday school conference at the Baptist Bible School of Hawaii August 16, 1944; a meeting of representatives of the Sunday schools seven days later; and meetings for Oahu Sunday school officers and teachers in October, 1944, and April, 1945.²²

Mrs. Alvin D. Oyer was the first head of the new Department of Sunday Schools. Another workers' conference for Oahu was held at the Olivet church in Honolulu on February 22, 1946.²³

In the summer of 1947 twelve Baptist college students from the mainland of the United States worked in the churches in vacation Bible schools. This program was provided for by the Student Department of the Southern Baptist Sunday School Board.²⁴ Each summer a group of mainland college students has carried on this kind of work. The growth of vacation Bible school work has been steady and continuous.²⁵ It proved to be one of the best methods of Sunday school enlistment of boys and girls.

In 1948 every church except one had one or more mission Sunday schools.²⁶

²²Hawaii Baptist Convention, Annual, 1945, pp. 12, 22.

²³Hawaii Baptist Convention, Annual, 1946, p. 14.

²⁴Hawaii Baptist Convention, Annual, 1947 (Honolulu: Hawaii Baptist Convention, 1948), pp. 14-15.

²⁵Reference is made to Table II, p. 56.

²⁶Hawaii Baptist Convention, Annual, 1948 (Honolulu: Hawaii Baptist Convention, 1949), p. 17.

TABLE II
 VACATION BIBLE SCHOOLS IN THE
 CONVENTION CHURCHES
 AND MISSIONS

Year	Number of churches	Number of schools	School enrollment
1943	5	4	576
1944	6	4	682
1945	7	8	862
1946	6	11	903
1947	8	17	1,396
1948	8	19	1,580
1949	9	19	2,099
1950	11	20	2,372
1951	13	20	2,489
1952	17	20	2,945
1953	18	17	2,710
1954	17	21	3,020
1955	18	23	3,182
1956	18	22	3,694
1957	19	23	3,749
1958	21	24	4,009

Source: Hawaii Baptist Convention, Annual, 1945-1957;
 Hawaii Baptist Convention, "Book of Reports, 1958."

The department sponsored a rally on May 18, 1952, which resulted in the organization of the Oahu Sunday School Association.²⁷

In November, 1954, the Territorial Sunday School Convention was established under the leadership of Paul Gima. C. K. Tom was elected the superintendent for 1955.²⁸

During this period the enrollment of the Sunday schools in the churches increased from 1,689 to 5,462 members.²⁹

Baptist Training Union work. The first Territorial Baptist Training Union Convention was held Thanksgiving Day, 1947. Mrs. Bess D. Harrison was elected the director. The first Intermediate Sword Drill contest was held. Ronald Nishiyama of the Nuuanu church was the winner.³⁰ The convention held meetings annually throughout this period.

In 1948 the Young People's Better Speakers' tournament was held for the first time. Sachio Taira of the Olivet church was the winner.³¹

²⁷News item in The Hawaii Baptist, June, 1952.

²⁸Ibid., December, 1954.

²⁹Reference is made to Table III, p. 58.

³⁰News item in The Hawaii Baptist, December, 1947.

³¹Ibid., December, 1948.

TABLE III
SUNDAY SCHOOLS IN THE CONVENTION
CHURCHES AND MISSIONS

Year	Number of churches	Number of schools	School enrollment	Average attendance
1943	5	5	869	587
1944	6	5	1,215	826
1945	7	9	1,689	1,147
1946	6	23	2,417	
1947	8	22	2,484	1,668
1948	8	19	2,646	1,588
1949	9	22	3,037	1,738
1950	11	20	3,408	2,067
1951	13	24	4,064	2,425
1952	17	20	5,086	
1953	18	21	5,719	3,000
1954	17	22	5,462	3,062
1955	18	24	6,389	3,673
1956	18	24	7,546	4,006
1957	19	27	7,757	4,110
1958	21	28	7,977	

Source: Hawaii Baptist Convention, Annual, 1945-1957;
Hawaii Baptist Convention, "Book of Reports, 1958."

The enrollment of the Baptist Training Unions in the churches grew from 376 at the beginning of this period to 1,338 at the close.³²

Woman's Missionary Union work. On August 28, 1947, Mrs. C. K. Dozier retired from the leadership of Woman's Missionary Union work in Hawaii after having served four years.³³

Daniel Ongais served as Royal Ambassador secretary for 1948. Edgar J. Tharp was this officer for two years--1949 and 1950.³⁴ June 13-18, 1949, J. Ivyloy Bishop, Royal Ambassador secretary for the Woman's Missionary Union of the Southern Baptist Convention, led conferences on RA work at the summer Bible conference.³⁵

In 1949 on the recommendation of the Woman's Missionary Union the convention voted to send the Annie Armstrong Offering for Home Missions to the Southern Baptist Home Mission Board instead of using it in the islands as had been decided upon in 1948.³⁶

³²Reference is made to Table IV, p. 60.

³³Hawaii Baptist Convention, Annual, 1947, pp. 41-42.

³⁴Hawaii Baptist Convention, Annual, 1948, pp. 37, 40; Hawaii Baptist Convention, Annual, 1949 (Honolulu: Hawaii Baptist Convention, 1950), p. 52.

³⁵Hawaii Baptist Convention, Annual, 1949, p. 42.

³⁶Ibid., p. 36.

TABLE IV
 BAPTIST TRAINING UNIONS IN THE CONVENTION
 CHURCHES AND MISSIONS

Year	Number of churches	Number of unions	Union enrollment
1943	5	4	187
1944	6	4	273
1945	7	6	376
1946	6	8	417
1947	8	8	516
1948	8	9	590
1949	9	9	650
1950	11	10	740
1951	13	13	933
1952	17	17	1,170
1953	18	18	1,395
1954	17	16	1,338
1955	18	17	1,640
1956	18	18	1,863
1957	19	21	1,946
1958	21	23	2,348

Source: Hawaii Baptist Convention, Annual, 1945-1957;
 Hawaii Baptist Convention, "Book of Reports, 1958."

The Executive Committee of the woman's union recommended in 1949 to the convention that a survey of the needs of the islands for the next five years be made. The union complained of "a lack of a challenging program from the Convention" as a limitation to the usefulness of the Woman's Missionary Union in helping the convention.³⁷

Mrs. George R. Martin, the president of the Woman's Missionary Union of the Southern Baptist Convention, visited in the islands during the month of June, 1950.³⁸

Itsuko Saito was elected president of the territorial union in November, 1950. She served in this office for the last four years of this period. She was the first island-born person to hold this position. In 1954 upon the creation of the office of executive secretary she was elected to fill this place of leadership.³⁹

From the beginning to the end of the Post-war Period of Advance the enrollment of WMU units in the churches increased from 502 to 1,431 persons, including women and children.⁴⁰

³⁷Ibid., p. 35.

³⁸News item in The Hawaii Baptist, June, 1950.

³⁹Ibid., December, 1951; Hawaii Baptist Convention, Annual, 1954, pp. 54-55.

⁴⁰Reference is made to Table V, p. 62.

TABLE V
WOMAN'S MISSIONARY UNIONS IN THE CONVENTION
CHURCHES

Year	Number of churches	Number of units	Enrollment
1943	5	10	187
1944	6	25	354
1945	7	30	502
1946	6	25	387
1947	8	30	430
1948	8	45	589
1949	9	52	744
1950	11	54	875
1951	13	61	995
1952	17	86	1,337
1953	18	88	1,394
1954	17	88	1,431
1955	18	75	1,604
1956*	18	107	1,532
1957	19	115	1,545
1958	21		1,795

*From this year on RA enrollment is not included.

Source: Hawaii Baptist Convention, Annual, 1945-1957;
Hawaii Baptist Convention, "Book of Reports, 1958."

Baptist Brotherhood work. The first men's brotherhood in Hawaii had been organized in October of 1939 at the Wahiawa church.⁴¹ By the time of the forming of the Hawaii Baptist Convention this group had disbanded.⁴²

In 1947 the men of the Olivet church organized and continued for a season.⁴³

Two brotherhoods--at Nuuanu and at Kahului--were in existence in 1949. The enrollment was thirty-three.⁴⁴ By the end of this period eight churches had units and the number of men enrolled in them was eighty-two.⁴⁵

In November, 1950, the editor of The Hawaii Baptist posed the question:

Why not have in each church a Royal Ambassador committee composed of three or more men who are interested in missionary education for boys?⁴⁶

At the annual meeting of the convention in 1950 a proposal was made that the work of Royal Ambassadors be removed from Woman's Missionary Union and placed under the

⁴¹Southern Baptist Convention, Annual, 1940 (Nashville: Southern Baptist Convention, 1940), p. 167.

⁴²Hawaii Baptist Convention, Annual, 1945, p. 23.

⁴³Hawaii Baptist Convention, Annual, 1947, p. 17.

⁴⁴Hawaii Baptist Convention, Annual, 1949, p. 55.

⁴⁵Reference is made to Table VI, p. 64.

⁴⁶Editorial in The Hawaii Baptist, November, 1950.

TABLE VI
BAPTIST BROTHERHOODS IN THE CONVENTION
CHURCHES

Year	Number of churches	Number of brotherhoods	Enrollment
1943	5	0	0
1944	6	0	0
1945	7	0	0
1946	6	0	0
1947	8	1	16
1948	8		
1949	9	2	33
1950	11	3	26
1951	13	1	20
1952	17	2	48
1953	18	7	103
1954	17	8	82
1955	18	6	81
1956	18	13	652*
1957	19	14	558
1958	21	13	472

*RA enrollment is included beginning with this year.

Source: Hawaii Baptist Convention, Annual, 1945-1957;
Hawaii Baptist Convention, "Book of Reports, 1958."

Commission on Baptist Brotherhood. The plan was not accepted. However, in 1954 the Woman's Missionary Union recommended to the convention that the Department of Baptist Brotherhood share responsibility for RA work with the WMU for the next three years. This recommendation was adopted and a joint committee from the two departments was formed to plan and carry out RA work on a cooperative basis.⁴⁷

Secretary of Religious Education. The position of Secretary of Religious Education was established by the convention in the 1948 annual meeting. The Council on Education and Training presented a report "in regard to the appointment of Miss Hannah Flowden as Secretary of Education [sic] and in regard to her duties."⁴⁸ Her work was to be carried out under the direction of the council.⁴⁹

That same year the convention adopted a "study award plan coordinating the study courses for the various educational agencies of the church, such as Sunday school, Training Union, and Woman's Missionary Union."⁵⁰ This plan included a "Study Award" to be given upon the completion of the study of a book on each of the following subjects:

⁴⁷Hawaii Baptist Convention, Annual, 1954, p. 23.

⁴⁸Hawaii Baptist Convention, Annual, 1948, p. 7.

⁴⁹Ibid., p. 37.

⁵⁰Ibid., p. 7.

(1) prayer, (2) soul-winning or doctrines, (3) stewardship, (4) WMU, BTU, or Brotherhood methods, (5) Sunday school methods, and (6) home or foreign missions.⁵¹

In addition an "Advance Study Award" would be given for the study of books on the following subjects: (1) prayer, (2) Holy Spirit or doctrines, (3) New Testament, (4) WMU, Sunday school, or Brotherhood methods, (5) missionary biography, and (6) home or foreign missions.⁵²

In the summer of 1949 the Executive Council requested the Southern Baptist mission to make available the services of the Secretary of Religious Education for another year. This request was approved by the mission.⁵³

The office was continued to good advantage through this period.

IV. CHURCHES ADMITTED TO AFFILIATION

Twelve newly organized churches related themselves to the convention during the Post-war Period of Advance. The highest number of churches to be admitted to affiliation in any one year was four in 1952 near the end of the period.

⁵¹Ibid., p. 23.

⁵²Ibid.

⁵³Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," August 31, 1949. (Mimeographed.)

In other years none, one, or two churches were admitted.⁵⁴

With mission sponsorship. Two-thirds of the churches admitted had been sponsored directly by the Southern Baptist mission with only a nominal relation to the older churches. These eight churches were Hilo (later Kinooles), University Avenue in Honolulu, Waialae in Honolulu, Kaumana Drive in Hilo, Academy in Honolulu, Kalihi in Honolulu, Kaneohe (later Pali View), and Wailuku. Each of these churches except the last one listed had been started as a mission with a missionary as leader.⁵⁵ In these seven churches a missionary served as the first pastor. Of the last named church Daniel Ongais, the first minister to be ordained by a Southern Baptist church in Hawaii, was the organizer and first pastor.⁵⁶

With other sponsorship. Four of the twelve churches accepted into a status of affiliation with the convention during this period did not have sponsorship by the mission.

Mt. Zion church in Honolulu was an independent church composed principally of Negro civilian workers. In 1947 an

⁵⁴Hawaii Baptist Convention, Annual, 1946-1954.

⁵⁵Ibid.

⁵⁶News item in The Hawaii Baptist, December, 1952.

unorganized group requested the convention to furnish a committee to supervise its work and to provide a treasurer.⁵⁷ On September 5, 1948, the church was organized and the building was dedicated.⁵⁸ At the 1948 annual meeting the church was received "under the watchcare" of the convention.⁵⁹ The following year it was admitted to full fellowship.⁶⁰ By 1954 this church had ceased to cooperate with the convention.⁶¹

In 1950 the convention received into affiliation the Kaunakakai church--the product of its own mission labor on Molokai Island.⁶² The church was organized November 19, 1950, with thirteen charter members. The work on Molokai had been under the control of the Board of Evangelism and Missions of the convention. Following Roy K. Gonder, John C. McGraw had led the mission in Kaunakakai since 1946.⁶³

⁵⁷Hawaii Baptist Convention, Annual, 1947, p. 10.

⁵⁸News item in The Hawaii Baptist, August, 1948.

⁵⁹Hawaii Baptist Convention, Annual, 1948, p. 9.

⁶⁰Hawaii Baptist Convention, Annual, 1949, p. 20.

⁶¹Hawaii Baptist Convention, Annual, 1956 (Honolulu: Hawaii Baptist Convention, 1957), p. 28.

⁶²Hawaii Baptist Convention, Annual, 1950 (Honolulu: Hawaii Baptist Convention, 1951), p. 19.

⁶³News item in The Hawaii Baptist, December, 1950; Ibid., August, 1947.

In 1948 every adult baptized Christian was a Sunday school teacher except one. That year the per capita gift of each baptized Christian was \$158.57.⁶⁴ The following year this figure had risen to over \$200.⁶⁵ McGraw resigned from his connection with the convention and left Hawaii in November, 1950, after four years of work on Molokai.⁶⁶ A tract of land in Kaunakakai was purchased for a church site in May, 1951.⁶⁷ Roy Davis was approved by the convention as the pastor of the church in November, 1951.⁶⁸

The Molokai work during all this period received a larger share of convention budget funds than did any other single project. With the fiscal year of 1953 the convention began to provide for the full support of the Molokai work without the use of mission funds as had been the case up until then.⁶⁹

In the Waikiki area of Honolulu a mission was sponsored by the Olivet church in a rented church building. It

⁶⁴Hawaii Baptist Convention, Annual, 1948, p. 28.

⁶⁵Hawaii Baptist Convention, Annual, 1949, p. 31.

⁶⁶Hawaii Baptist Convention, Annual, 1950, pp. 26, 43.

⁶⁷News item in The Hawaii Baptist, June, 1951.

⁶⁸Hawaii Baptist Convention, Annual, 1951, p. 26.

⁶⁹Hawaii Baptist Convention, Annual, 1952, p. 38.

was opened April 16, 1950, with Edwin R. Goodwin as the leader.⁷⁰ The Waikiki church was organized October 5, 1952, with twenty-seven charter members.⁷¹

Soon after the convention had acquired the assembly grounds at Waianae on Oahu Island, the editor of The Hawaii Baptist raised the matter of beginning a mission there:

A mission opportunity at Waianae which cannot be ignored is awaiting the response of some interested Baptist group.

In this small but growing Oahu town the time for beginning a mission Sunday School is at hand.⁷²

At Waianae a Sunday school under the sponsorship of the Wahiawa church was organized January 19, 1951.⁷³ This fourth church with non-mission sponsorship was constituted February 22, 1953, and A. E. Prince was called to be the first pastor.⁷⁴ Admission to convention fellowship came the following November.⁷⁵

V. NEW AGENCIES ESTABLISHED

During the Post-war Period of Advance four new agencies came under the control and care of the convention--

⁷⁰News item in The Hawaii Baptist, April 1950.

⁷¹Ibid., October, 1952.

⁷²Editorial in The Hawaii Baptist, May, 1950.

⁷³Hawaii Baptist Convention, Annual, 1951, p. 30.

⁷⁴News item in The Hawaii Baptist, February, 1953.

⁷⁵Hawaii Baptist Convention, Annual, 1953, p. 21.

other than the educational institutions discussed in Section VI of this chapter (q. v.). The first two--The Hawaii Baptist and Camp Puu Kahea--were directly founded by the convention. The other two--the mission on Lanai Island and the Bible conference--were inherited by the convention from the mission.

The Hawaii Baptist. By action of the convention on August 29, 1947, a paper was established. The Executive Board was directed "to appoint immediately a staff for a church paper," and "to give reasonable financial assistance necessary" for its publication.⁷⁶

Several events had preceded this move. Joe W. Bailey at the 1944 annual meeting had moved that the moderator appoint "a committee to study the question of starting an Associational paper, and report to the churches."⁷⁷ In 1946 the Board of Publication and Publicity had recommended that a convention newspaper be established.⁷⁸ Both of these moves had been approved by the convention but nothing came of them until Bailey as editor and Nobuko Saito as secretary issued a four-page paper in August, 1947. The editor stated

⁷⁶Hawaii Baptist Convention, Annual, 1947, p. 21.

⁷⁷Hawaii Baptist Convention, Annual, 1945, p. 13.

⁷⁸Hawaii Baptist Convention, Annual, 1946, pp. 8, 10.

in an editorial:

We sincerely believe that the next progressive step for churches of Hawaii to take is to publish a paper. With such a publication all of our widely scattered churches can be kept up-to-date on our efforts in the cause. It will be a bond of fellowship and inspiration among us that can be found through no other means.

We pray that willing and competent hands may pick up our modest effort The Hawaii Baptist and develop it into a real church paper.⁷⁹

The Executive Council appointed to the staff Lindell O. Harris, editor; Josephine Harris, secretary; and Bailey, business manager. The second issue was published in November, 1947.⁸⁰ The paper continued as a monthly publication from that time on with the exception of 1949 when it was issued bi-monthly.⁸¹ For the first full year of publication the paper cost the convention \$345.23;⁸² for the last year of this period, \$600.⁸³

Chester R. Young succeeded Harris as editor in November, 1949,⁸⁴ and he was followed by David W. Petherbridge in November, 1952.⁸⁵

⁷⁹Editorial in The Hawaii Baptist, August, 1947.

⁸⁰News item in The Hawaii Baptist, November, 1947.

⁸¹Ibid., January-February, 1949.

⁸²Hawaii Baptist Convention, Annual, 1948, p. 16.

⁸³Hawaii Baptist Convention, Annual, 1954, p. 37.

⁸⁴News item in The Hawaii Baptist, November-December, 1949.

⁸⁵Hawaii Baptist Convention, Annual, 1952, p. 23.

In August, 1950, the paper issued its first Week of Prayer Edition for Territorial Missions.⁸⁶

Camp Puu Kahea. For some time Hawaii Baptists had felt the need for their own assembly grounds. Since 1946 they had been renting Camp Kokokahi on the windward side of Oahu Island for their camps and conferences.⁸⁷

Convention President Joe W. Bailey led a movement beginning in August, 1949, which resulted in the purchase by the Executive Council of a sixteen-acre estate in Waianae on the leeward side of Oahu Island. The transaction was completed in October, the sale price being thirty-one thousand dollars.⁸⁸ The purchase of the camp site, the name of which was Puu Kahea,⁸⁹ was approved by the 1949 annual meeting.⁹⁰ A permanent board of trustees was provided for in 1950.⁹¹ Camp Puu Kahea was dedicated November 24, 1950.⁹²

⁸⁶The Hawaii Baptist, August, 1950.

⁸⁷Hawaii Baptist Convention, Annual, 1950, p. 35.

⁸⁸News item in The Hawaii Baptist, September-October, 1949.

⁸⁹Hawaiian for "echoing hills."

⁹⁰Hawaii Baptist Convention, Annual, 1949, p. 24.

⁹¹Hawaii Baptist Convention, Annual, 1950, p. 25.

⁹²L. E. Blackman, "Hawaii," Annual, 1952 (Nashville: Southern Baptist Convention, 1952), p. 160.

The convention gave a small section of the camp grounds to the Waianae church for a building site.⁹³

By 1954 the convention had paid off the indebtedness on the camp by the use of mission funds.⁹⁴

Beginning with the season of 1950 all the camps sponsored by agencies of the convention were shifted to the Waianae grounds. The use to which the camp has been put through the years has demonstrated the wisdom of the convention leaders who initiated the purchase of Puu Kahea.

Bible conference. On November 23, 1950, the sponsorship of the Annual Bible Conference was transferred from the board of trustees of the Baptist Bible School to the convention.⁹⁵ This conference had been started in 1943 by joint action of the mission and the Bible school. It had continued under the direction of the school.

The conferences for 1943-1945 were held in Honolulu at the school and at Olivet Church. Those for 1946-1949 were conducted at Camp Kokokahi. The first one at Camp Puu Kahea was in 1950.⁹⁶

⁹³Hawaii Baptist Convention, Annual, 1951, p. 40.

⁹⁴Hawaii Baptist Convention, Annual, 1954, p. 43.

⁹⁵Hawaii Baptist Convention, Annual, 1950, p. 21.

⁹⁶Ibid., p. 35.

Lindell O. Harris who directed the conference for a number of years described its purpose in these words:

. . . to provide relaxation and recreation for tired bodies and jaded minds, information for those who are learning our ways and methods of work, and above all an uplift of spiritual inspiration and renewed inner strength for us all.⁹⁷

The name was changed in 1951 from Annual Bible Conference to Puu Kahea Baptist Assembly but its purpose remained unchanged.⁹⁸ Through the years this conference brought to Hawaii many outstanding Baptist pastors and other leaders from the mainland of the United States.

The conference proved to be, especially to the young people, all that Harris hoped it would be when the Baptist Bible School turned it over to the convention.

Lanai mission. A mission on Lanai Island at Lanai City was begun by the Hawaiian Mission of the Southern Baptist Foreign Mission Board. The Executive Committee of the mission approved the Lanai work on February 21, 1950.⁹⁹

Minoru Taira served on the island from September, 1950, till January, 1951.¹⁰⁰ Hannah Flowden worked with the

⁹⁷Ibid., p. 36.

⁹⁸Hawaii Baptist Convention, Annual, 1951, pp. 23, 33.

⁹⁹News item in The Hawaii Baptist, March, 1950.

¹⁰⁰Hawaii Baptist Convention, Annual, 1950, p. 27.

mission in 1951 from February 1 to July 1.¹⁰¹

At the annual meeting in 1951 the Lanai mission was accepted as a convention project.¹⁰²

The Lanai mission began a branch Sunday school at the harbor of the island in 1952. Roy L. Davis, Jr., the pastor of the church on Molokai Island nearby, went to Lanai one Sunday each month of that year. The placing of a worker on Lanai was urged.¹⁰³

David Yamasaki became convention missionary on Lanai on August 1, 1953, and continued through this advance period.¹⁰⁴

VI. VENTURES IN THE FIELD OF EDUCATION

During this period the Hawaii Baptist Convention began to realize the need for a system of schools, including a junior college. Its successes and failure in the field of education are recounted in this section.

High school. At its 1946 annual meeting the convention appointed a committee to promote the founding of a

¹⁰¹Hawaii Baptist Convention, Annual, 1951, p. 26.

¹⁰²Ibid.

¹⁰³Hawaii Baptist Convention, Annual, 1952, pp. 28-29.

¹⁰⁴Hawaii Baptist Convention, Annual, 1953, p. 32.

Baptist high school. Chairman Victor Koon, Lindell O. Harris, Joe W. Bailey, Ethel Chong, and Mrs. Jasper C. Wilkinson were the members.¹⁰⁵

In cooperation with the Executive Committee of the mission and with the use of mission funds the convention committee purchased in March of 1948 a tract of land in Honolulu at Liholiho and Heulu Streets. The decision was made to move temporary, wooden buildings onto the lot and leave the construction of a permanent plant to a later date.¹⁰⁶ Planning for the high school went forward under the leadership of Hugh P. McCormick, a former missionary of the Southern Baptist Foreign Mission Board to Nigeria. He had been sent to Hawaii to develop a high school.¹⁰⁷

In its annual meeting in August, 1949, the mission set up for the Hawaiian Baptist Academy--the name chosen for the high school--a board of trustees composed of four members to be elected by the mission and five by the convention.¹⁰⁸

¹⁰⁵Hawaii Baptist Convention, Annual, 1946, pp. 9, 12.

¹⁰⁶News item in The Hawaii Baptist, April, 1948.

¹⁰⁷Hawaii Baptist Convention, Annual, 1948, p. 8.

¹⁰⁸Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," August 30, 1949. (Mimeographed.)

September 2, 1949, the academy opened its doors to thirty-six students of the seventh and eighth grades. The school had been approved by the Department of Public Instruction of the territorial government.¹⁰⁹

A plan was followed by which one grade was added annually to the school until by the fall of 1953 it would be complete with six years of junior and senior high school.¹¹⁰

Beginning with the 1950 convention budget a scholarship fund was provided for the academy. This amount was raised from one hundred dollars in that year to nine hundred dollars by the end of this period.¹¹¹ In 1952 the convention appropriated twenty-five hundred dollars for the school.¹¹² The funds used for its operation were regularly supplied by the Southern Baptist Foreign Mission Board.

In 1950 an elementary school was added to the academy. (Its story is told in the latter part of this chapter.)

¹⁰⁹Hawaii Baptist Convention, Annual, 1949, p. 37.

¹¹⁰Hannah Plowden, "Hawaiian Mission," Annual, 1950 (Nashville: Southern Baptist Convention, 1950), pp. 157-58.

¹¹¹Hawaii Baptist Convention, Annual, 1949, p. 22; Hawaii Baptist Convention, Annual, 1953, p. 49.

¹¹²Hawaii Baptist Convention, Annual, 1952, p. 23.

Hugh P. McCormick served as principal of the school during this period except for his furlough year of 1952-1953 when A. E. Prince was at the school.¹¹³

At the close of this period the enrollment of the academy in its twelve grades, including the elementary school, was 236 students.¹¹⁴

Elementary school. In 1949 President Joe W. Bailey at the request of the convention appointed the following persons a committee "to make and execute plans for developing an elementary school": Chairman H. P. McCormick, C. K. Tom, Olive Allen, Mrs. Daniel Liu, and Mrs. Morris Masumura.¹¹⁵

This committee provided for the academy to receive the first three elementary school grades of the Olivet church and to add the fourth grade in September of 1950.¹¹⁶ The mission had given its approval in April to the establishment of the elementary school as a part of the academy.¹¹⁷

¹¹³News item in The Hawaii Baptist, June, 1952.

¹¹⁴Hawaii Baptist Convention, Annual, 1954, p. 41.

¹¹⁵Hawaii Baptist Convention, Annual, 1949, pp. 24, 27.

¹¹⁶Hawaii Baptist Convention, Annual, 1950, pp. 32, 34, 35.

¹¹⁷Hawaiian Mission, Southern Baptist Foreign Mission Board, "Executive Committee Minutes," April 27, 1950. (Mimeographed.)

The first floor of a two-story elementary building was constructed in 1952. Laura Cornwell of North Carolina came that year to serve as elementary principal.¹¹⁸

The 1954 Territorial Missions Offering was designated for equipment for the proposed second floor of the elementary building.¹¹⁹

Student center. In the summer of 1954 the Baptist Student Center was established with the cooperation of the mission, the convention, and the Bible school. On June 15, 1954, the mission recommended to the trustees of the Baptist Bible School that its name be changed to Baptist Student Center, to include the work of the Baptist Student Union, a chair of Bible, and a hostel for university students.¹²⁰

The establishment of the Baptist Bible School by the mission was related in Chapter II. Victor Koon and Maurice J. Anderson had served as presidents of the school during the Period of Founding. In 1948 the convention began to share in the administration of the school for the first time

¹¹⁸Hawaii Baptist Convention, Annual, 1952, p. 32.

¹¹⁹Hawaii Baptist Convention, Annual, 1954, p. 25.

¹²⁰Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," June 15, 1954. (Mimeographed.)

by the election of a part of the board of trustees.¹²¹
 Additional property was purchased in the summer of 1949 at the intersection of University Avenue and Vancouver Drive, nearer the campus of the University of Hawaii, and the administration of the school was moved to this new location.¹²²

Lindell O. Harris and Frank T. Woodward served as presidents of the school during this period.

In November, 1946, Josephine Harris organized the first Baptist Student Union at the University of Hawaii.¹²³ A building for the BSU was acquired in October of 1948 at 1918 University Avenue.¹²⁴ It was used for a year and then sold upon the purchase of the new Bible school property in 1949. The student work was included in the convention budget for the first time in 1951.¹²⁵

At the 1953 annual meeting the convention requested the trustees of the Bible school to seek a name for the school that would be more suitable than the name "Bible school."¹²⁶

¹²¹News item in The Hawaii Baptist, December, 1948.

¹²²Ibid., August, 1949.

¹²³Hawaii Baptist Convention, Annual, 1947, p. 18.

¹²⁴News item in The Hawaii Baptist, November, 1948.

¹²⁵Ibid., August, 1952.

¹²⁶Hawaii Baptist Convention, Annual, 1953, p. 24.

When the Baptist Student Center was begun in the summer of 1954, Carter Morgan was elected its first director and teacher of Bible.¹²⁷

Junior college efforts. The failure of the Southern Baptist mission and the convention in their efforts to found a junior college is a commentary on the lack of unity of purpose and of vision of future need on the part of the members of the organizations concerned.

When this period opened (1946) the report of the mission to the Foreign Mission Board expressed the hope of its writer in these words:

We look toward the future with high hopes since the Board has approved the enlargement and development of the [Bible] school into a junior college and Bible training school as soon as possible.¹²⁸

This plan failed to materialize since the mission expressed itself in favor of a high school rather than a junior college.¹²⁹

From time to time individuals in the convention put the hope for a junior college into words:

¹²⁷News item in The Hawaii Baptist, September, 1954.

¹²⁸Mrs. L. E. Blackman, "Hawaii Finding the Path to Peace," Annual, 1946 (Nashville: Southern Baptist Convention, 1946), p. 290.

¹²⁹Conversation with Maurice J. Anderson.

Some day the convention should have its own junior college and ultimately a senior college.¹³⁰

Baptists of Hawaii would indeed be shortsighted if they did not anticipate the gradual growth of the Bible School into an accredited junior college within the foreseeable future.¹³¹

Surely God is waiting for Hawaii Baptists to catch the vision of what a Baptist college could mean to the progress of His work here on these Islands and is yearning to supply all our needs as we seek to gird the undertaking with our prayers and best efforts.¹³²

The stage had been set to begin a second effort. This time the initiative was taken by the Board of Christian Education of the convention.¹³³

In August, 1952, the mission approved the establishment of a junior college "as soon as possible."¹³⁴ At the 1952 annual meeting of the convention the Board of Christian Education encouraged the founding of such a school.¹³⁵

President Chester R. Young issued a call for a special meeting of the convention on February 23, 1953, to

¹³⁰Editorial in The Hawaii Baptist, September, 1950.

¹³¹Hawaii Baptist Convention, Annual, 1950, p. 34.

¹³²News item in The Hawaii Baptist, August, 1952.

¹³³Hawaii Baptist Convention, Annual, 1952, p. 34.

¹³⁴Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," August 19, 1952. (Mimeographed.)

¹³⁵Hawaii Baptist Convention, Annual, 1952, p. 31.

consider three proposals of the Board of Christian Education, presented under the leadership of Chairman Drew F. Stamps: (1) to replace the boards of trustees of the Bible school and the academy and the Board of Christian Education with a single board of trustees "to head the entire educational program including the establishment and operation of a junior college," (2) to accept the full responsibility for the operation of both the Bible school and the academy, and (3) to establish a junior college as soon as practicable. The new board of trustees would have been responsible solely to the convention.¹³⁶

Financial assistance which was sought from the Foreign Mission Board was not forthcoming, and the called meeting of the convention was canceled.¹³⁷

Exploration of the possibility of operating a junior college in connection with the academy was made during 1953. The Board of Christian Education reported to the convention in the fall that no way was found to do this.¹³⁸

The Board of Christian Education wishes to go on record in support of a Baptist Junior College, for we feel deeply that the churches and mission on these islands need laymen who have had strong Bible teaching

¹³⁶News item in The Hawaii Baptist, February, 1953.

¹³⁷Ibid., March, 1953.

¹³⁸Hawaii Baptist Convention, Annual, 1953, p. 39.

during their college education. We feel that this need is as great here as on any foreign mission field.¹³⁹

The convention in 1953 turned down an offer from Jackson College to take over its ownership and operation.¹⁴⁰ This college, located on Manoa Road in Honolulu, had been started in September of 1949 by Lou M. Barrett under the corporate name of Hawaii Baptist Foundation.¹⁴¹

Again the following year the Board of Christian Education urged the necessity of the convention's owning a junior college. ". . . we should pray and work for the day when we can have our own Junior College here in these islands."¹⁴²

VII. CONCERN FOR SOCIAL AND POLITICAL PROBLEMS

Alcohol. At each annual meeting during the Post-war Period of Advance except in 1947, the convention demonstrated its concern about the alcohol problem by passing a resolution. This had become so much of a pattern that the Commission on Social Service in its report in 1952 remarked that ". . . it is our annual custom to pass resolutions

¹³⁹Ibid., p. 40.

¹⁴⁰Ibid., pp. 31, 40, 41.

¹⁴¹Hawaii Baptist Convention, Annual, 1949, p. 38.

¹⁴²Hawaii Baptist Convention, Annual, 1954, p. 40.

against the liquor traffic, but there is little emphasis placed upon practical methods of combatting it." Personal participation in the work of the temperance societies of Hawaii was urged.¹⁴³

The convention began in 1953 a practice of contributing one hundred and twenty dollars annually to the Temperance League of Hawaii.¹⁴⁴

Narcotics. In 1952 a resolution concerning the narcotics problem was adopted by the convention. It urged new legislation to strengthen the laws which regulate the sale and use of narcotics and to increase the penalties for violation of these laws.¹⁴⁵

Horse racing and pari-mutuel gambling. A proposal was made in Honolulu to use Kapiolani Park for horse racing on the Sundays of two months in 1950. In the annual meeting of 1949 the convention protested this move.¹⁴⁶

In the annual meetings of 1951, 1952, and 1953, the convention commended the members of the territorial

¹⁴³Hawaii Baptist Convention, Annual, 1952, p. 34.

¹⁴⁴Hawaii Baptist Convention, Annual, 1953, pp. 29, 49.

¹⁴⁵Hawaii Baptist Convention, Annual, 1952, p. 27.

¹⁴⁶Hawaii Baptist Convention, Annual, 1949, p. 20.

legislature who had helped to defeat pari-mutuel gambling bills.¹⁴⁷

Community service organizations. The 1948 annual meeting urged the Baptists of the islands to contribute liberally "to truly communal service organizations," but to refrain from giving to such organizations which include in their budgets items for sectarian groups.¹⁴⁸

Sunday observance. For several years concern was expressed about the scheduling of interscholastic football games on Sunday. The Baptists of the territory were urged to set an example in their own communities by keeping Sunday as a time for worship and rest.¹⁴⁹

Hawaiian statehood. The first of a series of resolutions supporting statehood for the Territory of Hawaii was adopted in 1949 by the convention. It pointed out that "Baptists of America from the beginning of their history have consistently adhered to the principles of democracy and

¹⁴⁷Hawaii Baptist Convention, Annual, 1951, p. 24; Annual, 1952, p. 25; Annual, 1953, p. 30.

¹⁴⁸Hawaii Baptist Convention, Annual, 1948, p. 10.

¹⁴⁹Hawaii Baptist Convention, Annual, 1948, p. 11; Annual, 1949, p. 28; Annual, 1950, p. 23.

have maintained that the governed have the fundamental right to choose their own government" The resolutions endorsed the appeal for statehood by the people of Hawaii to the United States Congress. For the next five years similar resolutions appeared.¹⁵⁰

Freedom of religion. On several occasions during this period the convention and its Commission on Social Service evidenced a concern for the maintenance of freedom of religion and the separation of church and state.

In 1948 and 1949 the convention condemned the practice of the territorial government to allow members of religious orders at Kalaupapa Settlement on Molokai Island to wear their religious garb while on duty as governmental employees.¹⁵¹

The 1948 annual meeting expressed opposition to legislation

. . . that will in any way give or lend material aid from either territorial, state, or federal funds to any religious organizations to carry on their work, improve their property, build or maintain their schools, shrines, or hospitals, or any other activity under their control.¹⁵²

¹⁵⁰Hawaii Baptist Convention, Annual, 1949, p. 29; Annual, 1950, pp. 21-23; Annual, 1951, p. 24; Annual, 1952, pp. 24-25; Annual, 1953, p. 30; Annual, 1954, pp. 27-28.

¹⁵¹Hawaii Baptist Convention, Annual, 1948, pp. 10-11; Annual, 1949, p. 28.

¹⁵²Hawaii Baptist Convention, Annual, 1948, p. 12.

The Commission on Social Service and other Baptists worked in 1950 during the Constitutional Convention of the Territory of Hawaii to secure in the proposed constitution for the State of Hawaii a prohibition against the use of tax money except for public purposes. Such was written into the proposed constitution, even though it was in a less explicit form than that for which the commission had contended.¹⁵³

The prohibition as it was adopted by the Constitutional Convention is as follows:

Appropriations for Private Purposes Prohibited--
No tax shall be levied or appropriation of public money or property made, nor shall the public credit be used, directly or indirectly, except for a public purpose. No grant shall be made in violation of Section 3 of Article I of this constitution.¹⁵⁴

The Hawaii Baptist Convention urged in 1950 all who believe in the American constitutional provision for the separation of church and state to offer resistance to any religious organization which presses for public tax funds for the support of its schools and hospitals.¹⁵⁵

¹⁵³Hawaii Baptist Convention, Annual, 1950, pp. 38-39.

¹⁵⁴Hawaii Statehood Commission, Territory of Hawaii, Hawaii, U. S. A., and Statehood (Honolulu: Hawaii Statehood Commission, [1951]), appended to inside back cover.

¹⁵⁵Hawaii Baptist Convention, Annual, 1950, pp. 23-24.

For three years in succession the convention expressed its opposition to the sending of an envoy from the United States to the Vatican.¹⁵⁶

VIII. RELATIONS WITH OTHER BAPTIST BODIES

Hawaiian Mission of the Southern Baptist Foreign Mission Board. The Southern Baptist mission was in existence when the convention was formed. In fact the mission was responsible for bringing the convention into existence. As would be expected there existed a direct relation between these two bodies.

In 1945 the convention had adopted a by-law which gave membership in the convention to the missionaries of the Southern Baptist Foreign Mission Board who were assigned to duty in Hawaii.¹⁵⁷ This relation continued until 1952 when the convention voted to end it.¹⁵⁸

The convention and the mission learned to relate themselves to each other in the conduct of the work of the former on Molokai Island. Beginning with the first year (1946) of this period when the mission contributed one-half

¹⁵⁶Ibid., p. 23; Annual, 1951, p. 24; Annual, 1952, p. 24.

¹⁵⁷Supra, Chapter III, p. 45.

¹⁵⁸Hawaii Baptist Convention, Annual, 1952, p. 27.

of the amount needed for this convention project,¹⁵⁹ mission support continued through the fiscal year of 1952 when the amount appropriated was less than one-third of the total amount needed. After that year the convention assumed the full support of the Molokai work.¹⁶⁰

The supplying by the mission of an individual to serve as convention executive secretary was another area of relationship with the mission. In August, 1949, M. Theron Rankin announced the appointment of Victor Koon as field secretary of the mission. Three months later the convention elected him as its first executive secretary.¹⁶¹ He was reelected annually throughout this period.

A fourth area of relationship with the Southern Baptist mission was the joint administration of the Building and Loan Fund of the mission. This fund had been furnished to Hawaii work by the Southern Baptist Foreign Mission Board principally for the purpose of constructing church buildings and was administered by the Hawaiian Baptist Mission--the corporation chartered in 1941. At the end of this period

¹⁵⁹Hawaii Baptist Convention, Annual, 1946, p. 17.

¹⁶⁰Hawaii Baptist Convention, Annual, 1951, p. 41.

¹⁶¹Hannah Plowden, "Hawaiian Islands," Annual, 1950, p. 157.

(1954) the corpus of the fund was about two hundred thousand dollars.¹⁶²

At the initiation of the mission in its August, 1953, meeting¹⁶³ the convention agreed in November to participate through its Executive Council in a new plan of the joint management of the Building and Loan Fund.

Priorities for the use of the Building and Loan Fund shall be reviewed and determined annually at a joint meeting of the Southern Baptist Mission and the Executive Council of the Hawaii Baptist Convention. Emergency requests made between the annual meetings of the Mission shall be dealt with by the Executive Committee of the Mission and four persons appointed by the Executive Council of the Convention.¹⁶⁴

This plan was put into effect in 1954 at the annual meeting of the mission.¹⁶⁵

A fifth area of relationship with the mission was in the work of the Woman's Missionary Union. The WMU convention made a request from the Foreign Mission Board for an additional

¹⁶²Hawaiian Baptist Mission, "Building and Loan Fund Report," December 31, 1954. (Mimeographed.)

¹⁶³Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," August 21, 1953. (mimeographed.)

¹⁶⁴Hawaii Baptist Convention, Annual, 1953, pp. 25-26.

¹⁶⁵Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," August 24, 1954. (Mimeographed.)

grant of three thousand dollars for the promotion of its work in general and for the employment of a WMU executive secretary in particular. The mission forwarded this request to the board in November, 1953.¹⁶⁶

Other areas of cooperation with the mission were in the work of the Baptist Book Store and Camp Puu Kahea for which the mission provided board funds for capital expenditures for a number of years.

Southern Baptist Convention. Even though one of the five churches which entered into the constitution of the convention was not a Southern Baptist church, and even though two other non-Southern Baptist churches were affiliated with the convention for a while, the Hawaii Baptist Convention was related to the Southern Baptist Convention from the beginning.

In 1947 the convention voted to use the Southern Baptist associational church letter form instead of preparing a special one for itself.¹⁶⁷ By the end of this period the recording secretary was reporting convention statistics each

¹⁶⁶Hawaiian Mission, Southern Baptist Foreign Mission Board, "Executive Committee Minutes," November, 1953. (Mimeographed.)

¹⁶⁷Hawaii Baptist Convention, Annual, 1947, p. 8.

year to the Department of Survey, Statistics, and Information of the Southern Baptist Sunday School Board.

A second area of relationship with the Southern convention was the Cooperative Program--a plan of giving to nation-wide and world-wide missionary activities. In 1946 the convention adopted a plan by which it would contribute thirty per cent of its budget receipts to the Southern Baptist Cooperative Program. There was some sentiment that the convention should keep most of its receipts for the promotion of territorial missions until its financial position was strengthened.¹⁶⁸ The report of the treasurer for the fiscal year ending in 1947 showed that no money was contributed by the convention to the Cooperative Program.¹⁶⁹ The payments for the next fiscal year--the first to be made--amounted to \$845.13.¹⁷⁰

The ratio of gifts to the Cooperative Program was lowered in 1952 to twenty-five per cent¹⁷¹ and in the following year to twenty per cent.¹⁷²

¹⁶⁸Hawaii Baptist Convention, Annual, 1946, p. 10.

¹⁶⁹Hawaii Baptist Convention, Annual, 1947, p. 21.

¹⁷⁰Hawaii Baptist Convention, Annual, 1948, p. 16.

¹⁷¹Hawaii Baptist Convention, Annual, 1952, p. 38.

¹⁷²Hawaii Baptist Convention, Annual, 1953, p. 49.
Reference is made to Table VII, p. 95.

TABLE VII
ANNUAL BUDGETS OF THE CONVENTION

Year	Budget goal	Undesignated income from churches	Southern Baptist cooperative program gifts
1946	\$ 3,000.00	\$ 2,326.84	none
1947	12,857.00	4,600.83	none
1948	12,857.00	4,383.00	\$ 845.13
1949	5,343.00	5,405.05	1,621.34
1950	6,372.00	4,980.80	1,494.24
1951	6,215.71	5,770.41	1,731.12
1952	10,000.00	8,600.95	2,638.75
1953	10,000.00	10,771.50	2,638.71
1954	11,807.00	12,199.07	2,332.01
1955	16,000.00	12,897.11	2,776.11
1956	18,294.00	17,593.24	3,520.65
1957	19,187.50	18,926.42	2,422.55
1958	21,137.50	24,254.96	6,823.73
1959	32,381.25		

Source: Hawaii Baptist Convention, Annual, 1945-1957;
Hawaii Baptist Convention, "Book of Reports, 1958."

A third area of cooperation with the Southern Convention was in the contributions of island churches to the Lottie Moon Christmas Offering for Foreign Missions and the Annie W. Armstrong Offering for Home Missions.

The initial Lottie Moon offering through the convention was for the season of 1946 and amounted to \$2,778.12.¹⁷³ By Christmas of 1954 the offering had grown to \$7,022.34.¹⁷⁴ It was from the first a custom in the churches to encourage all the members to contribute for this purpose. In 1950 at the annual meeting a proposal was tabled to make the Lottie Moon Offering for WNU organizations only and to urge the churches to take a special Christmas offering for foreign missions.¹⁷⁵

The first special home missions offering to go through the convention was in 1949. The amount of this Annie W. Armstrong offering was \$6.30.¹⁷⁶ In 1954 the gifts for this purpose had reached \$1,508.05.¹⁷⁷

¹⁷³Hawaii Baptist Convention, Annual, 1947, p. 21.

¹⁷⁴Hawaii Baptist Convention, Annual, 1955, p. 39.

¹⁷⁵Hawaii Baptist Convention, Annual, 1950, p. 25. Reference is made to Table VIII, p. 97.

¹⁷⁶Hawaii Baptist Convention, Annual, 1949, p. 39.

¹⁷⁷Hawaii Baptist Convention, Annual, 1954, p. 37. Reference is made to Table VIII, p. 97.

TABLE VIII
SPECIAL MISSION OFFERINGS FROM THE
CONVENTION CHURCHES

Year	Territorial mission offering	Annie W. Armstrong offering for home missions	Lettie Moon offering for foreign missions
1943	\$ 791.50		
1944			
1945			
1946			\$ 2,778.12
1947			2,705.22
1948			2,140.42
1949	482.74	\$ 6.30	3,448.25
1950	113.97	200.38	3,417.04
1951	1,067.70	409.01	3,117.87
1952	837.08	750.84	5,373.00
1953	1,952.70	1,251.41	5,662.70
1954	2,119.03	1,508.05	7,022.34
1955	3,200.39	1,524.50	8,552.40
1956	1,917.02	1,887.58	10,940.16
1957	2,683.74	2,593.62	9,440.04
1958	3,307.62	3,216.89	

Source: Hawaii Baptist Convention, Annual, 1945-1957;
Hawaii Baptist Convention, "Book of Reports, 1958."

The use of Southern Baptist Sunday school literature was a fourth field of relationship. Most all of the churches and missions used this material from the beginning. Here and there a church did not as is evidenced by this editorial in The Hawaii Baptist:

It is unthinkable that a church would accept large sums of money from the foreign mission board of the Southern Baptist convention and then refuse to cooperate with the convention's Sunday school board.¹⁷⁸

The editor of The Hawaii Baptist in September, 1951, expressed the desire of the convention to be affiliated with the Southern Baptist Convention in a formal sense:

We believe that the Hawaii Baptist convention through its executive council should begin immediately a study of the matter of affiliating with the Southern Baptist convention as a cooperating constituency.¹⁷⁹

On November 23 of that year the convention petitioned the Southern convention "for recognition as a cooperating constituent body." The petition was forwarded through the Foreign Mission Board, subject to its approval.¹⁸⁰ Such approval was not forthcoming since Hawaii was still a mission area of that board.

¹⁷⁸Editorial in The Hawaii Baptist, September, 1950.

¹⁷⁹Ibid., September, 1951.

¹⁸⁰Hawaii Baptist Convention, Annual, 1951, pp. 25-26. Reference is made to Appendix C.

A type of recognition was given to the Hawaii convention in the listing of its name and statistics along with the names of the state conventions in the statistical and financial tables of the Southern Baptist Handbook, beginning with the volume containing the reports for the year 1954.¹⁸¹

Baptist World Alliance. In July, 1950, the Executive Council of the convention applied for affiliation with the Baptist World Alliance. Itsuko Saito, the recording secretary of the convention, attended the world congress which convened in Cleveland, Ohio, July 22-27. The convention application which she presented was unanimously accepted.¹⁸²

Other Baptists from Hawaii who registered at the congress were Lonnie E. Blackman, Katherine Hendrix, Moriyoshi Hiratani, Muriel Okamoto, and Katsuro Taura.¹⁸³

Beginning with the fiscal year ending in 1953 the convention made an annual contribution of fifty dollars to the alliance.¹⁸⁴

¹⁸¹Southern Baptist Convention, Handbook, 1955 (Nashville: Southern Baptist Convention, 1955), pp. 19-36.

¹⁸²Hawaii Baptist Convention, Annual, 1950, pp. 22, 32, 41.

¹⁸³Arnold T. Ohrn (ed.), Eighth Baptist World Congress, Cleveland, Ohio, U. S. A., July 22-27, 1950, Official Report (Philadelphia: Judson Press, 1950), p. 373.

¹⁸⁴Hawaii Baptist Convention, Annual, 1952, p. 38.

During this Period of Post-war Advance the convention firmly rooted itself in the soil of the islands. Its affiliated churches grew from seven in number at the beginning of 1946 to seventeen at the close of 1954. Their membership increased from 817 to 3,052.¹⁸⁵

It was a period marked by strong missionary leadership. When the period began there were thirty-one members of the mission, forty-one when it closed.¹⁸⁶ It had reached a peak membership of forty-seven at the end of 1953.¹⁸⁷

Now other leaders native to Hawaii were waiting to take the place of missionaries. The convention was waiting to assume even larger functions and responsibilities. It waited upon the threshold of a new period.

¹⁸⁵Hawaii Baptist Convention, Annual, 1954, p. 56. Reference is made to Table IX, p. 101.

¹⁸⁶Southern Baptist Convention, Annual, 1946 (Nashville: Southern Baptist Convention, 1946), p. 291; and Southern Baptist Convention, Annual, 1955 (Nashville: Southern Baptist Convention, 1955), p. 182.

¹⁸⁷Southern Baptist Convention, Annual, 1953 (Nashville: Southern Baptist Convention, 1953), p. 194. Reference is made to Table X, p. 102.

TABLE IX
MEMBERSHIP AND BAPTISMS OF THE
CONVENTION CHURCHES

Year	Number of churches	Membership	Number of baptisms
1943	5	479	142
1944	6	615	206
1945	7	817	195
1946*	6	922	106
1947	8	1,221	189
1948	8	1,367	157
1949	9	1,642	224
1950	11	1,912	281
1951	13	2,087	279
1952	17	2,774	322
1953	18	3,056	426
1954*	17	3,052	310
1955	18	3,539	381
1956	18	4,232	457
1957*	19	4,179	361
1958	21	4,553	413

*One church dropped from affiliation.

Source: Hawaii Baptist Convention, Annual, 1945-1957;
Hawaii Baptist Convention, "Book of Reports, 1958."

CHAPTER X
MISSIONARIES OF THE SOUTHERN BAPTIST FOREIGN
MISSION BOARD ASSIGNED TO THE
HAWAIIAN ISLANDS

Year	Number of missionaries
1940	11
1941	17
1942	15
1943	17
1944	23
1945	31
1946	24
1947	24
1948	31
1949	38
1950	44
1951	42
1952	47
1953	44
1954	41
1955	38
1956	40
1957	38
1958	43

Source: Southern Baptist Convention, Annual, 1941-1958.

CHAPTER V

THE PERIOD OF EMERGING INDIGENEITY (1955-)

The year 1955 marked the beginning of a new period in the life of the Hawaii Baptist Convention. The churches and the convention were manifesting an interest in their affairs which boded the continuation of Baptist witness in the islands in the years ahead.

Young men and women who were native to Hawaii and who had been trained in Baptist colleges and seminaries on the mainland of the United States were now returning in sizeable numbers to the Territory and to places of leadership in the churches and the convention.

Changes were being inaugurated in the organizational structure of the convention which gave to the members of the churches an added concern in the promotion of the activities of the former.

I. SIGNS OF GROWTH TOWARD INDIGENEITY

Churches which have been established as a result of the operation of a mission board go through a process of development by which they become able to provide their own leadership, pay their own way, and manage their own activities. As the churches related to a convention achieve a

status of indigeneity, it is natural that the convention itself should do likewise.

Self-propagation. When churches are able to supply men and women for church-related vocations at home and abroad they are self-propagating.

As early as 1951 Victor Koon in telling of the young people who would soon be graduating from theological seminaries evaluated their place in these words:

This force of potential leaders should give great impetus to Baptist work. Our churches need these young people and we must be prepared to use all who feel called to full-time service. They are giving their lives. Hawaii Baptists must give their money.¹

Not only were island young people to serve in the churches in Hawaii but even beyond. The Foreign Mission Board appointed three of them as missionaries to Japan. The first of these was Mrs. Reiji Hoshisaki (nee Asano Masaki of the island of Kauai) who with her husband was commissioned in June, 1955.² A year later her brother, Tomoki Masaki, and his wife (nee Betty Takahashi of Wahiawa) were appointed.³ These were the first persons of Japanese ancestry to become missionaries of the Southern Baptist board.

¹News item in The Hawaii Baptist, August, 1951.

²Ibid., July, 1955.

³Ibid., July, 1956.

A number of island-born youths who had been educated in colleges and Baptist theological seminaries on the mainland of the United States had already begun to return home to Hawaii before this period began. In 1954 four pastors and a minister of education arrived back in Hawaii. In addition a pastor who was married to an island-born woman also came.⁴ Three of these men became pastors of churches, one a minister of education, one an interim pastor, and another an associate pastor.

In 1955 a pastor and a minister of education returned to Hawaii and took up positions in churches as indicated by their titles.⁵

The Wahiawa church, the oldest of the churches, could announce in September of 1956, that fifteen young people of that church were then serving in church-related vocations in Hawaii, on the mainland of the United States, and in Japan.⁶

No island-born person returned in 1956.⁷ One pastor

⁴Hawaii Baptist Convention, Annual, 1954 (Honolulu: Hawaii Baptist Convention, 1955), p. 18.

⁵Hawaii Baptist Convention, Annual, 1955 (Honolulu: Hawaii Baptist Convention, 1956), p. 18.

⁶News item in The Hawaii Baptist, September, 1956.

⁷Hawaii Baptist Convention, Annual, 1956 (Honolulu: Hawaii Baptist Convention, 1957), p. 24.

came back in 1957.⁸ The following year two ministers of education and a pastor returned. There was also a minister of education who came who had married an island-born woman.⁹

Of the five new churches received into convention affiliation in this period (through 1958) two were organized by island-born pastors.¹⁰

In recognition of the return of these pastors and other church staff workers the Foreign Mission Board began to give only special appointments to missionaries for Hawaii which meant that they were not permanently assigned to the islands. Six missionaries in 1955 received such commissions from the board.¹¹

In the fall of 1954 Itsuko Saito, who had returned to Hawaii in 1941 and who had been serving as educational director of the Olivet church since then,¹² was elected as the first executive secretary of the territory-wide Woman's Missionary Union.¹³

⁸Hawaii Baptist Convention, Annual, 1957 (Honolulu: Hawaii Baptist Convention, 1958), p. 25.

⁹Hawaii Baptist Convention, "Minutes of the Sixteenth Annual Meeting, Honolulu, Hawaii, November 13-14, 1958," p. 11. (Typed.)

¹⁰Ibid., p. 1.

¹¹News items in The Hawaii Baptist, March and August, 1955.

¹²Victor Koon, "Walking by Faith in Hawaii," Annual, 1942 (Nashville: Southern Baptist Convention, 1942), p. 233.

¹³Hawaii Baptist Convention, Annual, 1954, p. 54.

To some extent the convention and the churches were reproducing in kind leaders for themselves and for others.

Self-government. After 1955 the churches began to send more messengers to the convention. In that year the base of representation was enlarged to allow each church ten messengers as a minimum instead of five. The next year the registration of messengers went over one hundred for the first time.¹⁴

In 1956 the constitution was changed to provide for the membership of the convention to be composed of messengers from the churches instead of the churches themselves.¹⁵

A second area of self-government which occasioned a wide-spread increase in convention activities was the change in the composition of the interim body of the convention. In November of 1954 the Executive Council, which had been composed of the heads of the agencies and in which missionaries had maintained a majority membership in each year of its existence except two, was replaced with an Executive Board. On this board, which began to function in the early part of 1955 at the beginning of this period, each church had one member.¹⁶ This was the most far-reaching change the

¹⁴Hawaii Baptist Convention, Annual, 1956, p. 22.

¹⁵Ibid., p. 27.

¹⁶Hawaii Baptist Convention, Annual, 1954, pp. 22-23.

convention had made up to that time and marks in a definite way the opening of the Period of Emerging Indigeneity. During the first four years of the existence of the Executive Board (through 1958) missionaries were in the minority each year. Haoles were still in the majority but control had been taken from the hands of the missionaries.¹⁷

The agencies of the convention grew and other functions were added.

In 1955 the board appropriation for radio evangelism was paid directly by the mission to the convention treasurer and this work came under the direction of the Radio and Publicity Committee of the convention.¹⁸ In the same year the members of the board of trustees of Camp Puu Kahea were elected directly by the convention upon nomination by its Nominating Committee. Before that date these nominations had been made by five other bodies in addition to the convention.¹⁹

A territorial Sunday school convention was organized in 1955 as the functioning arm of the Department of Sunday Schools.²⁰

¹⁷Reference is made to Table I, p. 54.

¹⁸Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," August 24, 1955. (Mimeographed)

¹⁹Hawaii Baptist Convention, Annual, 1955, p. 22.

²⁰Ibid., pp. 32-34.

By December, 1956, The Hawaii Baptist was being circulated in thirty-four states, two territories, the District of Columbia, and ten foreign areas.²¹

The work in the Japanese language which had been conducted by the mission was brought under the auspices of the convention in 1957 to be known as Japanese Language Missions.²²

The territorial Baptist Training Union held its first summer conference at Camp Puu Kahea August 11-16, 1958.²³

Self-government was expanded in the area of the administration of the Building and Loan Fund. The procedure which was initiated in the previous period was continued in this period.²⁴

For the first time representatives of the convention elected by the Executive Board were invited in August of 1957 by the mission to sit with the latter body in its deliberations and voting upon the priorities to be assigned to the requests of the Foreign Mission Board for capital expenditures.²⁵ This plan went into effect one year later.

²¹News item in The Hawaii Baptist, January, 1957.

²²Hawaii Baptist Convention, Annual, 1957, p. 26.

²³News item in The Hawaii Baptist, July, 1958.

²⁴Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," August 5, 1957. (Mimeographed.)

²⁵Ibid., August 7, 1957.

Self-support. As far back as November of 1952 the officers of the mission had been appealing to the churches to assume the responsibility of providing a larger share of the salary of the workers in the churches.²⁶ Near the end of each year of this period these appeals had been repeated. In the fall of 1955 the convention adopted a resolution by which it encouraged self-support on the part of the churches.²⁷

The Wahiawa church in June, 1955, assumed all financial obligation for its activities.²⁸ By November it had retired its building indebtedness.²⁹ It became the first of the churches to become independent of mission aid.³⁰

The Olivet church on January 1, 1957, became the second self-supporting church.³¹ A committee of the church expressed its feeling in this way in August of that year after the missionary pastor had resigned:

Thus an era of direct loving care and custody by the Foreign Mission Board through a missionary pastor comes to a close.³²

²⁶Ibid., November 27, 1957.

²⁷Hawaii Baptist Convention, Annual, 1955, p. 25.

²⁸News item in The Hawaii Baptist, July, 1955.

²⁹Ibid., December, 1955.

³⁰Mrs. Victor Koon, "Hawaiian Mission," Annual, 1956 (Nashville: Southern Baptist Convention, 1956), p. 153.

³¹News item in The Hawaii Baptist, February, 1957.

³²Ibid., August, 1957.

The financial position of several of the churches began to improve after the use of the Forward Program of Church Finance for Southern Baptists in the fall of 1957 and 1958.³³

The mission endeavored to share with convention leaders the responsibility of fixing the maximum amounts to be paid by the churches using mission funds for the employment of their staff members. A committee of convention leaders met November 25, 1955, with the mission officers to discuss a new salary plan to begin the following year by which each worker would be paid a lump sum without the designation of allowances, such as travel and rent.³⁴

In January of 1958 a committee of nine convention leaders met with the mission Executive Committee to determine for the first time the maximum salaries for church staff workers paid in whole or in part with mission funds. A maximum salary of four hundred and fifty dollars per month was set for a pastor.³⁵

Substantial progress was being made in securing the cooperation of the churches to take hold of the burden of

³³Ibid., December, 1957.

³⁴Hawaiian Mission, Southern Baptist Foreign Mission Board, "Executive Committee Minutes," November 22, 1955. (Mimeographed.)

³⁵Ibid., January 23, 1958.

providing the financial support of their own pastors and other staff members.³⁶

II. THE PLAN TO TRANSFER RESPONSIBILITY FOR MISSION WORK TO THE CONVENTION

The prospect of the attainment of statehood by Hawaii had caused the Southern Baptist Foreign Mission Board to be concerned about the future of its mission work in the islands as far back as 1953. In November of that year Baker James Cauthen, the executive secretary of the board, had visited in Honolulu and talked at length with the missionaries about changes which statehood might bring in the relation of the board to mission activity in the Territory. The apprehension created by his visit was expressed by Drew F. Stamps, one of the missionaries, in this way:

. . . [Cauthen] made it very clear that, when these Islands became a State, the Foreign Mission Board will have to consider withdrawing from work here and thus open the way for the coming of the [Southern Baptist] Home Mission Board. We hope that this will be done gradually so as not to endanger any of the fine work which has been done here so far.³⁷

³⁶Ibid., February 26, 1957.

³⁷News item in The Hawaii Baptist, December, 1953.

Southern Baptist survey committee report. The process of the transfer of responsibility for Hawaiian work to the territorial convention was quickened by the recommendation of a survey committee of the Southern Baptist Convention. In its 1958 annual meeting the Southern Convention adopted this proposal:

The Foreign Mission Board should make definite plans for gradual transfer of responsibility for the work in Hawaii to the Hawaiian Convention.

In planning for the gradual reduction and eventual transfer of its work in Hawaii, the Foreign Mission Board should work cooperatively with the Hawaiian [sic] Baptist Convention. The plan jointly developed should provide for Foreign Mission Board assistance until the Hawaiian [sic] Baptist Convention is itself prepared to administer the mission work in Hawaii.

The Foreign Mission Board should include in its overall report to the Southern Baptist Convention each year a special report on the progress made by the Hawaiian [sic] Baptist Convention in assuming full responsibility for mission work and thereby in carrying out the planned program for the transfer of full responsibility to the Hawaiian Convention.³⁸

Foreign Mission Board action. Armed with such a directive from the Southern convention the board proceeded on October 15, 1958, to set a date for the formal transfer of the mission work in the Territory to the Hawaiian convention.³⁹

³⁸Southern Baptist Convention, Annual, 1958 (Nashville: Southern Baptist Convention, 1958), p. 434.

³⁹Associated Press dispatch in the Honolulu Star-Bulletin, October 16, 1958.

A four-fold statement of general policy was adopted by the board:

(1) The formal transfer of responsibility for Baptist work in Hawaii will take place as of December 31, 1960. Responsibility after that date will rest entirely with the Baptist churches of Hawaii and the Hawaii Baptist Convention.

(2) Missionaries of the Foreign Mission Board will be allowed the option of remaining in Hawaii after 1960 "on loan" to the Hawaii Baptist work.

(3) To avoid harm to the work by too abrupt withdrawal of support, the Foreign Mission Board will continue lump sum financial grants to the Hawaii Baptist Convention for both current and capital needs, gradually decreasing over a period of 10-20 years.

(4) Details of the plans are to be worked out administratively by the area secretary in consultation with the Orient Committee of the Board, the Hawaii Mission, and the Hawaii Baptist Convention.⁴⁰

Hawaii was destined to become the first mission field of the Southern Baptist board to be transferred to a convention.

The role of the Hawaiian Mission. Winston Crawley, the board Secretary for the Orient, visited Hawaii in November, 1957, and again in August, 1958. He urged the cooperation of the missionaries with the proposed withdrawal

⁴⁰Winston Crawley, letter to Victor Koon, October 17, 1958.

of the formal mission organization from the islands.⁴¹

The editor of The Hawaii Baptist, who was a missionary, sounded a note of caution:

We must pray that the [Foreign Mission Board] will have the wisdom and knowledge of our situation not to withdraw too soon. We could repeat the mistake made by the Congregationalists who cut their support from under their marvelous but immature work in the Hawaiian Islands, just past the middle of the last century. The work they had done so brilliantly was gradually largely absorbed by Buddhism, Mormonism, Catholicism, and a return to paganism.⁴²

In August of 1958 a committee from the convention met with the Executive Committee of the mission to prepare the estimates for the 1959 salaries of pastors and other staff workers to be requested of the Foreign Mission Board.⁴³

At mission meetings in June and August the following recommendations were made to the convention: (1) to administer, beginning in 1959 or 1960, the mission funds for the employment of pastors and other church workers, (2) to adopt a ten-year plan by which each church and mission then using such funds would gradually assume the financial support of such workers, (3) beginning in 1959 to prepare the estimates for all current operating expenses of projects financed by the board, and (4) to employ a full-time

⁴¹Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," November 18, 1957, and August 22-23, 1958. (Mimeographed.)

⁴²Editorial in The Hawaii Baptist, July, 1958.

⁴³Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," June 17, 1958. (Mimeographed.)

executive secretary-treasurer for the convention.⁴⁴

Actions by the convention. The annual meeting of the convention in Honolulu in November of 1958 was a memorable one. A record number of messengers was enrolled. Their spirit was one of expectancy, characterized by a genuine interest in the obligations and opportunities which were being thrust upon them.

Each of the four recommendations proposed by the mission the previous summer was adopted by the convention,⁴⁵ with administration of the workers' salary fund to begin January 1, 1959. Bravely they shouldered what circumstances called them to bear.

For the first time in its history the convention elected as president an island-born young man--Moriyoshi Hiratani, the pastor of the Pearl City church. The attitude of appreciation toward his predecessors and spiritual benefactors which he demonstrated as he assumed his new position of leadership was evident to the convention.⁴⁶

⁴⁴Ibid., June 17, 1958, and August 20 and 23, 1958.

⁴⁵Hawaii Baptist Convention, "Minutes of the Sixteenth Annual Meeting, Honolulu, Hawaii, November 13-14, 1958," pp. 16-17. (Typed.)

⁴⁶Ibid., pp. 13, 26.

Current problems to be solved. Adjustments in terms of even more increased responsibility will have to be made in the organizational structure of the convention before the mission ceases to exist on December 31, 1960. These problems will occupy the attention of the convention leaders and its Executive Board during 1959 and 1960, as well as in the years beyond.

The matter of the custody of local church property is an example of the type of problems which need to be solved. At the present (April, 1959) the legal title to all such property except that of the Olivet church is held by the Hawaiian Baptist Mission--the property-holding body incorporated by the Territory in 1941. The ultimate goal will be to deed to each church congregation the land which it is now using.⁴⁷ The time at which this should take place and the custody of the property during the interim are two phases of the problem.

A second area of adjustment is in the management of the annual financial grant which the Foreign Mission Board proposes to give the convention for the first ten or twenty years after 1960. Three broad uses of the money might be

⁴⁷Hawaiian Mission, Southern Baptist Foreign Mission Board, "Mission Minutes," August 22-23, 1958. (Mimeographed.)

made: (1) capital investments for churches, missions, and institutions in the form of land, buildings, and other improvements; (2) operational expenses of mission projects from year to year, including the salaries of pastors, other church workers, and convention staff members; and (3) additions to the corpus of the Building and Loan Fund--a revolving fund the integrity of which must be maintained.

The size of the convention staff is a third problem the convention faces. How many promotional and executive secretaries can a small convention with twenty-one affiliated churches afford to have from a financial standpoint? What office can be omitted without deleterious effects on the progress and growth of convention affairs? What percentage of its undesignated receipts from the churches and of the grant from the board can it with wisdom put into the administration of the convention work, including the promotion of religious education in the churches? These are questions needing answers.

Provision must be made for the operation of the Hawaiian Baptist Academy and the Baptist Student Center.

The management of the Building and Loan Fund will require the careful attention of a board or agency which the convention does not now have. Business-like arrangements

for the repayment of loans by the churches and the securing of the loans by means of mortgage need to be studied in the light of changing circumstances.

A procedure for the establishment of new mission centers will have to be worked out to avoid duplication of effort and to secure the best use of available mission money.

III. THE YEARS AHEAD

Ralph S. Kuykendall, the Hawaiian historian, says that Baptists are one of the two religious groups in the islands which have perhaps experienced the most marked growth in church congregations during the present century.⁴⁸ The years ahead hold promise of increased growth and development.

Cooperation with Southern Baptists. A continuing pattern of cooperation with the program of the Southern Baptist Convention can be expected. From a sociological viewpoint "the rule among all peoples in Hawaii . . . is conformity to haole practices." Edwin G. Burrows holds that cooperation has been the dominant response among all peoples

⁴⁸Ralph S. Kuykendall and A. Grove Day, Hawaii: a History (New York: Prentice-Hall, Inc., 1948), p. 250.

in the islands for a generation or more.⁴⁹ As Baptists of Hawaii are given the freedom to operate their own convention program, their cooperation to the fullest extent in the nation-wide activities of the denomination can be expected. The Burrows sociological formula is "The milder the stress, the more cooperative the response."⁵⁰ From this position alone the wisdom of the Foreign Mission Board can be seen with greater clarity.

From the standpoint of religion Hawaii Baptists will continue to value highly the spiritual heritage which the Southern Baptists have been instrumental in bringing to them.

In November of 1956 the convention accepted as its statement of faith the Revised New Hampshire Confession of Faith as adopted by the Southern Baptist Convention May 14, 1925.⁵¹

Gifts to the Cooperative Program of Southern Baptists increased from \$2,776.11 during the first year of this period (1955) to \$6,823.73 in 1958. The Lottie Moon Christmas

⁴⁹Edwin G. Burrows, Hawaiian Americans (New Haven: Yale University Press, 1947), pp. 201, 209.

⁵⁰Ibid., p. 210.

⁵¹Hawaii Baptist Convention, Annual, 1956, p. 28.

Offering for Foreign Missions totaled \$7,022.34 in 1955 and \$9,460.94 in 1958. This form of cooperation will continue to grow.⁵²

Inter-racial churches. By coming at a later date than the other major Christian denominations in Hawaii Baptists avoided the necessity of establishing racial churches. These other groups faced the need of accomodating to tight, closely-knit racial groups, whose entity was maintained by language and custom.

It was the dream of Charles John McDonald and Joseph Gorham Tyssowski to found churches where all the races of Hawaii would be and feel at home. In the Southern Baptist churches in the islands this dream has come true.

Andrew W. Lind, the Hawaiian sociologist, describes the process of assimilation in Hawaii, a process which goes on in the churches as well as elsewhere:

By virtue of living together within a common community, peoples of diverse cultural and racial antecedents come eventually to acquire a common language and a common set of values. The psychological barriers which originally separated the various racial groups have gradually broken down and the strong loyalties to the separate cultures of China, Japan, the Philippines,

⁵²Hawaii Baptist Convention, Annual, 1955, pp. 39-40; Hawaii Baptist Convention, "Book of Reports, 1958."

Puerto Rico, Portugal, or Germany have slowly lost their influence. The process of building a new set of values appropriate to the Island scene is quite naturally one which requires generations to complete and one which proceeds more rapidly under certain circumstances than others.⁵³

Indigeneous churches. The convention and the churches of the years ahead will be Hawaiian. They will be colored by the multiracial peoples who come within their influence and membership.

The members of the churches will nobly seek to carry out the will of God within the framework of their corporality.

They will continue to bring men to Christ and to his churches.

What has been well begun will continue.

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⁵³Andrew W. Lind, Hawaii's People (Honolulu: University of Hawaii Press, 1955), p. 14.

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APPENDIX

APPENDIXES

APPENDIX A

ORGANIZERS OF THE ASSOCIATION OF BAPTIST CHURCHES OF HAWAII

July 16, 1943

Honolulu, Calvary Church

Harold A. DeGroff
Edward M. Shipman
Mrs. Edward M. Shipman

Ruth Kuwata
Mrs. Alvin D. Oyer
Itsuko Saito

Honolulu, Nuuanu Church

Lonnie E. Blackman
Alice Huey
Malcolm W. Stuart
Minoru Taira
Ruth Tamashiro

Wahiawa Church

James D. Belote
Ethel Chong
Frank Dusenbury
C. K. Tom
Mrs. Betty Yamashiro

Honolulu, Olivet Church

Edwin B. Dozier
Yamasuke Kaneshiro
Victor Koon

Waimoa Church

Agnes Ige
Alice Oyadomari
Sachio Taira
Sam Tamashiro
Suzue Watanabe

Source: Hawaii Baptist Convention, Annual, 1945, p. 6.

APPENDIX B

ORIGINAL STATEMENT OF FAITH OF THE
ASSOCIATION OF BAPTIST CHURCHES
OF HAWAII

Adopted, July 16, 1943

1. Inspiration of the Scriptures. We believe that the author of the Old and New Testaments is the Holy Spirit using the instrumentality of men in the writing that we might know the mind of God in His saving purpose and judgement for mankind and that the Bible is our only perfect and true standard for faith and practice.

2. The Person of God. We believe that there is only one true and living God who in His infinity is the omnipotent, omniscient, and omnipresent Spirit and Creator of the universe, perfect in holiness, grace, and love; and who in the unity of the Godhead is three persons, the Father, the Son, and the Holy Spirit; equal in perfection though executing distinct but harmonious offices of redemption and in the supreme and gracious control of all creation.

3. The Fall of Man. We believe that man was created in God's image with holiness, but by free will chose evil so that from that time all mankind has been conceived in and naturally inclined toward sin, thereby being under just condemnation of righteousness to punishment without defense and excuse.

4. The Freeness of Salvation and Justification. We believe that God so loved the world that only through His perfect grace and not by justification through man's works or merit--He gave His only begotten son, Jesus Christ, to be born of a virgin so that solely by faith in his atoning death on the cross and His bodily resurrection whosoever among sinners may be saved and may receive His complete redemptive salvation (justification) from eternal death in sin unto eternal life, and the peace and joy of fellowship in loving obedience to Him as Lord.

5. Grace in Regeneration, Repentance, Faith, Sanctification and Election. We believe that in order to be saved sinners must be born again of the Spirit through sincere repentance for sin and absolute faith in Jesus Christ as Saviour by the power of the Holy Spirit working within and without, endowing man with a newness of life in which there is to be patient and persistent growth unto the perfection

of sanctification whereby we may make the certainty of our purposeful election unto salvation by God by the fruits of our holy life.

6. The New Testament Church. We believe that a visible, particular church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws, and exercising the gifts, rights, and privileges invested in them by His word; that its only scriptural officers are Bishops or Pastors, and Deacons whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

7. Baptism and the Lord's Supper. We believe that Christian Baptism is the immersion in water of a believer in the name of the Father, the Son, and the Holy Spirit, to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Saviour, with its effect in our death to sin, and resurrection to new life; that it is prerequisite to the privileges of a church relation. The Lord's Supper is the ordinance in which members of the Church, by the sacred use of bread and the cup, are to commemorate together the sacrificial love of Christ; preceded always by solemn self-examination.

8. The Lord's Day. We believe that the first day of the week (Sunday) is the Lord's Day, in commemoration of His resurrection, or the Christian's Sabbath; and it is to be kept sacred for religious purposes and the feeding of one's soul.

9. The Separation of Church and State. We believe that civil government is of divine appointment, for the interests and good order of human society; and that the officers of the law are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

10. The World to Come. We believe that the end of the age is approaching, that Christ will judge the world where a solemn separation will take place, that the wicked shall be adjudged to endless punishment, and the righteous to endless joy; and that this judgement will fix forever the final state of man in heaven or hell, in principles of righteousness.

Source: [Association of Baptist Churches of Hawaii], "Constitution and Proposed Changes and Proposed By-Laws of the Hawaii Baptist Convention," 1945, pp. 1-2.

APPENDIX C

APPLICATION FOR AFFILIATION WITH SOUTHERN BAPTIST CONVENTION

Adopted, November 23, 1951

The Hawaii Baptist Convention, in its Ninth Annual Meeting at Honolulu, Hawaii, hereby petitions the Southern Baptist Convention for recognition as a cooperating constituent body. The churches affiliated with the convention are in agreement with the doctrinal position of Southern Baptists. It is our desire to cooperate to the fullest possible extent in the great worldwide program of Southern Baptists.

Hawaii occupies the unique position of being the only territory of the United States which is classified as a foreign mission area by the Southern Baptist Foreign Mission Board. Since 1940 the Foreign Mission Board of the Southern Baptist Convention has carried on mission activity in these islands. During this period the Board has made substantial grants of money toward the advancement of the cause of Christ throughout the Territory. We express our appreciation to the great hosts of Southern Baptists who through their gifts to the Foreign Mission Board have made possible these grants for our work. We count it a great privilege to work in cooperation with the Foreign Mission Board, and we have an abiding appreciation for the counsel and direction which this Board has given to our undertakings.

This Convention was organized in 1943 as the Association of Baptist Churches of Hawaii. Its name was changed two years later to the Hawaii Baptist Convention. Messengers from five churches entered into the constitution of this organization. Now there are thirteen churches with a total membership of 2,087 affiliated with the Convention. All but two of these churches are under the Foreign Mission Board of the Southern Baptist Convention. This year these thirteen churches reported 279 baptisms.

Within the last ten years property having a value of approximately one million dollars has been acquired and developed.

Last year the churches affiliated with this Convention gave \$13,712.40 to missions. Of this amount \$5,799.77 was sent to the Executive Committee of the Southern Baptist Convention for distribution.

This petition is being forwarded to you through the Foreign Mission Board.

APPENDIX D

TABLE XI

CHURCHES AFFILIATED WITH THE CONVENTION

AS OF DECEMBER 31, 1958

Church	Island	Year of Organization	Year of Initial Affiliation
Hilo, Kaumana Drive	Hawaii	1951	1951
Hilo, Kinoole	Hawaii	1946	1947
Honolulu, Academy	Oahu	1951	1951
Honolulu, Aina Haina	Oahu	1955	1955
Honolulu, Kalihi	Oahu	1952	1952
Honolulu, Nuuanu	Oahu	1943	1943
Honolulu, Olivet	Oahu	1941	1943
Honolulu, University Avenue	Oahu	1946	1947
Honolulu, Waialae	Oahu	1949	1950
Honolulu, Waikiki	Oahu	1952	1952
Kahului	Maui	1945	1945
Kailua	Oahu	1957	1957
Kaneohe, Pali View	Oahu	1952	1952
Kaunakakai	Molokai	1950	1950
Lihue	Kauai	1958	1958
Pearl City	Oahu	1958	1958
Pearl Harbor, First Southern	Oahu	1957	1957
Wahiawa, First	Oahu	1934	1943
Waianae	Oahu	1953	1953
Wailuku	Maui	1952	1952
Waimea	Kauai	1943	1943

Source: Hawaii Baptist Convention, Annual, 1945-1957;

Hawaii Baptist Convention, "Book of Reports, 1958."

TABLE XII
ANNUAL MEETINGS OF THE CONVENTION

Date	President	Recording Secretary
1943 July 16	Edwin B. Dozier	Edward M. Shipman
1944 Aug. 25	Edwin B. Dozier	Edward M. Shipman
1945 July 21	Edwin B. Dozier	Harold A. DeGroff*
1946 Aug. 27-28	Victor Koon*	Harold A. DeGroff
1947 Aug. 28-29	Victor Koon	Itsuko Saito*
1948 Nov. 24-26	Joe W. Bailey*	Itsuko Saito
1949 Nov. 23-25	Joe W. Bailey	Itsuko Saito
1950 Nov. 22-24	Joe W. Bailey	Itsuko Saito
1951 Nov. 21-23	Jasper C. Wilkinson	Itsuko Saito
1952 Nov. 26-28	Jasper C. Wilkinson	Itsuko Saito
1953 Nov. 25-27	Chester R. Young	Louise Holman*
1954 Nov. 25-26	Chester R. Young	Itsuko Saito*
1955 Nov. 24-25	H. B. Ramsour, Jr.	Mrs. Ernest Apple
1956 Nov. 8-9	H. B. Ramsour, Jr.	Mrs. Ernest Apple
1957 Nov. 14-15	Malcolm W. Stuart	Moriyoshi Hiratani
1958 Nov. 13-14	Malcolm W. Stuart	Chester R. Young*

*The service of this officer was in the place of the elected one.

Source: Hawaii Baptist Convention, Annual, 1945-1957.