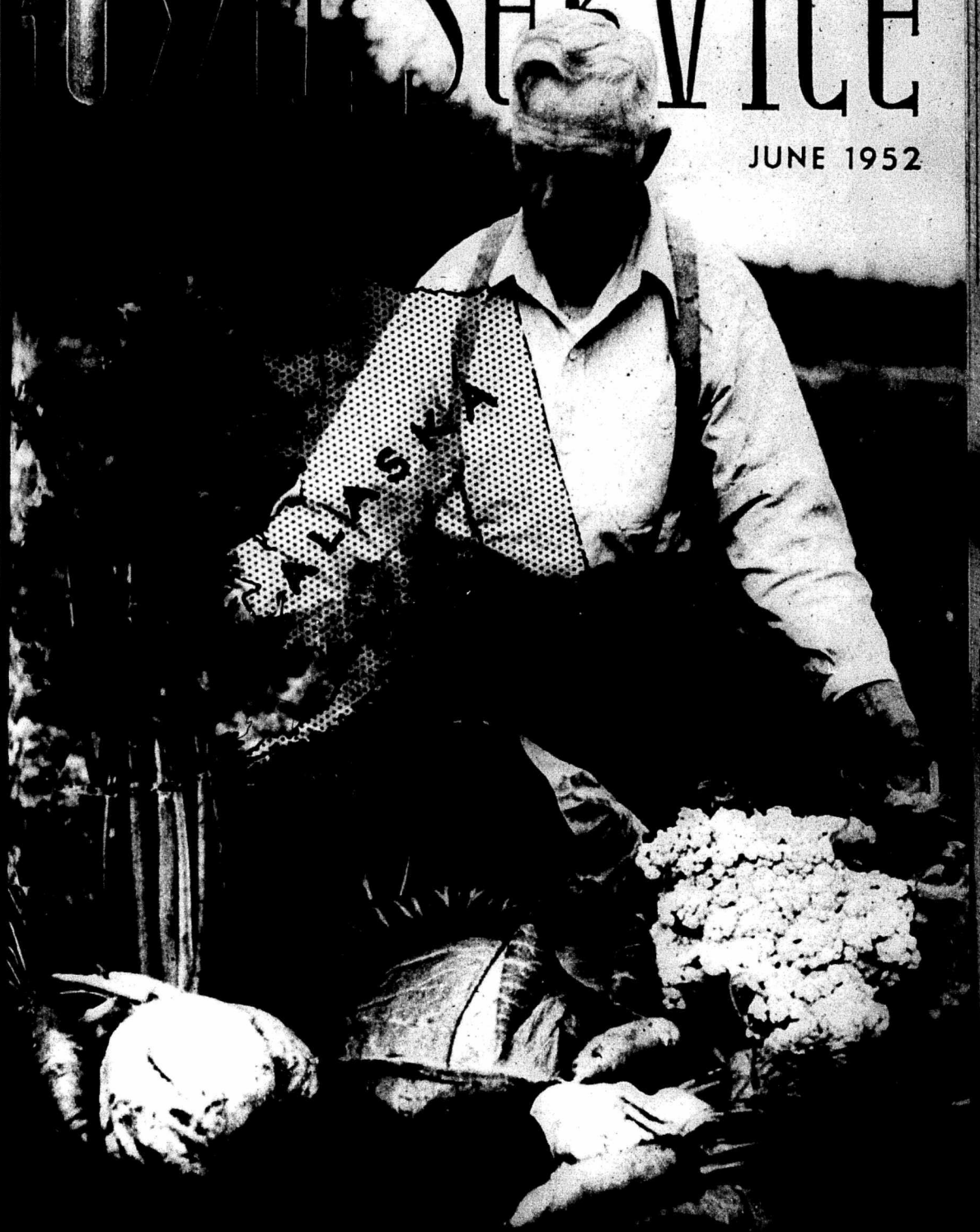


ROYAL SERVICE

JUNE 1952

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Left: Mission Study
Director, Mrs. William
McMurry, in authentic
Arabian costume,
chats with BWC
members

I Was A Cheechako

by Wyldine Williams

WHEN I left the state of fast horses and beautiful women and went to Alaska, I became a cheechako (*che chu-ko*). No, I didn't contract some strange disease spread by the gigantic Alaska mosquitoes; neither was I afflicted by some unknown malady caused by moose, polar bears, or unvaccinated salmon. Anyone would be a cheechako if he were going to Alaska for the first time.

I had been told that even at three o'clock in the morning, summer missionaries were welcomed to Hawaii with the colorful and traditional leis. Of course, going to Alaska was different. I didn't expect leis—neither did I expect snowballs (there weren't any in Alaska—not in June! Well, the snow was still on the mountains, but wasn't available for practical joke purposes). Anyway, my plane landed at the Air Force Base of Anchorage; and a big sign stared me in the face — "Taking of Pictures Prohibited." There went my proof that I flew in on a big orchids-as-you-get-on-and-or-chids-as-you-get-off Strato-cruiser!

Soon the pastor came and we were driving down Fourth Avenue, the main street of Anchorage; I was impressed by the fact that it was just like Anytown, U.S.A., except that it had more than its share of bars and liquor stores.

Of the three summer workers in Anchorage, I was the last to arrive. Our first Bible school, held in Calvary Baptist Church located on Government Hill, had had its opening day exercises, so I was immediately initiated into life in Alaska for the summer of 1951.

In traveling from Kentucky to Alaska, I passed over several time belts, and in one day had five meals. Consequently, I was inclined to agree that traveling is broadening.

THE popular description and trade-mark of Alaska is "The Land of the Midnight Sun." It does not ever get completely dark during the summer weeks in Alaska, although the sun sinks just below the horizon for a few hours. The Alaskan sunsets do not fade away as quickly as our sunsets do, but remain brilliant and almost changeless for some time. And one night a group of us sat on the porch steps at 11:30 p.m. to do our daily Bible reading with-

Wyldine Williams, Kentucky, Kenneth Hartley, Missouri, and Mable Evans, New Mexico, summer student workers in Alaska



out the aid of incandescent or fluorescent lighting!

It is also an unusual feeling to wake up, see the sun high in the sky, jump out of bed quickly, and excitedly call out, "Oh, my! I've overslept. Why didn't someone wake me?" Then a glance at the clock shows it is only 4:30 a.m.

THE children with whom we worked were not Eskimos. Many were the offspring of military personnel whose theme song seemed to be "This world is not my home, I'm just a-passing through . . ." Due to military rotation, we lost some pupils right in the middle of a school.

No matter the reason for being a resident of Alaska, the majority were temporarily situated — "temporarily" being anything from a few weeks to a few years. The common introductory comment was, "Where are you from (in the states)?" and "How long have you been here?" As an answer to the first question more people said Texas or California.

In Bible school, the attendance was good. Many times the reason was that parents worked and Bible school was a convenient way to "take care" of the children.

Our schools were run like any vacation Bible school in the States. The boys and girls marched in each morning and had their call to worship, pledges to flags, missionary offering, etc. My Junior Department was the smallest in most cases. One reason was that even the Junior-aged pupils were able to get jobs which kept them from coming to Bible school.

In some areas of Greater Anchorage, it was extremely difficult to use the cards from the census we had taken. Frequently, a home would have its front entrance and house number facing an alley and yet keep the street address. As many houses were located backwards, one had to zigzag constantly from alley to street in order to find anybody. We found many people living in trailers, tents, basements, etc.

OUR second school was held in Palmer, Alaska, about fifty miles north of Anchorage in the beautiful Matanuska Valley, the home of big cabbages. The workers commuted each day along "the" highway of Alaska.

This school was small, but the interest was great. The Junior pupils had not heard

about David and Goliath, or of the feeding of the five thousand, and many of them had only a vague conception of the Bible. Yet, we felt that in one short week of two sessions each day—with dinner on the grounds—we had accomplished a lot in presenting Christ to boys and girls at Palmer.

Our next Bible school was in a growing section of Anchorage called Eastchester, with approximately 7,000 people. This school was held in the Community Hall while a new Baptist church was under construction some distance away. This hall was so inadequate that the Juniors met outside under a tin-roofed shed which had no walls. A meeting place such as this would have a very welcome response from boys and girls in most of the States during the summer months; but, at times, it proved to be a little too air-conditioned for some of the Anchorage summer weather. Sometimes neighborhood ruffians, who could not be induced to attend Bible school, would slip up and violently pepper the tin roof with pebbles. The sound of pebbles on a tin roof is quite different from the sound of a gentle rain on the same roof.

At the Bible school held in the Faith Baptist Church in the Spenard area, the motto was "Come In and Have Your Faith Lifted." We had our own church building in which to meet, though it was only an incomplete basement.

IN our work, we had problems peculiar only to Alaska. It seems that most of the populace who left the States to come to Anchorage, also left their religion in the States—if they ever had any. The lack of concern for Christianity in Alaska is overwhelming.

But we were able to see the progress of Baptist work in the Greater Anchorage area, for in seven short years it has spread from the First Baptist Church into five other churches, each with its own full-time pastor. In Anchorage we saw the work of people who really believed in being "laborers together with God," and the joy that it brought to them. We saw lives changed by the power of God. And we saw a great territory with "fields white unto harvest" standing with an open door for the gospel.

All this, and much more, made last summer when I was a cheechako in Anchorage, Alaska, the most enjoyable of my life.

JUNE 1952

ROYAL SERVICE

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COVER: There stood a man in Alaska saying, "Come over and help us. We can grow prize fruits and vegetables in our fertile soil but the enlarged evils of our Territorial life dwarf our Christian development. There are fruits of the spirit that Alaska will never know without missionaries valiant in their witnessing. This 'land of the last frontier' calls loudly to Southern Baptists."

Photo by H. C. Laska for Monksweyer

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Rev. and Mrs. Felton H. Griffin,
missionaries to Anchorage, Alaska

MY HANDS fit a mop or broom handle much better than a pen, but I find that almost everyone who knows the story of Alaska Baptists has related to the States. In years of service, we are the oldest workers on the field and we have been here only eight years. This will give you an idea of the "turnover" in Alaska, where the military serve a tour of duty, the defense and construction workers, fishermen and cannery workers, and miners come for the season. When the mountains begin to show up with "termination dust" (snow) many start their trek toward home after a profitable summer in Alaska. In spite of this, the country is growing in population.

Here the evangelist stays and the people do the traveling. Not only that, but every state and country is likely to be represented in the congregation.

How my heart yearns to tell you about the glorious time we have had here! You can read geography and history books about Alaska's industry, customs and terrain but the souls in Alaska are our deepest concern, aren't they? And little is published about Christ and his work here.

When we consider that Alaska's highest death rate is murder and suicide, we cannot but feel there is much to be done in a spiritual way. The next highest death rate is tuberculosis. When we seek a cause for this, we find that Alaska consumes a tremendous amount of alcohol. Farther north they call October "cabin fever"

A Message From Alaska's W.M.U. President

by Mrs. F. H. Griffin

Opportunities for Christ in Alaska are increasing daily

month. As they face the long winters, despondency seems to fall upon the people, drinking is heavy and summer pay is spent.

With a country so full of liquor, who can expect more than debauched lives, broken homes, prostitution, delinquent children as well as starved abandoned children, because Mother and Daddy have given themselves to the barroom? Alaska is full of tragedy as well as beauty and adventure.

The native Eskimo and Indian populations are being destroyed for they seem to have no resistance against the "hot" drink. It is turning a kindly, loving, easygoing people into alcoholics, and making them a complete loss in the civilization we are forcing upon them. Rev. C. O. Dunkin, who started our only native mission at Fairbanks, says, "There are only two kinds of natives, the alcoholics and the Christians."

Alaska is not all bad, of course. Its people are friendly and helpful in the pioneer atmosphere. There are missions and children's homes, hospitals, health centers and modern equipment of all kinds to develop the country. Much of this is supplied by the government. With Alaska's ever-growing population, the surface doesn't seem to be scratched with a strong gospel message.

Alaska is "the great land," the untamed land where the construction men, fishermen, cannery workers, exploiters, miners and sportsmen wend their way each spring by the thousands to take of its wealth and leave little in return. Alaskans pay the highest freight rates in the world to monopoly steamship and air lines. The land holds her wealth of gold and other minerals needed for national defense inaccessible because of lack of development.

We are citizens of the U.S. and taxed, yet without representation in the government. We want statehood. Why shouldn't we enjoy freedom to vote for important is-

ues that concern us, to retain some of the wealth that pours out of our country because the rich absentee owners of the salmon industry, mining industry, and others are not taxed?

We are proud of the growth of Southern Baptists. In not quite nine years since the first work started we have nine organized churches, five missions and a children's home. There is one association; the Alaska Baptist Convention has been organized and *The Alaska Baptist Messenger* is published

ALASKA, MY ALASKA.

*O land of gold, I sing of thee,
Alaska, my Alaska;
Thy snow-capped peaks I love to see,
Alaska, my Alaska.
From arctic ocean frozen shore
To Baranof of Russian lore
Thy mighty rivers I adore,
Alaska, my Alaska.*

*In '67 by Seward's might,
Alaska, my Alaska,
Thy inmost wealth was brought to life,
Alaska, my Alaska.
Tho' slow thy growth through many
a year,
Thy motto has been "Persevere,"
Thy fame is sung both far and near,
Alaska, my Alaska.*

*Oh, may thy future shine most clear,
Alaska, my Alaska,
And in the hearts of men grow dear,
Alaska, my Alaska.
Henceforth, O land of ice and snow,
The wealth from out thy hills shall
flow
And cast o'er all a radiant glow,
Alaska, my Alaska.*

monthly. Since the Home Mission Board has begun work in the Territory, we know the gospel will spread faster and more souls will be won to Christ.

I would not change the message that I read from missionaries all over the world in their constant plea that you keep your spirit alive in Christ through prayer. Surely you cannot know what this stronghold of power means to your missionaries in whatever field they are. So many letters from home tell us of complacency in the churches. Are we "at ease in Zion"? I recall how lazy some of our woman's organizations were. The lost were all around us, our prayers half-hearted, our gifts the same. God's work will go on, but who will have the privilege of seeing that it succeeds and of having a part in it? No meeting is too small to be worth something if spent in prayer and no prayer is lost.

It is prayer that has given Alaska Baptist work success this far for we were truly unwanted. They said there were enough churches already; why start another competitive religion? We believe Baptists have a message that people need in this territory. We know God has sent us for he has blessed the work in continued growth.

W.M.U. taught me to love missions when I was young and would have been indifferent had it not been for loving women taking me to W.M.S. and insisting I lead a Girls' Auxiliary. Do no less than you have always done; rather do more. I have never known such joys as I have known as a pastor's wife in this field where God wants us. The more we can expect from you, the faster the Word will spread by the new workers you send and your backing them with prayer.

Important, strategic Alaska needs your prayers. Some parts of Alaska along the Bering Sea are considered expendable. We must be expendable for the Lord wherever we are.



Congregation of the Native Baptist Mission in front of their new but unfinished building in Fairbanks, Alaska

by Helen Lawrence

A Little Drop in a Big Bucket

THIS is my tithe I have been saving to bring," said Tom Willock, a full-blooded Eskimo, to Rev. C. O. Dunkin, pastor of the Native Baptist Mission in Fairbanks, as he handed him an envelope.

In the envelope was \$35.35. It was the first tithe from a member of the only Southern Baptist mission for the natives in Alaska.

Several years ago, when Mr. Dunkin was pastor of the First Church in Fairbanks, he succeeded in getting Tom Willock to services a few times, but Tom was not interested. He had seen missionaries of many kinds and had heard about how to be saved, but the messages had all been so different that he had decided there was nothing to any of them. Besides, since he had figured out a system of how to beat the numerous card and dice sharks in Alaska, he felt that he was on a sure road to success.

All this time the Dunkins were impressed that a native mission was sorely needed in Fairbanks and felt the call of God to begin the work. After spending a year "outside" (in the U.S.), for Mrs. Dunkin's health, they returned to Fairbanks, and started working with the natives. They first rented a hall and paid the expenses themselves. Now they are building a house of worship; the basement, 32 by 60 feet, and outside walls, have been completed.

Tom Willock was in Fairbanks when the

Dunkins returned in 1947, and though they continued to work with him they seemed to get nowhere.

One evening last year, during the simultaneous campaign with Rev. C. Y. Bossey of the Department of Evangelism of the Home Mission Board preaching at the First Church, Tom Willock publicly declared that he was receiving Jesus as his Saviour. He and his wife were baptized and both have served faithfully ever since. They are a real power in the mission.

A few weeks after Tom was saved, his wife was telling of the transformation in his life: "He even pays the light bill now," she beamed.

Now, when Tom goes to church, he is there early. Usually he gets a broom and cleans up. Then he goes into one of the rooms and, if you were there to listen, you would hear him talking. You would not be able to understand him, for he is praying in his native tongue, but God understands as he prays for his pastor and his friends and some of his fourteen children who are not yet saved.

THE Eskimos are a people degraded by the white man's exploitation and liquor. The tuberculosis rate among them is very high and facilities for their care so inadequate, as far as territorial hospitalization is concerned, that they must be taught general hygiene to help prevent this disease.

Mrs. J. B. Lawrence went to Alaska with her husband, our Home Mission Board executive secretary. She shares a bit of that visit with us

When the Dunkins return to the States to further their education, someone needs to take their place. Let us pray that the Lord will put this on the hearts of some young couple who will not become easily discouraged, for it is a difficult field, and who will love these people in spite of their slothfulness and indifference.

THE Home Mission Board also has a mission at Palmer, the leading town and trading center in the heart of the Matanuska Valley. With the exception of Greater Friendship Church, the Negro Baptist church in Anchorage, this church at Palmer is our youngest in the Territory.

The Home Board sent Avery Richey to Palmer to take over the work the first of September. Brother Richey and his wife and small son drove all the way from Oglesby, Texas, through Canada and southern Alaska in a truck loaded with all their household possessions. They had been on the field just three weeks when Dr. Lawrence and I visited them the last of September.

The church membership at Palmer is small; they are worshipping in a rented hall. The task is a challenging one, but this young couple seem to have what it takes to win—a love for their work and a genuine devotion to their Lord. Pray that they will not become discouraged as they face hardships and a much-needed church building program.

ALASKA, that land at the top of the world, so full of awe-inspiring beauty, of wealth, of romance, of color, is a land of great spiritual need and opportunity to Southern Baptists.

There was a time when this "storybook wonderland" was a long way off, when it took days and weeks and months to reach even the southernmost tip of the Territory. Now, by clipper, it is only a matter of hours from Seattle to the most isolated corner of Alaska—eight hours to Anchorage and only three and three-quarter hours to Ketchikan—which brings our responsibility a little closer home.

The population of this vast land of 586,400 square miles is estimated at about 128,643 (not including the military), and a large portion of these are white people from "outside," who have gone to Alaska for commercial reasons, attracted by the high wages and possibilities of making big money. The curiosity aroused in the minds of thousands concerning this land of gold, ice and Eskimos has resulted in a tremendous flow of travel to Alaska during the last few years.

Many of these people have left their religion behind them in the States and are placing emphasis on material values, making it difficult for the churches to reach them with a spiritual program. Baptists, though few in number, are a devoted and loyal people and are doing a memorable job in laying the foundation for a Baptist denomination in Alaska.

There are now nine organized Southern Baptist churches and three missions in the Territory, with a combined membership of approximately 1,325—a worthy beginning, but a very little drop in such a great, big bucket!

Mr. and Mrs. Tom Willock on steps of the mission they both love so well



ONE day in 1950, four young men, all GIs under twenty-one years of age, stationed at Elmendorf Air Force Base, Anchorage, started a mission in Eastchester, Alaska. They decided that a revival would be an excellent beginning and planned one at once. The two weeks passed without a single decision and less than a half dozen from that community had attended. Yet it was evident that the Lord wanted a church there.

These four GIs, praying that God would lead, rented the community hall and announced Sunday school for the first Sunday in September. There were fifteen present, a lady with ten of her children and the next door neighbor giving the attendance a boost. Four weeks later, there were forty-four.

By this time, winter had arrived with all the usual problems plus. But these GIs felt they had a job to do, problems or no problems. Charles LeClair from Ponca City, Oklahoma was to teach a Sunday school class. Claude Burke of Port Orchard, Washington, was secretary-treasurer of Sunday school and Baptist Training Union. Fred Chapman of Nashville, Tennessee, was Sunday school superintendent, Training Union director and song leader. I was from Oklahoma City, Oklahoma and became pastor, pianist, Sunday school teacher and "general flunky."

Then Chapman went to the Faith Baptist Church in Spenard, Alaska to serve as

Rev. and Mrs. Velton L. Walker
of the Eastchester Baptist Church



Eastchester

by Velton L. Walker

associate pastor, and LeClair to Palmer, Alaska to carry on the work in the mission there. I got tired of playing the piano with everything else I had to do, went "outside," found a pianist, married her, and returned with her to Alaska a month later.

There were many days when there was no heat, so everyone was dismissed. Many mothers got tired of sending their children out in the sub-zero weather, not knowing whether there would be any Sunday school or not. Adults became discouraged and quit, but the Eastchester mission continued to show progress. Many times only twelve, fifteen, or sixteen would be present, but those few faithful ones became stronger and continued to work.

SIGNS of spring brought encouragement as attendance began to increase and new faces were appearing almost every week. To such a small group it seemed almost like a dream and yet a happy truth that Eastchester must build. Where would the help come from? And what about the labor? There were only seven or eight men and none of them experienced in construction work. At times such as this, the Christian realizes how helpless he is and how powerful God is. God provided.

With \$1,300, a down payment was made on a lot and enough blocks bought to start on the building. As blocks and other materials were needed, the money came in; God still provided. One Sunday night with less than a dozen members present, well over a thousand dollars was pledged. One Wednesday night, only a few weeks later with seventeen present for prayer meeting, and seven of those visitors, enough money was raised to pay the entire debt on the lot, which amounted to over twelve hundred dollars.

Meanwhile, it was necessary to organize. It seemed almost awkward to think of or-

ganizing into a church after such a few short months of struggling, and many "outsiders" advised sharply against it. Nevertheless, Sunday, March 25, 1951, the little mission became the Eastchester Baptist Church with ten charter members.

Eastchester now sponsors the "Soldiers of the Cross," a radio program put on each Sunday morning by the young people. All the music, except special numbers, is furnished by the Gospel Echoes Quartet, composed of four GIs, all members of the Eastchester Baptist Church.

Our Suitcases Jump NORTH

by Odell Lene

WE HAVE been stateside a little more than a year now, but our desire to return to the North Country hasn't lessened. Jokingly we tell our friends that when the north wind blows, we can hear our suitcases jumping up and down.

In no sense have we felt that it was a sacrifice to live in Alaska; indeed, I am convinced that if I were a layman, I would do my business in the Arctic. But, those were hard years—beginning with the adjustment from Texas to Alaska, securing employment that would not conflict with our services on the Lord's Day and the church's program at night, doing double duty in order that we might help the new work to grow.

Our first year in Alaska was spent in the newly-organized First Baptist Church, Anchorage, the mother church of Alaska. Because of the pressing needs of the unchurched areas and for reinforcements for the three struggling churches at Fairbanks, Anchorage and Ketchikan, our little association of churches sent us as "emissaries to the States" to inform our people of the religious needs in "America's last frontier."

Encouragements came from many directions. We began a mission in the railroad settlement of Government Hill, Anchorage, upon our return to Alaska in 1947. God blessed the work through all of its strug-

MOVING in the new building on the last Sunday of 1951, was one of the greatest blessings of all. Attendance doubled within two months and is still growing. Since the organization, Eastchester has had twenty-five professions of faith and approximately twenty-five additions by letter. When the building is completed, the property will be valued at about \$35,000. Eastchester believes that Christ meant it when he said, "And lo, I'm with you alway, even unto the end . . ."

gles. Its membership was made up of stateside adventurous newcomers who little dreamed that they would find the lights of a church to welcome them into the new land. One family from Panama stated that they could not have borne the loneliness, had it not been for the fellowship in that small Christian congregation. It was a real thrill to see some who had been on spiritual detour make new starts.

Just thirty miles southwest of Anchorage is another railroad and mining village, Girdwood Village. Once a month we visited this area. Every service, usually two hours long, was a highlight. The services were almost open forums. Occasionally I was interrupted with questions. The evening I reviewed several Scripture passages on the love of God, a bridegroom from Norway applauded. He had been blessed; so were we. My own heart overflowed when in broken English, with my hand in both of his, he thanked me for the "wonderful truth."

These friends at Girdwood Village were so eager to hear the gospel regularly, that they sent a small plane for us each month. As we circled that village, the children would come out on the road and "wave us in." As our plane approached the narrow gravel road that was the only substitute for a landing strip, I thought that every trip (Please turn to page 11)

Starched Shirts and Eager Faces

by Mrs. C. D. O'Neill

RECENTLY, when "I was sick and lay abed, and had two pillows at my head," Nina Belle helped run my household. I knew Nina Belle several summers ago when she was one of the eager girls in my Intermediate class in vacation Bible school.

I asked her to move the ironing board into my bedroom one day, and while she ironed, we talked about her church and her people. She told me how the children looked forward to the Baptists coming each summer to conduct a vacation Bible school and how sorry they were when the happy days came to a close. She is planning to send her own little three and one-half-year-old son this summer. As we talked, Nina Belle volunteered to help work with us.

"Really, it is time for us to be thinking definitely about that Negro Bible school," I said to myself. The community missions chairman and the pastor would take the lead, but, being the pastor's wife and eager about helping the Negroes, I would work out the details with them.

While Nina Belle and I were talking, I was gathering together some facts for the survey we needed to take. Knowing that we would have children coming from all four Negro churches, I would have to get the names of the Negro pastors, where they lived (all are non-residents) and which Sundays they were in town for services. Only one of the Negro churches has Sunday school regularly, which makes me feel all the more keenly that we must have a Bible school. I did find out who their teachers were for we ask them to help us plan, too.

Running through my mind was the memory of that hot, sunny afternoon when my pastor and the community missions chairman and I met with several of the Negro women and one of their pastors on the lawn of their church. We were to make plans with them for their first Bible school. Their eager cordiality was refreshing, but

it was pitifully obvious that they were leaning entirely upon us. The Negro pastor expressed their dependence when he said, "Now you just go ahead and announce the school and I'll appoint a booster committee from my church and they will negotiate with you about it."

Prayerfully we planned to have four departments, one to meet in each of three of their one-room churches and in the grade school—but the opening worship period would be held first in the largest building. Each white worker, from principal through department superintendents, was to have a Negro co-worker. Having taken textbooks along, each Negro co-worker was given her textbook to study and follow.

The first week the white workers were to conduct the school as the Negroes observed, and did assignments given them by white leaders. The second week they consented to try to carry on by themselves. We planned together about finances so they understood their part and knew what to expect of us. We left the publicity to them, after helping them select a woman we instructed in making a survey of their community and compiling the information so we would know how many to plan for in each department.

In two more recent years the missionary society in Winfield, a neighboring town with no Negro population, asked to join us in conducting the school. This worked out nicely.

OUR best-made plans do not always come to glad fruition and often we are disappointed in some phases of the results. To be specific, we have yet to see the Negroes conduct the second week of the school without us. We shall continue to plan and insist that they do so, because our best assistance lies in leading them to help themselves.

Then there was the year when, an hour

Mrs. O'Neill is the wife of the pastor of First Baptist Church, Elaberry, Missouri. She writes out of her own experiences with Negro vacation Bible schools

before time for the first day's session, the "moving spirit" among the Negro women came to tell us the school had been called off. We accepted her report of unforeseen hindrances, but later discovered that it need not have been so. A misunderstanding had developed among the Negroes themselves over the use of one of their church buildings; had we had more faith and perseverance, we could have had the vacation Bible school after all.

IN spite of these disappointments, joy abounds in seeing the starched shirts and eager faces as little ones gather. Many mothers come too, delighted in the things they themselves learn. One mother asked if we could have a class for adults this summer. We must not fail to enter that door of opportunity.

Commencement Night tops everything in our joy, as we see the proud parents with their daughters and sons enjoy the program, especially the religious film we always show. Since Negroes do not attend the local picture show, this is a treat to them.

LET me tell you about one of the wonderful children we have reached. Otis Lee accepted Christ at the Bible school several years ago. His father was pastor of the Church of God in Christ, and all of the large family were members of that congregation. Fourteen-year-old Otis Lee joined the Baptist church. His new-found desire to grow in grace made him long for a task to do for the Lord, for a Sunday school where he could learn more of the Bible, and for some Christian recreation. But his struggling Baptist church offers none of these. Its total ministry is an occasional preaching service.

One day he confided to me that he would like very much to go to a camp for boys, and that he could save money from his job to pay his way. I regretfully told him

we Baptists had no camp for Negro boys.

Otis Lee is working hard in high school and he hopes to preach the Gospel. He is looking forward to vacation Bible school, just as he did when he

was a child, because being on the faculty he will have an opportunity to do something for the Lord.

Our Suitcases Jump NORTH

(Continued from page 9)

would be the last. Sometimes when the wind was strong, the pilot would have to "side slip" in order to hit the strip just right. I would just grip my safety belt and hope that we "slipped" in the right direction.

But what an opportunity! What an evidence of our responsibility! One hundred years without any regular preaching services, and Girdwood Village is but one of many such settlements. What an opportunity for Christian laymen who are seeking a field of service. Only a few weeks before our first service in this village, a despondent trapper took his own life in his cabin, barely one hundred yards from where we later sang and preached the gospel. Oh, that we had been privileged to call earlier!

Our sympathy constantly went out to Alaska's "first citizens," the Eskimos, among whom we have very little work. We shall never forget the sights of misery and want among these people. We thank God for the Christians scattered among them. Imagine hearing a Christian hymn sung as an Eskimo duet. An aged mother, with a blue tattooed chin and her daughter sang "Jesus Loves Me" in their native tongue. We breathed a prayer that more of these child-like people might learn the music of our Master.

Alaska calls constantly, but we feel that God would have us "get a good ready." We cherish an ambition to help establish a school in Alaska. We pray that God will open the way for a much-needed Bible college in the neglected North. We have the land secured; God has shown us the need. Only time for further preparation here and direction from on high is needed now.

The Light Grows

by Herbert Caudill

SWISH, swish, swish, went the broom one Sunday morning as Sara Diaz swept the floor in her thatched-roof country home four miles south of Ceiba Mocha. She decided to turn on the radio to have something else to think about as she worked. It happened to be the Baptist program transmitted from the Calvary Church in Havana. She liked the music, and she listened with attention as the preacher, Rev. Domingo Fernandez, brought the message. Her mother also drew near to hear the sermon.

That service did something for Mrs. Irene Diaz and Sara. The following Sunday they listened again. They became interested and wrote Rev. Fernandez of the impressions that they had received.

In January, 1950, Rev. Fernandez made his first visit to the farm known as "Refugio," and in this home "expounded unto them the way of God more perfectly." The pastor of the nearest church, Rev. Juan Naranjo, also visited there with a seminary student, Marcos Rodriguez. Thus the seed sown that Sunday morning continued to grow. Whenever a preacher could go, services were announced and the neighbors gathered to worship in Refugio.

One day Rev. Fernandez and Rev. Naranjo visited Refugio for the purpose of baptizing Mrs. Diaz, her daughter, Israel Bueno and Santos Diaz, the first-fruits of the gospel in that community. Another special trip was made on March 27, 1951, by Rev. Fernandez when Sara Diaz and Israel Bueno were married. They had asked him to perform the ceremony. It was the first time that the people of that community had seen a wedding ceremony performed by a Baptist minister.

At the annual convention of the Baptist Convention of Western Cuba in Matanzas in April, 1951, Rev. Fernandez read a letter from Mrs. Diaz in which she stated that with \$150, she thought they could build

a mission chapel near her home. Her husband would give the land, her sons would help him get timbers and poles and thatch, and they would give the cement for the floor. The money would be used to buy boards, nails and other things and to pay the carpenter a little. Spontaneously, the messengers of the convention responded to the appeal, and the amount of \$155.44 was raised for the chapel. However, further study showed that the amount was short for even a small chapel, so a further appeal was made in the Havana Provincial Convention in the McCall church the next December, and \$38.24 was added to the amount given. Two later gifts of two dollars and five dollars made a total of \$200.68.

About a week later, it was my privilege to go with Rev. Domingo Fernandez, Rev. Donald Levy, the new pastor of the mission, Romelio Gonzalez and others, to visit the mission and give them the money so they could build the chapel. We reached the home just as the sun was setting. Almost simultaneously with the rising of the moon, people began to gather from neighboring homes to worship in the home of Mrs. Diaz.

As I looked at the rising moon behind the palms, I thought of the light that had already entered into the hearts of our people in that community. With the building

Old methods are still used by some of Cuba's people. The oxcart is typical of rural life



A Cuban farm, with palms and mountains similar to those at Refugio

of the chapel in the next few days, it was destined to grow in brilliance until many would come to know Christ as Lord and Saviour.

About fifty people gathered for the service. When the invitation was given, two bright young Intermediate boys stood, giv-

ing their testimony that they wanted to follow Christ.

We need chapels in hundreds of places in order that the light of the gospel may have that opportunity to enter into the hearts of multitudes whose lives are darkened by sin.

Notes from Nigerian Christians

It Is Not Easy

All around us are people who know not Christ as their Saviour and I want to talk with them, but—it is not easy. There are those who worship Shango the god of thunder. To deal with a worshipper of Shango one needs cordiality. I shall therefore go to him in a friendly manner and tell him some of the characteristics of Christians and what it means to be a Christian. A Christian should have faith in Christ and look to him as the perfect personal example. A Christian should be kind, considerate, sympathetic, and love everybody. He should be prayerful.

Then I shall ask him if they have any rules that Shango worshippers must observe. Some of their rules are: on every fifth day they must meet at the house of their idol. On any heavy rainy day the leader and his followers must dance about the town beating a special kind of drum. All the worshippers should offer sacrifices to their idols at certain times, but especially on a certain day once a year.

After stating these rules I shall ask him to let us compare both sides. I shall praise him for being loyal to his religion, then I shall tell him that in truth he is seeking God and the salvation of his soul, but God does not demand anything from us but

faith in Christ. I shall tell him the story of the birth of Christ and what it should mean to all. I shall ask him to let me come and see him every day. I shall pray for him always.

AIBINU JOHN
Class II, B. W. T. C., Abeokuta

Cry If You Are Able

There are many different kinds of idol worshippers. Some are called ibeji. When I talk with these people I tell them that their idols are made with the hands of man, having mouths, but cannot speak; made with ears, but cannot hear; made with eyes, but unable to see. I tell them how Abraham chopped up his father's idols into pieces to see whether they would cry or not. They were not able to cry.

After this, I tell them about Christ who was born of a virgin with no earthly father. In their worship they do not hear of any one who died voluntarily for people, but our Jesus Christ loved us so that he came to save us and died for us. If he loved us so much we ought to show our love in only one way, and that is to believe in him and give our hearts to him.

WURAOA OYE
Class II, B. W. T. C., Abeokuta



... from Vivian Hickerson, Cali, Colombia
LAND OF ETERNAL SPRING

The work here is progressing in a wonderful way. Last Sunday there were not enough seats for all who came to Sunday school. A new mission has developed in a good section of Cali and every Thursday night, sixty or seventy people attend the worship service even though we meet in the patio of a home.

Our greatest concern at the present is for our seminary. We are praying that God will lead in every decision as we make preparations for the future training of our national workers. This is such a tremendous need!

... from Mary Frances Gould, Thailand
PERSONALITY IN PRINT

The printed page often has magic power to pick us up and transport us from our humdrum sphere of activity into faraway places and strange and interesting experiences. As we give rein to our imaginations (linked, of course, with at least a few facts), we claim associations and friends that are ours only through the medium of print.

For some few fortunate individuals, just the brief mention of a faraway place arouses an interest. Even a compiled list of statistics can be the springboard of their imagination. This is not true of most of us, and a list of names and places usually has little of intrinsic interest.

Perhaps I have a special personal interest in a certain sheet of paper composed of names linked to near and faraway places—but there is always an aura of suspense as I look for old friends and make new ones each month. It is the Prayer Calendar put out by the W.M.U.

I know how difficult it is to clothe a

name with a personality and to people an unfamiliar spot on the globe with life. But as you receive your Prayer Calendar in ROYAL SERVICE, remember that each name on it actually is a very real person in a very real situation with very real needs—one who is counting on and needing your prayers to carry on her work. Be curious enough about these people for whom you are asked to pray to look in some of the missionary periodicals and other publications and learn more about them. Perhaps some day you will have the fun of meeting them; then you can see how closely you came to endowing them with the right personality.

... from Mrs. La Verne Griffin, Alaska
"KOYANA"

A young woman who came to Anchorage, Alaska, to work in a government air base started the Turnagain Children's Home with a gift of property which sold for \$10,000. She was Miss Mildred Thomas, now Mrs. Odell Lene. A school principal, Mr. C. B. Evans, gave 100 acres of his homestead for the building site. The home is not quite two years old. It gets its name from a part of Cooks Inlet known as Turnagain Arm on which it is located.

There is room for sixteen children, white and native. Every child who has entered the home and is old enough, has accepted Christ as his Saviour. Surely, this makes the home worth while and worthy of our time, prayers, and labor.

Wouldn't you like to have one of the long icicles that hang from the roof to put in your ice tea? The children love to romp in the snow and coast on sleds and skate. Many homes have ice rinks in their yards!

It still amazes me to see the children run in and out in below zero weather with short sleeves and no boots.

There are many neglected children in Alaska. Many mothers and fathers work, and many drink and leave the children to shift for themselves. Only about seventeen per cent of high school boys and girls come to the churches.

The Eskimos and Indians and Aleuts have found it hard to adjust to our society, for its evils arrived in Alaska before the missionaries did. Because of excessive

drinking and improper diet there is a high percentage of tuberculosis among the native people, and much malnutrition among the children. Alaska's children have great spiritual need. Their hearts are so hungry for someone to love them.

One of the helpers, Mary Esmailka (*Esmailka*), is part Russian and part Indian. She grew up near a river that flows through Fairbanks, Alaska. It is not unusual for the native women to have children by different fathers. Mary's father died, later her mother, and the odds of children in the household were handed down to the stepfather and stepmother or however you would figure it out. She and her younger brother disliked very much the abuse all of the children suffered, and earned enough money to send the younger half-sister and brother to Holy Cross School to escape ill treatment.

Many nights they took refuge in the Catholic church and slept on the floor. When the younger children were gone, Mary came to Fairbanks. Uneducated and inexperienced, she soon fell prey to the ways of the world. She used to stand across the street from the three-story post office building and just look at it. It was the

largest building she had ever seen.

Men seduced her into drinking, and in time she bore five illegitimate children. Two were adopted and one died, but the last two she kept.

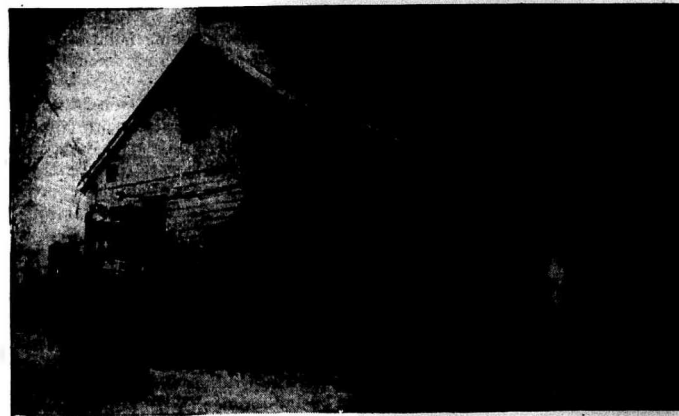
Mary was converted last fall and was brought to Turnagain Children's Home to work so that she might be with her two children there. One day as she thought on her sins, Mary said, "Oh, I wish I knew all these good people before. Maybe I not do so many things wrong."

On another occasion she said, "I try so hard to learn to pray. Why, Joan, my little girl, can pray better than me."

Aren't we glad God cleanses us white as snow and does not hold our sins against us? Do you know what it is never to own a Bible? Mary grabbed one given to her and looked through its pages hungrily. She is just one native girl and there are many to whom the white man has brought only evil, but whom we can reach for Christ.

Annabella Ketchatag, a nineteen-year-old Eskimo girl who stayed with us awhile, taught me a word in their unwritten language which I give to you for the children of Turnagain Children's Home. It is *ko-yana* (*ko-yo-na*), "Thank you."

The Turnagain Children's Home, refuge for unwanted or orphaned children, regardless of race or religious background. The number of these children in the Anchorage area is appalling. How they need Jesus in their lives!



To Mission Study Chairmen . . .

Camp time is here. And with it comes the question, what shall we offer the boys and girls who have studied the books in the current home and foreign series?

There are many books from which you can make your selection. The first, of course, is our brand-new stewardship book, *These Dared to Share* by Amy Hickerson. Junior R.As. and G.As. who have not read the stewardship book, *Genny, Penny and Kan*, will want to study it this summer. (See column, "To Stewardship Chairmen.")

Another book that Intermediates should not miss is *The Traded Twins* by Robert McLean, price \$2, written specifically for both boys and girls, thirteen through fifteen years. Though it is primarily a mystery-adventure story, it offers excellent opportunities for a discussion of Mexico, her people, and missionary work there. You will need to order from the Foreign Mission Board, Box 5148, Richmond, Virginia, free literature on Latin America and a copy of the current annual report to supplement and, in some instances, to replace the mission material in the book. You will, also, want to illustrate our own work with pictures and stories.

For help in planning your sessions order *More About Mexico* by Lawrence Stanton, price 60c. This teacher's guide is based on *The Traded Twins*. Here is superb material which if used even sparingly will greatly enrich your teaching and the pupils' camp experience.

The Picture Map, *The Bible in Many Lands*, price 75c, can be used by both Intermediates and Juniors in camp or for a much longer study in the chapters and auxiliaries back home. Included with the map is a descriptive text which tells you how to use the map. There are a number of possible activities listed in connection with the study. In addition to this material, parts of which may be used as special assignments, the following Eagle Books should be required reading: Numbers 2 (Moffatt), 13 (Carey), and 26 (Judson).

Other Eagle Books which may be read are 7, 14, 28 and 32.

The teacher will find *Great is the Company* by Violet Wood, price 75c pa., clo. \$1.50, a "must" in making adequate preparation for this course. A packet of pictures and descriptive leaflets is free on request from the American Bible Society, 450 Park Ave., New York 22, N. Y.

For their book, R.As. and G.As. can read *Lamplighters Across the Sea* by Margaret Applegarth, price 60c. However, the course will meet the study requirement with the Eagle Books for both Juniors and Intermediates.

Order all these books and priced teaching helps from your Baptist Book Store.

Mrs. Williams M. M. M.

To Community Missions Chairmen . . .

In an association in North Carolina the members of the W.M.S. did outstanding work during vacation Bible schools last June. They went in their cars to every nook and corner of the association and brought in children who had never been to a vacation Bible school. Many of them had never been to Sunday school. Some of the children accepted Jesus as their Saviour during those days. Whole families joined the church in their community because of the interest of these women in their children.

Who comes to vacation Bible school in your church? Children in your Sunday school come. Who else? I dare you to look over your VBS rolls from last year, and count the number of children enrolled who were not regular members of your Sunday school. If you find only two or three of them were unenlisted children, here is an excellent opportunity for community missions.

What can your members do? Not all your women have cars that they can use to pick up the children, but some do. There are other things to be done. Housewives, businesswomen, and young people can all

have a part. Some can help prepare circulars announcing the Bible school. Others can go through census cards and get names and addresses of unenlisted boys and girls. Still others can distribute the circulars, visit in the homes, invite boys and girls and talk with parents about sending their children to Bible school.

Then when registration day comes, if transportation is needed, those with cars can gather up the children and bring them to the church. If the response of the children measures up to the efforts of the women and young people, be sure to have extra helpers on hand for the vacation Bible school staff. Be sure to have members ready to follow up the children who do come, getting them started in Sunday school, the missionary organizations, and other phases of church life.

If there is ever one time in the year when you have a golden opportunity to reach children in your community who are not receiving any religious training, it is vacation Bible school time. Why not take advantage of that opportunity this year?

Edith Stokely

To Stewardship Chairmen . . .

These Dared to Share is the title of the new stewardship book for Intermediates. The author is Mrs. Amy Compere Hickerson, who was for several years Woman's Missionary Union stewardship chairman. Not only has Mrs. Hickerson had this experience in thinking and promoting stewardship, but she has seen her own four daughters pass through the teen-age period, with their friends coming and going in the home, so she knows how to write to fit the interest and needs of Intermediate boys and girls.

This is really a storybook—five biographical sketches of people who dared to share their money, time, talents, with all they had serving the Lord in the situations where life placed them. Members of Intermediate Girls' Auxiliaries and Royal Ambassador chapters will enjoy reading the stories and will get desired stewardship teaching in this attractive way. A cloth-bound edition with teaching helps in the

back will aid teachers in drawing from the stories the stewardship lessons they wish to present in class sessions.

Three new books are now ready for stewardship study by young people: *Bonny Baptist and The Sunbeams*, for the Sunbeams (price 35c), *Genny, Penny and Kan*, for Junior R.As. and G.As. (price 35c), and *These Dared to Share*, for Intermediate

G.As. and R.As. (price 50c). Some Juniors and Intermediates will be studying stewardship books in summer camps. Stewardship chairmen should plan with young people's directors and counselors for stewardship



study classes in the local W.M.U. organization, for many will not be attending camps. Organizations can meet on a veranda or in a garden for an hour each morning for a week. Or plan an all-day stewardship study for all grades of missionary education with a picnic lunch and other activities to make the courses both attractive and effective. Include a class for Y.W.As., using the "Book of the Year" which is *Bible Stewardship* by Dr. James E. Dillard.

While young people are studying stewardship books, why not plan a class for members of the W.M.S., using the "Book of the Year," *Stewardship Applied in Missions* by Dr. J. B. Lawrence.

Remember that there are Teaching Helps for all these stewardship books and don't get mixed up on the way these are to be obtained. Teaching Helps for the "Books of the Year" for W.M.S. and Y.W.A. are free on request from your state W.M.U. office. Helps for the Sunbeam and Junior books are separate pamphlets which should be ordered along with books from your Baptist Book Store. The Teaching Helps for *Genny, Penny and Kan* cost 10c and for *Bonny Baptist and The Sunbeams*, 15c. Remember that the Teaching Helps for *These Dared to Share* will be in a special teachers edition.

Mrs. C. D. Cheatham

It's Happening Now

BY MARJORIE MOORE ARMSTRONG

"The Gentleman from Arkansas," our good friend Brooks Hays, a vice-president of the Southern Baptist Convention last term, introduced a resolution recently which should certainly make for better national government. He proposed that a modest chapel be created in the national Capitol for the exclusive use of senators and representatives.

Specifying that a room adjacent to the rotunda be made available and equipped for prayer and meditation, the congressman said, "It is our judgment that this will meet a long-felt need . . . a place where the individual representative . . . may retire for prayer."

Mr. Lyle of Texas backed him up. "I think it would be wonderful for members of the House to have a place for meditation. As a matter of fact, I have often thought that one-minute prayers on the part of members of Congress would be far better than one-minute speeches."

The guides who show tourists around think the architect of the Capitol will probably choose the old Supreme Court chamber if this resolution is adopted. Situated just to the right of the east entrance to the building, this room is rectangular with one rounded side, and five great windows looking east. It is now used only for committee hearings; with the minimum of alteration, it can be made into a suitable chapel.

To appreciate this proposal, you should spend a day—or maybe just an hour—at the heels of your congressman or senator. Life for him is nothing less than hectic.

Mail arrives four times a day; visitors drop in all day long. From eight thirty or nine until five or six daily, the congressman is bombarded with requests. The hundred or so letters and postcards he has to read and answer say:

"I think you ought to know how I feel about this bill. I hope you will vote for it." "I helped put you in office. Now I need advice. My son was drafted. . . ."

"Please send me full information about. . . ." "You spoke in my church once. We want you for our banquet." "Don't vote to raise taxes another cent. This is a free country; you promised to keep it free." "My old-age assistance was cut off without warning. Can't you help me get it back?"

Every congressman reads his mail; only by careful day-to-day perusal of these expressions of sentiment can he possibly know the tides and crosscurrents of the people he is trying to represent in the national Congress.

The visitors are different. Take a sample. Here's one with a European accent, asking for help in locating his aged father whom he had to leave in Latvia ten years ago; he appeals to this congressman because he read a newstory last night of a speech he made at the national Latvian American convention.

A committee of three arrive to plead for better civil service laws; they represent a national labor organization, and are canvassing the entire Postal and Civil Service committee.

Before they leave, a shabbily-dressed but cultured middle-aged woman stops in to ask, for the fourth time, for one of the congressman's discarded neckties for her collection.

Long distance from Podunk interrupts the congressman's first free five minutes of the day: "I wired you about UMT. I'm calling to offer a thousand dollars for your next campaign if you'll vote for it!" Before that conversation is politely terminated, Eph has slunk into the office again.

—Eph the perennial job-hunter, Eph the long-time resident of the District, who claims the congressman's home town as his, and demands help in landing a government position.

Eph's interview is interrupted by the appearance of two men from the home state's capital city, asking for ten minutes to discuss the knotty redistricting problem back home. They leave forty minutes later, and the congressman turns to his mail eight minutes before he is due downstairs in the committee meeting.

At noon he dashes to the Capitol for the daily House session, which may adjourn in twenty minutes, or may last until 8:30 p.m.

(Continued on next page)

Oh, to Be a Camper!

BY MARGARET BRUCE

"I believe in the wonder of the out-of-doors, in the inspiration of the stars. I believe in the strength of the hills, in the silence of the night, and in the music of the birds and trees."

These words must have been written by a camper, and surely to those who have attended W.M.U. camps they bring a longing for camp days. They remind us of the freshness of the sunrise and morning watch; the beautiful sunsets on the lakeshore or hillside at vesper time; the campfire service under the tall, straight pines, and the last glow of the embers. To discover the wonder of the out-of-doors is a never-to-be-forgotten experience for young people.

I believe in the warmth of friendships

(Continued from page 18)

The formal session of the House of Representatives disillusions many tourists. It baffles many representatives. With visitors coming and going silently in the balcony, with page boys running noiselessly to and fro through the chamber, with officials moving about freely with no apparent regard for the business in hand, the whole proceedings are so full of confusion and orderly disorder, even the veteran members admit they find it hard to think straight on the more involved issues. Their votes do not always represent their best judgment.

My congressman is not the only one who craves a quiet place he can use for a minute or two now and then, a secluded spot he can reach quickly, to get his bearings and square himself with the universe. But Brooks Hays and Senator Monroney (who introduced an identical resolution in the Senate) and he need your help to get your congressman to endorse House Resolution 199 and your senators to endorse Senate Resolution 61, if the chapel is to be provided.

The Laymen's Movement for a Christian World, which sponsored the prayer room for the United Nations, both in New York and in Paris, has undertaken this project, too. There is still time for some laywomen to get in their word for it.

Our Young People

formed at camp. Many boys and girls have had planted within their hearts a nobler desire because of their friendship with some missionary, camp counselor or director. Friendships with other Christian young people are encouraging and should be developed; there is no finer place to begin this development than in W.M.U. camps.

I believe in the wealth of information and inspiration gained in our young people's camps. Knowledge of the Bible is obtained through worship services and work on Forward Steps or the Ranking System. Information is gathered concerning our worldwide Baptist work from mission study classes and missionary messages. Organizational methods are learned which enable young people to go back to their G.A.'s, R.A.'s, and Y.W.A.'s to be better members. Yes, the experiences of camp inspire young people to pray: "God of the mountain, God of the hill, show us thy spirit; teach us thy will."

The W.M.S. should accept gladly the opportunity to foster its young people's organizations by encouraging attendance at camps and arranging transportation and financial help when needed.

Ridgecrest Young Woman's Auxiliary Camp is June 12-16. Write to your state young people's secretary about travel plans and reservations. You can make a wise investment by sending young women to Ridgecrest Y.W.A. Camp.

Some of the program personalities will be Dr. Donald F. Ackland, Miss Eunice Parker, Mrs. Heyward Adams, Dr. Margaret Chanin, Miss Everley Hayes, Miss Jaxie Short, Mrs. Arthur Hinson, Mrs. Wilfred C. Tyler, Mrs. George Jennings, Mrs. Ira Marks, Miss Vena Aguilard, and Mrs. Marvin Sorrels.

Again this year, as in years past, hundreds of young women will go down from the mountains with this prayer in their hearts:

*"God, who touchest earth with beauty,
Make me lovely too,
With thy Spirit recreate me,
Make my heart anew."*

W. H. H. Training School

Why Go to Good Will Center? *by Edith Vaughn*

THE Good Will Center shall seek to win souls and lift lives through a Bible centered program which is four-fold: spiritual, social, physical, and educational." (Good Will Center Constitution)

This is what we as directors, club leaders, and teachers keep in mind as we plan our activities, but what do the members consider the purpose of the Training School Good Will Center? Why do they come?

There's Joe, a teen-age boy. He had never read a Bible, and began inquiring quite frankly about it as he thumbed through one at the Center. This led to his reading and studying the New Testament, asking more questions, becoming interested in how to become a Christian, bringing his girl to the Center that both of them might know in time before he goes into service. Joe's first reason for coming was out of curiosity or to be with the other boys, but it led to his finding a new way of life.

There are others, too: The little ones who pray their first prayers during Story Hour or Bible school, the Juniors who begin daily Bible reading, the older adult to whom the Center means the happiest hour spent out of the week. There is a deaf woman who cannot understand a church service, but loves the Center where the leaders teach loud enough for her to understand, and where she may have the experiences with God she must have for strength to bear her daily burdens. Yes, it is our prayer that all come to know Jesus as they hear of him in the club devotionals, Bible classes, and personal visits.

Ask almost any of them and they'll tell you they come for fun! For the little ones, fun is playing on the swings and slides, listening to stories or making something. From the youngest to the oldest, all love to create

something, even if the wad of clay doesn't look like an elephant to anyone else, or if the stitches in the dress aren't straight. And, it's great fun for the older teen-age boys to play football in the much-too-small front yard. It is more than fun. The expression "watch your language" has been passed from one to another until habits of cursing are about broken.

There is Jean, so much like a Dresden doll with her blonde hair and beautiful features. When she tells how the children at school make fun of her mother, with the tears welling up in her big blue eyes, she gets the comfort she's seeking. Others come for comfort, too. On his first night away from his seven brothers and sisters and his mother because of a fuss with his father, Jay just had to stop in the Center for a bit of understanding and sympathy. Then there was Ked who was helped so much by his fellow club members coming to pay their respects when his mother died.

Some things that are meant to be fun turn out differently for the teen-age boys. Two nights the boys brought to their club meeting, poor old Eddie, an afflicted man with a low mental age. This was great sport until the boys noticed the leader was kind to him, finding something he could enjoy. The boys had new thoughts on appreciation of their own mental abilities and an understanding of Eddie's.

Sometimes, people get more than they ask for at the Center, and at other times they get something different from what they had expected.

They all come for a reason, or for different reasons but all fit together to form a pattern that might be expressed in the purpose of the Good Will Center. Doesn't each of these experiences play a part in winning souls and lifting lives?



TRY THIS!

WOULD YOU like to be told that you look ten years younger than you really are? I read somewhere that if a woman would take ten minutes out of every working hour and sit down and relax and do something she enjoys doing, she would be prettier, look younger and live longer.

You probably cannot take ten minutes of every working hour, but try it for a while by taking fifteen minutes a day to sit down and read a missionary book. Set a certain place where you will have your book handy when you are ready.



I added, subtracted, etc., and found that fifteen minutes a day, five days a week would add up to about five hours a month. Most of you know that you can read almost any book in that length of time. Won't you give it a try? *Mrs. Elizabeth Richardson, Louisville, Ky.*



Japan Honors Baptist Missionary

TOKYO—Miss Cecile E. Lancaster, a Southern Baptist missionary who has devoted thirty years to women's education in Japan, was decorated by their government. She received the award from Teiyu Amano, minister of education. Texas-born Miss Lancaster teaches Bible, English and gymnastics at Seinan Women's Junior College, Kokura, near Osaka, Japan's second largest city.

Religious News Service Photo



Notes from North Carolina

A new Federation! Businesswomen of Mount Zion Association organized with Miss Mildred Kickline as chairman. That gives the "Tar Heel" state fifteen Federations, which is not bad.

The Bulletin asked, "How do your BWC figures stand?" Not fat or thin, etcetera, but enlistment figures. They are planning more members for BWCs already organized and more BWCs started. "Divide your circle, organizing one BWC for younger and another for older BWCers. Or go out to a church in your association where there is no circle for businesswomen."

That's a good plan for BWCers in any state!

North Carolina is evidently expecting a big conference attendance at Ridgecrest, August 7-13, too.

A New Federation in Louisiana

Four BWCs were represented at the organization of Mount Olive BWC Federation. They were Pine Ridge, Elizabeth, Oakdale, and Glenmora. The missionary society at Glenmora, hostess church, served a salad plate and hot chocolate after the business session. Miss Mattie Harper is the new Federation president.

Alabama BWC Clinic

Miss Lorene LeCroy, president of Alabama BWC Federation, and her staff of officers and chairmen provided an excellent workshop on BWC methods. Forty-nine BWCers from eighteen associations were in attendance.

Mrs. E. J. McAuley, state BWC adviser, told about her trip to Alaska. Miss Edith Stokely, community missions director for all of Woman's Missionary Union, and Mrs. W. P. Reeves, president of Alabama WMU, spoke.

Oklahoma BWC Federation Meeting

The University of Oklahoma at Norman has an Extension Study Center, available

for certain gatherings, and the Oklahoma BWCers took over for their fourth state federation meeting in March. Missionaries from China and Brazil and our own homeland were present, with banquets and conferences to make a wonderful week end.

Florida's New State BWC Chairman

Presenting Miss Rachel Boyer of Jacksonville, state Federation chairman for Florida. Florida's state BWC banquet theme for the W.M.U. meeting in Orlando, is "Melody of Missions." And Florida BWCs are sending their chairman to Ridgecrest for yearly W.M.U. Week.



Rachel Boyer

(Editor's Note: Hinting? Well—are we?)

Missouri

Greene County Federation met at College Street Baptist Church, Springfield, with 135 members and visitors present. They decided to have a federation community missions project in which all circles could share.

There was announcement of an unusual proceeding—their newest BWC, at Republic, reported organizing a new W.M.S.

The BWC of Cape Girardeau First Church reports eight new members and six new titlers in one year.

South Carolina

The BWC of Mauldin Baptist Church named their circle for Mrs. Kate Tichenor Dill, "The Kate Dill Circle."

Mrs. Dill organized the first W.M.S. at Mauldin, South Carolina, in April, 1925 with seven charter members. Some of her greatest work was through W.M.U. She served as state president of the W.M.U. in Kentucky for some years. Her father was Dr. I. T. Tichenor, for nineteen years executive secretary of the Home Mission Board of the Southern Baptist Convention.

Dr. Dill, her husband, was an outstanding minister, for some time circulation manager of the *Baptist Courier*, South Carolina's Baptist paper.

These BWCers feel they have chosen a great name for their circle and pray that they may live up to the good work that Mrs. Dill carried out during her lifetime.

Is this your question?

Can't the name and address on our W.M.U. magazines be placed so it will not cover up a picture or a poem?

We are probably more sorry about this than you are. The mailers handle thousands of magazines. They try to put the address tab in a satisfactory place but with the thousands to be handled rapidly they do not always succeed.

Who is supposed to come to W.M.U. Week at Ridgecrest?

You are! And all who belong to Woman's Missionary Union! The program is especially planned for Woman's Missionary Society members because Y.W.As., G.As., and R.As. have their own state camps. Businesswomen are part of Woman's Missionary Societies and they are urged to come, for there will be particular conferences for them as for various phases of all W.M.S. activities.

The date is August 7-13, 1952. Make

your reservation quick. Write to Mr. Willard Weeks, Manager, Baptist Assembly, Ridgecrest, North Carolina.

We have a couple of June brides in our Y.W.A. Isn't there a service of some kind for them before they marry?

Yes, an impressive "Ceremony for Presentation of a Gift Bible." Copies are free from your state W.M.U. office on request.

Use it and see how effective it is. In June, 1952, *The Window of YWA* you will find a bride's story of its value to her.

How do you get the average attendance of members attending W.M.S. if there are two circles, each meeting once a month and then a monthly general session for all the membership?

For the average member attendance on the W.M.S. Standard of Excellence, we count only the general meeting of business and program. The Standard of Excellence is for missionary societies, not circles.

Your Circle Program

Jesus Calls the Young People

(BWCs use general program on page 24)

Devotional Scripture Reading: Ecclesiastes 12:1-8. The first phrase tells the whole story, "Remember now thy Creator in the days of thy youth. . . ."

Have young people from the R.A., G.A. and Y.W.A. organizations to come and speak to your women. Ask them to tell of their experiences in summer camps, values of their organizations, etc.

*Sing hymns like "Open My Eyes, That I May See" and "Our Best."

In June, 1952, *Southern Baptist Home Missions* is an article, "Who Will Go For Us?" by John Caylor, managing editor of the magazine. Have one of the circle members tell this.

From June, 1952, *The Commission* speak on "Christ's Call to Youth."

In this *ROYAL SERVICE*, page 10, tell "Starched Shirts and Shining Faces." Also

see in the May, 1952, number, the article, "Growing Up in W.M.U." written by Mrs. Elizabeth Russell, a pastor's wife who tells of her growth in the Lord's work from Sunbeam Band on up to W.M.S.

Invite a Y.W.A. member to the meeting and ask her to tell "Help Me, Dear God" from June, 1952, *The Window of YWA*.

Ask an R.A. to tell "Crutches and Christ" from May, 1952, *Ambassador Life* and a G.A. "Golden Moments" from June, 1952, *World Comrades*.

Pray that the youth of the world will heed Jesus' call and go forward in his name in whatever he asks them to do or wherever he may ask them to go.

(If you do not have all these magazines, use the material available. You would not have time for them all.) *You may also sing the Woman's Missionary Union hymns.

PROGRAM for W.M.S. and BWC

MEET THE ALASKANS

Program planned by Irene Chambers

PROGRAM PLANS

On the platform place seven chairs in a semicircle around table on which are books, magazines and a world globe.

Have map of Alaska, page 27. Large one may be drawn by hand or obtained from Baptist Book Store, price 75c (23¢). Be ready to locate cities by drawing a circle around the name or by pasting a paper totem pole beside the name or a small flag of Alaska or a Christian flag sticker (order from Baptist Book Store, small 100 for 15c (5¢); size 1½ by 1 inches, 50 for 10c (5¢)).

Mimeograph the song, "Alaska, My Alaska," on page 5, or ask women to bring their copies of ROYAL SERVICE.

Program Outline

Topic: Meet the Alaskans
Hymn: "From Greenland's Icy Mountains"
Devotional Period: "Meet the Alaskans"
Prayer
Geography of Alaska
Alaskan History
Alaskan Government
Hymn: "Jesus Shall Reign"
Baptists in Alaska
Ketchikan
Juneau
Prayer: for workers in southeastern Alaska
Fairbanks
Song: "Alaska, My Alaska"
Anchorage
Closing Prayer

PROGRAM

Two women unseen and unannounced read the following Scripture passages responsively: (1) Isaiah 40:2-9; (2) 4:28-31; (1) 6:8; (2) Matthew 28:19-20. One leads in prayer.

Mrs. Chambers is one of the field workers of our Home Mission Board who has been to visit and help with our work in Alaska. Her salary is cared for through the Annie Armstrong Offering.

(Following the prayer, seven women come to the chairs in the semicircle, the leader of the program in the middle. After all are seated the leader rises and speaks)

Leader of program: Our government considers it very important that we fortify our Alaskan coasts and has sent many of our boys north in that effort. Some of us have become very much interested in the Territory and its people. We have studied to become better acquainted with "Uncle Sam's attic" and we will share with you what we have learned.

Geography of Alaska

Mrs. has been especially interested in the geography of Alaska. She will tell us about the lay of the land.

Mrs.: Almost every book I read referred to Alaska as being one-fifth the size of the United States. *(Holds up large map.)* One writer says, "From north to south it extends a thousand miles, the distance between Canada and Mexico." In the Territory there are six important ranges of mountains. The highest peak on the North American continent is in Alaska, Mount McKinley, which is 20,300 feet. *(Locates on map.)*

Did you ever see a glacier? Neither did I. But my daughter who followed her soldier-husband up there, began to write about driving out to the glacier for extra ice. I did not know they would need an icebox

¹ Alaska, Its History And Resources, Marianne Shaw Pilgrim, Grafton Printers, Ltd.



The Alaska Highway, gateway to a big country whose people need the love of Christ

much less "extra ice," but I learned that Alaska does not have a climate but climates. There are some places in Alaska where the temperature is as comfortable as in any of our states. It seems a glacier is an ice field or a frozen river, and though there are many they actually cover only a small percentage of the Territory.

Katmai, the largest active volcano in the world, is in the Territory. There are important rivers too. The Yukon is the fifth largest river on the North American continent. No one has ever counted all the lakes but there are a great number. I was surprised to find that the winter snowfall there is less than in many parts of the United States. The climate varies greatly in the same section from winter to summer. The thermometer may say 100 degrees and more in summer and dive down to 80 degrees below in the winter. The natural beauty of Alaska may be summed up in the words of Marquette Shaw Pilgrim, "The tidal watercourses, foaming mountain streams flowing from mammoth glaciers, mountain slopes verdant with rich vegetation in their reaches, their middle portions carpeted with moss and an endless variety of flowers, and their snow-capped upper reaches lend to the magnificence in the scene." Aren't you glad this wonderful Territory belongs to the United States?

Alaskan History

Leader of program: Mrs. has been particularly interested in Alaskan his-

tory, so we will ask her to give that background.

Mrs.: It seems the first people to settle in Alaska came a few at a time from China and Mongolia through Siberia, as old Eskimo songs sung in Alaska are the same songs used by the Eskimo in Siberia. Forty years before the American Revolution, a Danish explorer in the navy of Russia was sent by Peter the Great to see if the land of North America joined that of Asia. After eight years of effort he found there are two separate continents. Captain Cook, French explorers, and Spanish came. Then "Boston men" from America in their whaling ships.

By 1866 Russia offered to sell Alaska to the United States for \$7,200,000—less than 2 cents an acre. March 30, 1867, the purchase papers were signed in Washington, D. C. People scoffed and called it "Seward's folly," because William H. Seward, secretary of state, had sponsored the transaction. But Seward proved to be right.

Gold was discovered in the 1890's, and since then Alaska has brought more riches than one hundred times the purchase price. Gold alone has yielded fifty times the price paid for the entire land, and in some years there is more value in the copper mined than in gold. Present production of coal and petroleum just hint of the vast resources yet untapped. There are deposits of silver and lead and other minerals. Salmon, halibut, shell fish, and seals average a money yield of more than \$40,000,000 each year.

¹ Alaska, Its History and Resources, Ibid.

I, like Mrs., am delighted that this wonderful Territory belongs to the United States.

Alaskan Government

Leader of program: Who governs Alaska; the people who live there or the people in the States? Let us ask Mrs.

Mrs. : I learned from a former teacher in Alaska that since Alaska belongs to the United States certainly her people are American citizens. They use the same money only they have little use for pennies and there have been times when nothing under a quarter was used. For years after the United States took that Territory, the mining laws of the North were the only laws Alaska had. In 1906 our government agreed to have one delegate sent to the House of Representatives in Washington, but he has never had a vote.

Alaskans have their own Senate and House of Representatives meeting in Juneau, their capital. They have two parties, Republicans and Democrats, too. Their governor and secretary are appointed by the President of the United States, but the attorney general is elected by the Alaskans.

The first law that the new territorial legislature passed in 1913 gave Alaskan women the right to vote. This was more than seven years before women in the United States received that right. Each city in Alaska has its Federal Building where the post office, courts, jails, telegraph office and most government services are housed.

Baptists in Alaska

Leader of program: Where do we as Baptists come into the life of Alaska? A businessman of our church asked me the other day, "Do we have any promising work there?" Since most of the people live in or near towns and cities, suppose we follow the cities on our map and see if we can find out what Baptists are doing in Ketchikan, Juneau, Fairbanks, Anchorage and Palmer.

Mrs. , will you tell about Baptist work in Ketchikan?

Mrs. : (Locates Ketchikan) Ketchikan is called the first city of Alaska

* A Picture Story of Alaska, Hester O'Neill, published by David McKay Company, Inc.

because it is the first town of its size north of Seattle. It has a permanent population of about 5,000 except in fishing season when that number is 7,000. It is called the salmon packing capital of the world, and is sometimes described as the town that is "three miles long and a block wide." It is in the rainy section, the southeastern part of the Territory known as the Panhandle. Some who live there say it rains 400 days out of the year!

Ketchikan may be called the home of the totem poles, the carved and painted trunks of trees, chiefly the work of the Tlingit Indians who live in the Panhandle. In this city as in others of Alaska, the people keep up with the news of the world as easily as people who live in Birmingham or Dallas or Louisville, for almost every family has a radio. Newspapers have been there ever since people have been going up from the States.

No matter what church you attend you could find one of your choice in about all of these larger places except a Baptist church. You would not have found a Baptist church in Ketchikan before 1947. I wanted to know how Baptists began work in Ketchikan, so I wrote the one missionary couple we have there, Rev. and Mrs. B. I. Carpenter. Mrs. Carpenter took time to write just what I wanted. May I read a part of her letter?

"Yesterday a young mother said to me on the street as we stood in the rain, 'Oh! This weather is enough to drive a person insane!' I supposed I looked surprised because she continued: 'Or have you been here long enough to accept the eternal rain?'"

"Yes, I have accepted it and the days come and go without much thought of the rain.' Then I surprised myself with the statement: 'Let's see, why, this is our fifth winter!'"

"As I walked on down the street, my thoughts turned back to that first year when we found no Baptist work in southeastern Alaska. There were many other denominations, but not preaching a warm, heartfelt gospel, and only a handful of people attending the already established churches. Bars and liquor stores on every corner and the red light from houses of prostitution presented a situation that shocked us. Then one day the rain ceased,



and the sun shed its rays on a little Alaskan city marching up the seashore accompanied by stately spruce and hemlocks and majestic snow-capped mountains. Surely, God in his own providence, would help us to overcome some of the evil.

"At first, we walked alone, and those were such discouraging days. Then, one by one, others fell in step until now we have, not an army, but a company of 132 Baptists. Courageously, they have turned their backs on the ways and habits of their worldly friends to witness for the gospel in a forceful way recognized by all. In spite of criticism, antagonism, and the loud cries of many who said, 'You can't build a Baptist church in this town; you are fools to attempt such an undertaking,' it has been done. The whole story of that building is almost book-length in itself.

"This faithful, hard-working group moved into their unfinished sanctuary on September 22, 1951. It isn't complete yet, but nothing can stop us if we stay close to

Christ. A generous gift of \$25,000 from the Home Mission Board helped us to gain the victory.

"It's been a long five years and though much has been done, so much more must be done. With the coming of a thirty-three million dollar pulp industry, our opportunity and responsibility will be tripled in a few years. We must be ready with more mission churches and workers. Not only will this industry bring in more people, but the allied industries will establish logging camps, plywood factories, and other such work in little villages all over these islands where the thick virgin forest stands ready for man's use.

"An airplane and a boat operated by preacher pilots could serve these people. Besides reaching the new villages and towns, there are many already established communities where the Baptist message is not heard.

"I shall not be satisfied until we have established a nursery school. So many chil-

dren need to be cared for: children from broken homes, children from homes where the mother must work to supplement the father's salary, and children from homes where both parents are living together, but have never accepted the responsibility of parenthood.

"These children need clean, wholesome surroundings, balanced meals, medical attention, and above all, the influence of God-fearing, God-loving adults. Such a project will require a qualified nursery school worker with salary. Volunteer workers could give other help. Will you pray with me that soon such a ministry can be established?"

"Among many other needs are: a youth camp; vacation Bible schools; worthy scholarships for Alaskan boys and girls to attend Baptist colleges in the South; small chapel buildings in unreached places—all of these and many others.

"This is Southern Baptists' day of great opportunity. You must not fail, for if a great fortress of Christianity is built throughout the Territory, how can any enemy cross the cold waters of the Bering Sea or ever break through with her doctrine of force and hate? We need you now."

Leader of program: About 300 miles north of Ketchikan is Juneau, the capital of Alaska and the other city in the Panhandle where there is a Baptist church. Mrs., will you discuss our work in Juneau?

Mrs.: Juneau is built on the steep sides of two mountains. At one end of the town is the big white frame building known as the Governor's Mansion. A big gold mine stretches across the mountain above the town. A lumber mill whirls away at another side, and there are many stores, shops, drugstores and the like that go with a busy, bustling town. Our Home Board does not have a missionary in Juneau, but I have a lovely friend who lives there and is active in the Baptist church, whose pastor is Jimmy Bolton. I wrote her for some information and I want to share it with you:

"Lying at the foot of the two mountains in southeast Alaska, the city of Juneau has a population of Indians, Filipinos, fishermen, government workers and a small permanent population. There are twenty

churches in Juneau and the First Baptist Church is one of the youngest.

"During World War II through Southern Baptist chaplains stationed here with the armed forces, the spiritual needs of the people in the Territory became known to Baptists of the South. Several civilian preachers came up to start Baptist work, or to take over work which army men had started. Interest in the Sunday school and worship services increased and the attendance grew.

"On February 3, 1946, the First Baptist Church of Juneau was organized with thirteen charter members. Others came by letter and baptism, so that on its first anniversary the church numbered about twenty-five members. But now there are fifty-two members with an average of sixty-five in Sunday school, thirty-five in Training Union, and nine in Woman's Missionary Society. Ground was broken for a new church building out in a residential district May 6, 1951. The seating capacity of the auditorium will be 280, including the choir, and there will be fifteen Sunday school rooms.

"This building was made possible through gifts from our Home Mission Board, provided by the Annie Armstrong Offering. The church also owns the pastor's home which is across the street from the church building.

"The greatest problem confronting the work in Juneau is the seeming indifference of the people in general. Even the Baptist people moving into town come with the idea of a vacation from all religious activities. To many, Sunday is another holiday for picnics and fishing, rather than a day set aside for the worship of our Lord. Some Alaskans feel that to be in such close contact with nature is all that God expects of them.

"Yet through much prayer and work, we feel that more for the Lord can be accomplished in Juneau.

Sincerely,
Margaret Brown"

Leader of program: Before we leave southeastern Alaska or the Panhandle where Baptists have only two churches, may we have a season of prayer for those who are working there and for our hearts to awaken to their needs? (Asks three women to lead in this period of prayer.)

From Juneau we go to Fairbanks, located about the middle of Alaska. Mrs. will tell us about Baptist work in Fairbanks.

Mrs.: (Points out Fairbanks on the map.) "Fairbanks is in about the middle of Alaska and is the farthest north of any of her cities. It has the farthest north newspaper, and the University of Alaska, the world's northernmost institute of highest learning, is here. June 21 is a big day at Fairbanks, for the sun hardly sets and midnight is just like daytime and usually finds boys and girls with their parents in the ball park cheering for the winning team of the Midnight Sun Baseball League."

But in this city of about 15,000 population, Baptists had no work until a few years ago when a Baptist woman went there to live and wrote back to her pastor asking that someone come and help get a church started. Mr. and Mrs. C. O. Dunkin read this request in the *Oklahoma Baptist Messenger* and answered the call by driving to Fairbanks and leading in organizing a Baptist church.

A few years later Mr. and Mrs. Orland R. Cary came to this church and the Dunkins opened a mission for the Eskimos, the only work of its kind Southern Baptists have. I wrote Mr. Carey of the First Baptist Church of Fairbanks for information, and he replied:

"Our building is all finished except for some painting in the basement and we are enjoying a constant though not a very rapid growth in our membership.

"Last fall our church started erecting a log mission building half way between the two air bases and about fourteen miles from town. We plan to begin services out there at Easter. The community is growing rapidly and our mission is the only religious work of any kind being done out there at the present. This is in the University of Alaska community and we need a B.S.U. worker on the campus.

"We also need to begin a mission in the Hamilton Acres Addition. They are getting a new school and a post office substation this summer.

"The native mission is now a mission of this church and all its work is being carried on by the people from this church.

¹ A Picture Story of Alaska, Ibid.

The Dunkins have gone back to the States. Mr. Dunkin put \$15,000 into the building and got the basement finished before he left. The Home Mission Board has set aside \$17,500 for the completion of the building and is going to send a pastor for the work in the near future.

"Our church meets all the monthly bills on the native mission. We are making payments of \$50 a month for a small bus to pick up the Eskimos and bring them to church and with the other expenses the amount runs well over \$100 each month. I preach at the mission each Sunday morning at 10 o'clock and then come to the church for the 11 o'clock preaching hour and their Sunday school follows the preaching service. One of our deacons, a very capable young layman, has the evening service out at the native mission.

"We were pleased very much when the Eskimos asked to have a Christmas program." This program was made up of Christmas songs sung in their native tongue, a sermonette in Eskimo by the oldest man in the church, a Christmas tree and the exchanging of presents. I preached a sermon."

Sing "Alaska, My Alaska" written by Mountain Snow, an Eskimo (tune: "Maryland, My Maryland"). See page 5

Leader of program: Mrs. will tell us about our work in Anchorage.

Mrs.: Anchorage, on the southern side of the peninsula, protected by Cook's Inlet and surrounded on three sides by snow-topped mountains, is the largest city in Alaska. It is a fast growing modern city with paved streets and modern stores, and may become the capital. Mrs. Felton H. Griffin, the busy wife of the pastor of the First Baptist Church of Anchorage, has furnished me the information of Baptist beginning and progress there. This is what she says:

"One Sunday afternoon in September, 1943, fifteen servicemen and two civilians gathered in a Quonset hut air force chapel at Elmendorf Field, Alaska. When these men went into the hut, not one Southern Baptist church was in existence in the Territory of Alaska. When they came out they had organized the First Baptist Church, Anchorage, Alaska.

"Their first task was to secure some prop-

15 Sunday "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . ."—1 Pet. 2:9 Pray for teachers, principals, and leaders of vacation Bible schools this summer

16 Monday "Stand fast therefore in the liberty wherewith Christ hath made us free . . ."—Gal. 5:1 Rev. and Mrs. W. E. Allen, educational evangelism, Rio de Janeiro, Mr. and Mrs. Horace W. Fite, special appointees, agricultural evangelism, Barreiras, Brazil

17 Tuesday "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3:28 *Dr. and Mrs. W. C. Hunker, educational evangelism, Miss Virginia Miles, medical evangelism, Baguio, Philippine Islands

18 Wednesday " . . . It is for this very purpose that I have raised you up, To show in you my power, And to proclaim my name far and wide, in all the earth."—Rom. 9:17 Pray for all meetings at Ridgecrest, state assemblies, and camps

19 Thursday " . . . do not make your freedom an excuse for self-indulgence, but in love enslave yourselves to one another."—Gal. 5:13 Rev. and Mrs. Merced Becerra, evangelism, Spanish-speaking, Devine, Miss Cristina Guileria, educational evangelism, Spanish-speaking, San Benito, Texas

20 Friday "But if you are always biting and devouring one another, take heed lest you be utterly consumed one by another."—Gal. 5:15 Pray for Dr. Walter R. Alexander, executive secretary of Relief and Annuity Board of the Southern Baptist Convention

21 Saturday " . . . But they who live after the spirit, give their attention to spiritual things. To be earthly minded means death; To be spiritually minded means life and peace."—Rom. 8:5-6 *Dr. and Mrs. R. F. Rickerson, educational evangelism, Shanghai, *Miss Auris Pender, evangelism, Hong Kong, China

22 Sunday " . . . Aim at perfection, take courage, be of one mind, live in peace; so shall the God of love and peace be with you."—2 Cor. 13:11. Dr. and Mrs. W. H. Carson, evangelism, Lagos, Miss Susan An-

derson, educational evangelism, Abeokuta, Nigeria

23 Monday " . . . he who loves me shall be loved by my Father, and I will love him and will manifest myself to him."—John 14:21 Rev. and Mrs. Marlin Hicks, evangelism, Santiago, Mr. and Mrs. J. F. Mitchell, educational evangelism, Temuco, Chile

24 Tuesday " . . . As the Father has loved me, so have I loved you; abide in my love."—John 15:9 *Miss R. Everley Hayes, medical evangelism, Wuchow, Miss Virginia Mathis, educational evangelism, Shanghai, special assignment, Philippine Islands, Mrs. T. Neil Johnson, emeritus, China

25 Wednesday "Love . . . knows how to be silent, it is trustful, hopeful, patient, enduring. Love never fails . . ."—1 Cor. 13:5, 7-8 Rev. and Mrs. Cleofas Castano, Jaco-mino, Rev. and Mrs. M. A. Calheiro, Sr., Marianao, Cuba, evangelism, Laura Calheiro, MF

26 Thursday "I am walking by faith, not by sight."—2 Cor. 5:7 Rev. and Mrs. Jose Lujan, evangelism, Spanish-speaking, Pleasanton, Miss Jovita Galan, educational evangelism, Spanish-speaking, San Antonio, Texas

27 Friday " . . . What I am is manifest to God . . ."—2 Cor. 5:11 Miss Ruby McGehee, Christopher, Illinois, Miss Ruth Widick, New Orleans, Louisiana, Good Will Center, Rev. L. O. Griffith, promotion director, Home Mission Board

28 Saturday " . . . Now by faith shall the righteous live."—Rom. 1:17 Rev. and Mrs. Joe Carl Johnson, evangelism, Sao Luis, Rev. and Mrs. James Loyd Moon, language study, Campinas, Brazil

29 Sunday "Only do lead lives worthy of the gospel of Christ . . ."—Phil. 1:27 *Dr. and Mrs. H. D. McCamey, Mrs. Ruth Rumphol, special appointee, medical evangelism, Ogbomoso, Nigeria

30 Monday " . . . Whatever he may tell you to do, do it."—John 2:5 Rev. Fred R. Barnes, Phoenix, Arizona, pioneer ranch evangelism, Rev. and Mrs. Alva K. Bonham, Richmond, California, Japanese evangelism.

*on Jurlough
Verbo from The New Testament in Modern English. Centenary Translation, translated by Helen Barrett Montgomerie, copyright (renewal) 1951 by The Judson Press, used by permission

Our World in Books

BY GEORGIE FANCHER

The Bridge of Heaven
by Murray Dyer, Harper, \$3.50

In this novel of the Orient, the action centers around a missionary, John Randall, his wife, and their devoted friend, Gordon Ridley. They reach Japan at the turn of the century full of confidence, for the world, at that time, seemed solid beyond destruction. Skillfully, the writer shows us the inner conflicts arising from the skepticism, doubt and despair that came in adjusting to a foreign people and a foreign culture. Equally skillfully, he portrays the high joys that came as interest in the mission grew.

Over their forty-four year period of service, they saw friendliness turn to contempt, experienced the terror of rioting mobs, war and imprisonment. Through these years, too, they found happiness in helping neighbors fight fires and floods, survive earthquakes and—in spite of the war—felt again the friendliness of the people. A Japanese abbot aptly stated the problem they faced in these words: "There is a deep chasm and a wide one between us. If it is to be bridged, it must be by men who come here with questions in their minds, not with easy answers upon their lips."

The way the courageous and conquering faith of John Randall, aided by his associates, helped to bridge the chasm between Orient and Occident makes thoughtful and fascinating reading.

The Modern Rival of Christian Faith
by Georgia Harkness
Abingdon-Cokesbury, \$2.75

In our deep concern over events of the day, we have come to place the blame on a variety of *isms* including communism, nationalism, capitalism and others. The writer here takes each of these into account but states with clarity and conviction that Christianity's major rival in the Western world is secularism. This she defines as "the organization of life as if God did not exist"; "the quest for attractive, apparently rewarding values which are other than those which the Christian faith regards as



Miss Fancher, librarian at W.M.U. Training School, Louisville, helps the students choose their books

embodied in the command, 'Seek ye first the Kingdom of God.' It is the more insidious rival to Christianity because for the most part, it sets before man good ends as the goal of his effort. These good ends, which might be Christian if motivated by the desire to serve God and advance his kingdom, turn into "a self-centered form of personal enjoyment, and God is dropped by the wayside." The results of this are seen in the superficial optimism and inner despair found among so many today.

The serious-minded reader will doubtless find statements with which she does not agree but, at the same time, there will be much with which she does agree and finds stimulating and helpful.

No Time for Tears
by Charles H. Andrews, Doubleday, \$2

This is the inspiring story of an American family suddenly laced with tragedy, and their reaction to it as related by Chuck's father. In this struggle to survive polio, the will to fight and live on the part of ten-year-old Chuck, the courage and faith of the parents, and the skill and devotion of doctors and nurses worked together to win a battle in which the doctors admitted there was just one chance in a thousand for victory.

An excellent book for the church library or for a friend. It will inspire anew to joyous Christian living.

Order from your Baptist Book Store

Our editor is on a brief vacation
A thousand miles away!
Our thoughts ramble toward vacationtime, too;
So after talking it over
The office staff of ROYAL SERVICE
Pass along these suggestions to you:

1. WHEREVER you go, as a family or with a friend, .
look for your Southern Baptist mission work. The
Home Mission Board (161 Spring St., N.W., Atlanta 3,
Georgia) will be glad to send you, free on request,
a map showing exact location of home mission work in
the south, the southwest and the far west. Don't
miss this opportunity of saying hello to your mission-
aries en route as you travel. But remember, they are
mighty busy people so make your stopover brief,
but meaningful!
2. Send some young woman to YWA Camp at Ridgecrest,
June 12 to 18. She will never forget the experience!
3. Come to W.M.U. Conference at Ridgecrest, August
7 to 13 (see inside front cover for details)

WHEREVER YOU GO . . .

WHATEVER YOU DO . . .

Be grateful to God for our magnificent land
Pray for wisdom to be a good steward of his gifts

HAPPY VACATION!