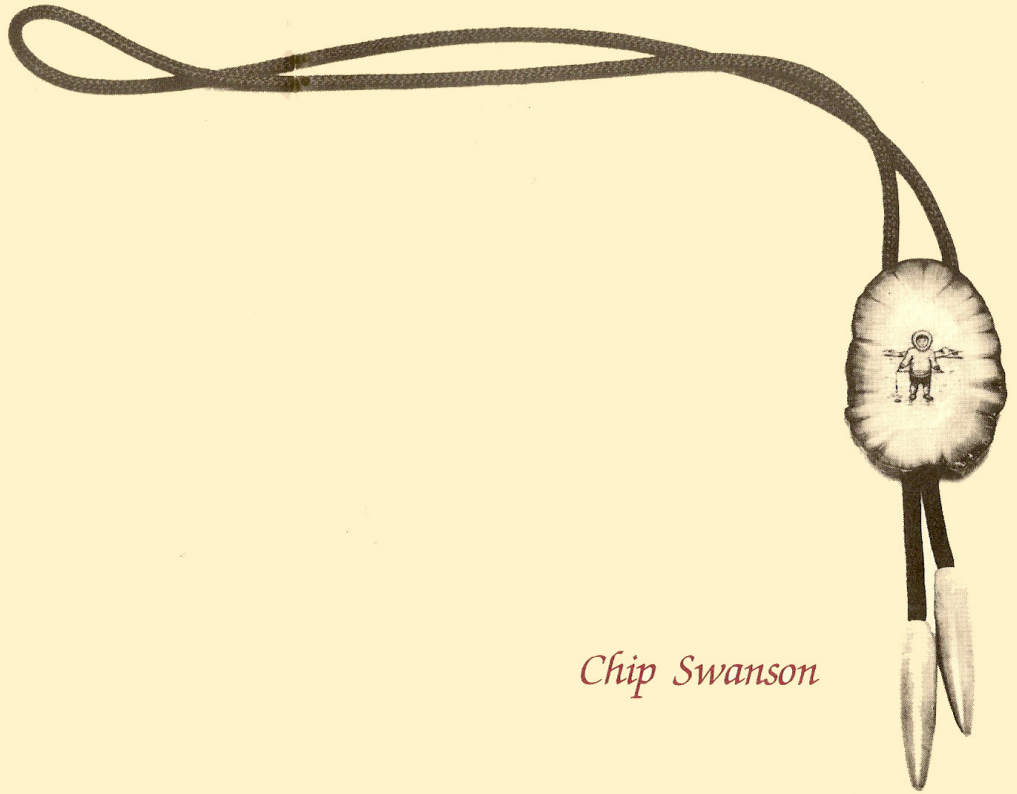


*A Time to Remember
Alaskan Covenant History, 1887-1987*



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Foreword

During the twenty-three years that I have known Chip Swanson, I have been impressed with his dedication and purpose in serving the Lord in Alaska.

His first assignment was as engineer at KICY, Nome. However, he felt called to pastoral ministry and for the past ten years has served effectively in several village churches. I believe that in Chip Swanson we see an outstanding example of one who has accommodated to the culture of Alaska.

Our author is well qualified to write a book, which he hopes will be a rich blessing to the Covenant people of Alaska, particularly in helping to remind them of their identity as a church. In it they often will see how God has led the Evangelical Covenant Church of Alaska across the years.

Our thanks to Chip for good work. Special thanks also to Marcia Elwood of Elim, Alaska, who typed the original manuscript. Appreciation is especially expressed to the Rev. James Hawkinson and his Covenant Publications and Print Shop staff for their encouragement and help in the production of this volume.

Henry W. Pearson, field director
Evangelical Covenant Church of Alaska

cover: scrimshaw by John Auliye
courtesy Rev. & Mrs. Donald Njaa

A Time To Remember

Alaskan Covenant History, 1887-1987

Exodus 13:3; Matthew 26:75,
John 14:26, 2 Timothy 1:6, Psalm 25:6

To remember or to be reminded is of God—on the way to judgment at times, to help on other occasions, and often to comfort. The psalmist even asks God to remember his mercies. And no wonder. The stories of God's gracious acts in history are full of continuing power. Someone has said that Jesus himself can be remembered as God telling stories!

Perhaps, this small part of God's story will help many to praise the God not only of Abraham, Isaac, and Jacob but also of A.E. Karlson, Maniilaq, Uyagaq, Paniptchuk, and more. Perhaps those who know by experience where this story takes place will be most blest. They will find benefit in remembering through reading. But Psalm 33:1 reminds us who will really benefit: "All you that are righteous; shout for joy for what the Lord has done; praise him, all you that obey him." Everyone who has faith in this God can benefit, for this is a story of faith. It is not the whole story! That can only be told in heaven! But it provides insight along the way into God's love and judgment, God's mercy and help to and through the people of the Evangelical Covenant Church of Alaska.

Let's start remembering. . . .

From Earliest Days . . .

" 'He was a real prophet and not an angatkug,' said Mary Curtis. 'A true prophet of the Lord—a forerunner,' said George Melton. 'He was a good man,' added Mabel Brown. Nellie Baldwin said, 'He let me stand on his lap and spoke to me, but I don't remember what it was he said.' Susie Stalking, with a faraway and wistful look in her eyes, recalled that this spiritual leader was 'tall and large.'

"Beatrice Mouse looked up from the caribou mat on which she sat. She was preparing the fish to dry that her great-grandsons had netted that day from the Kobuk at their spring fishing camp below Noorvik. Her ulu was poised as she remembered the stories and sought words by which to measure the man. Finally she said, 'The angatkuqs couldn't catch his soul.' Charlie Lee, the old bear hunter and Eskimo elder at the Shungnak Friends Church, mused that 'his name means rough [precipitous]; but I don't know whether the river was named for the man or the man for the river.'

"Maniilaq was the Melchizedek of the Kobuk. He was not from a shaman family; his authority came from what he said and did. He was also like Moses, but, instead of bringing tablets of stone, he summarized the law, 'love one another.' He was an Ezekiel, predicting things to come in the future, often dramatically, and accepting unbelieving laughter with his own humor. He would let time provide the fulfillment of what he foresaw.

"They were all describing Maniilaq, the Kobuk prophet of the Lord who prepared the way for the witness of Christ to the Eskimo people of the Kobuk and Noatak Rivers" (Roberts: 115).

"In the nineteenth century the ambassadors of Christ followed the trade routes to the homeland of the Eskimo.

"Vessels of clay these witnesses may have been, but they carried the Light. And that Light was with those who heard as well as with those who spoke. Maniilaq was one upon whom rested the Spirit of the Lord in preparing a people for the proclamation of the Christian message. The acceptance of Maniilaq as a prophet of the Lord is part of Eskimo theology. Such theology found congenial the Quaker understanding of Christ as the universal and saving Light. A spiritual people, they could readily accept the "good news" of truth made flesh in Jesus.

"Maniilaq was born sometime in the early 1800s in the mountains that fed the Kobuk River. He lived many years at the mouth of the Ambler River and married a woman of Noatak. They had a son and a daughter. Maniilaq often took his children with him when he went down the Kobuk River to the coast to trade with his whaling and seagoing brothers. It is probable he followed the inland trade routes to St. Michaels and mingled with Indians from the Koyukuk. There is no history of his involvement in any of the Eskimo-Indian hostilities of the times" (Roberts: 116).

"It is difficult to determine the extent to which prophecy became legend and a prophet legendary. Certainly Maniilaq's perceptions and insights lent themselves to extensive and even self-fulfilling prophecy. When one considers the predictions made, their incidence of fulfillment, and the demonstrated faith in God to provide both the understanding of truth and the way of love, it seems right to acknowledge Maniilaq as a prophet of the Lord. He prepared the way for the coming of Christ" (Roberts: 123).

... To Ordination ...

Acts 14:23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

The first two Eskimos to be ordained in The Evangelical Covenant Church were Reuben Paniptchuk and Jacob Kenick. It was in

American counterpart in 1889. In 1886, its first missionaries came to Alaska.

"Adolf Lydell arrived at Yakutat to work among the Eskimos. Axel E. Karlson had lived in Russia for a time and had been imprisoned in Siberia for three years. After stopping in San Francisco to study English, he arrived in Alaska in 1887. He began preaching in Russian to the Eskimos and the mixed families of that region. Nashalook, who knew both Russian and English, translated for him. He invited Karlson to Unalakleet.

"Karlson's sled driver was Uyagaq, a boy whom he had taken under his care shortly after he arrived at Unalakleet. Uyagaq's father had been murdered. With his brother, Akoolah, Uyagaq hid in the grass to avoid a similar fate. The reason for the murder is unknown. It may be conjectured that the family was enroute from the mother's family home in Selawik to St. Michaels' trading post. Uyagaq was twelve years old at the time. It is probable that Nashalook brought Uyagaq to Karlson.

"Uyagaq was born about 1876, probably at Selawik. He had relatives at Kikitagruq and Sheshalik. He was an apt student under Karlson, learning English and becoming a fluent bilingual preacher. He accompanied Karlson on his first preaching mission. In a few years, he became a translator and preacher in his own right. He married Keketuk, a girl from Unalakleet. She shared his zeal for Christianity, being one of the first to fight superstition at Kikitagruq one summer by wearing white caribou leggings near the fish net to the terror of those who thought this was a taboo that would make the fish leave.

"Uyagaq and Ugalik went out preaching with the zeal of the Lord upon their hearts, like Paul and Barnabas, seeking to reach new people for the Lord. They did not confine their missionary work to Unalakleet but made evangelistic tours to the north. So powerful a preacher did Uyagaq become that Karlson referred to him as "Paul of the Eskimos." The two made several missionary journeys to the people of the Selawik River settlements and the Kotzebue Sound area.

"The visit to Kikitagruq was part of a nine-month evangelistic tour, which included St. Lawrence Island, Cape Prince of Wales, Siberia, and the settlements of the Noatak and Selawik rivers. He preached to as many as a thousand people at a time" (Roberts: 153).

"The group providing the most indirect Christian influence upon Uyagaq and his friends were the Moravians, who had begun missionary work at Bethel on the Kuskokwim a few years before Uyagaq came to live in Karlson's home. Ivan Petroff, the U.S. Commissioner, had declared in 1880 that unless some modern Hans Egede came soon, there would be no soil left in which to plant the Christian seed, for alcohol was destroying the native peoples.

Petroff was referring to a Norwegian Lutheran pastor, Hans Egede. In 1721, Egede went to Greenland to seek out any remnant of the colonies of Scandinavian people who in earlier centuries had been planted in that country.

"The Danes had come to the eastern shores of Greenland and Iceland about the year 1000. In 1585, John Davis had rediscovered Greenland and the aboriginal people for the western world. Egede found no European survivors, but he discovered the Eskimo people. He stayed, learned the Eskimo language, and began a mission. After several generations, most of the people were won to the Christian faith" (Roberts: 154).

"In July of 1752, a Moravian missionary by the name of Christian Erhardt landed among the sparsely settled Eskimos on the eastern coast of Labrador. He and a party of sailors were all murdered. By the time of the American Revolution, twenty years later, a church had been planted and was thriving" (Roberts: 155).

"The Episcopalians at Point Hope, the Presbyterians at Barrow, and the Congregationalists at Cape Prince of Wales provided Christian contact for the Friends people at Kotzebue. But the most enduring contacts were with the Covenant Christians of Unalakleet. Uyagaq is an important reason for this. First, in company with David Johnson, and later by himself or with Stephen Ivanoff, Uyagaq made long winter dogsled trips, sometimes bivouacking under the sleighs during blizzards.

"David Johnson had expressed himself willing to go without salary and to subsist with his Eskimo friend if only the Covenant Church would consent to open a new station in Kotzebue Sound. This was not to be. Johnson returned to Unalakleet and concentrated his efforts there.

"Uyagaq continued his itinerant ministry—sometimes with Stephen Ivanoff and later with the assistance of his wife and children" (Roberts: 157).

"The people from Imanachuk (Deering) went to Unalakleet and brought the gospel message back. Beatrice Mouse (Anausuk) remembers how two men came from the Covenant Mission and talked about God and his Son. When they left, the people thought about Maniilaq and his prophecies. Edna Williams described Uyagaq as 'an old Eskimo who knew how to write' and who was a good preacher and interpreter. He was her cousin and often stayed with her brother, John Wright, at Sealing Point and at Sheshalik. Molly Berryman remembers hearing about Jesus for the first time from Uyagaq. She was just a little girl then, she said, but she believed in Jesus. Uyagaq taught her to pray mornings and evenings" (Roberts: 157).

"Uyagaq had discovered the power of Christ to free him from sin and fear. Therefore, his proclamation to the Eskimo people was similar to that of Paul to the people at Athens. He declared the

one whom they ignorantly worshiped. There had been no lack of spirituality in Eskimo culture. In the power of their spirits angatkuqs claimed to travel through the air, visiting other places—even the moon. They conducted spiritual battles with one another. The Eskimo understood what Paul meant by “principalities and powers.” They had been subjected to bondage by the priests, who manipulated their fears so that religion was not freedom, but tyranny” (Roberts: 159).

“During the first two decades of the twentieth century, Uyagaq continued an active ministry at Selawik and Buckland, as well as at the other Quaker and Covenant villages. In 1922, he served as a pastor of the Elim church. By that time, he had become badly crippled by arthritis. He had to hobble about with the aid of crutches. For awhile his pain was compounded by personal grief; his wife left him. Yet his faith never left him. He remained cheerful, and their marriage was restored when Keketuk later returned.

“In 1928, Uyagaq came to Kotzebue. Emily Ivanoff Brown came to teach there that year also. She took care of her great-uncle for a year, after which his cousins took him back to his childhood villages, Selawik and Buckland. In 1930, his people took him to Unalakleet. They stopped at Elim for the winter, where Thora Katchatag nursed him. But his health failed. He contracted influenza and died the following spring enroute to Unalakleet. He had finished the course. Maniilaq had been a prophet: Uyagaq was an apostle of the Lord” (Roberts: 164).

Praise God for men in our history like Uyagaq who he used to begin the gospel ministry in western Alaska!

Some do not have names in the history books. An example follows:

“In 1895, the California Friends (Quakers) Church sent missionary Anna Hunnicutt as a teacher to Kake and Douglas in southeast Alaska. When the young woman first met Dr. Jackson, she told him of her great desire to find an area where California Friends could carry on missionary work. Later that summer, while on his trip to the Arctic Coast, Jackson met with Kotzebue Sound Eskimos. They asked him for missionary teachers to live among them, so the doctor told the group about Anna Hunnicutt.

“The Eskimos decided to send a delegation to Douglas right away, and two of the strongest men paddled an open canoe two hundred and fifty miles south to Cape Prince of Wales, where they found a boat going to the southeast. These two determined young men brought Anna Hunnicutt and Robert and Carrie Sams back with them the following summer, and the three were given the warmest of welcomes” (Thomas: 74).

Another example of how the Gospel came, especially to the

Seward Peninsula, has to do with reindeer. Sheldon Jackson, the most famous missionary statesman of Alaska, thought reindeer would be a help to the Eskimos.

"When Sheldon Jackson first journeyed along the Arctic Coast in 1890, he learned about the starvation the Eskimos were facing, thanks to the fact that commercial ivory hunters had slaughtered the walrus, whalers were driving the whales beyond the reach of the native skinboat, and seals were being killed for their skins at a rate that could wipe them out in a few years time. And the U.S. government was doing nothing to control these large scale operations which were spelling doom for the Eskimos" (Thomas: 77).

During that same trip to the Arctic, Sheldon Jackson rode with that ship to Siberia.

"Years before several whaling ships had been crushed in the ice off the Cape Navarin coast of Siberia. Native Koriaks had rescued one American and nursed him back to health. The U.S. Congress voted to reward the people and Captain Healy—with his revenue cutter, *Bear*—was given the job of taking one thousand dollars in gifts (cotton material, sugar, tea, tobacco, and toys) to the Koriaks" (Thomas: 77).

There Sheldon Jackson observed the reindeer of the Koriaks and saw what a help this would be for the Alaskan Eskimos. To make a long story short, by 1930, there were 600,000 reindeer in western Alaska.

"At most of the mission stations, Eskimos worked as apprentices for three years, after which they were given 25 or 50 reindeer of their own. The Sinuk Methodist Mission supervised over 341 reindeer in 1911, half of them belonging to Eskimos, apprentices and 'graduates' of the training program.

"When Jackson first transported the reindeer to Teller, he also brought along a number of Siberian herdsman. The arrangement with these Siberians just did not work out; they were unhappy, moody, and irresponsible. They were quickly sent home. Jackson went all the way to Norway to bring back sixteen Lapp herders to train the Eskimos. The leader of the Lapps was William Kjellman, who brought along his father, wife, and child. The Lapps agreed to come only on the condition that they be accompanied by a Lutheran clergyman who could attend to their spiritual needs and teach their children.

"So, at the request of the U.S. government, the Norwegian Lutheran synod asked the Rev. Tollef Brevig, who had served as a school teacher in Minnesota prior to his ordination, to accompany the Lapp families. They all arrived at Teller Station in August of

1894. So, Brevig taught Lapp and Eskimo alike for 18 years and became especially close to the Eskimos" (Thomas: 80).

Soon, the Eskimos began to call Brevig "Apaurak," which means "the father of all." So, God used Eskimo needs and reindeer to prepare the way for the Gospel in this area.

"... Moravians accepted the call for missions in the Kuskokwim Valley. In 1883, Dr. Jackson met with leaders of the Moravian church at Bethlehem, Pennsylvania, and told them of the pitiful conditions among the Eskimos of that region. In 1884, a survey showed only two missions in the entire Bristol Bay and lower Yukon districts, both Russian Orthodox: Nushagak and Kolamakofski. So, in 1885, William Winland, John Kilbuck, their wives, and lay member Hans Torgerson, were sent to establish a Moravian mission at Bethel. Kilbuck, who was a full-blooded Delaware Indian, worked at Bethel until his death in 1922" (Thomas: 99).

As has been already alluded to, the Eskimos on the eastern side of the continent had been reached with the Gospel about 150 years earlier! Sir Wilfred Grenfell, who was born near Cheshire, England, on February 28, 1865, visited Labrador in 1892. He had high praise for the way the Moravians had served God and the Eskimos.

"That summer we visited the then five stations of the Moravian Brethren Society, which for 150 years had been working among the Eskimos of Labrador. The feature of the native life which appealed most to us was the universal optimism, the laughing good nature and contentment, and the Sunday cleanliness of the entire congregation which swarmed into the chapel service. This was a welcome respite from the perennial dirt of the weekdays. Moreover, nearly all had been taught to read and write in Eskimo, though there is no literature in that language to read, except the Bible and a hymnbook which have been treasured by the Moravian brethren. At that time, a strict policy of teaching no English had been adopted. Words lacking in the language, like God, love, etc., were substituted by German words" (Grenfell: 1932).

One more last glimpse of the beginnings, this time more specific. It has to do with what is now a very run-down church at Council, Alaska. A dear Christian woman, Dora Titus by name, still prays in that church at times. She asked about its origins. It began this way. S. Hall Young graduated from Western Seminary in 1878. At the graduation, he spoke with the Rev. Sheldon Jackson and interest was aroused in service for Christ in Alaska. A classic book on Alaska also helped. The book had been written by William H. Dall, who was hired by Western Telegraph Company to begin work on a telegraph line to Cape Prince of Wales. Cyrus W. Field's Atlantic cable halted the enterprise, but information gathered by Dall and

others "greatly aided Seward to put through Congress in 1867, his bill for the purchase of Russian America by the U.S." (Young: 63). Dall published his book on Alaska in the early 1870s.

By April, 1900, we find Young on his way inland from Nome.

"In 1903, as our missions at Teller and Council demanded attention, I went by steamer to St. Michael, Nome, Deering, Kiwalik, and Cape Blossom. At Teller is where I had stationed a Presbyterian, Mr. Meecham. He served until Hosack came. Rev. Herman Hosack had gone by reindeer from Teller to Council, where he had partially erected a log church. A most interesting winter followed. I finished the neat log church which Mr. Hosack had commenced. A village of Eskimos was on the flat by the river, and I held three services every Sunday—one for whites in the evening and two for the Eskimos" (Young: 399, 407).

Later, the Rev. L.E. Ost and his family would live there and the Covenant Church would minister to both white and Eskimo. Some planted, some watered, but God gave the increase.

So the Gospel came in many ways to Eskimos all over, and to the Covenant area in particular. Arden Almquist, in his book, *Covenant Missions in Alaska*, points out the man who most brought the past to the present. He served right from the beginning.

"The man with the longest record of service was Stephan Ivanoff, one of several members of one family who served Christ in varying degrees: Misha, a government schoolteacher, was of great assistance to the missionaries for nearly thirty years at Unalakleet, Shaktoolik, Hooper Bay, and Nunivak Island; Kaitcha, a sister, served at Unalakleet as a teacher from 1906-1910; and two other brothers, Henry and Paul, contributed, the latter being also a teacher.

"Stephan, himself, was faithfully active in the Lord's work more than fifty years. The first interpreter to aid Karlson, he became a deacon in 1892, went with August Anderson to establish the mission at Golovin Bay, and served with his wife, Amelia—a dependable Christian leader—for three years as a teacher at Kangiakosook. Together with Rock he traveled in the States in 1896. The Unalakleet log of March 15, 1893, states: 'After the questions Stephan Ivanoff administered the baptism.'

"In his own way, he expressed in a letter dated March 4, 1893, written during a Yukon voyage, what his life's desire was: 'I am very glad to go up there because I shall talk about God, they never heard about God yet (along the river).' Three times he prays in the letter that he may be a missionary in Alaska. That he became in the truest sense. He was also a handyman about the mission at Unalakleet for a time. For twenty-eight years, he served as president of the native conference" (Almquist: 49).

As in Hebrews 11:32, I would ask, "Should I go on?" There isn't enough time for me to speak of Frank Kameroff, one of the first interpreters and assistants to Axel E. Karlson, or Misha Ivanoff and Kaitcha Ivanoff, brother and sister of Stephan, who in the service of the government also taught the good news and assisted in the work in Unalakleet, Nunivak, and elsewhere. Alice (Omegitjoak) Ivanoff, another faithful worker, was employed as schoolteacher and missionary at Unalakleet. After she married Misha Ivanoff, they worked together teaching for the government and for the Lord. Aaron Paneok was employed for some years as schoolteacher, and as interpreter and assistant at the mission for many years. These, also, surely did not have an easy time just sitting and eating blueberries. But their faith in God and God's faithfulness to them kept them going with their eyes on the goal, the reward which they have now received.

. . . And Forward in Faith . . .

But that is not the end of the story! As I write this, the record of God's faithfulness to the Covenant Church in Alaska—and in particular the leaders thereof—continues to be written. My purpose now is to shift gears because of time and space limitations, but continue with Alaskan Covenant history. Joshua Ahwinona often quoted the Scripture, "Jesus Christ the same yesterday, today, and forever." We will continue in that spirit in an outline form. The following, then, will be taken strictly from the official Evangelical Covenant Church's yearbook for each year involved. As you read and remember—or simply read and learn—give praise to the God who made it all possible. Praise Father, Son, and Holy Ghost!

Outline abbreviations will be as follows:

ANC	Anchorage	MTV	Mountain Village
CAN	Candle	OME	Nome
DIO	Diomed Island	NUN	Nunivak Island
ELI	Elim	STM	St. Michael
FAI	Fairbanks	SCB	Scammon Bay
GOL	Golovin	SOL	Solomon
HAY	Haycock	SKK	Shaktoolik
HPB	Hooper Bay	UNK	Unalakleet
KOY	Koyuk	WAA	Wales
MAR	Marshall	WTM	White Mountain

Highlights of More Recent History

Year	Field Dir.	Alaska Conf.	Denom. Mtg.	Pastor	Place
1930	E.B. Larsson	KOY	Jamestown, NY	Wilson G.	MTV
				Jacob K.	HPB
				Oscar A.	SCB

Lower Yukon Conference for the first time. Hooper Bay Church almost finished. Harry Soxie prepared to go to Siberia last summer. However, he came only as far as the Diomed Island. Some of the native chiefs from Siberia had told Soxie that he better wait a little. They promised to let him know when it would be safe.

1931	E.B. Larsson	WTM/MTV	Chicago	Misha I.	NUN
				Harry S.	DIO

Ralph Pearson (Golovin): "Since Easter Sunday flu epidemic sweeps. 6 dead/Golovin, 7 dead/White Mountain."

1932	E.B. Larsson	?	Minneapolis	Wilson G.	MTV
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At Hooper Bay, Jacob Kenick is willing and glad to stay, even though some are trying to make it hard for him. Oscar A. finished the church at Scammon Bay. Mishi I. says they need a church at Mekoryuk. Harry Soxie spent the winter at Unalakleet. The Diomed school teachers are Christians, and a young Norwegian went out to do mission work at White Mountain. Pearson purchased a two-room cabin.

1933	E.B. Larsson	UNK	Chicago
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Wilson and Misha said people are turning from superstition and idols to God. At conference: 300 visitors including Quakers, Catholics, and Yukon people.

1934	E. Anderson	UNK	Minneapolis
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Now a building at Golovin. Elim natives take charge themselves, since Julius Pleasant died in an accident last summer. At Koyuk the people built their own church. Carl Napayonak is their leader. He is a sincere Christian and well at home in the Bible. Natives do Christian work at Dime landing, Old Shaktoolik, and Egavik. White Mountain industrial school to be discontinued.

1935 E. Anderson WTM? Chicago

Evil white influence in Unalakleet. Golovin vacation Bible school with 25 children (used Luther's small catechism). In February, White Mountain welcomed Elder Anderson and Wilson G. Their messages were very much appreciated.

1936 E.B. Larsson UNK Worcester, MA Wilson G. MTV

Natives and the whites have decided, again, to support Wilson G. and Oscar A. at the conference in Unalakleet. Jacob K. wrote of some being saved at Hooper Bay. Ralph Hanson at White Mountain, Golovin, and Elim. He says a revival is going on! White Mountain church organized with 43 members and expect 20 more. Fine Christian men and women there, well-qualified for leadership.

1937 E.B. Larsson WTM Minneapolis

Conference had about 300 visitors. Thirty in Unalakleet Bible School. Drinking problem reducing. Wilson G. came for Jubilee Conference. Jacob Kenick, who labored at Hooper Bay for many years, was asked to go to Nunivak Island. The first church built by Alaska building fund was constructed in the fall of 1936.

1938 E.B. Larsson SKK Kansas Jacob K. NUN

Nunivak Island people were nearly all baptized. Paul Carlson builds at Candle and at White Mountain the "Jubilee Church." Started October 4. First service in the church was Christmas "Julotta." Conference at Shaktoolik; 181 guests, 596 dogs, \$66.20 for Wilson G. and repeal of 18th Amendment. Solomon talks about a church. The chief wrote they will build a church; just need a window, sheet iron for a roof, a bell and an organ.

1939 E.B. Larsson KOY Los Angeles Browns SOL

Unalakleet: 30 in Bible and church history study. Koyuk Conference: 300 guests from 14 places. Jacob K. from Nunivak attended. Mrs. Sarah Kenick "fell asleep in the Lord" last September. Nome has many natives. Solomon church dedicated. Build at Haycock?

1940 E.B. Larsson ELI Duluth, MN Oscar A. HPB

Peter Matson home from China. Elim Conference: 100 population, 250 visitors. Church business includes: petition airlines not to haul liquor. Hooper Bay and Scammon Bay epidemic of diphtheria. Paul Carlson can fly and marry. Oscar A. finds it hard to pastor both Hooper Bay and Scammon Bay.

1941 E.B. Larsson UNK Chicago Nick & Freida Riley (lay) SKK

Chapel at Candle? Two Hundred guests at Conference. Paul Carlson flies from Candle to Hooper Bay for Conference. Church in Nome?

1942 E.B. Larsson None Minneapolis Abraham Lincoln MTV

Chief Nashalook passed away at about 80 years old. Youngest of five brothers that were leaders in the village when Axel K. arrived. "Now old Nashalook was happy at the thought that he was going to that great chief whom he had also learned to trust and love." Stephan Ivanoff is president of the native conference and Abraham Lincoln is secretary. Young people are going into military training. All now profess Christ at Nunivak. They are eager to get Bibles and to learn to sing.

1943 E.B. Larsson WTM Rockford, IL Wilson G. SCB
Harry S. MTV

Unalakleet needs new church (present one built in 1906). No severe epidemic this year and no enemy, praise God! Sell mission plane (since Pearl Harbor). George Welch sick at conference. Deacons take over. Candle population going down.

1944 E.B. Larsson HPB Minneapolis P. Carlson OME

Protestant children's home? Native missionary for Diomede? Siberia? Southern Alaska? Training of missionaries? "Harry Soxie visited at Mountain Village after a visit to Hooper Bay. Contributions better than ever. Jacob K. continues to serve at Nunivak. He sends neatly typewritten reports."

1945 P. Carlson GOL Chicago Lindgren WTM

Sixteen villages visited by plane, Diomedes to Hooper Bay, Golovin. Conference small because of diphtheria. White Mountain people couldn't come! Lindgren ordained at Unalakleet. Nunivak: the work prospers under Jacob K. Business meeting recommends church at Nome, E.B. Larsson furlough, study radio station for Anchorage!

Time for Expansion . . .

Now the work expands rather rapidly, so we must change the outline form. Praise God, again!

1946 Field Dir: P. Carlson Conf.? Annual Mtg.—Jamestown, NY

DIO: Harry Soxie back and needs a new building. Present one is 35 years old!

OME: R. Amundsen builds hangar. New church?

SOL: People set aside Tuesday and Friday to build new church.

WTM: Ed Nelson

GOL: Ed Punguk, Andrew McAfferty, Shelby David, good choir.

ELI: David and Fridolf Sacceus and Misha Charles

KOY: Joshua and Nora accept the call

HAY: Mrs. Carl Rylander carries on with joy

SKK: Job Matthews/Easter Sunday offering for foreign missions.

UNK: Lindgren and Dahlstrom (Bible Institute?)

MTV: Wilson G. at "church of his first love" for another year.

SCB: Last October George Andrewyuk, pastor, died. "A young and zealous man, whose whole purpose in life was to win his fellow men to Christ. He is missed by us all." The church at Scammon Bay has requested that George's father, Oscar, be transferred from Hooper Bay to Scammon Bay.

NUN: Jacob K. overworked. Past winter 2 heart attacks! But still S.S. and preaching!

1947 Field Dir: R. Amundsen Conf—Elim An. Mtg.—Seattle

DIO: Hard conditions: Harry Soxie went home

OME: Carlsons weak; ill health

SOL: Milton Adams still prayerfully laboring

WTM: L.E. Ost and Arlene Anderson/Ost to

1946 same

Juneau/Dahlstroms to White Mountain

GOL: Ed P., Andrew M., Shelby D. have done a good piece of work! Storm damages mission home

ELI: New addition on church. "JOY!"

KOY: Joshua A. "Fine work done" "Joshua is a gifted man full of the Holy Ghost." He was elected president of the native conference at Unalakleet this year with a large vote. He replaced Stephan Ivanoff, who has been president for 28 years.

CAN: Last August the Rev. and Mrs. Walter Anderson arrived. Thirty won to the Lord!

SKK: Good awakening during the time Job and Mary were there. The people were so sorry to see them leave for school. Reuben Paniptchuk and wife will cover until the children's home is finished at Unalakleet.

MTV: Wilson G. (supported by other villages)

SCM: Oscar A. (from Hooper Bay)

HPB: Harry Soxie

NUN: Jacob K. has won well earned fame for his faithfulness to the Lord. The entire population has been baptized and attend church. Now up in years, he recommends that a native Nunivak Islander be sent to Nome for training.

1948 Field Dir: R. Amundsen Conf.? Annual Mtg.—Minneapolis

Missionary staff: 14; Løndborgs, North (White Mountain), Louise K. (Golovin), McGrew (Nome), Ost (Unalakleet Bible School), Unalakleet supports their own native pastor. Yukon flats population: 2000, Nunivak: brother Kenick has built a new mission house; organized a church at Nash Harbor, and has the Island on partial self-support. This activity is the result of only 12 years of gospel work in that place. "Their fervent spirit is inspiring to say the least."

1949 Field Dir: R. Amundsen Conf.? An. Mtg.—Boston/Cambridge

DIO: Roman Catholics move in

SOL: Milton Adams preaching and building. Mr. and Mrs. Downs teach.

ELI: 150 people want pastor—Savoks come from Deering; quonset at Moses Point.

KOY: Joshua reaches young men who may be future missionaries.

SKK: Send one young man to Unalakleet Bible School. Food support. Pastor Reuben P. and wife faithfully minister.

Built boat with Joshua.

Yukon Field: Led by L.E. Ost. Ost honors Jacob, Wilson and Harry.

GOL: "Mr. Sigfried Aukongak has very ably led the meetings and has had full charge of them when I am away."

(Louise K.)

CAN: Tavern closed, 6 confirmed, 5 room home with bath.

1950 Field Dir: L.E. Ost Conf.—HPB,SKK An. Mtg.—Minneapolis

SOL: Milton Adams (who grew up at Golovin Children's Home.) with a broad smile says his sons are old enough to support him so that he can take care of the church work.

Council: Ost home is mission.

WTM: Norths

GOL: Louise and Klassen and mother

ELI: The aging Savoks are doing a good work. Lilly is gifted and at home in her Bible, and both are very much in love with the Lord and His work. As natives, their fare is at times somewhat on the meager side. But they also say that it is food for them to do what God wants them to do.

KOY: Reuben and wife

CAN: McGrews will leave and Thomas Tungwenuk (?) will take over.

SKK: Harry Soxie ("He sure is a changed man")

MTV: Soon 30 years ago we placed faithful Wilson G. at Mountain Village.

HPB: Matthews is happy and youthful and people are brought to salvation.

NUN: Kenicks labor ably. One year furlough on mainland. Replaced by Joshua A.

MAR: Ost builds new station, Dwight Milligrock helps.

1951 Field Dir: L.E. Ost Annual Mtg.—Chicago

NUN: Joshua A.

HPB: Active, Job and Mary happy and busy: we want Job to stay. Jesuit priest ridiculed Job, Catholic young men rebuked the priest (Job says send white).

SCM: Smagge—no regular mail (Conference—no salary from Covenant)

MTV: Wilson faithful. He wants to kind of retire. Hard since his wife's passing. Station white when Wilson leaves.

STM: Dwight Milligrock; musically gifted; ahead of Roman Catholics.

UNK: Roman Catholics want in (staff: Amundsen, Emory Lindgrens, Louise Klassen, Mildred Olson)
 SKK: Harry Soxie
 KOY: Reuben Paniptchuk
 CAN: Thomas T. (wants to study more)
 ELI: Jacob Kenick visits, baptizes 26 children, Savoks hunger for new field. Village wants white pastors.
 GOL: Klassen left for Unalakleet. ("In Sigfried Aukongak we have an able and stable leader, whenever he can be in the village. Best active reindeer man.")
 WTM: Walter Andersons arrive Council: Ost home.
 SOL: Eskimo woman (who as a "bedraggled little Eskimo girl" was taken into the Golovin home about 40 years ago) leads.
 OME: New church being built. Now meet in Frank L. Johnson's building, Carlsons and Strands serve.
 MAR: Not done building (sickness and weather)

In 1951, Rev. L.E. Ost writes: "It has been about 30 years since we began work at Mountain Village. During most of the time brother Wilson, according to his abilities, has remained faithfully at his post. I remember how he and I were up the Yukon gathering logs for his church. The building is not pretentious, but it still serves for meetings and S.S. Wilson is 10 months older than I, but he thinks he is getting too old and wants to kind of retire. It has been hard for him since Mrs. Wilson's passing.

During all the years Wilson has been supported by the Christian Native Conference. As we went in prayer together the other day he said in parting, "Tell your wife we shall soon meet with Jesus up in the air" (Ruth Ost died April 8, 1953).

1952 Field Dir: P. Carlson Annual Mtg.—Turlock, CA

ELI: Thomas Tungwenuk (Conference) (supplies land at Golovin)
 CAN: Savoks (with son and daughter-in-law)
 MTV: Reuben Paniptchuk (Conference)
 KOY & HAY Kenicks
 SKK: Soxies (Solomon native pastor, Johnson) Sagoonick had from Shaktoolik, 2 years at Unalakleet Bible School.

1954 Field Dir: P. Carlson Annual Mtg.—Rockford, IL

MAR: Ost returns after short furlough
 HPB: Bruckner
 NUN: Joshua back with Nora
 CAN: Daniel Thomas born again from drink (Savoks to Nome)
 OME: Holy Spirit meetings; Visit from Headquarters: (Ralph Hanson) 5-year plan
 SKK: Soxie
 KOY: Kenick
 Moses Pt: Charles Saccus, 90-year-old lay leader at Elim for years

1955 Sec'y. of World Missions R. Hanson An. Mtg.—Worcester

Yakutat: Traded for Wales (Presbyterian)
 WAA: Joshua and Nora: Siberia? Children's Home from Unalakleet to WTM/Mission High School at Unalakleet started (9 students) Easter Missionary offering from Alaska: \$1,148.38
 OME: Pledged full support for Howard and Ellen Slwooko at Mekoryuk
 CAN: to be sold to Quakers; Plane donated to replace 1946 Stinson/Cederburg, Attleboro, MA
 Sitka: Job and Mary. Easter offering \$122!

1956 Sec'y. R. Hanson Annual Mtg.—Chicago

Conference/Mt Village/Wilson G. old: "I should be replaced."
 "What will you do?" (Holding onto his Conference Ribbon, dated July 7, 1919): "I am still a missionary."
 ELI: Fred Walker here for past 2 years, did well in trying situation.
 OME: Don and Eunice Bruckner with Job and Mary
 WTM: Julius and Louise Matson full-time
 MAR: Ost and native pastors vs. R.C.
 WAA: Joshua to TB Sanitarium/wife and and children carry on. Native Pastors to TB sanitarium (2 or 3); Statehood?; Londborg chairman of Covenant Missionary Council.

1957 Field Dir: R. Amundsen Annual Mtg.—Minneapolis

Covenant in Alaska 70 years!
 OME: Saturday Gospel Sings

WAA: Joshua A. back from TB sanitarium, attendance increasing (Siberia?)
 SOL: Native pastor left ministry (who will replace?)
 GOL: Sigfried Aukongak in hospital
 WTM: Julius Matson, transmitter installed (by Hartman and Amundsen)
 ELI: no pastor
 KOY: Savoks with daughter and son-in-law (Outwaters) (big help on manual labor)
 SKK: Soxie in cold and drafty abode, should retire and get S.S., but no replacement! Pray for young people!
 Covenant High: Al White and Don Bruckner (Proselytes?!)
 STM: Reuben Paniptchuk vs. R.C. and poorhouse return to Unalakleet
 MAR: Ost—hard place—discouragement
 HPB: continued good word of the work of Fred and Gladys Savok. Fred's sweet spirit and patience in his labor of love is bearing fruit.
 SCM: Henry Shavings—radio phone (Radio Station?)

1958

R. Amundson

Annual Mtg.—Miami

MAR: Ost and River ministry vs. R.C.
 HPB: Fred and Gladys Savok's steady consistent testimony has borne fruit at Hooper Bay. Many Catholics who were steeled against the Protestant message have been seen coming to our mission. Fred's testimony has gradually worked into their hearts.
 SCM: Henry Shavings
 NUN: Howard S.
 MTV: The ministry of Wilson G. is nearly at a standstill. His health has been failing for years. Mountain Village has requested a younger pastor, which may be in the program for 1958 (Proselyte?)
 SKK: Soxie; asked for relief, but now has new drive.
 KOY: New church—John and Lily (help of Outwaters)
 ELI: Reuben Paniptchuk doing a fine work
 GOL: Sigfried back from hospital
 WAA: Joshua and Nora—difficult opposition to Gospel, but some have turned; Native Pastor's Conference at Unalakleet; Radio Station Project; step by step taking shape; Covenant High graduates first class

1959

R. Amundsen

Annual Mtg.—Rockford, IL

Alaska is now a state

MAR: Ost: Eula Johnson of SCM, Mr. and Mrs. Ben Whitman of NUN

HPB: Peter Smith (trained one year at Nome)

SCM: Henry S. (with special meetings on Yukon); R.C. vs. Nunivak

UNK: Londborgs—Duey—Schneider—Helen Solander (43 students)

MTV: Fred and Gladys Savok vs. Southern Baptists—Fred conducted himself wisely and in a Christian manner, which should work out for good.

WTM: A number moved here from Golovin—closing P.O. at Golovin

GOL: Sig A.

SKK: Harry Soxie moved to Unalakleet to retire

KOY: John S. and wife; "With the help of the Outwaters they have been able to carry on the ministry very well. Although ailing in body, they are still fervent in spirit, serving the Lord."

ELI: Reuben Paniptchuk (village getting smaller)

OME: Fine consecrated leadership such as is given by Thomas Tungwenuk and James Oksoktaruk. Is not too often found among our people. They are an inspiration to their people throughout the field. Strand and Amundsen

WAA: Joshua A.—difficult, but more and more show interest; Native Pastors Conference—budget increased by \$2,000

Found in Jacob Kenick's Bible: News was received today of the death of Ernst B. Larsson. The following excerpt is from the *Covenant Weekly*:

"The Rev. Ernst B. Larsson, retired Covenant minister who lived in Fralsegarden, Tradet, Sweden, died Saturday, February 6. He was 71.

"Ernst Bernadott Larsson was born October 6, 1888, in Vastergotland, Sweden. He was converted in 1903.

"He studied at North Park College, graduating in 1918, and North Park Seminary, graduating the next year.

"He was ordained by the president of the Covenant Church, the Rev. C.V. Bowman, at the Ogden Park church in 1922, after which he set out for his first term in Alaska.

"He served from 1922 to 1923 at Yakutat, then moved to Unalakleet, where he worked from 1923 to 1945.

"In the book, *The Evangelical Covenant Church*, Karl A. Olsson pays tribute to Larsson's career: 'The faithful work of . . . E.B.

Larsson . . . cannot be commended too highly. These missionaries held the outposts through decades of indifference and of ebbing resources and made later developments possible.' "

1960 Sec'y. of World Missions R. Hanson

First summer in history every village has Vacation Bible School
KICY is on the air, Easter, March 27

OME: calls first native pastor: Fred Savok (Fred visited
"outside")

UNK: Bible Seminary re-activated. Thirty-five in Covenant
High (Friends build school at Kotzebue)

1961 Sec'y. R. Hanson Annual Mtg.—Chicago, IL

Joshua—Golovin; Job—Anchorage; Outwater—Wales; Reuben—
Shaktoolik; Savok—Nome; Schneider—Mountain Village; Shavings—
Mekoryuk; Slwooko—Elim; Smith—Hooper Bay; Whitman—
Scammon Bay

KOY: New church built by the people and Strand

HPB: New church: assisted by Strand
Frontier Builders

L.E. Ost retires last October, remains at Marshall, 75 years
old, 50 years service in Alaska

ANC: Church organized last Nov. (26 charter members).
Pastor—Paul B.F. Carlson

1962 Sec'y. R. Hanson Annual Mtg.—Seattle

75th Alaskan Anniversary

KOY: Ed Smagge

1961 Conference Budget met: \$1,800

Norman Barram from Congo for Bible seminary—1963

KICY; Lloyd Sundstrom takes over; Ernie Hansen—tour

1963 Sec'y. R. Hanson Annual Mtg.—Chicago, IL

STM: Carl Ahwinona

KOY: Dana Kopanuk

WAA: New parsonage

ANC: New church going up

KICY: Don Bruckner returns to Alaska and serves at KICY

From "Covenant Hi-Lights":

KOPANUKS TO BE GIVEN RECOGNITION

Dana and Anna Kopanuk will also be given special recognition on Tuesday evening in the Unalakleet Covenant Church. They were dedicated into the ministry at the Shaktoolik Conference and now their many friends will have this opportunity to congratulate them upon their completion of Bible Seminary training.

Soon they will be leaving for Koyuk to serve in their first pastorate.

1964 Sec'y. L.A. Almquist Annual Mtg.—Minneapolis

Dana—Elim; Fred Savok—Mt. Village; Slwooko—Hooper Bay; Tungwenuk—White Mountain; Fred W.—Koyuk
Sigurd Westberg becomes professor of missions at North Park Theological Seminary

1965 Sec'y. L.A. Almquist (with Ken Lundell) Annual Mtg.—Chicago

Loss of Paul Carlson and Art Zylstra

Carl A.—Scammon Bay; Fred S.—KICY; Whitman—Mt. Village
Covenant High joined by Friends school (Friends school closes);
Barram assigned as field superintendent

OME: Henry Pearson in, Fred Savok out of KICY (hope he'll return)

KENAI: Amundson begins flying service

SITKA: 75 Covenant students

SALEM: 20 Eskimo students at Chemawa

LAWRENCE, KS: Glen Lindell seeks to minister to Haskell students

UNK: building (Ed Rickman)

NUN: church dedicated; Unalakleet and Nome evacuate due to high winds and tidal wave, respectively

1966 Sec'y. L.A. Almquist Annual Mtg.—Chicago

Joshua—Golovin; Carl—Scammon Bay; Dana—Mekoryuk;
Outwater—Elim; Fred Savok—Nome; Howard S.—Hooper Bay;
Thomas T.—Wales; Weston—Koyuk; Whitman—Mt. Village

UNK: Don Erickson "Outstanding Educator of Alaska"

KICY: Fred Savok returns—KICY immeasurably strengthened

WTM: 10 children in home; field officers—Ralph Fondell,

chairman; Ernie Hansen, vice-chairman; superintendent—
Norman Barram

1967 Sec'y. L.A. Almquist Annual Mtg.—Pasadena, CA

1st Eskimo pastors ordained (ordained when Emory Lindgren visited in April)

Carl A.—Shaktoolik; Josh A.—Nome; Dana K.—Mekoryuk; Walter—Nome; Howard S.—Mt. Village; Thomas T.—Wales; Weston—Scammon Bay; Whitman—Hooper Bay; Lay pastor Lincoln Riley—Elim.

UNK: Londborgs to Minnesota/Rita Young died from mission truck accident(Minnehaha Academy)

KICY: Fred Savok leaves/Bruckner leaves for Fairbanks/Alaska-based Board?

Ordination: recommended that 1) Reuben Paniptchuk and 2) Jacob Kenick be ordained

Conference at White Mountain: Thomas Tungwenuk, chairman; Outwater inactive due to illness

Returned to field: Ken Anderson and Chip Swanson

Al White: Chairman

1968 Acting Sec'y. Russ Cervin Annual Mtg.—Chicago

Carl A.—Shaktoolik and Koyuk; Dana K.—Mekoryuk; Walter O.—Nome; Lincoln R.—Elim and Golovin; Howard S.—Mt. Village; Thomas T.—Wales; Weston—Scammon Bay; Lay pastor Joe David Sr.—Nunivak; Ben W.—Hooper Bay

ANC: Roland White

OME: Beltz Vocational (new)

KICY: Ralph becomes manager. David DeVries begins work

Covenant High: 72 students.

The constituency of our Alaska Covenant churches numbers about 650 believers, 30 missionaries, and 15 Eskimo pastors and workers.

1969 Sec'y. L.A. Almquist Annual Mtg.—Chicago

Vatican II

Carl A.—Shaktoolik and Koyuk; Dana K.—Nunivak; Lincoln R.—Elim and Golovin; Howard S.—Mt. Village; Thomas T.—Wales; Weston—Scammon Bay; Lay pastor Edwin K.—Elim; Frank O.—Wales; Ben W.—Hooper Bay

KICY: fallout shelter built
 Covenant High: 73 students (record)
 "Eskimo pastors who serve have grown in understanding of their task and are performing increasingly effective ministries under difficult circumstances."

1970

Sec'y. L.A. Almquist

Slwooko ordained?

Dana K.—Bethel; Lincoln R.—Nunivak; Thomas T.—Koyuk;
 Weston—Wales; Lay pastor Simon B.—Shaktoolik; John Johnson—
 Scammon Bay; Edwin K.—Elim; Ben Whitman—Hooper Bay.
 Alaska-Mexico transfer

KICY: second station? (KNOM)

WTM: Julius Matson died, July 12

ANC: Roland White resigns

UNK: seeks pastor

Kenick, Jacob A. Born: Golovin, AK, Aug. 10, 1886. Ordained:
 Alaska, 1967. Pastoral service: Hooper Bay, AK, 8 years;
 Mekoryuk, Unalakleet, Nome, and Koyuk, AK, 1936-53. Married
 Sarah and Edna; children: Hultman, Bertha, Hilma, Annie
 (Dotomain), Timothy. Died in Alaska, December 27, 1971.

1971

Sec'y. Russell Cervin

Annual Mtg.—Chicago

Dana K.—Bethel; Lincoln R.—Nunivak; Thomas T.—Koyuk;
 Weston—Golovin; Whitman—Hooper Bay; Lay pastor Simon B.—
 Shaktoolik; Lay pastor John J.—Scammon Bay; Lay pastor Edwin
 K.—Elim; Lay pastor Dwight M.—Nome.

KICY: 30,000 listeners known on air

Covenant High: 75 students

Children's Home closed

1972 Home Missions Sec'y. Paul Anderson Annual Mtg.—Chicago

"As of February 1, 1972, all the work in Alaska (except KICY) will become the responsibility of the Board of Home Mission!" (Paul Anderson)

World Mission report: (Russell Cervin) "Howard I. Slwooko, Sr. was elected superintendent for the Eskimo churches in Alaska. This is the first time a native Alaskan has been elected to that post."

Engwalls come to KICY

KICY under Home Mission Department in Feb. 1, 1973

Peter Smith—Mt. Village; Thomas T.—Koyuk; Weston—Golovin;
 Whitman—Nunivak; Lay pastor Simon B.—Shaktoolik; Lay pastor

Ken Davis—Mt. Village; Lay pastor John J.—Scammon Bay; Lay pastor Jonathan J.—Hooper Bay; Lay pastor Edwin K.—Elim; Lay pastor Jack K.—Elim; Lay pastor Lincoln Riley—Shaktoolik; Lay pastor Andrew Setook—Wales.

T.W. Anderson (1889-1972), fourth president of Evangelical Covenant Church, 1933-1959

1973 Sec'y. Paul Anderson An. Mtg.—W. Hartford, CT

Rev. His—Unalakleet; Davis—Mt. Village; Kopanuk—Bethel; Koutchak—Elim; Riley—Shaktoolik; Smith—Mt. Village; T. Tungwenuk—Koyuk; Lay pastor John Johnson—Scammon Bay; Lay pastor Jonathan Johnson—Hooper Bay; Lay pastor Edwin K.—Elim; Lay pastor Andrew S.—Wales

FAI: Purchased church and parsonage and Henry Pearson comes

Covenant High: Grace Johnson—first Eskimo teacher

OME: Norman Crider comes "ECCAK" accepted at Elim, March, 1973

1974 Sec'y. Paul Anderson Annual Mtg.—Chicago

Rev. Slwooko—Mt. Village; Dana K.—Bethel; Jack K.—Elim; Peter S.—Mt. Village; Thomas T.—Koyuk; Lay pastor Sam H.—Bethel; Lay pastor John J.—Scammon Bay; Lay pastor Jonathan J.—Hooper Bay; Lay pastor Edwin K.—Elim

Covenant High: 109 students—pastors?

KICY: increased power?

Paniptchuk, Reuben H. Born Egg Island, AK, May 20, 1889.

Ordained: Unalakleet, AK, 1967. Pastoral service: Shaktoolik, AK, 1947-49; Koyuk, AK, 1950-51; Mountain Village, AK, 1951-52; St. Michael, AK, 1952-57; Elim, AK 1957-59; Shaktoolik, 1959-65. Married Kathrine Anasogok. Children: Clara, Guerie, Ebba, Franklin, Emma (Nelson), Herbert, Gilbert, Jacob, Martin, Kathrine. Died: Unalakleet, AK, December 10, 1974.

1975 Sec'y. Paul Anderson Annual Mtg.—Chicago

Rev. His—Mt. Village; Edwin K.—Elim; Jack K.—White Mountain; Peter S.—Nunivak; Thomas T.—Scammon Bay; Lay pastor Sam H.—Bethel; Lay pastor John J.—Scammon Bay; Lay pastor Jonathan J.—Hooper Bay; Lay pastor Dan Savetillik—Shaktoolik; Lay pastor Peter Three Stars—Bethel.

UNK: Don Erickson pastor now?
 MTV: parsonage enlarged
 WTM: parsonage and church extensively repaired after
 being vacant for many years
 Rev. Jack Koutchak? Rev. Peter Smith?

1976 Sec'y. Paul Anderson Annual Mtg.—Tacoma, WA

Rev. His—Mt. Village; Edwin K.—Elim; Jack K.—Unalakleet; Peter S.—Nunivak; Thomas T.—Koyuk; Lay pastor Sam H.—Bethel; Lay pastor John J.—Scammon Bay; Lay pastor Jonathan J.—Hooper Bay; Lay pastor Dan S.—Shaktoolik; Lay pastor Peter T.—Bethel
 Don Erickson pastor of Unalakleet church—chairman of Alaska Council

Church membership in the denomination, March 1977—3 ordained?

BET: Organized—property purchased

UNK: state high school built

1977 Sec'y. Paul Anderson Annual Mtg.—Chicago

Earl Towner ordained

Fourth and fifth native pastors ordained

Rev. His—Shaktoolik (in tents); Edwin K.—Elim; Chip S.—White Mountain and Golovin; Thomas T.—Scammon Bay; Fred W.—Koyuk; Don E.—Unalakleet; Lay pastor Alfred Adams—Koyuk; Lay pastor Sam H.—Bethel; Lay pastor John J.—Scammon Bay; Lay pastor Jonathan J.—Hooper Bay; Lay pastor Peter T.—Bethel
 KICY and Covenant High ceiling—\$99,000

KICY-FM on the air in September

Covenant High: at least 4 more years

OME: March, 1977: Jack Koutchak and Peter Smith ordained, officiated by President Milton Engebretson

Sunday, Jan. 30, newly remodeled church in Nome dedicated;

North Park Seminary Dean Glenn Anderson present

BET: church nearing completion

SKK: new church built

SCM: John Johnson, lay pastor, dies

1978 Sec'y. Paul Anderson Annual Mtg.—Chicago

Rev. His—Shaktoolik; Rev. Jack K.—Mt. Village; Rev. Peter S.—Nunivak; Edwin K.—Elim; Chip S.—White Mountain and Golovin; Thomas T.—Scammon Bay; Fred W.—Koyuk; Don E.—Unalakleet; Lay pastor Sam H.—Bethel; Lay pastor Jonathan J.—Hooper Bay;

Lay pastor Monroe Kaganak—Scammon Bay

SKK: church done

BET: church done and Walter Anderson arrives; "church parsonages must be improved"

Covenant High: 82 students

1979

Home Missions Sec'y. Robert C. Larson

L.E. Ost still at Fortuna Lodge

Rev. His—Shaktoolik; Rev. Jack K.—Mt. Village; Rev. Peter S.—Nunivak; Edwin K.—Elim; Chip S.—White Mountain and Golovin;

Thomas T.—Scammon Bay; Fred W.—Koyuk; Nathan Toots—

Unalakleet as intern; Lay pastor Wesley Henry—Scammon Bay;

Lay pastor Sam H.—Bethel; Lay pastor Jonathan J.—Hooper Bay;

Lay pastor—Monroe K.—Scammon Bay; Don E.—Unalakleet; Walter A.—Bethel

Fred Savok, chairman

"The ECCAK Council, composed of both Eskimo and Caucasians, has accepted the responsibility for the preparation of a strategy for the state of Alaska and this in itself, is a sign of the maturation process! Movement of the Spirit of God which is unprecedented. Youth to faith and some offer themselves for pastoral service in Covenant churches."

HPB: new parsonage built

1980

Sec'y. Robert C. Larson

An. Mtg.—largest to date—756

Rev. His—Savoonga; Rev. Peter S.—Mekoryuk; Jack K.—Koyuk; Edwin K.—Elim; Chip S.—Hooper Bay; Nathan T.—Shaktoolik; Fred W.—Mekoryuk; Fred S.—Mt. Village; Don E.—Unalakleet; Walter A.—Bethel; Lay pastor Wesley H.—Scammon Bay; (Harold Dimmick?—Rachael?)—White Mountain and Golovin.

BET: Tim Johnson—intern

UNK: Harry Oxereok—intern

Strategy Plan for the Evangelical Covenant Church of America:

"The goal of the Evangelical Covenant Church of Alaska shall be church growth which involves conversions through evangelism and the maturation of individuals through participation in a local congregation."

Bethel Conference

Nathaniel Franklin dies in Minneapolis, MN, May 30

1981 Sec'y. Robert C. Larson Annual Mtg.—Columbus, OH

Don Bruckner—Field Director

Rev. Jack K.—Koyuk; Rev. His—Gambell; Rev. Peter S.—Mekoryuk; Tim J.—Mt. Village; Harry O.—Elim; Chip S.—Hooper Bay; Nathan T.—Shaktoolik; Fred S.—Mt. Village; Don E.—Unalakleet; Walter A.—Bethel; Lay pastor Wesley H.—Scammon Bay

Anchorage Conference

Hooper Bay and Koyuk join Covenant

Bible camp held for the first time on Covenant Church land (UNK); new 30'x40' multipurpose building to start with

Kotougan, Edwin, Sr. Born: Golovin, AK, Feb 24, 1980. Licensed Service: pastor, Elim 1974-81. Married: Elizabeth Soc .pealuk. Children: Kenneth, Edwin Jr., Paul, Gabriel, Clara Nakarak (Mrs. Edward), Carolyn Bradley (Mrs. Fred), Brian. Died: San Francisco, CA, April 22, 1981

1982 Sec'y. Robert C. Larson Annual Mtg.—Chicago, IL

Don Bruckner—Field Director

Rev. Jack K.—Koyuk; Rev. His—Mekoryuk; Rev. Peter S.—Mekoryuk; Tim J.—White Mountain and Golovin; Harry O.—Elim; Chip S.—Hooper Bay; Nathan T.—Shaktoolik; Fred S.—Mt. Village; Don E.—Unalakleet; Walter A.—Bethel; Lay pastor Wesley S.—Scammon Bay.

UNK: Jerry Daniels—intern

OME: Palmer Sagoonick—intern

Institutions?

Anchorage population 194,675

Shaktoolik Conference

Mekoryuk and Elim join Covenant

1983 Sec'y. Robert C. Larson Annual Mtg.—Phoenix, AZ

Don Bruckner—Field Director

Rev. Jack K.—Unalakleet; Rev. His—Mekoryuk; Rev. Peter S.—Mekoryuk; Tim J.—White Mountain and Golovin; Harry O.—Elim; Chip S.—Chicago; Nathan T.—Shaktoolik; Fred S.—White Mountain; Don E.—Unalakleet; Jerry D.—Hooper Bay; Lay pastor Wesley H.—Scammon Bay.

Mekoryuk Conference

Three churches self-supporting: Nome, Unalakleet, Anchorage (1984—Bethel?)

"Nine of 14 churches are now full members of The Evangelical

Covenant Church."

"For the first time there is a mood of mission which is expressing itself in anticipation and planning of how new churches can be planted in the cities and villages where there is no Protestant church."

Joon Park joins Covenant ministerium.

Shaktoolik donates bell to Bible Camp.

Now, of greater historical worth, we find the field director's reports to best serve us as the Evangelical Covenant Church of Alaska matures. Excerpts of these reports of the last 3 years of our first century follow. The Rev. Donald J. Bruckner authors these reports. His years of service as Field Director ended July 1, 1986. (The Rev. Henry Pearson replaced him at that time.)

1984 Sec'y. Robert C. Larson Annual Mtg.—Chicago, IL

Donald Bruckner—Field Director
Conference in Elim

"A new parsonage has been built and a pastor moved in and ministry has begun. The ship was late by two weeks, but Covenanters J.E. Gustafson and Dave Lundberg as excellent builders erected a beautiful house designed by Dave Peterson. Lundberg's father and MARC pilot Clay Norman gave their expertise, as well. Scammon Bay thus is ready to grow in the Gospel.

"Pastor Nathan Toots arrived in Scammon Bay October 13, to begin his pastoral ministry. Installation service was held October 28, with Board members Swanson and Fullerton present. Pastor Fullerton preached the installation sermon. Earlier that same Sunday, Pastor Earl J.D. Swanson was installed at Mountain Village. 'Chip' began ministering in the last week of August as pastor there.

"Perhaps the most joyous news is that Bethel has a new pastor arriving January 2, 1985. He is Pastor Will Updegrove, coming from Mead, Nebraska. His wife, two adopted teen-age children (a boy and a girl), and a one year old, have taken this opportunity given and we pray God's best upon them and the Bethel congregation these coming years. In the meantime, Dr. Larson found an excellent interim couple, Pastor Selmer Jacobson and wife Anita, who are doing an excellent job.

"White Mountain is doing well with Lay Pastor James Oksoktaruk.

"In Nome, Pastor Verle Peterson is facing a new opportunity to fill his church with people, after having 38 of his congregation move out of Nome this past summer.

Alaska, in April of 1967, when the Rev. Emory Lindgren visited. The Conference that year was at White Mountain and Thomas Tungwenuk was elected chairman. Walter Outwater became inactive due to illness. In Unalakleet that year, Rita Young died due to an accident with the mission truck. Carl Ahwinona was stationed at Shaktoolik. Joshua Ahwinona was stationed at Nome. Dana Kopanuk was at Mekoryuk, Walter Outwater at Nome, Howard Slwooko at Mountain Village, Thomas Tungwenuk at Wales, Fred Weston at Scammon Bay, Ben Whitman at Hooper Bay and Lincoln Riley at Elim. The denominational meeting was at Pasadena, California.

(All Covenant history after 1929 is based here on the annual editions of *The Covenant Yearbook*.)

For perspective, we will now look at other Eskimo ordinations. Kivalina is now the home today of the first Eskimo Episcopal priest. He is Milton Swan and he was ordained in 1964 (Thomas: 64). The first Eskimo to be ordained as a minister in the Presbyterian church (in 1941) was Percy Ipalook, a resident of Barrow. The second was the Rev. Roy Amaogak of Wainright, ordained in 1947. Ipalook received his earliest religious training under the Marshes, spent five years at the Sheldon Jackson School at Sitka, and then four more years in the states for additional academic and theological training. He returned to the Arctic Coast to serve his people at Wales and Wainright as a lay worker from 1935 to 1940, and was ordained in Barrow in 1941. From 1943 to 1945, Ipalook had charge of St. Lawrence Island" (Thomas: 67).

Praise God for signs of his working, confirmed by these ordinations.

... Back to Beginnings ...

But how did it all start? How did God see to it that the good news would be heard by Eskimos in western Alaska?

"When Oosaloo quit whaling to enter the reindeer business he hitched a ride south on the cutter *Bear*, from Barrow, accompanied by fifteen sailors from a wrecked schooner, a load of whalebone, and the mail. On its trip north two weeks earlier, the revenue cutter had anchored off Cape Blossom in Kotzebue Sound to deliver two passengers, Uyagaq and David Johnson, Christian evangelists from Unalakleet. Uyagaq's English name was 'Rock.' Johnson's Eskimo name was 'Ugalik.' For Uyagaq it was a return home. His uncle and relatives were among those who had met the boat.

"Sheldon Jackson, the officers, and the crew of the ship, including Charles S. Coffin, chief engineer, were impressed by the zeal of these young men. David Johnson had come to Unalakleet in 1891 to strengthen the ministry of the Swedish Evangelical Mission Covenant Church of America. This pioneer work was turned over to its

"Likewise, Pastor Paul Hymes has a similar opportunity with only some dozen people leaving. Yet, they are already up to last year.

"Elim, Koyuk, and Mekoryuk are looking to you, ECCAK, for pastors. Elim's church board is taking the Sunday services, and retired pastor Fred Savok has Wednesday Bible Study. (Call Roger Anderson)

"Koyuk has Wasillie Mute for a nine-month interim until May.

"Mekoryuk is coasting along with 'ole plug,' Pastor Slwooko, who is past 65, but agreed to remain until June of '85 since we had no help to offer them. But they are giving you an opportunity.

"Shaktoolik, as you know, asked for Palmer Sagoonick but have not been able to agree to offer him any pay. He requested one-half pastor's pay, telephone, and pension payments for a five-day work week in the church.

"Pastor Tim Johnson remains faithful at Golovin, and has had a long time recovering fully from his snow machine accident.

"Pastor Don Erickson is faithfully facing his many challenges of the young and older generation of church members. His opportunities seem endless. "In Anchorage, Pastor Keith Fullerton keeps meeting himself coming and going in his challenging treadmill. Soon that church will need to do some physical expanding.

"The Korean Hope Covenant Church is doing well with about seventy-five in attendance. They hope for their own sanctuary.

"The Sunday school contest was won hands down by Mt. Village, so they will retain the trophy for one more year."

1985Sec'y. Robert C. LarsonAn. Mtg.—Centennial—Minneapolis, MN

Donald Bruckner—Field Director
Conference in Nome

"This coming June at the Centennial Celebration of the Covenant Church, White Mountain Covenant will officially join our denomination as an organized congregation, which means that all of our churches are now full-fledged member churches, not just mission stations. Three churches—Golovin, Shaktoolik and Mountain Village—still need to do something about building a new parsonage. The ECCAK board still must wrestle with pastoral training.

"We are way past due in planting new churches in the Anchorage, Wassila, and Kenai areas. And how about new churches close to you where there is no way for people to come to Christ? What shall we do?"

From a letter from Dr. Robert C. Larson concerning the Board of Church Growth and Evangelism's action regarding Covenant High School: "... action taken by the Board of Church Growth and

Evangelism at its meeting on Monday, February 4, 1985. At that time upon recommendation of the Board of Directors of Covenant High School and the General Counsel of the Evangelical Covenant Church of Alaska (ECCAK), action was taken to close Covenant High School in Unalakleet, AK on June 30, 1985.

"Education in the 'Bush' has changed significantly since Covenant High School was founded. Changes in the denomination from jurisdiction under World Mission to Home Mission and now Church Growth and Evangelism have contributed to the difficulty, although I would not want to go back to the old ways. It appears to those that have been involved that it is time to relinquish this ministry as we have relinquished the medical work which we at one time performed and the children's home which we at one time operated."

1986 Sec'y. Robert C. Larson Annual Mtg.—Rosemont, IL

Donald Bruckner—Field Director
Conference in Bethel

"Even though we are still short a couple of pastors, the churches are taking up their responsible share of the work of ministry and support. It has been a great step forward for the people to catch the vision of supporting their own pastor. Of course some say they can never do it, but others know they can and are showing they can. Not only that, but Koyuk has taken a leap out to build a new church building. Their vision for their young people in the village, and for the young people not even born has caused them to provide a place of ministry for them for many years to come. This is thrilling to see. God bless you in Koyuk. You are an encouragement to all of us.

"Coming to Elim this summer is a new permanent pastor they have called. Carl Elwood and his family, who spent last summer in Koyuk, has accepted the Call of the Lord to Elim. We pray God's blessing on you.

"Paul Hymes of Fairbanks Covenant has accepted a call to the Covenant Church in Alert, Kansas, and will be moving the last part of May. Thanks, Paul, for six years of ministry and may God bless your new area of service.

"Pastor Jerry Daniels is planning on attending North Park Seminary next fall, to further prepare himself for ministry. He has resigned from Hooper Bay."

... And an Obituary ...

Rev. Donald Erickson

"The Rev. Donald LeRoy Erickson, 49, a former teacher at Covenant High School in Unalakleet and most recently pastor of the

Unalakleet Covenant Church, died Aug. 3 in his home at Unalakleet (1986).

"Born Jan. 20, 1937, in Cloquet, Minn., Mr. Erickson came to Alaska 22 years ago as a teacher. Following 10 years at Covenant High School, 1964-1974, he became minister of the local Covenant church, which he served until his death.

"He leaves his wife, Kathryn, and five children: Jeffrey, Karl, Heidi, and Kristen Erickson and Colleen Aukongak, all of Unalakleet; his mother, Margaret Erickson of Cloquet, Minn.; and two grandchildren."

Perhaps it is fitting, as the last historical entry of this century for Christ through the Evangelical Covenant Church of Alaska, to enter a piece by Rev. Donald L. Erickson. It was part of a presentation made to the ECCAK Council, June 30, 1984.

History

"I will not attempt to give a history of the lay involvement in the Covenant Church, except to comment that it was basically, from its very inception in Sweden, a product of the laity. Its early leaders were often colporteurs, with limited formal education, and often earned their living from other sources than the church treasury.

"The involvement of laypersons in the Alaskan ministry was early on, for there was an immediate need for interpreters upon the arrival of the first missionary, Axel Karlsson. It was a lay person, Chief Nashalook, who became involved immediately and directly in the security of Karlsson upon his arrival in St. Michael, and shortly thereafter in Unalakleet. It was the laity that called Wilson Gonongnan to go out as its first native pastor in 1919, accepting the responsibility for his support. The organization of a church structure in 1955, known as the Alaska Covenant Churches, was a lay movement seeking to become involved in the planning and governing of the church that had grown in Alaska, and this was supported and encouraged by the resident missionaries and the Covenant at large. There existed until 1971, two entities which governed and directed the work of the church and its ministries in Alaska. The one responsible directly for the church work, was the aforementioned Alaska Covenant Churches, and the responsibility for the white missionaries and the institutions was in the hands of the Covenant Missionary Council of Alaska. In effect, the CMC of A was the more powerful entity as it approved all the actions and monetary requests of the ACC, which in turn were finally approved by the World Mission Board, or the Home Mission Board when it assumed responsibility for the Covenant work in Alaska in 1971. In 1971 the Evangelical Covenant Church of Alaska was incorporated, and the final step of making the work in Alaska one was accom-

plished in the merging of the two aforementioned governing bodies. Clearly visible throughout much of the above history has been the significant work of Covenant Women, both on the local scene as well as conference wide, and with Covenant Men doing the same, however on a much smaller scale than the women. This has been primarily a lay movement but certainly with support and encouragement from the professional staff. Our camping program has had considerable lay involvement as well. Thanks be to God for the LAITY!"

If there are some additional things which the reader feels should have been included, that is understandable! And that is good, because perhaps you feel like you are part of the story we are remembering. Tell someone! That is what we seek to do, also.

"Obey the Lord and serve him faithfully with all your heart. Remember the great things he has done for you" (1 Samuel 12:24).

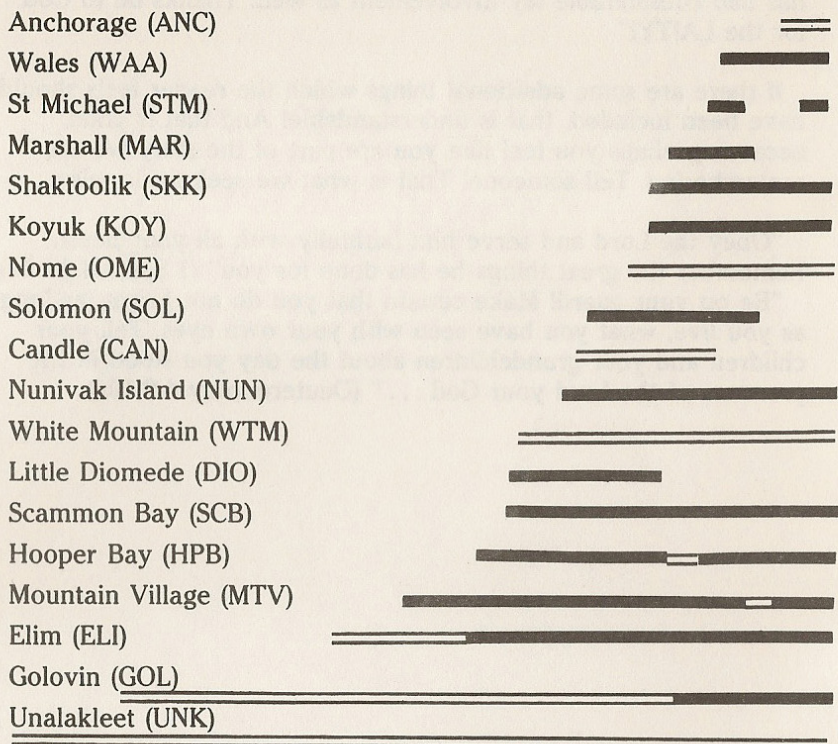
"Be on your guard! Make certain that you do not forget, as long as you live, what you have seen with your own eyes. Tell your children and your grandchildren about the day you stood in the presence of the Lord your God . . ." (Deuteronomy 4:9,10a).

SURVEY OF CHURCH GROWTH (1887 to 1965)

by Bill Oudal

SERVED BY WHITE ==

SERVED BY ESKIMO —



1887 1890 1900 1910 1920 1930 1940 1950 1960 1965

Conclusion

May the grace of the Lord Jesus that we have now remembered,
be with everyone.

Epilogue

March 24, 1894: "I have had the pleasure of seeing the Paul of the Eskimos (Rock) return from a three month's trip to the North"
(From A.E. Karlson's diary).

_____, 63 (or 64): "I press on toward
the goal to win the prize for which God has called me heavenward
in Christ Jesus" (From Paul's letter to the Philippians).

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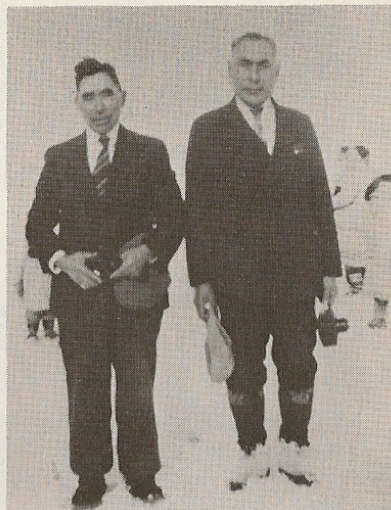
1965 Bible Seminary
 Anna Kopanuk, Dana Kopanuk, Rev.
 Norman Barram, Jack Brown, Joe David



1965 Pastors' Workshop
row 1: Carl Ahwinona, Thomas
 Tungwenuk
row 2: Ed Rickman, Ruth Outwater,
 Walter Outwater, Reuben Paniptchuk
row 3: Henry Pearson, Dana Kopanuk,
 Fred Weston, Nora Ahwinona, Joshua
 Ahwinona
row 4: Fred Savok, Harold Dimmick,
 Norman Barram



1930s Rev. Ernst B. Larsson



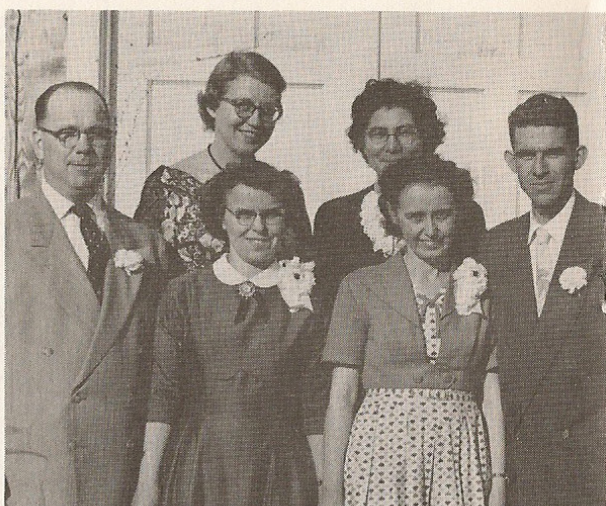
1932 *left: Pastor Oscar Andrewuk,
right: Pastor Harry Soxie*



1947 60th Anniversary of Alaska Mission
row 1: Jacob Kenick, Wilson Gonongnan, Reuben Paniptchuk, Joshua Ahwinona
row 2: Edna Kenick, Minnie Gonongnan, Arlene Anderson (Strand), Katherine Paniptchuk, Nora Ahwinona, Mrs. Harry Soxie
row 3: Emory Lindgren, Ruth Lindgren, Roald Amundsen, Maynard Londborg, President Theodore W. Anderson, John Dahlstrom, Julia Dahlstrom, Walter Anderson, Naomi Anderson



Rev. L.E. Ost (*standing*)
with Wilson Gonongnan



1957 Covenant High teachers
row 1: Maynard Londborg,
Lorraine Londborg, Gladys
White, Alfred White
row 2: Helen Solander, Grace
Johnson

1963 Covenant High





1958 Covenant High, first graduating class
row 1: Lorraine Eben, Willa Lincoln,
 Arlene Amuktoolik, Norma Nashalook
row 2: Frances Soxie, Clyde Eben,
 Stanton Ovoumick, Harold Ivanoff,
 Ambrose Towarak

