

ments we read there must be a great many from Värmland. And it was a real pleasure to hear the young people talk Swedish with each others, something I have not heard since I was in Minnesota over twenty years ago.

The settlement is built on the top of a plateau. In the valley the Germans had settled before the Swedes arrived. It was easier to cultivate the land in the valley, and it was also easier to get water. This caused the Germans to settle on the low

land. But fortune was with the Swedes. They had a difficult task to clear the land on the plateau as it was covered with a thick, heavy forest and they had to bore down several hundred feet to get water, but when the land was cleared it proved to be better than the sandy and swampy land in the valleys. The German farmers are poor, as I was told, in comparison with the Swedish farmers on the plateau. Diamonds are imbedded deep down in the rock. Only hard labor will bring them to the surface.

This is true of all values whether material or ideal. There are acres of diamonds, as Dr. Russell Conwell said, but it requires toil to secure them.

My visit to Stockholm and Lund was really "en avstickare" (a digression from the road). Our goal was Leaf Mountain, Minn. But it takes time to write, and it takes space to print what is written. Both these things are against me just now. I will therefore continue my story in the next issue. *G. F. Hedstrand.*

"Evermore Give Us This Bread"--Hooper Bay, Alaska

By M. S. IVANOFF

The words given as heading to this writing is a well known Bible verse. The same were uttered by them of old who were then face to face with that "Bread of Life", the Savior of the world, and who actually were in contact with him. It is still the cry of many a land and surely it is the cry and plea of the poor natives at Hooper Bay.

First let us recall the words uttered by our Lord when he said, "Ye also have seen me and believe me not", John 6:36. We who have had the privilege of being fed on his word and thereby have learnt to know him, cannot, in the least, be excluded from "Ye also have seen me". We too have seen him, as it were, by coming to his word and by studying it. And did we believe? Did it have a good effect on us?

The natives at Hooper Bay are yet in their infancy of the true knowledge of God, yet they have believed. It is true there still remains, with some, a strong doubt as to the reality of this doctrine. So we, who have seen, tasted, and received this Bread of Life are held responsible for these. "THE NIGHT COMETH WHEN NO MAN CAN WORK."

The cry of those who have opened their eyes and seen the Savior of the world,—the Bread of Life,—is "Evermore give us this Bread". Oh, what an encouragement to the workers! What rejoicing it gives our Redeemer and his angels in heaven! And the reward it shall bring to those that answer the call!

The readers of the Covenant Companion, perhaps, remember the story, "A Glimpse of Hooper Bay", and where it tells of some of the people who had deserted their idols and their amulets, and of those who were unfortunate enough to lose their children, death overtaking them. They are the ones sending forth the cry and re-echoing the same words as said by them of old. Doesn't this concern you and me?

The second year of our stay at Hooper Bay brought so much encouragement in the line of religious work and progress in other works that we owe much to God in

praise. He surely has blessed the work in no small measure. Another thing that I can say of him is that he has answered the prayers of all concerned in the work. Also wonderful to state the solace we have felt during our bereavement, the death of our dear daughter Ruth. Surely this was an answer to some prayers.

During the second year of our stay at Hooper Bay a good number of the people gave their hearts to the Lord. And oh, what a mark it put on them! What a change! Their faces, yes, their very souls, were filled with joy; with that no human being can give; with joy that is in full contrast with the joy of the world. And instead of invoking the favor of some idol they would bow and worship the living God, singing gospel hymns instead of their feast songs to the dead.

The young people are great lovers of singing and music. Quite often we would practise together on some song for the coming Sunday which brought no little enjoyment to all those present. The older folks too, would enjoy it just as well as the younger ones. At the close they would say "aserpa", so nice. At Christmas we sang in full parts. This was the first attempt made to sing all parts. And you should have been present! What a surprise it would have been! They were interested in singing so much that they even selected a name in native for each part of the music. The soprano they named "ree-nee" which means *air in music*; for the alto they chose "renahlhlok", meaning *an awful bad air*. They did not mean the air we breathe, however, though this is not very fresh with these people, but they meant a tune that is not as pretty as the soprano. For the tenor I cannot remember the name. The bass is "bass-a-quorrant", meaning a fraction of a bass. The way it came to get this name was that we had worked quite hard to select our bass singers. Somehow we managed to pick out two or three, a number much smaller than any of those for the other parts. Hence they called it a piece of bass or a fraction. But when

they once started to expand their chests and to open their mouths wide there was no fraction but a full bass. Just hear them sing!

Although we were transferred from Hooper Bay,—sorry to say,—our minds and our sympathy for the hungry souls are still there. We long to go back. It may have been God's plan to move us away, however. The transfer came to us so suddenly that we all could not realize it. It was certainly a sad parting, more so on the part of the natives who expected that we should at least stay for another year. But God is Love! He has sent a nice Christian family as teachers for the place, so that, without doubt, the singing and the services will go on as usual. Brother Wilson, I know, will make his missionary trips to this village as before while we were there. Missionary Wilson has done whatever he possibly could in helping us to uplift the people of this place.

The short but effective visit of brother E. B. Larsson was also an enjoyment to us all in the village. A little visit of this kind accomplishes a great deal of good. It means so much to the people as well as to the worker. There was never a time that we in the family enjoyed so much as during this occasion while being together. Many meetings were held during this time. Souls were drawn closer to God. Immediately upon the arrival of brother Larsson and his driver, Jacob Kenick, a great crowd assembled around the sled looking on, as is always the case whenever someone arrives from a distant place. I started, jokingly, to tell some that this white man (Larsson) was the U. S. marshall and was going to take someone away. "No, no", they said, "he is our missionary, coming to tell us more about God". Truly the tree is known by its fruit! They saw already that he was the man of God. We all appreciate very much our brother's visit and the Word he left to us all.

The following winter Harry Soxie was here to take charge of the work and also the building of the church. The church

work and the school work were carried on in very good harmony. We had many pleasant services together. Harry Soxie is very well loved by all. Whether it is for his rare personality, his liberality in giving out tea, or for his good preaching, I don't know, but he is good all around, and all liked him very much. Mr. Soxie is an earnest worker.

We are now stationed at Nunivak Island, a place south of Hooper Bay, a distance of about 90 miles down the coast and about 30 miles out from the mainland.

I do not intend to say much about Nunivak and its inhabitants in this writing. We are doing the same kind of work as we did at Hooper Bay. Good progress is being felt both in the religious work and in the school. We enjoy to be here and we praise God for the opportunities we have here to give out his blessed word. We feel the Seed is being sown in good ground.

There are some disadvantages about Nunivak Islands, yet a great many advantages. There is one thing I'll miss, I know, and that is the opportunity to have discussions with the Catholic priests or "fathers", as they are called. We fight the devil, and we know the devil is hard at work to destroy God's work but the more they (the devils) try to quench that which is aglow, the more sparks are being spread to spread the fire of the gospel to others who have not yet heard the good tidings.

We ask all our Christian friends to remember us in their prayers, both us and the people here.

THE PRICE OF YOUR BIRTHRIGHT

(Continued from page 2.)

cago had a more respectable funeral, more flowers, more pomp, king of the *under-world*. People on the street said, during the time that his body lay in state on Wells Street, "Wasn't he a good man; think of his tender heart to widows and the poor; of his many heroic deeds." And there is no real reason for doubting such statements, but God's Righteousness is quite different from that of man's. Popular opinion will put Esau down as a Christian, but the New Testament offers an objection in the case. The writer to the Hebrews says: "Lest there be any fornicator, or profane person, as Esau!"

1. *Esau was a "profane" person.* What kind of a person is a profane person? In one of the Swedish versions the word for profane is "ohelig"; in another Swedish translation it is "oandlig". Webster's definition of the word profane is: irreverent; irreligious; to put to improper use; violate (holy things). Thus: Esau violated holy things.

What "holy things" did he violate? His birthright.

Of what value was the birthright to him?

Dr. C. I. Scofield says that the birthright contained a threefold element. (1) Esau was the firstborn and until the establishment of the Aaronic priesthood the head of the family exercised priestly rights. (2) The Abrahamic family held the Edenic promise of the Satan-Bruiser (Gen. 3:15)—Abel, Seth, Shem, Abraham, Isaac, Esau. (3) Esau, as the firstborn, was in the direct line of the Abrahamic promise of the Earth-Blessor (Gen. 12:3). For all that was revealed, in Esau might have been fulfilled those two great Mesianic promises. This birthright Esau sold for a momentary fleshy gratification."

2. *He sold his birthright.* When he sold his birthright, what did he get in its exchange? Did he get wealth? Or honor? Or popularity? Or was it a sacrifice by which he gained values eternal? No, none of these things. When he sold his birthright he received a pottage of lentiles.

What are lentiles?

A lentile is a leguminous plant, having seed-vessels whose seeds are attached to one side only, as a peapod. Webster's-Dictionary says further that these seeds are orbicular and are used for food. We naturally come to the conclusion that the pottage that Jacob prepared was either a pottage of peas or beans or their likeness.

3. *He trifled with life.* Esau sold his birthright for a bowl of bean soup! I wonder if it was for value received? What is the price of your birthright?

Is there any picture so sad in the Bible as the vision of Esau who trifled with life?

Is there any picture so sad in life as that of a young man or a young woman who in fifteen minutes do that for which they repine for fifty years!

God's Tender Provision for You

What is your birthright?

My dear young friends, when God made you, he made you in his own likeness; he crowned you with glory and honor; he made you tip your chin to the skies and to walk with your head above the clouds; he gave you holy ideals to beckon you on and out; a soul in your breast that would fall in love with virtue and honor and uprightness if you allowed yourself to follow where his beckoning finger called. A king among the creatures of this world! Yes, but more than that; the possibility of heirship through Christ to a throne in God's other world. That is *your* birthright. All this goes when you sell. I wonder if its price is worth it?

Esau sold his birthright for a mess of pottage. But there are also other things for which young people sell their birthrights of which I wish to mention some.

Modern Birthright Bargains

1. *Some folks sell out for money.* Suppose you were holding before your eyes five dollars. They do not affect your vision

any if you hold them far enough away from you. You can see everything here; you can see your friends; these flowers; the pulpit; you can see this Bible and everything else. But as you bring these dollars closer to your eyes they begin to spoil your vision. Soon your eyes are drawn away from everything else and you see only the money. And God pity you; pretty soon you can't see anything. The Bible says, that "the love of money is the root of all evil."

God never furnished a man any excuse for selling himself. It might cost you something to be honest—but God will pay you back—but what if he doesn't? I would rather go to heaven in rags than to drive to hell on dirty money.

2. *Many sell out for pleasure.* They are as Paul says in his epistle to Timothy, "lovers of pleasure more than lovers of God" (2 Tim. 3:4). It is the pleasure-seeking spirit that produces the kind of people described in Phil. 3:18, "Whose god is their belly; whose glory is in their shame who mind earthly things." It cannot be denied that people in the age in which we live are *pleasure-mad*, and the prince of darkness is using certain forms of amusement to accomplish his purpose, of which the dance, the card table and the theatre are the most popular.

Of these three popular amusements the late Dr. A. C. Dixon had this to say:

(1) The Dance

"Dancing is not now an expression of joy, as it was in primitive times. Its purpose now is to *give* pleasure, rather than *express* pleasure; and the pleasure it gives is, according to the most competent witnesses, the silent enjoyment of sex. The modern dance is a contrivance for the mingling of sensuous music and sexual excitement. The physical response to music has little to do with it. If it did, the square dance, without the embrace, would be popular, but we know that it has become so obsolete that some young people have never heard of it. The pleasure-seeking spirit, based upon sex, is the swirling current that runs with incredible swiftness towards the maelstrom of ruin."

(2) The Playing Card

"The card table is with the dance in that it is a waste of time, and adds nothing to the intellectual store. The few phases of cards and the technique of the ballroom may be properly defined as mental vacuity. The card table *strikes directly at the ten commandments*, and its tendency is to make men and women dishonest. Doctor Savage, of New York, who does not stand for a very high type of spirituality, said some time ago that a friend of his had decided to quit playing cards because he had noticed that card players did not hesitate to cheat. Now, in games of pure chance, the only way to excel as a player is to cheat. *It fosters a spirit of dishonesty.* The