

capacity audiences. The choirs of the neighboring churches, as well as independent choirs, contributed much with their singing at all religious meetings.

It was a great conference both as to numbers and purpose. It was controlled by a clear vision of service and Mission Covenant responsibilities.

### NATIONAL MINISTERIAL ASSOCIATION

The National Ministerial Association of the Mission Covenant opened Tuesday night with a sermon by the Rev. S. A. Sackerson. The chairman of the association, Rev. Mr. Carl Gideon Charn, was

in the chair. The president of the school, Rev. Mr. Algoth Ohlson, greeted the assembly in a few hearty words.

On Wednesday morning the business session was held and lectures delivered. The Rev. Oscar Larson, of Chicago, was elected chairman; Rev. Eric Hawkinson, of Chicago, vice-chairman; A. W. Alden, of Moline, Ill., secretary; Rev. A. G. Eklund, of DeKalb, Ill., vice-secretary, and Rev. Otto Nelson, of Chicago, treasurer.

Rev. Mr. Fritz Hjelm was on the program for a lecture on "Mass Evangelism or Personal Evangelism," but as he could not be present, Rev. Mr. Eklund read the paper in Hjelm's place. The association decided to have it published in the COVENANT COMPANION.

Rev. Mr. Eric Hawkinson read a paper on "Is the Ethical Element in Christianity Emphasized Enough Among Us?" This paper will also be published in the COMPANION.

In the afternoon, Missionary John Peterson spoke on "Present Movements in China." He gave an excellent talk on this subject, speaking from personal observations as a missionary in China the last twenty-five years.

Rev. Mr. C. J. Holm gave a lecture on "The Scriptural Teachings Concerning the Millennium." In his original way he presented his view of the doctrine, and many of the pastors took occasion to express their own in the discussion that followed.

## Northern Alaska

By REV. E. B. LARSON

When Mr. Axel Karlson, the first of our Covenant missionaries to the Eskimos of Alaska, first came here he found a people that, in a way, was without a religion and that had barely been in touch with the civilized world. Unlike most other heathen peoples the Eskimos had no god to worship, though the did believe in the devil (doonerrak), and other evil spirits. They also believed in the power of the medicine man (doonerralik), which means, the man that has the devil. Ignorance and superstition reigned supreme.

In those parts of our field where the missionaries have labored for many years a great change for the better has taken place. But in the fields to which we have recently extended our work there is yet much superstition, belief in the power of the medicine man, and a clinging to the old customs of having native feasts with dancing and, occasionally, sacrifices to certain spirits.

In our whole field there are but a few of the older Eskimos that are able to understand English well and are able to read and write it. As a rule the smaller children do not understand English. The Eskimos never had a written language of their own. There are also several different dialects. To find two or more dialects in the same village is very common. In the schools English is used, and so the missionaries, instead of learning the Eskimo language, have urged the natives to learn English, which is the official language of Alaska and the language of the future for this people. This makes teaching and preaching slow, and sometimes the audience may get a message different from what the missionary had meant for them. Dr. Hall Young, a Presbyterian missionary, tells that his audience appeared somewhat astonished on Sunday morning when he read Ps. 23 and a young

native translated it. After the service was over he learned that the first part of the psalm had been translated thus "The great Chief above is the goat hunter who hunts me. I do not want him. He shoots me down on the green grass and drags me to the quiet seabeach."

Several of our native Christians are now working as missionaries among their own people, but it is difficult to get helpers that have any good training. Some of the natives have been taken to the

United States to get a better education than they could have gotten here. A few of these have faithfully worked in harmony with the white missionaries. However, we meet with many difficulties in sending young people from Alaska to schools in the United States. The change of climate appears to be hard on their health. Traveling expenses and the cost of keeping young men in schools in the United States come high, and most of the natives here are comparatively poor. A training school right here for the native missionaries and for other Christian workers seem to be the solution of that problem.

In pretty near every village in our mission district there are some white people. Some of these are decent and honest people who take a friendly attitude towards the work of the missionaries. Others are totally indifferent toward our work, and some work against us. The United States government employs school teachers and nurses in our field. Right now there is not a teacher or nurse of our Covenant people in the whole district. Government employees that are either indifferent or antagonistic to our mission are often a great hindrance. White people that make moonshine, run pool rooms, gamble, swear, break the sabbath, and in other ways show their ungodliness, are doing great harm to the natives. Attempts to move the natives away from such white people have been made but with no great success. White men and natives nowadays do work together and associate and can not very well be kept apart from each other.

Note: What has been told of the conditions among the Eskimos will to a great extent apply to the Indians in our field in Southeastern Alaska.

Unalakleet, Alaska.

### WIDE THE ROAD — NARROW THE WAY

By G. D:SON BLOOM

(Sugg. mel.: Missionsförbundets i Sverige sångbok, No. 341: "Säll är den själ.")

*Wide is the road that is leading  
Away from Our Father and home.  
Ajar stands the portals that opens  
On plains where the ungodly roam.  
Wayward feet are moving fast.  
Short the worldly man's repast  
With the solemn march of years  
More and more of drear appears.*

*Hard is the way of the sinners,  
Heavy the burdens they bear.  
Torrents of fear and repining  
Stronger will grow with each year.  
Where the foe of God doest reign  
Will all prayers be in vain.  
And with none but self to blame  
Waits but darkness, death and shame.*

*Narrow the path is to heaven,  
Narrow the entering gate.  
We are invited to enter.  
Prodigals, Don't be too late!  
Still the bells of heaven rings  
And the saints and angels sings.  
Voices beckon: Back to God.  
Back to paths the saints have trod.*

*Light is the sphere where the godly  
Bowed to the Saviour's reign.  
Great is the glory of heaven,  
Never more anguish and pain.  
There the mighty healing power  
Is for us at every hour.  
It fulfills our lack and need.  
Father, on Thy ways us lead!*