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When I asked him how he had satisfied the spirit, he made the following clever reply. They were now encamped so many feet from the shore, and the water at this spot was shallow; thus when the water froze, they were not really on the sea but on the land!

The Eskimo have a very hazy idea that after death the spirit still exists somewhere, somehow. We live among them, and gather some of their stories and religious conceptions, and then seek to build upon whatever positive foundation these may have, and so lead them on to the revelation as in Christ.

Their language is a dialectical form of the common stock Eskimo language spoken from Greenland to Alaska. The result is that the labours of the Moravian Brethren and of our own great veteran worker, the Rev. Dr. Peck, along with the work done in the Mackenzie regions by such men as Bishop Bompas, Archdeacon Whittaker and Bishop Stringer, have proved of great value to us and account in some measure for the progress made in translational work.

At the present time that wonderful agency, the British and Foreign Bible Society, is printing the first complete Gospel according to St. Mark for these regions. It is so arranged that it can be read by the Eskimo of the Mackenzie Delta and the newly discovered Eskimo of Coronation Gulf.

There is a common misconception abroad that the Eskimo language is very simple and undeveloped, and suffers from a great paucity of words. Nothing is farther from the truth, for it is in many respects very intricate, and is capable of expressing very fine distinctions and shades of meaning. The whole difference between it and English may be summed up thus: Whereas we build up a sentence to convey our thoughts, the Eskimo builds up a word. Hence some of those very long words to be seen in translations, of which *Nekemik iyagianaksilekpukponga* is a moderate example. This means: "I am hard up for food."

One word well known among most of the different dialects is *Kidlagung-nasiektitsungnagalloakpagma*, used in St. Mark 1: 40, to express the words: "Thou canst make me clean," in native idiom, "indeed you can cause my sickness to 'end.'"

Boys and Girls

Dear Cousins,—
 Although I only write to you once a fortnight now, the time seems to go as fast as ever it did. And still we have cold weather—down east anyway. I wonder if it is still warm and springlike in the west? I heard strange tales at Christmas-time about furnaces being let out in Alberta, and all the doors being set open to let the mild air in.

I had a great time one night last week; three of my cousins came for me, and we went out and played in the snow when it was deep—oh, ever so deep on the ground and falling as fast as ever it could through the air. I put on about twenty sweaters, it seemed to me, and we dived into the deepest snow-banks we could find; we rolled over and over; made beautiful tracks where nobody had been before, and then, in one corner of the garden we came across an old swing! Who'd think of swinging in January, with the temperature something like zero? Well, we did. Up and up we went, rushing through the beautiful cold air, until our feet touched the tree opposite.

I hope I'll go out and play again soon; we'll have snow for a few weeks yet. February's nearly always a snowy month. And that reminds me, February will be nearly here when you get this letter of mine, and February is the month when all the mem-

bers of our Church in Canada are going to make a special effort to do something for their Church. I suppose you all must have heard about the Forward Movement by now, and I daresay a good many of you have had it explained to you in Sunday School or at home. Perhaps, though, some of you don't know what it is. See if I can tell you.

It's called a movement, because people are hoping to "make a move," and you know what that means; they're going to get busy and do something. And they're going to make a move Forward; no use moving backward, is it? They're going to try to get all together, to think of each other unselfishly; to try to see what Jesus wants us all to do, and then do it. You know what He always wants, because you know He said that the greatest commandment of all was "Love thy neighbour as thyself." So we must think of our "neighbours," and that means everybody on earth! Pretty big order, that, isn't it?

Now let's see a minute. If we love people, we want to do things for them, don't we? Well, there you are! When we begin to think about folks, we start first with our own home. We'll be helping the Forward Movement if we start right in at home, doing anything we can to help, and anyhow, being cheerful, and keeping old Bad Temper out of doors. (If he freezes dead, so much the better!) Then we get thinking next about school, Sunday School and Church. We can help the Forward Movement at school just as we did at home; and we can help our Church, not only by attending service, but by getting to know what goes on in other churches all over the country. And the best way to do that is by reading our own "Canadian Churchman" every week; it has bits of news in it from every province and from England, too, and all sorts of other interesting things as well. Besides, think how many new cousins I'd get, if every body in your Sunday School read the paper. I'd love to know some new ones; maybe they'd like to know me, too. Think so?

Lastly, if you once began to read about the work done by missionaries in the Yukon and Hudson's Bay, and the work done by clergymen in lonely, lonely places on the prairie, and found how hard they had to work and how difficult it is to raise money to build churches and fix up Sunday Schools, why, you'd just long to help them—you see, that's what you do want to do when you love people—and I think you'd try to give just a little of your pocket-money when they ask you in February to help the Anglican Forward Movement. Even a nickel, even a cent helps. The great thing is, for every body to help together; it's fine to think we'll all be working for the same great idea, isn't it?

Seems to me, I'd better stop now, but I must just say this: we aren't going to stop when February stops, a "movement" must keep on moving musn't it? If we stopped moving our bodies, why, we'd die pretty soon, wouldn't we? Same with everything. We haven't to love people only in February; we've to love them and try to be unselfish all the time; so some of us have some good hard work ahead, haven't we? But we're all working together, and we'll do it.

Well, it certainly is time I said goodbye now. With lots of good wishes for lots of good fun.
 Your affectionate
 Cousin Mike.

BIBLE CLASS GIVES \$100.

The Girls' (Junior) Bible Class of St. Anne's Sunday School, Toronto, set as their objective the raising of \$100 for the Forward Movement. Their objective was won several weeks ago, and a cheque for the amount has been paid in to the treasurer. The same class, under the leadership of its teacher, Mr. H. A. Wilson, contributed generously to the S.S. War Memorial, when \$600 was given by the school for the Indian and the Eskimo.

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