

pleased surprise, perceiving that they had named the great Spirit. Next he taught them to read the signs corresponding to our words "is" and "love." Then, pointing to these signs in close succession, they read out the sentence, "Manito is love." Then he told them that while they were right in believing in a great Spirit, they were wrong in thinking him their enemy, for that He was their loving Friend, who had sent His Son Jesus Christ to save them. Then, wishing to put into their hands printed copies of Scripture portions, the first made paper from the lining of the bark of certain trees. Placing several layers of it above each other, and beating them together, the gum exuding from them bound them into a coarse paper. Then he made ink by charring pieces of wood and mixing the dust with oil from a sturgeon fish which he had caught. Next he made type from the lead sheets in tea boxes which he had begged from friends, and which he then melted and afterwards shaped according to his mind. And, lastly, he made a rough printing press, with which he printed some portions of Scripture. He had thus the pleasure of seeing these people read in their own language the wonderful works of God. On hearing these things, Lord Dufferin declared that less deserving men had won fame, and after death had been buried in Westminster Abbey.

From Mr. Evans we turn to the Rev. E. J. Peck, who is now laboring among the Eskimo in the region bordering on Cumberland Sound, to the Northwest of Hudson Bay. When a boy he was such a heartbreak to his Sabbath school teacher that the latter had to expel him. But when it was arranged that the boy should go to sea, his teacher presented him with a Bible. He put it carelessly into his locker and thought no more about it—for a time. At length, however, when on a clear moonlight night the ship was quietly sailing on the ocean, he thought of the Bible, went for it, and began reading it. He was impressed. After a time he gave his heart to Christ. On reaching home he offered himself to the Church Missionary Society, expressing a wish to be sent as a missionary to some lonely land to which others might not care to go. He was then trained for the ministry, ordained, and sent out to the Cree Indians. There he learned the signs which Mr. Evans had invented to represent certain sounds. On meeting some Eskimos, and learning that they had no missionary, he offered to go to them. His offer was accepted, and he was sent to the region above named. The Eskimo settlements there are small, and far removed from one another. The food is poor, coarse, and scanty. The snow houses are uninviting. The smells arising from blubber, lamps, and seal meat are often well-nigh overpowering. The winter is one long night. The cold is often from 40° to 50° below zero. During a great part of the year they live, journey, and work on the frozen sea. Going to bed is wriggling into a fur bag. Only once a year is their coast accessible to ships. The ship "Alert," which visits them in August, bringing letters and sup-

plies, and which leaves them again in September, is their one link of connection with the outer world. In living among these people, and still more in passing from one settlement to another, Mr. Peck has had many trying experiences.

Yet he has had great joy in pointing these people to Jesus Christ as their Saviour. To several of them he has dispensed the sacraments of baptism and the Lord's Supper. He has translated the Gospels into their language, using the signs invented by Mr. Evans. When home on furlough some three or four years ago, he has got the British and Foreign Bible Society to print one thousand copies. And now, having returned to his field of labor, he has the joy of seeing the Eskimos reading the Word of God in their own tongue. His last published journal ends with September 18th, 1898, written as the ship was about to leave for another eleven months. While the journal tells of hardships, it has more to say of the joy of working for Christ and for the good of these poor Eskimos.

The last entry speaks of having gathered the Eskimos into a building which would serve for a church; and it closes with the expression of a hope that they might "spend many happy days together in mutual fellowship and brotherly love." Let us trust that this hope is being fulfilled, and that his next message home may announce still further progress in the work of evangelizing that lonely land.—*Ed.*

### THE CALL OF THE SPIRIT.

It is a matter of the very first importance for every church of Christ that it should have an ear to "hear what the Spirit saith unto the churches." But to recognize the voice of the Spirit is not easy. It is still His way to speak "at sundry times and in divers manners," and there are many who cry "lo, here!" or "lo, there!" guided rather by the inclination of their own wills than by any leading of the Spirit. If we are not to "follow wandering fires" there must be some test by which we may recognize the truer inward light.

The Church of Christ is no mere voluntary association of men bound by a common purpose and belief. It is, in simple truth, *the Body of Christ*, dead—and better, buried—unless animated and controlled, in all its many members, by the Living Spirit of its Lord. We are continually in danger, especially we Independents, of losing sight of the fact that it is not so much—certainly not alone—to the individual church that God speaks and entrusts a mission. The Church, no less than the nation or the family, is an entity before Him; and it should be possible for the Church as a whole, or for the churches of any particular order to which, as a whole, some special work has been entrusted, to be as fully and unitedly assured of the guidance of God's Spirit as is the conscience of the individual believer.