

fruit-bearing disciple. In like manner Egede laid the foundation on which Moravians built up the kingdom of God in Greenland.

The other lesson to be learned from the life of this good man is, that the preaching of Christ crucified is the power of God and the wisdom of God, or, as the apostle says elsewhere: "The gospel is the power of God unto salvation." Now, it is not to be denied that, with all his zeal and spirit of self-sacrifice, Hans Egede did not give due prominence to the direct preaching of redemption through the blood of Jesus Christ. The truth was preached, but only as it formed part of a creed, and the aim was rather to win assent to that creed than to set forth redeeming love as the appointed means by which the Holy Spirit would shed abroad that love in the hearts of His hearers, and so lead them to Christ. The very men who mocked the theological teachings of Hans Egede felt the power of God in connection with this divinely appointed instrumentality in the hands of the Moravians.

When John Beck, on that memorable June 2, dwelt on God so loving the world as to give his Only Begotten Son, the long winter came to an end. Kaiarnac stepped forward, asking eagerly, "How was that? Tell me that again, for I also would be saved," and we may hope that if Hans Egede had given that truth like prominence the blessing might have come while he was yet in the field.

Still he did not suffer for nought if the church learns from his life and sufferings that to our own personal toil and self-sacrifice must be added the clear setting forth of the love of God in Christ, if we would see sinners partakers of eternal life.

NOTE.—Since writing the above, I find the following in *Carnes' "Lives of Eminent Missionaries,"* I. 249: "The error of Egede as well as of the Moravians (at first) was in addressing the reason, rather than the heart of men, who might have remained to this day in darkness but for the change in the mode of preaching. From the day when redeeming love began to be their great theme, the attention of the natives was arrested as by a spell. The Moravians write: 'They were always specially moved when the agony of Christ was mentioned, and our own hearts were wonderfully warmed by the theme. Indeed, each wondered at the other's power of expression,' and the results were correspondingly great."

CHRISTIAN UNITY AND CHRISTIAN MISSIONS.

REV. J. L. RUSSELL, ALTOONA, PA.

THESE two vital and enlarged conceptions of the Kingdom of Christ, are forever linked together by our Lord and Master. They are bound together in logical and spiritual wedlock in that universal classic of Christian union, the Seventeenth Chapter of the Fourth Gospel. They go together prophetically, and therefore historically. They