

more than the creator, who is God over all blessed for ever. He knew all this. His teachings were a protest against all this, and so was his life, and so too was his death. Though depraved and debased by sin, He knew that the religious tendency in man was not and could not be destroyed. The great fact, true of man to this hour, and in spite of all efforts to the contrary—that he must have a God—some supreme object of trust—some supreme object of love—some supreme object of veneration—this great fact of the human being as distinguished from the beasts that perish, was admitted by Christ; and it was as he beheld this yearning of the heart of man upwards after a God in all its longing, but in all its unsatisfactory cries, that he said, This is life eternal—that they might know thee the only true God. And so it was that whenever the teaching of Christ was accepted—was understood and believed, and whenever the work of Christ was accepted—was understood and believed—idolatry ceased and determined. The story of the progress of Christianity, as told by Luke, shewed that idolatry loses its hold on man when he submits to the obedience of faith. And so the progress of christianity, as told by Geddie in the Record of this church, but repeats the record of Luke in the Acts of the Apostles. When this story—sublime in its simplicity—was heard from his own lips, perchance as he spoke it from this pulpit, what mind dared to doubt the truth he told—what heart but wondered—what tongue but sang, while tears of joy made the eye more brilliant, and the emotion of wonder made the voice more thrilling as his hearers, with one heart and with one voice, glorified God, because God had granted unto these gentiles repentance unto life—turned them from dumb idols to serve the living God, and to wait for His Son from heaven, even Jesus, who delivers from the wrath to come.

Nor have the teaching and life and death of Jesus lost, nor are they losing their power in this respect. They are rather becoming more powerful. It is true there is belief in Lords many and Gods many held by men all round the globe, and what is

somewhat curicus, the teachers and disciples of the older and more venerable and philosophic systems of idolatry are beginning to act on the defensive, and even in some shape and extent to act on the offensive as well. There be heathen missions now as well as christian, and heathen missionary associations for the defence and propagation of the faith. A lesson taken from christian work. An adaptation of Christ's command: *Go ye into all the world and preach the Gospel to every creature.* All this is but an effect of the progress of christian civilization, and an indirect evidence of the power of the truth. Instead of a discouragement such efforts ought rather to be hailed as indicative of the time, now near at hand, when the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up and he shall be brought low, and the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day, and the idols he shall utterly abolish, and they shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord and for the glory of his majesty when He ariseth to shake terribly the earth. In that day shall a man cast his idols of silver and his idols of gold, which they had made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks and into the tops of the ragged rocks for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth. Cease ye from man whose breath is in his nostrils, for wherein is he to accounted of?

JESUS NOT A UNITARIAN.

And these words tell us that Jesus Christ is not a Unitarian; they tell us that He is something more than a man.

The member of the sentence in the text, "*Jesus Christ whom Thou hast sent,*" embodies and expresses this idea; for if spiritual things are to be explained by spiritual, these words assume these two doctrines, elsewhere and so frequently, and in so vast variety of forms stated and illustrated in the Bible: the preëxistence of Christ and the incarnation of Christ. In-