

conception. Strauss, the German Rationalist says, "He remains the highest model of religion within the reach of thought." Theodore Parker, who said some of the most violent things that ever assailed the Christian faith, wrote that hymn :

"Jesus, there is no dearer name than thine,
Which time has blazoned on his mighty scroll ;
No wreaths and garlands ever did entwine
So fair a temple of so vast a soul!"

Frances Power Cobbe compares the Parthenon with the cathedrals of Milan and Cologne, as the symbols of the Christian religion, and confesses the superiority of the faith represented in the Gothic forms to anything ever dreamed of by the Greek philosophers. Nelson on "Infidelity," Dr. Patterson's "Fables of Infidelity and Facts of Faith," and many other like books shew emphatically that while the denials of infidels are destructive of infidelity, their concessions might be used to construct Christian creeds!

In Dr. Dorchester's admirable book, it is plainly shown that every possible attempt has been made to evade or avoid the admission of Christ's true and proper deity as Son of God. Some Liberalists have taken refuge in the Socinian view that he was a mere man, never having an existence before his birth of the human mother; others, in the Arian view, that he was created, but in the remote ages of a past eternity—"there was when Christ was not," being the Arian statement. Others tried to advocate the Sabellian doctrine that Christ was but a mode of manifestation of God, not a proper person, as the sun manifests himself now in light, now in heat, now in life-giving power in the same beam. Others have embraced the Logos view, all being attempts to get rid of the real Bible doctrine of the Divinity of Christ and the Trinity. But, as Dr. Dorchester shews by extracts from the works of Liberalists themselves, one man shews Socinianism to be untenable and unsatisfactory; another equally proves Sabellianism, and another Arianism, to be inadequate; and the final conclusion is that nothing does satisfy but the truth as set forth in the Word and in the creeds of the Reformed Churches.

When John Smeaton built upon the Eddystone rocks the famous lighthouse, dovetailing into its foundation the Portland