

A more recent issue from the English press bearing the Latin title "*Ecce Homo*," is, in its line, an equally remarkable book with that just noticed. It is not so explicit in its aim as the French publication we have glanced at, nor does it put any definite issue before the world. The fruit of dissatisfaction with current conceptions of Christ, it does not announce the author's arrival at any better ones, but is rather a vigorous endeavour to write himself out of a fog. "*Ecce Homo*" does not enter the lists as the champion either of orthodoxy or of infidelity. It is an admirable description of a supernaturally-endowed man. Whether he who is described be also more than man, is not affirmed. Some critics think this implied, but it is a fair question whether it is *purposely* implied, or whether, as in the case of Renan's book, the sketch given is so manifestly unfinished and imperfect,—so plainly only a half-sketch, or side view, that the thoughtful reader can hardly help filling it out with Deity. The British Premier's eloquent review of this work,—more indeed a defence and a panegyric than a review,—contends that the humanity of Christ has been thrown into the shade, and that some such exhibition of it was needed as a corrective. It seeks to remove the objection urged against the exclusive human side being presented, and the mischief sometimes done by half-truths, on the principle that the Gospels do not put the full glory of Christ into the foreground, and that Jesus himself, in his public teaching, holds much back at the outset, and gradually develops his full character and claims; urging moreover, that half-truths are harmful only when they are exhibited as whole truths. It must be owned that these explanations are far from satisfactory, and that this review with all its marked ability has more of the lawyer and statesman, if not indeed the diplomat, about it, than it has of the humble seeker after truth. Let it be borne in mind that the Gospels are but sections or chapters in the one volume of Revelation, and that the discourses of Christ are but part of the utterances of him who was "*the Word*." If one chapter, page, or paragraph of "*Ecce Homo*" set forth the Divinity of Christ as plainly as numerous texts and paragraphs to be found in the four Gospels do, there would be pertinence and force in the argument. And what is it but presenting half truths as whole ones when the other half is entirely wanting? Some of the most glaring falsehoods and pernicious errors are manufactured simply by suppressing half the truth. Religious teaching should have the same attributes as are demanded in the evidence that is taken in law courts. It should set forth "the truth, the whole truth, and nothing but the truth." One bivalve-shell may be pretty, but without its mate it is not a perfect conchological specimen. If a naturalist were showing to a company, a single bivalve shell of rare beauty, he would be very apt to say, "This specimen is not complete. There is a mate to this shell somewhere, and I am sorry I haven't got it." The Deity and Humanity of Christ are bivalve truths, and if ever one is exhibited without the other, the existence of the other should in some way be indicated. Reluctantly, but unhesitatingly, therefore, "*Ecce Homo*" with all its beauty and loftiness of conception, purity of style and diction, high appreciation of Christ and profound respect for his teaching and work in the world, must be ranked among humanitarian theories. In the total absence of any distinct recognition of Christ's Deity, is it not perilously misleading to teach that his expedient for saving men is to induce them to form a "strong personal attachment for a person of striking and conspicuous goodness;" that "the most lost cynic will get a new heart by learning thoroughly to believe in the virtue of one man;" and that subjective Christianity is the enthusiasm of humanity kindled by "the man Christ Jesus?" Had he said nothing else on the subject, one brief passage in a discourse of Christ's plays fatal havoc with all this, "And I, if I be lifted up from the earth, will draw all men unto me." Christ does indeed attract the love and kindle the enthusiasm of humanity, not however by the example of his virtue, but by the magic of his death; for this utterance, concerning the mighty magnetism by which he would draw men, signified, not what life he should live, but "what death he should die."

Technical Unitarianism affirms, that Christ was a mere man, but there are not