

philosophers or philanthropists ; and the supreme excellence of the whole system of the Christian religion to all other forms of faith or life ; and, above all, when judged by the results either in the individual or on society.

For example, Pecant, while trying to prove Christ's moral imperfection, in a very eloquent passage, concedes that his character "rose beyond all comparison above any other great man of antiquity and was wholly penetrated by God." Renan compares Jesus with others, and is constrained to confess that in the double view of his words and works, he stands without equal ; his glory is complete. Pontius Pilate, while condemning Christ, virtually justified and acquitted him: "*I find no fault in this man.*" The centurion at the cross said, "*Truly this was the Son of God.*" Judas, the traitor, who would have been only too glad to have had the slightest moral obliquity to charge upon his Master, in order to justify his own treachery and apply it as a soothing salve to his own conscience, could only say, "I have sinned, in that I have betrayed *the innocent blood.*" Take those three confessions together and you have Christ, upon the judgment of a Roman Governor, a heathen centurion and a treacherous apostle, confessed to be innocent of wrong, a faultless man, and the Son of God.

Julian, the Apostate, the most gifted and the most bitter and malignant of the early opponents of the Christ, was compelled to admit the fact that Christ wrought miracles of healing, while he endeavors to depreciate their worth as a witness to his divinity. Dr. Schaff cites such testimonies as those of Thomas Chubb, the English deist, Diderot, the infidel at the Infidel Club, Rousseau, who, in a comparison of Christ and Socrates, concludes by saying, "If the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God."

Napoleon Bonaparte told General Bertrand that Christ must be more than a man ; that his empire was founded not on force but *love*, and that it did not depend, like other empires, upon the personal presence of its founder ; but after he had been dead nearly two thousand years, that empire was still gaining new adherents and achieving new conquests.

Dr. Channing, the founder of Unitarianism in this country, concedes that his character is wholly remote from all human