A regular history of the life of our Saviour, recounted like any other historical occurrence, would in my opinion be out of place in a philosophy of history. The subject is either too vast for profane history, or in its first beginnings too obscure, whether we consider its internal importance, or in a mere historical point of view, its outward appearance. A thinking, and in his way well-thinking Roman, when he had obtained a more accurate knowledge of the life of our Saviour from the accounts of the Roman Procurator, or other Roman dignitaries in Palestine, might have expressed himself respecting the whole transaction in the following terms: This is a very extraordinary man, endued with wonderful and divine power.