

A defence of Christ.

Christ versus Christendom

Christ and Christianity

Christ and Civilization

Man and Christ.

Christ the Philosopher.

Christ the Politician.

Christ and Christendom

Christ the Politician.

~~Christianity~~ The name of Jesus of Nazareth, surnamed the Christ, has come to stand for two things, to wit; (1) a system of religious belief and (2) a system of ethical philosophy.

With the former this volume has nothing to do, further than to call attention to certain points in regard to which all sects and all Christian believers agree.

It is admitted by all that Jesus, the Christ did live in Nazareth a village of Galilee; that he was born about the year one of ^{our} the present era; that his life was that of a carpenter's son in the days of ~~some~~ ^{the} subjection of

the Jews to Roman Power, before
the form of national autonomy
was wholly lost; that about
his thirtieth year he began to
pass back and forth through the
country publishing strange
new doctrines, and that
some few years thereafter he
was crucified during the pro-
torship of Pontius Pilate.

It may seem strange that
these things should be recounted
in so common a place and
matter of fact a manner without
any allusion to the miracles and
wonders which perhaps to most
of us have come to seem the
only really important facts in
the life of this remarkable being.

When we come to consider the matter, however, we shall find that there are perhaps the only undisputed real facts connected with his earthly life; ~~and we are not~~ ~~enumerating these that are true,~~ ~~but only those to which are~~ ~~not seriously~~ It is not intended to designate them as the only facts; but the only ones not seriously ~~contested~~.

It is, also, universally admitted, that he was a man.

It is claimed by the great mass of his followers, that he was of divine origin and ~~essence~~ ^{nature}; but they also assert that he was in form character, ^{and} attribute a man. "Like unto other men"; "subject to our infirmities"; "very man" are some

of the most emphatic forms in which
this assent is phrased by those
claiming by the ~~usual term~~ modest
term orthodox, that infallibility of
judgment for the individual
which another branch especi-
ally reserves for a sovereign Pon-
tiff ~~is over the Pontiff~~. It is ~~not the~~
aside from the present purpose to
consider either the admissibility or in-
congruity of any one of these beliefs.
Of course, among so many and so
conflicting dogmas all cannot be
right. Truth is not two irreconcil-
able things at one and the same
time. But with regard to the single facts
now under consideration, there is no
substantial variance. It is not only
admitted by all his followers but even
asserted with a sort of angry vehemence
as if fearful that it might
be denied, that Jesus of Nazareth

was a man.

One more fact, in regard to which there is a substantial agreement among Christian denominations, is that the ethical principles are the one sole standard of human duty in every case to which the same are applicable and that the acceptance and application of the same, is the sole test and evidence of a saving faith in the religious system ~~of which~~ ~~faith which~~ ~~emanated from him~~ based upon his teachings.

In other words, it is generally admitted, ^{by Christian centuries} that the acceptance and practice of the Ethical Philosophy of Jesus of Nazareth, are essential requisites of a saving faith in Christ trinity.

In addition to these there ~~is~~ ^{is} a large body, commonly designated as unbelievers or disbelievers, who without any regard for the claim of divine character or supreme excellence of their author still accept the philosophy of Jesus of Nazareth as the highest and most perfect example of human wisdom touching the relations of man to man. It will be observed, therefore, that there is substantial accord between believers and ~~un-~~ ^{considered} believers in ~~the~~ Christianity, as a religion with regard to the doctrines of its author in regard to human relations — in other words with respect to Christianity as ~~an ethical~~ ^{an ethical} ~~and~~ a system of ethical philosophy. The chief, if not the only difference between these two great classes ~~of~~ as regards ~~the~~ ~~philosophy~~ this subject being that the unbeliever in ~~the~~ ~~divine~~ ~~origin~~ of miraculous birth or divine origin of Jesus of Nazareth, accepts his ethical philosophy ~~because~~ ~~to~~ philosophy because it is the best, — the best perfect and =

ysis of human relations and the
principles on which they must
be regulated in order to insure the
~~process to yield the most for~~
for best results: while the believers
in Christianity as a divinely re=
vealed

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