

BETWEEN CAESAR AND JESUS

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649240722

Between Caesar and Jesus by George D. Herron

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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GEORGE D. HERRON

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AND JESUS**

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BETWEEN CAESAR AND JESUS

BY

GEORGE D. HERRON

A course of eight Monday-noon lectures given in Willard Hall, Chicago, for the Christian Citizenship League, upon the subject of the relation of the Christian conscience to the existing social system, beginning October 24 and closing December 12, 1898.

EIGHTH THOUSAND

NEW YORK
THOMAS Y. CROWELL & COMPANY
PUBLISHERS

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TO

My Colleagues in the Faculty of Iowa College,

TO WHOSE NOBLE TOLERANCE AND
SELF-DENIAL

I AM GREATLY INDEBTED.

11732

For the body is not one member, but many. . . . And whether one member suffer; all the members suffer with it; or one member be honored, all the members rejoice with it.

— PAUL.

A PREFACE FROM PLATO.

"AND can there be any greater evil than discord and distraction and plurality where unity ought to reign? or any greater good than the bond of unity?"

"There cannot."

"And there is unity where there is community of pleasures and pains — where all the citizens are glad or sorry on the same occasions?"

"No doubt."

"Yes; and where there is no common but only private feeling, that disorganizes a state — when you have one-half of the world triumphing and the other sorrowing at the same events happening to the city and the citizens?"

"Certainly."

"Such differences commonly originate in a disagreement about the terms 'mine' and 'his'?"

"Exactly."

"And is not that the best ordered state in which the greatest number of persons apply the terms 'mine' and 'not mine' in the same way to the same thing?"

"True, very true."

"Or that again which most nearly approaches the condition of the individual — as in the body, when but the finger is hurt, the whole frame, drawn toward the soul and forming one realm under the ruling power therein, feels the hurt and sympathizes all together with the part afflicted, and then we say that the man has a pain in his finger; or again, in any other part, when there is a sensation of pain or pleasure at suffering, or alleviation of suffering, the same expression is used?"

"Yes," he replied, "that is as you say; and I agree with you that in the best ordered state there is the nearest approach to this common feeling which you describe."

"Then when any one of the citizens experiences any good or evil, the whole state will make his case their own, and either rejoice or sorrow with him?"

"Yes," he said, "that will be true in a well ordered state."