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1950

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The Christian Attitude in the Atomic Age

I'd like to begin my talk tonight with a story. It begins...
Once upon a time in an old medieval village, the city fathers decided
to have a great festival. (Here tell story of the wine cask.)

Now this story illustrates a point too often forgotten. We cannot
hide from ourselves nor can we hide from our responsibility to our fellow
man. We may get away with doing next-to-nothing just as the burghers of the
village
medieval thought they would. But sometime the cask will be tapped. The day
of reckoning eventually comes.

We are living now in days of reckoning. In the atomic age there will be
many such days. They will come not once but over and over again. They will
come when the first atomic airship reaches the moon; they will come when the
dislocations of fully developed atomic power-plants begin to make themselves
felt. They will come a thousand times in a thousands ways yet not even imagin-
able to our most imaginative thinkers.

The atomic age will be full of days of reckoning.

With what strength? With what spiritual power will we meet these
crises to be?

At this very moment we are locked in the first era of the crisis of
ATOMIC TERROR.

Will this continue to be a terror until we have blown ourselves high
wide and handsome?

This is a sober subject. It is sober and we must think it through
to the ultimate conclusion.

* * *



To a greater ^{SEE} or lesser degree man has always possessed the power to destroy himself. The power to destroy humanity has existed for hundreds of years in dozens of different manifestations.

For example, the tyranny of an Egyptian ^{Pharaoh} ~~paraph~~ possessed the power to destroy a segment of humanity. The opportunists, the powerful, and the wicked of all ages possessed a power over their fellowman until man began to develop something called ethics. Ethics -- or the conscience ^{SEE} which tells man he has an obligation to his neighbor -- is the root of civilization. Without it man becomes a brute. Without ethics, atomic power unleashed becomes a fearful and dread weapon in the hands of an enemy.

* * *

In our western world the word ~~Christian~~ has taken on a certain meaning which is the core of our ethics.

When we hear the word "christian," for example in contra-distinction to the word Tatar, we immediately get a visual image of what ~~these~~ things called ethics is.

The parables of the Bible with their lessons of humanity and generosity have been taught us with a very definite purpose in view. These implant "conscience" -- Christian conscience if you will. Without them we are no better than the brutal fascist overlord of a concentration camp.

What was Nazism in its lowest form? It was a national creed that denied humanity. It was the brutality of Buchenwald; the ^{inhumanity} ~~inhumanity~~ of a prison keeper who is said to have made lampshades out of human flesh!

* * *

I am not one of those who believe that the machine is anti-Christian. I am not one of those who preaches that in atomic power we have developed a Frankenstein that will, turn against us and crush us in tentacles of steel. But



3.

I recognize the danger of atomic materialism. I can see it clearly unless we fully understand the impact of this thing that has come upon us.

* * *

Open up your imaginations for just a moment. I cannot say -- I am no scientist --how far these visions are from being fairy tales --but I do know that they are possible; anything is possible in the atomic age.

We must use our imaginations unless we are to perish from lack of vision and the readiness to cope with the impossible. How will we cope with the impossible?

We will cope with the impossible only if the thing called Christian conscience is equal to the challenge; only if we understand that without our spiritual values, we too can become Frankensteins.

* * *

Yes, a flight to the nearest planet. Let's take this imaginary flight whether it's today, tomorrow, or a century away in reality.

Some of my friends were discussing this fantastic Buck Reger's vision the other night.

They agreed on several principles.

They agreed that--

- 1) such a flight was possible someday.
- 2) that if such a flight came to pass it was not beyond human imagination that other inhabitants of other planets might be found --and if they were -- immediately we would be involved in problems even more complex that terrify us this moment as we look at the unhappy circumstances across our oceans.

To the era of interplanetary travel, those oceans will be like duck ponds. To the era of interplanetary communication, problems between nations of the world will look like backyard squabbles in comparison to the possibilities of differences between planets.

YES, this may sound fantastic to you. BUT IT IS NOT fantastic for the purpose of making emphatic what the importance is of Christian ethics in

the atomic age.

* * *

The physical part of the man is the chemistry of his body --the feeding, comforting, nursing, and pleasing of this strange chemistry that is called "MAN."

The spiritual part of the man isn't something you can touch, smell, or see.

BUT MAKE NO MISTAKE -- the physical does not continue to exist without the spiritual.

This has been proven time and time again in history. It will be proven many times over.

* * *

It is to the youth of a nation that the matter of Christian ethics becomes the most vital concern. For that reason we are discussing it here tonight.

WHY FOR THE YOUTH more than the oldsters?

Because many of our battles have been fought and are now history. Many of the things we have done have failed because we failed to make the most of the opportunity we had to put into effect the Christian principles.

Perhaps we were puzzled. Perhaps we did not know how to put Christian principles into effect to their fullest.

It is not an easy job in this complex world of high pressure and high destiny to make every move fit the wisest judgement of a Solomon. But we must keep on trying --and that's why the question tonight is mainly the concern of youth. You must be sold on this if you are to be useful. You must believe despite every argument to the contrary.

The heart of Christian ethics is the belief that man is the sacred offspring of the intelligence and wisdom of God. MAN is more important than



machines, or progress, or wealth, or power.

MAN is the meaning of life, not a tool through whom some shall express malice and greed.

Continue with examples:

- 1) the fallacy of fascism
- 2) the fallacy of communism --the belief that any means justify an end.

The idea of perfection all at once. That's the trouble with communism. It allows nothing for the human who must necessarily progress slowly unless he is to be liquidated outright as millions have. been liquidated in the soviet union.

Now I ask you how can anything good come out of the carnal heaps of asphixiation chambers and human slaughterhouses?

But in an atomic age haste, imprudence, and fear are likely to drive us to much greater inhumanities than mere communism unless we are made of the metal of real spiritual courage.

etc. etc.

Conclusions:

- 1) were it not for Christian ethics --alive and vigorous in the world today -- we wouldtrul, be doomed to destruction through our own power.
- 2) We must be acutely aware of evidences of the evil of cruel, political materialism which is a by-product of the machine age.
- 3) We must be willing to fight for Christian ethics just as man first fought for equality before a cruel tribal law and freedom from tryany.

We cannot buy our way out of what we have created.

We cannot escape the ultimate responsibility for the use of that which we create.

To live in the age to come will take plenty of guts and



a vigorous understanding of what is the value of Christian ethics in an atomic age.

The value, folks, to my way of thinking is simply this.

It is the way of survival. It is the way of peace on earth good will toward men.

Whenever you doubt the value of Christian ethics remember that little story of about the great festival of the wine cask.

TO ME IT TELLS A WONDERFUL STORY. I think if you will remember it, you too will never doubt that without ethics there is only water.

Water is not enough for mankind. He must have more than that.



Jerry--

I am sorry that I haven't got time to polish up a real good speech for you on the Christian attitude in the atomic age.

I have knocked out these suggestions for you, however, and I know you'd rather put your own words behind whatever you say anyway.

This has been a rat-race for me the past couple of months. I hope it will taper off before long but what with the government keeping us up in the air, we are an industry going half nuts.

Thanks for the housing bills. I will study them.

By the way, did you ever get the letter I wrote you at the apartment regarding your future political plans? I'm beginning to wonder whether it got lost in the mail.

Would you let me know if you received it?

As ever,

Jack



The Christian & His Government

The principal tenet of Christianity is the doctrine of the dignity of the individual. The life of Christ emphasizes this point time and time again. There were many times when He could have donned the robes of a ruler and a tyrant - this He never did. To Him, the worth & dignity of the individual was far more important than the glory with which one man could surround himself. Through the ages man has created one type of government after another. This principal characteristic has been the doctrine of the supremacy of the state. The individual as a tool of government! Such was the Roman Empire at the time of Christ. The Christian doctrine has survived and is stronger than ever. The Roman Empire soon disappeared, so did that of Napoleon, Hitler and Mussolini.

The Magna Carta of 1215 established, perhaps the first ^{time} & certainly, the strongest link between Christian doctrine and government. This Charter, forced on King John, set forth the broad principal of the dignity of the individual. It was the statement of the rights of the individual and the limits of his government.



To say that the principals of this great charter of human rights has prevailed without compromise is to ~~mis~~ misunderstand history. Yet the magna carta laid the basis for the democratic state, based on the doctrine of the dignity of the individual as taught by our saviors centuries before.

Democracy is man's best hope for the survival of the Christian ethic - it is his only hope. Every challenge to democracy is a challenge to Christianity. The challenge has been met twice in the past 25 years, yet democracy faces perhaps its supreme test in the years immediately ahead. The Christian doctrine is the most powerful in the world but its influence can be felt only if it is practiced, only if it preached. The failure of democracy would not mean the disappearance of Christian faith - we are all familiar with the martyrs of the past, and there will be martyrs in the future. But the point is that democracy can survive if the Christian principles of the dignity and individuality of the individual is ~~not~~ fought for.

What does this have to do with the Christian & his gov't? It means that every citizen has very definite responsibilities to his gov't. to accept office, to vote, to pay taxes, to ~~obey~~ laws.

Now Jerry you carry on for the next half hour





Laymen's Fellowship

of the Congregational Christian Conference of Michigan

THE CHRISTIAN MAN FACES HIS PROBLEMS

I. The demands made upon the Christian Man by organized society

A. By his family

B. By his work

a. His employer

(If in business or profession for himself
it will be his clients)

b. His associates

c. Trade or Business Organizations.

- (1) N.A.M.
- (2) Chamber of Commerce
- (3) C.I.O. or A.F. of L.
- (4) Trade Organizations
- (5) Farm Organizations
 - (a) Farmers' Coop
 - (b) Farmers' Union

C. By His Government

a. Enlarged scope of government activity

- (1) Greater military activity
- (2) Government in business
 - (a) participation in business
 - (b) supervision of business

(3) Government in practically all walks
of man's life.

D. By His Church

II. The Demands of God

Seek ye first the Kingdom of God

Stewardship

What is the Christian Man's Answer to the demands?

How will he answer the demands?

Wherein does satisfaction lie?



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LEGISLATIVE REFERENCE SERVICE

CHRIST AS THE ANSWER TO THE QUESTION OF GOOD GOVERNMENT

(Draft for a radio speech prepared at the request of

No human thing is of more importance to mankind than good government. Even savage tribes have government of some kind, but human health, sustenance, education, home life, happiness and religion are all dependant for their development on whether men are well-governed or ill-governed. To find out what is good government and to find out how it can be instituted and maintained—these questions constitute a quest of mankind through the ages. It is a task which grows harder rather than easier, with the march of time, because populations are increasing, the material, territorial and economic basis of civilization is growing more complex, and the territorial units of government are becoming larger. It might not be so difficult for the chief or king of some petty tribe, living in a primitive economy, on a small tract of land, to govern well according to the standards of the day. How different to manage a great commercial and industrial and agricultural nation of 150 million people, such as we have in the United States!

Moreover, the standards of what is to be regarded as good government are rising. In former times, masses of people who had



always lived in the poverty which is the borderline of subsistence or below it, who had never had any property or freedom or rights of their own, could exist in abject subjection to some kind of tyranny, without even knowing how badly off they were, because they had never known anything else. This is somewhat the case of the people of Russia today; they do not know what material comfort or political freedom is. They have never had either in the thousand years of their country's history. They can take the ruthless dictatorship under which they live, with all its cruelty, because neither they nor their ancestors ever experienced anything but despotism.

But a new spirit is rustling through the world today, a spirit of discontent and unrest. It is stirring in the jungles of Africa and Asia, in the teeming cities of China and Europe, in the ancient, arid regions of the Near East and among the humblest peasants of the Andes. Somehow, by some sort of subconscious, subterranean means of communication as well as by the spread of education (not very great in some of these countries) the masses of the people have suddenly discovered that the misery and the ignorance, the slavery and oppression under the shadow of which they and their ancestors have groaned and lived and died, is no longer necessary. They do not know much about science and technology and invention, nor about ballots and free elections, but somehow they have grasped the idea that a new and better life is possible for them, and they want it. We do not feel this trend in



this country so much because we have always, as a Nation, had almost all the good things that life has to offer along these lines, and we take them for granted. But for a billion other people in the world, the whole idea is new and it is revolutionary. Here is the major explanation of the unrest in the world today--something that we Americans find it so hard to comprehend. It is not all an aftermath of the war, which will settle down with the settling of the dust of conflict. It is something deeper than that and more lasting. It is mankind on the march setting out with a grim but ignorant determination to get a better life.

This yearning, this determination, is often very naive. It is exploited by communism. It is turned into destructive channels. But in itself it is not wrong, because it is the awakening of mankind.

These people--in China, in the Near East, in Russia, and elsewhere--want good government, but they do not know what good government is. They have never even seen it from afar, in many cases.

Fortunately for us, we have a fairly clear idea what we mean by good government. In the main it would be true to say that here in America we have always had good government. Our task is to understand it, to keep it, to improve and develop it, and to open the way for its blessings to permeate the earth.



What is good government according to our ideals?

I should say that the first element of it is that which was expressed by the Pilgrim Fathers in the very first instrument of government which they drew up, the Mayflower compact. It is that there shall be "a government of laws and not of men". That means the end of arbitrary personal government, by king or prince or commissar or politburo. It means that no one can cast a citizen into prison or bring him before a firing squad, without due process of law. It means the writ of habeas corpus, it means the Bill of Rights, it means the constitutional guarantees of the rights of individual citizens to life, liberty and the pursuit of happiness. It means freedom.

The second element of good government, I would say, lies in its representing the collective will of the people who are governed, "government of the people, by the people, for the people". Laws are to be expressions of the collective mind. There are various mechanisms for achieving this, but all go back to the ballot-box and the free and unfettered election. What a glorious privilege it is for the free American to go to the polls, and know that he, poor and obscure as he may be, has a voice in the selection of his rulers. You cannot have good government without that right in the hands of the people, nor when that right is left unexercised.

Thirdly, good government means that the laws and the actions of the authorities who execute it, are based on respect for the common



man. Good government does not mean absence of authority--we respect authority; what we are against is tyranny, and special privilege. Nor does good government mean charity and benevolent despotism. There have been such governments in the world, sometimes honestly seeking the well-being of the people but not founded on respect for the individual. Chesterton, a well-known English writer of the last generation, said "Democracy is founded, not on pity for the common man, but on respect for the common man." This is an essentially Christian idea, and it goes back to the Christ who died for every man, placing a mark of inestimable value on each human being.

Finally, it is important and elementary for every thought of good government that it shall be honestly administered in the interests of the whole people by conscientious and unselfish officials. No system of government, however perfect in theory can be good, when public officials are dishonest, or slack, or stupid.

These four principles are fundamental to good government.

What we sometimes fail to grasp is that this kind of government makes great demands on everybody connected with it. It does not function automatically. It is not a kind of political machinery which we can set in motion and then go off and leave to run itself. It demands more intelligence, and skill, and above all, more unselfishness, than any other kind of government. It demands self-control. In short, it demands character.



Unless we can show among our holders of office, among our leaders of thought, and among our plain citizens, enough character, our democracy will fail.

There is a phrase in the Old Testament which seems to me in place here. "The mountains shall bring peace to the people, and the little hills, by righteousness." Who are the mountains in this text? They are the "big shots"—the President and the Governor and the Mayor, the Judges and the generals and the legislators and the cabinet members, and locally the sheriffs and the county councilmen. They must be righteous if the people are to have peace, and there is no escape from that conclusion. But the obligation does not rest only on the "big shots". It rests also on the "little hills", And who are these? Well these are the "little people" in government. The people with one vote, the good neighbors, the storekeepers and working men and the housewives. No peace or prosperity for a democracy without their righteousness too. In the long run they have more to say than the "mountains" as to what the laws shall be and how they shall be enforced and how much unselfish loyalty to the general interest as against special interests there may be. High mountains and little hills—together—shall bring peace to the people.

Good government, then, depends to no small degree on the high caliber of the citizens, leaders and ordinary people alike. Nor



is there any substitute for the right kind of men and women, the kind which an American poet prayed for.

God, give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumbworn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

There is no substitute for character in good government, and in the formation of character there is no substitute for the influence of Christ.

Not primarily our glorious constitution, or our boundless natural resources, or our American business enterprise, have made the Nation great. These things are contributory. The fundamental fact is that there have been enough people here from the beginning, who have been dominated by Christian influences, to make a glorious citizenry. They are the foundation of the Republic and its chief wealth.

The ancient Hebrew prophet Isaiah preached what is called the "doctrine of the remnant". At a time when the majority of his people seemed to have reverted to lower ways, there was a "remnant", a minority indeed, who held fast by the highest ideals. And the Nation,



said Isaiah would be saved because of the existence of "the remnant". Christ had something similar to say of his followers. They were "salt", he said. "Ye are the salt of the earth". Now salt is the great preservative, the principal preservative in the older times, the only available means to keep good food from spoiling. What Christ and the Hebrew prophet were alike saying is this. If there is in the population even a minority, who hold fast to the highest ideals, there is hope for the safety of the whole group. So it has been in this country. Our democracy has been preserved, and God grant it will be preserved in the future, because there are enough citizens who are committed to the way of Christ to develop for themselves and their children all those qualities of character that make for good citizenship. Even those who are not professedly and actively followers of Christ are influenced by the dominant tone. There is a set to the atmosphere, created perhaps by a minority, but spiritually and morally compelling to the majority--and you have a nation capable of governing itself well.

To speak in this vein is not to belittle any genuine religious form, because all are nearer together than they seem. Christ's influence was in the tradition of Isaiah. It was never better expressed than by another of the Hebrew prophets, when he exclaimed, "What doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Here are the three things that make the foundation of good citizenship--justice, kindness and reverence.



It is in the function of all genuine religion to bring justice, kindness and reverence into human life, and when they are present, democracy is safe, whether in Washington or at the county-seat. As President Truman pointed out the other day, in an address to Federal, State and local law enforcement officers called to discuss a drive against organized crime: "The fundamental basis of this Nation's law was given to Moses on the Mount. The fundamental basis of our Bill of Rights comes from the teachings we get from Exodus and St. Matthew, from Isaiah and St. Paul. I don't think we emphasize that enough these days."

There is a wider angle to this question of Christ and good government, and I do not think I should fail to point it out, because of the critical nature of the international situation at this time in our national history. There is unfolding before the opening eyes of the American people a new problem. Can we preserve our government, our liberties and our peace, if the whole world does not have good government, liberty and peace?

We have been seeking to stem the destructive trend of the communist movement toward world power by political measures like the United Nations, by military measure such as strengthening our armament and producing atomic bombs, and military aid to threatened Europe, and by economic aid on the most generous scale. The long-range "Point Four" program may do more than all these, given time. But are these things enough? Will arms, food, money and inventions bring good



government to the world, or must we be ready to export something more spiritual—an idea, an ideal, a faith and an enthusiasm—and if so, what shall it be?

On the same day last week, February 15, 1950, the newspapers recorded three demands for this spiritual weapon for the "cold war". A distinguished lawyer and public man, Mr. John Foster Dulles, told a college audience: "There is confusion in men's souls! Only a revival of the Western world's concept of the dignity of the individual, and its explanation to the rest of the world, he said, would avert a triumph of Soviet despotism. On the same day, appeared an editorial by one of America's leading business editors and columnists, David Lawrence. He wrote: "We can mobilize our spiritual resources, too... What a Christian opportunity to focus on truth—and 'the truth shall make you free'. What a chance to kindle the great spirit of mankind! What a time for a spokesman with the moral power to win Russia to our side! What an hour for constructive planning and leadership!" And on the same day, over in Edinburgh, Winston Churchill was telling British electors: "I feel that Christian men should not close the door upon any hope of finding a new foundation for the life of the self-tormented human race. What prizes lie before all peoples if they are worthy of them—peace, food, happiness, leisure, wealth for the masses never known or dreamed of; the glorious advance into a period of rest and safety for all the hundreds of millions of homes



where little children play by the fire and girls grow up in all their beauty, and young men march to fruitfulness in all their strength and valor. Let us not shut out the hope that the burden of fear and want may be lifted for a glorious era from the bruised and weary shoulders of mankind."

Have we any great and all inclusive and inspiring concept to set against the dead and godless materialism of the communists? Have we what a delegate from one of the little countries to the United Nations, Dr. Charles Malik of Lebanon, asks us for, when he says:

"The only effective answer to Communism is a genuine spiritualized materialism which seeks to remove every trace of social injustice without loss of the higher values which constitute the very soul of the West.... We must hope and pray that there will develop in the Western world a mighty spiritual movement which will rediscover and reaffirm its glorious hidden values, and fulfill mankind's longings for a more just order of things, a more beautiful world, a New Heaven and a New Earth."

Yes, my friends, we have such a concept. It was given us by Jesus Christ. It was the very heart of his message, the core of his teachings, the constantly reiterated theme of his discourse, but it has been strangely by-passed in the long history of Christian thought. It is the concept of the Kingdom of God. Obedience of



mankind to the divine will in all relations of life until the world itself becomes truly His Realm. It covers Winston Churchill's bright picture, and Charles Malik's plea, and vastly more besides. It is a dynamic idea. We should take it up and proclaim it without hesitation as the basis of a new ideology, more powerful than anything else in the world. In our own lives and homes, and businesses, and government, and in the world at large, we can make the goal of our spirits the petition which Christ put at the forefront of His prayer: "Thy Kingdom come! Thy Will be done on earth as it is in heaven!"

[S. Arthur Devan
National Defense Analyst
Foreign Affairs Section
February 21, 1950]

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LEGISLATIVE REFERENCE SERVICE

CHRISTIANITY AS THE MAJOR STRENGTH OF THE DEMOCRATIC WORLD

I. Its Emphasis on the Individual

A poor woman who lived in a community where Christianity was not functioning very dynamically, complained that some of the neighbors failed to treat her as an equal. She said she thought Christianity ought to bring us all down to the same level. She just had her directions reversed. Christianity brings us all up to the same level--all receiving the gift of life from the same Eternal Creator, all potentially redeemed by the same Saviour of men, all alike bound to stand before the Judgment Seat of Christ (Roman 14:10; 2 Cor. 5:10). There is no other religion so democratic as Christianity and no other government so Christian as a democracy.

Wherever democracy has been tried without Christianity it has failed. In ancient Athens ^{1/}democracy of a sort was tried, but without Christian principles in the heart of the great "demos" selfishness soon brought political disintegration. Their democracy was not for the world, not for all of Greece, just for Athens--not even for all of Athens, not for the slaves of Athens, not for any but the closed circle of full citizens. "It was not so much the growth of democratic principles, as

1/ Prentice, W. K. The Ancient Greeks. p.152.



Slide

the ambition of politicians and the greed of the common man, which produced the extreme democracy of ancient Athens."

The Roman Republic was still less democratic, with its patricians, plebians, and slaves.

The rise of true democratic principles awaited the working of that leaven which Jesus called the Kingdom of Heaven. It has not yet ^{leavened} leavened the whole lump, but it is working.

From the days of Khufu the pyramid builder to Hitler the German Führer, individuals have existed for the sake of the Government and for the glorification of its ruler--where Christianity has been repudiated. But the words of the Galilean still reverberate, "Neither be ye called masters: for one is your Master, even Christ," and while this word relates primarily to spiritual things, it has wider and unavoidable democratic implications, so that Onesimus becomes the brother of Philemon rather than his slave, and eventually all slaves and masters, by the same token become brothers.

Christ and Christianity emphasize the worth of the individual soul, with its eternal possibilities and values. Only an un-Christian dictatorship could have its Malmedy and its Buchenwald.

Christianity is not only good to the individual but it is good for the individual. It does something for him. It develops him. It brings out his hidden possibilities and values. It makes him unafraid to speak with kings, because he has been in communion with the Divine.



As democracy stands or falls on the quality of its individual components, what better guarantee of a worthy permanence, than that every individual should be Christian!

If democracy with its blessings, is to be more than provincial, it must be based on a true universalism of sympathy and purpose. There is no other force working to this end so powerful and so world-pervasive as Christianity, in which, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28).

II Its View of Society

Christianity's view of Society is based on its evaluation of the individual, as we have just seen. But these individuals are not isolated; they are in relationship with one another. If these contacts are mutually helpful and constructive, peace and prosperity follow, otherwise, there is discontent, strife, and the probability of experimenting with undemocratic forms of government. Here Christianity states the ideal and sets the example for a well articulated and happily functioning society.

Not only are Christians called "brethren" because all are born again of the Spirit of God, but a closer relationship is indicated by a well-known metaphor. We are members of the same body. Members of a family do sometimes quarrel most bitterly, but whoever found occasion to disparage his own body.



14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

(1 Cor. 12: 14-20)



This is describing the church. The more of this Christian unity we can get into the hearts of men the better our whole society will be. The better our government will be. The fewer the false statements that will be circulated about our fellow workers in government: How this would cut down irresponsible and unjust charges of "Fascist" or "Communist" directed at associates in our great democracy! And how it would stimulate our appreciation for the work of others whether great or lowly.

Do you arrive early enough at your office sometimes to see those who clean the floors and dust the walls just leaving with their mops and pails and cloths? I often think how utterly impossible it would be for the United States Government to function without their work. If a Congressman or a Supreme Court Justice is important, remember also that his work is dependent on that of the char-women. We are all one body, and dependent on one another, as the members of our physical body are dependent on its other members.

This principle finds its fullest expression in Christianity. There is a lesson also for all society.

A friend of mine who works in the Government in Washington tells how heartened he was to overhear his Division Chief talking on the telephone one day about some employee who had resigned and had changed his mind and wanted to be reinstated. The Chief was saying "Technically we are not under any obligations to him. Legally we do not have to do anything for him, but under the circumstances, I feel that clearly we are morally obligated--and that should guide our action."



If management and labor and all the individuals forming our complex society would be guided by Christian principles of unselfishness, the world would soon be safe for democracy, and what is more democracy would be safe for the world.

III Its Intellectual Truth

It was the Roman official who signed Christ's death warrant that asked, perhaps with an agnostic sneer or in sarcastic unbelief "What is truth?" And he was addressing Him who is "The Way and the Truth and the Life" even the one who told those who believed on Him, "and ye shall know the truth, and the truth shall make you free." Christianity and democracy demand truth. They love truth. They do not fear truth. In this respect Christianity is the bulwark of democracy, and democracy aids Christianity. Neither the one nor the other can shut an iron curtain on truth. Only the opponents of both Christianity and democracy can do that.

Christianity demands faith. But faith is not what the little girl said, "believing something that isn't so." Faith and Christianity involve spiritual mysteries that are beyond the range of our finite reason, but these mysteries never demand that we stultify the intellect which God has given us. All falsification of history in order to glorify one race or nation is un-Christian and undemocratic. So great is the affinity of Christianity for truth that one of the greatest Apostles writes of those who "believe a lie; that they all might be damned who believed not the truth."
(2 Thess. 2:11 1/2).



IV. Its Leader - Christ

Hero worship is a natural human propensity. As children we play "follow the leader" and we never outgrow the urge. Human leaders have made and unmade history through the ages--they have come and gone, and have left the world a little better or a little worse for their passing.

No other has made an impact on history comparable to that made by Jesus of Nazareth. Every other great leader has been

"limited in some way to the interest of his own people, or empire, and set in opposition, more or less decidedly, to the rest of the world. But to Jesus alone, the simple Galilean carpenter, it happens otherwise; that, never having seen a map of the world in his whole life, or heard the name of half the great nations on it, he undertakes, coming out of his shop, a scheme as much vaster and more difficult than that of Alexander, as it proposes more and what is more divinely benevolent! This thought of a universal kingdom, cemented in God--why, the immense Roman empire of his day, constructed by so many ages of war and conquest, is a bauble in comparison, both as regards the extent and the cost! And yet the rustic tradesman of Galilee propounds even this for his errand, and that in a way of assurance, as simple and quiet, as if the immense reach of his plan were, in fact, a matter to him of no consideration."

"Nor is this all; ...it is a plan as universal in time, as it is in the scope of its objects. It does not expect to be realized in a lifetime, or even in many centuries to come. He calls it understandingly, his grain of mustard-seed which, however, is to grow, he declares, and overshadow the whole earth." 3/

3/ Bushnell, Horace, The Character of Jesus, pp. 35,36.



Such a divine Leader we have in Jesus Christ. And we believe it certain that the day will come when it will be truly said, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." (Rev. 11:15 Revised Standard Version).

Such a Leader demands followers. That is our part.

"The Son of God goes forth to war . . .
Who follows in His Train?"

Allow me to close in words of another, who presents the wondrous beauty and power of the Christ better than I could find words to tell:

This one perfect character has come into our world, and lived in it; filling all the molds of action, all the terms of duty and love, with his own divine manners, works and charities. All the conditions of our life are raised thus, by the meaning he has shown to be in them, and the grace he has put upon them. The world itself is changed, and is no more the same that it was; it has never been the same since Jesus left it. The air is charged with heavenly odors, and a kind of celestial consciousness, a sense of other worlds, is wafted on us in its breath. Let the dark ages come, let society roll backward and churches perish in whole regions of the earth, let infidelity deny, and, what is worse, let spurious piety dishonor the truth; still there is a something here that was not, and a something that has immortality in it. Still our confidence remains unshaken, that Christ and his all-quickening life are in the world, as fixed elements, and will be to the end of time; for Christianity is not so much the advent of a better doctrine, as of a perfect character; and how can a perfect character, once entered into life and history, be separated and finally expelled? It were easier to untwist all the beams of light in the sky, separating and expunging one of the



colors, than to get the character of Jesus, which is the real gospel, out of the world. Look ye hither, meantime, all ye blinded and fallen of mankind, a better nature is among you, a pure heart, out of some pure world, is come into your prison and walks it with you. Do you require of us to show who he is, and definitely to expound his person? We may not be able. Enough to know that he is not of us--some strange being out of nature and above it, whose name is Wonderful. Enough that sin has never touched his hallowed nature, and that he is a friend. In him dawns a hope--purity has not come into the world, except to purify. Behold the Lamb of God, that taketh away the sins of the world! Light breaks in, peace settles on the air, lo! the prison walls are giving way--rise, let us go.

4/ Ibid, pp. 86-87.

∟ H. E. Snide
History and General Research Section
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