able. And so it is the job of the Christian to love every man because God loves love. We must not love men merely because of their social or economic position or because of their cultural contribution, but we are to love them because they are of value to God.

Christianity is also concerned about the value of life itself. Christianity is concerned about the good life for every child, man, and woman and child. This concern for the good life and the value of life is no where better expressed than in the words of Jesus in the gospel of John: “I came that you might have life and that you might have it more abundantly.” This emphasis has run throughout the Christian tradition. Christianity has always had a concern for the elimination of disease and pestilence. This is seen in the great interest that it has taken in the hospital movement.

Christianity is concerned about increasing value. The whole concept of the kingdom of God on earth expressing a concern for increasing value. We need not go into a discussion of the nature and meaning of the Kingdom of God, only to say that Christians throughout the ages have held tenaciously to this concept. They have looked forward for a time to come when the law of love becomes the law of life.

In the light of all that we have said about Christianity as a value philosophy, where does the ministry come into the picture?

9 John 10:10
10 In his outline for this paper, King elaborated: “The Ministry provides leadership in helping men to recognize and accept the eternal values in the Xty religion. a. The necessity of a call b. The necessity for disinterested love c. The [necessity] for moral uprightness” (King, “Philosophy of Life,” Outline, September 1948–May 1951).

“Science Surpasses the Social Order”

[20 February–4 May 1951?]
[Chester, Pa.?]

In this essay, probably written for Kenneth L. Smith’s Christianity and Society course at Crozer, King explores the tensions between religion and science in the atomic era.

He argues for greater world cooperation and a shared ethical code.

In Smith’s course, students were required to deliver oral reports and give two-page summaries to each member of the class. King kept a copy of a paper titled “The Ethical Implications of the Atomic Bomb,” probably written by a fellow student on an assigned topic in the section of the course called Christianity and the International Order (“The ethical implications of the atomic bomb,” Paper for Christianity and Society, and Smith, Syllabus, Christianity and Society, both dated 20 February–4 May 1951).
August 6, 1945, the date that the first atomic bomb was dropped on Japan, marked the end of an age already passed, and the beginning of a new world era, the atomic age.

During the five years in which scientists harnessed the power of the atom as a weapon of war, man's scientific progress leaped forward at least 500 years. The tragic situation now faced by mankind is that man's social order has not leaped the 500 years parallel with science. This is a supreme example of what the sociologists call "cultural lag." Man's social progress has failed to keep abreast with his scientific progress. Unless man by his will can bridge the gap, he is doomed to destruction.

Many, therefore, stand looking at the world's calamity as at a gigantic spectacle, feeling that the problem is well-nigh insoluble. I do not see how we can take that position, however, if we perceive what the gist of the world's problem really is — a lack of world brotherhood. I am convinced that if our civilization is to survive, we must rise from the narrow horizon of clashing nationalism to the wide horizon of world cooperation. No longer can we be content with a national ethical code, but instead we must have an international ethical code. This is truly what Mr. Wendell Willkie called "one world," and we can readily make an addition to that praise by saying, one world or none. World brotherhood is no longer a beautiful ideal, but an absolute necessity for civilization's survival. We must come to see that all humanity is so interwoven in a single process that whatever affects the man in Russia also affects the man in America. As Prime Minister Attlee said, "we cannot make a heaven in our country and leave a hell outside." We had better realize that before it is too late. We must erase the centuries of waiting and quickly achieve that world brotherhood. This is our great opportunity. This is our only hope.

THD CSKC Sermon file, folder 36, "Sermon Notes"

2 King's misspelling of the word "parallel" was corrected.


4 Wendell L. Willkie, the Republican nominee for president in 1940, decisively lost the election to Franklin Delano Roosevelt and later authored the book _One World_ (New York: Simon & Schuster, 1943). _The Christian Response to the Atomic Crisis_ contained a chapter discussing Willkie's _One World_ and Dexter Master and Katharine Way's _One World or None_ (New York: McGraw-Hill, 1946). The words "Wendall" and "Willkie" were circled and crossed out and an "h" was inserted into the word "prase."

5 In his address to the joint session of the US Congress on 13 November 1945, British prime minister Clement Attlee (1883–1967) described the Labour Party's views on foreign policy, saying, "We believe that we cannot make a heaven in our own country and leave a hell outside and we believe this not only from the moral basis of our movement which is founded on the brotherhood of man, without distinction of race or creed, but also from an entirely practical standpoint" (Address of the Prime Minister of Great Britain, 71st Cong., 1st sess., _Congressional Record_ 91 [13 November 1945] 10623).

6 An additional "o" was added to the word "to."

7 King's last name was written on the verso of the document.