by which man is aware of God seeking him and saving him helps him to see the hands of God moving through history.

Religion has to be interpreted for each age; stated in terms that that age can understand. But the essential purpose of religion remains the same. It is not to perpetuate a dogma or theology, but to produce living witnesses and testimonies to the power of God in human experience.

[signed] M L King Jr

ADS CSKC Sermon file, folder 36, "Sermon Notes" "The Philosophy of Life Undergirding Christianity and the Christian Ministry"

基本上基督教是一种价值观哲学。它坚持认为，存在永恒的内在、自我证明的真理和价值，包含着真实的美好的和在好的。这种价值内容体现在基督的生命中。因此，基督教哲学首先和最优先是基督中心主义的。它以一种假设开始并且以一种假设结束，该假设是：基督是上帝的启示。

我们可能问是什么具体的价值基督教寻求保守？首先，基督教谈论世界的现实。在它对世界的理解中，它并不是消极的。它反对像印度的宗教中的苦行主义、世界否定主义以及诸如世界飞行等，而是世界肯定主义，生活肯定主义，生命创造主义。乔达摩要求我们逃避世界，但耶稣要我们利用它，因为上帝创造了它，作为我们生存，作为我们训练，作为我们的幸福。

因此，基督对世界的看法可以被总结为说它是一个在其中上帝在为上帝国工作的地方。

基督教也坚持人的价值。所有的人格都是最宝贵的。这是史怀哲所称的“对生命的尊敬”的一部分。人类必须总是被用作目标，而不能作为手段。我意识到，有时基督教在这一点上是短视的。在基督教历史中，人们被处理得像手段而不是目标。但是，当基督教达到最高和最好的时，它总是坚持认为个人是内在价值的。

5 King folded this assignment lengthwise and signed his name on the verso of the last page.
6 King also penned a brief outline with this title (King, "The Philosophy of Life Undergirding Christianity and the Christian Ministry," Outline, September 1948–May 1951). In the outline, King included the reference "see Enc. Of Religion, p. 162." This entry in _An Encyclopedia of Religion_ (New York: Philosophical Library, 1946) contains a definition of Christianity as "Christo-centric" and as consisting of "eternal values of intrinsically self-evidencing validity and worth, embracing the true and the beautiful and consummated in the Good." King kept this book in his personal library.
7 Siddhartha Gautama (ca. 563–ca. 483 BCE) was the historical Buddha.
8 For an example of Schweitzer's use of the phrase "reverence for life," see Albert Schweitzer, "The Ethics of Reverence for Life," _Christendom_ 1 (1956) 229–239.
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?

AD CSKC Sermon file, folder 49, "Sermon Notes"

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.

1 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).