



Study Guide

This study guide was created to help facilitate an individual or small group study of *The Christ of the American Road: A Manifesto for the Reconsecration of America*. The Study Guide is divided into eight weeks. The Appendix: Chapter Notes at the end of the guide, provides our “working notes” of the several themes found in the Introduction and the chapters that follow. We’ve included it as a resource to make it easier for you to adapt the study to meet your individual needs and, the needs of others.

Developers:
Rev. Debra L. Mason and
Brad Lauster

The Christ of the American Road:
The Reconstruction of America

By E. Stanley Jones

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*The Christ of the American Road:
The Reconstruction of America*

By E. Stanley Jones

Study Guide

Introduction

Dear Siblings “in Christ”,

With Appreciation and Love

The writing of the study guide would not have been possible without the support of the E. Stanley Jones Foundation. We are especially grateful for the help and encouragement of Dr. Anne Mathews-Younes, E. Stanley Jones’s granddaughter, and President of the E. Stanley Jones Foundation.

About the Study

The study guide was created to help facilitate an individual or, small group study of *The Christ of the American Road: A Manifesto for the Reconsecration of America*.

Using the Guide

The Study Guide is divided into eight weeks. Please feel free to use the Guide to “best meet” the needs of your group or, individual study. The *Appendix: Chapter Notes* at the end of the guide, provides our “working notes” of the several themes found in the Introduction and the chapters that follow. We’ve included it as a resource to make it easier for you to adapt the study to meet your individual needs and, the needs of others.

About the Developers of the Study Guide

Rev. Debra L. Mason

Born in Detroit, Michigan, Debra Mason has worked in large corporations, nonprofits, higher education, and as a business owner. She relocated to Pittsburgh in 1993 with the Xerox Corporation, where she worked as a senior staff member in sales, staffing and development, and client operations. She has also served as the Director of the Office of Racial Diversity and Inclusion for the YWCA of Greater Pittsburgh.

In 2004 she started her firm, Victory Management, an organizational management and employee consulting/training business specializing in diversity, leadership, and process improvement. In 2011, Debra began work at Seton Hill University’s Woman Business Center as their Education and Training Manager. In 2015, she became Seton Hill University’s first Diversity & Inclusion Officer.

The highlight of Debra's career, however, was when she was appointed pastor of John Wesley UMC in Washington, PA in 2013 and she served there for 10 years. As of July 1, 2023, Pastor Mason has been appointed the Senior Pastor of Otterbein United Methodist Church in Greensburg, PA. Rev. Mason will also continue her role as Coordinator of Diversity Development and Inclusion for the Western PA Conference. She has been in this position since 2020.

Brad Lauster

Born in Chicago, Brad is a Retired Elder who served churches in The Western Pennsylvania Conference of The United Methodist Church as a pastor, and as the Washington District Superintendent. As a District Superintendent, Brad also served as the Spiritual Director for the Cabinet.

A graduate of Mercyhurst College and Edinboro State University, Brad attended Pittsburgh Theological Seminary where he earned Masters and Doctor of Ministry degrees.

In 2007, Brad was selected as the clergy recipient of the Harry Denman Award for Evangelism in Western PA. Brad is a trained facilitator with the Arbinger Institute.

In collaboration with the E. Stanley Jones Foundation, Brad's publications include: *Above All Else*, a compilation of devotional readings written by E. Stanley Jones and, *How to Be a Transformed Person*, a compilation of devotional readings written by E. Stanley Jones selected from Jones' 1951 publication *How to Be a Transformed Person: Daily Devotional Guidance* – recently reprinted in 2023. Brad also co-authored a study guide for use with *The Unshakable Kingdom and The Unchanging Person* by E. Stanley Jones.

In collaboration with the E. Stanley Jones Foundation, Asbury Seminary and, *What It Takes Radio*, Brad is also a contributing member of *The E Stanley Jones Encore Experience* multi-media podcast project whose mission is to share the teaching, ministry and witness of E. Stanley Jones with a new audience around the world.

Based on Jones' writings, sermons, and books, Brad leads workshops, retreats, conferences and teaching series on: conversion and how to live a transformed life; Christ and human suffering; race, class and economic justice; the Kingdom of God; and, the Sermon on the Mount. Brad serves as a member of the E. Stanley Jones Foundation Advisory Council.

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Week1

Introduction (19-28)

1. In your experience, what does the United States of America, as a nation, have to contribute to the interpretation of the universal Christ? What does your ethnic history and culture, have to contribute to the interpretation of the universal Christ? (19)
2. Discuss Jones' statement, "...none of us have the Truth. The Truth is in Christ – *the* Truth. What we hold is truth about the Truth. We need...the other person's truth to add to our truths, so that the pooled truths may more closely approximate Jesus who is the Truth." (19,20)
3. Jones believed as Americans we "are a people of destiny. But so are other people. We should take what they have to offer, and then humbly present our own offering." Do you agree with Jones' statement? Why or why not? (21)
4. Jones held, "We may belong to America, but not supremely. Our first allegiance is not to America. It is to a higher allegiance – Christ and His Kingdom." As an American and, more importantly, as a Christian, where does your primary allegiance lie? (22)

Chapter 1: We Have a Starting Point (29-38)

1. Discuss Jones' statement, "Whether or not America will live on will be determined by how much of the eternal (Christ) we can put into America's life and structure." In your experience, in what areas of America's life have you most found Christ? What areas, in your experience, is Christ most absent? (29)
2. What does it mean "to be content with nothing less than to be Christ-like" for you as a person? What does it mean for America? (32)
3. Discuss Jones' statement, "Christ is God's final revelation and also God's unfolding revelation." How has Christ revealed God to you? In what ways is Christ's revelation of God continuing to unfold before you? Do you agree with the statement, "The more I see in Christ the more I see there is to be seen. I see, and yet I am almost blinded by what there is to be seen."? Why or why not? (35)

Chapter 2: Two Lines Converge in History (39-60)

1. Jones believed "...in our inmost beings we are made first and foremost for obedience. Only secondarily, are we made for freedom." How does obeying the laws of the Kingdom of God set us free? (43, 44)
2. Do you agree with the statement, "To follow Jesus and to 'enter the Kingdom of God' are inextricably bound up together"? In what ways does your "relationship with Jesus" determine your "determine your relationship with the Kingdom of God"? (46)
3. The early disciples took the universal Kingdom of God (the Order) embodied in the Person of Christ and nationalized it. In your experience, have Christians in America done the same? If "yes", how? (48)
4. In your understanding of the Kingdom of God, is the Kingdom something to be experienced when we die, when Christ returns or, is the Kingdom of God something to be experienced here on earth now by everyone, everywhere? (51, 52)
5. Discuss the statement, "Only one plan can appeal to all people, of all races; and that plan is God's plan – the Kingdom of God...Life will not work in any other way." Do you agree or disagree? What experiences have you had that find you answering the question the way you have? (59)

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Week 2

Chapter 3: What and Where Is America? (61-75)

1. Jones believed America is “tremendous in its possibilities for good or ill...for ours is not yet a Christian land...there are vast areas of our individual and collective lives still pagan.” Do you agree with his statement? As a nation, can you identify any areas of our national life that need to be more Christ-like? (61)
2. What are the implications for our national life and for democracy when we see everyone equal in the sight of God and equal in the sight of humanity? What are the implications if we do not? (65)
3. Jones believed it is only to the degree that the Christian faith is operative in our national life will America be sound and lasting. When that faith decays, our country, founded on it, will decay with it. Do you agree? If “yes”, in what areas do you believe our national life has declined because the Christian faith is no operative as it once was, or needs to be? How can you begin to live your life to make it more operative than it is now for the sake of others and the future of America? (74)
4. When Jones looked at America, he saw that it possessed unlimited possibilities both for America and for the rest of the world. He understood however, as a nation, America succeeds only as the nations of the world succeed with us and America’s success benefits others. Jones also held that when America fails the world fails. How does Jones’ understanding impact how you view the world? How does his understanding effect how America relates to the world in the formation of policy and global relationships? (74, 75)

Chapter 4: The Seven Hesitations of Democracy (76-99)

1. Jones highlights the word “all” in the Declaration of Independence – “All men are created equal...endowed by their Creator with certain unalienable rights” – as both a necessity and a problem. “All” is necessary because there would be no democracy without it. “All” is a problem because it has become the most explosive and revolutionary word in our national history. What is your understanding of the word “all” in matters of equality before God and before others? How have you seen the word “all” applied in society? How do you apply it in your own life in your relationship with others especially, those who may be seen as different than you? (76)

2. Jones believed “democracy must give equal access to education, to culture, to meaningful employment, to political rights and power, to leisure, to adequate housing and to achieve the highest.” In your experience, in what areas has democracy provided equal access? In what areas is democracy lacking? As a society, what can we do to make sure everyone, everywhere has equal access to what democracy is to provide? Individually, what can you do? (77)
3. Review the “seven great hesitations” Jones cites to the word “all”. (78-93) In your experience, which of the “hesitations” Jones lists has America most struggled with? Of the “hesitations” Jones lists, which have you most struggled with in your own life?
4. Discuss Jones’ statement, “There are two Americas. One is the America of freedom, the lover of liberty, the believer in democracy. That America I love. Under God, it has my complete loyalty. But there is another America...which would deny that freedom and democracy and would have us say, ‘With liberty and justice for all white people.’ That American I do not love. It does not have my loyalty. For this is a false America...I want America to be the real America – the America of ‘liberty and justice for all’...” Do you agree with Jones’ statement? What ideals does Jones highlight should America commit herself to in order to be who America aspires to be? (88)
5. Jones describes America as a “house divided” – a nation “at war with herself.” What does Jesus foretell about a “house divided against itself”? Looking ahead, what does democracy require of us as a nation that America may “stand” and not “fall”. (88)
6. Discuss Jones’ statement, “Let America become the servant of all...The future of the world is in the hands of those who will best serve the world...” Do you agree? Describe how America would be different if it defined “greatness” the way Jones defined it? How would the world be different? (98-99)

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Week 3

Chapter 5: The Seven Hesitations of American Christianity (100-112)

1. How does Jones' distinguish American Christianity from the Christianity of Christ? (100)
2. Review the "seven great hesitations" Jones cites to the Christian faith. (100-112) In your experience, which of the "seven hesitations" Jones cites has America most struggled with? Give examples. In your experience, which of the "seven hesitations" have you most struggled with personally? Your community? Your local church or, Christian body?
3. Jones believed the Christian Church has lost touch with labor and allied itself to the upper middle classes making industry a dog-eat-dog affair. In your experience, do you agree with Jones? Do you agree with Jones that, as a nation, America's "economic life must be Christianized."? What changes must be made to America's economic life to do so? How would a Christianized economy look and function differently than the economy we have now? (102-105)
4. In Jones' experience, the Christian Church in America, instead of being a voice, has become an echo. Instead of creating its own society, no matter what the surrounding society must be, it has simply reflected that society. The spirit of the surrounding culture has invaded the Christian Church and has made us into its image. We reflect its prejudices." Do you agree? What must the Church do to be a voice and not an echo? In what ways can the Church begin to act collectively to change the culture instead of merely reacting? (107)
5. Jones describes the political life in America as impoverished, morally and intellectually by allowing the political life of America to get into other than Christian hands...The current state of affairs nationally Jones believed, is a mark against the Church and could have been prevented." Do you agree or disagree with Jones? In what areas of our national life has the Church abdicated its role? In what areas of our national life does the Church most need to apply Christian principles? (108-110)

Chapter 6: The Central Genius of American Democracy (113-119)

1. With all its faults, Jones saw America as "probably the best available instrument of God for this hour." Do you share Jones' opinion? Why have you answered the way you did?

2. Review the three things Jones says that give hope to America: 1.) “a ruling concept” – faith in humanity based on faith in God; 2.) “a central expression of its genius” – E pluribus unum; 3.) “a cleansing principle and power working within her life” – Christ. In what do you place your hope for America? (115)
3. In what ways is America’s guiding principle, “E pluribus unum” – *Out of the many one* – the central genius of, and guiding principle for our national life? How can the same principle serve as a guiding principle for the world? (116)
4. Jesus said, “the only possible way to find life is to lose life in something higher than itself. To center yourself on yourself is to find yourself going to pieces”. Jones believed what is true for the individual is also true for the nation. Is the America you know and have experienced, more centered on itself, or more centered on Christ and His Kingdom? (117)
5. There are two great instincts within humanity: the desire for union (unity) with others and, the desire for freedom (independence). What does Jones say is the key to both cohering together? Why is it important they do? (117)

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Week 4

Chapter 7: The Threefold Genius of the Christian Faith (120-129)

1. Why is it necessary in a democracy to have a continuous faith in humanity in spite of humanities weaknesses and failures? (120)
2. What role does the Christian faith play in a democracy? (124)
3. The chief end of the Christian faith is to carry on God's reconciling work in three directions: Between humanity and God, between humanity and itself, and between one individual to another individual. We should work intentionally to make it possible for humanity to live with God, for humanity to live with itself, and to live one individual with another. How can Christian faith and democracy work for the same ends? (125, 126, 129)
4. In order for there to be a new humanity what does Jones say is necessary? (127)
5. What does Jones describe as the "essence of love"? Describe the "love partnership" Jones envisions for America? (128, 129)

Chapter 8: The Application of the Principle of the New Humanity out of Both Parties (130-138)

1. Jones believed seeing the individual as of paramount importance and an end in himself, is at complete variance with the Christian faith, finds oneself at war within, and works havoc in American life. Discuss Jones' position. Do you agree or disagree? (130, 132)
2. If you were to be honest with yourself, would you describe yourself as more "self-regarding" or, "other-regarding"? What would those who know you best say? Would they agree or disagree? How would you describe the people in your circle of life? (132-133)
3. Jones held the ordering of yourself around the interests and needs of others (in contrast to individualism) also finds one at war within. Jones believed that both individualism and collectivism are needed because the Kingdom of God demands both. Has your understanding of the Kingdom of God included both the need for individual fulfillment and the collective fulfillment of others? (136)

4. Discuss Jones' statement, "...this Kingdom of God cannot, by its very nature, belong to a state, a race, or a class; it belongs to everybody, and to everybody as a person, apart from race, state, or class." Does Jones understanding of the Kingdom of God align with your understanding? Who, or what has informed your understanding? In light of Jones' statement, do you find your understanding of the Kingdom of God is different than it had been previously? How is it different? (136-137)

5. How does the Person of Jesus embody the Kingdom of God that we, as Christ's representatives, are to seek here on earth? How is the Person of Jesus God's answer to human need for all, and for everyone? (138)

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Week 5

Chapter 9: The Principle of the New Humanity Applied to American Life (135-150)

1. What does Jones say must first take place in America in order for a new humanity to arise in world affairs? What must America first become? What is needed? (140, 141)
2. Jones saw capital and labor working against each other not with, or for each other. Both sides, for Jones, need to change and work together on the basis of equality, not on the basis of “master and servant.” Discuss Jones’ statement. In what ways has, or is, your employment relationship(s) found you and those with whom you work(ed) one of equality or, one of a “master and servant”? (143-145)
3. Discuss Jones statement, “There has never been overproduction; there has only been under-distribution”. (145, 146)
4. Jones saw the American economy as one organized around self-interest. American industrialism, Jones understood, has a choice to adopt one of three attitudes: “I am my brother’s boss”; “I am my brother’s keeper”; or, “I am my brother’s brother”. For Jones, the first represents autocracy, the second charity, and the third brotherhood. It is only the third, Jones believed, is essentially right and only on that basis will an economy become stable.” (147, 148) Do you share Jones’ opinion? In your experience, which of the three attitudes most represents the American economy? What does changing the American economy ask of you? What does it ask of the Church? What does it ask of your employer?
5. Discuss Jones’ statements:
 - It is easy to be charitable; it is essential to be just. (148)
 - The law of mutual aid is at the basis of life. (148)
 - To be just is not only to be good; it is to be wise...For to hurt your brother is to hurt yourself, and to help your brother is to help yourself. (149)

Do you agree with Jones? If “yes”, how can you begin to live your life differently by applying the principles in Jones’ statement to bring about the new humanity Jesus invites us to seek?

Chapter 10: Further Applications of the Principle (151-160)

1. How does Jones statement, “the Christian movement has a starting point outside the national life” inform your understanding of American Christianity? (151)
2. Discuss Jones’ statement: “there was nothing wrong with the younger generation except the older!” Do you agree or disagree? Why does Jones believe “the older generation is unable to give the needed moral guidance to the younger generation”? Do you agree or disagree? As a nation, what “must we do” to begin to provide the moral guidance and direction the younger generation needs? What “must you do”? (154)
3. Jones believed, “The idea of a completely secularized education was foreign to the founders of this nation. And it is foreign to the deepest needs of this country. We cannot build a good nation if it is to be a godless nation.” Do you agree with Jones’ statement? Why or why not? As a society, what must we do to create an environment for moral and spiritual renewal for the younger generation? Individually, what must you do? (156)
4. Jones describes America giving youth “a faith to live by (faith in Christ) and a cause to live for (the Kingdom of God on earth now)” as the most important task in American life.” Do you agree? What are the consequences for today’s youth if, as Christians, we fail? What are the likely consequences for future generations? (159)

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Week 6

Chapter 11: The New Humanity out of Science and Religion (161-168)

1. Jones believed the Kingdom of God is built into the nature of reality “written into you” and, “into your relationships with others”. The Kingdom of God is, Jones believed, the way we were made to live both individually and collectively. To do so is to live. Not to do so is to perish. Discuss the implications of Jones’ understanding for society and the world at-large. Discuss the implications of Jones’ understanding for your personal life. In what ways does Jones ask us, individually and collectively, to relate to ourselves and others differently that we may live, truly live?
2. Review Jones’ “ten laws written into the constitution of reality”. (164) How have you seen the “ten laws” played out in your life? In the lives of others? In the world? What have you learned as a result?
3. Discuss Jones’ statement, “There is one God, and he is the author of both (grace and nature). Christ revealed in his own person and life the laws underlying the universe.” Do you agree with Jones? How have you seen the Person of Christ revealed in the laws of the universe that He created? (165)
4. Do you agree with Jones that if you “go far enough with the facts, wherever you find them, they will bring you out at the place of Christ”? Share examples from your own life. (165)
5. Jones believed that in order to produce a new humanity and make peace “religion and science must meet and come together.” Do you agree with Jones’ statement? To what can you point to support your answer? (168)

Chapter 12: Bridging the Gaps (169-183)

1. Jones understood the medical profession must turn to the Christian faith to help them in their task of making the whole person well. Do you agree? In your experience, have you found the medical profession and Christian faith working together to help persons become whole or, have you found a separation between the two? In your experience, has the medical movement for health and wholeness and, the Christian movement gone in different directions? What will it take for the two movements to become “a working alliance”? (169, 170)

2. Jones identifies as one of the deep cleavages in American life, the cleavage between the white and black races resulting in an unjust status quo and unequal opportunity. Jones was not, however without hope for a solution through what he describes as “several streams of influence”:
 - Race prejudice is not inherent; it is socially imposed. (175)
 - The nature of the universe guarantees that no solution not based on right will ever be stable. (175,176)
 - The Christian faith. (176)
 - The findings of modern science (178)
 - Democracy (180)

Discuss each of the streams of influence Jones lists. In your experience, which of the streams of influence has been the least operative and influential in American life in matters of race and equal opportunity for all? Based on your experience, of the several streams of influence, which stream do you believe can have most readily bridge the gap between the races? What can you do as an individual to begin to build the bridge? What can society do?

3. Do you agree with Jones that “a child knows nothing of race prejudice and race prejudice is socially taught”? What can you do individually to teach children to appreciate all races seeing each person as “sacred” and every person as “a person for whom Christ died”? What can we do collectively in the local church, educational systems, and in society at-large to wipe out race prejudice? (175)
4. Discuss Jones’ statement, “If we have room for race prejudice (in the Christian faith), we have no room for Christ, for in Christ ‘there is no room’ for race prejudice.” For Jones, “race prejudice was spiritual treason against God.” Do you agree with Jones’? Explain why you agree, or disagree. Discuss times when you and others have experienced “race prejudice” as a part of Christian community. (176)
5. Jones believed “democracy is founded on the belief in, and possibilities of, a person as person with equal opportunity guaranteed to all regardless of race, color, creed, or sex...” In your experience, has democracy in America guaranteed “equal opportunity” to all persons while welcoming, with gratitude, the contributions of all persons to the good of the whole? (180)
6. Jones acknowledges, in an effort to appeal to the conscience of America and create, in the process a “new humanity”, whites and blacks joined together may find it necessary to resort to nonviolent and non-co-operation against certain injustices through civil disobedience. Have you ever participated in an act of civil disobedience? Under what

circumstances would you? How have you responded when you see others standing against injustice through nonviolent and non-co-operation? (182-183)

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Week 7

Chapter 13: The Gap Between our Faith and our Government (184-192)

1. For Jones, the survival of democracy in America is dependent on the Christianization of government and government functioning as an expression of the Christianity of Christ. Discuss Jones' statement. Do you agree or disagree with Jones? In your understanding, what does a "Christianized government" look like? How does it function? What are (should be) its priorities? (184)
2. Jones saw the "ballot box" as a "registrar of character" and something that may be used for "good or evil" based on the character of the person casting her or his ballot. Jones also held the character of government will ultimately be determined by the character at the ballot box. Jones writes, "If the character that comes to the ballot box is weak, selfish, or unformed, then the resultant government will be weak, selfish, and unformed." Discuss Jones statements. What can you do individually to create a voting population that is more Christ-like in its character, more informed, and focused as much on the needs of others as they are on their own needs? What can we do collectively? (185)
3. Jones held that Christians must cease to vote Democratic or Republican and vote instead, for those who will stand for Christian principles in public life (including principles that are a part of our great Jewish heritage) and against those who are not." In your experience, have you voted based on Christian principles independent of party affiliation or, voted based on party? Have you sought out information about political candidates and the positions they hold to determine if they are compatible with the principles of Christ and His Kingdom? (186, 187)
4. Discuss Jones' statement, "Most Christians...have been an echo instead of a voice." Do you agree or disagree? What will it take for you to be "voice" for Christ and His Kingdom instead of an "echo" of the current culture? (187)
5. Jones believed Christians especially, young women and men, should be encouraged to enter into public seeing a call to public service as a call as a sacred as a call to serve in the pulpit. How have you understood the call to public service? To what extent have you considered public service as a "sacred calling"? Why or why not? (189)

6. When it comes to public service, Jones believed those who are in public service should see their work as “setting up the Kingdom of God” making Christ-like principles “flesh” in public life by renouncing party allegiance as primary and making the Kingdom of God primary saying to the parties, “We will stand with you to the degree that you stand for the Kingdom. When you break with the Kingdom, we break with you. For to us the Kingdom loyalty is first, last, and always.” (190) Discuss Jones’ statements. Do you agree with them in principle? What does it require of you to put the principle of “seeking God’s Kingdom first, last, and always” into practice? What does it require of you to pledge your allegiance to “Christ and His Kingdom” first and foremost and be willing to part with those who do not?

Chapter 14: Federal Union of the Churches and of the Nations (193-203)

1. Jones sought to apply the principle of “a new humanity out of both parties” to American Christianity as well as the American political system. He also sought to apply it to the churches themselves believing that the ideas that unite us (as Christians) are infinite and those that divide us are infinitesimal. He saw Christians as “the most united people on earth”. At the same time, Jones also saw Christians as “the most divided”. In your experience, what ideas most unites us as Christians? What most divides us? (194)
2. Jones lists eleven characteristics of a “federal church union”. Discuss each individually. Is Jones’ vision for the church in America realistic? To what extent does it meet the desire for “union with the whole” and the desire for “local self-expression”? Given both past and present issues the church faces, do you see “federal union” as a way of becoming more like the Church Christ envisioned? (195-200)
3. For Jones, the rock upon which the Christian Church is founded is the rock of confession that Jesus is “the Christ, the Son of the Living God.” Jones believed we can ask nothing more (of a branch of the Christian Church) and nothing less, than to make that confession. Do you share his position? If not, what else do you think is necessary to the formation of a federal union of churches both nationally and globally into one? (199)
4. Jones did not believe in one denomination absorbing the rest. If it did, Jones held, it would impoverish the corporate expression of Christianity. Jones held, “For no denomination has the Truth; the Truth is in Christ who is the Truth. What we hold is truths more or less approximating him who is the Truth.” In your experience, has the church or denomination you are a member of seen itself as the “sole possessor” of the truth? In your experience, is that how other churches or denominations seen themselves? How has a church or denomination assuming it alone has the “truth” and others do not, effected their relationships with other Christian bodies? How has it effected the Church’s witness in the world? (199)

5. Jones saw the federal union of churches in America as a way of fulfilling the genius of American democracy with its central idea of “E pluribus unum” – out of the many one. He also saw it as the central genius of the Christian faith and key to making the American church’s leadership in the world vital instead of verbal. Discuss Jones’ statements. How does the federal union of churches in America: fulfill the genius of American democracy, fulfill the central genius of the Christian faith, making vital the church’s leadership in the world? (201, 203)

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Week 8

Chapter 15: The Emerging American Interpretation (204-235)

1. Jones believed “Christ stands in judgment upon the American interpretation of him and his kingdom.” In what areas of the American interpretation of Christ and His kingdom do you believe Christ judges us more favorably? In what areas do you believe Christ judges us less favorably? Be specific. How, or what can we do in order for Christ to judge America more favorably than He does? (204)
2. Jones believed American Christianity lacks the Kingdom content so utterly characteristic of the Christianity of Christ. He writes, “the Kingdom has been marginal; the Church has been central.” (208) In your experience, has the Kingdom of God on earth been a central emphasis of the life and witness of the Church? Give examples. (208, 209)
3. Nowhere in the New Testament are we told to “build the Kingdom.” The Kingdom of God is something we are to receive, submit ourselves to, and obey. Jones believed “Christianity, with its Kingdom of God-now emphasis changes everything. Instead of ‘turning the world upside down’, the Church ‘conforms to the world’ and changes little, or nothing. Christianity without the Kingdom of God-now emphasis is a dead issue.” (213) How would American Christianity be different if it adopted a Kingdom of God-now emphasis? How would America be different? How would the world be different?
4. Describing the Church, Jones writes, “racial and economic attitudes of the outside world have invaded the churches; the echoes of those attitudes are taken into the Church and amplified. Instead of producing a Christian culture and society of its own, the Church has been invaded and conquered by a prevailing pagan culture”. (216) In your experience, do you find Jones’ statement to be true? How can you begin to change the current culture of the Church in order that it may better produce a culture and society that is more Christ-like for everyone, everywhere?
5. Discuss Jones’ statement, “A selfish, acquisitive society will lay hold of anything – patriotism, the Christian faith, anything, and use it for the purposes of personal gain, and feel righteous in doing so. We have commercialized everything, and everything has commercialized us...The commercialization has permeated the whole of American life – including, I’m sorry to say, the Church.” (217, 218) Do you agree with Jones’ description of American life? Why or why not? Do you agree with Jones’ description of the Church? Why or why not?

6. Jones held that denominations that make up American life have been a divisive force instead of a unifying force so much so that it has been considered “spiritual adultery” for someone from one denomination to set foot in the denomination of another church. In your experience, do you agree? Has the denomination or, local church you are or, have been a part of, considered attending worship or joining another denomination spiritual unfaithfulness? (226)

7. Jones saw American Christianity “exhausting itself on the problems of the day” rather than being empowered by the Holy Spirit. Based on your experience, do you agree with Jones’ assessment of the Christianity in America? What can you do to change the culture and focus of the Church from the marginal to making Christ’s life and teachings central and the Holy Spirit operative as it was at Pentecost and in the early Church? (231-235)

Chapter 16: What of the Future? (236-252)

1. Jones lived with the hope that the passing of Christianity through American civilization would transform and enrich that civilization and at the same time enrich the world interpretation of that Christianity. What does American Christianity have to offer the world? What can American Christianity learn from other national interpretations? (236-237)

2. Jones believed American Christianity must take what it has to offer...in order that America may produce an American interpretation of the Kingdom of God. Review the twelve things Jones believes American Christianity has to offer:
 - Materialism (239)
 - Our love for success (240)
 - Nervous energy (241)
 - Our capacity for mass production (241)
 - A frontier mind (241)
 - Belief in humanity (242)
 - Respect for women (243)
 - Our good nature (243)
 - Pragmatism (244)
 - Love of freedom (245)
 - Love of variety (246)
 - Faith in the future (246)

Discuss each of the things Jones lists. In your experience, which of the things has been the most operative and influential in American life? Which of the things give you the most hope for the future of America and the world at-large? What role must business play to create an American interpretation of the Kingdom of God that will transform the

world? What role must government play? What role must you play? What role must the Church play? How can we offer them to Christ for his cleansing and use?

3. Jones believed as Christians, we are “only Christians in the making”. Do you believe as he did? Why did you answer the way you did? (248)

4. As a Christian, Jones knew there were many things he had to apologize for. He also understood the need to apologize as an American for America and, as a Christian, for the Church. But for Jesus, no apology was necessary. As a Christian first and foremost and, secondly as an American, what, if anything, do you need to apologize for? What, if anything, do you need to apologize for as an American? What, if anything, do you need to apologize for on behalf of the Church? (248)

5. As individuals and as a nation, Jones believed America will stand un-decaying amid the decay of individuals and civilizations providing: We do not get out of alignment with the laws of the Kingdom of God (250)

- We have the intelligent foresight and moral courage to put down stays that strengthen us against a tendency to lean in a certain direction especially, toward selfish interests, power in the hands of men and of white people, unequal opportunity and unequal privileges for women and black people, the making of government work on behalf of the party in power instead of the good of all people. (250)
- We have the capacity to throw off small enemies: snobberies that would give liberty and justice to some not to all, selfishness that would love ourselves but not our neighbors as ourselves, cynicisms that eat out faith and confidence, dishonesties with ourselves and others, and a lack of imaginative sympathy that can put our self in the other person’s place. (250, 251)
- We have within us the power to heal over the great wounds of life with the scar tissue of the great redemptive grace of God. (251)
- When we meet with catastrophe that we...would refuse to believe that we cannot recover and grow taller living life “in spite of” when we cannot live “on account of.” (251)
- We let our roots intertwine and hold each other up, the strength of each being the strength of all and the strength of all being the strength of each, a society of mutual aid...then all of us shall live, for we shall live for all. (251)

Having stood, Jones believed, shall Christ shall stand with us, the American dream shall be fulfilled, and the Kingdom of God shall be realized in our land and become, in some real measure, the Kingdom of God in miniature provided we are prepared to submit to and obey the Christ of the American Road. (251, 252) Discuss each of the conditions Jones cites must be met in order for America to stand un-decaying. To what extent do you believe has met those conditions? To what extent do you believe America is

meeting them now? In what area(s) is America most falling short? In what area(s) is America most strong? What role must business play to help America meet those conditions in ways it is not now? What role must government play? What role must the Church play? What role must you play?

The Christ of the American Road:
A Manifesto for the Reconstruction of America

Appendix

Chapter Notes

Introduction (19-28)

- Each nation has something to contribute to the interpretation of the universal Christ. (19)
- ...other peoples, with a different ethnic history and culture...bring out other phases and emphases of the universal Christ which others miss. (19)
- ...it will take humanity to interpret the Son of Man. For none of us have the Truth. The Truth is in Christ – the Truth. What we hold is truths about the Truth. We need...the other person's truth to add to our truths, so that our pooled truths may more closely approximate Jesus who is the Truth. (19-20)
- We are Americans, and our lives have been molded partly by the New Testament and partly by American history and culture. That history and culture are unique. Through them God intends to offer a unique offering to the world. That should not make us proud. It should humble us to believe that we can be the instruments of a purpose beyond ourselves, and that a divine purpose. We are a people of destiny. But so are other people. (21)
- Now I belong to America – not supremely, of course, for that allegiance is subject to a higher allegiance – but I do belong. (22)
- What a Christ this is – taking the pioneering spirit of a people gathered (America) from all climes and all races, and in spite of all their sins and prejudices welding them into a living whole until they become perhaps the most united nation on earth, and perhaps the greatest. (27)
- It may be that as we walk down through the pages of this book we shall be joined by the Christ of the American Road; and maybe our hearts too will burn within us as he talks with us by the way, and as he opens to us the Scriptures and the covenants of our national history, and he points us to our national destiny. (28)

Chapter 1: We Have a Starting Point (29-38)

- We do not begin with the American Road; we begin with the Christ. Jesus was here before the American Road began and will be here after, in the centuries to come, that road may have come to its end. Twenty-two civilizations have arisen in human history, and all but seven have perished. Whether or not this American one will live on will be determined by how much of the eternal we can put into its life and structure. (29)
- Apart from Christ we know little about God. (30)
- If you begin with a problem, you will probably end with a problem, and in the process, you will become a problem. (31)
- For Christ is the Absolute. He is our Starting Point. He is the Master Light of all our seeing. Whatever other people do or do not do, Christians must begin with Christ, for they are Christians. A Christian is one who believes in God and humanity and life through Christ. (32)
- For I know nothing higher for God or humanity than to be Christlike...I can conceive of nothing higher; I can be content with nothing less. (32)
- ...Jesus is the human life of God; Jesus is that part of God we have been able to see... (32)
- In Jesus Christ we have struck a moral and spiritual ultimate. The moral and spiritual universe is epitomized in him; he is the revelation of its nature. Now we know what God is, and what humanity may become. We know where we ought to head. Humanity need no longer drift on troubled waters without chart or compass or star. We now have all three. Beyond that which is found in Christ the human race will not progress. He is a moral ultimate. (34)
- If Christ is God's final revelation, he is also God's unfolding revelation...He is a flying goal, forever ahead of us. And yet he is realizable... (35)
- The more I see in Christ I see there is to be seen. I see, and yet I am almost blinded by what there is to be seen. (35)
- We, as Christians, have a starting point – Christ. Christianity is Christ. To be a Christian is to respond to all the meanings you find in Christ...Start at some other place and you go from tangle to tangle, snarl to snarl. (36)

- The universe will not back any starting except that which starts with Christ. Then and only then will your sums come out right. That is the basic trouble with the world today. We begin at the wrong place, and so we end at the wrong place. (36)

Chapter 2: Two Lines Converge in History (39-60)

- There are two great streams of human longings which have run through human history: a longing for a new order, and a longing for a leader...The two desires seem universal. (39)
- First, the desire of a new order. We are not at home in this one. We live within it only under protest...(Christ) makes humanity feel a divine discontent with things as they are. (39)
- ...the longing for “a new order” clamors for expression – usually with a sigh and a fear lest humanity be not sufficiently enlightened or strong enough to bring that order into being. (40)

We today feel that humanity will perish through sheer homesickness and through mutual strife unless we can get to our real order, the order for which we were made, for we feel this old order going to pieces beneath our feet. (41)

- ...that longing for a new order is accompanied by another longing – the longing for a new leader. This leader will lead us into that new order, but will also embody in himself the new order. He will be the new order personalized. (41)
- ...persons are made for loyalty to a leader – a leader who embodies a cause. (42)
- Here, then, are two lines of longing running through human history...Again and again both desires have been mocked as dreams of a new order have faded and leaders have let their followers down. It is a sad story of disappointment and disillusionment. And yet – and yet men have hoped on and prayed on, feeling that the real cause and the real person would come...They have come! These two lines have converged and met in a man – the Man of Nazareth. In him the longing for an order and the longing for a person coincide and are one. The desires of the age are met in him. The Kingdom of God is the Order, and he himself is the Person. (42)
- The fact of the order and the person coinciding in Christ is perhaps the most important thing in the Gospels – and the most overlooked! (42)

- ...we are to seek first, last and always the Kingdom of God, and that in every portion of our beings, in every relationship in life...Nothing – absolutely nothing in heaven or on earth – is outside of its purview, its control, and its redemption. (43)
- This absolute Order brings life under a single unity, breaking down all compartmentalisms and all dualisms. It brings what life needs: a center of authority and unity. (43)
- ...in our inmost beings we are made first and foremost, for obedience. Only secondarily are we made for freedom. (43-44)
- ...in obeying the Kingdom of God, we obey the very laws of our being; hence we find our own freedom. We obey that for which we were made. (44)
- Jesus went out proclaiming that absolute Order (the Kingdom of God) and then...identified himself with that absolute Order. (44)
- Jesus saw that the Kingdom of God, God's Order, fulfills the longing for an order, and Jesus himself fulfills the longing for a person. (44)
- Jesus proclaimed the Kingdom as fulfillment, and he proclaimed himself as fulfillment. He and the Kingdom are one! (45)
- The coming of the Kingdom and the coming of the lord are one. (Matthew 3:2-3) ...The Order and the Person are inseparable. (45)
- Jesus interchangeably used the phrases "for righteousness' sake" and "for my sake". (46)
- (Your) relationship with Jesus determines your relationship with the Kingdom of Heaven. (Matthew 7:21) (46)
- (Your) attitude in following Jesus determines your fitness for the Kingdom of God. (Luke 9:61-62) (46)
- We are to be disciples of the Order – the Kingdom of God – and disciples of the Person – Christ. (Matthew 13:52) (46)
- To follow Jesus and to "enter into the Kingdom of God" are one; they are inextricably bound up together. (Matthew 19:21-24) (47)
- Getting into "Life" and getting into God's Realm or Kingdom are used interchangeably...both Jesus and the Kingdom are "Life!" (Mark 9:45-47) (47)

- The disciples took the universal Kingdom and made it identical with “our Father David’s reign...” they tried to jam it into a nationalistic mode. They didn’t reject it; they reduced it. We do the same... (48)
- Jesus bound up leaving all to follow him with leaving all for the Kingdom’s sake. (Luke 18:28-29) (48)
- After announcing the Kingdom of God, he made the Kingdom his own. (Luke 22:30) – 48
- The key to Jesus’ nature is the key to the nature of the Kingdom...The moral universe is one. This Reign is one – in heaven and on earth – and Jesus is the Key. (Matthew 16:16-19) (49)
- Christ is that Master Key that unlocks everything in heaven and on earth. If you know Christ, you know the Kingdom, for the Kingdom is Christ-likeness universalized. (49)
- After the Resurrection Jesus talked with his disciples for 40 days about “the things pertaining to the Kingdom of God” (Acts 1:3). His last emphasis was to be upon the new Order of God. (50)
- The Order and the Person are two sides of the one gospel. (50)
- The Kingdom of God is something to be understood...something to be experienced. But above all the Kingdom is embodied in a Person. (51)
- ...the Church separated them (“preaching the Kingdom of God, and teaching the Lord Jesus Christ.” – Acts 28:30-31) and preached the Person without the Order. By the time the creeds were written the Kingdom had dropped out, or was pushed into a heavenly world. It was not an operating force now...The nature of Christianity was changed – it was a personal relationship with a Person-Savior. With the Order gone it lacked social meanings for the total life. (51)
- There is one hope – the hope of rediscovering and reapplying the original Christianity of Christ, for in him the Order and the Person are inextricably one. (52)
- To preach the Kingdom of God without the Person makes our religion a loyalty to an impersonal Order. That lacks depth of personal meaning. You can be loyal to an order, but you cannot love it...The gospel of the Kingdom of God preached without the Person is interesting and arouses loyalty, but it lacks the tender intimacies of a personal relationship to a person. (52)

- ...to preach the Person without the Kingdom makes religion degenerate into a private affair between you and your personal Savior. It lacks social conscience and social redemption. It isn't relevant for all of life. But if you put them together, then your religion is at once personal and social...For if you have personal relationships with a Person who embodies an Order, then you must have relationships with everything which that Order has relationships. Nothing is alien from its purview and its redemption. (52)
- ...I am not interested in a "personal gospel" or a "social gospel." I want one gospel – a gospel which lays its hand on all life, personal and social, controls and redeems it. (52-53)
- Christ is the absolute Order personalized. In him the government of God, which stretches from the lowest cell to the farthestmost star and includes everything between, comes to embodiment...Absolute authority and absolute love meet us in Christ. He rules and he redeems. (54)
- The Kingdom of God is not shaken; it stands as the one solid reality amid a shaken and a shakable world. (Hebrews 12:28) (54)
- Jesus is an unchanging Person! In the midst of a changing world Jesus stands unchanged. (54)
- The Kingdom of God and the Person are one. The unshakable Kingdom meets me in the unchanging Person. (54)
- ...at last, we have the answer. That answer is not Christ, as we often say; that answer is Christ the Person embodying the Order, the Kingdom. If that isn't the answer, then there is none. (55)
- Christ (as the one who embodies the Kingdom) is not only the revelation of the nature of God but also the revelation of the nature of God's reign. God redeems in Christ and rules in Christ. God redeems by a cross, and he rules by a cross...The cross and the throne coincide as one. This means that the Kingdom will be brought by no means other than Christlike means... (55-56)
- The absolute Order confronts us in the absolute Person, but that Order can be brought into being only by means consistent with the spirit of that Person. (56)
- Only one plan gathers up all the good of the lesser plans and eliminates their wrongs; only one plan can appeal to all persons, of all races; and that plan is God's plan – the Kingdom of God...Life will not work in any other way. (59)

- We are to hold as “supreme value” of knowing Christ Jesus as Lord – the Leader (Philippians 3:8), and seek first “the Kingdom of God” (Matthew 6:33) – the Order...and “all these things” – everything we need – shall be added. (59)

Chapter 3: What and Where Is America? (61-75)

- America – tremendous in its possibilities for good or ill...for ours is not yet a Christian land. Christ has penetrated deeply into our land, and the best have his hallmark upon them, but there are vast areas of our individual and collective life still pagan. (61)
- What is America?... What is the something that constitutes the real America? That something did not begin in the beginnings of American, but was introduced later. (62-63)
- In the Mayflower Compact democracy was conceived. However, it could not come to birth in the Massachusetts Colony: That colony belonged to the old...Only in Rhode Island could democracy come to birth. The credit must go to the Baptists and the Quakers. They thought thoughts of God as Father therefore, of men as brothers, and women as sisters, therefore equal in the sight of God; if equal in the sight of God, then equal in the sight of humanity; if equal in the sight of humanity, then democracy as the political expression of that equalitarianism before God and humanity. (65)
- “Democracy is the political expression of Christianity.” (Tomans Mann) Democracy was born out of the Christian faith. (65)
- Democracy is the offspring of the Christian faith and is being nurtured at its breasts; it will not survive the death of its mother. (65)
- Democracy was born out of the Christian faith and nurtured by its principles wherever they were rediscovered... (65)
- In the voicing of democracy, while the Christian faith was acknowledged, the heavy end of the emphasis was on the secular side. Here lies the area of the great confusion and the great contradiction. Two forces, democracy and Christianity, belonging together, are in the process of being separated. That separation has continued. It is with us still. Christianity will be tolerated on the margin, but will not be allowed to be creative and dynamic at the center. (66-67)
- What took place in American government took place in nearly every phase of American life. Secularism took over...Religion might influence and soften, but it could not guide or direct...in the main the life of America in its collective phases was secularized, secular motives dominated, and a secular spirit prevailed. (67)

- But if we have taken grudgingly to Christianity, we have also taken grudgingly to democracy. We have tried to compartmentalize it in the political and keep it out of the economic and social and the international. Both Christianity and democracy have fought for every inch of ground they have gained in the soul of America. For America is not truly Christian, nor is it truly democratic. It is a nation fighting within itself; for it is itself a contradiction...The contradiction runs through all of American life. (67-68)
- What and where is America? America is a dream-un-fulfilled. A dream of equality of opportunity, of privilege and property widely distributed; a dream of a place where class is abolished and where a man is a man, a place where race and birth and color are transcended by the fact of a common humanity, a place where humanity as humanity can begin again a fresh experiment in our living together with compassion that will be a new beginning for the race as a whole, a place where all our gifts and resources are held not of ourselves alone but as instruments of service for the rest of humanity – that is the dream. Part of it has been fulfilled, perhaps better fulfilled than in any other place on our planet. But that isn't saying much. For the most of our planet is an unsatisfactory mess. Our good is good, but it isn't good enough. (70-71)
- The Christian faith is written into the heart of our national culture and cannot be eradicated. (73)
- ...North American religion, on the whole, has been moral religion. It has a morally cleansing power. And that is important, for the whole of the outer structure of life rests on character. If the character breaks, the confidence breaks; if the confidence breaks, the country breaks. (73)
- If our democracy has survived, and survived with increasing power, it is because underneath the life of our country has been flowing the cleansing stream of the Christian faith. It has been grudgingly obeyed, but to the degree that it has been obeyed it has been cleansing and character-making. To the degree that that faith is operative in our national life, to that degree will our nation be sound, and consequently lasting. When that faith decays, our country, founded on it, will decay with it. (74)
- What, then, is America? It is a possibility – and a portent. It is a possibility. For her nearly all the nations of the earth have gathered and have become one nation. The blood of the world is in our veins. If we succeed, then all the world succeeds with us, for we are the world – in miniature. If we succeed, the rest of the world need not be jealous, for we are they. And we can succeed only as a success becomes a benefit to them. If it does not, we have not succeeded – we have failed ourselves and them. . . . America is God's experimental ground...to try out, on a small scale, corporate living...If it proves possible, in the microcosm, it may prove possible in the macrocosm...As we go, the world goes. We are, then, a possibility – and a portent. For we may fail God, others,

and ourselves. And whether we will or not has not yet been settled. . . We let the world down once. We may do it again. (74-75)

Chapter 4: The Seven Hesitations of Democracy (76-99)

- When the Declaration of Independence was written these words were used: “All men are created equal . . . endowed by their Creator with certain unalienable Rights.” When that word “all” was written into the sentence, little did the authors know how it would live to disturb and awaken the soul of this people. The word “all” was inevitable, for there would not have been a democracy if it had been left out; but, once in, it has become the most explosive and revolutionary word in our national history. (76)
- We have great trouble with the word “all.” We cannot let it go, and we cannot let go to it. It will not let us rest until we say the words “all men” with complete abandon and no reservations. The history of our struggling with that word “all” is the history of the progress upon what we do with it. (76)
- We do not really believe they (all persons) are created “equal”. And they are not! Not intrinsically, for there are real differences in endowment... (76-77)
- ...democracy should be founded, not on the proposition that all persons are equal, but that all persons should have equality of opportunity...Equality of opportunity is the birthright of every person. (77)
- Equality of opportunity is the birthright of every person, and society can give that. (77)
- . . . Democracy must give equal access to education, to culture, to meaningful employment, to political rights and power, to leisure, to adequate housing, to know and to achieve the highest. Society gives the access; the person gives the achievement. (77)
- There are no fundamental differences between classes or races. Down underneath surface differences of class and race there is a fundamental humanity. There are no permanently inferior classes or races; there are only undeveloped classes and races. All classes, and all races are capable of the same general development if given the same stimulus and the same opportunity. The differences between classes and races are not biological but cultural...Every class and race is capable of infinite development. But we have hesitated to commit ourselves to giving equality of opportunity to everybody. The diehards within us die hard – and expensively. (77-78)
- American democracy has had seven great hesitations in regard to that word “all”:
 1. The hesitation as to whether we should take in the territories beyond the original colonies on the basis of equality or make the subordinate. (78)

The pattern prevalent at the time, and still prevalent, was to have a seat of empire, with outlying places subordinate to and exploited for the seat of the empire. (78)

Whatever is right, is stable; whatever is wrong is unstable. (79)

2. The second great hesitation about applying the word “all” was in regard to one half the population within the union – namely, women. (79)

That hesitation to give full equality to women has been long and agonizing. . . We have hesitated to apply the word “all” to women, and yet it was a woman who started all this stream of Christian and democratic civilization in the West. The “man of Macedonia” was a woman! (79)

The handwriting on the wall is plain: deny the word “all” to anyone and it slips through your own fingers – you’ve lost it to the one to whom you deny it. (82)

3. The third great hesitation in the application of the word “all” is in regard to the most important group in our democracy – the children...Jesus set the child “in the midst”; we set him on the edges, or worse... (82)

...Christian democracy will not last unless the child inwardly accepts it because it is reasonable and right, and, more important still, because he is a functioning part of it...He must be vitally a part of it; it must function where he is concerned. He must learn it by experience both as object and agent. (83)

4. The fourth hesitation about the application of the word “all” is in regard to another group in our midst – labor... (84)

Capital owns the tools of production; it therefore has the right to hire and fire labor. Property, not the person, has the last word...Socially, the person who labors and the person who owns the capital are not equal. The one is low-caste and the other high-caste. (85)

5. The fifth great hesitation has been to extend equality to those of another color. – 85

We have discriminated against those whose skins happen to be pigmented, no matter what their characters and abilities may be. This matter of color is a strange thing. We love varieties of color in nature and balk as it in human nature. We balk at it from both sides . . . Someday we shall give up our prejudices from both sides, and we shall see just a person, for that is the meaning of democracy. (85)

If you do not extend democracy to everybody, you cannot hold it for anybody. Its very nature has changed. (85)

Seldom have greater words been put together than the words, “One Nation, invisible, with liberty and justice for all.” That is the very essence of democracy. (86)

The head of a Black college said to me that he was anxious about his people – they were inwardly disgruntled, growingly so. And then he gave this instance: He was in a movie, and everyone arose to sing “America” as it was flashed on the screen. Everybody sang except the Blacks; they did not sing. Why? They were not able to sing, “Sweet land of liberty,” for it was not to them a land of liberty, but a land of segregations, of constant reminders of their “place” – subordination. So, they did not sing...Democracy cannot have invisible walls for some and open freedom for others – not if it is to remain democracy. It cannot have a part of its citizenry able to sing,

My country ‘tis of thee
Sweet land of liberty,

and another part unable to sing because liberty is denied...That and that alone is what the African Americans are demanding, and that and that alone we can – and ought to – give. (87-88)

There are two Americas. One is the America of freedom, the lover of liberty, the believer in democracy. That America I love. Under God, it has my complete loyalty. But there is another America...which would deny that freedom and democracy and would have us say, “With liberty and justice for all white people.” That America I do not love. It does not have my loyalty. For this is a false America, a traitorous America, and a greater danger to our democracy than Fascism. For it is Fascism right in our own midst. Hitler believes in racial arrogances; so, does this false America – they are blood brothers. I repudiate both. I want America to be the real America – the America of “liberty and justice for all.” America is now a split personality – at war with herself. (88)

To hesitate giving equal opportunity to Blacks means that we hesitate to believe and act according to our own democracy. In that case to talk about democracy is hypocrisy. (89)

6. The sixth great hesitation in applying the word “all” is in regard to those of Asiatic origin in our midst...

We have a right to limit immigration, but we do not have a right to humiliate others. Such attitudes and practices deny our own democracy and sow the seeds of war. (90)

The word “all” must mean “all” – or nothing. (92)

7. The seventh hesitation is in regard to applying the word “all” to all peoples beyond our own borders.

We hesitate to make this “all” attitude a universal principle...If democracy cannot be extended to all, it can be held by none...We try to keep democracy at home and imperialism abroad – democracy for the white races and imperialism for the colored races...There is one way and only one way for the white persons to meet the situation in the lands where imperialisms hold sway, and that is to renounce imperialism...You can have imperialism or democracy, but you cannot have both – they are incompatibles. Democracy and imperialism cannot exist in the same country without canceling out each other. (93)

Let America be anchored to her words “all men,” and let her world mission be the implementing of those words in world affairs. Let her become “the servant of all.” Then, according to her Master, by that very service she will become the greatest of all. She will rise to the top like cream – and ought to! For then her rise will be beneficent to all. But the catch is in that phrase “servant of all.” If you are a servant of some – white people, people of a certain class or race – then you do not become great, except a great snob. The moral universe is inexorable: if you save your life, you lose it, it decays; but if you lose your life in service to others you find it again – it comes back to you built up and authoritative. (98-99)

The future of the world is in the hands of those who will best serve the world. If the brown races, the yellow races, or the black races serve the world better than the white races, they will rise to leadership – and ought to! America has the formula: “All men are created equal...endowed by their Creator with certain unalienable Rights.” Let her translate that formula into face and her future is assured. Let her world mission be: Equality to “all men and women,” everywhere! Then the suppressed and exploited peoples of the earth will lift up their heads in hope, and our own hearts will have within them a song – a song of freedom. And our youth will have a cause – the cause of world freedom...A power economy of the elite ends and an economy that serves all people begins. (99)

Chapter 5: The Seven Hesitations of American Christianity (100-112)

- If American democracy has been wrestling with something bigger than itself – that word “all” – then American Christianity has also been wrestling with something bigger than itself – the Christianity of Christ. Just as we have not been able to give up the word “all,” nor give up to it, so we have not been able to give up the Christianity of Christ, nor give up to it... (100)
- The Christian faith has had seven great hesitations. (100)

1. It has hesitated to apply the power of the Christian faith to the body. (101)

Physical health has not been a serious concern of the mainstream of American Christianity...And this in spite of the fact that her own Master spent a large part of his time and emphasis and power on bodily health of those around him. It was an integral part of his mission. (101)

...the Christian Church can no longer concern itself solely with the so-called "spiritual" and give no concern to the physical; for body, mind, and spirit are bound up in one bundle of life. (101)

2. The second hesitation is in regard to another area – the mind. (101)

This fear has arisen out of the fact that the Christian faith is supposed to be written in the Bible alone and not written into the constitution of the universe as well. If we believe that the Christian faith is written into the structure of reality, as well as in the pages of Scripture, then we will not only allow men and women to think freely but will urge them to do so. For the facts, wherever discovered, will bring men and women out to the same place – at the fact of Christ. (101-102)

(Jesus said): "Thou shalt love the Lord thy God...with all thy mind." The whole mind free to explore the whole universe – unafraid! Unafraid, because it knows that "without him (Christ) was not anything made that was made," and that Christ's touch is upon everything and everything leads ultimately to him. (102)

3. The third hesitation has been to apply the Christian faith to labor and industry. (102)

A working agreement has been tacitly entered into between the Church and industry – the Church is to have Sundays and industry the rest of the week...Business will pay the bills provided the Church keeps its own preserves and lets business alone. (102)

One hesitates to say... "the Church has often been the kept mistress of industry," but I'm afraid to say that this has often been dangerously near the truth. (102)

The Church has on the whole allied itself to the upper middle classes and for the most part lost contact with labor, especially organized labor. The reason for this apparently has been the subconscious feeling that if the Church is in close contact with labor it may offend the leaders of industry in the Church, for industry has only grudgingly recognized organized labor. The Church has for the most part reflected that attitude...The Christian Church has lost touch with labor. This is serious; for if labor is allowed to drift away from

the Christian faith, then with the masses of labor paganized, industry is a dog-eat-dog affair – selfishness ruling both capital and labor. (102-103)

The lack of a vital touch with organized labor on the part of American Christianity is nothing short of tragic. (104)

The Church must care (about organized labor) if it continues to be Christian. (104)

“So, capital must think in terms beyond itself – it must think in terms of the good of the whole.” (104)

“The human being is primary...to make the ‘profit rule’ the directive force and predominant factor in industry is an improper reversal of values.” (105)

Our economic life must be Christianized. (105)

4. The fourth hesitation is the hesitation to apply the Christian faith to the question of race. (105)

There is the saying that “beauty is only skin deep,” and yet there has been nothing deeper than skin – at least nothing deeper than our prejudices. And nothing so absurd! ... (105)

The Christian Church could remove those prejudices if it were true to itself. Race prejudice transcended the early Church...An African’s hands were laid on Paul and Barnabas to ordain them to preach the gospel in white Europe (Acts 13:1,3) ...The black man in the early Church was not on the edges but centrally and fundamentally one of the fellowship in position and authority...That was the position of the person of color in the early Church. (105)

The Christian Church in America has apostatized, and instead of being a voice it has become an echo. Instead of creating its own society, no matter what the surrounding society might be, it has simply reflected that society. The spirit of surrounding culture has invaded the Christian Church and has made us into its image. We reflect its prejudices. And yet the world expects the Church to be different... (107)

When surrounding culture influences the Christian Church more than the Christian Church influences surrounding culture, then decay sets in. We must cease our hesitations and work out from our principles to collective life, and not allow collective life to work from its lack of principles in to us and invade us with its prejudices and its consequent confusions. We must be not an echo but a voice; we must act and not merely react. (107)

5. The fifth American Christianity is in regard to the application of Christian principles and spirit in domestic politics and foreign relations. (107)

As a consequence of this hesitation the political life of America is generally below the level of the life of the people. (108)

The financial rewards of business have been so much higher than the financial rewards of honest politics that the best brains and talent of this country has been drained off from the political life into business. The political life has been impoverished, morally and intellectually. The great cities of America are, with fine exceptions, in the hands of an unprincipled political machine. And they are this way because the Christian Church allows them to be this way. (108)

The Christian Church...holds the balance of power in this country. If it knew how to think and act together, it could throw the balance of power any way it chose. (108)

...the Christian church has allowed the political life of America to get into other than Christian hands. And one of the things that is responsible for this situation is the wedge that has been driven between the secular and the sacred. Christianity has to do with the sacred, the spiritual; and the secular, the material, is turned over into whatever hands may be able to grasp and control it. This has been the great Christian abdication. (108)

...politics is a dirty business...and the neglect of the Christian Church has made it so. (108)

This neglect of domestic politics has led to the neglect of foreign relations. The Church has largely confined its foreign relations to Christian missions and social service. Good, but not good enough. (108)

The nation gets the blame for our treatment of African Americans. Throughout the world it is a black mark against us. The Church, the one detached body, could have prevented this. But it was an echo, instead of a voice. (109)

...our government is not Christian and cannot therefore be expected to act in a Christian way...Our government isn't Christian because the Christian Church has never said it should be. It has abdicated where it should have admonished and advised and directed. (110)

6. The sixth hesitation on the part of American Christianity has been, and still is, in regard to the application Christian principles to war.

How anyone can fit war in with the spirit of Jesus Christ is an enigma. The early Christian conscience completely repudiated war. For the first three centuries no Christian ever

went to war. Then the great decay of conscience began. And that decay is still with us. (110)

7. The seventh hesitation on the part of American Christianity is to give sufficient approval of varying types of denominational expression to be able to work together as a unit.

These hesitations should come to an end. The idea that any particular denomination is the exclusive, or even particular channel of God's grace is as dead as Queen Anne. And she is very dead! God killed the idea, or let it die from neglect; for he seems to use persons, not because of where they are denominationally located, but because of their depth of surrender to him. God sometimes works through the denomination, sometimes in spite of it, but never exclusively or particularly in any one of them. If that hurts your denominational pride, it may help your Christian humility. (112)

In a divided world seeking unity a divided Church not seeking unity has little or no moral authority. But it must more than seek unity; it must achieve unity. The next great step in American Christianity is to come together. Its moral leadership in American life and in world life depends on it. (112)

Chapter 6: The Central Genius of American Democracy (113-119)

- ...I feel that God, and we, are shut up to America, with all her faults, as probably the best available instrument of God for this hour. (115)
- Amid all the contradictions in American life there shines three hopeful things: (1) *a ruling concept*, faith in man, based on a faith in God; (2) *a central expression of its genius*. "E pluribus unum"; (3) *a cleansing principle and power working within her life*, Christ. (115)
- "E pluribus unum" – "Out of the many one" – is woven into the texture of our national life; in fact, it is the central genius of our national life. It will probably be our greatest gift to the world. For in this principle, we have discovered a universal principle. (116)
- The only possible way to find life is to lose it in something higher than itself; then it comes back again. But center yourself on yourself and make yourself sovereign, and that self will go to pieces. That is true of the individual, and it is true of the group or nation. (117)
- I cannot account for our fastening on this principle except through divine guidance... "E pluribus unum" is her (America's) central genius, and will probably be her central contribution to the world. (119)

Chapter 7: The Threefold Genius of the Christian Faith (120-129)

- The threefold genius of the Christian faith is that: (1) it creates faith in God which creates faith in humanity; (2) it re-creates humanity; and (3) it reconciles and unites humanity. (120)
- There is nothing so necessary in a democracy as a continuous faith in humanity in spite of his weaknesses and failures. (120)
- You cannot long believe in humanity unless you believe in something more than humanity – something which gives him permanence and ultimate meaning.
- When there is no permanent meaning to life after death there is no permanent meaning to life before death. Life is devaluated. (120)
- A nation that has within it a faith that produces – a somebody out of a nobody – has within it a hope-giving principle. A saving, stimulating power is working at its heart. (122)
- As long as America has an open Bible, the face of the American will be lightened up; when that Bible is closed, then the light will die from the face of the American. Democracy gets its light and inspiration from the Eternal Word. (122)
- But this Christ has not only enlightened our lives. He has enlivened them. He has introduced into life a cleansing, regenerating power that quickens conscience, gives moral power, and makes persons care – makes them care what happens to others – it sensitizes them. (122)
- Faith in the common person is an essential necessity for democracy, and the Christian faith produces that faith. (124)
- Christ and his Kingdom are the answer to an unfinished humanity and an unfinished world. (124)
- ...the Christian faith does something more than give faith in humanity and a power for his regeneration. It reconciles men and women on a higher level; it brings unity. (124)
- Reconciliation is the central, fundamental note of the Christian faith; and nothing, absolutely nothing, is more needed. (125)
- If reconciliation is God's chief business, it is also ours...(We) are to carry on God's reconciling work. That is our chief work. We are to reconcile in three directions:

Between humanity and God, between humanity and itself, and between one individual to another individual. We should work intentionally to make it possible for humanity to live with God, for humanity to live with itself, and to live one individual with another. These three hang together: if you will not live with God, then you cannot live with yourself, and you cannot live with others...And then, and only then, can we live out our corporate lives. (125-126)

- The Christian faith must be a reconciling, unity-bringing power...reconciling humanity on a higher level by getting each to change. (126)
- Peace comes through mutual surrender to a higher entity – the new humanity – and peace can come in no other way. This is basic. And it stretches from the cell to every relationship on earth – and in heaven. (127)
- ...mutual self-surrender is the essence of love. (128)
- There is only one way to a real love and consequently to peace: both must surrender to an entity higher than themselves, and then out of both parties will arise a new person, a love partnership. That and that alone lays the solid foundation of peace. (128)
- There can be peace in this land of ours as long as, and only as long as, no person, group, state, or section tries to conquer and control the others, but each person, group, state, and section is surrendered to something beyond itself – the good of the whole – the new humanity – America. (129)
- The Christian faith and democracy, each true to itself, can be true to each other. They can and should work for the same ends. (129)

Chapter 8: The Application of the Principle of the New Humanity out of Both Parties (130-138)

- The doctrine of individualism is working havoc in the American life. If the individual is an end in him or herself, then you produce an undisciplined type of character, and consequently an undisciplined country...That has happened with us. We are an undisciplined people. (130)
- “The individual is of paramount importance,” and, “The individual is an end in him or herself”, both of those statements are at complete variance with the Christian faith. (132)
- The Christian faith does not say: “Seek first the individual...” It says the very opposite... Its clear word is: “Seek first the Kingdom of God...” (132)

- There are just two great instincts in us: the self-regarding and the other-regarding...If you build your life around the self-regarding, you will be at war with yourself because the other-regarding instinct is frustrated. Therefore, every self-regarding person, or society, or nation is unhappy and frustrated – at war with itself. (133)
- ...individualism is at war with itself, and consequently at war with others. It is fundamentally unhappy. And yet individualism has a truth in it. The Christian faith recognizes that truth: “Thou shalt love . . . thyself.” (133)
- Collectivism tries to organize itself around the other-regarding urge. It too has a truth in it, but only a half-truth. (133)
- Both individualism and collectivism are half-truths, and life founded on either of them alone will ultimately go to pieces. Individualism forgets life is social, and collectivism forgets that life is individual and personal. I therefore reject both of them as ways of life. And yet I would retain the truth in each. (133)
- The Kingdom of God gathers up into itself the truth in individualism and the truth in collectivism and yet goes beyond each. The end is not a compromise, or an amalgam of both, but a new product – a new humanity out of both parties. (136)
- In the Kingdom of God collectivism is fulfilled, for the Kingdom of God is a divine society. It is a social order...; it demands the allegiance of everything and everybody in the whole of life. (136)
- While collectivism is fulfilled in the Kingdom, so also is individualism. For the individual in seeking first the Kingdom of God finds that everything is added to themselves including, him or herself. (136)
- ...this Kingdom cannot, by its very nature, belong to a state, a race, or a class; it belongs to everybody, and to everybody as a person, apart from race, state, or class. For it is truth, and truth by its very nature is universal. (136-137)
- A combination of individualism and collectivism will give us what we need...It is only God’s answer that can answer to our individual and global need. And God’s answer is Christ! And Christ’s answer is himself embodying a Kingdom. (138)

Chapter 9: The Principle of the New Humanity Applied to American Life (139-150)

- ...I inwardly hope that my own nation may be the instrument through which that new humanity may arise in world affairs. But if she is, then she herself must be the new humanity – the new humanity in miniature. Her message must be her own

demonstration. The word of the new humanity must become flesh...If it can happen here, it can happen anywhere. And it can happen here. (140-141)

- ...America, with many divisions running through her life, must come to a new unity. I believe that the Christian faith with its emphasis upon a new humanity out of both parties can produce that unity. (141)
- ...a suppressed conflict is the most dangerous. (141)
- I hope the Christian Church won't give itself either to capital or labor, but will give itself to getting us both to change...On both sides unadulterated selfishness reigns...Like has produced like, on both sides. (143)
- Capital and labor must start on the basis of equality – not on the basis of master and servant. That position of master and servant must be renounced. (144)
- Both capital and labor will come to a new motivation; they will not be working against each other, but for each other. (145)
- There really has never been overproduction; there has only been under-distribution. (145)
- ...the world can readily produce what mankind requires. The problem is one of distribution and purchasing power, of providing the mechanism whereby what the world produces may be fairly distributed among the nations of the world, and of providing the means whereby the people of the world may obtain the world's good and services. (145)
- "Industry has been more concerned with the increase of output than with the justice of distribution". (Archbishop of Canterbury) (145)
- Industry itself must have operative in itself the two motives of self-interest and other-interest... (146)
- ...organizing life around self-interest, and self-interest alone, makes both the industrialist and the laborer be at war with themselves. (146)
- America can choose which of those two pictures she desires: industry as mutual slaughter, or as mutual aid; a dog-eat-dog economy, or a brother-help-brother economy. American industrialism can choose one of these three attitudes: (1) "I am my brother's boss," (2) "I am my brother's keeper," or (3) "I am my brother's brother." The first represents autocracy, the second charity, and the third brotherhood . . . Only the third, "I

am my brother's brother," is essentially right. And only on that basis will an economy be stable. (147-148)

- It is easy to be charitable; it is essential to be just. Only the third, "I am my brother's brother," is essentially right. And only on that basis will an economy be stable. (148)
- ...this law of mutual aid is at the basis of life. (148)
- Putting the service motive into an hour and a half a week is pitifully inadequate. The other-regarding motive must be put down at the basis of industry in as fundamental way as the self-regarding motive now is. In fact, they must be equally harnessed as driving urges. "Thou shalt love thy neighbor *as thyself*." When the self-regarding motive and the other-regarding motive are equally basic in our economy, then and only then will we cease to be at war with God, with one another, and with ourselves. Then our economy will be stable. (148-149)
- The New Testament speaks of "the resurrection of the just." ... There will never be a resurrection of the industrial world unless we decide to be just, and to be basically just means that we will bring capita and labor to a basic equality; then the new humanity will arise. (149)
- To be just is not only to be good, but also to be wise... For to hurt your brother or sister is to hurt yourself, and to help your brother or sister is to help yourself. – 149

Chapter 10: Further Applications of the Principle (151-160)

- ...the Christian movement is the only force that can bridge those gaps (between capital and labor, self-regarding and other-regarding), for by its very outlook and spirit it is fitted and called to do so. (151)
- ... (the Christian movement) has a starting point outside the national life. It descends from the absolute of the Kingdom...by its insistence upon love as its working force it is thoroughly attached in sympathetic understanding. It is the one movement which is for everybody. It is for everybody, but against evil which hurts anybody, anywhere. (151)
- If the Christian movement is going to bridge gaps, it must begin by bridging the gap between itself and education. (152)
- ...secularized education with its emphasis upon induction has taught us everything about life except how to live it! It can pick life to pieces, but it doesn't know how to put it together again so that it becomes an integrated whole. (153)

- At the end of a college course the real question is not what you know, but what you love. Unless given a supreme loyalty, life hangs at loose ends. (153)
- There is nothing wrong with the younger generation except the older! (154)
- Why is the older generation unable to give the needed moral guidance to this younger generation? The answer is that the older generation too has been brought up on a secularized education, and except where it has been touched here and there by the Christian faith, outside of education, its mind is secularized without a cause. Both generations need it. But how can we rectify the blunders of the past and give the rising generation something to live for and die for? Can we put religion back into the educational process? We must, or decay morally as a nation. (154)
- Religion and education, having separated, must now be brought together...frankly and openly. Religion must be made a part of the educational process and teachers must be trained to impart it just as they are trained in any other subject. (155)
- The idea of a completely secularized education was foreign to the founders of this nation. And it is foreign to the deepest needs of this country. We cannot build a good nation if it is to be a godless nation. (156)
- They (high-school students) want a philosophy of life and more – they want a power to live by...The place of life decision is in the high school. (157)
- To deprive such a generation of moral and spiritual guidance is a crime against them and the future. Religion and education must come together to accomplish the most important task in American life: the task of giving youth a faith to live by and a cause to live for. (159)

Chapter 11: The New Humanity out of Science and Religion (161-168)

- ...religion and science must meet. (162)
- ...the God who revealed himself through Jesus Christ...is the same God who created the universe and who built into that universe the laws of the Kingdom...It is built into the nature of reality, is the way that reality works. (162)
- ...these laws of the Kingdom are written into the constitution of nature...the touch of Christ is upon all creation...they are made to work in his way and in no other way. (163)
- If there are Ten Commandments in the Bible, there are ten laws written into the constitution of reality. They are these:

1. The universe is a universe of moral consequence; you reap what you sow.
2. The morally and spiritually fit survive; the rest perish.
3. The Christian way is written into the structure of the universe.
4. Humility and obedience are the secret of knowledge and power.
5. An organism can expend as much as it receives and no more; therefore, receptivity is the first law of life.
6. The second law of life is: you must lose your life to find it again – self-renunciation comes through self-renunciation for a cause.
7. Greatness comes through service and only through service.
8. Love is the fundamental law of human relationships.
9. Life is an enteral growth; when you cease to grow you begin to cease to live, you begin to die.
10. All life is lifted by self-sacrifice – by a cross.

If these ten laws are written into the constitution of things and not merely in a sacred book, then it would seem that the Christian way is the natural way to live: it is the way written into nature, and it is in the way written in the revelation of Christ. (164)

- There is one God, and he is the author of both (grace and nature). (165)
- Christ is the revelation of God, and of the universe that God created...go far enough with the facts, wherever you find them, and they will bring you out at the place of Christ. (165)
- The coming together of religion and science would produce a new person out of both parties; that would make peace, and it would make a new age. (168)

Chapter 12: Bridging the Gaps (169-183)

- One of the places where American life must be bridged is at the gap between the scientific movement for health and the Christian movement for health. These two movements have gone in different directions. (169)
- ...the main stream of Christian faith accepted a dualism in life and began to confine itself largely to the spiritual... physical health was relegated to the cults...to the discredit of the orthodox. (169)
- ...healing has been in the Christian movement from the beginning; it was in the person of its Founder. Jesus cured disease as an integral part of the coming of the Kingdom; it was the Kingdom active within the body...His immediate disciples took up the same emphasis. (169)

- ...the medical profession, out of sheer necessity, must turn to the Christian faith, which specializes in mental and spiritual healing, to help them in their task of making the whole person well. (170)
- A working alliance between the scientific and the Christian movements for health is necessary and inevitable...the Christian can accept this alliance for this connection between mental and spiritual health states and physical diseases is already a part of his faith. (Prov. 14:30, Prov. 17:22, Ps. 31:9-10, Ps. 32:3-4, Eccl. 11:10, Ps. 197:17-18, John 5:14, John 9:2-3, 1 Cor. 6:13) (170)
- The scientific movement for health, to remain scientific, must deal with the mental and spiritual...There is no living alternative. It is that or nothing. (172)
- ...ministers of religion must prepare themselves mentally and spiritually for this alliance. They must know something of the background of psychology and be willing to work with doctors in a scientific and religious way. (173)
- If the scientific movement and the Christian movement could be brought together on a higher level, then out of the two would arise a new humanity. (174)
- There is another deep cleavage in American life which needs to be closed up and healed. It is the cleavage between the races, especially between the white and the black races. The tension is growing. In some ways this is discouraging, but in some ways it is hopeful. It is hopeful in that the tensions themselves have arisen out of the fact that the African Americans have awakened from their apparent apathy and acceptance of unjust *status quo* and have now begun to demand on a large-scale equality of opportunity in American life. The diehard will resist this demand, often in the name of superior paternalism. (174)
- I can see hope for the solution or race coming through seven streams of influence. (175)

1. *Race prejudice is not inherent; it is socially imposed.*

The child knows nothing of it. The children of missionaries, born in a land of color, know nothing of race prejudice until they see it in the attitudes of society. If race prejudice is socially taught, then its opposite, race appreciation, can be taught. A campaign of education in race appreciation put through our public school system could in large measure wipe out race prejudice in one generation. (175)

2. *The nature of the universe guarantees that no solution not based on right will ever be stable.*

The moral universe will upset situations until they come to a basis of complete justice and equality. The instability of race relations around the world arises out of the fact that they are not on a just and equal basis. If men and women are not prepared to bring those relations to a just and equal basis, then they must be prepared to live in perpetual turmoil and strife. The nature of the moral universe will guarantee that instability. The upset relationships do not come from “agitators,” as the diehards suppose. The real agitators are the unconquerable instincts of mankind which will not accept slavery and injustice. And the moral universe agrees with them and upsets any unjust and unequal situation. (175-176)

3. *The third line of solution is the Christian faith.* Its teachings in regard to race are as clear as crystal. “There is no room for Greek and Jew (race distinction), circumcised and uncircumcised (religious cult distinction), barbarian, Scythian (cultural distinctions), slave, or free man (social distinctions and economic distinction); Christ is everything and everywhere.” (Col. 3:11 – Moffatt), “There is no room for male and female” – sex distinction – is added. In the Christian conception a person is a person – a person “for whom Christ died.” When Peter was called to go to the house of a man of another race, he hesitated – his racial past was inhibiting him – but he said, “The Spirit bade me go with them, making no distinction.” (Acts 11:12 – A.R.V.) (176)

This, then, is clear: if we have room for race prejudice, we have no room for Christ, for in him “there is no room” for race prejudice. If we make distinctions, then we break with the Holy Spirit, who tells us as he told Peter, “Go, . . . making no distinction.” Another spirit is substituted for the Holy Spirit – the unholy spirit of race prejudice. We are not different from others. – 176

The world expects the Christian Church to be different, and despises it when it isn’t. (177)

Therefore, I believe, and have advocated for a number of years, that every white church should take in at least one colored member as an equal and respected member of that church, and every colored church should take in at least one white person on the same basis. This would not be a solution, but it would be a symbol – a notice to the outside world that we have our own principles and intend to put them in operation over which we have control. (177)

“I’m a Christian, and a Christian is one who looks on a person as a person apart from race and birth and color. To Jones, a person is no longer a person; but a person ‘for whom Christ died.’” (178)

The Christian faith is clearly on the side of the solution. (178)

4. *The fourth line of solution is the findings of modern science.*

Those findings are growingly conclusive: there are no permanently inferior or superior races; there are only undeveloped and developed races. There is a basic humanity, modified here and there by culture. There are no biological differences between a man and man, or a woman and a woman, only cultural differences. Given the same stimulus and incentive, human nature around the world will come out about the same. (178)

“National or racial characteristics have little or no bearing on skills and abilities and aptitudes.” (Frank Lambert, white instructor of aviation at Tuskegee) (178-179)

“The so-called racial explanations of differences in human performance and achievement is either an ineptitude or a fraud.” (A. J. Toynbee, historian) (179)

Science, both theoretical and practical, is corroborating what the Christian faith has always taught: the soul, brain, and body of humanity is basically one, modified here and there by culture. Those who try to perpetuate the idea of inherent superiorities and inferiorities are outdated and outgrown; both knowledge and life have gone beyond them. Both science and religion can say with a sociologist, “Race prejudice is a social, not a racial – that is, not a biological – phenomenon. – 179, 180

5. *The fifth line of solution is that of democracy.*

Democracy is founded on the belief in, and the possibilities of, a person as a person. “America’s constitution, like Christianity,” argues *Fortune*, “is based on the principle that every person is born with the inalienable right to equality of opportunity. Whether or not this assumption is ‘realistic,’ we must stick to it, or change sides. If we are true to the principles of democracy, we must make an economy in which everybody, regardless of race, color, creed, or sex, can repeat the pledge of allegiance to the flag: “one Nation, indivisible, with liberty and justice for all” – and we must mean the “all”. (180)

The African-American is not a problem; he is a possibility, one of the greatest possibilities in American life. The problem is in us as white people – in our prejudices, in our folly of not gladly and ungrudgingly accepting with gratitude the contribution the Negro could make to our person and collective lives. “Not to take that contribution,” said the white principle of Hampton Institute, “is like refusing to accept a personal gift of a million dollars” ...It is national stupidity and inefficiency not to utilize the brains and training of these citizens...Prejudice is culturally, economically, and nationally expensive. It should be ended. (180)

Each ethnicity has something to give to the other. There are qualities in the inheritance of each that would be mutually beneficial and helpful. (181)

...God is an artist. He has made many colors, each setting off the other. We lack the artistry of God when we think in terms of one exclusive color. (181)

There is another fear that if we give equality of opportunity to the African-American then in places where the numbers are about equally divided the African-Americans will dominate the whites. This is a false fear, coming out of the desire of the white to dominate. If you treat the African-American as a racial being, he will respond racially, but if you treat him as a human being he will respond humanly. (181)

This is no longer a local issue; it is a national issue and must be dealt with nationally. To turn the matter over to individual states to be dealt with according to local prejudices is a national blunder. For this nation as a nation gets the blame for the injustices done to the African-American in any local situation. The enemies of democracy pick up every local wrong done anywhere in America and use it against America. Since the nation as a nation bears the blame, the nation must undertake the responsibility to right the wrong. (182)

...let Christians strive for a solution by four methods: (182)

- (1) Let there be teaching of the Christian viewpoint concerning persons – that they are to be dealt with as persons apart from race and birth and color, as a person “for whom Christ died.” Let there be a country-wide campaign of teaching, teach, teaching. (182)
- (2) Let there be a nation-wide endeavor to get teaching concerning race appreciation put into our public school system. (182)
- (3) Let the churches demonstrate a different attitude by each local church’s having at least one person of the other race as an honored, respected member of that church as a symbol that Christianity looks on a person as a person. (182-183)
- (4) Let there be a nation-wide endeavor to get the national government to act to do away with all discriminations to any American citizen, wherever that discrimination may be practiced. (183)
- (5) If the above steps are ineffective, then African-Americans, probably joined by whites, may have to resort to non-violent, non-co-operation, by picking out certain injustices and then, through volunteers trained in non-violent methods, refusing to obey these specific injustices and taking the consequence of that civil disobedience. This would be an appeal to the conscience of the country. (182)

But the end must not be the ending of discrimination. There must be the endeavor to create out of both parties that new humanity – the co-operative humanity. In that situation who will be the greatest? The servant of all! And that greatness will be beneficial to all. (182)

Chapter 13: The Gap Between our Faith and our Government (184-192)

- Perhaps the biggest question confronting those who seriously hold to the Christian faith and who truly love America is: Can the government of this country be Christianized? Not denominationalized, not priest-ridden or pastor-ridden, but can it function in an effective Christian way? Can the Christian faith be put down through the processes of government, and can government in its functionings be the political expression of that faith? That is the question upon which the survival of our democracy depends. (184)
- Our democracy will never be broken from without. It may be betrayed from within. For we now see that what matters in democracy is the spirit that animates it, controls it, directs it – and to what ends. (184)
- The word “democracy” was the magic word which, when whispered into the ears of oppressed peoples, would cure all their ills. We now see that the ballot box is an instrument, and only an instrument, for registering convictions. Those convictions may be good or bad; so, the ballot box may be an instrument of good or evil...The ballot box is simply a registrant of character. If the character that comes to the ballot box is weak, selfish, or uninformed, then the resultant government will be weak, selfish, and uninformed. (185)
- The great changes in American life have come through minorities. Lecky, the historian, says” “The American Revolution, like most others, was the work of an energetic minority who succeeded in committing an undecided and fluctuating majority to course for which they had little love, and leading them step by step to a position from which it was impossible to recede.” That minority had a cause – the cause of freedom. Any determined minority can change any situation, provided it has a cause and is willing to pay a price to see that cause put into operation...And the Christians have the cause! *The* cause! They can therefore change the character of our government if they decide to do so. (185)

On two conditions:

First, they must cease the appalling political aloofness and indifference that turns over the government of our country into the hands of less than the best, often into the hands of the worst. Overall, with fine exceptions, the most competent persons have not gone into public office. The political life of America has sagged below the level of the average best from which political leaders should be drawn. (186)

This must be changed if American democracy is to survive. And the Christians, who hold the balance of power, can change it. If the Christians realize their power, and if they learn to untie it to great ends, they can change the political life of this country and make it worthy of our great democracy. (186)

How? In two ways.

Let Christians cease blind voting. Let them cease to vote Democratic or Republican, and let them vote Christian...let the Christians stand behind those who will stand for Christian principles in public life...Let there be a new alignment: the Christians are for those who are for Christian principles, and against those who are not. And when I say "Christian principles" I mean to include in them the great Jewish heritage to which we owe so much. (186-187)

Most Christians...have been an echo instead of a voice. (187)

The Christians have the largest number around a single allegiance of any group in this country. They hold the balance of power. Let them use it for great ends. (187)

There has been a separation of church and state in America. And that is right...But now that this matter is clear, something else has become clear: they have become too separate! The power of living Christian faith has not been turned into the public life of this country to purify and dedicate it to great ends...Now the purification must be deliberate and intentional, not only of individuals, but of policies which those individuals hold. (187-188)

Christian faith and government processes must come together – not formally but forcefully, not verbally but vitally...The Christian movement (must)...give up its attitude of aloofness that says, "We cannot have anything to do with politics." But politics have something to do with us! (188)

Purify politics or it will stain you!... The Christian movement must concern itself with governmental processes, for those processes have to do with life, and the sphere of the Christian movement is all of life. (188)

The Christian movement must urge young men and women to go into public life. It must insist that the call to put Christian principles into public life is as sacred a call as to utter them from a pulpit. (189)

Those going into public office should see their job in the setting of the Kingdom of God and in the light of eternal principles – those principles made flesh in public life. Nothing, absolutely nothing, is more necessary in the life of American democracy than just this sense of mission to lift the whole thing from the sordid to the sacred. (189-190)

It seems to me that the only way out is for the Christian movement to renounce party allegiance as primary and make the Kingdom of God primary...After making the Kingdom first we could say to the parties: "We will stand with you to the degree that you stand for the Kingdom. When you break with that Kingdom, we break with you. For to us the Kingdom loyalty is first, last and always." (190)

At its best, the Christian Church has been playing a sideline role in public affairs. (191)

For this country desperately needs public cleansing, and it needs consecration. By consecration I mean we must cease to think of our government as something from which to get something and must think of it as something to be dedicated to an served. (191-192)

That new humanity is the hope of the American life...It is the one hope of America. The gap between church and state must be filled. How? By the emergence of the new humanity out of both parties. That is the only hope. (192)

Chapter 14: Federal Union of the Churches and of the Nations (193-203)

- ...the principle of federal union – a new humanity out of both parties – is inherent both in American democracy and in Christianity, then what about applying it to the churches themselves? If the principle is inherent in the Christian faith, then the churches need not hesitate to take it for fear it would copy a state organization. For the Christian faith was the first to uncover and announce this universal principle. So, when it comes to that principle, it comes to its own. (193)
- The ideas that unite us are infinite; those that divide us are infinitesimal. We are united at the center and divided at the margin...Christians are at once the most united people on earth and the most divided – united in life and divided in organization. (194)
- There are three possibilities: (1) amalgamation, (2) federation, (3) federal union. (194)

If we wait for all churches to unite by amalgamation, I'm afraid we shall wait until doomsday. (194)

Nor will federation do. For in federation the constituent bodies make the great refusal – the refusal to surrender sovereignty for the sake of union...Federation isn't enough. (195)

The third possibility is federal union...In federal union the truth in individualism and the truth in totalitarianism would be summed up in a third something beyond each – a new humanity out of both parties...in federal union the two instincts in humanity would be satisfied – the desire for union with the whole and the desire for local self-expression. (195)

- Federal church union would mean:
 1. There would be one Church and only one Church – “The Church of Christ in America.” (195)
 2. Under “The Church of Christ in America” there would be branches – branches of the one church... (196)

3. Within these branches there would be local self-government, states' rights as it were... We would not ask any branch to sacrifice any truth, or worth-while emphasis on a truth, in coming into the union. (196)
 4. Over these branches would be a "General Assembly of the Church of Christ in America." (196)
 5. In each country there would be a national expression of the universal Church...Over these national expressions would be "The World Assembly of the Church of Christ." (197)
 6. Within each branch there would be freedom to make any conditions, or no conditions, for the exchange of members and ministers and for intercommunion. (197)
 7. If two or more branches should desire to amalgamate, they could be free to do so. (197)
 8. In regard to the doctrinal basis of the federal union we could take the basis that Jesus laid down... The rock upon which the Christian Church is founded is the rock of confession that Jesus is "the Christ, the Son of the living God." That is literally the rock which is beneath all the churches, for that confession is distinctive and distinguishes a *Christian* Church...any branch that will confess Jesus is "the Christ, the Son of the living God" is on the "rock". We ask no more; we can ask nothing less. (198)
 9. If the Roman Catholic or any other Christian body will acknowledge itself as a "branch" of the Christian Church, then the door is open. (199)
 10. ...if any church is unwilling to acknowledge itself as a branch, and others as branches, of the Christian Church...then the matter is plain: that church does not want union...I am not interested in any one denomination's absorbing the rest...if it did happen, it would impoverish the corporate expression of Christianity. For no denomination has the Truth; the Truth is in Christ who is the Truth. What we hold is truths more or less approximating him who is the Truth. (199)
 11. The inner structure of this world organization has already been laid within the Christian Churches...Federal union of the churches almost completely parallels union in marriage - a common name and a separate name; a common life and a separate life; the highest loyalty to the union and a subsidiary loyalty to the branch...If federal union completely parallels marriage, then it is union, for marriage is the closest bond that human beings are capable of having...Federal union is real union - the only possible union among equals. (199-200)
- If the Christian churches of America should unite in federal union, it would be the fulfilling of the genius of American democracy with its central idea of "*E pluribus unum*," and it would also fulfill the central genius of the Christian faith with its teaching of the new humanity out of both parties. We would fulfill both. (201)
 - If the churches should unite in a federal union, then they would be fitted to lead in something that is emerging inevitably in the world situation - a federal union of the nations... (201)

- You cannot have an all-white nucleus of a world union, for the whites are only one third and the non-white are two thirds...The only possible federal union of the world must begin with representatives of all races in the original nucleus. That will take away all suspicion of one group's dominating another. (202)
- The nations will never find themselves as harmonious, contributing, progressive entities unless they lose a part of their sovereignty in a federal union...This law of saving your life by losing your it is as deeply written into the constitution of reality as the law of gravitation is written into the physical universe – and is as inescapable. Upon that law humanity will build or break. (202-203)
- If federal union of the nations is our collective destiny, then it is the national destiny of American to help form that federal union, for it is but the flowering of something inherent in our central genius. And if that is our American destiny, it is the destiny of the churches of America to lead American to fulfill her world destiny of helping to create a world federal union. The churches themselves can do this by demonstrating in themselves that federal union at work. Without that demonstration the churches' leadership will be verbal instead of vital. (203)
- ...a divided Church in a divided world has little moral authority. Christians of America, unite! You have your greatest world opportunity for the reshaping of the world in doing so. You have nothing to lose except your dividing walls! (203)

Chapter 15: The Emerging American Interpretation (204-235)

- ...Christ stands in silent judgment upon the American interpretation of him and his Kingdom. (204)
- With all its faults the Church is the best institution in American life. Out of the Christian movement came democracy itself. Out of the Christian movement came democracy itself. It's faith in God gave a faith in humanity...God...is the ground of our faith in humanity and its possibilities. (204)
- ...the Christian movement has been a cleansing moral movement. It has been the greatest character-forming movement in our national life. (205)
- The Christian movement sustains the country by remaking and sustaining the character of its citizens...The Christian faith produces better character. (205)
- . . . the Christian faith sensitizes people – makes them *care*. And it makes them care in larger and larger circles, and across more and more boundary lines of class and race. ((206)

- Christians are held together by unbreakable bonds... (207)
- The Christian movement has been creative – creating education...creating the humanitarian movements, creating character, making people care beyond their own interests, producing a brotherhood across race and class. With all its faults the Christian Church is the best-serving institution on earth. It has many critics but no rivals in the work of human redemption. (207)
- The first judgment of Christ must be favorable...yet, the universal Christ, embodying the universal Order, speaks to the American interpretation of himself and his Kingdom and pronounces loving judgment... (208)
- The first fundamental lack of Christianity is that it lacks the Kingdom content so utterly characteristic of the Christianity of Christ...the Kingdom has been marginal; the Church has been central. Hence the Church has not been the embodiment of the new Order; it has been an aggregation of worshipping individuals. It has therefore lacked universal relevancy; people could disregard it without feeling they were disregarding a universal fact and issue. The Church has not embodied the Cause, and hence has not had the significance of that Cause. When the Church makes itself the cause, it falls flat on the conscience of the world. (208-209)
- The Church has lacked the powerful authority of speaking in the name of a Cause beyond itself and yet embodied in itself. If it works from the relativism of itself to the relativisms of the hour, it will have little or no effect. But if it confronts men with God's Order embodied in God's Person, then its message falls upon the souls of men with authority. (209)
- When the Church has put the Kingdom into human affairs, it has put it in as an apocalyptic hope at the return of Christ. That takes it out of immediate relevancy as an immediate issue. It is a hope. (210)
- We have reduced the Kingdom to the coming of social reform. We have reduced this majestic coming of the Kingdom to progress in social justice and amenities. When we have emphasized gradualism, we have made it into a social reform – a building of the Kingdom. Nowhere in the New Testament are we told to "build the Kingdom." It is already built, "from the foundation of the world, built into the nature of reality. You "see," "enter," "proclaim," "suffer for" the Kingdom, but never "build" it. For the Kingdom is not a relativism to be built, but an absolute to be accepted, submitted to, obeyed. (211)
- The revivification of American Christianity waits upon the rediscovery of the Kingdom of God content not as a gradualism or an apocalypticism but as both. When the American Church rediscovers the Kingdom of God in its full meaning, there will be a spiritual

awakening covering all areas of life. Without that majestic conception gripping all its activities and loyalties, the Church sinks into petty irrelevancies and marginal issues; it does not confront the whole of life with a total demand for a total obedience in the total life. (212)

- The state and materialism, not the Church, direct the flow of life. For the Church without the Kingdom emphasis has no real message either to the state or to material relationships; so, it stands on lofty pulpit parapets hurling irrelevant dogmatics at the passing show. It rests for a week and then resumes parapet pronouncements on the following Sunday. That, I know, is a travesty of the Church, but it has enough truth in it to make it sting. (213)
- We have inoculated the world with a mild form of Christianity so that it is now proof against the real thing. Christianity with the Kingdom-now emphasis is revolutionary – totally revolutionary – and we have made it resolutionary. We pass a resolution and pass by a revolution. Christianity without the Kingdom-now emphasis is a dead issue. (213)
- So much of church life is grooved, rutted. It is anticipatable – so smooth and regular and grooved – “faultily faultless, icily regular, and splendidly dull.” It does not “turn the world upside down”; it conforms to the world, fits in, is an echo instead of a living voice. Its gospel is often equivocal and meaningless as the advertisement, “This preparation is recommended to cure anything for which it is beneficial” – which says exactly nothing. (213)
- The movement which was to make the conscience of the world uncomfortable now turns in on itself and seeks its own comfort – mental and physical. (214)
- ...modern Christianity...has become infected with the virus of modern desire for refinements of comfort: bump-less springs in cars going nowhere in particular; rightly shaped pews for spineless backs; soft, purring sermons for itching ears. A label on a mattress says, “Comfort first.” That is the label attached to many a church building and program. “Seek ye first comfort, and all these things shall be added,” has replaced, “Seek ye first the Kingdom of God...and all these things shall be added.” (214-215)
- Preaching in many modern pulpits is only amplifying the echoes: the echoes of outside prevailing culture are brought into the church; religious tones are put to them; and they are amplified. (215)
- Moreover, and deeper, the racial and economic attitudes of the outside world have invaded the churches; the echoes of those attitudes are taken into the Church and amplified. Instead of producing a Christian culture and society of its own, the Church

has been invaded and conquered by a prevailing pagan culture. (216)

- As the racial attitudes of the outside world have invaded the Church, so have the economic. On the face of it you would think that the Church would be predisposed by its underlying teachings and spirit to sponsor and demonstrate a co-operative order where the commandment, “Thou shalt love thy neighbor as thyself,” would be operative – a society of mutual aid. Instead, we have taken over and given religious sanction to an order which says, “Thou shalt love thyself” – a society of mutual suppressions, a dog-eat-dog economy. “Our society is in an organized and legalized attempt to get better of one another.” And yet the Church has not stood, on the whole, for basic change; it has stood for amelioration. (216-217)
- A selfish acquisitive society will lay hold of anything – patriotism, the Christian faith, anything, and use it for the purposes of personal gain, and feel righteous in doing so. We have commercialized everything, and everything has commercialized us...This commercialization has permeated the whole of American life – including, I’m sorry to say, the Church. (217-218)
- No wonder the pulpit lacks moral authority in American life. It is too much like American life; it is not greatly different, so its message is not greatly different. (219)
- Much of American Christianity has its “loins girt” – it is full of fussy activity – but the “lamps” are not “lit.” It isn’t lifting up a light to men struggling in the darkness of racialism, selfish nationalism, and international conflict. (219)
- The Church will not be revived by slogans, but by a change of central loyalty – the central loyalty must be the Kingdom. (220)
- American Christianity is suffering from a reduced Kingdom and a reduced Christ. We haven’t rejected them; we have reduced them. Christ has become a glorified Rotarian, and his majestic gospel has been reduced to “He profits most who serves best.” Good, but not good enough. (221)
- ...if the Church will set Christianity in the framework of the Kingdom, it will probably be able to bring varying denominational emphases into a living blend; for none of them has the truth – they hold truths about the Truth, but all are a part of the Kingdom which fulfills them all and goes beyond them all. (223-224)
- Christians grown in the small confines of denominational bowls remain small – small compared to what they would be if grown in the larger pond of Christian consciousness. (224)

- The three stages of human growth are: dependence – childhood; independence – adolescence; interdependence – maturity. The American Church is in its adolescent stage; it is insisting on its own denominational separateness and independence...For the sake of its own sake she must pass on to interdependence. (225)
- In America we have organized our truths into denominations. This has encased the truths, has kept them from getting over into other denominations. Sometimes the encasing has been very real, as in one denomination where it is called “spiritual adultery” even to set foot in the church of another denomination... Instead of being a unifying force in American life the denominations have often been a divisive force – the one influence in small communities keeping the community apart. This is a sign of spiritual immaturity. (226)
- The lack of being possessed by the Christ-Kingdom emphasis has weakened the moral authority of the American pulpit. (229)
- Christ not embodying the Kingdom is just an attractive person, but Christ embodying that Kingdom is universal authority speaking. (230)
- The tragedy of American Christianity is it has lost consciousness of its birthday, Pentecost...Jesus said the Holy Spirit is “*with* you, and shall be *in* you.” American Christianity impresses one as being a religion of “with” instead of “in”: God is “with” people, illuminating and inspiring now and then, fitfully; but he is not deeply within, “a well of water spring up into everlasting life.” American Christianity is largely artificial instead of artesian. (231)
- As I go about the American churches, I feel the lack of spiritual radiance and power . . . In American Christianity you do not feel the Holy Spirit capitalizing all our common nouns and changing mere numerals into a multiplying force. (231)
- American Christianity, in by-passing Pentecost, trying to go from the life and teachings of Christ to world conquest without the inner reinforcement and unifying power which the Holy Spirit brings, has found itself spiritually inadequate, exhausting itself upon the problems of the day. (232)
- The modern Church has everything – culture, eloquence, knowledge – everything except “a well of water springing up into everlasting life.” (233)
- To change the future, the heartbeat of the Church is feeble. Abundant spiritual vitality doesn’t seem to be coursing through its veins. Spirituality it is below par. All the organs are there, all the framework of living is present, but it lacks – life! (233)

- Jesus said: “There be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.” They did see the Kingdom of God come with power – at Pentecost, where timid believers became irresistible apostles; where ambitious and unintegrated individuals became a community, became a fellowship; where the economic and racial were brought under a new control and given a new direction, the direction of equality of opportunity for all; where Christianity broke the fetters of Judaism and became universalized; where Christianity passed from being a “counsel of perfection” into being a “counsel of possibility,” here and now; where the ordinary became the extraordinary; where all life was lifted from the sordid to the sacred; where God and his resources moved on the inside, a fountain within; where the believer was no longer wistful, but winsome; where the individual and the group, hitherto dead metal, were magnetized with a divine magnetism, drawing loose and purposeless and directionless humanity to themselves as a magnet draws iron filings; where dead-hearted men became alive with a gay and purposeful joy; where piety was natural and spontaneous; where there was “a holiness of the natural and a naturalness of the holy”; where life was Life! (234-235)

The American Church needs *that!* (235)

Chapter 16: What of the Future? (236-252)

- We hope that the passing of Christianity through American civilization will transform and enrich that civilization and at the same time enrich the world interpretation of that Christianity...We will not shut ourselves off from other national interpretations...We shall take what we can from others, but we shall no longer be afraid to be ourselves. For in being ourselves we are everybody else, for the word is I our national veins. (236-237)
- American Christianity must take what it has – the American heritage and characteristics – and make something out of them. We must offer to God the raw materials of our heritage and accomplishments so that together we may produce an American interpretation of the Kingdom of God. (238-239)
- Just what have we to offer? Even the best we have needs cleansing, but perhaps in the very act of putting it at the disposal of God there will be a cleansing. I would suggest twelve things as constituting what we have to offer. (239)

1. *Materialism* (239)

...let our materialism be cleansed and guided...Instead of our materialism’s being an expression of selfishness, it will be an expression of our Christian faith. How? (1) We must distribute our material wealth widely; we must not allow it to get into the hands of the few to the impoverishment of the many. “Luxuries are the things that make people go without necessities.” (2) Our materialism must express quality instead of mere

quantity; it must be the incarnation of the beautiful, the necessary, the beneficial; it must meet our aesthetic, our economic, our social needs. Instead of having a mere body it must have a soul. If “work is love made visible,” then our materialism should be love made visible – love of the beautiful, love of the underprivileged, love of the brotherhood, love of the creative. (239)

2. *Our love of success* (240)

Let our success be harnessed to the collective good – we succeed only as we help others succeed. In helping others to succeed, then, it rebounds in real success in us; we grow tall in helping others to their feet. The drive of the success motive must be detached from individual self-centeredness and attached to the public good – to the making of a society where the success of one is the success of all and the success of all is the success of one. Then success will be redeemed. Now success is not redemptive; it is destructive... A dog-eat-dog economy must be replaced by a society of mutual aid. Success must be success only as it helps oneself and others succeed. (240)

3. *Nervous energy.* (241)

Our lamps must be lit; we must see where we’re going; we must direct this nervous energy to ends that really count, for ourselves and others. We must harness this nervous energy to reconstruction at home and abroad. For unharnessed it is a flood, destroying itself and others; harnessed it turns turbines that produce electricity, which in turn gives light and power. American nervous energy is the world’s greatest liability – also the world’s greatest asset. (241)

4. *Our capacity for mass production* (241)

We have now the machinery, the techniques, the knowledge to raise the economic level of the life of everybody in America and in the world...Let mass production become production for the masses – the masses at home and abroad, the masses everywhere. (241)

5. *We are the people of a frontier mind* (241)

We are the people who love to push our minds and bodies against the unknown and the unexplored...Are all the frontiers closed? They are not closed; they are simply changing; they are now economic, social, and spiritual instead of geographic. Let the frontier problem of our African-American citizens – discriminated against, suppressed, and segregated. There is a frontier problem worthy of our moral and spiritual hardihood and capacity to solve the difficult. And the frontier of poverty among the masses at home,

plus the frontiers of ignorance, of disease, of poverty abroad. These are the frontiers calling to the daring in our manhood and womanhood. (242)

6. *Our belief in humanity.* (242)

Let us take that faith in humanity and apply it to humanity everywhere. First of all, to everybody in our midst. Let us go out to stimulate everybody and throw open the doors of equal opportunity to every single person. We must galvanize beaten people and make them have a faith in God, in themselves and in the future...And this faith in humanity would apply to people outside of our borders...faith creates faith and creates possibilities. Let us keep our faith in people – in people everywhere. (242, 243)

7. *Our respect for women.* (243)

America has been called “a woman’s paradise.” But our respect for woman has been misdirected. We have set woman on a pedestal, or we have acquiesced as she has tried to imitate us. Both are false attitudes. Woman should be expected to make her own distinctive contribution, which only she as a woman can make...Let both men and women be themselves and make their distinctive contribution. And let woman be true to her call and destiny and give herself to produce a co-operative order. For it is desperately needed. (243)

8. *Our good nature.* (243)

The American is the best-tempered person on earth...And now that unfailing good temper must be harnessed to the needs of a world frayed to its depths with bad temper and conflict. We must become a reconciling power in an estranged world. Our function in world affairs is not to carry the big stick but the big sticking-plaster, to bind up the gaping wounds of our bleeding world. (243)

9. *Pragmatism.* (244)

We have a profound faith in the thing that works...Let us boldly apply it to a philosophy of life that does have depth and universal validity – the Christian philosophy. Let us put the Christian way under the test of life to see if life will approve it – to see whether it will work. Let the rest of the world speculate and philosophize; that is not our genius. Let us test, try, prove, verify under actual life. If we are going to be pragmatic, let us be pragmatic in the supreme business – the business of living. If the Christian way is our best bet... let us relentlessly put it to the test – the test in the total life, individual and collective... There is only one way that will work – God’s way, the Christian way. (244-245)

10. *Love of freedom.* (245)

The essential American note is the love of freedom...Then since we give ourselves to it, let us do so completely. Let our love for freedom be a love of freedom for *all*. Those who love freedom for some – white people, people of a certain class, of a certain creed – these do not love freedom. They want freedom to exploit, to use others as a means to their ends; they are the wolves of selfishness in the sheep's clothing of freedom.

The next great step is our manifestation of our love of freedom is to go out on a crusade to make all men free, everywhere – and this regardless of color, race, class, or creed. This crusade would sweep all imperialisms from the earth, all exploitation of class by class, of sex by sex, of person by person. That would prove our love of freedom and would put reality into our pledge of allegiance to the flag of “one Nation, indivisible, with liberty and justice for *all*,” for we would mean the “all.” Otherwise, we will be saying in essence what one boy was found saying when he repeated the pledge: ...one naked individual, with liberty and just sticks for all” ...Let our love of freedom be love of freedom for all. (245-246)

11. *Our love of variety.* (246)

The expression of our central genius, we have insisted, is “*E pluribus unum*” – “Out of the many one.” This is what we have been raised up to illustrate and to give to the rest of the world...We should appreciate diversity and encourage it and use it, and then unify it without sacrificing the diversity. Then and then only will we have peace and progress and an open door. (246)

As we have found unity amid diversity in our own land, let us put this at the disposal of the rest of the world, refusing all special alliances, refusing all racialisms, but holding ourselves open to be the instrument of God to bring a larger world unity through a federal union of the world. This is our national destiny. (246)

12. *Faith in the future.* (246)

The people who founded this country were the people of the future...America must meet the future at home and abroad; she must go out to inspire faith in bosoms where it has died, to help stricken peoples to their feet, to open the doors of equal opportunity to every last mother's son on earth, to fight against disease, ignorance, poverty, inequalities everywhere. The future of the world is in the hands of believers...We must be the people, not of a No, but of a Yes. We must live by great affirmations about God and man and the future. (247)

- These are the twelve things we have to offer the world...In the words of that great American, Carver, we will “take what we have and make something out of them” ...We are deeply conscious that before he – Christ our Master and Leader – can use these qualities they must be cleansed, but perhaps in the very offering of them to him they will be cleansed. (247)
- ...behind and beyond and above all these possibilities stand the author, and we trust the finisher, of the best in them – the Christ of the American Road. If we must interpret him to the world through these qualities, we know that he stands greater than his interpreters and greater than the interpretation. If the world finds it difficult to take these twelve qualities because “Made in the U.S.A.” is tamped on them, we are still not non-pulsed and frustrated, for we have this Christ himself to offer. We have to apologize for ourselves, for we are “only Christians in the making”; for our country, for it is only partially Christianized; for the Church, for it too is only partly expressive of his Spirit; but concerning him we have no apologies to make. In regard to him there are no apologies on our lips, for there are none in our hearts. He is the author of all that is worthwhile in our civilization; his stamp is upon all our goodness, and his redemption is upon our sins and weaknesses. And, we gratefully add, he is not American. He is the universal Christ who belongs to all men of all climes, of all races – the Son of Man. (247-248)
- If others will take this universal Christ and will through their own genius show us a better interpretation, we will sit at their feet. For we do not worship our interpretation; we worship and follow the Christ who is bigger than our interpretation. He is the best we have; we know nothing better, and we be content with nothing less. (248)
- We as individuals and as a nation will stand un-decaying amid the decay of individuals and civilizations: (250)

(1) *provided* we are straight; the laws of the Kingdom of God will hold us up, but if we get out alignment with those laws the same laws that would hold us up now will pull us to the dust, for only those who do the will of God abide forever; the rest perish. (250)

(2) *provided* we have the intelligent foresight and moral courage to put down stays that strengthen us against a tendency to lean in certain directions: toward unequal privileges to white people denies to colored people, toward making our government work in behalf of the party in power instead of for the good of the people, toward selfish interests because they can pay for special privileges, toward men as against equal rights and privileges to women – we must stay ourselves against leaning in any direction anywhere; (250)

(3) *provided* we have the capacity to throw off small enemies, little borers that eat away the substance of our character: snobberies that would give liberty and justice to some

but not to all, regardless of class and race and color; selfishness that would love ourselves but not our neighbors as ourselves; cynicisms that eat out faith and confidence; dishonesties with ourselves and others; a lack of imaginative sympathy that can put our self in the other person's place. (250-251)

(4) *provided* we have within us the power to heal over the great wounds of life with the scar tissue, the burl, of the great redemptive grace of God, the power of our inner recovery from shocks and divisions and conflicts and lapses in character – a redemptive, restorative force within us making us strong where we are weak, brave where we are cowardly, self-giving where we are selfish, victorious where we are defeated. (251)

(5) *provided*, when we meet catastrophe – a lightning bolt that would knock of our top as it reaches ever higher in aspiration and would stop any further growth – we can have the undiscouraged dynamic within us that would put out a new top, that would refuse to believe that we cannot recover and grow taller, that lives by mighty affirmation and faith when people begin to croak that we have reached the limit of development, that never knows when it is beaten, that forever pushes its head higher into God's eternal blue, that knows how to live "in spite of" when it cannot live "on account of." (251)

(6) *provided* we let our roots intertwine and hold each other up, the strength of each being the strength of all and the strength of all being the strength of each – a society of mutual aid; for if we try to stand out alone with no responsibility for others, taking care of ourselves alone, then nature will take care that we are laid alone in the dust; from sheer necessity we must co-operate or perish; we must decide that the roots of capital and labor, white man and the colored, America and the rest of the world, should and must intertwine and hold each other up against the storms of life – then we shall live; all of us shall live, for we shall live for all. (251)

- Then shall Christ and our country, now no longer at cross-purposes, work together to fulfill the American dream – and more, to bring into realization the Kingdom of God and to make our very land in some real measure a miniature of that Kingdom. (251-252)
- The little flock, the small minority, can be the agent of that coming Kingdom. For as we look back cross our national history, we find that all the great changes for the better have come through small minorities – small minorities that had a cause and were dedicated, disciplined, and determined. We too have a Cause – the Cause of causes, the Kingdom of God. And further, we have a Leader who embodies that Cause; the Leader and the Order coincide; and if we too, though a little flock, are dedicated, disciplined, and determined, then we may be the agent of the coming of that Kingdom, provided we are prepared to submit to and obey the Christ of the American Road. (252)