

"IT TAKES DEDICATED MEN...MEN DEDICATED TO CHRIST"  
SPEECH by THE HONORABLE BOB DOLE  
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The Christian going forth into the world of men -- into business, or politics, or social relationships -- must go as a Christian. The nature of his Christianity is the source of his strength, as well as the guide of his wisdom and morality. Dedication to Christ, is the distinguishing mark of the Methodist, and the core of the Christian character.

It is a common saying that "business and religion don't mix." It is a saying often on the lips of those who should know better. Sometimes it is associated with Matthew XXII, 21: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Those eager to justify their sharp dealings before their own consciences and their fellow men attempt to convince themselves, and others, that business and religion belong in separate compartments of life, and have no proper relationship. But business and religion do have a relationship, and a relationship that we forget or ignore at our peril. Business, as an activity of man, is subject to the moral laws that constitute the direct application of religion to human life. The Sunday-only religion, the religion of preaching and praying, but not of doing, is a sentimental and hypocritical affair not worth the attention of a man. Religion, if it is to be anything at all, must be a dynamo of action, and not just of some of our actions, but of the whole action of our lives. You cannot stand up and face yourself, let alone your God, if you try to keep a sort of under-the-counter segment of your business not subject to the clear scrutiny of a Christian conscience.

The relationship of business to religion, like the relationship of Caesar to God, is, frankly and fully, subordination. This is not said of religion in a sectarian sense,

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as though a man should conduct a store attractive only to Baptists, or put none but Presbyterian Elders on his board of directors, but of religion in its broadest and strongest and most positive sense. A man should bring to the conduct of his religion, as of the rest of his life, the light of the Holy Spirit to be his guide, and the fire of the Holy Spirit to be his moving force. His work is a way of making a living for himself and his family, of course, that is understood and necessary -- but, so far as it is humanly possible, he should subordinate that motive to service to God and his fellow man. Without ostentation, and without pride, he should work with a consciousness of what good it can accomplish for others. We all know what it is like to have a family doctor who has a warm fondness for our family, and a cold fury directed against the disease that is attacking us; we know what it is like to deal with a storekeeper who is interested in what we want and need, and will go out of his way to help us get it; or the plumber who hurries to get the drains flowing again, or the electrician to restore current, or the garageman to put the car in running order. There is a warm and joyful feeling, above and beyond our relief in having the needed service done, in knowing that the person who did it was motivated by a genuine human sympathy and "fellow" feeling. I am proposing we all try, and go on trying, to put that spirit of religion, human and divine, into our business. It cannot be done just by thinking and talking about it, by any consideration of doctrine and logic, but it may be done by our calling upon God to warm our hearts with the fire of His charity. As George Eliot says in Adam Bede: "I've seen pretty clear, ever since I was a young 'un, as religion's something else besides notions. It isn't notions set people doing the right thing -- it's feelings."

It is a calumny invented by the weak and wicked that identifies virtue with languor and weakness. Virtue is the struggle and the victory -- vice is surrender and defeat.

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Virtue is strength, the strength of God himself joined to our human strength -- and vice is feebleness and wavering.

Religion is the binding force of life, and of all being. The attraction of one being for another, which at its lowest is the magnetism binding electron to nucleus, and at its highest the spiritual cohesive force that makes but one God out of three persons, is the strength of religion. This is the binding force of love, or charity, the power of God operating through His universe, celebrated by Dante in the concluding line of the Paradiso: "The love that moves the sun and other stars." The direction that this force takes, whether in inanimate objects, the living plant like the rose, or in human society, is always the direction of building order out of chaos, co-operation out of anarchy, peace and partnership out of conflict. It takes strength to put up a stone upon a stone so that it will stay, more than to shove it down. It takes courage and determined effort to live by law and in honor, more than by self-will and alackness. To discipline yourself, and to be a force for discipline and good behavior in your community, is a task calling for all the manhood and Christian fortitude that is in you. The term "heroic virtue" is no exaggeration. The phrase describes the quality each one of us is called upon to exercise, and can obtain by the mercy of God. Not only in martyrdom, but in the whole of Christian life, is this heroic virtue to be exercised.

In my business as a legislator attempting to represent the interests of the citizens of the First District of Kansas, -- I should approach every day in a spirit of total dedication, with prayerful devotion, and with the fervor of a missionary, and with the loving spirit of an apostle. Many speak of the separation of church and state. It is indeed a vital principle of our American way of life, to be cherished and defended. But this separation should not by any means signify the separation of my soul from Christ, or the separation of my conduct, public and private, from essential Christian principles. The core of Christianity, the heart of the Gospel, is a lesson of strict justice and equal love to every man, woman and child on earth. It does no



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harm to , and casts no slight upon, the people of any other creed. It looks with equal concern upon those of all colors and races. No Jew, no pagan, no Buddhist or Moslem, need feel himself injured by the association of America with this Christianity. Historically, America has been linked essentially with Christianity, and the Christian faith is woven forever into the heart and soul of the Nation.

Each discoverer carried, with the flag of the country for which he sailed, a visible symbol of the Christian religion, a cross or a Bible, and celebrated his landing with suitable religious ceremonies of prayer and consecration. Leif Ericson and Columbus, and the many voyagers for many nations that followed them, however widely they may have differed in political allegiance and in the formal details of their faith, were at one in adherence to the faith of Christ as they understood it. The colonists, came to this land in the name of Christ, for the preservation of the faith as they believed it should be held, and for the spreading of the Gospel among the native Indians. The Catholics in Florida and Maryland and Canada, the Pilgrims and Puritans in New England, Dutch Reformed in New York, Quakers in Pennsylvania, Lutherans in Delaware, Episcopalians in Virginia and the Carolinas -- each group had its many devoted Christians, lay or ecclesiastical, working for the rule of Christ on earth and the spread of His faith. The early history of the colonies is marked by events such as religious services held in the woods and the wilderness, and communities getting together for the building of churches.

When the Wesleys and George Whitefield came to America, they found many souls ready for their message of salvation, and the later history of Methodist circuit-riding through the length and breadth of the continental United States is an inspiring story, that must be known for a full understanding of the character and history of America.

As the injustices and oppressions suffered by the colonists at the hands of the mother country grew intolerable, and patriots drew together to do battle in the cause

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of freedom, they found in their common Christianity, through all varieties of religious expression, a unifying and dynamic force. The world paid tribute to the greatness of George Washington in his lifetime, as today, as due less to his military skill, political wisdom, and indomitable energy, than to the splendor of his character as a Christian hero, living up to the highest ideals of justice and mercy, and gifted with transcendent faith. No less Christian, in their differing ways, were Thomas Jefferson, with his private and individual devotion to the person of Christ, and John Adams, with his inflexible adherence to the code of his Puritan ancestors. Benjamin Franklin, worldly philosopher and scientist, and John Carroll, prelate of the Roman Church, found common ground in service to God and country. The Declaration of Independence expressed the belief and feeling of the people, and it was eminently right and fitting that it should point to God-given rights as the justification for our action, and call upon God's Providence for our support and protection in the carrying on of the war.

It is told of the Revolutionary hero, Ethan Allen, that, when his Green Mountain Boys had surrounded Fort Ticonderoga, he demanded its surrender "In the name of the Great Jehovah and the Continental Congress." Some historians doubt that this ringing phrase was the actual one used, but its early popularity as a watchword of American freedom proves that it expressed the essential connection, in the popular mind and heart, of patriotism with the Christian religion. Typical of the American spirit in war was the slogan the Puritans inherited from Oliver Cromwell, "Trust in God and keep your powder dry." The hearts of our soldiers still beat with the same religious and patriotic fervor as was shown, in World War II, by the immediate and wide popularity of the slogan, "Praise the Lord and pass the ammunition!"

Through the years, the religious faith of our fighting forces has been served by heroic and devoted chaplains, of all varieties of the Christian faith and worship, and also of the Jewish religion, upon whose tradition all our Christianity is built. Typical of the highest ideals of this noble chaplain service, of the combination of



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patriotic courage and God-given charity, is the story of the four chaplains of the U.S.S. Dorchester: Washington, Poling, Fox, and Goode. These men, a Catholic priest, two Protestant ministers, and a Jewish rabbi, gave their life-jackets to men who had none, and stood together as the ship went down, all four praying together to the one God of us all.

The strength of the religious element in our patriotism is shown also by the fact that the American people can be drawn into war only by motives that gleam with the most disinterested virtue. Certainly there have been times when unprincipled men have profited by our going to war; but the motive held out before the people, the cause that brought the contributions in men and money, has always been unselfish, Christian service to mankind, and the rescue of people unjustly oppressed and attacked. Since the establishment of our present national boundaries, we have set a record of international unselfishness hardly to be matched in the history of the world. We relinquished liberated Cuba, as we did the conquered Philippines. We have fought two world wars and the engagement in Korea, purely in defense of ourselves and of our allies, and to combat flagrant injustice; and we have refused territorial and financial gains that might have been ours by right of conquest.

Recent actions such as the adoption of "In God we trust" as our official national motto, and the insertion of the phrase "under God" in the Pledge of Allegiance to the Flag, merely spell out what has been the characteristic and consistent attitude of the great mass of the American people, throughout our history. Our Christian heritage has been our greatest treasure, and the effort to form our lives, individually and nationally, according to Christian principles of morality, has been our continuing endeavor. We have been richly blessed in having, as our national heroes, men whose noble courage was displayed in deeds of selfless Christian virtue, merciful in victory, stalwart in defeat -- Washington, Lincoln, Lee.

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The American Revolution was the great force that started binding together into one Nation the separate elements that composed our varied colonies. As we fought together against the common enemy, we came to realize that, despite our different national origins, we were one in love of country, and that despite our different forms of worship and details of doctrine, we were one in love of God. The history of our Nation since the Revolution has been the history of a constant development of our understanding of the fact that the liberty of each individual rests on the foundation of the liberty he allows to his neighbor. Christianity and democracy alike are found to be based upon Christ's "Golden Rule": "As ye would that men should do to you, do ye also to them likewise." It is from God that we derive our rights to life, liberty, and the pursuit of happiness; it is God who has ordained that we should be equal in our possession of these rights; and it is under the fatherhood of God that we can consider ourselves brothers. Thus our democracy protects the religion of each of us, and our Christian religion forms the essential basis of the democracy of all.

In Washington, D. C. the center of our national government, we are constantly aware of the fact that the separation of church and state, vitally important though it is, must never become so complete a separation that we debar Christian principles from consideration in governmental action. Rather, we must act on Christian and democratic principles at once, in seeing to it that no church suffers from governmental action, that no particular belief or form of worship is favored over others, and that no group or individual is permitted to infringe upon the right of others to live according to the dictates of their consciences.

Christianity means a faith, and Christianity means a worship, but the legislator, of all people, must not forget that Christianity means moral law. From my point of view as a Christian, it is the perfection of that moral law that, in more or less complete form, is basic to all the world's great religions. It can be detailed in the

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Ten Commandments, or compressed into the Golden Rule, or given full and forceful expression in the two commandments cited by Christ in the 22nd chapter of Matthew's Gospel: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . ." and "Thou shalt love thy neighbour as thyself." This moral law, that I have spoken of as basic to the world's great religions, must also be basic to our governmental legislation. It was a great step forward in the history of this country when, in 1955, Congress gave tangible and visible recognition to this fact by the opening of the Prayer Room in the Capitol. This is a room, designed to foster the devotional spirit of prayer, and set aside for the use of Members of Congress only, that they may pray and meditate, in the company of God alone, upon the grave moral questions that it is often their responsibility to decide and act upon.

This room is a vital reminder of the fact that our religion, central to the mind and heart of each individual, must also be central to our government. As I look over the city, from the Capitol, I see everywhere spires, domes and crosses that mark Washington a city of churches, a reminder that every act, public or private, is laid open to the all-seeing eye of God, and had better be fit to stand His inspection. Looking down the Mall, I see the Washington Monument, like a white finger pointing to the sky, and reflect how fitting that George Washington should be commemorated by a structure standing like a proclamation in stone of his own maxim: "It is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor." I am also reminded, that George Washington who phrased with precision the fact I emphasize here: "While just government protects all in their religious rights, true religion affords to government its surest support."

The maturity of our Christian tolerance and our American belief in freedom is shown by our readiness to champion, not merely admit, the right of others to differ.



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I accept the essential rightness, as political philosophy and also a guide to practical action, the statement of Justice Louis D. Brandeis: "America has believed that in differentiation, not in uniformity, lies the path of progress. It has acted on this belief; it has advanced human happiness, and it has prospered." Therefore, in many a political controversy, I must hold myself to the attitude expressed in words attributed to Voltaire: "I disapprove of what you say, but I will defend to the death your right to say it." My friends my freedom depends upon yours and yours upon mine.

This American Christian faith is a living, fighting, growing faith; a faith to live by or die for. It is the dynamo that propels our free enterprise capitalism forward in mighty triumphs of warfare and peaceful production. It is this same spirit that sends forth our doctors, teachers, missionaries, for the healing, the education, and the salvation of the world. It is the Spirit of God working in and through us, and if we, individually and nationally, order our lives in that love of God which religion, and in that love of neighbor which is patriotism, then we may indeed proclaim in all confidence, individually and for our Country, "In God We Trust!" In this spirit, we can pledge allegiance to our country as truly "under God." But to achieve a Nation "under God," it takes dedicated men...men dedicated to Christ.

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