

into space. Within the next decade he moon may be a new area for frontier colonization. The power of vast nuclear warfare lies dormant at the fingertips of man. But, it lies there with a sinister awareness that the sole existence of the world's society can be terminated in its use. Through science we have found extraordinary methods for prolonging human life. Mass production, agricultural advances, and medical discoveries have truly made man the master of the physical world. This same being who has so successfully won in the conflict of humanity against the unknown qualities of science, cannot, however, live in peace with his fellow man. He is, according to the laws of Nature, the highest form of life. He has the power of a reasoning intellect, and with this power should be able to solve almost any crises which he encounters. This power of solution should include the differences which arise among society's members. But, this supreme example of God's creation cannot rise to the accomplishment of the task. Instead, he disregards all that is right and resorts to the methods of the less civilized of the world's creatures. We all speak with justifiable pride of our achievements, but can anyone ever forget the mass executions of humanity against humanity that occurred just twenty-five years ago? This was "civilized" man's method of settling his differences.

Someday man will advance socially to meet the great strides already taken by science. He will feed those who are hungry, clothe those who freeze, educate those who yearn for knowledge. He will do all of this with no thought as to the outside influences of his society's values. Because man, the forward thinking giant of Nature, will at last have achieved the full measure of his power. He will have accepted his neighbor as himself and shall see in every situation the divine providence of life that guides his actions. He finally will realize that God and man are one in relation to his own existence. The heart will win in the battle with intellect. Proof will be tempered with faith, mankind's sole means of hope and forgiveness.

On the Ritualistic Church Ceremony

Nancy Goodman

THE well-rehearsed, traditional worship service in all its splendor and grandeur is not providing enough variety and color to those who love the trappings of the church. There is a lack of majesty, beginning with the entrance of the choir and continuing until the benediction is read. The august procession of the senior choir, junior choir, choir director, assistant choir director, altar boys and, finally, the minister and his associate should contain added pageantry. As these angelic church officials enter the sanctuary there should be a sound of drums and a blare of trumpets, effectively interrupting the conversation of the holy assemblage. The glorious fanfare will prepare the congregation for the continuous flow of men, women,

and children invading the auditorium by way of each aisle in their long, flowing gowns. As the exalted group passes by, the small children as well as the adults will enjoy viewing the colorful flags which are carried by each member of the parade. Each banner is decorated with various crests and symbols, adding dignity to the service. The church orchestra, situated in the overhanging balcony, magnificently repeats *When the Saints Go Marching In* until each member of the procession has found his seat, and with dignity has placed his chromatic penant in the appropriate flag standard. On previous occasions, the congregation has received little spiritual blessing from the entrance of this group, but let us try to instill color, variety, and honor into this segment of the service.

The beautiful banners which have been placed on the stage serve many purposes. First of all, the small children will be speechlessly amazed and quietly entertained by the lovely flags; thus, the construction of expensive nurseries for the restless youth will no longer be necessary. The flags will also delight the adults because each banner represents a family within the church; furthermore, the various crests and symbols denote regular church attendance by these families. As the pious householders observe their flag with all its badges of merit, each individual gains dignity and prestige. The flags serve as an excellent means of recording church attendance while bringing honor to those who scan the many flags and find that theirs is unequalled.

The too frequently recited Lord's Prayer, containing meaningless groups of words, is in need of a colorful variation. When everyone finds a comfortable seat, the orchestra members will discontinue their melodious strains and will patiently await the remainder of the performance. At the appropriate time the congregation shall rise with stateliness and begin to recite the Lord's Prayer. Not bound to tradition or habit, the audience shall begin the clapping of hands and stamping of feet to the monotonous rhythm of the verse. If each one present will adhere to the specified rhythm, the prayer can be said in harmony and unity. The assistant choir director will lead the group in 4/4 meter, thus accentuating the rhythm of the prayer. For example: one, two, three, four, Our Father, two, three, four, which art in heaven; two, three, four, Thy name, two, three, four, etc. To abolish the recitation of the Lord's Prayer within the church would be unrighteous; furthermore, the congregation needs this form of exercise during the prayer. If the participants are allowed to take part in some type of mild exercise, such as stamping the feet and clapping the hands, they will be less restive during the remainder of the service. The prayer has been repeated for approximately 1,935 years. Who are we, the members of the twentieth century, to suspend the use of this well-rehearsed ritual?

The third phase of entertainment is the partaking of communion. The savorless symbols used in observing the Lord's Supper should be substituted by tastier food, such as Swiss steak and broccoli,

thereby increasing the weekly attendance and pacifying the bored congregation during the remainder of the ritualistic ceremony. Instead of plates of dry crackers we shall pass platters heaped with juicy delectable Swiss steak. This meat will justly signify the "body" or flesh, as the crackers do. Each member who has pledged his allegiance to the church is allowed one piece of steak. Paper plates will be found in the hymnal racks on the back of each pew along with plastic knives, forks, and spoons which bear the engraved signet of the church. Broccoli, or a similar green vegetable, will also be served in order to balance the sacred meal. Hot rolls will be given to the deacons and trustees of the church while others will receive a slice of white or brown bread. For refreshments there shall be large goblets filled with exotic, blood red wine. The wine, which symbolizes the "blood", shall be imported from the Holy Land, giving it further significance.

These privileged church members will be permitted to dine while the remainder of the ritual is being performed. This is a relaxing break which will appease the congregation until the benediction can be recited. Many concerned church members ask, "How often should we partake of communion?" This is an easily answered question. Jesus told us that as often as we observe the Lord's Supper, we should do it in remembrance of Him; therefore, let us partake of this supper quite often, in fact every Sunday, since we are having such a delectable meal.

The Individual and the State

Mary Sue Stranhan

IN HIS essay "Civil Disobedience," Henry David Thoreau makes the statement, "There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly." Such an observation, however, is highly illogical when related to John Locke's principles of civil government, because the essence of Thoreau's statement is the very definition of Locke's State. Thoreau claims a free State cannot exist unless it recognizes the individual as a higher power, and Locke asserts that any government created in accord with natural laws is actually formed by individuals and in their control. To further understand this concept, Locke's ideas on civil government should be examined.

In 1760, the English philosopher John Locke wrote his well-known treatises in which he presented certain principles of government and its formation—natural rights, the compact theory, the purpose of government, the right of revolution, and the control of government. In building his political philosophy, Locke begins with his conception of the state of nature in which men, with an inherent sense of Natural Law, live as equal and separate beings. Each is