RELIGION

Americans in the 1960's live in a land of almost unbelievable material well-being. Science and technology have eased the burden of labor and have provided a standard of living of unprecedented opulence. Wealthier than ever before, more powerful than ever before, Americans still are plagued with doubts, tensions and moral uneasiness. The quality of life, in the opinion of some, has not kept pace with quantitative advances. Governor Tawes, continuing to speak often to religious groups of all denominations, urged a return to the spiritual values of the nation's founders. The philosophy of humanism—of the dignity of the individual—ought, he believed, to guide the policies and decisions of governments. We neglect our spiritual heritage, the Governor contended, at the risk of losing our freedom.

ADDRESS, CALVARY METHODIST CHURCH

ANNAPOLIS

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John Calvin, the 16th century Reformation leader, said that if religion is to flourish and prosper and the gospel to be spread, there must be order in society. The agency for the establishment and preservation of that order, he noted, is government. Calvin concluded, therefore that the "magistrate"—a term he was using to describe government officials in general—was a calling to be revered above even the clergy.

As a government official, I would shun such comparison, which Calvin as a clergyman with modesty could make. But his point is well taken that good government is important to religion and that those who administer it play an important role in the religious strength of a community. Of course, order, as Calvin construed it, meant not simply protection from violence and physical harm to person and property. It meant such things as laws protecting commerce so that the economy may prosper. It meant the assurance of certain basic rights of the people so that they may have an opportunity to develop their God-given talents.

In the Christian view, man is recognized as a totality. With no significant distinction between the spiritual being and the physical

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