

Report from the In Capital

SEPTEMBER 1968



The 1968 Republican Party Platform

Political scientists persistently debunk national party platforms. Politicians, however, spend much time and energy in developing platforms. What they do with the platform after it is approved is another matter.

Rightly viewed a platform is but one of the numerous guides as to what a party or its candidates might do if elected to office. Except for an occasional specific the platform indicates only the general direction a party would take if it were in power.

A political platform is more a bid for support rather than an outline of proposals. The views of the candidates themselves by far overshadow the broad platitudes of the party platform on which they may be running. Very few people read in its entirety the platform of their own or of the opposing party.

Nevertheless, platforms are important and they should be considered by an informed electorate. At the time of this writing the Republican national platform for 1968 has been approved, but the Democratic platform is still in the process of formulation. We take a look at some of the planks in the Republican platform. We will examine the Democratic platform later.

Senate Minority Leader Everett McKinley Dirksen (R., Ill.) was chairman of the GOP Temporary Committee on Resolutions (Platform Committee) of the Republican National Convention meeting in Miami Beach the first week in August. The Committee held hearings and worked on the platform the week before the Convention met.

The hearings revealed a wide range of differences between the moderate-liberal and conservative wings of the Republican party. The Committee's job was to produce a document on which the majority of Republicans could agree and which would win as many votes as possible in the November

election. The result was a platform so ambiguously worded and free of specifics that either the liberal Gov. Nelson A. Rockefeller of New York or the conservative Gov. Ronald Reagan of California could have stood on it.

The Republican platform is significant for what it did not say as well as for what it did say. For instance, there was no reference to a proposed Constitutional amendment for prayers in public schools. This is interesting since the 1964 platform called for such an amendment and Sen. Dirksen has been an ardent advocate of such an amendment in the Congress.

Perhaps this omission is a recognition by the Republicans that the school prayer issue is no longer an effective vote-getting device.

Neither does the 1968 Republican platform refer to the "one man one vote" reapportionment fight that was a sharp Republican issue in the recent past. Have the Republicans discovered that they gained as much by reapportionment as the Democrats?

On the subject of federal aid to parochial schools the Republican platform accepted the status quo of current national policy as set forth in the Elementary and Secondary Education Act and by recent Supreme Court decisions. Specifically, the plank in the Republican platform on this item says:

"To help assure excellence and equality of educational opportunity, we will urge the states to present plans for federal assistance which would include state distribution of such aid to non-public school children and include non-public school representatives in the planning process. Where state conditions prevent use of funds for non-public school children, a public agency should be administered to administer federal funds."

Another interesting omission from the (Continued on Page 6)

A Pastor Praises Theological Refresher Course

By JAMES M. WINDHAM

Editor's Note: Southern Baptist Theological Seminary in Louisville, Kentucky, is offering courses to former students which affords them opportunity to up-date their degrees. The American Association of Theological Schools agreed two years ago that seminaries could and should choose between continuing the Bachelor of Divinity degree or shift to the Master of Divinity degree as the basic theological degree. More than 140 students participated in the opportunity during a four-week summer program in July. They will return for a final session in July, 1969. One pastor evaluates his experience and suggests that churches provide such educational opportunities for pastors as a regular practice.

Current theological up-dating courses are being offered in capsule form at Southern Seminary. They afford one of the greatest opportunities for the revitalization of a pastor's ministry. This service meets a need which is almost universally felt by ministers but not quite so widely admitted. The administrative, pastoral and numerous other demands upon the minister's time simply leave too few hours or days in which he can concentrate on study. The pursuit of contemporary knowledge, interpretation and methodology becomes increasingly restricted.

The necessity for the minister's understanding of the layman's life situation is often overlooked, especially in his pulpit ministry. The tendency in most cases is to lose contact and communication with the layman's way of thinking and sense of (Continued on Page 5)



WINDHAM

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REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 206 Maryland Ave., N. E., Washington, D. C. 20002. The purpose of this bulletin is to report findings on the interrelations between churches and governments in the United States. It affords church leaders a chance to understand developments, policies and trends affecting public policies and it affords public officials a chance to understand church structures, dynamics and positions. It is dedicated to religious liberty, to free and effective democracy and to equitable rights and opportunities for all.

The views of writers of material for *Report From The Capital* are not necessarily those of the Baptist Joint Committee on Public Affairs or its staff. The bulletin also provides for the sharing of views between leaders of the cooperating conventions and between leaders of various religions and traditions.

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Washington Observations



News — Views — Trends

August 30, 1968

POLITICAL SCIENTISTS persistently say that party platforms are meaningless. Yet sometimes party conventions find their bitterest divisions and strife in debate over platform planks.

COULD IT BE THAT supporters of candidates get caught in their own campaign web and find it difficult to engage in the "art of compromise"? Others rise or fall politically by astute compromising between convention segments and throughout their tenure in office. Politics is still the "art of the possible."

PERHAPS WE ARE STILL too close to the party conventions to discern what is happening to the democratic process in our nation. Yet we cannot help wondering:

WILL THE "UNIT RULE" be gone for good and the power of state political machines decentralized?

WILL THE INTERESTS of mass media "visibility" further shift conventions from analysis to theatricals?

WILL HARD-HITTING police work be the only way to prevent mass disruptions of convention processes?

WILL "SUFFERING FOR THE CAUSE" harden antagonisms and conflicts in the political arena, and perhaps divide our nation?

MAYOR RICHARD DALEY'S conduct as host in Chicago to the Democratic National Convention will undoubtedly be subject to debate for a long time. How directly responsible the mayor is for extreme acts of law enforcement "agents" both inside the convention hall and outside in the streets is a hard question to answer.

WHEN EVERYONE HAS THE VOTE, politics becomes a great melting pot. Party and policy make comrades across the barriers of religion, race and ethnic differences. A broadening participation by all elements in both parties is a sign of improving political health. More registrations will produce a better balance of representations.

THE ISSUES OF WAR AND PEACE have dominated the political differences in both parties during the past month. However, we cannot assume thereby that the parties are now together on the domestic issues that divided them so sharply in 1964.

NEVERTHELESS, MODERN TRENDS in social, economic, educational and welfare matters appear to be more widely accepted. An age of domestic reform lies ahead as soon as our budgets and financial balances permit.

Baptists In A Changing Environment

By J. TERRY YOUNG

The only static condition in life today is the constant flux of change. Change is the order of the day in practically every realm, whether government, church, economics, education or family life. This is the kaleidoscope generation. There is a rapid succession of changes about us, and never the same pattern twice.

There is nothing new about change. Change has always been a fundamental part of life. What is new is the accelerated rate of change. In other ages the flow of change was so slow and gradual that it was hardly noticeable. Now, tomorrow's unique innovations are obsolete before the dawn of today.

For instance, computer technology is advancing so rapidly that highly sophisticated machines are obsolete before the first one is completed on the assembly line. The avalanche of change has not left a single area of life untouched.



J. TERRY YOUNG

At the heart of this torrent of change is an explosion of knowledge. The knowledge available in the time of Jesus doubled by 1900. This body of information is said to have doubled again by 1950. It doubled again by 1960. And it doubled again by 1966. The result of this explosion of knowledge is that we are left with very few—if any—certainties.

Survival as a viable force in modern life depends upon the ability to encounter change, to adapt to changed circumstance,

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to plan creatively for tomorrow before it is already yesterday.

If one does not have the flexibility and openness to seek progressive development in an age where change is the order of the day, it is only a matter of time before he becomes a useless oddity or an antique memento of a bygone era.

Baptists have not been a people who readily welcome change. We have often subconsciously identified our mission with keeping the status quo. We are a people wedded to an unchanging body of revealed truth and it is difficult for us to realize the unchanging truth of the Christian revelation may have a wide variety of expressions and applications in response to the changing character of the times in which we live.

Learn a lesson from the once flourishing American passenger trains. The railroads had once a virtual monopoly on public transportation. But in one generation the railroads lost practically all passenger traffic. The railroads had a narrow and inflexible self-understanding that spelled the doom of their passenger service. With a little flexibility and creativity the railroads could have developed a highly profitable passenger transportation industry by pioneering the airline and bus systems. The railroads were wedded to a single concept of rail transportation instead of offering the best service in public transportation.

By contrast, a large and well established American industrial firm, RCA, advertises that its business is finding new ways to meet changing needs. It claims over 80 per cent of the 12,000 products it makes did not even exist 10 years ago. One magazine ad boasts, "Tomorrow? We are working on it."

Only the adaptable is lasting. Indeed, the effectiveness of our Baptist witness in this era of change is probably proportional to our creativity and flexibility in meeting the constantly changing opportunities and challenges about us, some of which appear only briefly and then pass into the oblivion of history.

We as Baptists need an extension of a conscious willingness to meet changing circumstances with all the creativity we can muster. For this to be possible, we do not know a greater degree of openness than we usually exhibit.

We as Baptists have a built-in difficulty in adapting to change. We are a people

committed to an unalterable allegiance to "the faith once delivered to the saints." Within that faith there are some basic unchanging certainties which, as revealed truth, are incapable of change. We often fail to recognize, however, that these same unchanging certainties may have a constantly changing significance when applied in a context of changing circumstances.

We are sometimes afflicted with a rigidity that reduces the Bible to a catalogue of ancient religious facts which we understand in the light of our cultural and spiritual heritage. With little openness to the leadership of the Holy Spirit we can discover that every word of the Bible is pregnant, ready to give birth to a meaning and application as fresh in our day as when originally spoken under the direction of the Holy Spirit.

There are basic Christian truths such as the place of the Bible as God's revelation to us, the uniqueness of the person and salvation and the importance of religious liberty which will always be a part of Baptist life.

But we must ask in each age—indeed, daily—what these things mean to us in our present circumstances. The fixed truths of the Christian gospel may find new application and new significance in new circumstances. Indeed, it is only because the basic truths of the gospel are eternal that they can and must find contemporary expression and application in each succeeding set of circumstances.

As Baptists face change we must do more than react and adapt to what is changing about us. There are times when the genius of our witness can best be expressed, our mission for Christ best be accomplished, by planning for change both inside our Baptist circles and in our society. It is not enough for us to keep pace. There are times when we ought to attempt to set the pace.

In a time such as ours, when society is paying less and less attention to a Christian witness from Baptists or any other sector of organized Christendom, we must have the resourcefulness and intensity of commitment to seek additional ways to work and express our Christian concerns and insights. We are not taking advantage of opportunities that are open to us to help shape the character of society.

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RECOMMENDED READING

Church, State, and Freedom (Revised Edition)

By LEO PFEFFER
Beacon Press, Boston
1967, 832 pp. \$15.00

For people interested in the constitutional law of religious freedom and church-state relations, Professor Pfeffer's revision of his 1953 classic is good news. The book remains as comprehensive and authoritative as ever, but it is now brought up to date by a 1967 copyright. The issues of these added years have been crucial in shaping the present meaning of the First Amendment's free exercise and anti-establishment clauses.

Without his saying it, this book is in part a record of Professor Pfeffer's life's work, for he has been the leading counsel in most of the legal cases that form a large part of the book's substance. No one has argued more church-state cases before the United States Supreme Court.

At the end of the book, "Ten Theses" are stated. Four of these read as follows: [In the United States]

(4) The principle of separation and freedom was conceived as a unitary principle. Notwithstanding occasional instances of apparent conflict, separation guarantees freedom, and freedom requires separation. The experiences in other countries indicate clearly that religious freedom is most secure where church and state are separated, and least secure where church and state are united.

(5) The principle of separation and freedom was conceived to be as absolute as possible within the limitation of human communal society. Only where they were unavoidably necessary to prevent an immediate and grave danger to the security or welfare of the community were infringements on religious freedom to be justifiable, and only to the smallest extent necessary to avoid the danger. Likewise the separation aspect was conceived to be as absolute as could be achieved, predicated as it was on the concept that religion is outside the jurisdiction of government.

(9) Nevertheless the American people have by and large been faithful to the obligation placed on them by the framers of the First Amendment; church and state have been kept separate, and religious freedom has been preserved. The people have willingly kept faith; whenever an opportunity has presented itself to obtain an expression of the voice of the people, that voice has clearly been expressed on the side of absolute separation and freedom.

(10) Under this system of the separation of church and state and religious freedom, religion has achieved in the United States a high estate unequalled anywhere else in the world. History has justified the great experiment, and has proved the proposition on which it was based—that complete separation of church and state is best for church and best for state, and secures freedom for both.

"[A]s absolute as possible . . .," these words give the flavor of the author's position. He advocates very large measures of freedom and church-state separation.

What is new in the revision is what has happened in the United States on these matters in the past fourteen years. This means that the first four (of seventeen) chapters which are historic background and comparative analysis are largely, though not entirely, the same as before. One of these, the compact but informative, "The Solution in Other Countries," has been up-dated.

In the sections devoted to the establishment and free exercise clauses, the school-prayer decisions, the Becker Amendment, the Sunday closing cases, and recent education and welfare legislation affecting church-state relations are the most obvious examples of the added material. These and other additions are extensive, well documented and, while Professor Pfeffer has his position at all points, presented with a balance of "pro and con" arguments.

The erudition and scope of the work is enormous. The indexing is detailed. The footnoting is copious. The tables of cases and bibliography are exhaustive. Without question, the book is worth the fifteen dollar price.

—Walfred H. Peterson

Refresher Course

(Continued from Page 2)

values in a world of exploding knowledge and economic pressures. The man in the pew faces frustration and difficulty when he seeks to apply his religious faith and precepts to a rapidly changing world.

Such frustration is expanded when his pastor continues to offer leadership and sermons which are 'out of touch' with his needs and questions. To be sure, a brief up-dating study in a theological school will not make the pastor thoroughly competent to minister to all of the problems of his members. However, it will prod him to a new awareness of the need for more contemporary knowledge. It can also serve to alert his laymen that he is seeking to become aware of the current life styles and problem areas of business and professional people. What pastor has not felt his inadequacy to communicate the gospel creatively in current crises?

REFRESHER COURSE ENROLLMENT REFLECTS SEVERAL CATEGORIES

- 128 SBC pastors from 20 states
- 8 ABC pastors from 6 states
- 5 SBC missionaries from three foreign countries
- 2 D. C. pastors (ABC and SBC dually aligned)

Three decades or two or even one spread between the time a pastor leaves the seminary classroom and returns to engage in a period of study with his peers is ridiculous! The modern clergyman must not only discipline himself to an intensive study program but must submit to critical examination of his concepts at the feet of scholars periodically. To do otherwise is to become "out-of-date" in less than ten years.

Churches must share much of the blame for the delay of a minister's return to academic studies. Pulpit committees check on where a prospective pastor went to school. Few bother to inquire as to how recently this occurred. What would be wrong with a church offering to send a prospective pastor to school for a brief refresher course if he has been out of the seminary for ten or more years?

No better investment could be made by a congregation than to make available a few hundred dollars plus a few weeks to enable their pastor of several years to participate in special studies on a theological campus. To disregard this kind of wise planning is short-sighted indeed and may account for much of the need for revitalization in our churches.



QUEST FOR ANSWERS ALTERNATES IN FACE OF DECISION

By BILL PINSON

The church was in a racially changing neighborhood. Once the houses surrounding the steepled building had been filled with comfortable, middleclass white families. Now almost half the resident in the area were Negro.

The pastor watched in dismay as family after family left the church and moved to all-white areas of the city. Quietly he brooded about the problem. As the leader of the church he felt it was his responsibility to come up with a solution to the crisis.

Finally, he reached a decision. The church should stay put, open its membership to all, and institute an active campaign to reach the Negro families.

Satisfied that this was the Christian thing to do, he preached a sermon outlining his plan for the church. The result was broken fellowship, a bitter quarrel and finally a vote repudiating the pastor's leadership. In anger and frustration he resigned.

Another church in the same state faced a similar crisis. The pastor took no open position. Rather, he organized a number of study groups to examine the situation and consider possible alternatives. He urged the groups to be thorough and not rush through their study. They were to consider biblical, historical and contemporary insights. The pastor guided the discussion leaders in accumulating accurate and important information. He encouraged open, frank discussion in the spirit of Christian love.

After the groups had been meeting for several weeks, he began to use the mid-week services to provide insight on the issue. He invited pastors and members from churches which had experienced a similar situation to share what they had done. He described case histories of churches which had followed various policies in the face of changing communities. Then the study groups shared their findings.

A committee was formed from members of various study groups to study possible courses of action and bring a recommenda-

tion to the church. Meanwhile, the pastor was preaching sermons on the nature of the church, the call of Christ to service and Christian love.

Finally the committee brought a report to the church. After a time of prayer the moderator presided over a discussion of the report. The following week a vote was taken. Not everyone agreed with the decision to stay put, open membership to all races and to institute an active campaign to reach Negro families, but harmony and fellowship prevailed and the pastor remained.

The difference in the response of similar churches to similar crises is often primarily in approach to decision-making. In one instance, an answer is dictated. In another, alternatives are discussed. The conference approach takes more time, but it is usually much more effective.

Pressure of time, a sense of insecurity, an over-dose of authoritarianism, distrust of democratic process . . . many factors contribute to the avoidance of the conference approach by numerous religious leaders.

Of course, this approach cannot be used for all decisions. Not all are important enough to justify the amount of time required. But far more use of this approach should be made.

In following the conference-dialogue approach to decision-making, these guidelines should prove helpful:

1. Secure answers through participation, not dictation. People who work through problems usually act with more determination and conviction than those to whom solutions are dictated.
2. Involve as many persons as possible in dialogue. This usually requires many small groups in open, factual, honest and constructive discussion.
3. Urge the participants to discuss not debate. Warn against coming with opinions already formed determined to defend them against all opposition.

4. Recognize and overcome the barriers to effective discussion and work for effective human relations in tense dialogue.
5. Avoid easy, one-shot answers to difficult questions. Make certain that the groups consider all aspects of the problem. To accomplish this may demand that different groups specialize on certain aspects of the issue.
6. Do come to some conclusion. Don't discuss forever. Realize that there may be no perfect solution and move to the best possible one under the circumstances.¹

¹ See William M. Pinson, Jr., *How to Deal with Controversial Issues* (Nashville: Broadman, 1966), pp. 62-92.

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Republican Platform

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Republican platform was the subject of population control. The current controversy over Pope Paul VI's encyclical on birth control might indicate the wisdom of the Republicans in staying out of this fight.

The Republican platform of 1968 does not condemn many federal programs that have developed in recent years. Rather the Republicans suggest better management of such programs and greater responsibility for states and local communities.

The Republicans candidly admit in their platform the nation is going through "stormy" times. To meet these problems they solemnly pledged to every American "that we shall think anew and act anew."

To this end the Republican party declared that it would creatively attack the problems of the cities, crime, education, human development, agriculture and a host of other issues. On the subject of Vietnam the Republican platform was less hawkish than many Republicans have been.

On nearly all the issues the platform expressed itself in generalities. Proposals for specific solutions will be developed by the candidates and to those who are elected to office in November.

A copy of the Republican platform can be obtained from the state party headquarters or from the Republican National Committee, 1625 I Street, N. W., Washington, D. C.



WHAT IS IT? HOW DOES IT FUNCTION? **The American Government**

A series on possible projects or learning experiences for the Christian, or a group of Christians, to pursue in order to understand more perfectly the interrelations between churches and government in the United States.

QUESTION: What is meant by freedom of the press? Why is this freedom important?

ANSWER: Freedom of the press, accorded special protection in our Bill of Rights, is the right of every individual to express his beliefs in writing and to try to persuade others to accept the validity of those beliefs. We can never stress too often the vital role played by a free press in our democratic society. Stifling freedom of the press is one of the first objectives of all totalitarian governments.

BACKGROUND DISCUSSION OF THE QUESTION AND ANSWER:

There are two distinct but inseparable prerequisites for the operation of a free press. First, the society which supports a free press must acknowledge the right and duty of each citizen to utilize any and all sources of information, to seek out the truth on any matter of concern and to bring it to the attention of others.

Secondly, the society which supports a free press must also acknowledge the right of its citizens to express opinions and beliefs in writing. It is these two aspects of the workings of a free press which makes it such a bulwark of a democratic society and such a fearful enemy of totalitarianism.

As with other freedoms, society must accept willingly the danger that freedom of the press may become license for the irresponsible, to be turned against society itself. The pen may be used as a weapon of malice to injure and destroy.

Standards of taste and concern for truth may be sacrificed for monetary or other, more sinister reasons. Information which is misleading, whether intentional or unintentional, may be made the basis for harmful or even fatal decisions in a society. Yet, the workings of the free press itself provide the best—indeed the only—protection against these dangers. When dissent is stifled, the consequences may be apathy and ignorance or revolution. Responsible citizens of a true democracy need never fear the power of a free press.

SUGGESTIONS FOR LEARNING EXPERIENCES:

- (1) Discuss the value of the right and privilege of a citizen to inform others of his beliefs without fear of governmental intervention with a group of fellow members from your church.
- (2) Encourage each member of the group to read Amendment I of the Bill of Rights and to envision what was meant by this precious freedom.
- (3) Seek to broaden your understanding of this inherent right, so important to the foundation of a democratic society.

—Jennings Randolph



JENNINGS RANDOLPH, Democrat, is the Junior Senator from West Virginia.

Changing Environment

(Continued from Page 4)

Our Baptist influence is far less than what it should be in a nation where at least one out of every ten persons is a Baptist. Perhaps the reason is that we have been slow to respond to changing opportunities and needs about us.

We Baptists are sometimes hampered by a fear of someone among us speaking for us. Indeed, our organization almost precludes that possibility. But in a day of instant global communication, we simply cannot speak as Baptist witness on many timely topics because our leaders fear to speak or act when our conventions have not spoken formally.

This perhaps was adequate in another age, when time was not at a premium, but in an age when it takes less time to go around the world than it used to take to go from New York to Washington, society will not wait for Baptists to call a convention and decide what word of witness to speak. If Baptists can't speak to the public through their leaders to timely topics, then the public will listen to those who can speak.

The price of an effective and forceful witness in an age marked by as much change as characterizes our day is a willingness to give up our latent fear of change and our fear of letting Baptist leadership speak out when opportunities arise. We must employ all the creativity we can muster if we are to serve our Lord adequately in this kaleidoscopic age.

Report from the Capital

The quiet between political conventions across the nation . . . the comparative stillness in the nation's capital with a Congress "gone home" . . . the shock around the world in the wake of the ruthless Russian takeover of Czechoslovakia . . . all add up to an unreal atmosphere of calm.

An analysis of the 1968 Republican Platform is made by *Barry Garrett* in this issue (page 2) . . . *Terry Young* makes sense in his article (page 4) entitled "Baptists in a Changing Environment". Incidentally, he is one of the few professional writers who presently serves on the Baptist Joint Committee. . . . *Senator Jennings Randolph* provides the answers to what is meant by freedom of the press (page 7). The West Virginia Senator is a Seventh-Day Baptist. One of *Wally Peterson's* last acts before leaving us to go to Washington State University was to evaluate the new, revised edition of *Leo Pfeffer's* volume, "Church, State and Freedom" (page 5). . . . A Maryland pastor reacts to his "revitalization therapy" during the summer at the Louisville Seminary (page 2). . . . An SBC seminary professor explores the alternatives in the face of decision (page 6). *Bill Pinson's* piece could easily become "must reading" for many churches who still are taking the position of "Don't talk about it and it will go away!"

Preparations for the annual Religious Liberty Conference this fall have led us to "discover" some excellent Baptist writers in the Washington area who are leading very interesting lives and rendering invaluable service to their fellow men. . . . *Lester Rogers* is Deputy Director, Division of Radiation Protection Standards, Atomic Energy Commission. . . . *Allan Shivers*, former Texas governor, maintains an office in Washington as Chairman of the Board, U. S. Chamber of Commerce. . . . *Mrs. Olive Tiller*, Washington Representative, Division of Christian Social Concern, ABC. . . . *Mrs. Anne M. Jonas*, a consultant in politico-military affairs and a free lance writer. . . . *A. Ray Appelquist*, Executive Secretary of the General Commission on Chaplains and Armed Forces Personnel.

Baptist Churches in Spain Refuse to Register, One Yields

Rüschlikon, Switzerland (EBPS)—Fifty Baptist churches of the Spanish Baptist Union have so far declined to register under terms of the so-called new religious liberty law. Only one church has solicited registration with the official agency of the government, the president of the union reported.

"The Spanish Baptist Union . . . came to an almost unanimous agreement to maintain dialogue with the Interministerial Committee on Religious Liberty of the government, but without registering," Pedro Bonet Such, Barcelona pastor who is president of the union, said.

He was speaking to the European Baptist Men's Conference in Rüschlikon.

"We have done in good conscience what we believe we had to do," Bonet continued, "and already fruits from our firm and reasonable attitude may be observed, for the officials of the government in the Interministerial Committee on Religious Liberty have shown respect and consideration to this group of churches—the Baptist Union, along with Presbyterians, Methodists, Lutherans and Episcopalians—that are united and disposed to continue the dialogue."

"The dialogue between the unregistered religious groups and the government agency concerns 'many obscure points, which, in the opinion of many Protestants, would have to be clarified before they could accept as valid the law in the fullest sense,' he observed.

The government knows that these denominations represent serious Protestants with deep-rooted convictions, and these officials are willing to listen and hear, for they know that our motives for not registering are not inspired by opposition but by principles," the Spanish Baptist leader said.

He identified the principles in this manner: "Baptists and other denominations came to the position (of abstaining from registration) because they felt that the price they would have to pay was too high; that it would signify the renunciation of some of our most treasured principles, such as the separation of church and state and complete liberty of the individual to worship God."

Bonet said "it must be regretted" that one church in the Spanish Baptist Union has filed for registration. European Baptist Press Service learned this is the Second Baptist Church of Madrid, which was closed by the government between 1954 and 1963. Two other churches in the union have shown an interest in possibly registering.

ON THE COVER: The Chesapeake and Ohio Canal was granted a charter by the Virginia Legislature in 1824 to supersede the old Potomac Co. of which George Washington had been president.

The canal, like the Potomac Co., was to promote commerce to the western states. On July 28, 1828, President John Quincy Adams presided over a ground breaking ceremony for the \$13,000,000 canal.

By 1850 it extended 185 miles to Cumberland, Md. Boats carried coal, flour and grains on the canal until 1924 when the loss of traffic to more efficient transportation caused its abandonment.

The Federal Government acquired the property in 1938 making it a center for recreation for visitors and residents. Today, barges travel down the canal at regular intervals making round trips between Georgetown and Great Falls, Md. Bicycles and boats can be rented for excursions down the canal by water or by the footpath on one side. Jogging trails have also been marked off along the canal route.

At Great Falls, about 12 miles from Georgetown, are several locks, the C & O Canal Museum in the old Great Falls Tavern and a scenic trail to the falls.

Parents of Staff Member Die in Automobile Accident

Mr. and Mrs. Berger Nelson, parents of Miss Alice Moody, died in an automobile accident near Cambridge, Minn. on August 25. Miss Moody is a senior staff member of the Baptist Joint Committee on Public Affairs. She began her work with the committee in April, 1954.