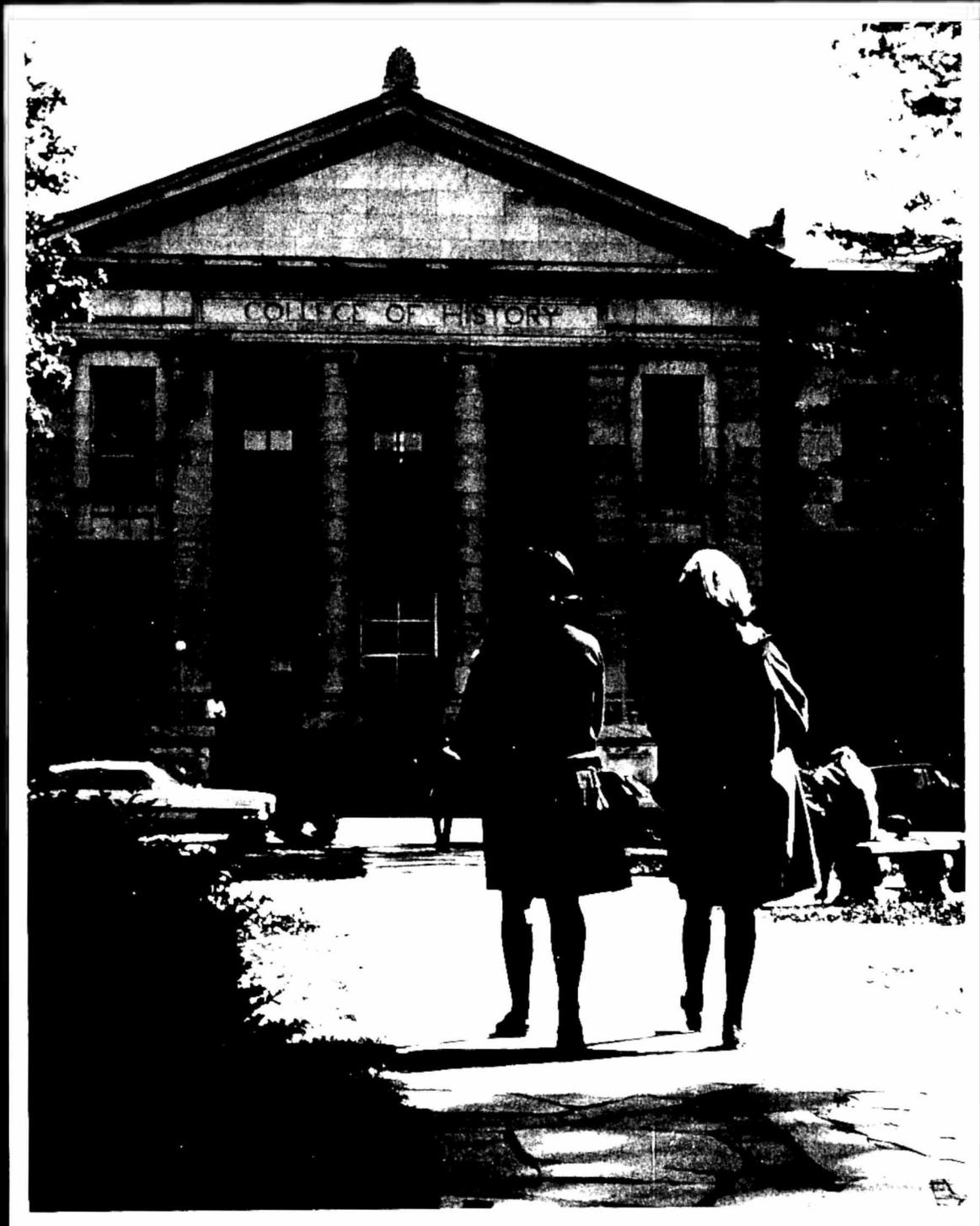


REPORT FROM THE CAPITAL

MAY 1967



Religion and Public Education—Page 4

News Analysis

by w barry garrett

Will There Be A Constitutional Convention?

The Bill of Rights, and the entire U. S. Constitution for that matter, could be up for grabs, according to some authorities, if a constitutional convention is convened.

For the first time since 1787 the Nation faces the possibility of such a convention. Thirty-two of the required 34 States have petitioned Congress for a constitutional convention. The purpose is to propose an amendment to authorize one house of state legislatures to be apportioned on some basis other than population.

Reacting against the Supreme Court "one man one vote" ruling, states rights advocates quietly led 32 state legislatures to call for a constitutional convention. They resorted to this course after the Senate twice refused to approve their constitutional amendment.

As soon as it became generally known that only two more states were required to force the issue in Congress, a power and pressure struggle began to head off any more state actions. At the time of this writing the matter is on dead center. Senators on both sides are engaged in a verbal war, some trying to halt further progress of the train and others trying to get it moving again.

Opponents are fearful of what a "wide open" constitutional convention might do. They remember that the convention in 1787 was called only to amend the Articles of Confederation, but it ended up by scrapping the Articles and writing an entirely new constitution.

Advocates of a constitutional convention declare that "the people" have a right to decide. They base their confidence in a sensible convention on (1) the good faith, judgment and responsibility of its delegates, and (2) on the requirement that any proposals of the Convention must be ratified by three-fourths of the States—38 of them—before becoming effective.

It is commonly talked in Washington that the advocates of a convention neither want nor expect one. Their aim, it is said, is to force Congress to propose an amendment to offset the Supreme Court's fair apportionment ruling for state legislatures.

Obstacles to a national convention seem to be insurmountable at this time. Questions range around the validity of many of the petitions from state legislatures and whether or not Congress is obligated to call such a convention. Since this method of amending the Constitution has never been used, there are so many unanswered questions about policy, procedures and scope, that delaying tactics could postpone a Convention for years.

Let us suppose, however, that a national constitutional convention is called. What might happen? No one knows. Almost anything could happen.

To be specific, what would happen to the First Amendment, freedom of religion, of speech, the press, peaceful assembly, and petition? An undesirable arrangement in church-state relations could emerge from a constitutional convention.

What could happen to federal aid to church schools? To the problem of taxation of church property? To civil rights? The judicial system?

States rights could take precedence over national unity. On the other hand, a strong arm federalism could be produced. Once a constitutional convention meets it would be on its own and chart its own course.

Regardless of what one thinks about State's rights, or Supreme Court decisions on reapportionment of legislatures or on school prayers, it is time for the nation to stop and ask, "Do we really want a constitutional convention?"

The debate over that question may shake the nation in the months and years immediately ahead.

REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N.E., Washington, D.C. 20002. A purpose of the bulletin is to set forth information and interpretation about public affairs that are relevant to Baptist principles.

The Baptist Joint Committee on Public Affairs is a denominational agency maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

NEW MATERIALS
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STAFF REPORTS

"A PROPOSED CHANGE IN SOCIAL SECURITY LAW AFFECTING MINISTERS"

A analysis of a new bill (H.R. 5940) in Congress and the implications for ministers. This nine page report gives an interpretation of the church-state issues raised by coverage of ministers under social security. Single copies—20c. 10 or more copies—15c each.

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Prayer and Public Schools

A pamphlet which deals with the adequacy of the First Amendment to guarantee "no establishment" and "free exercise" of religion. The pamphlet sets forth the position of major Baptist denominations that the First Amendment has been and still is wholly adequate to maintain religious liberty in our land. Single copies—free. In quantities—.02c each.

"RELIGION AND PUBLIC EDUCATION"

A pamphlet containing some staff proposals as guidelines for teaching about religion in public schools. The proposals are made available for discussion and dialogue and will be considered by the Baptist Joint Committee on Public Affairs in semi-annual session in October. Single copies—free. Dozen copies—\$.75. 100 copies—\$5.00. 1,000 copies—\$35.00.

Mail Literature Requests

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MAY 1967—Volume 22, Number 3



Washington Observations



News — Views — Trends

May 17, 1967

DEBATE ON EXTENSION of the Elementary and Secondary Education Act of 1965 (ESEA) was slated to begin in the House of Representatives on May 22. Proponents of major revisions in the law are seeking to change federal education aid from a categorical pattern to a block grant pattern with broader and more numerous categories.

CATEGORICAL GRANTS are made for a specific kind of program which is defined by law. Such grants include, for example, aid to the educationally deprived child under Title I (ESEA).

BLOCK GRANTS are grants that cover several categories but do not specify what percentage of funds shall be used in each category.

ANOTHER SIGNIFICANT CHANGE sought is from a system which channels most federal funds to localities without state control to a system which channels all funds through the states.

ADMINISTRATION SUPPORTERS of the present plans under the 1965 Act are seeking improvement in administration of programs which provide funds on a cooperative basis to states, to school districts and to schools.

THE ADMINISTRATION of the Department of Health, Education, and Welfare has centralized the administration of Title VI of the Civil Rights Act into the hands of an assistant to the Secretary of the Department. This administrative change relieves the Office of Education from enforcement of provisions of the Civil Rights Act as an integral part of administering ESEA.

SENATE CONSIDERATION of extension of ESEA has not yet emerged for public view.

FLAG-BURNERS HAVE KICKED OFF a rash of anti-flag desecration bills in Congress. A subcommittee of the Judiciary Committee is holding hearings on 100 or more bills introduced by Congressmen for a federal law on abuse of the flag. Although each of the 50 states has laws against such, there has never been a federal statute on desecration of the flag.

A FUNDAMENTAL ISSUE OF FREEDOM AND DISSENT is involved in the emotion-laden reaction against recent flag-burning incidents. While most Americans are irritated no end by the flag-burners we must not succumb to the demands of some who shout to "forget the First Amendment" and who call for the dissenters to appear before firing squads.

A RECENT EDITORIAL GIVES GOOD ADVICE to us all. Warning against "hysterical patriotism" the editorial said, "Let's not inflate a nuisance into a menace. . . . The country's temperature is already feverish. Genuine patriotism will aim at cooling it down, not at heating it up." To which we would add that both the right to dissent and the sacred honor of our nation as represented by the flag need to be respected and safeguarded. This is a difficult assignment in the exercise of freedom.

Some Suggested Guidelines

RELIGION AND PUBLIC EDUCATION

The following guidelines are proposed by the staff of the Baptist Joint Committee on Public Affairs as a basis for inter-church and inter-faith discussions regarding the proper place of religion in the public schools.

These proposals are based on a study of Supreme Court decisions which have restrained public (government) officials from using their official powers or positions for religious objectives. Such use of power was declared to violate the no-establishment clause of the First Amendment.

The proposals assume that considerable "dialogue" will be needed to enable communities to agree on the scope of a well-balanced educational system.

INTRODUCTION

Many Americans believe that good education should expose all children to ideas about the role religion plays in shaping man's values and history.

As a result there is much study and formal discussion on the problems of teaching about religion in the public schools. True, issues are delicate, but we think religious groups can have a positive contribution to make in these discussions.

Unhappily, criticism of recent Supreme Court decisions on prayer and Bible reading in the public schools has created confusion and misunderstanding in many communities. School superintendents, teachers and school boards have felt pressured and ill-informed on the matter of religion in the public schools.

Therefore, we must be clear about what happened in the prayer cases. In them the Court ruled out "government sponsored prayer and Bible reading in the public schools."¹ Put differently, the Court denied the constitutionality of publicly sponsored religious exercises.²

However, without implying that the opinion required it, the Court stated ways the Bible can be studied and religious values and history can be examined in public schools:

"In addition, it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular pro-

gram of education, may not be effected consistent with the First Amendment.³

The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history."⁴

These and other court statements imply that objective teaching which introduces material of a religious nature intrinsic to the public school curriculum is constitutionally proper. While such teaching requires balance and sensitivity in our pluralistic society, it can and should be undertaken. The attempt to achieve it requires the informed attention of religious leaders.

A. The Role of Religious Leaders

1. Religious leaders are unavoidably involved in public education through taxation, through their children, through active participation, or through its influence on society. Therefore, religious leaders should encourage the constituents to support the public schools in all their proper educational efforts, including teaching about religion.
2. Religious leaders should be alert to cooperate with and encourage public school officials at all levels to devise means to teach moral and ethical values.
3. Religious leaders should recognize that it is the responsibility of educators to train personnel and prepare materials for use in the public schools. The personnel must be made aware of the possibilities and limitations under which the materials may be legally and effectively used.
4. Religious leaders should hopefully maintain that citizenship in a pluralistic society presents privileges and obligations. An understanding of the philosophies and practices of varied ethnic and religious groups can lead to deeper appreciation of people as neighbors and co-workers. Hopefully it can also lead to more positive community relationships and cooperation. On the other hand, any attempt to reach sectarian goals by use of public agencies is undesirable and illegal.

B. Content That Is Proper To Public Education

1. In a society of high geographic and economic mobility the standards of education must prepare people for life in the larger society in addition to life in one locality.
2. General education must provide for a measure of continuity of culture and its legacy of values from one genera-

¹ *Engle v. Vitale*.

² *Engle v. Vitale*.

³ *Abington School District v. Schempp*, Justice Clark.

⁴ *Abington School District v. Schempp*, Justice Brennan.

tion to the next. Such continuity is necessary to group living and achievements.

3. Religious materials of various cultures are among the necessary resources for education.

4. The use of religious materials in the public schools seems appropriate in at least the following ways:

- a. The study of sacred writings as literature and history.
- b. The use of sacred writings as reference materials when studying secular subjects.
- c. The study of comparative religions and the history of religion as components in analyzing history and societies.
- d. The study of the relation of religion to the advancement of civilization.
- e. The drawing of personal inspiration from national declarations, national biographies and national ceremonial life, including their religious dimensions.
- f. The cultivation of appreciation for great music and art as media of feeling and experience.

5. Excluded from the proper functions of the public schools is the establishment of a "religion of secularism" in the sense of affirmatively opposing or showing hostility to religion, or the preference for a particular religion.

C. The Proper Concern for Ethical Values

1. Ethical values are essential to the preservation of a democratic society. Religious leaders should encourage practices of integrity in social, political and economic relationships as essential to security and progress of all citizens.

2. A society of law and order has continuity when its moral standards are generally applicable and widely accepted. However, religious leaders should encourage and keep well adjusted to needed social change and to the importance of diversity and freedom. They should avoid a "religious bloc" approach which freezes freedom of thought and exploration of new ideas.

3. The preservation of moral and ethical values is a proper concern of public schools. However, school officials must exercise care that such values are not promoted as expressions of sectarian viewpoints.

D. The Proper Concern for Rights

1. Individual and group rights must be guarded in all localities. These rights include personal free exercise of religion, academic freedom, and freedom of assembly.

2. The First Amendment is designed for the protection of the person against action of public authority in religion. While governments should promote moral values, they must do so on the basis of social rather than religious reasons. Governments are obligated to recognize religious majorities and minorities on the same basis.

E. Acceptable Educational Methods And Activities

1. Leadership and materials are two of the chief vacuums which presently prevent a widespread effort to teach about religion in the public schools. Teacher training institutions,

classroom teachers and curriculum specialists will need to work closely with publishers in preparation and use of materials.

2. Religious education leaders should encourage institutions that conduct teacher training programs to undertake investigations and experiments with methods and materials which relate to instruction about religion.

3. Academic freedom gives the teacher a right to express his own philosophy of science, history, art, religion, etc., but this freedom may not be exploited by a teacher for the propagation of his religious belief.

F. The School Calendar and Religious Groups

1. *School Absence*—Since most religious movements attach particular meaning to certain days as "holy days," the calendar becomes a problem for the public schools. Freedom to be absent from the school on a particular day may be an important religious freedom. However, excessive use of such freedoms penalizes the whole group and the community. Policies related to school calendars should maximize the possibility of appropriate religious observances by all children and staff members, while providing for the number of full days required for uninterrupted sessions of the school.

2. *Important Religious Holidays*—A reasonable recognition of holy seasons in the public schools is appropriate when they are designed to inform about the customs and rites of different cultures and creeds. Religious leaders should be willing to accept varied interpretations of the seasons that represent different cultures of interest to Americans.

3. *Extra-curricular Activities*—Informal collaboration between school authorities and religious organizations regarding after-school and out-of-school activities is both desirable and practical, consistent with legal requirements and restrictions. Religious leaders should examine all forms of such cooperation with attention to the dual obligation to promote the free exercise of religion and to avoid most carefully any semblance of religious establishment by using public resources or coercion.

G. School Personnel Policies

1. School boards and school administrators should be supported by the religious community in a diligent effort to provide competent staffs in public schools, and insist that no religious test should be made as a qualification for employment.

2. Staff absence, without undue penalty, should be provided when observance of religious days is requested. Such absences should be explicitly provided for in working agreements pertaining to personal privileges for absences but should not introduce inequalities in staff obligations.

H. Ceremonials

1. *Prayers*—Religious leaders and school officials will need to be aware of the delicate matter of invocations and prayers at dedications and other ceremonial occasions. Consideration should be given to:

- a. Respect for the various formulas for prayer which

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EDUCATION

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- individuals may find themselves conscientiously bound to use while participating in a community-wide experience.
- b. An awareness of the diversity of the faiths and affiliations of those present.
- c. Good manners and taste with respect to all concerned.

2. **Dedications**—Public dedication of a new educational facility is a worthwhile climax to a community effort. Such a dedication ceremony is an occasion to recognize and formally set apart a facility for community service. Such a ceremony should be conducted:

- a. In a spirit of respect for all beliefs.
- b. In a way to make students aware of the trust and confidence the community has displayed for their welfare.
- c. With an appreciation for the value of development of young people shared in by all groups in the community.

3. **Baccalaureates**—Religious leaders are urged to work with school authorities to provide all public school graduating classes an inspirational experience within sound Constitutional policy. Consideration of both school administrators and religious leaders should be sensitive to:

- a. Recognizing the important role of ideals and dedication in the lives of young people.
- b. Avoiding the imposition of a religious point of view or attempting to provide a religious experience.
- c. Suggesting the importance of graduation as a momentous step in the development of young people toward personal and community responsibilities.
- d. Making clear that any baccalaureate service sponsored by the public schools should be focused on

personal inspiration and guidance and should be voluntary.

- c. Recognizing that planning aimed at a distinctive religious commitment should be part of the voluntary church programs in the community.

I. Some Conclusions

1. Religion is a factor in life and society. Therefore, information about religion is proper for discussion and treatment in public schools.
2. Knowledge about religion and the influence of religious values on American culture and world history is a valuable and indispensable part of a person's total education.
3. Neither personal nor corporate religion is the function of the public schools.
4. The free exercise of religion both by pupils and school personnel is guaranteed by the U.S. Constitution and must be protected by public authorities.
5. Public power and public office are inappropriate agencies for religious promotion and practice.
6. Religious leaders should recognize that teaching about religion in public schools is an educational function, administered by public school authority and financed by public funds.
7. Cooperative planning by school authorities, religious leaders and parents should result in an understanding of the proper role of the school, the church and the home in teaching religion.
8. Tensions about religion in the schools can usually be resolved by discussion groups and a spirit of cooperation avoiding arbitrary demands, legal action, constitutional amendments, or abdication of responsibility by school authorities.

May Study Series Features Freedom

"THE STEWARDSHIP OF FREEDOM" is the title of a unit for May in the April, May, June, 1967 issue of Baptist Adults. The publication is a personal Training Guide in the Southern Baptist Christian Training Curriculum.

Author of the unit is W. Barry Garrett, Director of Information Services, Baptist Joint "Committee on Public Affairs, Washington, D. C.

The materials deal with freedom under the following headings:

"The Right to be Free" seeks to answer the question, "Is Freedom a right or a privilege?"

"Limitations of Freedom" sets forth three areas of limitations and discusses the question "How should a Christian respond to these limitations?"

"Hindrances to Freedom" examines some present day factors which hinder freedom and speaks to ways a church member can help to overcome these hindrances.

"Responsibilities of Freedom" replies to such questions as "How should Christians exercise their freedom?" and "What can Christians do to safeguard and proclaim freedom?"

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Should clergymen be the only persons for which individual, voluntary coverage is accepted? Congressmen Rhodes (D-Pa.) and Rogers (D-Col.) have each introduced bills into the 90th Congress affecting ministers under the Social Security Act.

By Walfred H. Peterson

Proposed Changes in Social Security Affecting Ministers

Congressmen Rhodes (D., Pa.) and Rogers (D., Col.) have each introduced bills into the 90th Congress affecting ministers under the Social Security Act. Both bills, while different, continue special classification of ministers.

The government has had difficulty deciding how to treat ministers under this Act. Originally, they were not eligible at all. In 1954 they were made eligible if they chose to sign a certificate waiving exemption. Once they signed, coverage under the Act was mandatory for life. The repeatedly extended deadline for waiving exemption ran out in 1966. Now, only those newly entering the ministry are eligible for the waiver.

The clergyman electing participation can only be covered as a self-employed person. This means that he must foot the entire bill and that his employer is not legally affected by his participation.

Clergymen have been the only persons for which individual, voluntary coverage was acceptable to Congress, though Congress considered putting other persons in such a class.

Record of Participation

Presently about 75 percent of the nation's clergy are covered by social security. That is an average of 95 per cent of older and 60 per cent of younger ministers. With the entry deadline past, the percentage covered will drop with the years.

Why do younger men not participate? For them, the economic advantages are not so clear. Also, some are simply too poor. Some simply do not get around to the matter. And a few apparently oppose use of the plan on grounds of conscience.

Ministerial participation has not been thought satisfactory by all interested parties. Some government and denominational spokesmen say that in weighing the economic value, younger men forget that social security benefits have been (and in all probability will be) increased with inflation. These also argue that the poorer nonparticipant is just the person who needs it most. Denominational leaders say that the churches are embarrassed when their retired ministers, who have not chosen coverage, have little

or no income or medical insurance in their old age.

The Proposals

The Rhodes bill would make social security coverage for all ministers as self-employed persons automatic. However, any minister could apply for exemption if "... he is conscientiously opposed to the acceptance of any public insurance."

The Rogers bill would "... provide that a church and its minister may elect to have such minister treated, for social security coverage and tax purposes, as an employee of the church regardless of his coverage as a self-employed individual (or his lack of coverage) ..."

Automatic Coverage

Since the Rhodes bill would leave the minister in the self-employed status, it would not directly affect churches. How would it affect the minister?

Under the proposal, there would still be the same freedom of choice if the minister's conscience dictated that he should not be covered. Now he is exempt until he irrevocably chooses to participate. Under the proposed bill, he would be covered unless he chose not to participate.

Of course, the initiative required to decide not to be covered would be a slight hindrance to the minister's free choice. But since he will be significantly taxed if he does not show this initiative, it does not seem likely that this hindrance will deter many ministers from acting to exclude themselves. This is a rare case where conscience is buttressed by economic considerations.

The bill, in continuing this option, does raise a provocative tangential question: Why is the minister given freedom of choice when other people are not? Certainly, conscience is not limited to the clergy.

Self-employed Status

If the minister is privileged by his freedom to elect social security, he is also put at a disadvantage because of his self-employed classification. Unless his church pays him for it, he now must bear the full tax charged the self-employed. This seems curious. Unordained workers in the church

or in denominational agencies may be and most likely are covered as employees. Therefore, they pay half the tax and the church or church agency pays the other half.

The self-employed status is, of course, a legal fiction for most ministers. They are somebody's employee—the local church's or the bishop's. That is, they are hired, paid and fired by somebody. Why then, "self-employed"?

A part of the answer is that the more hierarchical churches did not want social security law to treat the minister as if he were the employee of the local congregation. And, apparently, they also did not want the central church authority taxed for the minister's retirement.

Another part of the answer is that churchmen have felt uneasy about the church-state relations at stake.

Certainly, for better or worse, this unease must be diminishing. Churches pay social security taxes for unordained workers without complaint. Many churches, in fact, pay the tax for the "self-employed" minister by giving him that amount above his salary. Denominational agencies do the same. This is done out of respect of the "right" of the person to social security protection.

Whatever the issues here, the Rogers bill leaves it to the discretion of the church and the minister to apply for his inclusion in social security as a regular employee. And when the minister leaves the church, neither party is bound to continue in the practice.

Conclusion

Since both proposals give discretion to continue what is presently done, and since both proposals do not alter ways in which the churches' non-ministerial employees are covered, they do not surface in new ways the church-state issues already involved in governmental programs of insurance for employees of religious agencies. For this reason, except for Lutheran testimony encouraging support of the Rhodes bill, church agencies have not given public testimony on these measures this session. (Recently, another bill was introduced which would again extend the deadline for ministers to enter Social Security.)

Two Area Conferences in April

TWO AREA CONFERENCES ON PUBLIC AFFAIRS were conducted in April in Lexington, N. C. and Youngstown, Ohio. Both conferences sought to deal with current church-state viewpoints and basic Biblical principles underlying religious liberty.

A Christian Life Congress was conducted in Lexington, N. C. on April 10-11. Sponsored by the Baptist State Convention of North Carolina, the conference was structured as a group thinking process.

Program personalities included recognized authorities in their fields—Swan Haworth and Wayne Oates of Southern Seminary in Louisville, Kentucky; Ross Coggins of the SBC Christian Life Commission in Nashville, Tennessee; Emanuel Carlson, Walfred Peterson and James Sapp of the Baptist Joint Committee on Public Affairs in Washington, D. C.; and former Governor Carl Sanders of Georgia.

Dr. W. Perry Crouch, State Executive Secretary and Robert Bruhn, his associate, planned well for the stimulating dialogue which was the high point of the conference.

Conference sections dealt with three topics: (1) Family Life, (2) Christian Life and (3) Public Affairs.

Reaction panels to section presentations by the visiting speakers contrasted to the traditional program in large assemblies where no opportunity for talk-back is provided.

Typical evaluation of the experience was a conclusion reached by one conference participant who said, "We have had our thinking plowed up; new seeds sown, and all this is encouraging. We can go home from here and form group discussion meetings in our churches to apply what we have learned here in this Conference."

Host Pastor Hoke Coon of First Baptist, Lexington and his minister of Education, Ed Kissiah, provided every convenience for the comfort of conference participants.

"New Forms of Church-State Interaction" was the subject of a study conference held at First Baptist Church, Youngstown, Ohio, April 28-29.

The conference was an experimental effort on a regional basis and was attended by 50 persons from churches in the surrounding areas. It was jointly sponsored by the Baptist Joint Committee on Public Affairs, the Division of Christian Social Concern of the American Baptist Convention, the Ohio Baptist Convention, the Trumbull Baptist Association and the Youngstown church.

Host for the two-day meeting was Roger H. Sharpe, pastor, and the Committee on Christian Social Concern of the First Baptist Church.

Messages at plenary sessions were followed by three small discussion groups on (1) the Prayer Amendment, (2) School Bus Transportation, and (3) Federal Aid Programs. Speakers at the plenary sessions and their subjects were:

Friday—James M. Sapp, Director of Correlation Services, Baptist Joint Committee on Public Affairs, Washington, D. C.—"The Biblical Basis of Religious Liberty."

Saturday morning—C. Emanuel Carlson, Executive Director, Baptist Joint Committee—"The Christian Responsibility in Public Affairs."

Saturday noon—Louis D. Mitchell, Associate Director, Division of Christian Social Concern, American Baptist Convention, Valley Forge, Pa.—"The Christian Follow-Through in Public Affairs."

The conference closed with a general plenary session presided over by the chairman of the steering committee. Devotionals led by Joseph I. Chapman, Executive Minister of the Ohio Baptist Convention, concluded the conference.

Senator Asks Safety Standards

WASHINGTON (BPA)—Senator Abraham A. Ribicoff (D., Conn.) has introduced a bill in the U.S. Senate to establish a Federal-State program to improve safety standards for youth camps.

The bill calls for the development of camp safety standards by the Secretary of Health, Education, and Welfare (HEW) after consultation with representatives of the States, private persons and organizations concerned with youth camping and camp safety.

COVER PICTURE

Students approach a school building in their daily search for understanding of themselves and the world in which they live. Many Americans believe that good education should expose all children to ideas about the role religion plays in shaping man's values and history. Guidelines for us in discussing viewpoints on the subject of religion and public education are featured in this issue of Report From The Capital.

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