Five basic values and ideals have developed out of the American tradition.

1. Faith in the moral law. When the Declaration of Independence and the Constitution were written, faith in the moral law was almost universal. Before it all men were equal, and from it they derived equal rights and privileges. Faith in its immutability and permanence gave men a sense of certainty and security.

2. The ideal of the free individual. The free individual, in the conception of the founders of the United States, was not licentious and unprincipled. He did not do anything he pleased. On the contrary, he was one who knew the moral law and lived according to it. He was self-disciplined and self-directive. He stood on his own feet and faced the world with confidence and courage that came from a faith in the moral law.

3. The team method of solving group problems and promoting common concerns. Frontier living promoted cooperation among equals. All free men had the right to participate in government. The rights and freedoms of the individual were imbedded in the Constitution. Sovereignty was vested in the people. Suffrage became universal.

4. Faith in reason. Faith in reason is derived from the Greeks. It was reinforced by frontier conditions, the advances of modern science, and the success of our form of government and way of life.

5. Faith in the mission of America. This faith has been pronounced in American history. It inspired Lincoln during the dark days of the War between the States and has been a source of strength and fortitude in other times of danger.

I. James Quillen
The Future Is Now

In the past few years well laid plans for religious conventions and long range plans for social service had to be scrapped because of the urgency of the demands of certain groups attending the conventions or the realization that projected plans must be speeded up to meet the needs of the hour. We have seen in eccumenical circles such as the National Council of Churches, the emergence of task forces and crashes programs. Even so it has been evident that the machinery was not adequate to handle all of the unpredicted situations. There is a feeling abroad in the denominations that the future is not conveniently distant, but is now.

When the Southern Baptist Convention met in St. Louis recently it took care of the vast amount of business that was at hand, and not without some unplanned firebreaks that disturbed the quiet of the democratic organization. The spirit of the times was evident in this denominational body of churches in all fifty states and therefore feels the throbbing religious pulse of the nation. In planning for the coming year the Convention approved an emphasis which is called "Share the Word Now." The year 1973-74 is still quite a distance away. The denomination apparently does not want to get caught with an outdated theme. The publicity for the future puts the emphasis on now.

Seventh Day Baptist churches have made a lot of plans for what they were going to do in the future, even in the latter part of each current year. More frequently than not they have made plans and taken training for evangelism and then postponed the execution of those plans until the year has passed on. The locus of the recent emphasis, however, has been on putting the training into effect even while it was going on. Such is the case with Campuses with SCSC training. The difficulty in such cases is that the "fresh glowing ardor of youth" to quote a Christian song, is likely to cool rapidly. Somehow we must grasp and retain the enthusiasm of treating the future as now. Whatever ought to be emphasized two years hence probably needs emphasis this year also.

"Sharing the Word Now" has content. It may mean distributing Scriptures with more urgency. It also means preaching the central themes of the Word and conducting Bible studies. It is the Word of God that the word of man that is authoritative for time and eternity. We have been privileged to comprehend one truth that many others have missed. To share the Sabbath is not to force a doctrine on unwilling people but to bring hungry people the blessing that has been found and that they will thank us for when they have appropriated it.

Investment Leverage

The church is the biggest private organization for disbursing money in the United States; it is the business of giving. In a 7-page document recently prepared by the NCC’s Office of Research Studies under the direction of Frank White it is stated that churches are "second only to the federal government in monies received and distributed yearly—over $22 billion." Religious institutional wealth is estimated at $22 billion. Much of this $22 billion handled yearly by the churches is not current giving that goes directly from the people to the work sponsored, but is investment income. The purpose of the above mentioned study was to assess the capability and corporate responsibility of the churches in bringing about social or political reform by investment leverage.

The idea is that the churches working together can control enough of the capital so that companies and governments will be pressured to do the will of the churches by not doing what is likely to be detrimental to the liberties of minority denominations. It is something that needs to be watched just as diligently as the church is watching some policy statements that may not be representative of their corporate conscience.

Churches need to study their investment policy and to make the capital as well as the income count in the cause of Christ wherever this is possible.

The above mentioned resource document can be obtained at a price from the NCC office in New York.

JULY 3, 1971
Making the News

Some of the churches "make the news" quite frequently in the usual sense of newspaper publicity. They have good public relations people in their membership who know what the church is doing in the community and also know what will make good reading in the daily or weekly paper. It is quite probable that these churches become well known and respected. They can expect to have visitors at their services. Other churches do not put much effort into their work or a bright report of it.

 Much the same thing is true in regard to churches and our denominational weekly. Some make sure that they have a good correspondent who sends in frequent brief items. Others just let it go, and the rest of the denomination is not able to rejoice with them when there are things to rejoice about. Every church has something going on that might be of encouragement to others. If not, then the members and pastors need a little self-evaluation and Holy Spirit motivation.

There are specific and overall benefits from "making the news" in our weekly. If you are making news printing that news helps the mission of your church.

What is your church doing? Do you want church members throughout the world to pray with you and for you? Do you want them to know what the church is doing? How much are you to appoint? And you don't know how much you need to appoint. All of them do have increasing costs facing them both at home and in their office. Shall we cut their take-home pay, or cut their office expense money? Pretty dumb to train a horse, then fail to feed him. Can we work, or else cut the harness short?

Those of us who are already giving large amounts to support our local church and our World Mission are going to have to give more, to learn to be better stewards. And we're going to have to be better examples as stewards to interest those who are not yet convinced that it pays to give to God that which is His. Let's pray and teach and give! Together! For God!

In His Service,

Paul B. Osborn, Stewardship Chairman

Mark of Maturity

Familiarity with Bible passages, and much learning about doctrinal matters, does not prove that we are spiritually mature. Rather, the mark of maturity is to be seen when we grow in grace, when we are not grieved rather than angered by their faults, wrong doctrines, etc. Mellowness and gentleness replace the bitterness and critical spirit of our replies. We cease to defend ourselves. (So-called "defense of truth" is often a disguise for defense of our doctrine.)

Someone has said that a man is the closest to God either when he is forgiving someone, or asking to be forgiven. One of Satan's devices is to make us unforgiving. I heard of a case of a father, speaking about a daughter who had rebelled against her home, who said, "She was old enough to see the faults in her parents, but not mature enough to forgive." I spoke with one of our city pastors, whose income is partially supported by the Missionary Society. He was aware that some have been critical of the large amounts of money spent on the home field and to "feed out," he said of those who must "keep the home fires burning.

Faithful to Our Past

If only we are faithful to our past, we shall not have to fear our future. The loss of a just cause and liberty need not fail and must not fail. —John Foster Dulles

THE SABBATH RECORDER

July 3, 1971
A Challenge with Children

(By Mrs. David Pearson, upon request)

When the idea first came to have a series of children's meetings at our new church in Naperi, Blantyre, it seemed a good idea. Pastor Nantikwi agreed to the plan and then asked Miss Patricia England said she was willing to help.

As the time drew near I began to be a bit anxious. It had been planned to be in February and the pronouncement lowered the school in the area had changed some classes to the afternoon. So at the last minute we decided we would conduct sessions both morning and afternoon to enable students who went to school either time to come when free.

The announcements had been duplicated, and Meshach was to come on Thursday when we would distribute them from door to door in the residential area nearest the church. I wondered what reception we would get, a white woman walking from door to door in the national housing district and if they would consider us part of the new breed. Actually the reception was very respectable — varying from real friendliness to courteous acceptance. As we attempted to cover the district in the Smith Land, Oregon. Several families have shown interest in continuing Seventh Day Baptist meetings in the area of Portland. There are several individuals and families in the tri-cities area of Pasco, Wash., around Spokane, Wash., and in Wallace, Idaho, who are interested in keeping contact and fellowship with Seventh Day Baptists.

A CHALLENGE IN GIVING

The Ladies of our Holland Conference recently sent a gift for "Missions" amounting to $225. This was from a special project they had. To us it doesn't sound like very much, but divided by the total membership it amounts to about $16,206.24. That would come in very handy for our Missionary Society right now, as they try to meet demands for work around the world! How about it?

—Stewardship chairman

others to arrive, then told the flannel-graph story still with no newcomers. The hand meetings arrived. Then I noticed a few boys out on the street looking toward the church. I went to the door and called to invite them in, and they readily responded. Soon others in the distance came along too. Then some girls appeared and joined us and the number grew to twenty-four. They were pleased with the lessons and after songs and prayer of dismissal, they were told to come back earlier the next day and bring their friends.

The second morning was not such bad weather as the first, but still there appeared only two Manani children during our hour at the church. That afternoon, however, when we were leaving, a number of children with Pastor Nantikwi already in the building waiting for us. (Pastor came by bicycle four of the five miles away to be with us.) We were pleased that afternoon to receive a total of sixty children. The morning sessions were cancelled for the rest of the week, but attendance for the remaining afternoons was 90, 119, and 133.

The Lord had indeed worked for us. We were not able to keep perfect order at all times with such a large group and so few leaders, but they always did listen intently to the illustrated stories. Some of the subjects covered were creation, sin, the coming of Christ, His death and resurrection, Jesus and the children, and the Israelites and their forty years with John.

(Continued on page 12)
Our programs are varied, including: Roll-Grove, Wis. At our monthly meetings, we have a devotion service, business meeting and fellowship time. They raise money to send members to Pre-Con by baking cherry pies and having bake sales. Four of the members participated in a fifteen mile hunger march for CROP, getting sponsors at five cents per mile. We celebrated the 125th anniversary of the church in 1968. Sabbath School is well attended by children and a few adults. Our average worship service attendance is fifty plus.

Our church, until last year, conducted Vacation Bible School which was attended by children of all faiths in the communities. We are told that the Albion Education Committee recommended joining Milton in Day camps at Camp Wakonda last year. Several of our members are officers of the Albion Historical Society, which is an outgrowth of the Albion Academy. The Civic Club meets once a month, too, and is active in beautifying the park and improving the village.

The officers of our church are: Rev. A. Addison Appel, pastor; William Baum, Sr., president; Mrs. Robert (Geraldine) Kobald, vice-president; Miss Shirley Vaught, secretary; Mrs. Harold (Ruth) Baum, treasurer; Mrs. Neil (Roselyn) Geske, Jr., organist; Morris Streich, choir director; Colleen Baum, Sr., and Mrs. Addison (Jeanette) Appel, junior choir directors; Mrs. Addison (Jeanette) Appel, Sabbath School supt.; Mrs. Floyd (Adela) Schock, primary department.

Our church has fellowship dinner the first Sabbath of each month. We take turns hosting the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist Churches.
"Be/Comme Community"

The new Graded and Uniform Series of Bible Lessons under the Baptist "Christian Faith and Work Plan" which begins in September 1971 has an exciting introductory resource titled "Be/Comme Community." Bouncing off the lesson theme of "Becoming the Community of Christ," Kenneth Cober has written a four-line arrow to emphasize that "persons can be truly human only as they participate in genuine community, created by God and clarified in Jesus Christ...true community can be found when persons give up their attempts to grasp life and dare to join the pilgrim journey of the people of God."

Kenneth Cober, well-known Christian educator among Baptists for many years, has written the guide for group use of "Be/Comme Community." Stressing the use of subgroups in depth Bible study that helps persons probe into the depths of their lives with Biblical truth and inspired motivation, Cober helps users to ask whether we are asking for the love of God to grasp life and dare to join the pilgrim community, created by God and clarified in Jesus Christ...true community can be found only as they participate in genuine community, created by God and clarified in Jesus Christ. The new Graded and Uniform Series of Bible Lessons for September 1971 has an exciting introductory resource titled "Be/Comme Community." Bouncing off the lesson theme of "Becoming the Community of Christ," Kenneth Cober has written a four-line arrow to emphasize that "persons can be truly human only as they participate in genuine community, created by God and clarified in Jesus Christ...true community can be found when persons give up their attempts to grasp life and dare to join the pilgrim journey of the people of God."

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Central Association Theme

By Richard W. Burdick, president

In determining a theme for our meetings this year, we felt the theme "Listen-Love-Respond," was a return, considering the work of our churches, the work of the Central Association Missions Committee, and the work of our Seventh Day Baptist people, working with people outside the church.

Our emphasis as Christians doing the Lord's work is to "listen to the call and the will of God. If we listen, we will hear the will of our Lord and hopefully will follow Him."

Jesus has commanded us to "Love our neighbors." He set and is the prime example of love. And what the world needs is love.

If we listen to God and if we love our neighbor, we want to get this right. When the editor says, "Where am I, send me," we know, but John is saying very simply, "I know, but John is saying very simply, "I know, but John is saying very simply, "I know, but John is saying very simply, "I know, but John is saying very simply, "I know, but John is saying very simply, "I know, but John is saying very simply, "I know, but John is saying very simply, "I know, but John is saying very simply.

This article in the Recorder raised the question, "How deep are your convictions?" A person who has deep convictions, where those convictions are right or wrong, knows where he stands and what the final outcome will be. If you say you have those deep convictions about the Seventh Day Baptist Church, then surely you know where you stand and will want to prove to others that your convictions are true and correct.

The obstacle of living in an opposing society was well handled in the article. A convicted person will not let obstacles stand in his way. The question is, are your convictions concerning the Seventh Day Baptist Church strong and deep enough to face up to the confronting present problems. We need not be overwhelmed by the tremendous that convictions melt away and become that which we hold only in the privacy of being convinced.

The editor says, "If we have something to give we can find folks who want it." In this age of gadgets and whatnots which are sold in the millions of dollars, someone has to present the product, for distribution.

People have expressed appreciation for the committee's selection of songs and choruses known to many of our young people. The music sources listed are readily available.
Christian Views on Israel

Twenty-four prominent Catholic, Protestant and Evangelical leaders have made public their support of the reunification of Jerusalem under Israeli jurisdiction, declared their confidence in Israel's capacity to supervise the Holy Places in cooperation with Christian and Muslim bodies, and Israeli and Jordanian and Arab Israel was making life difficult for Christians and Muslims in the Holy Land.

The Rev. Dr. Franklin H. Littell, chairman of the Department of Religion, Temple University, and chairman of a newly organized group, Christians Concerned for Israel, released the statement at a news conference at the headquarters of the National Conference of Christians and Jews. Dr. Littell was just reelected chairman of a Joint Faith and Order Study Commission of the National Council of Churches and the National Conference of Catholic Bishops on Christianity, Israel, and the Middle East.

Dr. Littell explained, was the result of a recent ad hoc meeting of Christian leaders responding to growing pressures from Arab countries and pro-Arab elements in the Christian churches that seek to discredit Israel's administration of the Holy City.

Answering charges that Israel was trying to Judaize Jerusalem, Dr. Littell said two violent acts in Israeli Christian churches that seek to discredit Israel's administration of the Holy City.

Disputing the logic of internationalizing Jerusalem, particularly at this time in history, the signers of the statement pointed out that the United Nations, which would have to supervise such an action, "now includes a large proportion of officially atheistic countries, countries with no interest in or ties to the holy places of Christianity, Judaism or Islam."

Christians Concerned for Israel has its primary purpose to "re-think the relation of the Christian Church to the Jewish people," said Dr. Littell.

"It is not possible to love a 'spiritual Israel' and hate the earthly Israel. It is not possible to honor and obey the God of Abraham, Isaac and Jacob and wish evil to the Jewish people. To lay it on the line, it is not possible to side with those who seek Jerusalem's destruction and be numbered a faithful Christian."

A Challenge with Children

(Continued from page 7)

3:14, 15. What a wonderful experience to see the gospel message go out to these many upturned black faces. It was a thrill to see what an insatiable desire they have for tracts and gospels, but somewhat exasperating when they try to feign not having received in order to get two of the same thing, or to see them push and scramble for them as children would do for a tossed coin.

On Friday we gave the invitation for any of these who didn't go regularly to another church to come to be with us for weekly Sabbath services. To our joy, the attendance was swelled that Sabbath with another church to come to be with us.

In addition, the Christian leaders re-"ected the charge that the Christian Arab population in Israel was decreasing. They pointed out that "since the end of the 1948 Arab Israeli war, the Christian and Muslim population of Israel has more than doubled" and that "in Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years."

THE SABBATH RECORDER

PUBLIC STATEMENT

Nondiscriminatory practice... Any student, who meets other qualifications of scholarship, is most welcome to enroll in the program of the Seventh Day Baptist Center for Ministerial Education, regardless of race, color, or national origin.

-Ex E. Zweibel, dean

Spiritual Revolution Now

More than 7,000 Christian youth, singing "Amazing Grace" and carrying placards that urged "Spiritual Revolution Now," marched on the California capitol during a "Spiritual Revolution Day" observance in that state.

Youth from as far away as Colorado, Texas, San Diego, Calif., and Seattle, Wash., journeyed to march in the half­

way, rally, and parade, according to the rally's sponsors.

Christians of several races, and of different styles of address and appearance—the hipster, the straight, the young and the old—took part. The majority were high school- and college-age youths.

In a parade formed at noon when the "Jesus people" were organized into platoons. Instructions were given the marchers to keep order, to set a good example, to stay in the streets in ordered ranks, and to pray for success of the observance.

Sacramento police kept automobile traffic out of the line of the marchers. One police lieutenant asked, "How can you oppose something like this? It would be like saying you hate your mother."

A state policeman said he was amazed at the rally. "I think all young people thought about was destruction and hate."

-NP

Nigerian Children Restored to Parents

World interest in the civil war in Nigeria has waned with the ending of that war and the general return to normal conditions. For many families in Nigeria, however, the war is not forgotten. Progress is now being made by the Rehabilitation Commission of the Christian Council in Nigeria in bringing many war-lost children back to their parents.

During the social upheavals of war and war days, thousands of children became separated from their parents while fleeing; when moved from one home to another; perhaps when plucked out of sick bays where they were being treated, sent with a shift.

In some cases one or both parents may be dead. In other instances the family may still exist, unaware that their missing child is alive.

A four-year-old orphan may have become lost as an infant, and thus be unable to furnish any clue as to his parents or home village. Other children recall bits of information which are painstakingly pieced together by social workers, and may make it possible to begin the work of tracing relatives.

At the last report U.S. churches through Church World Service had contributed $925,000 in 1970-71 toward the total program of rehabilitation undertaken by the Christian Council of Nigeria.

Southern Baptist Convention

The Southern Baptist Convention, conducting its annual business meeting in Saint Louis, instructed its publishing agency to drop any Baptist writer of a controversial commentary section on Genesis.

Last year, the SBC in annual session voted 5,394 to 2,170 to ask the publishing agency to withdraw the Genesis-Exodus volume and rewrite it. The Sunday School Board responded by asking the original two writers to make necessary revisions of material to which critics had objected as being too liberal in viewpoint.

The SBC, largest Baptist union in the world and largest Protestant denomination in the USA, also passed resolutions dealing with abortion and the war in Vietnam.

It reelected Carl E. Bates, a North Carolina minister, as president for a second year—a rather traditional action. It took up a goal for its annual in gifts by $1,000,000,000 annually in gifts by 1975.

Two main issues with which the 1971 SBC meeting dealt were essentially the same as handled at the 1970 assembly—the commentary and troop withdrawal in Vietnam. And the actions in 1971 followed the 1970 lead.

Through a resolution on world peace,
religious groups in the nation urged reforms in the military draft law in three days of hearings conducted by the Senate Armed Services Committee.

The religious leaders pled variously for Congress to end the military draft in favor of a voluntary force, to broaden the definition of conscientious objection, and to provide a better system of alternative service for military conscription. A few of the spokesmen urged the committee to consider a law granting amnesty to young men who have fled to other countries to escape the draft.

Of significant value at this series of hearings was the fact that spokesmen from several of the mainline Protestant denominations joined a number of the traditional "peace" churches in their pleas for military service reforms. No Baptist body testified at the hearings.

"Military conscription is an infringement on personal freedom...more drastic than governmental appropriation of property; it appropriates the person, not merely his property," quoted John Kernodle from the official position of the General Synod of the United Church of Christ.

The Presbyterian spokesman, William P. Thompson, who also presented the testimony for the National Council of Churches, said that the question of military conscription was...a question of what kind of people we are.

"Are the American people a warrior race, mustered for perpetual warfare?" Thompson asked, appearing on behalf of the General Assembly of the United Presbyterian Church.

"The American male is not born to man the armies of a warrior people, but to fulfill the will of God. It is not a God of war but a God of peace," Thompson concluded, urging the abdication of conscription.

Don't forget in the dark what God has told you in the light.

—Dr. Raymond V. Edman

THE SABBATH RECORDER

Obituaries


He came to Farina, Ill., at the age of eight when his father became pastor of the Seventh Day Baptist church. He received his public schooling at Farina, attended Salem and Milton colleges, graduated from the Bryant School of Plano University, which he practiced at Farina until his retirement in 1961 at the age of eighty-two.

On June 30, 1914, he married Blanche Crandall of Farina who survives him. He is also sur­vived by two daughters, Margaret E. Cunningham and Annabelle Fae Melton, both of Bloom­ington, and two grandsons.

Mr. Burdick was baptized and joined the Farina church at the age of about twenty years ago. He was ordained a deacon, Oct. 24, 1936. He held the office of chorister for thirty­seven years beginning in December 1924.

Funeral services were held at the Stonecipher Funeral Home in Farina on Sabbath morning, April 24. The Rev. Robert Bieling of Bloom­ington officiated. Interment was in the Farina Cemetery.

Davis—Nina, daughter of Mr. and Mrs. De­Forest (Eria Pettibone) Ellis, was born June 13, 1894, in Harmony, N. Y., and died June 8, 1971, in the Jones Memorial Hospital, Wellsville, N. Y., after a brief illness.

Nina, as she was known in Alfred where she had lived most of her life, had been a life member of the former Hartsville Seventh Day Baptist Church. She was living in Alfred when it was decided to close the church there she united with the Alfred Seventh Day Baptist Church where she served faithfully until her death.

Mrs. Davis is survived by a sister, Mrs. Blanche Fenner, Almont, N. Y.; two brothers, Cleon Ellis of Canaan; and Roll­Elli, son of Howard, a daughter, Mrs. Edward Ellis, Wellsville, N. Y.; a son, Rodney E. Davis of Franklinville, and seven great-grandchildren; and a great-grandchild.

Funeral services were conducted from the Alfred Seventh Day Baptist Church by her pastor, the Rev. Edward Sutton, in charge. Interment was in the Alfred Rural Cemetery.

—E. S.

Saunders—Glady, daughter of Mr. and Mrs. George Saunders, was born Aug. 21, 1895, in the town of Harmony, and died at the Memorial Community Hospital at Edgerton, Wis., June 1, 1971.

Funeral services were conducted by the Revs. Carroll L. Hill and Earl Crузan. Burial was in the Milton Cemetery. One survival by brother, Jesse, of Milton.

—E. C.
Opposes Voucher Plan for Support of Non-Public Schools

The American Jewish Congress urged the House Committee on Education and Labor to bar the Office of Economic Opportunity (OEO) from supporting "any version of the voucher plan" for education.

Under the voucher system, the state or other government agencies would give to parents of school-age children a voucher for a specific sum of money equivalent to the cost of educating the child in the local public school. The parents then turn over the voucher to the school at which their children are accepted — public or private, sectarian or not.

In testimony at the committee’s day-long hearings, Joseph B. Robison, general counsel of the American Jewish Congress and director of its Commission on Law and Social Action, said that "in practice and effect, the only nonpublic schools receiving voucher funds would be those already in existence, predominantly church-affiliated, and those that would be established to cater to the wealthy or to help them avoid integration."

He declared: "It is illusory to hope that vouchers would induce independent entrepreneurs to build any significant number of schools for disadvantaged children. Nor could they be compelled or induced to do so either by statutory safeguards against discrimination — racial, economic or educational — or incentive payments to encourage acceptance of underprivileged children."

"The bulk of the private schools brought into existence by the voucher program . . . would be selective and, in effect, discriminatory. Their existence would accelerate the flight from the public schools of favorably placed families," Mr. Robison warned.

He asserted that while adoption of a voucher plan would not significantly increase the number of nonreligious private schools, it would result in "giving massive aid to the existing systems of sectarian schools" which comprise approximately 90 percent of the nation's private schools, which he says would be a plain violation of the principle of separation of church and state under which religion has prospered in this country."

He kept the flag flying.

A year ago about 150 students in San Diego, California, gathered in a riotous crowd. Their object was to tear down and destroy the American Flag on the campus! They were screaming and threatening vengeance on the government and menacing anyone who opposed them.

A navy veteran who was on his way to a class in San Diego State saw the fighting. He was a man who had seen service aboard an aircraft carrier in Vietnam. He also had had tryouts with two National Football Leagues and he weighed 250 pounds!

He calmly walked to the flagpole, raised the flag to the top and then stood there alone for three and half hours defying the crowd and defending the flag!

He said: "I was born under that Flag; I fought under that Flag and I am going to college because of what it stands for!"

A crowd without a worthy cause lacks the courage to stand against one lone man who has the courage of a cause.