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Cedars, April 6, 1984

Cedarville College

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Responsibility in Politics: In-Forum '84

In ancient Rome, the public square or marketplace was a place of assembly for judicial and other public activities. This square was called the "forum." Many years have gone by since then; yet in each century men have gathered in forums to debate differing ideas that molded their lives. Today we continue this process:

In-Forum.

As Christians, we have the distinct privilege of having minds that are regenerated in Christ. It is therefore our desire to use those minds to examine, test, and analyze the world of ideas around us.

With political elections around the corner, we are brought face to face with a pervasive question — "What should my involvement be?" At best, many will shrug and blindly vote. To the careful observer, however, the implications of this question are far-reaching.

This year, Student Senate presents a week of stimulating speakers who will attempt to answer the question of the Christian's responsibility in politics. Each of us is responsible to listen openly to the varied and differing viewpoints, to analyze carefully, and to crystalize all the information into our beliefs.

Dr. Jerry Falwell attended Lynchburg College and Baptist Bible College, Springfield, Missouri, where he received his Th.G. Since that time he has been granted honorary degrees from Tennessee

Temple Theological Seminary (Doctor of Divinity), California Graduate School of Theology (D.Litt.), and Central University, Seoul, Korea (Doctor of Laws).

He is founder of the Thomas Road Baptist Church and the Moral Majority, Inc. which has thrown him into the national spotlight. He serves as Chancellor of Liberty Baptist Schools in Lynchburg, Virginia. Dr. Falwell has worked on five books and serves as editor of the *Fundamentalist Journal* and publisher of the *Moral Majority Report*.

Mr. Samuel Ericsson received his B.A. in Political Science from the University of Southern California and his J.D. from Harvard University Law School. Since that time he has practiced law for ten years and is currently working with the Christian Legal Society.

He has written extensively both in publications and books and is active in varied legal associations. Dr. Ericsson makes his home in Springfield, Virginia.

Dr. Paul Feinberg received his B.A. from the University of California, Los Angeles. He holds the B.D. and Th.M. degrees from Talbot Theological Seminary and the Th.D. in systematic theology from Dallas Theological Seminary. He was granted the M.A. in philosophy from Roosevelt University in Chicago and is presently

a candidate for the Ph.D. in philosophy from the University of Chicago.

He has written books, articles, and book reviews on a variety of subjects, and holds extensive memberships in professional societies. With his wife and three children, Dr. Feinberg lives in Deerfield, Il-

linois.

Dr. Richard Mouw attended Houghton College where he earned his B.A. He attended Western Theological Seminary for two years, then the University of Alberta where he received his M.A. in philosophy. He was granted his Ph.D. in philosophy from the University of Chicago.

Dr. Mouw has taught in many different schools for the past twenty years and has written extensively in books, articles, and book reviews. His educational and professional experience is varied in philosophy and politics. He and his wife make their home in Grand Rapids, Michigan, and are the parents of one son.

IN-FORUM SCHEDULE

- April 9 – 10:00 a.m., Dr. Jerry Falwell, Moral Majority, Inc.**
7:00 p.m., Dr. Jerry Falwell and a Cedarville College faculty/student panel consisting of Dr. Rex Rogers, Dr. Allen Monroe, Dr. James McGoldrick, Mr. John Jackson
- April 10 – 10:00 a.m., Mr. Samuel Ericsson, Christian Legal Society, Director of Washington, D.C. Office and National Coordinator for Religious Freedom Services**
- April 11 – 10:00 a.m., Dr. Paul Feinberg, Professor of Theology Trinity Evangelical Divinity School**
7:00 p.m., Dr. Paul Feinberg, "Jesus' View of Scripture or Is Inerrancy That Important?"
- April 12 – 10:00 a.m., Dr. Richard Mouw, Professor of Philosophy Calvin College**
7:00 p.m., Dr. Richard Mouw and a Cedarville College faculty/student panel, consisting of Dr. Rex Rogers, Dr. Allen Monroe, Mr. Joseph Halsey, Mr. Gary Percesepe, Mr. John Jackson
- April 13 – 10:00 a.m., Summary and evaluation by a Cedarville College faculty/student panel, consisting of Dr. Rex Rogers, Dr. Allen Monroe, Dr. J. Murray Murdoch, Mr. John Jackson**



Faith Ebersole and Sandy Jacobs present their duet speech recital tonight at 8:30 in Alford Auditorium

Duet speech recital reflects relationships

For the first time on the campus of Cedarville College, a duet speech recital will be performed. Faith Ebersol and Sandy Jacobs will present their duet speech recital entitled, "The Seasons of Friendship," on Friday evening, April 6, at 8:30 p.m.

"The Seasons of Friendship" approaches friendship from a unique angle by comparing the development of relationships to the four seasons. Autumn is the first season with its brilliantly-colored leaves and beautiful appearance. This is compared to first impressions. During the beginning of a friendship, a person's strengths and abilities are evident, but like the Autumn, the first impressions

fade into the stark, cold reality of Winter.

Winter signifies the stage of realization in friendship, the point where reality comes sharply into focus. The bright and beautiful colors are no longer evident and the true personality is exposed with all of its imperfections. Fortunately, Winter never lasts forever and if a friendship endures throughout the Winter, it blossoms into Spring. Spring is a time of rebirth, a new awakening. In the springtime of friendship, relationships are renewed and become warm and comfortable after the harsh trial of Winter, and as Spring continues, it slowly develops into Summer.

In the summertime, the sun shines bright and warm, and plants

grow more than at any other time. The summertime of friendship provides stability and growth, and friendships become deeper and richer.

Not only is a duet speech recital unique, but the performers themselves are unique. Faith Ebersol and Sandy Jacobs met in high school and have been roommates here at Cedarville for four years. They both share the same double-major: Speech and Nursing. They have struggled through many things together, and from this have a true understanding of the seasons of friendship. With the encouragement of their advisor, Mr. Robey, they have planned and prepared for this recital, an event sure to be a unique entertainment experience.

Logos

by Jane Owen



Step into another world with me, a world with which a lot of you, thank goodness, are not familiar. For an exercise in understanding, pull yourself for the next few minutes into a world where your biggest problem is no longer a blue book exam, or a boyfriend conflict, or even the funding for this quarter...

I am a student, right here on the Cedarville campus. No, no names, for there are more like me than you care to realize.

I hurt. I watch most of you smiling at each other, and I watch the smiles freeze or grow blank as you turn to me. I see the very familiar look of "you're not in my group so I don't care about you." I see you hovering in your circles where everyone has the same perfect goals, the same little annoyances, the same perfect parents, the same "major" spiritual struggle of "shall I have my devotions at morning or night?" I have struggles too--the kind they don't print in *Cedars*. And I hurt.

I see the eyes blinded by apathy or spiritual pride whenever they turn my direction. The same eyes light up so easily over a chorale concert or a coming recital or the progress of a Senate committee. I watch their fire flicker into nothingness when they approach

Staff Editorial

Facing God's wrath

by Jill Parks

Next week, during In-Forum, a number of differing viewpoints will be proposed on the planned topic...a Christian's responsibility in politics. Along with the formal presentations, debates, and panel discussions, a great deal of informal dialogue will no doubt be exchanged in classes, over meals, and in the dorms.

Indeed, politics and the condition of our nation seem to often make their way into campus conversations. Perhaps it is because this is an election year...perhaps for some other reason. But these subjects do appear to be a matter frequently in our thoughts and colloquy.

On March 23, the Life Action Singers performed on this campus. They had a vivid presentation of life in the United States. The first half showed America in a positive light - land of the free, home of the brave, where people are allowed to live and pursue happiness in whatever way they see fit. Through song, a bit of acting and a multimedia presentation, America was portrayed as "beautiful," a land blessed by God and indebted to Him.

But then, the mood shifted as the singers turned our eyes to another aspect of American life. No longer did the film show happy families and beautiful scenery. In its place, a picture of moral decadence and impending destruction was flashed

the oxygen-less atmosphere of my problems that threaten to suffocate me.

I see the ears turned away, some in coldness, some in ignorance of who and what I am underneath my hard shell. You who spend all your time analyzing foreign policy or the fifth point of Calvinism, *start analyzing people*. Start seeing through the facade of "everything's-in-control" and see around you paradoxically proud and pleading people. Our pride builds exteriors of unapproachability and rebellion while our cores beg silently for someone to be close to them, to help.

Listen to me! My problems and those of others like me are more than passing a final exam; we face problems every day of a life-threatening nature. We fight battles with temptations beyond lying on our church reports.

Wake up! Listen to me, to us! We are fighting for our lives; some of us know the power of the Holy Spirit; some of us don't, even here in Utopia, Ohio. Some of us despair of life--and where are you? Fussing over a committee meeting? Putting all your energy into getting a *Cedars* issue out on time? Isolating yourself in the library to get a head start on those papers? Where are you when someone bites the dust spiritually, morally?

before our eyes.

Evidence of this country's moral decline was demonstrated by pointing out the prominence of pornography, homosexuality and the disregard of human life (i.e. - abortion). America's nuclear inferiority to Russia, yet denial of the situation, was also stressed.

The leader of the group then challenged his audience to think about what they had seen. Then he said a shocking thing. He agreed that all the situations shown in the presentation were disturbing. But, despite all the negative factors pressing down and threatening to annihilate our country, something else is far more threatening. He proposed that *God* is America's biggest enemy.

How could God be America's biggest enemy? America, a "Christian" nation. Surely the speaker was mistaken.

He went on to explain how America has called the wrath of God upon itself. Through this country's disregard of the Bible and its precepts, we have angered an Almighty and just God.

Then the speaker made another shocking statement. The responsibility for America's condition does not lie with the sinners. It falls onto our laps, onto His children.

Second Chronicles 7:14 states, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven,

No, I'm not blaming you or the school or anyone but myself. Most of us will admit if you get close enough that we've messed up--but we need help in realizing our plight, help in confession, help in restoration. No, I don't ask that you drop studies, drop your activities or committees, or drop your other friends. I merely ask that you see other people, too, and care, care till it hurts. Some of us are hurting till we die.

If you know someone like me with a "don't touch me" facade, risk your pride to chip away at that facade with gentle but strong hands. Insist that you find the person underneath it who is scarred, damaged, sometimes broken in tiny glass fragments. And once you find him, please don't leave. I fear being left, being shown my faults which I already know, and then having you walk away, dusting your hands and leaving no road map, no compass for me to follow. And please--don't just point me to Scripture and stroll away to your next meeting; make a commitment of time, for that is the most precious thing you can give, along with prayer.

Professors, look beyond your overhead projectors, past the glare into the faces that show the pain when we least expect it. Give us your wisdom, your care, your de-

and will forgive their sin, and will heal their land." The subject of the verse is "my people," the Christians in a nation. It seems to imply that God's forgiveness or judgment is contingent upon the saved people's activities and lifestyles, not the lost people.

The speaker claimed that Christians today want to live in an upright and moral society, but they are not willing to live morally and uprightly. We want the nation to be freed from pornography and moral impurity, but we are not willing to contend with immorality in the things we watch, listen to and read. We are angered by shady business dealings and political corruption, but we do not honor God with the tithe of not only our money, but also our time and talent. We want to attend Bible-believing, Bible-teaching churches that stand strong for God, but we, the body, are too busy to spend quality time with the Lord we claim to love.

We rationalize away any sins we do not want to confess and forsake. We have left our First Love and we now jeopardize our nation's future.

The theme of the Life Action program was "America, You're too Young to Die." Indeed, it is. But, its only hope for survival is a revival of Christians, and a consecration and dedication to God's will and the Bible's basic principles. If America does die, it will not be of "natural causes;" it will be "murder" at the hands of God's people.

We wrestle not with flesh and blood

fense of our minds. We trust so few people and don't know how to trust God. Please, teach us.

You "happy" students who have a good past and a better future, ache with us. Feel our pain for a little while. Touch our scars. Don't waste your time haggling over hairline doctrinal views. Don't spend time worrying over your career, over graduation when

you've seen for twenty years how God sovereignly protects you. Plan, yes. Think, yes. But don't be a fool; don't be tricked into using your time in needless worries when you could spend some time with someone who needs you.

I think it's great that you have a "ministry team" that goes to Antioch and to the jails...now, please, send a team to us.

Cedars

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Get involved...be informed...

Jerry Falwell expresses political views

Next week, April 9 through 13, Student Senate will sponsor an in- forum. The planned topic for dis- cussion will center around a Chris- tian's responsibility in politics. Differing views and varied per- spectives on this topic will be dis- cussed from the James T. Jeremiah chapel stage.

One man whose views are well publicized will be speaking on Monday, April 9. He was voted one of the top 25 most influential people in America in a survey taken by *U.S. News and World Re- port*. His activities effect people in Christian and non-Christian circles alike. He is Dr. Jerry Falwell, Chancellor of Liberty Baptist Col- lege, founder of the Thomas Road Baptist Church and leader of the Moral Majority.

"I believe the Bible calls for a dual responsibility," he stated, speaking of Christian responsibility... "rendering to Caesar that which is Caesar's (referring to citizenship) and rendering to God what is God's (referring to Christian- ity)."

Dr. Falwell further affirmed, "What it takes to be a good Chris- tian is what it takes to be a good citizen."

He went on to relate that some years ago someone said "Christianity and politics do not mix." The Christian community did not ask for a "chapter and verse," they simply accepted the idea and lived by it.

Dr. Falwell went on to say that, as a result, Conservatism had little or no voice in political matters. Any "religious" organizations who did speak out (i.e. World Council of Churches) always took a posi- tion to the left.

But Dr. Falwell believes Con- servatism found its voice five years ago, June 1979, when the Moral Majority had its inception.

Since its beginning, the Moral Majority has acted to accomplish two things. First, it encourages Christians to register for voting purposes. As a result, a reported 5.5 million people have registered in the past five years and an addi- tional 2.5 million are expected to register this year.

Second, the Moral Majority, ac- cording to Dr. Falwell, worked to activate millions more who were frustrated and uninvolved. Dr. Fal- well restated that he believes the Bible calls first for Christians to light the world by spreading the

Gospel message. It also commands God's people to be the salt of the Earth. In other words, Christians should be spreading their influence to political and moral areas.

Speaking about the Moral Majority, Dr. Falwell emphasized, "It is a political organization...not religious. It provides a platform for people to speak out on political is- sues and not breach the unwritten separation of church and state no- tion."

He went on to explain the four basic stands of the Moral Majority. First, it is pro-life. Second, it is pro-traditional family; one man with one woman for one life time. Third, it is pro-morality, meaning that the Moral Majority opposes pornography and illegal drug traf- ficing. Fourth, the Moral Majority is pro-American, referring to its pro-strong defense build up and

pro-Israel stands.

Statistically, the Moral Majority has 6.5 million members and has seen its greatest growth this past year. Thirty per cent of its mem- bers are Roman Catholic, due to the organization's pro-life stand- ing. Evangelicals make up the next largest group with Conservative- Orthodox Jews constituting the third greatest number. Eighty-two thousand ministers and rabbis find membership in this political ac- tivist group.

Dr. Falwell reports five years ago an all-pervasive frustration rested in the Christian camp. People were aware of the problems but saw no way of solving them. He offered four suggestions which helped these unsatisfied people.

First, Dr. Falwell suggested subscribing to publications that

offer a supplement to the news. Something, he suggests, that car- ries news which the media does not carry. He also said Christians should be involved politically, on their own levels. For college stu- dents, organizations such as Young Republicans can provide these opportunities.

Dr. Falwell also affirmed that Christians should be well in- formed. While admitting biases which appear in secular publica- tions, he said they provide basic in- formation. Finally, he suggested listening to or watching news headline programs on radio or T.V. This avails an overview of current events.

In summary, Dr. Falwell ad- monished Christians to "stay in- formed and get involved [politi- cally] on your own level."

Book Review

Blessed are the peacemakers...

Are we our brother's keeper? YES! What is encompassed in keeping our brother? Who is our brother? *Who are the Peace- makers?* This book by Jerry Barrs attempts to seek out from Scripture a Christian's moral responsibility concerning nuclear deterrence.

The first idea Barrs attempts to understand is pacifism. Scripture tells us we are to be peacemakers, but does that mean we are not to fight to protect ourselves and our brothers? A resounding NO! We do not find in Scripture an attitude which tells us to sit and do nothing if we are attacked. The Bible teaches us about God's administra- tion of justice, but it also, and most importantly in this case, teaches *MAN'S* responsibility to justice. That is the thesis of his entire arti- cle--man's responsibility to main- tain justice, not only within our borders, but around the world. "The Bible makes it clear that both are matters of concern to a govern- ment, and it is clear that there is no

difference in principle, only in geography."

The point is clear, we are obli- gated to protect ourselves and our friend both within and without our borders. So what role does a nuclear arsenal play in this duty? We are our brother's keeper, which in- cludes our weaker brother. We must fight for ourselves or "answer to the requests for help from other nations which are being attacked unjustly."

But the real question that is being asked is: Does a nuclear ar- senal with the power to destroy the earth as we know it play a role, especially for the Christian? Would the dismantling of our weapons serve the purpose of jus- tice and freedom? Doubtful. Unilateral disarmament... only in- creases the likelihood of oppres- sion on an even higher scale than is already practiced..."

The "crucial question of aims" is another main concern. We must understand the *real* ideology be- hind possessing an array of nuclear

weapons. Do we as a country have oppression and tyranny at the core of our thought? We think not! What *should* be at the core of our thought is to maintain justice. If this is the case, "...then it must be judged morally right."

Barrs does not suggest a con- tinued proliferation of nuclear weaponry. But neither does he suggest we sit back with the atti- tude "better red than dead." He is in support of a *mutual* decrease in *all* arsenals. But at all times our need to protect ourselves and our brothers must be considered. Each of us must consider our role in the arms race; we are peacemakers with a responsibility--a huge re- sponsibility to understand the situ- ation. We must make cold, rational decisions and not be caught in the trap of emotionalism. *You* decide what our role is as peacemakers and what our responsibility is to ourselves and to the world! And, how do we *best* impliment those decisions.

A tough question; think about it!

Nursing Program

Acceptance Rigors

For forty-six Cedarville stu- dents, this Spring quarter brings an important determinant of their fu- ture college and career plans. At this time each year, sophomore nursing students apply for accep- tance into the nursing program. Presently these applicants are aware of this year's results, but even those approved are accepted only tentatively contingent upon the successful completion of this quarter's course work. Thirty stu- dents have been received into the program upon that condition, with twelve remaining on a waiting list, to become members of the second class of Nursing students to graduate from Cedarville. This selection must be made as a result of limited faculty and clinical facili- ties.

The selection of these students is similar to that which is involved in accepting a student into the college itself. Evaluations are made of

each applicant according to a 100- point scale, rating six specific areas.

Academic standards are mea- sured first by the grade-point aver- age and second, by the highest score within the ACT or SAT sub- ject breakdowns. A third academic measurement is a negative scoring for any "D" received in a science course; two "D's" automatically result in ineligibility.

Fourthly, career goals of the stu- dent must demonstrate a commit- ment to nursing. Immediate and long-range goals (5 years) are examined -- not merely those with- in the nursing field, but also in areas of personal character qual- ities and development. As Dr. Irene Alyn, Professor of Nursing, stated, these evaluations are critical as the students must be caring and committed to the best not only of their job itself, but of their patients

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Nuclear deterrence: ethics

by Dr. McGoldrick

In that part of the Sermon on the Mount commonly called the Beatitudes Jesus pronounced a special benediction on those who love peace and strive to promote it (Mt. 5:9). He said that his disciples should show by their efforts for peace that they are children of God.

Christians, as followers of the "Prince of Peace" (Isa. 9:6), must therefore be in the vanguard of a relentless effort to promote peace among men and nations. This is an essential feature of godliness, for our Lord is the "God of peace" (Rom. 15:33).

In the matter of keeping the peace God has entrusted to the state the authority to restrain the natural aggressiveness of fallen human nature and to punish those who commit actual aggressions. As the apostle Paul wrote, "Do you [Christians] want to be free from fear of the one in authority? Then do what is right, and he will commend you. For he [the civil ruler] is

God's servant to do you good. But if you do wrong, be afraid, for he does not *bear the sword* for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer" (Rom. 13:3-4, NIV).

The individual Christian is not authorized to execute justice. On the contrary, he must "not take revenge . . . but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord" (Rom. 12:19).

It appears that this was why Christ rebuked Peter, who rose to defend his Lord by cutting off an ear of one of those who had come to arrest Jesus (Mt. 26:50-54). In rebuking his would-be defender, Jesus said, "all who draw the sword will die by the sword."

In light of this teaching, some Christians—for example, Anabaptists of the 16th century and their modern descendants—have contended that believers must always be *Stähler*—men of the staff—never *Schwertler*, men of the sword.

The teaching of Romans 13, however, upholds the divine origin and God-given authority of the

state, including the responsibility to use the sword in defense of righteousness and punishment of evil.

It is evident that Christians should support the state in this function, for Paul used the figure of a soldier to illustrate the virtues of the Christian life (II Tim. 2:1-4), and Roman soldiers who became believers were not told to leave military life (Mr. 8:5-13; Luke 3:14; Acts 10:1-33). Military service is then an appropriate way in which Christians can discharge their duty as children of God.

In a society where Christian values are held in proper regard, military forces exist for the purpose of defense, and, when it becomes necessary for those forces to engage aggressors, they do so in a just war—a struggle to preserve the dignity and security of human lives. Although Christians must avoid private vengeance and retaliation (Mt. 5:39-48), they must resist cruelty, oppression, and other injustices. They must not ignore the plight of their neighbors whose lives and liberties are in jeopardy.

Christ commanded his disciples

emphatically, "Love your neighbor as yourself" (Mt. 22:39, NIV). Love for one's neighbors sometimes requires military action, so when the Christian obeys the state's call to defend society, he is thereby performing an act of love for his neighbors.

If a government conforms to God's will as revealed in Romans 13, it will never engage in aggression and will always regard war as a last resort. The most effective way of preventing war is to maintain a credible deterrent which will convince adversaries that aggression cannot succeed. In other words, a peace-loving nation should maintain military strength sufficient to repel attack at any time and to convince would-be aggressors that the risk of such attacks is too great to be taken. In the nuclear age, deterrence is needed more than ever.

There is, of course, no way to guarantee the peace, but deterrence, rather than pacifism, is the only policy which offers a realistic hope of achieving this goal. In the 1930s pacifism was quite popular,

probably because of broad revulsion caused by World War I.

Pacifism did not, however, prevent World War II. Instead, it took the form of appeasement, and the lack of a credible deterrent encouraged the Axis nation-states to believe that they could expand their empires without fear of reprisals from the peaceful powers. By failing to present an effective deterrent, United States, Britain, and France placed the lives and liberties of millions in jeopardy and, unwittingly, encouraged aggression.

There were 51 million casualties in World War II, a war which could have been prevented, had the free nations possessed powerful defenses and confronted the aggressors with resolution based on strength.

Some observers today argue that, whatever the value of deterrence in the past, nuclear weapons have rendered it obsolete. The opposite, however, is true. The greater the danger, the greater the need for deterrence. In the interest of protecting the lives and freedom of

by Gary J. Percesepe

Aside from some preliminary, thematizing remarks, my approach to the question of nuclear deterrence theory is here limited to a formal, logical discussion of the system of Mutual Assured Destruction (MAD). To put it in Kantian terms, this article might serve as a kind of "Prolegomena" to any future discussion of the issue of nuclear arms and deterrence doctrine. This discussion will not and cannot be value-neutral.

For too long we have allowed the discussion to range along strategic, technical and political lines while moving further and further from some theological and moral grounding in what we might call the "life-world," i.e. this God-created world in which we live and move and have our being.

For the Christian, of course, the question becomes (as always) a theological question, to wit: Can we work out a "theology of the bomb?"

The question of nuclear weapons is inextricably bound up with a theology of God's covenant relationship to the earth itself, and with man, his vice-regent upon the earth whose task it is to act as a faithful steward of the resources which are not his possession, but God's.

What I am saying it this: The question of nuclear weaponry is

first and foremost a question which drives us back to reflect on the *essence of technology*—and the essence of technology, we are obliged to confess, *is in itself nothing technological. One will never resolve the nuclear weapon problem by remaining at the level of technique and strategy.*

Ultimately, the essence of technology is *onto-theo-logical*. Technology involving the splitting of the nucleus of the atom finds its ultimate meaning, or sense, or significance only in the self-contained, ontological triune God, and in the sciences of man, engaged as they are in various ways of theoretical, practical and productive (read technological) modes of knowing.

The original pristine harmony which Aristotle, for example, saw between theoretical, practical and technological modes of knowing long ago was shattered. "Practical sciences" (the very Aristotelian designation seems outdated) such as ethics and politics have become increasingly separated from sound theoretical moorings, while at the same time being disconnected from technological advances. One result of this bifurcation of the theoretical and practical is the "is-ought" dichotomy which continues to exercise a hegemony in the Western philosophical tradition; as well as talk of "theory-neutral" or "value-free" ways of knowing.

quence, perhaps the most dangerous of all, is that traditionally the practical sciences have always been the last to develop in a culture. Aristotle himself recommended putting off the study of ethics and politics until one was sufficiently mature, at roughly forty years of age. What is true of the individual holds true, apparently, for the state, man being an analogue of this state which is the "man writ large," Hobbes' "artificial man."

Morality and politics have consistently lagged behind theoretical and technological advance. When one pauses to consider the incredible proliferation of technical modes of knowing (witness the advent of the "Information Age") and couple that thought with the stuttering, retarded development of an ethic adequate to deal with that new technological reality, the apex of which is sophisticated nuclear weaponry—one is brought face to face with the present half-numb, half terror-stricken world in which we live.

The obvious Christian response which comes to mind is to say that we already possess an ethic which is absolute and unwavering, unaffected by the contingencies and vaguenesses of the present age. And yet Christians, quite inexplicably, have allowed themselves to give intellectual assent to a military strategy which cannot easily be reconciled with biblical patterns

of thought, let alone classical systems of ethics. This refers of course to classical nuclear deterrence theory, or as it is sometimes called, Mutual Assured Destruction (MAD). The remainder of this essay will be devoted to an unpacking of the philosophical significance of this doctrine.

The central proposition of the deterrence doctrine -- the logic on which the world theoretically depends to see the next sun rise -- is that a nuclear holocaust can best be prevented if each nuclear power, or bloc of powers, holds in readiness a nuclear force with which it "credibly" threatens to destroy the entire society of any attacker, even after suffering the worst possible "first strike" that the attacker can launch. The following discussion is taken, at times verbatim, from Jonathon Schell's book *The Fate of the Earth*, which first appeared in the *New Yorker* magazine February 1, 8, 15, 1982. It was Robert McNamara, Secretary of Defence under Presidents Kennedy and Johnson, who gave the doctrine its classic definition in his book *The Essence of Security* (1968): "Assured destruction is the very essence of the whole deterrence concept. We must possess an actual assured-destruction capability, and that capability must also be credible. The point is that a potential aggressor must believe that our assured-destruction capability is in fact actual, and that our will to use it

in retaliation to an attack is in fact unwavering." Thus, in McNamara's words, deterrence "means the certainty of suicide to the aggressor, not merely to his military forces, but to his society as a whole."

Now, let us try to unpack what is being said here. As Jonathon Schell points out, there are two possible events: the success of the strategy or the failure. If the strategy succeeds, both sides are frozen into inaction by the fear of retaliation by the other side. On the other hand, if it fails, one side annihilates the other, and then the leaders of the second side launch the retaliatory strike which "annihilates the society as a whole" of the attacker; and the earth itself, God's earth, suffers the consequences of a full-scale holocaust, including the complete devastation of millions of image-bearers.

Let us review what is at stake here. The underlying premise of deterrence theory aims at deterring a first strike by preserving the capacity for a devastating second strike. Thus, the strategists of deterrence have addressed what must be viewed as the chief issue in any sane policy in a nuclear world—survival—and have come up with this answer: Salvation from extinction by nuclear weapons is to be found in the nuclear weapons themselves. The weapons themselves, we are told, are *salvific*. In the classic formulation of Winston

Is deterrence affirmed or ethics awry?

those millions who have not been subjected to communist tyranny, free nations must present a united front of determination and deterrence, nuclear and conventional.

While the destructive power of nuclear arms is undeniable, to allow the balance of power (and terror!) to favor the U.S.S.R. and Warsaw Pact allies is inexcusable irresponsibility. A government which allows this to occur is failing in its God-given task of defending righteousness.

From 1968 to 1980 the U.S. stood by while the Soviet Union gained parity and then superiority in nuclear strength. Consequently, the Soviets now have a first-strike capability which could cripple our land-based missile arsenal (ICBMs) to the point of rendering it practically useless.

An attack which destroyed our ICBMs in their silos would leave the U.S. in the dilemma where a reprisal from our submarine missile force (SLBMs) would be the only military option remaining.

SLBMs cannot be aimed at enemy silos, most of which would be empty by then anyhow. SLBMs

would land on Russian cities and annihilate the civilian populace which was not responsible for the aggressions ordered by its rulers.

Should the American president order such an attack, Soviet submarines would reply in kind with attacks on our cities, and the results would be equally devastating. Rather than to allow this to occur, the president might capitulate to Soviet demands after the destruction of our ICBMs and thereby concede to the Kremlin the direction of world affairs. Deterrence alone can prevent this, and it has been preventing it for almost 40 years.

If deterrence is to continue to be effective, the U.S. and its NATO allies must improve their nuclear strength so as to close the weapons gap which now favors the USSR. At present the U.S. has 1052 ICBMs, U.S.S.R. has 1398. Soviet missiles are larger and more powerful than their American counterparts.

Conceivably, the Soviets could send two warheads to strike each of our silos and still have enough mis-

siles in reserve for a second strike. Should the U.S. agree to a nuclear freeze, this dangerous situation could not be rectified.

Actually, a unilateral freeze has been in effect since 1968, when the U.S. had 1054 ICBMs. By July of this year the number will be 1045, due to retirement of seven obsolete Titan rockets. U.S.S.R. has 1398 ICBMs with greater explosive power (throwweight) than those in the American arsenal. Since 1968 the throwweight of American ICBMs has been reduced by about half, and the number of warheads has been reduced as well.

During this period of American reductions, the Soviets have increased their capabilities enormously. A nuclear freeze now would ratify Soviet superiority and render our deterrence dubious at best.

A nuclear freeze would actually make war with the Soviet Union more likely. It might start as a conventional deterrent. In this category of weaponry the Warsaw nations hold a large edge. They enjoy about a 3 to 1 advantage in manpower, tanks, artillery, tactical air-

craft and ships.

Should war erupt in Europe now, the U.S. Army would exhaust its ammunition in three weeks and could not be resupplied completely for several weeks thereafter. At that point the U.S. would have to decide for capitulation or nuclear war. Should the president opt for the latter, NATO would have to fight from the position of inferiority described above. Responsibility for starting a nuclear war would rest upon America, and a freeze now could make our position untenable then.

As free people contemplate the future, it is imperative that the current military imbalance with relation to the U.S.S.R. be redressed. This is a matter of highest urgency, because deterrence cannot long continue without it, and deterrence preserves peace. As Michael Novak has written, "Deterrence is...a form of non-violence, a legitimate use of force based upon legitimate authority."

Effective deterrence will allow free people to remain free to uphold the dignity and sanctity of human life. It will allow Christians

countless opportunities to proclaim the "gospel of peace" (Eph. 6:15). In fact, it will even permit pacifists to continue criticizing military preparedness, a right they would surely lose without it.

Deterrence is not, of course, the only means by which Christians should strive to protect their neighbors and meet their need for justice. It is, nevertheless, the one means on which most of the others are dependent.

Deterrence is the highest and most necessary form of social welfare, for, without sufficient defenses, the welfare of peoples now free will be decided by tyrants. Disciples of the Prince of Peace have a solemn obligation to promote peace, and the best way to do so is to support peace through strength.

Readers of this article should be interested in two books now on sale in the college bookstore. They are *Moral Clarity in the Nuclear Age* by Michael Novak (Nashville: Thomas Nelson Publishers, 1983), and *Who Are the Peacemakers?* by Jerram Barrs (Westchester, IL: Crossway Books, 1983).

Churchill, in a speech to the House of Commons in 1955: "Safety will be the sturdy child of terror, and survival the twin brother of annihilation."

This doctrine is diagrammatic of the world's failure to come to terms with the nuclear predicament—a classic case of the disconnection of physics, ethics, theology and technology which is the most striking example imaginable of the alienation and fragmentation which categorizes the present age.

In deterrence doctrine two irreconcilable purposes clash, at war with each other. (1) The first purpose is to permit the survival of the species, which is expressed in the doctrine's aim of frightening everyone into holding back from using nuclear weapons at all. (2) The second purpose is to serve national ends, and this is expressed in the doctrine's permitting the defense of one's nation and its interests by threatening (credibly) to use nuclear weapons.

As Schell rightly points out, the strategists are pleased to call this clash of two opposing purposes in one doctrine a paradox, but in actuality it is a contradiction -- what could be termed a "self-referential inconsistency" which lies at the core of the theory. Simply stated, we cannot both threaten ourselves with something and hope to avoid that same thing by making the threat. We cannot both intend to do something and intend not to do it.

This head-on contradiction, or "fallacy of intention," has set up a basic tension within the policies of the superpowers. The "safety" (aim 1) which Churchill mentions may be emphasized at one moment, and at the next moment it is the "terror" (aim 2) that comes to the fore. Since the deterrence doctrine pairs these two logically incompatible aims, and makes safety dependent upon terror, the world is never quite sure which one is in the ascendency—assuming that the distinction can be maintained in the first place.

The fact of the matter is that we must call into question this schizophrenic bifurcation of the strategic world from the life-world. It is simply not the case that we have two earths, one to blow up experimentally, strategically, and the other to live on; neither do we have two souls, one for reacting to average, everyday life, and the other for reacting to the nuclear peril to all life. And neither do we have two wills, one with which we can intend to destroy God's earth, and the other with which we can intend to save ourselves.

The self-referential inconsistency of deterrence doctrine does not yield simple solutions. It is not enough, for instance, to propose to use nuclear arsenals purely as a "bluff." If we have no intention of using our strategic power under any circumstances, and our adversaries recognize this, we have ef-

fectively disarmed ourselves—our deterrent immediately collapses. (In effect, deterrence theory is its own best friend, for it deters the very attempt to critique its premises).

In fact, if our adversary has any question about the credibility of our willingness to retaliate, he might be sorely tempted to test our will—leading to the possibility of this piece of "strategic logic": "He, thinking I was about to kill him in self-defense, was about to kill me in self-defense, so I had to kill him (first) in self-defense." Under the deterrence system, military "superiority" is therefore every bit as dangerous to the side that possesses it as it is to the side that is supposedly threatened by it. (According to this logic, the United States should have breathed a sigh of relief when the Soviet Union reached nuclear parity with it, for then stability, Metternichian "balance" was achieved).

To review, the defect of MAD lies in the attempt to guarantee our safety by threatening ourselves with doom, because, quite simply, we have to mean the threat. But if we mean the threat, then we are actually planning to do that which we categorically must never do and are supposedly trying to prevent -- namely, extinguishing ourselves.

This is the circularity at the core of the nuclear deterrence doctrine: we seek to avoid our self-extinction by threatening to perform the

act that would in itself mean self-extinction. In essence, deterrence theory means something like putting a gun to our heads and threatening to pull the trigger: the result is certain suicide.

Is this a morally defensible position? To reverse Churchill: If safety is the sturdy child of terror, then terror is equally the sturdy child of safety. But who is to guarantee which of the children will be born? And if survival is the twin brother of annihilation, then seemingly we must cultivate annihilation, which is surely irrational.

As Schell puts it, "By growing to rely on terror, we do more than tolerate its presence in our world; we place our trust in it." Does this not amount to something like putting our faith in the bomb, thus giving it an all-important position at the very heart of our affairs? By adhering to this doctrine, instead of eliminating the possibility of the bomb we necessarily ensure that we build it ever more deeply into our lives -- economically, strategically, to be sure -- but also ethically and, curiously enough, theologically.

One final thought, perhaps most significant: the irony of the situation is that there is no suitable replacement for deterrence theory, no doctrine which has announced itself as a viable, working alternative. This ought not to surprise us however. In a curious way, every

attempt to critique the doctrine must presuppose it. It is the only "universe of discourse" open -- it is the only game in town.

In effect, nuclear deterrence doctrine has effectively deterred debate about itself, since to question the doctrine in principle leaves one open to attack. Our leaders and the leaders of the Soviet Union are constrained to never publicly air their criticisms and doubts about the theory, thus effectively securing the entrenchment of the theory. Assuming that a viable option began to take shape, it is not at all clear that we would be capable of "getting there from here."

Nuclear deterrence theory has thus proved itself to be a formidable hegemonizing force in the strategic field, and there are no likely candidates to replace it. Quite recently the problem has grown even more complex as debate continues with respect to the relationship between conventional deterrent and nuclear deterrent. I am certainly in favor of strengthening our conventional deterrent, but it is not at all clear to me how this would somehow "lessen" our nuclear deterrent. I am not even sure I know what it might mean to "lessen dependency" on nuclear deterrent. Here is yet another instance where the attempt to "move beyond" classical MAD doctrine presupposes and sanctions the very self-referential inconsistencies we are attempting to critique.

Nightlights



Entertainment a la sun

by Jim Liebler

"sweet spring is your time is my time is our time for springtime is lovetime and viva sweet love"

-E. E. Cummings

Yes, once again Spring has descended upon us. Finally. And as it comes, our attention is naturally diverted from the stagnant air of our dorm rooms to the vibrant, fresh smells and sights of a new season; and hopefully for some of us, a new love.

But inevitably, even walking around soaking up sun gets dull after a while. Is there anything to do outside in the Cedarville area after the excitement of smacking softballs and staring at clouds has worn off? The answer is a resounding "yes." For those of you without a steady, never fear there is a lot of entertainment in the great outdoors to relieve whatever boredom you may experience.

It won't be long until we start complaining about the heat of May, believe it or not. Happily, there are several things you can do to keep cool besides dipping your favorite ballcap in Cedar Lake.

There are many places to swim in the Springfield-Xenia area. If you are partial to the sanitary, cement-enclosed confines of a pool, there are two in Xenia. One is located at the Fairground Recreation Center and another at Community Park East. However, that sterile swimming environment is usually abandoned by the average Cedarville student in favor of Springfield's Reservoir. The Reservoir is not only a good place to swim and catch a few rays, but it is also a fun place to water ski and use the paddle boats.

Speaking of boats and water, canoeing is another great activity to consume an afternoon. Central Ohio's winding streams and rivers are the perfect places to take a special person or to just canoe alone and contemplate life.

In Springfield, Rainbow Adventures, Inc. (322-1432) and Tecumseh Canoe Livery, also in

Springfield. Be sure to take a picnic lunch and a fishing pole when you go to Fairground Canoe Launch in Xenia. You'll want them both. Don't forget to take that beau of yours, either. You'll both enjoy it.

Unfortunately, uncoordinated individuals such as myself prefer dry, solid land. Good news --- there are several places for rock climbing and hiking that are close to Cedarville. The semi-infamous Clifton Gorge tops this list. Slip on your boots, pull on a sweatshirt, pack a lunch and make a day of it. But don't climb on the rocks there; it's now illegal.

Closer to campus is Indian Mound Park which affords you the opportunity to climb and hike to your heart's content. Even John Bryan State Park offers good, challenging trails and interesting rock climbing. Looking out over the Little Miami River that runs through the park is a good way to catch your breath.

Wait a minute. Surely that's enough to do outside in the Cedarville area. How wrong you are. If you've had your prescription for hay fever medication filled lately, may I suggest the Cox Arboretum as an unusual outdoor activity. According to their publicity pamphlet, it's "a place where trees, shrubs, and other woody plants are grown for enjoyment, study and education." Located on Springboro Pike in Dayton, Cox Arboretum is certainly not "bush-league" entertainment.

Or perhaps you've advanced beyond shrubbery. If so, Aullwood Audubon Center in Dayton is what you're after. Along with a discovery and nature trail, you will also find live animals, exhibits, wildlife reviewing room, and other natural exhibitions that will satisfy your quest for the great outdoors.

No, this list is still not complete. After all, what is Spring without a round of golf or a set of tennis? There are plenty of golf courses in the area. Locust Hills Golf Course

in Clifton or Reid Park and Snyder Park courses in Springfield offer a good opportunity to blow off steam while watching the "birdies" and "eagles."

Then again you can always enhance your social life by trying one of the miniature golf courses in Springfield, Xenia or Dayton. You can also take your "love" to play tennis at Snyder, Reid or Lagonda Parks in Springfield as well as several courts in Xenia.

Well, this is by no means an exhaustive list of outdoor activities available to you. Space simply doesn't permit me to mention terrific places to bike, picnic, ride horses, camp or do many other things common to this area. Nor can I mention all of the activities available to do in the Columbus area. And I simply can't list all of the places to explore caves and caverns in Central Ohio.

But fortunately, there is one place that has a list of all these activities and many more besides: the

Acceptance Rigors cont'd.

as well.

The recommendation of each student's advisor also reflects this importance. The advisor rates academics, participation in campus activities (especially health-related), previous experience in health-care fields such as Christian Service, non-academic relationships and a summation of attitude, reliability and planning. More specifically, this considers if the student is observant, follows instructions, completes projects and accepts suggestions and criticism well.

Lastly, the number of years a student has attended Cedarville adds to his rating. Those having been here both freshman and sophomore years receive more points than one having transferred in at any point.

According to Dr. Alyn, this formula for eligibility operates as a good discriminant for their program's needs. This can be seen in the broadness and quantity of criteria as well as the resulting scores which range from within the 50's to the 90's.

Based upon a check and balance

Campus Activities Office. Check with them soon so that you can make Spring a good one for you

and your love, or simply for yourself because "sweet spring is your time..."



There are many ways to enjoy the spring weather in the Cedarville area.

system, the screening provides an advantage for both the continuing Cedarville student who has been here both years and the transfer student whose G.P.A. would contain only grades achieved here and would therefore eliminate any past "D's." The system also balances for those who are not as academically inclined as others in which case the recommendation of the advisor will carry more weight proportionately.

The screening also demonstrates fairness in the variety and amount of people rating the applicant. First of all, he contributes the academic rating through grades and test scores. Second, two or three people consider the student's career and attitude goals. Third, the advisor provides a source of evaluation with his recommendation. Because of both academic and individual ratings, the screening also equals out on objective and subjective terms.

Up until this time in the nursing curriculum, the course work of the nursing students primarily focused on people and the systems in which they operate. General and specific courses cover political, economic,

sociological and religious settings, the actions and reactions of people within them, and an assessment from a nursing-care perspective.

After the first two years and upon entrance into the nursing program, the students' study deals with health-care more specifically. The junior year involves health-care in consideration of "wellness." This includes preventative medical treatment and that involved with the physical imbalances within normal homeostasis (such as pregnancy).

Within the Senior year, health-care courses focus more on "illness." As opposed to the imbalances within the "wellness" state which are dynamic in that they may be corrected, the physical imbalances considered within the study "illness" are static in nature (i.e. terminal diseases). In both situations, the nursing-care emphasis is on assessing, planning, intervening and evaluating within medical and hospital situations.

Above all the academics of the nursing major, Christian principles are stressed, the honoring and serving of God. As in other fields of study at Cedarville, this standard and integration differentiates the program from that of a typical nursing school. According to the Philosophy of the Department of Nursing, "the faculty believe that nursing takes its roots from God-like concern and attributes: compassion, nurturing, giving." Dr. Alyn states, "Our primary objective is not to turn out as many nurses as we can, but to train them to serve and glorify the Lord in their care and commitment to people."

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Spring team ministries in review

by Meredith Collins

This Spring break, Cristian service teams of every kind were spread from Fort Lauderdale to Toronto, New York City to Milwaukee.

We will begin our tour of the eastern United States with the beach team (you know, the ones clad in yellow and white the first day of classes). They did do more than get bronzed and beautiful. The beach team has gone to the same church in Fort Lauderdale for 17 years, and besides witnessing on the beach, the team sang and performed skits in this church. Leading this crew were John and Ginny Potter, who only a few years before had been on a beach team, and were fixed up by Pastor Green. The Potters also brought their toddler, Steve, along, who was said to have "added life" to the trip. Walking on the beach, playing volleyball and learning how to wind surf, were just a few of the ways students found openings to share the gospel.

For some, this was a new experience. One team member, Donna Ford, stated, "I learned how much fun witnessing can be, which I never thought I would. It became apparent to me that it's not necessarily my job to lead people to the Lord, but to present the gospel and let the Lord give the increase."

Just up the coast in West Palm Beach, also soaking up the rays, was the Brass Choir. Along with their director, Charles Pagnard, they moved across the state to St. Petersburg, then up to Orlando (where they stopped to see Disney World), then on to Jacksonville. Each stop included a concert and ministering in homes. For their group devotions, they studied Chuck Swindol's *Tongue in Check*. One member said, "You really begin to look at how you cut one another down even in jest." There was a lot of time for team members to interact, trombone player Joel Benzing said, "People you surfacely knew before, you get to know a lot better. It kind of makes you wish you could go on tour with the whole school."

Coming from Jacksonville and passing through four states, we ar-

rive at West Virginia where Jack Horner's puppet team made their way through the Blue Ridge Mountains. Many of the churches this group went to were small, and the team felt that they definitely planted seeds in people's lives. One of the more terrifying things happening to the team was that at one point while they were driving down the West Virginia Turnpike, traffic began to slow quickly, and a wheel with its axle still attached headed straight for them. They swerved and were missed, then praised God for His loving protection.

Moving east, Dan Barfell's Swordbearer team covered areas around and between Washington D.C. and Philadelphia. The trip was not always filled with fun for them. At one point, about half of the team came down with the twenty-four-hour flu. Challenged, the rest of the team rose to the occasion by picking up the slack. This incident was very appropriate considering the team's devotions were in James. One member said, "It was neat to put into practice what we were learning."

Continuing up the coast, we come to New York City where three students from Cedarville went for a week with three other students from Word of Life and five from Open Air Campaigners. Although the students spent their nights in New Jersey, their days were spent preaching and witnessing on street corners and in subways. Mark Horne, leader of the Cedarville team, related how he preached in the subways. He stood on a platform and performed a magic trick to draw a crowd; then once he had one, he began to preach. While Horne spoke, he had two students that looked like bystanders on either side of the track. When a train would start to come, these students would stroke their chins and the closer it came the faster they'd give the sign so

Mark would know to wrap up his message. He thought this was "quite the experience for an accounting major." Horne stated, "New York City people are much more open than you expect them to be, because they're looking for something."

Next on the agenda is Chris Tupps' Swordbearer team who spent their break in Canada, which included Niagra Falls, Toronto, and London, Ontario. While in Canada, these Swordbearers sang at the London Baptist Bible College. Along with their normal routine, they also had an opportunity to perform on cable T.V. and radio. Tupps comments, "The team really came together more than it had ever been. We clicked."

Greg Dudrow's puppet team ministered down further in "the rolling plains of Indiana." As Chris Tupps' team and many others, this team's unity grew also. But when they hit the malls, inevitably there was a division in the ranks. The girls always went shopping and the guys always went to the arcade. The team's strong point was their home ministry. Not only in this area but in every area, they saw God's providence at work. Greg thought the biggest lesson he learned was that "puppets are for everybody, not just kids."

Also passing through Indiana was the Concert Chorale. Having already toured through Ohio and up to Grand Rapids Baptist Seminary, they moved into Chicago, then up to the Milwaukee area. The bus trips offered a wealth of different experiences. One could play Rook or eat, have a deep theological discussion or eat, read or eat.



The Master's Puppets toured over spring break along with many other Christian service teams.

Besides riding in the bus, there were the concerts every night. Dr. Lyle Anderson commented about the music, "It has never been more apparent than this year that our program was a worship experience."

Christ was presented through many different avenues and different parts of the country this Spring break. People had fun, but yet it was hard work to handle themselves correctly and minister every night. Many returned home feeling like *now* they were ready for vacation. Many had a problem getting into Spring Quarter. Others had problems realizing the friends they made on break were now getting

reinvolved in their friends here. Most, though, would probably do it again if given the chance, and they probably will sometime in their future.

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Jabberwock

by Mark Horne



This is a test...

How many times has this happened to you? You're lying in bed with your headphones on, relaxing after a hard day of classes at the 'Ville. Can you picture it? Ok, follow me now.

Suddenly instead of having your favorite Christian music softly lull you to sleep, you're abruptly jarred from bed. In your headphones a man is barking, "This is a test of the Emergency Broadcast System."

For the next 30 seconds, this station in co-operation with other stations in the area will conduct a test of the Emergency Broadcast System. Remember, this is only a test."

Now, this column is not an attack on the E.B.S., nor is it an attack on the man who reads this statement, although his voice does sound like he's just spotted a nuclear warhead coming straight for the James T. Jeremiah Chapel.

This isn't even an attack on the earpiercing "beep" that follows his announcement-the same "beep" that is more lethal than saccharin, and has the capacity to bring every dog in three counties to your doorstep.

My main area of focus is really on the statement, "this is only a test." Only a test? This man has obviously never taken a test at Cedarville College. If he had, he would have realized that saying "it's only a test" to a student at the 'Ville is like comforting a man being held up by a crazed killer with the words, "Don't worry, it's only a

sawed-off shotgun."

Now don't get me wrong, I'm not usually the type to complain. However, the test I took the other day was the straw that broke the proverbial camel's back. (Proverbial camels are native to southern Ohio.) But anyway, back to the test in question. I know what you're probably thinking. You're thinking, "C'mon Mark, it couldn't have been that bad. You're exaggerating again, just like you did in that article about dating." Well, I'm prepared for your cynicism. Right now, go find a desk, and take a portion of the test for yourself. All you'll need is a pencil, an IBM sheet, and a blue book. For the next thirty minutes this column will be conducting a test of the Impossible Testing System. Remember, this only a test.

First Section: True or False. I'll give you only two of the 30 questions.

1. Do you walk to classes or carry your books?

T or F

2. When Dean Walker wakes up in the morning, drinks a cup of coffee, goes to Williams, and then to Chapel, it's probably time for you to get your hair cut.

T or F

Section Two: Multiple choice. Again, I'll give you a sample of

ONLY a test?!?

two questions.

1. If we built a new dormitory on campus next year, would we call it:

- a. The Newer Dorm
- b. The Stable
- c. New Dorm II (in 3d perhaps?)

2. If you were to name a small man-made body of water in the middle of campus, would you call it:

- a. Part of the road between Printy and Lawlor
- b. An oversized mud puddle
- c. "The Lake" (O.K., so this last one was a little ridiculous, but I'm sure some student probably fell for it.)

Section three: The code.

In this section you had to answer according to the dreaded "code" which is as follows:

- a) if one, two and three are correct
- b) if only one is correct
- c) if two only is correct
- d) if three only is correct
- e) if none are correct
- f) if your name is Jane (if you folks didn't enjoy that last one, I certainly did!)

Finally we come to the blue book section and you only have to answer one of the two.

1. In 15 words or less, contrast the "traditional view" with Garry Friesen's view on finding God's will for your life.

2. Write the complete words to our school song. (Hint: "Our paths have led to Cedarville, where we...")

Well, there you have it. Hey, this may have just frustrated, discouraged, and ruined your GPA, but remember this was only a test. BEEEEEEEEEEEEEE.

Kentucky Fried Chicken

Come to Yellow Springs for good cookin' by the colonel.

Rte. 68
Yellow Springs
K.F.C.

Something new...
creme chicken
over a basket

15% off any meal with student ID.

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Men's Clothing and Shoes
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open Monday thru Friday
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Holly's Sportswear
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"We sell quality"

Downstoun by Tim Downs COMICS GARFIELD® by Jim Davis

SINCE IT'S RAINING TODAY, RECESS WILL BE IN THE GYM...

...WHERE YOU'LL BE PLAYING DODGE-BALL.

WHAT'S THE MATTER, MALCOM? DON'T YOU LIKE DODGE-BALL?

THE LAST TIME WE PLAYED DODGE-BALL IT SAID "VOIT" ON MY FOREHEAD FOR THREE WEEKS.

YAAY!

AAGH!

BE A GOOD BOY AND FETCH THE MORNING PAPER, GARFIELD

3-29

YES, MASTER. I AM AT YOUR BECK AND CALL, MASTER

3-30

WHY CAN'T I HAVE A NORMAL HOUSE CAT LIKE EVERYONE ELSE?

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WHY DO THEY MAKE LITTLE KIDS PLAY DODGE-BALL?

WHY DO THEY HAVE US PLAY GAMES THAT TEACH US AGGRESSION AND VIOLENCE?

WHY DOES EVERYONE TRY TO HIT ME WHEN I'M SMALLER THAN EVERYONE ELSE?

WHY IS MY TEAM SHIRT DIFFERENT FROM EVERYONE ELSE'S?

I NEED A BRAIN FOR MY MASTER

3-30

A BRAIN. I NEED A BRAIN FOR MY MASTER

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A BRAIN. I NEED A BRAIN FOR MY MASTER

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CLASS, MY NAME IS PEGGIE MIDDLETON. I'M SUBSTITUTING FOR MISS CRAIG TODAY.

MISS CRAIG SAID THAT YOU COULD FILL ME IN ON THE DETAILS OF YOUR DAILY SCHEDULE.

FIRST THING WE ALL DO IS SPIT ON MALCOM! MAGNISTIA!

FIRST WE SAY THE PLEDGE OF ALLEGIANCE. THEN THEY ALL SPIT ON ME.

THAT'S NOT TRUE!

POOKY, WHERE ARE YOU? OH, NO! MY TEDDY BEAR IS MISSING

4-3

THIS HAS THE MAKINGS OF A CLASSIC MYSTERY. I ALREADY HAVE SOME PRIME SUSPECTS

IT'S EASY WHEN YOU LIVE WITH A ROGUES' GALLERY

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