
1-1977

Cedarville College Bulletin, Winter 1977

Cedarville College

Follow this and additional works at: https://digitalcommons.cedarville.edu/cc_bulletin



Part of the [Higher Education Commons](#), and the [Organizational Communication Commons](#)

Recommended Citation

Cedarville College, "Cedarville College Bulletin, Winter 1977" (1977). *Cedarville College Bulletin*. 135.
https://digitalcommons.cedarville.edu/cc_bulletin/135

This Book is brought to you for free and open access by DigitalCommons@Cedarville, a service of the Centennial Library. It has been accepted for inclusion in Cedarville College Bulletin by an authorized administrator of DigitalCommons@Cedarville. For more information, please contact digitalcommons@cedarville.edu.

Winter 1976-77



CEDARVILLE COLLEGE BULLETIN

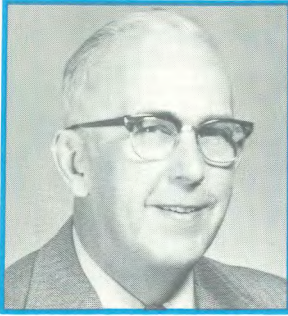


"Be it therefore resolved that this chapel building on this fifteenth day of October, 1976 be dedicated to the triune God, Father, Son, and Holy Spirit, and be used only for purposes that will bring honor to His Name. Be it also resolved that it shall not now nor anytime in the future be made available for any service of any kind where His Name shall be profaned or His Word denied."

Thus reads the concluding paragraph of the resolution adopted concerning the Cedarville College chapel, dedicated October 15 during Homecoming weekend at the college. Numerous friends of the college family gathered to rejoice in the completion of this much needed facility, and to praise the Lord for his provision.

Dr. James T. Jeremiah presided over the dedication program, an important part of which was the reading of the dedication resolution by George Engelmann, Chairman of the Board of Trustees of Cedarville College. Joseph M. Stowell, the National Representative of the General Association of Regular Baptist Churches brought the message, "At the Heart of Things."

We want to thank all of you, who as friends of the college, have helped to make the new chapel possible by your gifts and prayers. We ask that you continue to pray with us that many will give so that the large indebtedness on the chapel may be dissolved.



He Came With Miracles

A message by Dr. Jeremiah, president of Cedarville College

The greatest event in history occurred when God came into the world by means of the virgin birth. Thus Jesus Christ, who was truly God, became truly man. The gospels present Him as weary, needing rest; hungry, needing food; and thirsty, needing drink. He walked along the shores of Galilee, climbed the hills of Judea, and journeyed over much of the land of Palestine. Some of the cities of that country are places where the Son of God performed miracles to benefit needy people and to demonstrate that He was and is the Messiah (Jn. 20:30-31). Miracles are "supernatural manifestations of divine power in the external world, special revelations of the presence and power of God." The coming, living, serving, and dying of Christ in this world, miraculous events recorded in history, are of utmost importance to our Christian faith. These events took place in some of the great cities of Bible times.

I. BETHLEHEM—THE MIRACLE OF HIS BIRTH. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Mi. 5:2). It was in this city that "the Word was made flesh and dwelt among us." Here God performed a miracle that made it possible for the Apostle Paul to write: "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

Seven hundred years before the birth of Christ, the prophet Micah (5:2) announced the name of the very village in which the Messiah would be born. In commenting upon this great event, Dr. A. T. Pierson wrote: "Messiah must have a birthplace. Three continents—Asia, Europe, and Africa—were known to the ancient world. Asia was chosen. But Asia has many countries.

One of them is indicated as a little country known as the land of promise—Palestine or Syria. Here were three districts—Judea, Galilee, and Samaria. It is Judea that is the elect one. But here again are many villages. Out of these thousands the favored one is little Bethlehem. To make prediction more definite and certain, it is Bethlehem in the land of **Judah**. The prophet puts his finger on one obscure village on the map of the world. But He speaks infallibly, for the omniscient God was behind his utterance."

The Old Testament records very little about Bethlehem. Gustaf Dalman reminds us that "Bethlehem, apart from being the mother of an important family, did not play any prominent role in the great history of Palestine." Why did He select Bethlehem? It was the city of David. Christ is said to be the "son of David" (Matt. 21:9,15) and "made of the seed of David" (Rom. 1:3), and therefore could be expected to be born in the city of David.

There is no way of accounting for this announcement other than to say that the Spirit of God enabled the prophet Micah to predict events that came to pass hundreds of years after his death. This was a miracle. In fulfillment of prophecy the eternal God entered the world at a point in time and miraculously became the Christ of history.

II. NAZARETH—THE MIRACLE OF HIS LIFE. The announcement of the Saviour's birth came to Mary through a message delivered by the angel Gabriel (Lk. 2:26-33). The reaction of Mary to this announcement was evidence of its unusual character. A revelation such as this to a human being by a designated angel was indeed extraordinary. It required the intervention of divine action. It was a miracle—one of several that the people of Nazareth could have witnessed.

After His birth in Bethlehem, the flight into Egypt, and Herod's slaying of the children, Mary, Joseph, and Jesus "returned to their own city, Nazareth" (Lk. 2:39). There Jesus was "brought up" and lived for about thirty years or until He was no longer "accepted in His own country" (Lk. 4:16-30).

When He read Isaiah, the prophet, and identified Himself as the Messiah, they "rose up, and thrust Him out of the city, and led Him unto the brow of the hill . . . that they might cast Him down headlong. But he, passing through the midst of them, went his way" (Lk. 4:29). He miraculously escaped premature death. Though He came to die, He did not come to die on a hill of Nazareth, but on a hill in Jerusalem.

Living in Nazareth, "Jesus increased in wisdom and stature, and in favour with God and man" (Lk. 2:51-52). During these years He lived a perfect life, knowing no sin and doing no sin. Before, during, and after His temptation He was "without sin" (Heb.

4:15). While He lived in Nazareth, as well as when He walked along the shores of Galilee and toward the cross of Calvary, He "knew no sin" (2 Cor. 5:21). As He lived these thirty years in Nazareth, He lived a unique and a miraculous life. He lived a sinless life. No one ever before or since has done that.

III. CAPERNAUM—THE MIRACLE OF HIS MINISTRY. Like Nazareth, Capernaum is not mentioned in the Old Testament, but it was an important city in the time of Christ. It is referred to as "His own city" (Matt. 9:1). The fact that He left Nazareth and came to Capernaum was another fulfillment of prophecy (Matt. 4:13-14).

Capernaum was one of the cities "in which most of His mighty works were done" (Matt. 11:20-23). In this city He healed the paralytic, raised Jairus' daughter, and healed the woman with the issue of blood (Matt. 9:1-26). Near Capernaum Peter found the shekel in the fish's mouth as predicted by Christ (Matt. 17:24-27). Capernaum witnessed the healing of Peter's mother-in-law and many others who were sick. Here He cast out demons (Mk. 1:21-45). The man with the withered hand (Mk. 3:1-6), the centurion's servant (Lk. 7:1-10), and the nobleman's son (Jn. 4:46-54) were healed here. Christ walked on the sea near Capernaum (Jn. 6:15-21) and near here gave the sermon on the Bread of Life (Jn. 6:24-59).

Capernaum was greatly blessed by the ministry of Christ, but as a city it rejected Christ. Because of the people's unbelief, Christ pronounced a curse upon the city. Today there is debate as to whether the real Capernaum has ever been discovered. It is likely that the one identified on the northern shore of the Sea of Galilee is the place where Jesus performed His mighty works. Here is startling evidence of the fulfillment of the Saviour's prediction—another miracle in the long list He performed when He, in love, ministered to the people of that city. As one observes the ruins of Capernaum today, he witnesses a prophecy exactly fulfilled as predicted by Christ, the great Worker of Miracles.

IV. JERUSALEM—THE MIRACLE OF HIS DEATH. When Jesus was transfigured, Moses and Elijah appeared on the mount with Him "and spake of his decease which he should accomplish at Jerusalem" (Lk. 9:31). He therefore "steadfastly set his face to go to Jerusalem" (Lk. 9:51-52). He deliberately determined to go to the city where He would be crucified. We cannot detract from the miracle of His resurrection, but too often we forget that His death was also miraculous. He did not die as all others have died, or as anyone will die in the future.

There are several miraculous elements in the death of Christ as recorded in John
(continued on Page 3)

He Came With Miracles (Cont.)

19:16-30. After he had hung on the cross for three hours, suffering excruciating pain, with a clear mind He identified a single Old Testament Scripture (Psa. 69:21) predicting the very time and experience He then was suffering: "Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled . . ." (Jn. 19:28). Furthermore, just prior to His death He "bowed his head" (v. 30). Had He been just a man His head would have bowed in human weakness. Of His own life He said, "No man taketh it from me, but I lay it down of myself" (Jn. 10:18). He deliberately, willingly gave His life and deliberately, willingly "gave up the ghost" (Jn. 19:30).

Other miracles are evident in this crucifixion record, but the greatest and most amazing of all the miracles He performed at Jerusalem was the miracle of taking our sins upon Himself. There He atoned for sins past, present, and future. In Jerusalem on the cross He "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21).

Through the miracle of His death and resurrection He offers a miracle of life to all who trust Him. He came into the world—to Bethlehem, Nazareth, Capernaum, and Jerusalem—that He might live and die as a substitute for sinners. What a great miracle He will work today in believing, trusting hearts!

We want to share with you some of the ways the Lord has recently blessed Cedarville College, as well as some current needs of the college, so that you can more effectively pray for our ministry here.

We PRAISE the Lord for:

- This year's record enrollment of 1221 students.
- The completed chapel now in use by the college.
- The new faculty and staff recently added to the college family.
- The progress in the production of the "Cedarville College Presents . . ." cable TV programs.
- The financial blessings of the Lord through additional students and gifts from friends.

Please PRAY with us concerning:

- The new ministry of the cable TV series, as well as the outreach of WCDR and Christian Education Publications.
- The remaining chapel debt.
- The continual need for qualified, dedicated faculty.
- The ministry of faculty and administration to students in the limited space.
- The students involved in Christian Service activities, such as Swordbearers, Missionary Internship Service, extension groups, rest home ministries, and campus witness groups.

Cedarville Homecoming '76



Homecoming '76 was held on the campus of Cedarville College the week-end of October 15-17. This year's activities were centered around the theme, "A Declaration of Interdependence," acknowledging our dependence upon one another and upon the Lord in carrying out His work.

The highlight of the week-end was the Friday evening dedication of the new 2000-seat chapel. Dr. Joseph M. Stowell, the National Representative of the General Association of Regular Baptist Churches, spoke at the service.

Saturday morning the student body, many campus visitors and alumni viewed a bicentennial parade down Main Street in Cedarville, followed by a lawn concert given by college and community groups.

An alumni awards luncheon was served at noon, followed by the alumni soccer game—the "old pro's" against this year's junior varsity team.

The Homecoming soccer game with Denison University, after two overtimes, ended in a 0-0 tie. During half-time the 1976 Homecoming queen, Lynn Beck, a senior Biology major from Saugerties, New York, was presented with her court.

The day concluded with a concert of classical and sacred selections by Denis Moffat, pianist.

Sunday morning brought the special activities to a close, as a Bible class and the morning worship service featured alumni speakers with a special number by the alumni choir.

Missions

Using as its theme verse Romans 15:21, the annual Cedarville College Missionary Conference will be held on campus January 16-21. The conference is sponsored by Fellowship for World Missions (FWM), a student organization promoting interest in missions among the student body. Under the direction of Jack Riggs, faculty advisor, and Rick Kline, president, FWM conducts mission prayer meetings five days a week with the express purpose of learning of the needs of missions and praying for the various mission fields.

Prior to the conference a missionary chorus contest will be held. The most appropriate of the choruses submitted by students will be chosen to be used as the theme song of the conference.

This year students will be privileged to hear messages, see slide presentations, and participate in seminars prepared by missionary speakers Dr. Hopewell, an administrator with ABWE; Vern Weber and Dan Lacey, missionaries under BMM; and Kay Lamb, a home missionary working with Campus Bible Fellowship under BMM.

NEW TAX LAW A PUZZLE?

Are you confused by the Tax Reform Act of 1976? Do you know what its implications are for you?

For information about what effect the new law will have on your estate, please send us your name and address.

Name _____

Address _____

City/State _____

Zip _____

Write to or call:



DEVELOPMENT DEPARTMENT
CEDARVILLE, OHIO 45314
(513) 766-2211, Ext. 228

Is the Virgin Birth a Necessary Part of the True Christian Confession?

by Dr. George Lawlor



Dr. George Lawlor is a part-time Greek professor at Cedarville College

There is no doubt that the problem of the person of Christ stands in the forefront of contemporary theological discussion and debate in our day. **Who and what He is** forms the critical issue in this generation, and is fundamental and decisive for all humankind. Liberal theology rejects the Lord Jesus Christ as the revelation absolute of the eternal God and repudiates the whole doctrine of Christ, focusing their attack upon the virgin birth, thus emphasizing the Church's need for a Christology that is true and accurate in all details. The great emphasis of our time is humanistic and irreverent, stressing the man Jesus, a revolutionary, a mere human product, with utter indifference to His supernatural origin and entrance into human existence. As Marxen says, "The virgin birth is a hellenistic concept, incorporated later into the New Testament, a concept never intended to describe a real, even if mystical, occurrence—but, in fact, only showed that in the man Jesus, there was a meeting with God." The true Church must strenuously object to this kind of teaching and oppose it militantly. It is essential in our time for all Christians to not only believe the Scripture doctrines, but to **know why** they believe them and to assert an able apologetic for the faith when put to the test concerning it.

The critical attack upon the virgin birth, formidable and malicious as it is, fails, however, in its aim in the light of the evidence. Not only are the virgin birth narratives in Matthew and Luke completely convincing, but there is a great mass of convergent testimony in the whole New Testament to the supernatural person and work of our Lord Jesus Christ. The doctrine of the virgin birth provides the only logical explanation of the entrance of the eternal Son of God into human flesh. It was essential that He enter the world by virgin birth and incarnation, and live a complete life upon the earth. Yet the human life of the Son of God would not be complete unless it began in the mother's womb. The incarnation cannot therefore be fixed at a later time than at the moment when the babe was conceived. Then and there is to be found the stupendous event when the eternal Son of God assumed our nature and became true man, so

that from that point on, He was—and is—both God and man.

Liberalism maintains that there is nothing wrong with the view that Jesus entered into the world in the ordinary manner, by being born of two human parents. Since human parentage is a sacred institution of God's own decree, why should we hesitate to admit that Christ was born by ordinary human generation of His own two parents? **But the very opposite is true.** The natural result of the ordinary process of procreation from human parentage is the beginning of a new personality, the birth of a new child. But Jesus Christ was **the pre-existent Son of God.** He did not receive His personality through human birth, for He was a person before His birth. Hence there was no need for the ordinary process of procreation by two parents. In fact, the use of the ordinary procreation process would have necessitated another special miracle to prevent the production of a wholly new personality, distinct from that of the Son of God. The truth is that by special creative act the personality of the eternal Son was clothed with human nature in the womb of the virgin Mary.

The question has been asked: "Is it necessary for a person to believe in the virgin birth if he is to become a true Christian? Is the knowledge of this doctrine essential for saving faith?" The question may be wrongly put when it is asked in this manner. For who is able to tell **exactly how much** knowledge of the facts about Christ is necessary to our possession of saving faith? How can we say that **full** knowledge and conviction are necessary before one can trust Christ for salvation? **Some** knowledge is required, but **only God** knows exactly how much is necessary. **God alone** can tell what convictions are needed to open the human heart to the truth of the Gospel. It is doubtless true that one can be saved without any conscious knowledge of the New Testament teaching with respect to the doctrine of the virgin birth of our Lord Jesus Christ. The writer of this article was saved without any conscious apprehension of the truth of the virgin birth of Christ. Certainly when we sit down to talk to unbelievers about the salvation of their souls, we will not engage in a theological discussion of the virgin birth. Unsaved men need to know that they are dead in their sins, and that God has provided a way of life obtained by simple faith in the Saviour. Still, saving faith is the reception of the Lord Jesus Christ **as He is offered to mankind in the Gospel.** And an integral part of the good news of salvation for lost men is the great fact that Christ came into the world by the miracle of virgin birth. "Forasmuch, then, as the children are partakers of flesh and blood, He also **Himself** took part of the same . . . that through death

. . . He might deliver them . . ." (Heb. 2:14). "And ye know that He was manifested to take away our sins . . ." (I John 3:5). The nature of His appearance in the world was by incarnation, the portal of which was the virgin birth. It must ever be kept in mind that the virgin birth is a vitally essential part of the entire New Testament witness concerning Christ, and that witness must be taken as it stands.

One thing is certain: while belief in the virgin birth may not be necessary to a man's salvation, **it is most assuredly necessary to the true Christian faith.** Even if a man may be brought to saving faith without knowledge of the reality of the virgin birth, **it is incredible to think that it is possible to be saved while knowingly denying the doctrine.** We consent to a logical order for the proofs of Christianity, in which order the virgin birth would not come first. The atoning death, burial, and resurrection of Christ constitute the heart of the Gospel message, and it is to these facts that the person who needs to be saved should be directed first. However, the Scripture sets forth a **crucial and final test** for true Christian belief. In I John 4:2-3, it is written: "By this know ye the Spirit of God: every spirit that confesseth that Jesus Christ **is come in the flesh is of God:** And every spirit that **confesseth not** [that] Jesus [Christ has come] **is not of God . . .**" As John, under inspiration, presents it—deny the complete reality of the virgin birth and incarnation is to strike at the very foundation of the true Christian faith. This is the test to be applied: examine a man's confession. If he holds to the virgin birth, he is truly of God. If he does not believe this, he is not of God. The Holy Spirit of God has given us this one safe test—a man's confession. One confesses not only with his lips, of course, but also with his habit of life; hence we must examine both. Still, the absence of the oral confession of the virgin birth of Christ, or an erroneous confession of it, will be exposed in the life. **The mystery of godliness,** "God manifest in flesh . . ." (I Tim. 3:16), is the vital point in the true confession of Christ. The true, eternal God became incarnate in human flesh, form, and nature, by means of the virgin birth, to save us from our sins. Every genuine child of God will make this confession with confidence and conviction. For here we stand. This is the great fundamental of the faith: the eternal God-man, the divine-human person of Jesus Christ the Son of God, come first to redeem us, coming again to receive us.

Chapel Update

Cost of Chapel	\$1,000,000
Future interest on loan	125,000
Total	1,125,000
Gifts and pledges to date	463,914
Amount needed	661,086

(Much of the future interest on money borrowed for the chapel can be saved if we pay off the indebtedness soon.)

Ye Are Witnesses

"Ye Are Witnesses of These Things" was the theme of the first MINI-INFORMISSIONS conference held on the Cedarville College campus November 12 and 13. Participants from several states gathered to enjoy group sessions, workshops, AV presentations, displays, and literature made available by five fundamental Baptist mission agencies.

Rev. Frank Hartwig, from ABWE; Rev. Leigh Adams, from BMM; Rev. Larry Vincent, from HBM; Rev. David Dunkin, from FBHM; and Mr. Don Ross, from EBM, each spoke on the theme, "Ye Are Witnesses. . . ." Those attending the conference had the opportunity for personal interviews with experienced missionaries, missionary candidates, and staff personnel from the mission boards.

Welcome New Readers

Thank you for letting us share Cedarville College with you! We are expanding the ministry and outreach of the college so that more might benefit from the teaching and activities of Cedarville as we labor for Christ.

Faculty, staff, students and friends of the college were asked to submit names of those who would be interested in learning more about Cedarville. It is a privilege to acquaint you with our work in Christian Education. We trust that our ministry will be a blessing to you.

For further information about the college, or if you have any questions or comments, please feel free to write the Development Office, Cedarville College, Cedarville, Ohio 45314.

Sacred Sounds

"The Sacred Sounds of Peace" is the new slogan heard every day on WCDR-FM, the college radio station. Serving metropolitan Dayton and Springfield, the station is now programming more sacred music throughout the day than any other station in the area. Also, from 8:00 to 10:30 each weekday morning is set aside for devotional and solid Bible study programs, featuring Wilbur Nelson, John Jess, Francis Nordland, J. Vernon McGee, and the live broadcast of the Cedarville College daily chapel service. Each chapel service is rebroadcast at 7:00 that same evening.

The college is sincerely interested that the daily broadcast of WCDR be a real service to the Christian listeners of our area. Listeners within range of FM 90.3 are encouraged to listen and support the ministry of the college.

Those outside the range of WCDR, please consult the following schedule for stations in your area carrying "CAMPUS CHALLENGE," radio messages presented by Dr. James T. Jeremiah, president of Cedarville College.

Women's Fellowship



Miss Patricia Bates, Dean of Women, addresses the ladies of CCWF

The Cedarville College Women's Fellowship meets four times a year, seeking to share with interested women the ministry of Cedarville College. This year's programs, under the direction of Mrs. Peg Rickard, president, are designed to give the ladies a look at the college from a student's perspective.

The most recent meeting, held October 15, included special emphasis on residence hall life, with Miss Patricia Bates, Dean of Women, giving a general survey of the dormitory programs. A resident advisor, a personnel assistant, and the Dean of Men, each spoke of their responsibilities and methods of assisting the students. A luncheon in the college cafeteria was followed by special music and testimony and a devotional.

In a special effort to provide the ladies an opportunity to become personally involved in the lives of the students, a system of prayer partners involving the members of CCWF and freshmen women has been organized. In addition to exchanging prayer requests, the women of CCWF also correspond with and visit the students when possible.

For several years the Women's Fellowship has been raising money to purchase an Allen digital computer organ for use in the new chapel. Of the \$50,000 cost of the organ, approximately \$29,000 has been raised, mostly through individual gifts. The ladies hope to have the project completed in the spring so that the organ can be in use by June.

CONNECTICUT

Middletown (WIHS-FM 104.9 Mhz.)
M-F 9:10 a.m.

FLORIDA

Apopka (WTLN 95.3 FM) M-F 6:00 a.m.
(WTLN 1520 AM) M-F 6:00 a.m.

ILLINOIS

East Moline (WDLN 960 AM) M-F 6:40 a.m.
Greenville (WGRN 89.3 FM) M-F 4:45 p.m.

INDIANA

Auburn (WIFF 105.5 FM) Sunday 8:30 a.m.
Fort Wayne (WBCL 90.3 FM) M-F 8:30 a.m.
M-F 8:15 p.m.

IOWA

Waterloo (KNWS-FM 101.9 FM)
M-F 1:00 p.m.

MARYLAND

Havre de Grace (WASA-FM 103.7 FM)
M-F 9:30 a.m.

MICHIGAN

Battle Creek (WDFP 95.3 FM) M-F 9:30 p.m.
Lapeer (WMPC 1230 AM) M-F 6:15 p.m.
Marquette (WHWL 95.7) M-F 8:40 a.m.
St. Johns (WRBJ 92.1 FM) Sunday 10:15 a.m.
(WRBJ 1580 AM) Sunday 10:15 a.m.

OHIO

Berea (WBWC 88.1 FM)
Cleveland (WCRF-FM 103.3 FM)
M-F 7:50 a.m.

Convoy (WMER) Sunday 5:45 p.m.
Dayton-Springfield (WCDR 90.3 FM)
M-F 7:45 a.m.
M-F 4:40 p.m.

Holland (WPOS 102.3 FM) M-F 6:10 p.m.
Lima (WTGN 97.7 FM) M-F 12:50 p.m.
Miamisburg (WFCJ 93.7 Mhz.) M-F 3:30 p.m.
Springfield (WEEC 100.7 FM) M-F 12:15 a.m.
M-F 1:50 p.m.

PENNSYLVANIA

DuBois (WDBA 107.3 FM) M-F 7:02 p.m.

PUERTO RICO

Vieques Island (WIVV 1370 AM)
M-F 1:10 p.m.

TENNESSEE

Chattanooga (WMBW 88.9 FM)
M-F 6:45 a.m.

WISCONSIN

Madison (WNWC 102.5 FM) M-F 12:50 p.m.
Milwaukee (WVCY 107.7 Mhz.)
M-F 11:15 a.m.
Suring (WRVM 102.7 FM) M-F 7:10 p.m.

Dr. Jeremiah's Itinerary

DECEMBER

5 Norwood Baptist Church, Cincinnati, Ohio

12 Graham Road Baptist Church, Cuyahoga Falls, Ohio

JANUARY

9 Bible Center Church, Charleston, West Virginia

21-23 Berean Baptist Church, Endwell, New York

FEBRUARY

6 Meadowbrook Baptist Church, Lima, Ohio

25-27 Hillcrest Baptist Church, Logansport, Indiana

MARCH

6-9 Calvary Baptist Church, Sandusky, Ohio

13 Calvary Baptist Church, Delaware, Ohio

14-25 HOLY LAND TOUR

27-30 Norwood Baptist Church, Cincinnati, Ohio

In the New Faculty section of the fall BULLETIN we stated that Richard Durham received the Th.D. degree from Grace Theological Seminary. As Mr. Durham is currently working on that degree, we extend our apology for the error.

Cedarville College 7th Annual TOUR OF THE HOLY LAND

March 14-24, 1977 \$910.00

Dr. James T. Jeremiah, Tour Host
Lee C. Turner, Assistant Host
Write for descriptive brochure:

Holy Land Tour
Cedarville College
Cedarville, Ohio 45314

Coming Events

JANUARY 13-15

Presentation of "The Importance of Being Ernest" by the Drama Department

JANUARY 16-21

Annual Missionary Conference

JANUARY 28

Ohio State University Men's Glee Club

FEBRUARY 11

Presentation of Mendelssohn's "St. Paul" by the Oratorio Chorus

MARCH 4

Melody Four Quartet in sacred concert

Who Do You Think You Are?

"Just Who Do You Think You Are?" was the main topic of discussion during the recently held 1976 Swordbearers Conference at Cedarville College. As in previous years, the Swordbearers Conference was a blessing to the participants, who this year enjoyed the use of the new chapel, as well as special music by the 1976 Summer Swordbearers team and a dramatic/musical presentation by the school's Music Department. Evangelist Paul Dixon and Dr. Stanley Ballard, Professor of Psychology at Cedarville College, were special speakers.



CEDARVILLE, OHIO 45314

A Baptist College of Arts and Sciences

Published quarterly by Cedarville College.
Second class postage paid at Cedarville, OH 45314 and at additional mailing offices.

Cedarville College admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally available to students at the school. These policies apply to Cedarville's educational policies, admissions policies, scholarship and loan programs, athletic, and other school-administered programs.

LEE C. TURNER, Editor
ROY W. KERN, Assoc. Editor
NANCY CASE, Asst. Editor

May you have a wonderful holiday season as you are reminded of the rich spiritual blessings we have in Christ.

- I do not wish to remain on your mailing list.
- I receive duplicate mailings.
- Please correct my address.
- Please add this name and address to the mailing list.

Name _____
Address _____
City/State _____
Zip _____

Please return this information and your address label to the Mailing Department.

ADDRESSEE: PLEASE CORRECT YOUR ADDRESS IF NECESSARY