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Whispering Cedars, December 3, 1969

Cedarville College

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WHISPERING CEDARS

Vol. 20, No. 5

December 3, 1969



Aw... Go Jump in the Lake!

by Marsha Joy Osman

"As I sit beside the window, buried deep in troubled thought, the beauty spread before me brings the comfort I have sought." This thought given by Florence Cowles might possibly express the feelings that a future student sitting in the new student center might have.

As everyone now knows, the lake valve was shut off. Therefore with an adequate amount of precipitation the new lake should start to fill.

The long range plans for the lake is that it will be a scenic spot for students of Cedarville to enjoy. The aesthetic beauty is the main thrust of the developing projects. All buildings are to be situated in such a way so that they will all have an advantageous view of the lake. The dining hall located in the future student center will be overlooking it. Students can therefore enjoy beautiful landscape while eating their meals. There will also be sun decks extending from the student center that will overlook the lake providing opportunities to get away

from all worries and to enjoy the beauty. There will be a bridge extending across a finger of the lake to the student center and several walks around it that will give opportunities for leisurely strolls and private devotion. There will also be a boat dock providing boats for students to use.

Debate is the truce of the liberal arts. It demands exhaustive research, thorough familiarity with the debate problem and the ability to present and defend opinions that are held. Randy Patten and Ken Cole experienced the rigors of debate at Kenyon College on November 14-15 as they argued their way through six rounds of intercollegiate switch-sides debate.

The switch-sides format means that the team did not know which side of the debate they would take until shortly before each round started. They had to be able to argue each side with equal effectiveness. This is a massive assignment

Of course the immediate benefits of the lake should also be viewed. It has provided earth to build up the athletic fields and has been approved as a State Conservation Project. Since there is a small creek feeding into it and with adequate rainfall there should be enough

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Why Don't You Debate?

when one considers that this year's national debate topic is "Resolved: That the federal government should grant annually a specific percentage of its income tax revenue to the state governments." Ken finished in a tie for third and the team finished fourth in total speaker's points. This was a fine first tournament showing in spite of the fact that they won on two of the six rounds.

On November 22 the team participated in the Otterbein College Turkey Tournament. Randy Patten and Ken Cole debated affirmation. Dave Draxler and Dale Schilling supported the neg-

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ONE ACT PLAYS

by Judy Johnson

On the evenings of December 5 and 6, seven one act plays will be presented in Alford Auditorium. At present it is planned that on one night three plays will be presented, and four plays will be given on the other night. Admission for students is fifty cents.

The plays are the projects of the Principles of Play Directing course, which is taught by Mr. John Stockwell. Each member of the class was required to choose a one act play, cast it, and direct it.

The plays and their directors are as follows: Mr. John Barker, directing *Impromptu*; Mr. David Bodden, directing *The Happy Journey*; Mrs. Joan Clay, directing *Early Frost*; *The Apollo Of Bellac*, directed by Miss Marsha Edwards; *Heat Lightning*, directed by Mr. Randy Hamilton; *Maid to Marry*, directed by Miss Joyce Saemenes; and *The Leader*, directed by Mr. Dale Schilling.

CEDARVILLE CO-OP'S

by Lin Mason

Dr. Jack Riggs, professor of Bible, will be teaching a course called Introduction to Evangelical Theology at Wittenberg University next quarter. This three credit course, which is similar to Theology Survey, will be held Wednesday evening at 7 to 9:30.

It is being offered as part of the co-operative education program of the Dayton-Miami Valley Consortium, an organization of area schools to foster educational advancement, research development, and administrative efficiency. Students at Antioch, Wittenberg, Wright State, University of Dayton, Central State, Wilberforce, Cedarville, and several other colleges can take courses at these schools and get

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Our Eyes We Close

Skirting the issue is quite the theme,
But under this, who knows?
A greater issue portends its head
Yet quickly our eyes we close.

A brother black before us spoke
And with conviction said
"The racial dimension is answered by
Christ."
And from the Bible he read.

And from our hearts we said " 'Tis true."
And from our seats arose
Hurrying from chapel to other things
Quickly our eyes did close.

Why is the number of blacks here small
And growing less with years?
Isn't Christ for one and all,
Or has He prejudiced fears?

Would He require parental consent
To buck tradition's hell
And fain would speak with love to the
heart
Of the woman at the well?

God in love looks down upon
His children, black and white
And sees not the color their skins might be
But asks if the heart is right.

Must we say to our brother in Christ
You're far too dark for me
Don't dare date my sister white
For God is white, you see.

Or do we fear with trembling hands
The churches, our support?
And do we say, " 'Twas mammon we chose."
When to God we give report?

Skirting the issue is quite the theme
As prejudice grows and grows
Skirting the issue all day long
As quickly our eyes we close.

Rich Mitchell

To the Editors of Whispering Cedars:

I would like to express my awe and reverence for the truly inspiring propensity for sarcasm we seem to have in our editorials. I'm going to cut them out and paste all of them to the ceiling over my bed. Then I can have them always at my disposal to admire and cherish. But best of all, I really groove on all the BIG WORDS you use. Oh, HOLY EUPHEMISM! You really have an ability for saying something with the greatest amount of words! As of this letter, I'm throwing away my dictionary and thesaurus—and compiling all my back issues of WHISPERING CEDARS for reference instead.

WHISPERING CEDARS

is a publication of campus events and student opinion for Cedarville College, published bi-weekly.

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To Fear God

If anyone was wise enough to know the whole duty of man, it was Solomon who wrote, "Fear God and keep His commandments..." (Ecc. 12:13)

To fear God means to reverence Him in worship. Man has been put on this earth for one of two reasons: (1) to be saved, and (2) after salvation, to worship God (not to save others primarily!) Could most, if not all problems on campus, stem from irreverence to the one, omnipotent, mighty God of the universe? It bothers me to sense such a strong disrespect in our chapel services. I wonder how many of us know how to really worship the Lord our God, how to sit down in humility and praise Him for even ten minutes. No, all we can do is enter a service and talk about others, or laugh at someone who is doing his best though it may not satisfy our level of pride, or criticize a speaker who doesn't meet up to our standard of interest. Who do we think we are? It has not been the world that has dragged the banner of Christianity through the dirt but rather Christians themselves.

We have little or no respect for the individual on this campus! And is the love of God really shed abroad in our hearts for other Christians? If it is, why there stealing, disunity, griping, harmful criticism, dishonour, or any other lack of respect for fellow brethren? Why? Because we have so little fear of a truly loving God! It astounds me to think of the absolute fear that the Israelites had toward God under the law in the Old Testament as compared to our light-hearted treatment of God and His holy Word.

It was thought that by shortening the chapel service this year, the problem of impatience to get to the post office or cafeteria would be irradiated. But this has not been so! Before a speaker has concluded his benediction and amen, students are gathering books and putting on coats. Who would ever think of spending a few extra minutes to share in an invitation that could determine a person's eternity?

Let us examine ourselves in the quietness of God's presence and know that He is God. I myself may be guilty of irreverence to the One who hath created me for I am only human. However, much of this disrespect can be eliminated on this campus and thereby eliminate many problems. "It is a fearful thing to fall into the hands of THE living God." (Hebrews 10:31) Will you dare meet the challenge?

Tom Seidler

To the Editor:

Throughout the Scriptures we are admonished to love one another. Within the text of I Corinthians 13 we find this clearly taught yet we are plagued by prejudices. One of these prejudices is that of race. Prejudice is defined as "A hostile attitude toward a person who belongs to a group, simply because he belongs to that group." We tend to stereotype individuals because of their ethnological background. In our society, which is torn by racial strife, we as students need a proper concept of the world of which we are a part.

Equality and peace are two greatly desired qualities in our society. As Christians we realize that Christ is the only answer to these problems. In Christ, we find peace, and in Christ we find equality.

Perhaps the greatest sociological barrier of history is that between the Jew and Gentile, yet when hearts are surrendered to show the love of God even this is overcome. In the Galatian epistle in chapter 2 we find recorded Paul's rebuke of Peter for separating himself from the Gentiles. Galatians 3:28 says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

The problem that concerns me is that just as equality is theoretical in the world, equality is theoretical in Christianity. While we acknowledge the right of equality, we deny the fact of equality to Black Christians. Shouldn't a sovereign God determine our policies in these matters? I do not suggest a change in our school standards but merely desire that

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Dear Sirs:

Yesterday I was asked to do something I thought I would never be asked to do at a Christian college. I was asked to surrender my convictions. I was asked to discount the leading of the Holy Spirit in my life. I was asked to stop thinking. The alternative? Leave Cedarville. My first reaction was to pack and run away to some place where people realize that Biblical principles are not jeopardized by Christian liberty, where the administration understands that spirituality is measured by the fruits of the Spirit and not by how many times a week one shaves, where students are more interested in becoming what God wants them to be than in what an institution thinks they should become. I wanted God to take me some place where Christ and not men does the molding, where people are more interested in the attitude of my heart than how much of my leg shows, where students are allowed to think as individuals without being labeled a rebel. But God didn't transport me and my bags remain unpacked because God brought something wonderful to my attention. He reminded me that Cedarville College does not stand for the Word of the trustees and the testimony of the administration. And I will not be intimidated nor forced to leave by a group of men who piously believe they hold a monopoly on Christian standards and whoever deviates from their rules is unspiritual. Christ is my judge. I believe the Apostle Paul said that. I will submit to Cedarville's stifling anti-intellectualism, stupid pettiness, and oppressive narrow-mindedness because what Cedarville really stands for is so much bigger than any group of men. And as long as Cedarville College stands for the Word of God and the Testimony of Jesus Christ my conscience is clear in remaining here, for you see gentlemen, that is my position too.

In Christian concern,
Patti France

What You Think!

Thursday evening a Student Council opinion poll was discovered in our mail boxes. Without having received all the questionnaires, some interesting trends are developing. Perhaps the most revealing was question 5, "Comments on the skirt issue." This perhaps is a better judge of student opinion than some of the other questions.

One opinion expressed by many students on both sides of the issue was, "I think inches is a trivial matter. Council can spend their time on other worthwhile matters." Another one put it, "I feel that much is said over things that are small." But there was a sizable amount of opinion that this matter was important.

"It's too bad that a person's educational abilities and spiritual beliefs have to be measured against such petty issues as hair, color of jeans and girls' clothing. It seems to me that an institution lowers itself to dwell on the ridiculous rather than the emotional and spiritual problems of its students. I think the college dwells on the superficial rather than the meaningful."

It does seem that the difficulty of finding dresses long enough is central to this problem. "...it is extremely difficult—almost impossible—to buy a skirt or dress that will conform to the regulation of 'top of the knees'..." Another, "...the stores today are selling skirts and dresses that are shorter than they used to be. In order to meet the standards here one must buy clothes a size or two larger, and that makes for a bad fit otherwise, because not all dresses and skirts can be lengthened."

An impressive amount of the reputed "vocal minority" were concerned with the issues of Christian liberty. "Christian girls should have standards of conduct and dress of their own. I don't think the school should force its standard of Christianity on someone." "A college girl should be responsible enough and mature to pick her own skirt length and wear it respectfully." "Grow up? We need maturity not childhood standards."

Some feel that the question of hypocrisy is involved. "Our motto should be changed to: For the word of the Trustees and the testimony of Cedarville College. We are sacrificing principles of Christian liberty for the sake of public image and church support." "The chief gripe is consistency. The girls wouldn't mind if there was a consistent rule agreed upon by the school—and specifically the personnel faction who thus far have made illogical decisions upon the basis of making an 'example'."

One student wrote, "I feel that the school has brought a lot of this trouble on themselves and that it has blown out of proportion. My question is, 'Why is it basically the upperclassmen (women) and the leaders of our campus that...are given all the trouble?' This campus wouldn't be anything if it wasn't for some of these girls, but our 'Spiritual Giants' sit back and criticize these kids that are on the ball not only for the school but for the Lord. It is time we stop judging everyone else and evaluate ourselves. Keep our eyes on those things which are above, the Lord, and not spend so much time looking at girls' knees."

Some questioned the difference between church and Cedarville standards. "I don't understand why the trustees, who are our pastors, will allow the congregation to wear their skirts any length...When we come here we are expected, in fact required, to wear them longer than we have ever worn them." One wrote, "Let the Board of Trustees legislate in their own home."

On the other side of the issue are those who support the rule as it stands and Dr. Jeremiah as he enforces it.

"I feel that the rules are set for a reason. I think we should abide by them. If you are going to let a little thing like this upset everyone, you are being ridiculous. Everyone knew the rules before they came so therefore they had enough chances to back out. If people don't want to follow the rules here then I suggest they go elsewhere. There are plenty of colleges that will let you wear what you want." "The girls knew the rule when they came here, so if they want to stay they should abide by it. Styles are okay if they are modest." "We as students come to Cedarville knowing exactly what the rules are. We sign a statement saying we will abide by these rules. So why the Big Deal? Why can't we just accept it or leave it?"

But for some people, it's too late to leave. "As for those who tell me to leave if I don't agree, this was not a problem when I entered Cedarville College three years ago. Nor was it a problem even a year ago, when there was still time to transfer without loss of credits and money. Back then Cedarville College's standards were consistent with fashion. Now, when it is too late for me to transfer, Cedarville College decides to be 2 - 6" behind the clothing manufacturers. It seems as though the administration is making examples of those junior and senior women who cannot afford to transfer at this late date."

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To the Editor:

I feel that a definite standard should be set concerning skirt lengths to maintain a distinct independence of the fallen standards of the world. The standard should be accompanied by an explanation other than the fact that "we are children of God and must exercise Christian mod-

esty," in order to make this part of the real Christian life, not merely another rule that Cedarville College has set. A rule enforcing a certain skirt length, or anything else for that matter, is not going to enhance the "spiritual" atmosphere here on campus, or make anyone more Christian-like if there is no heart-felt conviction along with it. Almost any-

one can be forced to abide by a certain regulation, but it may not necessarily affect his or her attitude for the better. A sincere attitude must come from within through self-discipline.

If each girl would ask herself, "Really why are the hemlines high, and who, in all honesty, is determining this particular

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Skirting the Issue

Short skirts and their repercussions have generated considerable interest on campus. Hours have been spent in Council debating the issue. Results of the opinion poll indicate that there is quite a problem.

The trend of most discussion has concerned rule changes. Council's decision was "no dress review board without a rule change." But this is where all attempted solutions are stymied. The rule, created by the Administrative Committee, has been canonized by the Board of Trustees and therefore becomes immutable for the rest of the year. A review board would just be another enforcement agency and, though it may eliminate inconsistencies, does not begin to sooth the irritation.

Cedarville College has a testimony to maintain, at the expense of the individual student if needs be. Perhaps this is where the problem is. External standards of Christian conduct are imposed upon all members of the College family and spirituality is judged by conformity. Those who are offended most easily by small infractions in such as skirt length thereby authenticate their spirituality.

Perchance there is a student movement underway to react to what they feel is hypocrisy in their own lives. Can they continually perpetrate an external testimony or must it come from the heart. The question becomes, "Is there room for such a student at Cedarville?" And the answer has been most emphatically stated in chapel.

Perhaps there will come a day when the honest Christian will be taken for what he is, when the testimony he radiates will be the real him and his own relation to Jesus Christ. Perhaps then skirt lengths will become a matter of personal conviction, not an arbitrary rule established by another generation. Until then I sympathize with those who strive to emanate an honest testimony and find it in conflict with the established. I pray the Lord to give you the courage to stand where you must.

R. M.

SKIRTS

Dear Editor:

During the course of my three and one-third years at Cedarville College, I have occasionally heard complaints and objections to the school regulations. And I will readily admit that I too have voiced an occasional grievance. Granted that many rules dealing with Christian conduct are outlined in the Scriptures and there are few questions concerning these. But matters of the non-moral nature give rise to much discussion. For example, do I as a Christian student have the right to question the school's interpretation of certain rules which may be classified as non-moral or in the realm of Christian liberty. Since the Bible has no specific directives on the subject, are my queries justified or are they unfounded. Now an inter-

esting philosophy was recently presented in Mr. M.D. Senigneur's Sunday school class. He stated that if Cedarville College is considered an extension of the church, then maybe we as students and church members have the prerogative to question a man's interpretation of the Scriptures' directives on non-moral issues. But what if the college is considered an extension of the home or individual, since education does begin and is of the home. If this rationale is accepted, then as students, we have no ground for objection to the rules and regulations but rather a responsibility to them. I think that Mr. Seigneur may have "hit" upon something. Certainly this philosophy coincides with a familiar exhortation that if one cannot abide by the rules of this college then maybe one should seek a more compatible place of ed-

ucation. I am still pondering this issue, maybe others would like to join me. It may become profound.

Ken E. Cole

ANTI-APOLOGY

Mr. Mitchell:

The editorial in the Whispering Cedars of November 17 concerning the sending of telegrams to U.S. Senators to express our views on H R 13270 is based on some serious errors that need to be corrected. The deferred giving plan now being set up by the Development Office is very similar to the system in operation at Wittenberg. Cedarville's present students probably will not be affected by the passing of this bill, but its effect will be felt by those attending here when our plan begins to function as Wittenberg's now does. And should we not be concerned for those who come after us? It seems to me that "an ounce of prevention is worth a pound of cure" still applies. (*Editor's note: Does this justify the deliberately misleading statement in chapel, Friday, October 31, "How many of you would like to add about \$300 to your tuition next year?...and for 45 cents you can send a telegram to your senator that might save you \$300 next year." WCDR tape.*) Secondly, a carbon copy of the telegram was posted on the Student Council bulletin board in the Student Center for about two weeks. (*Ed. note: Did this two week period begin before or after the initiation of the telegram drive?*) And, the whole bill was studied. (*Ed. note: by Council before they passed it?*) Many parts would be beneficial to our society, and folders of information were available in the Development Office on this very point. This opinion was specifically stated in the telegram and a telegram and an announcement was placed in the "Activist" for clarification.

The whole of the editorial tended very strongly to destroy the confidence of this student body in its leaders, both student and administrative. The reader was left with the impression that we acted solely on impulse, with-

out investigation or thought, to foolishly squander student money. Let us remember that the whole project was strictly voluntary, and all the facts were available to anyone and everyone merely for the asking. (*Ed. note: I only editorialized because I asked and received not.*) The charge was further made that we were "making doctrine out of politics." We made no plea that sending a telegram was anyone's Christian duty; we merely proclaimed that such action was our right as Americans. (*Ed. note: Student Council was partisan in its attitude toward H R 13270 and was therefore exposing itself to the same criticism as AAES.*)

Is this the proper way to rectify a wrong and make our student government more effective? Criticism is a good thing, but let us all be sure the criticisms are justified, and that they are offered in a gentlemanly manner.

Dave Kearney

Dear Mr. Mitchell:

The Development Office did not initiate or overtly encourage the recent telegram-writing campaign concerning sections of the House Bill H.R. 13270, but since there has been some misunderstanding, a few words of clarification may be helpful.

When asked if Cedarville students would have to pay \$300 more in tuition costs, I pointed out that it would no doubt have a profound effect on future tuition increases but since Cedarville College, unlike Wittenburg, does not have a large endowment, the immediate effect would be negligible.

The editorial of November 17, 1969, seemed to infer with the statement, "... not having time to investigate the justness of other parts," that the Development Office acted impetuously. Members of the Development staff researched in detail the sections of this Bill relating to deferred giving and even attended a special conference in Chicago. Two students who inquired about the matter were given copies of a letter sent to all Representatives and Congressmen from Ohio and members of the Finance Committee of the United States Senate. The letter recommended passage

of parts of the Bill, listed some features that we would be willing to sacrifice and only requested that four or five items be deleted from the total Bill.

The editorial mentioned that Cedarville's new deferred giving plan ". . . cannot compare with Wittenburg's sophisticated system." Although Wittenburg's present revenues would dwarf those of our college, trained personnel, a Deferred Giving Committee, Cedarville Associates, special mailings, will clinics, and printed material. With the exception of public tax money, our deferred giving program is the only source of revenue that has the potential of providing for our future needs. (The college has already been named as beneficiary in legal instruments for over \$700,000.)

The phrase in the editorial, ". . . now I see which master we chose when confronted with God and mammon," would suggest that there has been some spiritual compromise involved. The Development Office has always stressed Christian stewardship as the prime motive for giving. The college does not covet one cent that the Lord does not direct our way. However, the Government has provided tax incentives for the very purpose of encouraging gifts to private colleges. The purpose of our deferred giving program is to share this information with friends of the college.

In a day when the trend is toward public money for public institutions, many of us felt it was time to exercise our civic responsibility and remind our elected officials of the virtues of the free enterprise system and one of

its ailing offsprings, the private college. Let everyone rest assured that it does matter ". . . what the principles are." Cedarville College is one "mammon" funds. This principle has become a pearl of great price that few colleges feel they can afford to adorn themselves with.

Sincerely in Christ,
Lee C. Turner
Director of Development

MINI-SKIRTS ?

Dear Editor:

Today my husband shared with me the subject of controversy—mini-skirts. As we discussed the matter I began recalling the issues of Whispering Cedars and some of the articles in them. I must honestly say I saw little that was representative of a Christian college. Oh, I enjoyed the personal opinions and that which is newsworthy but I was looking for testimonies of young people who reflect Christ in their opinions.

Now the subject of mini-skirts has arisen and there seems to be a parallel. I am not being critical of the girls nor the paper as I'm not too old that I cannot recall those years of 18-21. But today I realize how wrong I was just because I wanted to belong. Some talk about non-conformity, non-conformity to what? Christians are a minority and non-conformity is against the majority. We must live and adapt ourselves to the times as it is necessary for that personal touch in Christianity but is it our privilege to reduce Christ to a shaggy, self-centered, mini-skirted type of God in the flesh.

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The Unpastor

"Uncola, unskirt, unlove, unattractive..." spells out the commercial. Now we present the latest "Un"—the unpastor, the director of Christian service.

Behold what manner of pastor is this? A pastor, but not? He's one who preaches, counsels, and watches over our spiritual growth, teaches us, and leads us in Christian service, but alas he has no church. After all, isn't a church a building with a constitution, deacons, and voting members, and not the living body of Christ?

How is he chosen? Why, the trustees' vote, of course, while giving all due allegiance to the will of God and the administrative committee. Yet what about the 900 lesser members of the body of Christ? Did somebody ask "who are they?" They must listen to the unpastor in Sunday chapel (curses on the one that says church), may need him for counsel, and look to him for spiritual leadership.

Witness the spectacle of a communicating pastor at Bed-side Baptist on Sunday morning. Perhaps its more than lazyitis, or spiritual anahiliation. Who's communicating to them? The sheets.

Do the dwindling members in "Sunday morning chapel" reflect more activity in Christian service or the fleeing of those that want more than just the spiritual uplift of a particular Sunday School teacher?

See the fleets of buses taking kids where they know their needs will be met. One doesn't stick around for a drop of a blessing when he can get a bucket somewhere else. Ministers that appeal to the upper generation may not appeal to the college crowd. While the trustees are busy, devoted, interested, and sincere men, their spiritual life is not going to be effected by this decision.

The trustees could okay several people, and allow the student body to vote. Or, a representative group to the trustees could advise and inform them of positive suggestions and student opinion before the choice is made. Since the trustees are active people, they certainly don't have time to take polls.

We're only questioning the way of choosing the unpastor or director of Christian service, not the man himself. D. M.

WHAT YOU THINK - Continued from page 3

There are some who would criticize the poll itself. "Considering the comments made by Dr. Jeremiah this morning in chapel (Thursday, Nov. 20), this poll is a flagrant show of insolence. We attend Cedarville by choice and the administration has every right to dictate rules to the student body of this private institution as defined by the board of trustees. If a student is unhappy with the policies, he can leave!" "This poll will not prove a thing! In this day and age people are too concerned with their appeal to the opposite sex. The kids knew what your ruling was, but they came anyway. Stand by your decision and don't compromise."

Some got more basic in probing the heart of the problem. They wrote of the offense to the male. "...maybe girls on this campus should realize the male's problem in this area because you see a man is sexually excited by sight. This is great and good—given by God so in the art of marriage he will be the aggressor. He starts the ball rolling. However, the fallen sin nature also has hurt this and now men, who are naturally excited by sight, can commit the act of marriage or intercourse in his mind and that is sin!" "I think it is out of the question for any shorter skirt length. It is hard enough to live in this world with unsaved girls wearing what they wear let alone saved girls!"

Others fear that "giving an inch" leads to "taking a mile." which would be rather disastrous. "The shorter the girls are given for their skirts, the shorter the skirts will be. Girls try to go as short as they can. With a 1-1½ skirt length (above the knee) girls will try 2" and 3" above the knee." "If the rules were changed to 'moderation,' we would have other conflicts because of different people's views."

A final consideration made by those of both sides was, "some girls don't know how to sit."

EQUALITY from page 2

students would be aware of this dualism which by its very nature denies peace and equality between Black and White Christians.

The policy of this school is not in opposition to interracial dating—except in the case of a Negro. I would only wish to make known issues that are extant within our own community. Our attitudes affect others. As society looks upon us as Christians we cannot afford to show attitudes which represent the very cause of civil disorder in our society.

Gary Dawson

SUPPORT YOUR TEAM-
Go to the basketball games!!

Miss Spradlin Going to Pakistan

by Barb Johnson

"She is really a wonderful person," say the girls in Maddox Hall of their resident advisor and Cedarville's Student Missionary Project, Miss Spradlin. What makes Miss Spradlin so dear to her girls is the personal interest she takes in each one of them as an individual.

As an individual seeking the Lord's will for her own life, Miss Spradlin possesses a dynamic witness and testimony. Hailing from a small town in Ohio, Miss Spradlin was complacent about her secretarial job until her father's death in 1965. It was at this time that she realized that she was merely existing in a rut with no real purpose; she also became burdened to present the gospel to the unsaved. She says of this experience, ". . . I thought, well, anybody could be sitting here pounding a typewriter and getting these reports in to Detroit. But I felt like the Lord could use me in something else, in fulltime service." Then, at the age of nineteen, while attending Moody Bible Institute's Founder's Week, on Missionary Emphasis Night, the Lord spoke through the message and Miss Spradlin dedicated her life to be used on the mission field.

Her first stop towards preparing for this service was schooling. Upon the receipt of an offer of a work-scholarship, Miss Spradlin enrolled in Tennessee Temple, a three year Bible college, from which she graduated with a degree in Bible. Having decided that she would need practical training in meeting physical needs she took a three year nurses training course. Through all the years of preparation, Miss Spradlin was confident the Lord would reveal His direction for her as a missionary.

However, Miss Spradlin was to learn patience and how to wait on the Lord, for it was not until a month after she became a member of the college staff in

1968 that she received her specific call to East Pakistan. At the missionary conference at Grace Baptist last year Miss Spradlin realized the need existing in East Pakistan. "I realized for the first time that Christ had actually died for individuals. I just didn't see them as just the millions in East Pakistan, but as individuals, and that they really needed to be reached."

This is her burden, and Miss Spradlin does not feel adequate in herself to fulfill this challenge, but she is confident that the Lord will undertake for her and be her strength. Her favorite verse, which has been a help through her preparation is Phil. 4: 13, "I can do all things through Christ which strengtheneth me."

Miss Spradlin has many obstacles to overcome when she arrives in East Pakistan, among them the language and customs of the people. But with the help of God, she fervently desires to reach these people. Cedarville College is proud to have Miss Spradlin as its S. M. P. this year. But more than this, as Kirk Hill-

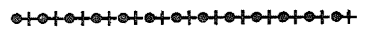
MINI-SKIRTS from page 5

Today's young people are reaping the harvest of the seed of discord and sin sown by parents who decided they didn't need God's old-fashioned puritanical standards. Yet, need we be reminded that God's standards were old-fashioned to Sodom-Gomorra, Babyalon and other nations of people now reminiscent only from ashes and history books. Who wants to believe in a Christ who is symbolic of the world and its sin. I believe in a Christ who lived a life of holiness, honesty, love even to the death, rebuking the workers of iniquity and above all who did not conform.

How privileged you are to attend a liberal arts college where God is author of the sciences as well as the Bible. May God challenge your hearts and minds about these controversial subjects and reveal His way and truth to you in a way you never dreamed possible.

Mrs. R. Goldschmitt

dreth said during the Singspiration, reverse, the letters S. M. P. and remember to "pray for Miss Spradlin."



SKIRTS from page 3

length?" I am sure than an honest evaluation of these and relative issues would cause a more honest, and probably more conservative conviction. Who are Christian girls really trying to please and impress, their social peers, or the Lord, and I say that with respect. Most fellows will not "put a girl down" for her wearing a skirt to the knee. I have much more respect for a girl who dresses in this manner, than for one who conforms to the world's standards, no matter what her attributes may be. I'm sure that most other Christian fellows would agree.

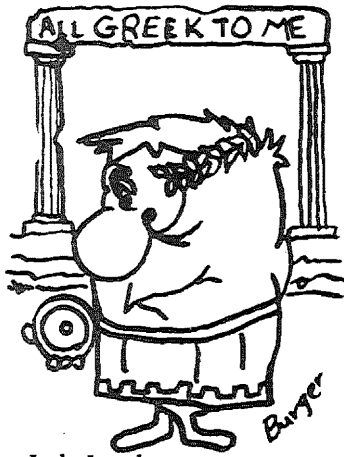
Let's exercise a bit of real Christian love in these issues, and I don't mean the "I'll show Christian love as soon as they do it my way" attitude. How about some face to face confrontations instead of this behind-the-back business. Jealousy and tattling have no place in the Christian's life, no matter how much they feel they are being mistreated.

With a lot of honesty in our feelings, and some genuine love, I think we can improve the situation. Why not pray about it?

Clif Jensen



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by Judy Leach

Aside from fun and cultural activities, sometimes the societies do a little hard, helpful work-

Dr. Ankenman is adding an extension to his house. A couple of weeks ago, Pi Sig went over to help close it off.

Springfield Radio WEEC had a banquet in our gym several weeks ago, and Alpha Chi helped with serving and then did the tearing down of tables and chairs, etc. afterwards.

Also, Kappa Delta Chi women had a project of collecting clothing and books for some missionaries.

Opportunity to serve is a facet of the societies on campus you may not have been aware of. They enjoy the projects, yet the benefits are non-material.

Other activities included an AX-plus-dates party at Murdochs' Nov. 15. They ate, sang, and gave testimonies, watched T.V., and played games, the last one being "find the contact." (They found it.)

Gamma Chi was unable to see Henry IV, but got to see "You're a Good Man, Charlie Brown" instead. It wasn't quite as cultural, but it was funny! They are planning to go Christmas caroling before finals.

Kappa Delta Chi went to Perkins Pancake House for breakfast November 22. They will be going Christmas caroling also, but visiting people in the community who are over 70.

And that's the latest....

LAKE (from page 1)

water in the lake to provide for ice-skating sometime this winter. There are high hopes that the lake will be filled by spring.

Also the knowledge of a few facts about the lake might be interesting to those whose knowledge of it is absolutely nil. The lake covers an area of six acres. It is 12 feet deep at the deepest part and tapers one to three feet in depth nine feet out from the shore. This sloping is a good safety feature because if someone decided to go wading they could wander nine feet out into the lake and only be in water three feet deep. It has cost approximately \$30,000 to grade and slope the lake properly. The amount of water in it is controlled by a dam and a valve system.

Although the lake might not look like much now, it soon will be the center and the most beautiful spot on campus.

DEBATE (from page 1)

ative position. Fifteen teams engaged in the competition. Cedarville's affirmative team won the round from Wittenberg College while losing to Xavier and the University of Michigan. The negative team lost their rounds to the University of Dayton, John Carroll University and Otterbein.

The Cedarville Team needs a broader base of support from the student body. There are sharp students in history, political science, philosophy, economics, business and other areas that could profit greatly from their involvement in debate. Such students are encouraged to plan to take LL 215 Argumentation and Debate next autumn quarter and try their wings in the true liberal art. Any one having questions about debate should see Dr. Reed, Jim Phipps or any member of the current debate team.

Consortium (from page 1) credit at their own. Special Consortium Night courses are taught one night a week for the convenience of students from member schools.

This is the first year that Cedarville has offered a Con-

sortium course, which is being viewed as an opportunity to share Jesus Christ with students from area campuses.

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VARSITY 'C' CORNER

A Rebuilding Year

"A rebuilding year." So says Coach Callan of the 1969-70 edition of the Cedarville College basketball team. This year does promise, however, to be an exciting one for Yellow Jacket fans. The squad boasts five returning veterans, all of whom started at one time or another last year. Missing will be Bruce McDonald, who was leading scorer and team leader, and Bob Warren, 6'4" forward. Bob and Bruce together accounted for 43 points per game last year and Bob grabbed about ten rebounds per game.

This year's team should be taller than last year's and could very well have a more potent offence. Leading the charge will be 6'0" guard Darwin Boertje, whose expected score is a lot more this year. He did an admirable job of changing from forward to guard last year and should now come into his own. Loren Reno (6'2") will run the offence, while the rebounding load should be carried by big Don Atherton (6'9"), team captain Gary McDowell and Gary Hollbrook. Bill Trefzger (6'4") will also be a started and should handle the ball against a press as he is an excellent ball handler. Gary Hollbrook will not be eligible until the first conference game (Jan. 6). His presence should bring a real dimension of power on the backboards to the Yellow Jackets. The Jackets may often go to a pressing defense, utilizing freshmen Dave Brannon (5'11") and Ernie Wellborn (6'1"). Other players to watch include Junior Tim Bosworth (6'1"), Sophs Curt Larson (6'7") and John Harrison (6'2"), and Freshmen Don Acton (6'3") and Lynn Howard (6'2").

A prediction? A high scoring ball club exhibiting a tenacious defense and great board strength—and a definite contender for the conference crown and District 22 playoffs. The first home game is December 2 against Marion. See you there!



Basketball Team



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