

1971

## The Canon, [1971-72]: Volume 2, Number 2

Dordt College

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### Editorial . . . .

by Jake Van Breda

During the last few years there has been much action on the student front at universities and colleges across north America. Love-ins, sit-ins, rebellions, burnings and killings have been splashed across the front pages of every newspaper.

The hippie movement sprung up and spread "love" and flowers across the land. "Love" and "peace" were the passwords of the younger generation.

But during the past year or so, things have slowed down somewhat. What happened to the dream of love and peace for all? What happened to

the hippies and the demonstrators? Have they given up their struggle and succumbed to the system or have they changed their methods and decided to try to change the system from within?

These questions need to be answered if we are concerned about the future of our society. The purpose of this issue of *Cannon* is to try and answer some of these questions. The writers for this issue have been picked for their knowledge of a particular aspect of the youth movement. We hope that through these articles people will become more aware of where the duty of the Christian lies in respect to the problems facing our society, and that society desperately needs the answers that Christians can give it.



What has happened to the voices of the youth? Have they grown tired or . . .

(Roger is a senior at Dordt and a political science student.)

## Will Students Change The Political Scene or Will They Follow in Their Father's Footsteps?

by Roger Vos

Since the passage of the 26th Amendment to the U.S. Constitution, young people have become more active in American politics. They have also become the center of attraction as the elections approach. The big question is whether they will vote and how they will vote. Some have showed that they will vote by registering as members of one of the two established parties, while others have aligned themselves with a particular personality, and still others have joined splinter groups.

Joining either of the two major parties seems to be the method of action chosen by most young people. In fact both major parties have made concerted efforts to recruit the youth vote because there are more than enough votes within the 18-21 year age group to swing elections and upset incumbents. Recent surveys seem to indicate however that most young voters are sign-

ing up for the two major parties in the same proportion as the older voters have done. There seems to be a slightly higher number of independents among the younger voters which is being interpreted as a gain for the Republican party because they are the minority party.

A recent poll, conducted for *Newsweek*, seems to indicate that personalities are more important than party allegiance for the young voter. In this poll, the new voters clearly preferred Senator Kennedy over President Nixon as their choice for Chief Executive. Many of the other Democratic contenders also ran well ahead of the President with Mayor John Lindsey, who recently switched to the Democratic party about even. In Lindsey's case, party regulars give only a slight chance of winning their party's nomination, but one of his aides correctly analysed the situation by stating that the biggest

thing he has going for him is charm & charisma with the young voters.

In Iowa, Ralph Nader's group is seeking to receive financial support from the college students to work within the political structure of our country. Many students have climbed aboard his bandwagon because it offers them a sense of allegiance. Finally someone cares about the interests of the young. If this group can continue to show enthusiasm and if incumbents in office take the youth vote lightly things could happen.

However, the facts of the situation do not seem to verify the fears of some Americans that the new voters will cause a dramatic convulsion on the political scene. It seems that at present, only 42% of the 25 million eligible, young voters will go to the polls and vote in the next national election unless a new spark ignites some enthusiasm. The lower propensity to vote among the

newly enfranchised voters tends to diminish their impact on our present political scene.

Another factor which cannot be overlooked is the fact that well over half of the new voters are not in college. It is from the colleges that much of the talk about change of our system is coming. Whether or not the college students can carry this ideology to their noncollege friends remains as one of the crucial facts in changing our system.

Still another thing which must be taken into consideration is that the voters do not claim to be much different than their elders. When asked if they considered themselves as conservative, middle of the road, or radical, the young voters overwhelmingly stated that they considered themselves in the middle. This is exactly where most of today's political leaders are located also.

(Continued on back page)



. . . have they been retired?

(After his freshman year at Dordt, Jim transferred to UCLA. He is now a junior at Dordt.)



by James Larson

The disturbances that have rocked the educational world, especially within the past decade, are indicative of a societal sickness and bankruptcy that we, as a Christian community, cannot ignore. It should be of no great surprise to us that the breakdown of modern humanist educational system is at its roots simply the manifestation of gross religious decay. Having long abandon-

## The Educational Dream

ed God-centered education in preference for a man centered humanism—a humanism that sees man as being ultimately good, sufficient to himself, and as able to build a society that evolves ever onward and upward—modern educators are now reaping a whirlwind of chaos. Despite million dollar budgets, acre upon acre of beautiful campuses and well-trained faculties, most colleges don't seem to be able to quench the fires of student emptiness, disenchantment, or rebellion. Students are so frustrated that they see it as only logical to tear down all of the dry rot of the establishment in order to make way for that inevitable upward

climb that will lead to peace, happiness, and brotherhood. However, they cry peace but to their consternation there is no peace. The religion of humanism has resulted only in schisms that pit brother against brother, son against father and all other manner of hatreds that only serve to tear apart the whole system from the inside out. The one world order—an order in which all responsibilities and ties to family, institutions and ultimately God must be done away with so that the way might be paved for a universal humanist ethic—has not yet arrived. And no wonder, for God's laws for society and

(Continued on back page)





(Janet is a sophomore at Dordt, recently did an article on the Jesus people for the Diamond.)

by Janet Vlieg

# Fashion --- A Pepsi Generation Alternative

LETTERS TO THE  
EDITOR



Against a background of adult passivity, the Pepsi Generation stand forth prominently as those who act, who make things happen, who create new trends, who generally provide the ginger. The "consumer society" has successfully capitalized on the emergence of the new youth power structure. Regardless of the speed with which the counter cultural young changes battle fields, and with it slogans and mode of dress, the consumer market persistently grinds out millions of copies into the waiting hands of others for whom style of dress or undress puts them "in" with the image of "telling it like it is." To have the looks of a "hippie" is a formidable gesture of dissent for many college youth escaping from the comfortable bosom of a middle class family. For those who lack the conviction of activist rebels, power lies in the strength of group identity. By dressing to identify with the counter cultural element, these people feel they aren't succumbing to the "establishment." By using fashion as their vehicle for opposition, they remain strained between a sheltered childhood and "uncoolness" of conformist adulthood. Victims of the profit pursuing consumer market, they are in a no man's land between the counter culture and the consumer society. Because this sector of youth hinges personal uniqueness on nothing more than fashion difference, they are nothing more than the Pepsi Generation that the consumer society banks on.

If we are sincere in our dissention about the quality of the life upheld by the older generation, and if we are convinced of the need for an alternative, the fashion of our clothing should be of no importance. The less we bother about fashion and the requirements of dress identification, the freer we are to devote ourselves to the cause that we live and work for. The less conscious we are of the fashionableness of our dress, the less we will find ourselves harping about how we want to be non-conformists. The more one discusses and stresses his ability to be an individual, the smaller that person's hold on individuality. No matter how many times one changes style or searches through hole-in-the-wall stores, there is no mode of dress that does not conform to some labelled social group. To get hung-up on fashion and the influence of the counter culture does nothing more than support the work of those who seek to avoid the challenge of primary issues with discussions of secondary problems.

The work we could be doing for the Kingdom of Christ is being repressed by forces we ourselves have created. Instead of striving to fulfill our tasks as radical Christians, we sit and wonder how we fit into the counter culture of



London  
The extremes of our fashion leaders.



Paris

youth, or we stop to brood about the negativity of everything in general, or else isolate ourselves from too much human contact in a vain attempt to achieve personal freedom. Addiction to fashion and the cultural gods of youth will leave us holding the unlit lamps when the bridegroom arrives and the wedding celebration begins.

Dressing to answer yes or no to the counter culture is trivia we don't have time for. If enthusiasm for the Coming directs our every step, our desire to implement the positive will kill any

streak of nihilism within us. If we would stop theologizing for a while and simply read the Word with unhindered trust of a child, campaigns for personal individualism would be exposed as totally unimportant and useless. The aversion to any label or "crowd thing" is a meaningless hang-up succeeding only in making us sleepy as we watch in the darkness of night for the return of the morning.

If the strength of our fellowship as Christians within the institutionalized church structure hinges on a dress code, we are nothing more than the Pepsi Generation. The dictates of a culture must never swallow up the uniqueness of a style founded on the Word of God. The revolutionary youth of the counter culture live and breathe their convictions; their desire to revolutionize stagnating American society directs everything they do. Because of this consistency, they succeeded in removing themselves from the cultural context of their parent generation and creating their own subculture. Convinced of need for change, they were not satisfied with the superficial rebellion of the Pepsi Generation.

## Cannon

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*A passed ball put me on first,  
I was sacrificed to second  
And stole third on a wild pitch.  
A long hard hit fly brought me home.*

*I wanted to play the field  
So that I could run wild  
My coach made me catch so  
That I couldn't leave home.*

*Somehow I think he's smarter  
than me,  
His strategy is better than mine.  
He still keeps me close to home  
base,  
Because he knows I love to run.  
Jaase Pomyn*

## HITCHHIKER:

*The sense of speed is felt  
from freeway shoulders and exit  
ramps,  
I think, because,  
you see, I sense that sort of thing  
sometimes;  
to change a flat  
(the driver's side)  
gives mer the chance to feel that  
speed you feel  
before you catch a ride.*

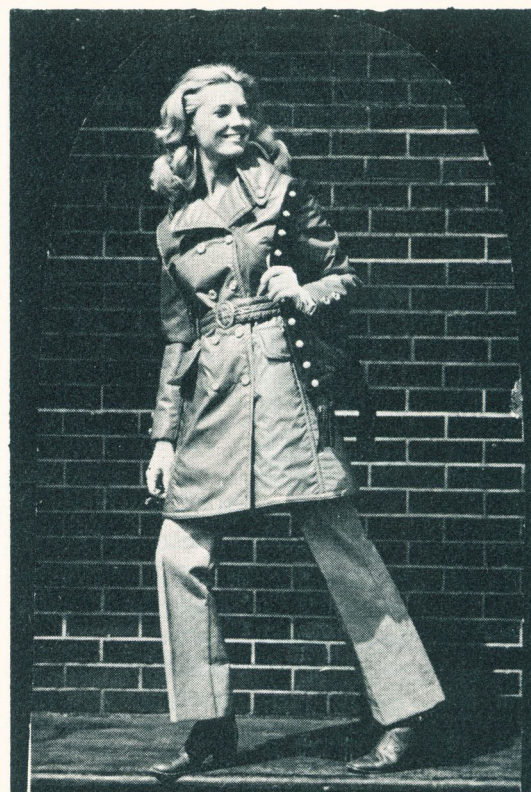
*Bill de Jager*

## 1:30 MONDAY MORNING

*The mist slipped softly  
on the sleepy town  
and settled its silence  
to a pause,  
seducing  
the ones awake to watch  
a blinking red light winking  
above an empty street  
filled only with the mist.*

*The frosty wisps of angel's hair  
in tunnelled streets of arching  
trees  
slowed down the passage  
of the time  
to silence  
until the honking of some south-  
bound geese  
awakened it  
before the mist could still their  
flight  
into the soft and silent scene.*

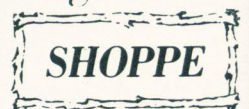
*Bill de Jager*



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249 NORTH MAIN AVENUE  
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## TOWARD A HAPPIER WOMAN—AND—MANHOOD

By Kathy Bol and Judy De Jong

By challenging the right of women to be on Dordt's faculty, Dave Cummings has sparked much needed discussion about a topic on which a Biblical position should be reached, that is, what a woman's role in society should be. We welcome the opportunity to struggle with Dave and others on this subject. Since there are obviously too many facets of the question to be developed in one article, we will attempt to answer Dave's article directly, restricting ourselves to the same specific question (women's authority in teaching especially, and in other areas) and, primarily focusing on the same Bible passage — 1 Tim. 2:8-15.

A proper understanding of 1 Tim. 2 comes only with an understanding of the historical context combined with proper exegesis. One must see why this ruling, given explicitly by Paul as a personal practice: "I do not permit a woman to be a teacher, nor must woman domineer over man; she should be quiet." (v.12, NEB), was necessary. In the first place, throughout the Roman world women were too uneducated to teach. Secondly, also because of cultural norms, men being taught by a woman would be a scandalous practice. But Paul's ruling was concerned even more specifically with conditions in the Ephesian church. Timothy, well qualified by his knowledge of the Old Testament, had been sent to Ephesus especially to combat the erroneous teachings perpetrated by men and women ignorant of the Old Testament background of Christianity. Paul cites these women, unqualified and therefore, dangerous to the church, as the cause for his injunction against women teachers, recalling the first deception of man by woman at creation: "For Adam was created first, and Eve afterwards; and it was not Adam who was deceived; it was the woman who, yielding to deception, fell into sin," (vs. 13-14). Only by mistakenly taking the introductory phrase and punctuating it as done by Dave, with a period (see Cannon No.1) as follows: "For Adam was created first, and Eve afterwards." is one able to make of this creational reference an argument. (Yet even if one followed this line of reasoning through, maintaining superiority based on the order of creation, it would mean that animals and plants, because they were created first, would occupy a higher position than man.)

Creating a "partner" (NEB) for Adam because he was lonely, God gave the cultural mandate to both man and woman; he gave both the responsibility and, therefore the authority to develop and care for His creation. Women were given authority, not through men, but directly from God. And, throughout the history of Israel, there are examples of women exercising their God-given authority in many fields. Deborah was not a lonely exception, called because there were no strong men in the kingdom of Israel. (One cannot limit God to depending upon only strong men. His power is shown by taking a Balaam or a Peter and making him strong in His service.) Others besides Deborah, for example, Huldah, the prophetess (II Kings 22) are specifically mentioned as exercising authority.

More impressive than these dramatic examples of women in authority is the good wife praised by Solomon (Proverbs 31). She functions economically, creatively, educationally, in many areas; she does so in her own right, not through authority derived from her husband — and she earns the praise and trust of her family for doing so.

After the fall, Adam and Eve quarrelled. It was obvious, then that there would have to be a head in their relationship; Adam was appointed that head. Recognizing the continuing presence of sin, the New Testament writers continue to emphasize the necessity of having a final authority in the home; man remains head. However, this injunction applies only within the marital bond; it held no other field. If one places women in subjection to all men in general, without realizing the reason for the curse of subjection placed upon Eve in Genesis 3, one must also be consistent by placing the Negro, the son of Canaan (cursed in Genesis with a similar curse of subjection) under subjection without regard for his reinstatement through the cosmic redemption of Christ; "There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus." (Gal. 3:28). Even in this marital field, the authority is mutually exercised. Only a dualistic reading of I Cor. 7 which reduces the full Hebrew conception of body to a physical aspect independent of the man's real self, can deny this instance of woman's authority over man.

In every field, including that of teaching, both women and men will be happy only if they acknowledge the mutual responsibility which God has placed upon them, responsibility to work to their fullest potential in whatever area they can best utilize their talents, while exercising full authority in the fulfilling of this responsibility. Because she complements him, indeed men will be unable to determine or fulfill their task as long as woman is denied hers.

The inspired apostle Paul advances an argument from the very creational ordering of God (woman made to be a help suitable for man), when he says in I Timothy 2:13: "For Adam was first formed, then Eve." Paul's second reason for not permitting the woman to teach man or to exercise authority over him is equally normative: "And Adam was not deceived, but the woman, being deceived, was in the transgression" (I Timothy 2:14). Nor can this second reason be refuted by maintaining that Paul was writing merely to allay the confusion in the Corinthian church and that this peculiar situation-in-life makes his reasons only relatively true. For Eve did not consult either her husband or God Himself before deliberately and disobediently eating the fruit recommended by Satan. One consequence of that sin for woman is the pain of childbearing; another unpleasant result is the now-sin-impaired rule of her husband, (Genesis 3:16).

Paul adds in the next verse, however, that woman "shall be saved in childbearing." This obviously does not mean that every woman who bears a child will go to heaven. "Saved" means here, enjoying the blessings of God in loving faith and obedience, despite the curse and anguish attendant upon sin. Also, it will be readily acknowledged that unmarried, childless women (if they believably and repentantly confess Jesus Christ as their Savior) are equally the redeemed children of God, each with her particular calling and duties in His Kingdom. For all Christians, married and unmarried, male and female, young and old, are members of the body of Christ, His church.

Woman is not "lower than" or "inferior to" man, therefore. But in the authority relationship, she is to be submissive, not emulous or desirous of wielding power over man. When the unnatural inversion occurs, personal relationships and whole societies are distorted and become degenerate. Also, at such times, to their shame, men have often refused to exercise their God-ordained authority. Such dereliction and consequent decadence occurred in Israel during the rule of the judges. In that anti-normative situation, "Deborah, a prophetess, the wife of Lapidoth ..... judged Israel" (Judges 4:4). Deborah also went up with her army captain, Barak, to the battlefield of Kedesh, where God enabled Barak to defeat the army of Sisera. Thus, the Lord blessed the judgeship of Deborah and delivered His people. Nonetheless, Deborah is an exception, rather than the norm for the authority relationship of the sexes.

For women in the twentieth century, roles not characterized by the exercise of authority over men are numerous. There are many legitimate, challenging, necessary jobs to be undertaken by women in God's Kingdom today. However, women who aspire to positions of authority over men, that is, women who strenuously compete with men for dominance, are pursuing an unBiblical and unnatural (anti-creational) ideal. Stated differently, in the normal situation, a woman is not to be city councilman, mayor, governor, chief of police, national president, prime minister, college president, pulpit minister, church elder, seminary professor, or academic department chairman in university or college. (Finally, the concept "manhood" also needs further definition. That is, I question whether anyone who protest vehemently that he has already achieved that status has really arrived. It seems to me that Christian manhood requires more modesty, graciousness, and poise.)

Merle Meeter.

## A WOMAN'S LIBERATION IN CHRIST

by Mrs. Mary O'Donnell, Class of 1967

As an alumnus, professor's wife, and woman I feel obligated to write a few words on the women's liberation controversy stirred up by David Cummings' article, "Toward Happy Womanhood". My purpose in writing is not to defend a particular philosophy or even a particular psychology (that's my husband's job!), but simply to share with the young women of Dordt's student body the struggles I experienced in finding myself as a woman and the eventual happiness and contentment that I found in obeying the Word of Christ. Thus it is to you women students that I address this article.

In John 8:31, 32, Jesus says that: "If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free." Here Jesus promises both men and women that true liberation is found by obeying His commandments.

The Bible has a great deal to say about women and the proper relationship between a woman and a man. Beginning with Genesis 2:18-24, we learn that the woman was created in a distinctive way, for the first woman was made from a man. And in verse 18, God reveals to us His purpose for bringing a woman into existence — to be a helpmeet to a man. This special purpose of a woman is appealed to by Paul in I Corinthians 11: 7-9, when he says that the man "is the image and glory of God; but the woman is the glory of man. For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake." And in I Timothy 2:11-13 Paul points out one implication of the fact that a woman has a distinctive nature and a special purpose in life when he says: "Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or to exercise authority over a man, but to remain quiet. For it was Adam that was first created, and then Eve." Is not God's Word clear in its teaching that a woman is made differently from a man and that in matters of authority men are to rule and women are to be submissive?

Why is it, then, that we women find this particular command so difficult to obey? Well, one reason is that from early childhood we are trained to disobey this Biblical teaching. From grade school through college we are placed with fellows in the same classroom and expected to compete with them on an equal level. We study the same texts, hear the same lectures, write essays on the same topics, take the same examinations, and submit to evaluation by a common standard. In classes, we are expected to address speeches to young men, critically evaluate the content of their speeches, and even enter into debate with them.

But our competition with male classmates is not limited to the academic side of formal education. Are we not encouraged to run for office in student government, competing against male candidates? Do we not become chairwomen of committees, supervise special projects, and in dozens of other ways exercise authority over the male members of our class? Are we not encouraged to speak in chapel, addressing not only our male classmates, but also the male faculty members present? And in these activities we frequently find ourselves motivated by a spirit of competition in which we try to prove that we are just as brilliant and capable as males.

Looking back upon my education, I find that my distinctiveness as a woman was appreciated only when it was time for gym classes or other athletic activities. In these situations we were clearly recognized to be the "weaker sex." But in all other activities, we were trained to compete with men, rather than educated to complement them.

After getting married, I realized how poorly my formal education had prepared me for my responsibilities as a woman. Instead of teaching me how to be a helpmeet to a man, my education had directed me to feel and think independently of a man. This independent attitude led to our first conflict in marriage, which was a disagreement over whether or not I would teach. I had graduated from Dordt with a degree in elementary education and was determined to use my gifts in Kingdom work. It seemed so selfish to me that all my abilities should be used to help just one man when the need for Christian teachers was so great. The problem was increased by the fact that in our particular community, every other married couple our age had both husband and wife working.

For a few months I simply rebelled. I saw marriage as a trap which prevented me from using my talents in the service of Christ. But gradually I began to pray about this problem and turned to the Scripture for guidance. As I read and reflected on passages like Genesis 1-3, Proverbs 31, I Corinthians 11, Ephesians 5, and I Timothy 2, I began to see that my whole attitude toward life was wrong. I had been trying to determine my calling in life without taking into consideration the fact that I had been created a woman. Gradually I began to see that a woman has a distinctive calling in life. And I realized that the best way that I could further the Kingdom of God was to complement my husband as a helpmeet, rather than to challenge him as a competitor.

There is a strange paradox in all this. When I was determined to find liberation in my own way and could not, I found myself trapped in feelings of purposelessness and discontentment. But after quitting my stubbornness and submitting to the Word of God, I found a genuine liberation in Christ and experienced the fulfillment of the promise, ".....and the truth shall make you free."

But, you might ask, what about the woman who has chosen not to marry? What is her proper role in life? It is obvious that a single woman cannot help a man in the same way that a wife is to be a helpmeet to her husband. Nor is she to be under the authority of a man in the same way that a wife is under the authority of her husband. But the single woman is a woman nonetheless, and therefore she also has the distinctive nature and the special calling in life attributed to a woman. The principles outlined in I Corinthians 11: 3-16 and I Timothy 2:9-12 apply to her as much as to a married woman. For Paul in I Tim. 2:10 commands all women to adorn themselves with good works "as befits women making a claim to godliness." He then admonishes all women to receive instruction from men in submissiveness and never to exercise authority over a man, because exercising authority over a man is contrary to a woman's created nature.

Immediately the temptation is to throw up our hands in despair and say, "Well, what is there for a single woman to do?" A question like this makes the Law of God appear more unreasonable than it actually is, since the single woman is free to work under men in any area of life where her gifts qualify her for the work. For example, my husband often comments on how much Dordt needs a Dean of Women to do personal counseling with women students. A single woman working in this capacity would find a stimulating and challenging career and yet be fully obedient to the Scriptural teachings related to her role as a woman.

I'm sure that these few words have not changed too many opinions. There are many difficult questions related to this issue that I have not tried to answer. But I simply would encourage you to take your questions to the Bible and look for your answers there. But even before studying the Scripture, it is important that we have the proper heart attitude. For in John 7:17, Jesus tells us that before we can determine whether a certain doctrine is truly the teaching of God or simply a man-made tradition we must be ".....willing to do His will." Also in John 16:23, Jesus directs us to rely on the power of the Holy Spirit in our quest for the truth when He says: "But when He, the Spirit of truth comes, He will guide you into all the truth....." If we take our questions about the nature and role of a woman to the Scripture, and study that Word with a willingness to obey whatever God shows there and trust the Holy Spirit to show us the true meaning of a passage in the light of the entire Scriptures, then the Lord will fulfill His promise and teach us the truth about ourselves.



THE EMANICIPATION OF WOMEN AT DORDT COLLEGE

by Reverend Professor E. L. Hebden Taylor, M.A. (Cantab)

In his article "Towards Happy Womanhood," David Cummings raises some fundamental questions which deserve an equally "straight" answer. For until recently woman has rightly felt that her sex individuality has defrauded her of her human rights and possibilities of growth in Christ, and therefore she strives for release from those fetters which have been laid upon by the so-called "superior" sex. As one who has studied the story of man's inhumanity to woman, and, let not Mr. Cummings deceive us about this one condition of serfdom which woman endures, even at Dordt College, will be forced to regard the modern movement for the emancipation of woman as one of the most important trends of modern history. Like all movements which aim at liberation, the women's "Liberation" movement has often assumed dangerous and ridiculous forms; but this does not alter the fact that, as a whole, it was and still is both necessary and beneficial. In any case it obliges us to reformulate the meaning of the difference between the two sexes in the light of a truly reformational-biblical perspective. Here also the twofold standpoint of Creation and Redemption must be our yardstick for thought and action, showing us the right direction our God would have us adopt.

In his wisdom the Lord has created us, male and female. What does this mean for our moral existence as human beings created in God's image apart from community between the sexes in marriage? At times the Church has over-estimated the significance of the difference between the sexes to such an extent that at a certain synod it was debated with all seriousness whether woman had an immortal soul as well as man. William Lecky points out in The History of Rationalism in Europe:

Celibacy was universally regarded as the highest form of virtue (in the old Catholic theology), and in order to make it acceptable, theologians exhausted all the resources of their eloquence in describing the iniquity of those whose charms rendered it so rare. . . . Chrysostom only interpreted the general sentiment of the Fathers, when he pronounced woman to be "a necessary evil, a natural temptation, a desirable calamity, a domestic peril, deadly fascination, and a painted ill."

By and large the subjugation of woman to man's dominion was explained by the ancient theologians of the Church as due to the Fall of Man. In paradise woman was held to be man's queen as Adam was God's King over the creation. The Church Fathers used to love to dwell on the comparison of Eve and Mary. For the church fathers it was sin rather than sex which brought about such evils as fornication, adultery and woman's subjugation to man.

In Christ it was believed Paul taught "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." (Gal. 3:28-29). In Christ both man and woman are established in the original status of persons created in the image of God. Both recover and are in process of recovering through the work of Christ's Death upon the Cross their imago Dei. This is a fact already, here and now, during the earthly pilgrimage of the Church. Yet Mr. Cummings conveniently makes no mention of this stupendous liberation of both man and woman by the Savior of both sexes. He prefers to live in the old age of sin rather than in the new age of man and woman's redemption. Christ has redeemed woman from her former subjugation to Satan. Whenever Christians have remained loyal to Christ rather than to man made theologies they have brought about the improvement of women's status in society.

The New Testament takes the sex difference seriously in-so-far as it recognizes it as a definite natural order of the original creation. At the same time, in its view of the eternal destiny of both man and woman the New Testament transcends this difference entirely. We find no trace in the Scriptures of the pagan idea that in our relation to God there is any difference at all between the two sexes; even though there may be no feminine apostles, yet in the Body of Christ the woman is absolutely equal with man in status before the Sovereign Lord of the Church. Christ died for both man and for woman that both might in Him grow in fulness towards the fulness of personality which resides in the Son of God.

According to this view, then, we may say that the Church represents, in regard to the "woman question", the "earnest" of something which begins here and now but which will find its ultimate fulfillment only in the age to come, the Eschaton. This does not diminish the fact that the "battle between the sexes" has already been overcome in Christ in a real way. But insofar as Christians, both men and women, are still members of an existing sinful and corrupt world, the distinction between "male and female" must still continue to play a real role in our lives. The distinction does not wither away, but it is now seen in a new aspect. Its validity is limited. Cummings thus tries to make normative the post-fall situation with respect to the relations between the sexes, when he should be making the ultimate destiny of both man and woman the norm.

In the truly biblical view both men and women have been created by God equally in His image. Both sexes share in this original dignity of personality conferred by God. Both male and female enjoy the same essential rights, based on this human dignity of their creation in God's image. But in distinction to the rationalistic and individualistic doctrine of equality between the sexes advocated by the Women's "Liberation" Movement, the biblical idea of equality, has its reference exclusively to man and never to God. Neither man nor woman enjoys any rights over against God, both being His creatures; both man and woman must live entirely from God's grace and mercy revealed to them in Jesus Christ. They enjoy whatever rights they do only insofar as God chooses to grant them.

The biblical idea of justice for the sexes is different from that of the modern woman's emancipation movement in that it gives to the element of inequality or unlikeness its due place alongside that of equality. Rationalism has underestimated the significance of this difference or unlikeness between the sexes to such an extent that it denies that it has any influence at all upon morality. God has created both man and woman in His image, but he has not created them both exactly alike. On the contrary, He has created the mental and spiritual nature of woman different from that of the man. The two sexes are equal in their common dependence upon the Lord's grace but they are unlike in their personal individuality and social functions in God's world. There is one and the same dignity for both men and women, just as there is the same glorious destiny for both men and women, just as there is the same glorious destiny for God's elect children. All the same, the difference between the sexes remain important on this side of Heaven. What God has created in this world cannot be irrelevant or negligible. That is why the French say, "Vive la difference." The difference of male and female involves a difference of functions both are called upon to perform. In the biblical view these two elements—equality and unlikeness—equal dignity and different functions—are combined in such a way that both receive their fullest expression in the Christian idea of communion. Because God has made men and women different from each other. He has also made them dependent not only upon Him but also upon each other. Thus man needs woman in order to be entirely man just as woman needs man in order to complete herself as woman. This distinction between male and female certainly has not yet been abolished and it points towards the mutual completion and cooperation of the sexes in Holy Matrimony.

The function of woman in marriage and family is entirely different from that of man, and the function of the children entirely different from that of the parents. This difference, or unlikeness, in kind and function is precisely what makes the family unity in diversity, a true community. It is so because this difference in no way encroaches upon the equal dignity of all members of the family in Jesus Christ. Functional subordination has nothing whatever to do with lesser dignity.

Applying this doctrine to the matter of women teachers at Dordt we may say that no young man should feel in any way "put out" by being taught by ladies. His functional sub-

ordination to women professors in no way implies that somehow he has lost his status as a man in God's creation. In the reformational-biblical view a college or a school is thought of as a community of teachers and students and composed of unlike individuals who have been bound to each other by their Creator and their Savior by the necessity of mutual completion and united by mutual respect for their equal dignity before the Lord. If our God has given us such gifted teachers as Hester Hollaar or Nancy Hodgson in accordance with the Pauline promise is First Corinthians Chapter 12, versus 4 to 11, let us thank Him for His generosity and not spit in His face. Does Mr. Cummings deny that our lady professors are not properly qualified to teach the subjects they do teach? Surely in the classroom we are not functioning academically not sexually? What does it matter whether the teachers be male or female provided they love the Lord and seek to be guided by His Word for their disciplines? Let Mr. Cummings first read Ashley Montagu's book, The Natural Superiority of Women especially the chapter dealing with women's superior intellectual capacities before demanding the expulsion of our lady teachers at Dordt. Having taught now at Dordt for three years I am proud that in nearly every test I have conducted the young ladies headed the list of examinees. I am glad that one of them, Miss Carol Addink has now come back to teach. I pray the Lord God that many others of our beautiful, brainy and well bred young women will come back to teach as well. It is not less women teachers we need but more. Let the only qualification for teaching at Dordt be one based upon academic ability and performance and love for the Lord. Let it never be said of Dordt College that we are still living between the Fall and Christ's birth at Bethlehem but between the Resurrection and the Parousia and End Time of History.

WHO IS REALLY BELITTling WOMEN AT DORDT COLLEGE?

A reply to Rev. Taylor by David Cummings

Faculty, students, administration, and constituency have recently been discussing the role of the woman in the twentieth century. What motivated an "upstart" student to write an article about such a topic in the first place? Believe me, the original purpose was not to cause discussion; to the contrary, it was written at the suggestion of a professor (who, incidentally, disagrees with my position) who felt it was my Christian duty to Scripturally present my position to the Christian community. Furthermore, it was not written because some woman rubbed me the wrong way the night before; again, to the contrary, my mother and sisters did much to convince me of my present position. I'm afraid, however, that merely saying "mommy told me so" is not enough to satisfy your curiosity, nor is it an adequate reply to Rev. Taylor's article. The question we will strive to answer is — Who is really belittling women at Dordt College?

True to form, Rev. Taylor not only responded to the article Towards Happy Womanhood, but did so with his usual efficiency — within two days of the article! His serious Christian attitude as well as his deep concern for a God-centered, rather than a man-centered, life are especially appreciated. The concerned Christian can only say "Amen" to a common desire for a Christ-centered culture. The objections which can be brought against Rev. Taylor's viewpoint, moreover, are of such a scale that they must be stated, even in the light of our more basic unity in Christ Jesus. For the sake of conserving your time and Cannon's space, permit me to use the typically collegiate "outline-method" to reply as follows:

1) One cannot help but be disappointed with Rev. Taylor's closing suggestions to read a book by a leading evolutionist in order to support his position. What outside source can dare to challenge what Scripture has to say about something so basic as the very created natures of man and woman? Yet this is his concluding plea.

2) In light of this we must challenge Rev. Taylor's claim that he was defending the "reformational-biblical" position. Not only does he rely heavily on "outside" sources for his viewpoint, but he indulges in some of the worst forms of Biblicism; he takes things out of Scriptural context to fit them into his context.

3) This Biblicism is seen first in Rev. Taylor's use of Galatians 3:28, which reads: There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

Rev. Taylor says that this text was conveniently avoided, since it clearly shows that woman is now freed from her subjection to man. The verse must, however, be taken in context. Galatians 3 talks of how we are equally Abraham's seed through Christ. The whole context is SALVATION. Of course man, woman, slave, and free are equal in regards to Salvation, but this is not to say that they aren't different from each other (neither is a slave nor a woman released from obedience to authority).

4) Another Biblicistic treatment was that of I Corinthians 12:4-11. Rev. Taylor uses this to state that if we do not let someone use their God-given gifts we "spit in His face." Let Rev. Taylor keep reading in I Corinthians until he reaches the fourteenth chapter. Paul is discussing "gifts" as in chapter 11. Right in the middle of this discussion Paul writes that "women should keep silent in the churches," and "let them subject themselves." Nowhere does Paul deny that women have gifts, but he also puts a stipulation upon their usage. Likewise, our obedience in regards to Paul's not permitting women to "teach or exercise authority over a man (I Tim. 2:12)" does not deny that she has a gift but puts a stipulation upon that gift. (In our context here at Dordt let's remember that some women teacher teach women; insofar as they do, they use their gifts rightly. As for the position that women teachers neither teach nor exercise authority, may it be suggested that they are being paid to teach and exercise authority in the classroom and on committees.) If you don't believe this ask Larry Louters, whose diploma was revoked because of a woman-teacher authority.)

5) A rather loud objection can be made that Rev. Taylor never dealt with the passage in mention, nor did he try to compare them to Genesis 1, 2, and 3. Had this been done, I would have been discovered that WOMAN'S SUBJECTION TO MAN IS NOT A RESULT OF SIN BUT A RESULT OF THE WAY GOD MADE ADAM AND EVE. Paul, in giving the Biblical basis for his statement quotes Genesis 2 (pre-Fall), and say that women may not teach men because "Adam was first made, and then Eve." Paul did not go back to something Post-Fall and a result of Sin, but to the way God CREATED them—how much further back can one go?

6) Once Rev. Taylor has rejected (by omission) the meaningfulness of Genesis 1, 2, and 3 for today, he had problems stating exactly what the purpose of a woman is. We must seriously object to the way he defines a woman on the basis of her functions rather than the way she was created. We must especially object to his statement that women who teach are "academically not sexually;" if we were created sexual beings we cannot put sexuality away, but retain it throughout all of life.

If by all these objections we mean to say that woman and man are different, or "unequal", in what way are they "equal?" Again we must ask, what does the Scripture say? We already mentioned above that man and woman are equal in regards to salvation. Also they are equal in their need for each other. In I Corinthians 7:4 and 11:11-13, Paul goes so far as to say that if a woman needs her husband sexually he must comply, (the context being that if he did not he would be leaving his wife open to the temptation of finding satisfaction outside of their bond.) Thus, in these ways there is equality.

In the end it is not a matter of definitions clouding up a unity that is really there, but is boiled down to a different view of Scripture—will we be obedient to God's Inscripturated Word? Do we see the Biblical principle involved in the present problem? I Timothy 2:11-14 states that a woman may not teach or exercise authority over a man, and gives as its reason a pre-fall creational principle which we know is reliable because Paul, the inspired author



tells us what the principle is. ONLY ONCE WE HAVE ACCEPTED THIS SCRIPTURAL PRINCIPLE CAN WE ASK IF WE ARE AN EXCEPTION TO THAT PRINCIPLE. And, even if exceptions exist in the present situation, let us remember that exceptions still act differently—Deborah and Huldah, while exceptions, did not judge (or initiate military action) as the other male judges, but had the people coming to them.

In closing, we plea with you not to be deceived by those who say, as Rev. Taylor, that they are being "biblically-reformational." Judge them with Scripture. Discern the spirits, never forgetting that those who try to remove the distinction between man and woman are not guiding you "towards happy womanhood" (or manhood), but are really belittling the woman. In an entirely different tone we can say "Vive la difference"—may the difference exist as Scripture tells us it exists. Yes, let us praise God for His mighty creative acts!



The subject of women has certainly become a springboard for endless discussion, argumentation, and persuasion these past two weeks on our sometimes otherwise complacent campus. It seems that no matter which way one turns, the word "woman" is ringing in the air; whether we want to or not, as students we have been faced with the issue and bombarded with the arguments from both sides.

Our first reaction to the original article was indifference and we quickly dismissed the matter from our minds. However, as discussions flared up in the dorms and on campus, we hesitantly surrendered our complacent attitudes and began to search Scripture for the positive answer. Although unable to uncover anything as definite as we had hoped for, we began to realize that perhaps we are facing a question even more basic than the original. Is it possible that the role of a Christian woman, walking before her Creator, is dependent to and extensive degree upon her relationship to the man....whether she is married or single?

As we search Scripture, we find "Wives, be ye submissive to your husbands." All explicit statements refer to a woman's relationship to her husband. Already when God first created woman, Eve, she was immediately placed in that beautiful marriage relationship for the purpose of complementing her male companion. In Paul's letters to the early churches, he emphasized that while women are equal before God through the covenant made with Abraham, they must also subject themselves to their husbands, and the husbands in return are responsible to love their wives.

Proverbs 31 is well known for its description of the beautiful, God-fearing woman. However, here again we are faced with the basis of the issue because the description is that of a married woman. Here we become overwhelmed with the diversified talents of this woman; she is active in the home and also engages in tasks within the community, keeping active from sunrise to sunset. She is certainly not a stifled woman in any sense of the word!

The woman is also explicitly instructed to remain silent in matters concerning the church. In the early church, the worship service consisted more of a question-answer debate and the women were asked to remain silent, allowing the men to voice their opinions. Authority within the church has been invested with the men.

All of this leaves us with the question, where does the single woman fit in? No where in the Bible could we find a clear description of the single woman's role. Perhaps we need to question and study this issue more seriously, arriving at some objective idea as to the single woman's place in God's world.

Some may be arguing now that women today have simply taken over responsibilities which should be handled by the less emotionally-minded man. But here is where the issue also faces the men on campus in a very real way. Men, are you ready to accept all the responsibilities God has given to you as men? We certainly cannot question whether or not God has given you the ability to handle responsibility; through His grace we are promised the strength to carry out the task set before us. Men, stand up to your responsibilities; then women won't feel the need to take over.

It's interesting to watch the various reactions stimulated by this topic. Some appear "unglued" from all the frustrated attempts of sorting out their feelings, some are shouting cries of contempt, some shrug it off as a senseless matter, while others are giving serious consideration to all aspects — prayer — fully searching Scripture with an open mind. We only hope that everyone will feel the urgency of the dilemma, try to find the place for the married and single women in God's world, and attempt to show the single Christian woman more definitely where she fits in society. She, too, has a task to develop her God-given potential and capabilities to the glory of God, her Lord and Creator.

Lois Assink, Thea Haan and Audrey Mulder



### ARE WE LISTENING TO GOD?

I imagine that by this time all of you have responded, in one way or another, to the article presented in an earlier publication of the Cannon entitled "towards Happy Womenhood—Why Women Should Leave the Faculty." No doubt many of you were surprised, even a bit upset, by what Mr. Cummings had to say. I, too, was caught off guard by the presentation, but beyond my initial concern with the issue at hand I sensed a far more crucial concern which encompasses the entirety of our Christian lives as we walk before the face of the Lord. That is, are we willing to open God's Word - Revelation and allow Him to speak to us in the light of the Spirit, realizing that God is Master over every aspect of our lives, and as such, His Word serves as our guide to faith and action? And above all, are we willing to obey Him when he confronts us by His Word and Spirit?

How easy it is for us to take certain portions of Scripture and say, "Yes Lord, I will obey. I don't think that's asking too much." We are at ease when we respond to the Ten Commandments in the certainty that we will not kill, we will not commit adultery, we will not steal, and so on. But to what extent are our lives affected through our commitment to love the Lord with all our heart, soul, strength, and mind, and to love our neighbor as ourselves? Are we willing to acknowledge, with the Psalmist, that God's Word is a "lamp unto our (my) feet, a light unto our (my) path?" (Ps. 119:105) If our answer is yes, and I pray that it is, then we must allow our lives to be directed by the entirety of God's Word; not submitting ourselves only to portions of the Word, but seeking to find direction in all that God discloses in His Word-Revelation. This means coming to grips with such passages as that which Mr. Cummings has considered, and in the light of the Word and Spirit, diligently applying these norms in our Christian living. We can not ignore or take lightly that which God has laid before us as essential to obedient service in His Kingdom.

To the end that we may thus live in total submission to God's Word, no matter how difficult this may seem, and regardless of what the world may think of us, we must ask God to give us strength through His Spirit. Remember, God will not forsake those who seek to serve Him.

Kenneth Baker, Sophomore.

### TERMINAL ILLNESS

*The restless plane drone tickles my feet.  
We rise together; So long, Brother.  
Last word, Father to Son; Mom reaches a foot up,  
Embracing you. Gazing through us  
Awaits a host of Minneapolis-bound.  
The red spike heeled wife clutches her natching bag,  
Watching him smash out his last.  
A crew cut sailor stares straight ahead.  
No one holds his hand.*

*Times shoot swiftly through my head.  
My Campbell soup twin, army buddy,  
Wagon puller, and everlasting tease.  
Pangs of training wheels and capguns fade  
As you march quietly into the plane's  
Open jaw. The mouth clamps shut.  
We file away, not able to see  
The fly sail into the spider's waiting web.  
So long, John.*

Sue Maatman

### THE NIGHT THE DEVIL DIDN'T SHOW by Dave DeGroot

*When the bishops of St. Adrian  
Challenged Satan and his fiends of gloom  
To mortal combat in the Astrodome,  
The crowds packed in with only standing room.*

*Standing around the sacrificial fire,  
The holy men presented quite a show.  
But even though they prayed and sang all night,  
Old Satan never showed his horny brow.*

*By dawn, the disillusioned crowd had left,  
Convinced that since the Prince of Darkness Grim  
Had not revealed himself, he was a myth.  
Their groundless fear had been a childish whim.*

*Unnoticed in the shadows, sipping Coke,  
A dark-eyed man laughed loudly at some joke.*

## THE REFORMATIONAL DUGOUT

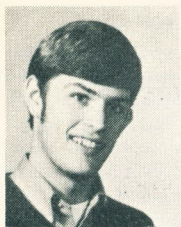
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Al, a Junior, spent the summer in New Jersey working on the Wildwood boardwalk mission.)

by Allen Vander Pol

# "WILDWOOD WELCOME WORLD"



The American Dream Machine: A home for Cinderella?

"Wildwood is a wonderful place." At least that's what the merchant says, and his voice is echoed by the landowner, the businessman, the restaurant owner, and city hall. They all agree that Wildwood, New Jersey is wonderful. They ought to agree because Wildwood's tourism gives them much money and long vacations. When any town's population fluxes from 5,000 in the winter to 125,000 in the summer there has to be extra room to sleep, food to eat, and things to do. And wonderful Wildwood graciously provides them all.

For boarding, hotels, motels and apartments suffocate Wildwood of Privacy. Just south of the commerce district the Pan-American and Brittany hotels stand out with a few others, while small motels are snuggled in between. Only a block west of the com-west of the commercial district the four-story apartment house stands, and four feet on either side are four more houses each boarding from four to forty vacationers.

There is also food in Wildwood. It's the best of course, and naturally the most expensive. Prices are so high that one pays sales tax with dimes instead of pennies. But the Wildwood Diner is as busy as the other restaurants; therefore, there is no time to re-evaluate prices.

And there are things to do in Wildwood. During the day father and mother take son and daughter to the boardwalk. They let the kids have a few rides and father demonstrates for Billy that you can't ever win out in those booths all along the boardwalk. Billy and Betty may also go swimming in the afternoon on the sandy beach before

father and mother take them to the baby sitters while father and mother go to the night club all evening. And the merchant, businessman, landowner, restaurant owner and city hall are all happy because the people who come to live and eat and play in Wildwood enjoy spending money.

"We really don't like Wildwood. We live here because this is where our children grew up and are now raising their families." That's what Mrs. Davies says, and she is accompanied by Mr. Newell who says, "We can never wait for September when we can have our own town back." Now Mrs. Davies is not married to a merchant, and Mr. Newell does not own a restaurant. They are two simple ordinary people who live in wonderful Wildwood where cars clutter their roadways and horns honk all night long, where an occasion-

al knifing makes the last section of the daily. The Davies' know that in July there are many people around but most are merely environmental, their friends live several blocks away and those friends are the Newells. It's only a minute's drive away—in the January traffic. But in July everyone stays at home until a little of the environment leaves.

And then there is Tom. He is young and nothing better to do, he decided to spend the summer in Wildwood. Tom doesn't stay anywhere and he doesn't eat much, but in Wildwood there's much to see and do. Tom can sit on the beach all day and soak the sun, or he can walk down the boardwalk and watch the happy boothman trick Billy's father. When Tom needs a little money he can find a job; the happy boothman or merchant can always use a little help with all the business. So Tom works for 85¢ an hour for several days. That way Tom can get a little cash to buy food and attend a convention hall concert where The Carpenters, Steppenwolf or J. C. Superstar perform. The wonderful Wildwood merchants built Convention Hall because they know how well Tom would like it.

Tom likes the concert alright but for the most part while the merchant, the businessman, the landowner, the restaurant owner, the city hall, father, mother, Billy and Betty are all busy having fun and while the Davies and Newells were waiting for September, Tom walks the boardwalk, lonely, a little hungry, bored, exploited, ignored. "Why can't that guy work and get somewhere in this world?" Mr. McKlain says.

## Will Students Change The Political Scene . . . ?

(Continued from page one)

so, so it is virtually impossible to concede that a major shakeup of the political balance will occur.

It seems that the new voters are too diffuse, too divided, too apathetic and too pragmatic to institute a great change on American politics.

## The Educational Dream

(Continued from page one)

education do not allow for a humanistic world order. Any attempt to construct, Babel-like, a world order based on a secular peace-loving ethic will end in ruin.

All of this makes it imperative that our work here at Dordt acquire the uniqueness that comes from serving Sovereign God. We must be willing to face the consequences of being truly set apart. The secular scholars will usually not be able to comprehend the import of most of our work. The temptation will be there to compromise in order to be accepted academically. We as Christians have a responsibility to remain separate and to be partial to our own—to walk out of step with the pseudo-academicians of the secular world. In light of this we Dordt can look at the future with hope and joy, for it is in the hands of God. If we stand in the hope—working not in humanistic presuppositions but on the Word of God—we cannot fail.

## REACTION

by Verlyn Vander Top

*The night sun died  
And disappeared.*

*The great earth became sick  
And went into convulsions.*

*The dead arose  
And watched in disbelief.*

*The holy veil trembled  
And tore itself in horror.  
All fingers pointed to man,  
SHAME.*

*"Father, forgive them for they  
Know not what they do."*

*The glorious sun rose early  
And shone brightly.*

*The eager earth trembled  
With joy.*

*The unbelieving heart went in  
shock  
And ran.*

*God was again coming  
To His children.*

*He holds out his arms saying,  
"COME"*

*"My Lord and My God"*

