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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.

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 signing 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 Lindsay, who recently switched to the Democratic party about even. In Lindsay’s case, party regulars give only a slight chance of winning their party’s nomination, but one of his aides correctly analyzed 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 wave of enthusiasm is aroused. 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. Asked if they would consider 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.

(Continued on back page)

The Educational Dream

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 abandoned 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, acres upon acres 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)
Fashion --- A Pepsi Generation Alternative

by Janet Vlieg

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 straited 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 not something more than the Pepsi Generation that the consumer society banks on.

If we are sincere in our dissertation 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 conscious we are of the fashionable, the less we will find to be non-conformists. The more one dressing to identify with the counter culture live and breathe their convictions; their desire to revolution-alize stagnating American society dictates of 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.

The extremes of our fashion leaders.

London
Paris

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
A WOMAN'S LIBERATION IN CHRIST

Kathy Bol

Aloysia A. Scholten

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 A Happier Woman-and-Manhood". My purpose in writing is not to defend a particular philosophy or even a particular viewpoint, but to encourage young men and women to follow the counsel of the Scriptures, then the Lord will fulfill His promise and teach us the truth about ourselves.

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The Emancipation of Women at Dordt College

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

In his article "What the Bible says about Women," David Cummings raises some fundamental questions which deserve an equally "straight" answer. For until recently woman has rightly felt that her sex individually has deprived her of her human rights. Often she has been given a role or social status of equal to that of men, or even superior. She has been placed in a position which she did not occupy, and thus has been charged with 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 into thinking this for a change, will be forced to regard the modern emancipation for the emancipation of a woman as one of the most important trends of modern history. Like all movements which aim at liberation, the women's "Liberation" movement has been controversial, but this does not alter the fact that, as a whole, it is still both necessary and beneficial. In any case it obliges us to reformulate the meaning of this difference between man and woman in the light of the new situation. In the present age of Creation and Redemption, we have to ask questions about the existence of woman and man, and the factors that make them different.

By and large the subjugation of woman to man's domination 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 "nurse" as Adam was God's "image." The Church Fathers used 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 female subjugation, adultery, and woman's subjugation to man. The Bible says (Gal. 3:28-29), "In Christ there is neither Greek nor Jew, neither slave nor free, for you are all one 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 the meaning of their existence and function. The validity of this concept is limited. Cummings thus tries to make the post-fall situation normative. This is the same glorious destiny for God's elect children. All the same, the Christian Idea of communion. Because God has made men and women different from each other, the "difference of persons" is to be cherished and respected.

We already mentioned above that man and woman are equal in regards to salvation. Also all through the New Testament the phrase "equal" means "equal" in rights and duties. It is not less to say that some woman rubbed me the wrong way the right before; again, to the contrary, my mother and sisters did much to convince me of my present position. I'm afraid, however, that I must here object to the way he defines a woman on the basis of her functions rather than the New Testament view that woman and man are different yet equal.

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The subject of women has certainly become a springboard for endless discussion, argumentation, and persuasion these past few weeks on our sometimes otherwise compliant 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 indiffercence 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 on 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 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. 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 in the men. All of this leaves us with the question, where does the single woman fit in? Nowhere 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 campuses 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 shun 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 Hahn and Audrey Mulder

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 spiked heels 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 cappons 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 friends 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 horry 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.

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THE REFORMATIONAL DUGOUT
North Main Street Sioux Center, Iowa
DROP IN!
AI, a Junior, spent the summer in New Jersey working on the Wildwood boardwalk mission.

“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 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 knitting 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 in the sun, or he can walk down the boardwalk and watch the happy boohooman trick Billy’s father. When Tom needs a little cash to buy food and attend a concert he has to make a decision. He has to decide whether to go to the concert where The Carpenters, Steppenwolf or 1.C. Sup erstar 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.