



The Houghton Star

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The Voice of the Students of Houghton College • Houghton, NY 14744

Oswalt discusses life, sex and ethical theory

Last week's Christian Life Emphasis speaker Dr. John Oswalt graduated from Taylor University with a B.A. in Psychology. He then studied at Asbury Seminary and Brandeis University, respectively earning a Th.M. and an M.A. and Ph.D. Oswalt talked extensively about God satisfying the needs of those who trust him. Late last week, the STAR's Paul Miller sat down with him for this interview.

STAR: I realize that your particular area of theology is the Old Testament, but I'm interested in knowing what your specialty is in this field.

Oswalt: Quite simply, my specialty is the development of Old Testament religion against the backdrop of the ancient near-Eastern culture.

STAR: In what areas, if any, are you presently working?

O: I'm writing the Isaiah volumes in the New International Commentary for the NIV Bible.

STAR: What do you think of private Christian schools?

O: I am wildly in favor of them. I think it is a marvelous opportunity to attempt to integrate your faith and learning — to get your own personal faith on an intellectually sound level.

STAR: In last night's talk, you said that Abraham was not morally wrong when he slept with his concubine, Hagar. (That is, this was the socially accepted thing to do.) Are you suggesting that morality is, or should be, socially defined, and is not ultimately a Biblical or even personal responsibility?

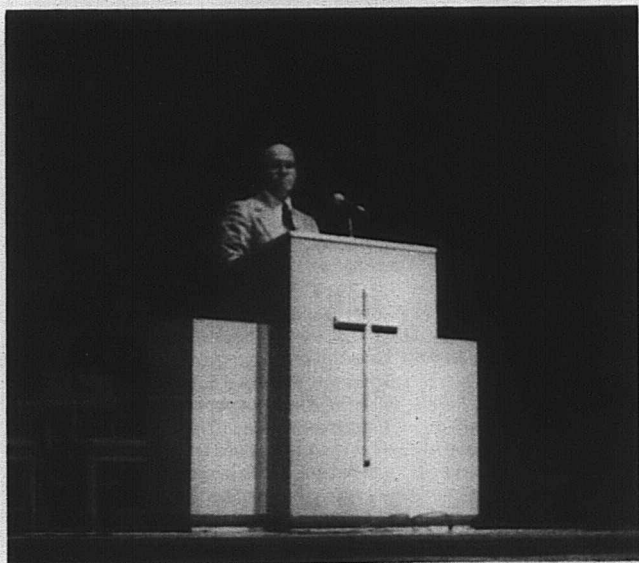
O: I think that in the broadest terms, unless there is a transcendent being who has designed the world in keeping with his own character, then there is no such thing as morality. Thus I do believe that all moral behavior must finally rest in the character of God. In that sense, then, moral standards in their broad sense are unchangeable and are rooted in the unchangeable character of God. Thus, to break faith with your wife or husband is always wrong. Now what it means to break faith may vary in a given culture. This is the struggle which all of us Christians have — that is, an attempt to translate immutable Christian principles into practice. Therefore Abraham in that setting was not breaking faith with his wife . . . I am not suggesting that morality is merely a matter of social convention. I am suggesting though, that the ways in which God's principles are worked are related to culture.

STAR: What do you think about the trend appearing among Christian evangelists to talk or write extensively on sex? I'm thinking of people like Josh McDowell and Tim LaHaye.

O: I think, first of all, it is a response to what is perceived as an epidemic. As such, it may perhaps be coming a little late. Perhaps as Christians we should have dealt with these topics thirty years ago and perhaps there might not be the epidemic of sexual immorality we are seeing today. So, I think it is a response to this and as such is justified. I am concerned that it is possible to make something which

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Christian Life Emphasis Week speaker, Dr. John Oswalt.



Co-captains Al Bushart and Brian Davidson help Coach Douglas Burke celebrate Houghton soccer's 150th win. See stories p. 4.

Gibsons Pursue Literary Achievement

by Esther Emmett

In addition to salvaging daffodil bulbs and rose bushes from their front yard during road construction this summer, the Gibsons actively pursued literary achievements.

Dr. James Gibson wrote an article which will appear in the Winter 1982 issue of *Comparative Drama*. The material for this article originated from a chapter of his doctoral dissertation. However, the inspiration for this study came from a music history course taught by Dr. Harold McNeil when Dr. Gibson was a sophomore at Houghton College.

"*Quem Queritis in Presepe: Christmas Drama or Christmas Ritual?*" is concerned with the hypothesis that the Latin liturgical plays were the forerunners of medieval drama. Influenced by the teachings of evolution, 19th and early 20th century scholars were convinced that the church dramas gradually progressed from the worshipful performances presented in cathedrals to the performances in the church yard which became increasingly secular until they finally blossomed into the plays represented by the genius of Shakespeare and others.

Within the last ten years specialists in this area became more sceptical of this evolutionary model. Researching old manuscripts proved that earlier works were as complex as those appearing later.

In his article, Dr. Gibson draws three illustrations from medieval music service books to support the claims of this more recent school of thought. In summary, he concludes that the Latin liturgical

plays were always meant to be an integral part of the Catholic mass, and that we must look elsewhere for the beginnings of English secular drama.

Mrs. Elizabeth Gibson was also involved in literary pursuits during the summer months. An article she wrote concerning her battle with a painful herniated disc will be published in the October issue of *Prevention* magazine. In the article she discusses how a self-prescribed regimen of calcium, magnesium, vitamins C, B1, and B12, and an exercise and running program helped her to overcome this disability. She also attributes her recovery to a healing service. The article Mrs. Gibson wrote includes reference to this service and praise to the Lord for her healing.

Motif, a new Christianity and Arts magazine which recently merged with *Arkenstone*, also published three of Mrs. Gibson's poems in the July issue. The verse was not originally intended for publication, but was to be shared privately with a bereaved family who "adopted" her when she first arrived in the United States. Its purpose was to witness to unsaved members of the family.

Currently, Mrs. Gibson is working on her novel which concerns six university students caught up in the Northern Ireland Crisis of 1969-1971. It is partially autobiographical as she lived in Ireland during those violence-filled years. When not grading papers or playing in the college orchestra, Dr. Gibson is using the computer to write and edit his biography of the Shakespearean scholar Horace Howard Furness.

Gould Enjoys Sabbatical

by Scott Myers

Dr. Gould, professor of Greek and Latin, took his sabbatical this past year at Princeton Seminary as a visiting fellow. This status allowed him the privileges of access to all the seminary's research facilities and to sit in on any classes he cared to without any obligations to teach or pay tuition. He had an additional, rather dubious, privilege of living in a student dorm and eating in the cafeteria for his two semester stay. Dr. Gould claims not to have started any food fights in the cafeteria nor to have been involved in any waterballoon fights in the dorm, but one can never judge what will be the effect of a "liberal" seminary on an otherwise calm and rational mind.

Dr. Gould attended four classes each semester in New Testament Studies and Hebrew. He took two classes each semester from Dr. Bruce Metzger, a well known New Testament scholar and one of the world's foremost authorities on textual criticism (as well as author of the text for Dr. Gould's New Testament Greek class). Dr. Gould commented that the opportunity to have classes with Dr. Metzger, with whom he had done some of his doctoral work and who will retire in two years, was one of the real reasons he wanted to go to Princeton Seminary for sabbatical.

Dr. Metzger urged him to submit material for a University of Toronto project to translate the complete works of Erasmus, a sixteenth century Christian humanist who had a great influence on Martin Luther. Dr. Gould translated 150 folio pages (each one nearly equivalent to 3-4 notebook pages) of Erasmus's paraphrase-commentary on Matthew. He said it was an exciting project by which he "gained insights into how Erasmus, a Christian humanist, approached Scripture and saw what a high regard he had for it."

The University of Toronto, however, didn't choose Dr. Gould to be one of the translators for the project. Dr. Gould said that he was disappointed and frustrated at first, but now he looks at it as a good experience and is glad that he devoted the time to it.

Dr. Gould also used his sabbatical as an opportunity to visit New York City and attend Broadway plays and operas, and visit several major museums.

He devoted further research time to the topics of Biblical authority and inspiration, and the reactions of Judaism and Christianity to practices of the ancient pagan cults.

Opinion

Humanizing Pre-medical Education

A physician in today's society is under great pressure; society demands that he/she possess detailed and accurate knowledge of medical science and that he/she make, and take responsibility for, ethical decisions determining the quality and duration of people's lives.

Today's pre-medical education trains students in the natural and physical sciences (a sound foundation for later study of medical science) but does not prepare students to make responsible ethical decisions. A person prepared to make ethical decisions should be capable of handling the uncertainty, error and inconsistency of real people—the sort of thing science excludes from its domain.

Courses in the natural and physical sciences emphasize memorization. Memorization has its place. For example, taxonomy, basically a test of memory, provides an essential framework for a proper understanding of biological science. However, if one's entire education were a taxonomy lesson, that would be a poor education indeed.

Not all science, however, is memorization. A significant portion of science is devoted to problem-solving, but the problems considered are not the problems which concern us most—what is right and wrong, ugly and beautiful, true and false. Science can be otherwise.

Dr. Lewis Thomas, Chancellor of the Memorial Sloan-Kettering Cancer Center, in "Debating the Unknowable" (July 1981, *The Atlantic Monthly*) emphasizes the role of ignorance and uncertainty in science and explains how recognition of their roles is of particular relevance to pre-medical students:

"The greatest of all the accomplishments of twentieth-century science has been the discovery of human ignorance... We are obliged to grow up in skepticism, requiring proofs for every assertion about nature, and there is no way out except to move ahead and plug away, hoping for comprehension in the future but living in a condition of intellectual instability for the long time (term)... It (mystery, uncertainty in science) should be taught to premedical students, who need lessons early in their careers about the uncertainties of science."

Awaiting this change in science and pre-medical education, students desiring a liberal education will have to turn to the humanities and social science to learn what it means to be human. Unfortunately, most pre-medical students emphasize scientific training at the expense of a liberal education. Pre-medical students can avoid this dilemma, if they major in the humanities. (Many medical schools encourage this sort of thing.) Looking to the future, a change in the academic structure at Houghton could increase the availability of humanities courses to pre-medical students.

Glenn Burlingame

Beware of False Dichotomies

In this, the second student editorial column, it is opportune to reflect on our frequent abuse of certain terms. Dr. Oswalt's discussion of the "pagan's" religious belief and ethical practice may serve as a touchstone for this issue. Dr. Oswalt created a dichotomy between the Christian and the "pagan", acknowledging little or no variation among the "pagans". His comments might have led one to believe that the same religious commitment motivates a Buddhist, a Shi'ite Muslim, and an animist worshipping baobab trees. His failure to define "pagan" weakened his arguments regarding the motivating forces behind the non-Christian.

A similar situation occurred when Dan Fore representing the Moral Majority, spoke at the last Current Issues Day chapel. Dr. Fore spoke of "liberals" and "secular humanists", but even when asked directly to define these terms he provided only ambiguous explanations. Again a lack of precise definition weakened the force of the argument.

These examples serve to illustrate a problem prevalent in many evangelical circles, including Houghton College. Evangelicals are quick to use such terms as "pagan", "secular humanist", and "liberal", but slow to clarify the meaning of these terms. Careless reference to "pagans" fails to distinguish between the Buddhist earnestly seeking spiritual enlightenment and the proselytizing atheist. Depending on the context, a "liberal" may be a theologian denying the deity of Jesus, a political activist campaigning against U.S. military intervention in El Salvador, or a Christian who plays with face cards.

I am not advocating the abandonment of these or similar terms, such as "conservative", "fundamentalist", or even "evangelical". I only propose that careful definition of potentially ambiguous terms be provided in the context of each essay, speech, or conversation. As liberal arts students, perhaps we should guard lest careless use of language hinder our critical inquiry.

Steven Kerchoff

Stewardship and Witness: A Modest Analogy

One day some years ago I was working on a poem and muttering to myself, as I always do when I'm writing. The poem must have had an explicitly Christian theme, for my daughter who was seven or eight overheard me, came into my study, and asked, "Daddy, why do you always put Christ in your poems?" I thought for a moment, trying to determine how much of an answer she wanted, and then replied, "Maybe someone who doesn't know Jesus will read one of my poems and come to know Him." It seemed to be the right thing to say to the child, but she looked up at me, slowly shook her head, and said, "Nope. It won't work. Nobody ever reads your poems."

Some months later I was invited to speak on the topic of the Christian and creativity. I chose to emphasize the process rather than the product of creation and argued that the Christian creating is acting out in his life the image of God the Creator. But I qualified the openers of that argument with an ever-present concern for the content or message of the poem. Though I never said it outright, I saw the purpose of writing poems to be witnessing to a given truth.

In the past couple of years, however, I have come to question the sufficiency of that perspective. A poet is involved in a complex of relationships. He is at the same time united with the world and the Creator of the world and alienated from the world and the Creator of the world. He lives halfway, neither lost nor perfected. He is not, at any time in this life, in full possession of the Truth. Consequently, what he has to witness to is the truth of his experience, the erratic process of his becoming a new creation. Another way of putting this is to say that he is involved in discovering his place in an ecology that involves the physical and the spiritual worlds. (It is important to note how intensely personal this process is. The poet can discover and speak only his own relationships not Man's relationships.) The only tool the poet has been given to make his discoveries and then articulate them is language. Without language he can know nothing; it is the foundation of his knowing and of his being known.

I come to my point. Language and message are inextricably bound. The elevation of either above the other in the art of writing inevitably results in the destruction of both. Ultimately of course message is more important. C.S. Lewis' statement that "the salvation of a single soul is more important than...all the epics and tragedies in the world" is indisputable. But the message of salvation must be communicated in language. The relationship of the two can best be explained by analogy.

ERRATUM

The Star editors regret that the following bylines were excluded from last week's issue: Carol Allston-Caldwell Story, Patty Strange-Buffalo Interns, Karen Blaisure-Campus News.

Behind the house where my daughter used to have a swingset and where my wife used to have a flower bed I now have a small but carefully planned vegetable garden. Each year, besides tomatoes and salad greens, I grow enough beans, peas, carrots, broccoli, and squash to last the winter. I like vegetables, and I'm anxious to grow as many as I can, but I have learned that if I want large crops, I must recognize my dependence on the earth and become the steward of my land. Consequently the energy I spend in composting, manuring, and mulching. Taking care of the soil, I take care of my crop, and year after year the garden rewards my stewardship with bounty.

The analogy I am drawing is this. Language is the soil in which message grows. Poets must care about message, but they must first be the stewards of language. The

message is like a seed. It must fall into the ground and die before it can be born into a poem.

Just as the sacrifice of the soil for the crop of one year is ultimately destructive, so the sacrifice of the language to the demands of truth is destructive. Like so many other things in this life, we must give up our truth to keep it. Any other course will use up the soil in which we nurture it and guarantee that the future will be impoverished.

I see my primary function as a poet to be the preservation of the language. Just as I serve the soil so that my garden will remain fertile and yield good crops, I serve the language so it can bear the message that I've learned. Curiously, as I seek to make this stewardship my chief concern, my vision clears and I speak more precisely the presence of Christ in my world.

John Leax



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Oswalt on Life

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is at best very private, mysterious, and beautiful, common. I want to avoid that as much as possible. I also realize there is a subtle danger in this when in fact we may contribute to the problem by simply causing people to think more of this issue.

STAR: Do you think Chapel is the place to discuss such topics as bestiality with cows, impregnation of women, flashing scoreboards, holes in a woman's body, male sexual machinery and so on and so forth ad nauseum?

O: I think the fact is that we in our society are bombarded — either with or without our own awareness — with a great deal of sexual innuendo. I think we are tempted to use a double standard where we sort of take this stuff for granted in daily life and assume that it can't or shouldn't be dealt with in a spiritual context. I think the implication that God is too holy to think about such things or to have

them mentioned in his house is a false dichotomy. Now I am sensitive to the implication that I may have used more colorful language than necessary, and if I offended people, then I need to be corrected.

STAR: The generalizations you made in Friday's Chapel about male and female personalities could lead to a stereotyping of men as self-centered sexual menaces and women as scheming husband-getters. Would you care to clarify your position?

O: Yes — I would want to dissociate myself from those implications. I did not or do not want to imply that. I think that my main concern is to create some sort of appreciation for the differences in the ways in which we react to each other, and out of that understanding to come to a place where we are able to relate to each other more satisfactorily. I do believe that males and females, broadly speaking, react differently sexually, though. *

King's Recital Inspires

by Rob Lamberts

To people who enjoy music, faculty recitals are a special treat. Last Monday night in Wesley Chapel, Professor Benjamin King performed his yearly recital, and it was no exception.

King, who formerly sang baritone for the New Orleans Opera, sang an assortment of Modern, Romantic, and Renaissance songs. Though the majority of the songs were not in English, one hardly needed translations to feel their meanings.

The first half consisted of a collection of love songs by Robert Schumann. Schumann, using the poems of the romantic poet Heinrich Heine, wrote *Dichterliebe* (Poet's Love) while he was madly in love with Clara Wieck. King interpreted these songs with a keen manipulation of dynamics.

The second half of the recital was equally inspiring. He started by singing four old Italian songs by Scarlatti, Durante, and Marcello, followed by *Ave Maria*, a beautiful arrangement for voice and organ by Anton Bruchner, and finally ending with *Three Odes of Solomon*, by Alan Havaness.

It was a particular pleasure to hear King match his broad baritone voice with the diverse range of musical styles, showing his operatic skill in the forte sections, and his vocal finesse in the softer, livelier sections. He sang equally well with both pipe organ and light harpsicord accompaniments.

It is a shame that more people don't attend these recitals. It is a good opportunity to hear professionals do what they love and to hear how that love shows in their music.

WJSL Increases Power

by Kimberly Cobb

In November of this year WJSL will be broadcasting at 195 watts, giving them the status of a Class 'A' FM station (one that operates between 100 and 3,000 watts). Last year, Stereo 90 barely maintained the required 10 watts, but this year their power boost should make them heard as far as Wellsville.

This increase means a greater outreach for Houghton College, but it also means upgrading the station's facilities. A few months ago several students (including Station Manager, Kevin Kingma; Program Director, Mark Bensen; and Chief Engineer, Ken Tryon) began the grueling task of disassembling the old and building the new.

Redesigning the control room made it more functional as well as attractive. The station purchased a \$2,300 audio board and Kingma and Bensen built a console to house the turntables and other broadcasting equipment. They completed construction on September 12 and called in 1978-79 Station Manager Mark Humphrey to do the wiring.

"Granted there are still a few bugs to be worked out," Bensen commented. "But we're doing the best we can to sound like a quality radio station."

Campus News Briefs

by Carol Allston

Marson Ltd., of Baltimore, Maryland, gave Houghton College an original silkscreen last week. The print was a gift to the college for the success of the September 15th exhibition and sale in the Campus Center lounge in which over \$400 worth of prints were sold.

Bruce Wenger, assistant professor of art, selected the print. He chose number 113 Sunflower, a modern piece by Yukio Katsuda priced at \$110.

Last Tuesday's exhibition consisted of approximately 800 pieces from China, Japan, India, Thailand, and Tibet. Because they were displayed in an informal, open portfolio style, students and faculty browsed freely through the works.

Marson Ltd. specializes in arranging sales and exhibitions of original oriental art for museums and colleges throughout the United States.

The *Lanthorn*, Houghton College's student literary publication, will be reappearing this December after a two-year absence. If you have any poetry, short stories, essays, photos (black and white), or other art work, the *Lanthorn* staff is now accepting material from both the students and the faculty of Houghton College. Entries should be submitted to the *Lanthorn*, intracampus, by October 30.

The *Lanthorn* is also sponsoring a student literary contest this semester. First, second, and third place prizes will be awarded in the categories of poetry, prose, and fiction. Winners will be published in the "Contest Winner" section of this semester's issue of the *Lanthorn*. For further information pick up a sheet of contest rules from the green signs (marked "Literary Contest") posted on campus.

NOTWITHSTANDING

by Rob Lamberts

As the excitement of beginning the school year starts to wear thin, certain problems always seem to show up. Class work loads pile into unconquerable mountains, and seemingly heaven-sent relationships show signs of emotional fatigue. But amidst these "major" problems, there is one "minor" problem that is seldomly discussed by friends, and almost never discussed between members of the opposite sex. It is the trauma of vanishing socks.

Though seemingly a menial problem, it plays a major role in driving students from the college community. I have seen many teary-eyed freshmen wandering to the laundromat three times a week because they won't wear the same pair twice. I have seen people openly ridiculed in the locker room because they are wearing two different colored socks. I have seen people sick and suffering because they try to wear shoes without socks. This is no minor problem!

Why do so many socks disappear?

No one has come up with satisfactory answers. Some scientists theorize that a sort of "Selective Black Hole" (SBH) in the washer and/or dryer is taking the socks. Others suspect a pact between the sock manufacturers and the washer/dryer makers. Yet neither has been proven. As Arthur N. Freen, reporter for the *National Enquirer*, puts it, "We really don't know what makes those socks vanish like that...it's really crazy! What's even crazier is that it always happens to one sock out of a pair!"

Is there a method to keep track of the socks? The answer to that would be quite clearly, "I don't know." I have never been able to completely rid myself of the problem, but here are a few tips to keep the loss at a minimum:

1. Don't wash them. Although this may cause other problems (ie. loss of friends, roommates,

professors, etc.), it virtually solves the sock loss problem. If the socks do happen to get lost, they can be easily located by their smell.

2. Disposable socks. A logical solution, although quite impractical. Socks made of lightweight tissue paper can be worn once, then discarded. This eliminates the problem, although socks may tear apart during strenuous activities such as walking and standing.

3. Radioactive socks. When the sock gets lost, it can be tracked down by a high-powered Geiger counter. One drawback to this solution is that the wearer must purchase a pair of lead boots, which have not yet been made available at the bookstore. Also, minor side effects such as mutation, cancer, and death may occur. But it does solve the sock problem.

Even after these suggestions are applied, the problem of leftover singles remains. Here are a few suggestions of what to do with them:

1. Sockballs. Roll them up into balls and kick them like soccer balls. Sockballs are lightweight, and won't put holes in walls (except in Gao). Freshmen, make sure that you ask your RA before you play, and don't play past your bedtime.

2. Collect them and fill your RA's room with them at the end of the year.

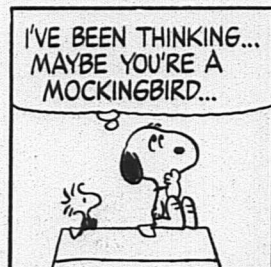
3. Bio majors: Get laboratory animals from the storeroom, and keep them in the socks. When your roommate's girlfriend comes up for open house, let open the socks and watch the fun.

4. Send them Intra-campus to Sherri Jackson.

With the help of these suggestions we can start to battle this ongoing problem and maybe, someday in the distant future, our children and our children's children will thank us for making community life at Houghton a little easier. *

PEANUTS®

by
Charles
Schulz



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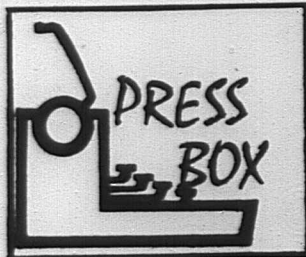
FOOTBALL

SPECIAL!

MONDAYS 8-11

Sports

Ps. 37:23



Ann Major-Stevenson

When I first thought about coming to Houghton College, I knew only three things about it: it was a Christian college, it had one of the best soccer teams in the state, and the swimming pool was called the "bathtub." I came anyway! Since then, many things have changed; the bathtub became an Olympic swimming pool, I became a Christian, and supporting the soccer team became my number one pastime. I became a fan, not only of the players but also of their coach, Douglas Burke. I would like to dedicate this week's sports editorial to "Coach."

Coach Burke started coaching soccer at Houghton in 1967. At that time more than 50% of the team's recruits had never played soccer before. Although he knew that the team had potential, he never envisioned that the team would become what it has today and do what it has for the college's public relations. He sees the athletic program at Houghton College as a place to test our faith and to show our faith. "Showing our faith in God and His righteousness...may mean leaning on God to help us to be losers." With a record of 150 wins, 61 losses and 23 ties, the team hasn't needed a lot of help to be losers.

When asked about his goals for the future, Coach expressed a wish for the team to continue as a drawing card for the college and to provide an opportunity of positive spiritual growth for Christian athletes. He upheld his ultimate goal of attaining a winning attitude with Galatians 3:23: "Whatever you do, work at it with all your heart as working for the Lord, not for men."

On September 10, Coach opened his address in chapel by saying that "Every opportunity they (the team) get they'd like to throw me in the pool." Once again he provided Brian Davidson, Al Bushart and the rest of the 1981 Highlander team with the opportunity, polluting the new pool with sweaty bodies and muddy cleats, but more importantly, celebrating Coach's 150th win. *

Oct. 2 Men's J.V. Soccer
Fredonia—2:00 pm
Oct. 3 Men's Varsity Soccer
Fredonia—2:00 pm
Oct. 7 Women's Soccer
William Smith—4:00 pm



Highlanders capture 3rd win

by Chris Davidson

The Highlanders recorded their second victory last Wednesday against Eisenhower with five goals, all scored during the second half of the game, with only one goal allowed for the visiting team. Saturday, however, they gave in to the "Geneseo jinx" and lost 4-3, their second loss this season.

On Monday, Houghton was victorious against the University of Buffalo here at home, the team's third win of the season and a game which also marked Coach Burke's 150th win.

There was a difference in the team's play Monday, a difference which coach described as "a desire...a hustle...more of a fire to really play soccer."

Fullback Bill Baker knocked a beautiful head ball into the nets on a corner kick from Jon Irwin to give the Highlanders a 1-0 lead for the first half. Goalie Brian Davidson, with the help of a tough defense, continued to shut-out the U.B. team throughout the second half. Fresh Dominic Cardone put another one in for Houghton to give us our final 2-0 score. Through it all the team displayed an energy and spirit which Coach attributes to co-captains Davidson's and Bushart's leadership.

They are still a young, inexperienced team which has made some costly defensive mistakes and must continue to work on additional weaknesses. A lack of concentration has shown through in the number of off-sides called on the Highlanders—34 so far this

Volleyball Improving

by Chris Davidson & Kate Singer

Women's volleyball took a turn for the better Monday night with a 15-6, 15-11 victory over the University of Pittsburgh—Bradford, after dropping their first five matches of the season to their opponents.

Despite the loss of four starters from last year, including the co-captains Ro Essepian and Mindy Robins, the team has pulled together with the help of their coach, Faithe Spurrier, to create a dominating offense. The team does have a special strength this year, in that they have more height than they had before and some solid, powerful spikers. Returning players include Mel McKnight, Kate Singer, Debbie Price, Sylvia Sprowl, Terri Hare, Heidi Smith and captain Cindy Rudes. Rounding out the squad are newcomers Katherine Shrowth, Nancy White, Haruyo Kondo, Cindy Brenner, and manager Carole Price.

The team started its season September 12 with a match at Nazareth College. Despite excellent play, the team lost a hard fought battle to the State Champions, Nazareth. Although the team did get off to a rocky start, they are not discouraged. Captain Cindy Rudes

season as compared to 4 for their opponents.

But they are improving, and they have the talent it takes to be a winning team. Sophomore James Modozie already leads the team in points with five goals and three assists, and there are other solid players developing.

Coach Burke commented, "When they develop more confidence in themselves they're going to be hard to stop." *

Intramurals...

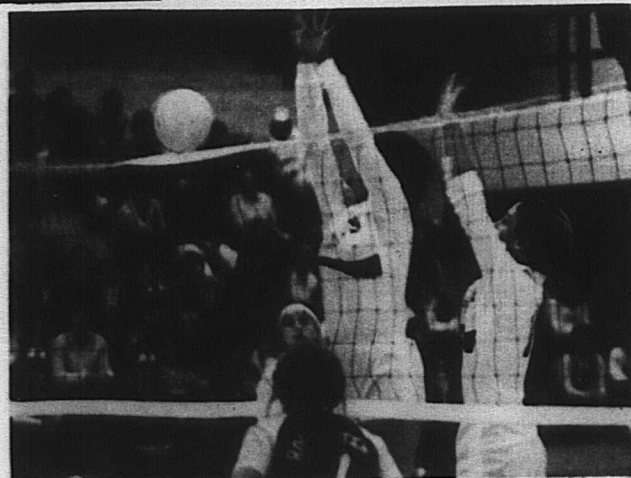
by Rick Lockhart

There was plenty of intramural action this week with a full score-card of games.

On September 19 the Heartbreakers broke the slow Turtles 35-6 with a fine team effort. The Turtles didn't improve much as they lost to the Rebels 27-12 on September 21. Jamie Boswell led the Rebel defensive charge with three interceptions.

In men's soccer action on September 19, Vacationland battled a tough Accumulated Garbage-D team and managed a 2-1 victory. The United Leper Colony showed a balanced offensive attack shelling Joe Jenkin's inexperienced team from Shenawana's second floor 7-0.

On the women's side, the Country Exclusives won by default over the Purkettes on Thursday, September 17. *



Mel McKnight and Katherine Shrowth go up for a block.

expressed confidence that the team will develop. "In volleyball it is very important that you know the other players, where they are, what they're going to do in certain situations, and we're still learning that."

Faithe also is enjoying working with the girls and has been pleased with their play, but she feels that winning is only secondary. "Our goal, first and foremost," says Faithe, "is to be a witness for our

Lord. My own personal goals are to help the girls to grow physically, spiritually, socially and emotionally. If winning volleyball is involved, that's great, if not..."

Having lost the first five matches playing a 6-2 offense, Coach Spurrier switched them to a 5-1 offense for their game against the University of Pittsburgh at Bradford. This change in strategy resulted in the girls' first win. The volleyball team's next home game is this Saturday at 2:00 p.m. against RIT.

Women's Cross-Country Snatches a Victory

by Charles Beach & Jim Pinkham

On Wednesday September 16, the women's cross-country team snatched their first victory. In the last quarter mile of Roberts Wesleyan's home course, Colleen Manningham (21:41) and Jona Paris (21:43) finished five seconds ahead of Roberts' Jeanette Zehner to win the race.

The Houghton men fared less well when Roberts' Gary Van Hasseln raced the five miles in 28:43, winning easily and leading his teammates Dale Spaulding and Merl McGinnis close behind. Houghton's Charles Beach (31:60) picked up three places near the end of the race to finish first for Houghton and fourth overall. Kevin Evans (31:14), Mike Chrzan (31:26) and John Yarborough (31:41) finished strong to grab the next three spots in the losing, but valiant effort.

Both of Houghton's cross country teams were defeated in a four-way dual meet held at Houghton Saturday afternoon.

University of Buffalo won the men's race with 25 points, followed by Hartwick (31), Eisenhower (90), and Houghton (126). Houghton's John Yarborough covered the hilly five-mile course in 31:35 for 19th place, just ahead

of teammates Kevin Evans (22nd) and Mike Chrzan (25th).

In the 3.3 mile women's race, Hartwick took five of the first seven places en route to a 19-70 victory over UB. Laurie Morris led Houghton's girls with a fifth place finish in a time of 23:51.

"We might have beaten UB if we had another girl," said Coach Rhoades, referring to the team's incomplete finish. The girl's team ran with only four members in the meet, as they have all season.

The women's record slipped to 1-3, while the men remained winless at 0-4. *

Capone paces Houghton

by Tracy Brooks

Houghton field hockey fans saw a fine display of skill, hustle, and teamwork Thursday afternoon as the Highlander women vanquished the St. Bonaventure team 4-2.

Left inner Lorri Capone, scored her second hat trick with Tracy Brooks adding another for a well earned win. Houghton directed nineteen shots at Bonnie's cage compared to Bonnie's six shots on goal.

Saturday the team rivals University of Rochester on the Alumni Field. *

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