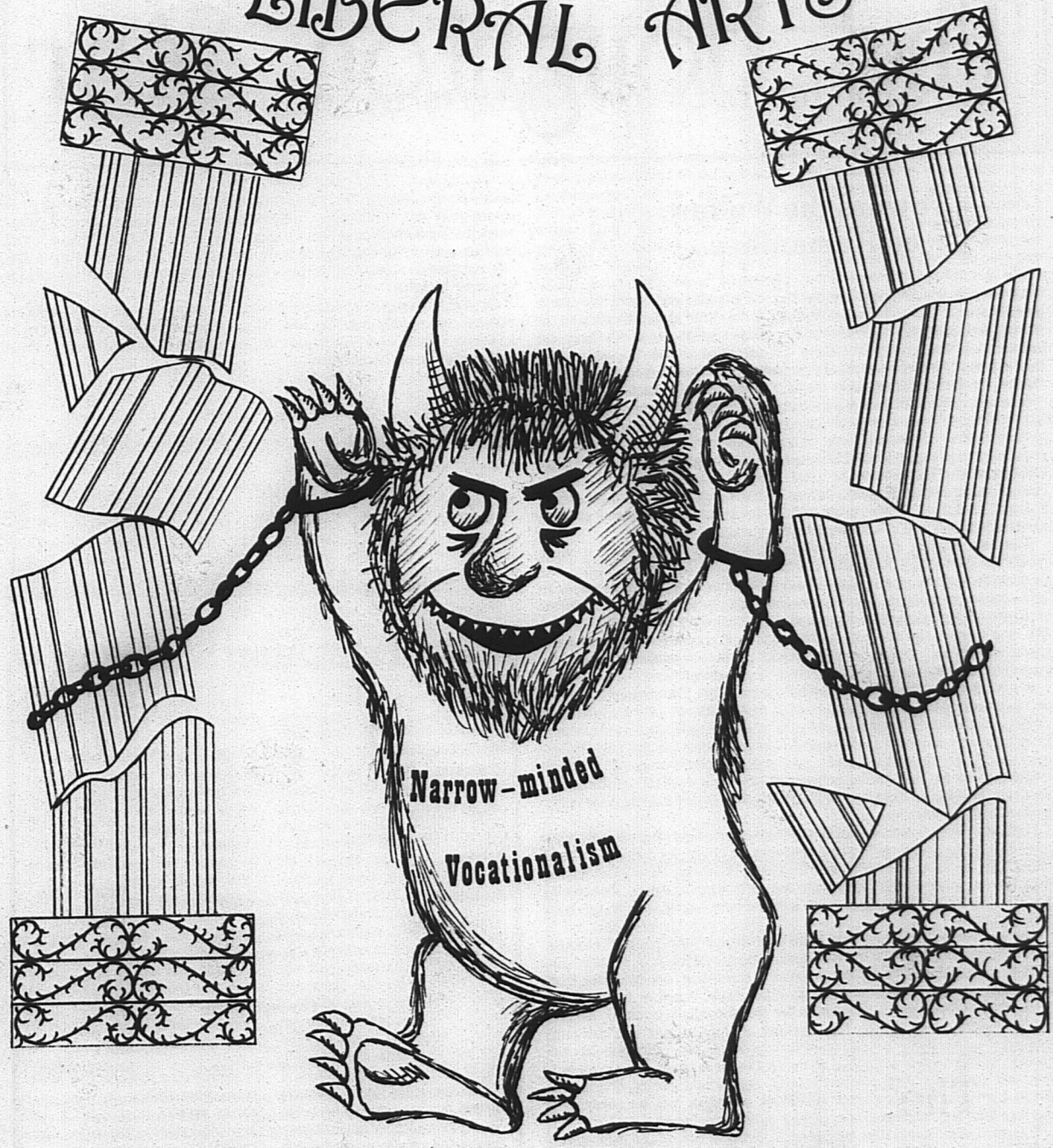


LIBERAL ARTS



The Houghton Star

February 5, 1982

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The Houghton Star

Toward the Welfare of Humanities...

At the risk of indulging in what Dr. Christensen considers the yearly pursuit of *Star* editors (Chapel, February 3)—childish faultfinding in the liberal arts education provided at Houghton (thank-you, by the way, for pointing out that fault)—I wish to call attention to the distressing fate that has befallen a course which Academic Dean Fredrick Shannon called "the capstone of the Humanities Major." I refer to the Humanities Seminar.

A seminar, by definition, is a meeting for giving and discussing information, specifically, a group of advanced students studying under a professor or professors with each doing original research and all exchanging results through reports and discussions. According to Houghton's College Catalogue, the Humanities Seminar is a three hour "interdisciplinary course examining movements, ideas and writings of nineteenth century Europe..." Unfortunately, in its present incarnation, the course is not a seminar and it is not, in a sense, interdisciplinary.

When is a seminar not truly a seminar? When, as with this one, it never meets for discussion. Because of problems in staffing, the Seminar has been cut from three credit hours and three hours of discussion per week to one credit hour and one, possibly two meetings *per semester*. The enrolled students were given one five hundred page book to read, will receive one take home exam and are responsible for producing one ten to twenty page paper, which may or may not be subject to class discussion, depending somewhat on whether the class will meet for a second time.

In what sense is this course not interdisciplinary? The course objectives are to examine the "movements, ideas and writings" of the nineteenth century, with attention given to philosophy, music, history and literature. Previously, a combination of one professor from each the English, Philosophy and History departments was used to gain a full coverage of the rather broad objectives. But, again, because of problems in staffing, the entire Seminar has fallen onto one instructor: Dr. Brian Sayers, Associate Professor of Philosophy.

Students are therefore missing both the instruction of professors well read in all the areas the course proposes to cover, and the chance to refine their personal research, knowledge and beliefs on the subject matter through discussions with these professors and other students. The course has, in reality, been changed from a three hour seminar to a one hour directed study.

The problems in staffing that have caused the "lamentable" change, according to Dr. Sayers, are "machinal and not spiritual" in nature. One of these machinal problems is the problem of scheduling; one professor from each division who is both qualified and available. Another factor is the problem of getting decent recognition for the instructors involved. According to Sayers, coordinating the teaching of the seminar was difficult; three professors doesn't mean one-third the work, but, quite possibly the reverse. Yet despite a work load equivalent to three hours, each professor involved was given only one hour credit, credit hours being divided between instructors. Therefore a professor would in fact be carrying a thirteen hour load and receive credit for only eleven hours.

The point of all this is that, as it stands, the structure of the Humanities Seminar is not based on a rational decision to complement the course material or benefit the students, (it may prove to do one or both of these things, but this remains to be seen), but based instead on a desperate attempt to somehow keep the course alive. The Humanities major consists of accumulating knowledge and studying the methodology of various disciplines, finally culminating in putting it all together through discussions with other students and professors involved in the same venture. The course now seems to be denying spirit of the aforesaid

ideal. Senior Ron Taylor comments that "all benefits of the course are completely lost." Of course, students may still be able to come to an understanding of the Humanities through their directed study, but as Taylor further stated, he could have read the book on his own, its the interaction that he misses. Dr. Sayers also would prefer the three hour course, if properly staffed.

Complaints from students clearly show that they do want the Seminar; Sayers commented that the idea behind the Seminar is, perhaps, even more alive than before, and that "for the welfare of the institution. I think we need a Humanities Seminar."

Note too that a faithful study of the liberal arts humanizes character and permits it not to be cruel.

Ovid

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Opinion

Suggestion: An Alternative Pre-Medical Program

Mr. Burlingame has suggested that we need to humanize pre-medical education at Houghton (*Star*, January 25, 1981). This is a fine suggestion and certainly a timely one in light of the present discussion going on over the re-evaluation of the general education requirements.

Mr. Burlingame seems to be unhappy with the type of pre-med students Houghton is producing. From what I've gleaned from his editorial and private chats with him, it seems that he is concerned about the fact that most pre-med students leave Houghton well grounded in the natural sciences, yet with little understanding or appreciation of the social sciences, the humanities, or the fine arts. Instead of becoming liberally educated, students are technically trained. Analytic problem solving and abstract conceptualizing become more important than art, literary criticism, or Enlightenment thought. In short, a "liberal arts" education is viewed as a means to an end—not a way of life. Mr. Burlingame's criticisms are, I think, justified, and warrant some discussion.

One might immediately suggest to Mr. Burlingame that pre-med students could liberalize their education simply by majoring in an area of the humanities, such as philosophy, literature, or history. (This is not to say that a study of the natural sciences is not conducive to a liberal arts education, merely that perhaps an over-emphasis on the the natural sciences does not allow time for a broader study of the humanities.) The student who follows this suggestion, however, presents himself with another set of problems perhaps even more frustrating than the first.

First, any student who wishes to go to medical school must complete at least four courses in the natural sciences (general physics, general chemistry, general biology and organic chemistry), each of which is eight hours long. Furthermore, if one wishes to attend medical school immediately after college, these thirty-two hours of science must be completed before one's senior year (so that one may take the MCAT's on time). The

pre-med student who majors in a non-science area is thus faced with the interesting task of completing a major (and minor) in time to graduate and thirty-two hours of science in three years, none of which counts toward his major.

Second, the student who takes only these four science courses in order to complete a non-science major may be doing himself a disservice by not availing himself of some other medically-related science courses, such as genetics, biochemistry, anatomy, physiology, etc. These courses, among others, may be extremely beneficial to the fledgling medical student.

The point is the Houghton does not have an alternative program for producing liberally educated students who wish to become physicians. (This is true of many others disciplines and majors at Houghton; i.e., the problems that face certain pre-law, pre-engineering, and pre-seminary majors, and perhaps most markedly, Houghton's so-called "School of Music.") The natural sciences are only the scapegoat here.) Because of the difficulties of simultaneously fulfilling the requirements for medical school and a non-science major, most pre-med students choose to major in an area of science, which is usually biology or chemistry. They end up taking a lot of science that they really don't need for medical school and which does not, according to some, contribute a great deal to their liberal arts education. The result is doctors who are neither scientists nor liberally educated. Mr. Burlingame has good reason to be upset.

At the risk of offending some of the people who have worked so hard to make Houghton's science departments what they are today, I would like to suggest that we possibly need to reexamine our pre-med program which has over-emphasized MCAT scores and admission percentages at the cost of a liberal arts education. In short, we need to establish a pre-med major.

Like the humanities major, the pre-med major would be an interdisciplinary one, encompassing as broad an area as possible. Students would be encouraged (or forced)

to "learn the methodologies of several disciplines, to trace inter-relationships among disciplines, and to study common themes and issues from a variety of perspectives" (*Houghton College catalog*, 1979-81). The program would appeal to those pre-med students who wish to study widely, as well as in depth. The student whose intellectual interests include such diverse subjects as, say, degenerate atomic orbitals and the intellectual, social, and aesthetic movements of Western culture could happily delve into both areas.

The particulars of such a program should be discussed at an Academic Affairs Council meeting. I only suggest that the number of science courses be reduced to the

forementioned basic four; that requirements in other disciplines be expanded, changed, deleted, or increased; and that the number and kind of electives be reevaluated.

This may not be the program which would be best for all pre-meds. Given the keenness of the competition for entrance into medical school, it is not surprising that most pre-meds are infamously overly concerned with grades and test scores. However, I feel that it is a serious deficiency in Houghton's curriculum that this alternative does not exist for the sake of the (few) students who wish to write papers on Schoenberg or read Kierkegaard rather than memorize the particular significance of Arenicola or Tubifex.

Peter Hitch

In last week's editorial, "Theistic Balderdash," I made an error which, although amusing, detracts somewhat from a clear understanding of the editorial. It might be said that I committed a fallacy—the fallacy of equivocation.

I began the editorial using "fallacy" in the sense of a formal fallacy: i.e., *petitio principii*, *ad hominem*, *ad baculum* (just to name a few which by virtue of their being in Latin make me sound as if I know what I'm talking about.) By the second example I was no longer presenting fallacies in the formal sense but rather fallacy in the less restricted sense of poor reasoning. Reasoning may be poor without being fallacious, i.e. it may be unclearly presented. I should have made it clear that I was changing senses of the word.

As for Mr. Miller's reasoning, I feel that there is little left to say.

Glenn D. Burlingame



Campus News

Reagan Slashes Aid

by Linnae Cain

In keeping with the continuing financial aid saga, the following article explores the latest and upcoming cuts made by the Federal Government. Next week attention will be given specifically to Houghton's attempts to cope with the situation.

"How can one individual just come in and say that we no longer consider education a high priority?" questions Dr. Balson, Director of External Affairs, concerning President Reagan's call for additional cutbacks in all higher education programs.

Congress passed the Continuing Budget Resolution in December of 1981. This resolution, which appropriates funds for the next academic year (1982-83), cut federal funding for higher education by twelve percent while most other federal programs were trimmed only four percent. This resolution expires March 31, 1982. Therefore, Congress must pass another resolution or an appropriation bill.

On February 8, 1982, President Reagan presents Congress with his federal budget recommendation affecting the 1983-84 academic year. Word from Washington says that the President intends to call for additional drastic cutbacks.

President Reagan proposes to slash an additional forty-six percent from the need-based U.S. higher education programs according to White House sources. Dr. Balson supplied the following facts and figures:

1. Pell Grants would be cut forty percent from 1981-82 levels,
2. College work study would be cut twenty-seven percent,
3. SEOG, NDSL, and State Incentive Grants would be stripped entirely from the budget,
4. The origination fee for GSL would double, jumping from five percent to ten percent. The loan would go to market interest rates two years after repayment begins, and graduate and professional students would be ineligible.

As the Federal Government pulls out its funding of higher education, the private sector must supply the needed funds. "The federal government is cutting funds so quickly that we have to turn to the private sector, but the private sector can't come up with the amount needed," states Wayne MacBeth, Director of Admissions.

A number of positive actions are being enacted on the federal, state, and local levels. First, a massive lobbying effort is underway to stop these additional cuts to higher education programs. "I think those officials can be compelled to change their minds. Look at the importance this country has historically placed on education", states Balson. Education programs have, in the past, received strong federal support as illustrated by President Lyndon B. Johnson:

Every child must be encouraged to get as much education as he has the ability to take. We want this not only for his sake, but for the nation's sake. Nothing matters more to the future of our country: not our military preparedness—for armed might is worthless if we lack the brainpower to build a world of peace; not our productive economy—for we cannot sustain growth without trained manpower; not our democratic systems of government—for freedom is fragile if citizens are ignorant.

Another positive action on the state level is New York's Tuition Offset Program, which adjusts a family's net taxable income by subtracting one half the amount of tuition charged. This not only increases the number of eligible families, but also increases the size of the award.

Lastly, a sense of awareness about the events taking place in Washington is growing among Houghton's alumni and friends, according to Balson. "There is an interest in helping out. More individuals, not necessarily of great means, are saying they want to help," he says.



John Leax

Leax Offers Candid Portrait of the Inner Man

by Paul Childs

Advanced Composition student who groan at the grades meted out to them by Professor John Leax now have a chance to critique their teacher's up and coming book entitled, *Tranquility Base: Notes Toward a Spiritual Ecology*. Leax defines "spiritual ecology" as the inter-relatedness of the supernatural and natural world.

The theme pervading Leax's book is that grace is hard, not cheap. Leax comments on this phenomena by saying, "It (grace) keeps coming up in all its guises and that is what it should be." This idea is especially evident in Leax's essay, "Tender Mercies", in which he relates how his twenty-six-year-old wife suffered from a stroke. Leax's impetus to write this story stemmed from a desire to deal with suffering from the vantage point, not of the sufferer, but of the companion sitting helplessly by the bed. It took several years for Leax to finally write about the incident which he recalls as having made his "righteousness seem like filthy rags."

Leax continues to offer the reader candid portraits of his inner man through tracing his beginnings and developments as a writer. For Leax, "The Christian artist is called to underscore the 'personalness' of Christ's revelation to each believer." According to Leax, the richness of knowing Christ comes in part from seeing his reflection in the manifold expressions of other Christians. That is Leax's intent in his book—to present a "coherent testimony" of how

his life has changed. In his essay, "In the Image of Christ", Leax summarizes his transition from an introspective, disillusioned individual to one who is liberated in Christ. He states, "I recognized poetry as a means of shaping myself, not into my own image as I had been doing, but as a means of finding myself being made into the image of Christ."

One of the ways Leax finds himself a new man in Christ is through his journal entries which are filled with parables of relationships between the world of wind and snow and the world of God and grace. They also contain common, everyday occurrences and an occasional humorous quip, such as this one, addressed to the eleven hundred Houghton students who query, "Has free verse saved anybody?" Leax's response is, "I reverse the question and ask if economics can usher in the millennium."

Leax's essays are interspersed with poetry which reveals his hardcore Christianity which sees nothing wrong in struggle and nothing wrong in the radical surgery of the soul that makes man one with Christ.

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College totally changed my life...I majored in philosophy.

Steve Martin

Centennial Committee Works to Create Awareness of HC History

by Chris Campbell

The Centennial Committee, under the leadership of Mr. Williard Smith with Dr. Kay Lindley, Dr. Frieda Gillette, and Dr. Jon Balson, is working to create an awareness of Houghton's founding and background and to lead celebrations for its 100th anniversary. Dr. Lindley's series on Houghton history last semester in chapel was designed for this purpose; the next in the series is scheduled for February 23.

In addition to the commemoration in 1983, the committee wants to collect archives that would preserve the history of this college. Mrs. Linda Doezema, along with two student aids, has been searching for and tracking down documents that will better complete this collection. Old Student Senate and Faculty minutes, bulletins, and college-related papers have been stored in attics and closets in the community for years.

The library has donated two rooms on the second floor for the Archives: one for classifying the records and removing tape and staples, and the second for their

storage in organized form. There are boxes of pictures that need to be identified—pictures of old college buildings, previous students and faculty, and the surrounding countryside. Old copies of the *Boulder* and the *Star* have also been gathered. With the help of alumni and members of the community, many manuscripts, previously thought to be lost, have been recovered. Much remains to be done, but the work is slowly progressing.

Dr. Frieda Gillette and Dr. Larry Davis are each writing a history of the college, and the search for documents aid them both in their undertakings. Dr. Davis's history takes a more analytical approach, whereas Dr. Gillette's is pictorial and easy-to-read.

Mrs. Doezema stresses that the compilation of archives is an ongoing project, one that will continue as long as Houghton is an educational institution. She works in Archives Mondays from 1:00-5:00 and Tuesdays through Fridays from 8:00-10:30 and urges everyone to come in and get more acquainted with Houghton tradition.

Augsburger Presents Works of Self-Discovery

by Carol Allston

"Freelance art is fulfilling if you don't have to teach," said Esther Augsburger at the January 27 presentation of her art in Presser Hall.

After receiving her master's degree in art four years ago, several "happenings" took place. "My faith and commitment to Christ was strengthened, and I discovered two distinct styles in myself which then merged."

The first piece in which Augsburger brought her two styles together was "ID", a sculpture which incorporates abstract curves and a more traditional style. "It helped me discover who I am. From that point on I was very happy with myself."

Her research and writing on the important roles which women have played in history, particularly during the Anabaptist movement when one out of every three martyrs was a woman, led her to sculpt "Martyr." The tension and strain

in the body of the woman contrast sharply to the peace and strength in her face. Augsburger feels that this symbolizes the *me*. "I is the present and contemporary, and *me* is the past and traditional. Tomorrow, I is part of *me*."

Although Augsburger is "basically a sculptor, she also paints, preferring oils to acrylics. "The difference between the two is as different as ice skating on fresh ice or ice skating on a macadam road."

She uses the scrambling method in her paintings, applying "layer upon layer" of paint to the canvas with palette knives and cement trowels, only occasionally using a brush for finer details.

Although Augsburger is in great demand for commissioned works, she feels that the monetary part of art is not the important part. "I like the personal involvement with the material—I need that communication and interchange." *

Campus News Briefs

by Karen Blaisure

The King's Brass will perform classical and Christian music on Friday, February 5 at 8 pm in Wesley Chapel. Artist Series tickets can be purchased at the music office.

The Buffalo campus will host a retreat for engaged couples and newlyweds on March 12-13. Contact Mark Abbott or Jim Spurrier for more details.

The women's basketball team will play Elmira at 6 pm Saturday, February 6. The men's game begins at 8 pm.

A band and jazz ensemble will play at 8 pm on Saturday, February 6 in Wesley Chapel.

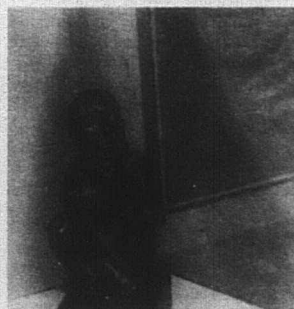
C.A.B. is showing the movie *Scar of Shame* at 9:30 on Thursday, February 11 in Wesley Chapel.

Houghton College Division of Fine Arts will sponsor an exhibition "Art and The New Right" featuring the works of New York City artist Eric Stedfeld and Houghton College faculty artist John Caldwell February 5-23 in the Wesley Chapel Art Gallery.

Eric Stedfeld's work will include a selection of mono-prints, paintings and a recent series of self-portraits. A graduate of Wheaton College, he has exhibited in numerous group shows, the most recent being a juried exhibit at the O.K. Harris Gallery in New York City. Since 1978 he's worked extensively as a freelance graphic artist and designer.

Assistant Professor of Art, John Caldwell will present a series of "narrative-studies" composed of photographic, painted and drawn composite images. He was a 1979 recipient of a National Endowment for the Arts Artist Fellowship. Exhibits of his work include the 11th Paris Biennale and group shows at the Long Beach Museum of Art and the Los Angeles Institute of Contemporary Art. The exhibit is open to the public at no charge.

Houghton College Director of Student Health Services, Mrs. Dionne Parker, has passed national exams for certification by the American Nursing Association as an Adult Nurse Practitioner. A registered nurse with a bachelor of science degree, Mrs. Parker had previously completed a one-year program through Brigham Young University certifying her as a College Health Nurse Practitioner. Mrs. Parker noted qualifying as an adult nurse practitioner is broader, more flexible and equivalent to board certification since it is by a professional organization (the American Nursing Association) rather than by an institution (Brigham Young University).



Above: Job
Left: Martyr

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Augsburger Discusses Faith, Reason, Kierkegaard, Nietzsche, Humanism, and Josh McDowell

Dr. Myron Augsburger, last week's *Christian Life Emphasis* speaker, received his A.B. from Eastern Mennonite College, his M.Div. from Goshen Seminary, his Th.M. and Th.D. in Systematic Theology from Union Seminary (Richmond, Virginia). He has held several pastorates including Campus Pastor at E.M.C., conducted evangelistic tours, taught theology, and served as President of E.M.C. (1965-1980). After retiring from E.M.C., he spent the summer of 1980 at Oxford doing research for a commentary on Matthew (to be published this March). During the 1980-81 academic year, Dr. Augsburger was a visiting scholar at Princeton University. Presently, he lives in Washington, D.C.

Burlingame: Throughout your messages this past week, you said that Christianity, above all the philosophies in the world, makes the most sense. You also said that faith was not beyond reason. Could you elaborate on these statements?

Augsburger: There are a lot of people who look at faith as a crutch for the weakling. In academic circles, faith is looked at as something you turn to when you have problems finding answers, as though the Christian religion props you up in areas with more than normal difficulties. It is true that Christian faith provides reasons that reason knows not of, as one of the early Church Fathers said. But on the other hand we should not imply that Christianity is not reasonable. Properly understood, the Christian faith does answer the major questions of life in a way that you don't find those questions answered elsewhere. Questions such as psychologist Jung said most university students were asking: Why am I here? What is life? Philosophy has all kinds of approaches but they all leave you hanging. The ultimate question as to the nature of being and destiny finds answers in the Christian faith. But our tendency is to come doctrinally and offer those answers without working through the processes of human reasoning.

This morning I was discussing the question of God's sovereignty. From the standpoint of reason, we can ask some very pointed questions about some theological positions on sovereignty. I raised the question as to whether sovereignty is best thought of as though God authoritatively determines everything, or whether sovereignty might be better thought of as though God is sovereign in himself as a man is self-controlled. The greater expression of God's sovereignty is not that He reaches into our lives and determines things but that He is so self-controlled that He expresses his essential sovereignty with his patience; his very sovereignty permits me freedom to say yes or no. Immediately, without coming to pieces, I find myself interacting with philosophers who assume that the philosophical defense of sovereignty moves down the one line like Calvin or Luther rather than from the perspective of God's wholeness holiness, completeness. I'm only using that as an illustration to say that I think that Christianity has to wrestle with philosophical issues and ask the questions, How do the 'givens' of the Christian faith bring to bear on reason? Christians has to use dimensions of understanding that are more rationally articulated rather than just say that it's a matter of faith and believe it because God says it.

B: What are the 'givens' of the Christian faith?

A: I would say from the standpoint of my belief in the authority of Scripture that here God has disclosed himself to us. To begin with; take the whole matter of Creation. We have certain 'givens' in the Word. Unfortunately, we sometimes miss looking at Genesis 1 and 2 from a theological standpoint, and look at it in a particularistic way. If we look at it theologically, we can affirm that: there is a Creator distinct from the world, He created a good world, He created man in his own image, sin is an accident or intrusion in the world, and so on. Those are 'givens' that we don't come to simply by human reflection (philosophy) and, as 'givens', when we use the process of reason we begin to discover that these make sense out of life.

B: Does the process of reason lead to questioning the 'given'?

A: I think the larger question in the Church's life right now is not the argument about the authority of Scripture or its being an infallible rule for faith and practice but rather hermeneutics—how you interpret it, what we bring to the Scripture (and we do bring our philosophical conditioning). By talking about a community hermeneutic I really am emphasizing the importance of our hearing one another, recognizing differences, and challenging and sharpening each other up in our thinking. That means very honest admission of our presuppositions.



"The incarnation is God's greatest affirmation of humanism in all of history. God could become human with out being sinful, which is to say that humanness and sinfulness are not synonymous."

When I come to the battle, I bring certain presuppositions there and the only objectivity I know is honesty, and so they need to be tested by one another. When I affirm my presuppositions I believe that God had more and more to say about himself until He said it fully in Jesus.

I don't see a flat-book approach to the Bible. Just as I would approach somebody in the first or second grade in one way and somebody in seminary in another way, it's still me and I have the same basic principles and concerns. So God met people who were rather primitive in early history, at their level. He met us later at another level, and in the interim he had prepared us to understand more and more about himself. That's a process of reasoning that helps me understand the difference between the Old Testament and the New, and why in the Old Testament they stoned a young man for swearing and in the New Testament we say that that wouldn't fit in our era. I think that one of the difficulties in the Christian Church right now is that we do not admit candidly the principles of our interpretation and how they are conditioned.

B: Does revelation continue today?

A: By the word 'revelation' I am talking about God's self-disclosure. I would say that revelation reached its culmination in Jesus because I believe Jesus is very God of very God. There's nobody who comes after Jesus in whom there is more disclosure of what God is like than Jesus.

People use the word 'revelation' so freely. I often hear it said that someone received a revelation from God. That's a misuse of the word theologically. They had an insight, an inspiration, a new awareness, but it is not a revelation as a further disclosure of God. There isn't anything further than God's own confrontation of us. That's why Karl Barth said that either Christ was really God or we don't have a full revelation yet. If he was really God, then we have a full revelation. That's the way I'm using the word 'revelation'.

B: In a slightly different direction, do you think that secular humanism

exists? If so, does it pose a real threat to Christianity? Let me read a passage from a recent article in the *Wittenburg Door* to provide a ground for your response:

Humanism has been around over two millenia, and has been the dominant force in Western thinking for almost three centuries. And the inheritance we now face is a host of philosophical hybrids so advanced and so complicated that the attempt to group them into one common enemy for the sake of straw-man target practice will never do anything to break the strangle-hold Satan has on our world. ("Of Evangelicals and Fads", Wittenburg Door, August/September 1981)

How do you react to that?

A: I would agree with that. I am without apology an Evangelical and a Biblicalist as long as that is understood as seeking the spirit of Scripture and not just the letter, though I would not minimize the letter as the channel through which the spirit of Scripture comes. But I think that there is a mistake made when we imply that the meaning of the Christian faith has no dimension of humanism in it. The incarnation is God's greatest affirmation of humanism in all of history. God could become human with out being sinful, which is to say that humanness and sinfulness are not synonymous. Sin is the perversion of the truly human. So in a very real way Christianity and regeneration and sanctification reveal the truly human. For us to act as though being an Evangelical Christian stands over and against the human is naive. The Christian college is constantly wrestling with the human, the humanities, the humane. Now secularism is the orientation around man as if God didn't exist, to quote Georgia Harkness. When you talk about secular humanism you are talking about trying to emphasize the human without God. The Christian answer is not to repudiate the human or the humane, it is simply to show the impossibility of understanding the full human dimensions of life apart from God. I think Evangelicals and especially Fundamentalists tend to draw lines too simplistically. I would agree with what's being said in that article—if I understand it.

Take the debate on Creationism/Evolutionism. The unfortunate thing about those debates, at least those that I have heard, is the narrow simplistic approach to Creationism. When I listen to one of those debates on TV, I ask myself, Why in the world doesn't that Christian voice, that Christian man, lift out the great theological affirmations of Genesis 1 and

"I have a little problem with Josh McDowell at that point. I don't believe that you can, by philosophical argument, move a person to where now he is forced to take the next step."



Genesis 2 rather than try to interpret Genesis 1 and 2 on the basis of modern science and try to match Genesis 1 and 2 against the evolutionist arguments? God didn't need more than six days to make the world. I'm sure of that. He could have done it even quicker. Yet at the same time, he may have used six days that were each a thousand years long. There is no reason why we have to let modern science pour us into its mold when we begin our affirmations. If that argument had been that there is a Creator, etc., as I said a moment ago, modern science couldn't speak to any one of those points. They can't affirm them or refute them; we shouldn't reduce our faith to science as though we can prove them. You can't prove God's existence, but neither can the atheist disprove it. Here is where faith moves in and says, I've got evidence for this, you gather the evidence against it, and we'll look at the evidence. But that is not proof as the scientist is using the word 'proof', as in a laboratory. I think that the Evangelical Church has to be careful not to become too defensive at this point.

B: Are you saying that a Christian, at least theoretically, should be able to debate an atheist and win?

A: I would say that he shouldn't go into the debate from the standpoint that he has to win it, but rather from the standpoint that he must supply the kind of evidence that will make it impossible for one to be comfortable atheist. When that atheist becomes a Christian, it will be by the call of God's grace. But, for example, I believe that I am correct in saying from the standpoint of logic and philosophy is always more difficult to prove a negative than a positive. If you have the positive affirmation, the burden of proof rests with the negative. The story of Robinson Crusoe and his island, for example. All the evidence that anyone else was there was negative. Except, one day he was down on the beach and saw a footprint in the sand. All it took to blow that whole negative evidence was that one footprint. Now he's sure somebody's around. I am simply saying that all the Christian has to do is to be careful to point to the footprints in the sand so to speak, and not to think that he has to refute all the negative evidence that the scientist sets up.

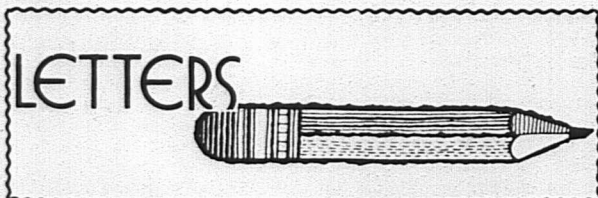
B: Isn't saying that if the atheist becomes a Christian it is by the call of God, a way of saying that faith is beyond reason—that it is the missing element when all the evidence has been compiled? I'm thinking of Josh McDowell here.

A: Soren Kierkegaard talked about a leap of faith and God *incognito* in Jesus to preserve that leap. While we don't use the language that Kierkegaard and existentialist used, in all our circles, we would say that any attempt to reduce God to be one of us, in a way such that you can have the absolute evidence that now forces the verdict, violates that dimension of the leap of faith. Kierkegaard's approach is not to say that faith is something that you turn to when you don't have a reason. It is rather to say that reason has brought me to the awareness that faith is the only reasonable next step. I've been trying to say that reason brings me to an understanding that God as God is so wholly Other, and yet He has made himself known so that the only reasonable thing for me to do is to reach out in faith and say, God, wherever you are, I want to be in relationship with you. That is not contrary to reason. That is different from reducing God to one of us and removing that leap of faith. I'm not saying that faith moves only when everything is 100 percent clear. I'm saying that reason points to that as the next step.

Obviously, I have a little problem with Josh McDowell at that point. I don't believe that you can, by philosophical argument, move a person to where he is now forced to take the next step. I've heard it said that these famous arguments for the existence of God—the Thomistic arguments from design and so on—won't make a man a Christian but they make it impossible for him to be a comfortable atheist.

B: It seems that many great thinkers, avowedly non-Christian, have had greater insight into Christianity than many Christians. How do you react to that?

A: That is one of the paradoxes. The atheistic philosopher who is thinking and reaching for ultimate reality may be closer to God, though he does not accept God. He is closer than a lot of people in the Christian Church who are just indifferent and aren't asking the crucial questions. That doesn't mean that this person is Christian. We ought to be able to recognize what is happening in such cases. Sometimes even my quotes and comments on Nietzsche as a great atheist may tend to minimize what was really happening in his life as he was wrestling with the questions of God and reality. The Christian Church in general hasn't moved into philosophy deeply enough to interact with the modern humanistic mind. So back to what you commented on earlier, it's a little naive for a lot of persons to spend so much time talking about secular humanism who may not even understand what they're talking about. ★



Dear Linda and Glenn,

Upon listening to Genesis' latest disc I was first annoyed and then disgusted. After listening again I realized that my first reaction was wrong. "Annoyed and disgusted" should have been "nauseated." I beg to differ with Sir Lamberts' opinion that the "new" Genesis sound is "full, hard, fast, and definitely worth listening to." A more unbiased listen to this eight dollar, black vinyl frisbee reveals Genesis to be the biggest sellout of a progressive rock group to the "new pop" sound since Steely Dan went Muzak.

The once vanguard of progressive rock music has gone soft to commercialism in a big way. Mr. Lamberts has seen the trees but not the forest. Yes, there is evidence of highly repetitious bass lines, indeed the lyrics on some songs ("Whodunnit") are also blatantly repetitious; unfortunately, Mr. Lamberts fails to realize this as evidence for the complete lack of original creative thought throughout.

Yes, Mr. Lamberts, the first two songs on the second side ("Dodo" and "Lurker") do tell the story of, "of all things, *The Empire Strikes Back*. Of all things! Perhaps on their next attempt at the Top 40 sound, Genesis will bless us with a sonorous version of *Sharkey's Machine*. Burt Reynolds is at least as tough as Darth Vader.

"The next song on that side, "Whodunnit," is a dramatic change from the norm of the group. With simple and repetitive lyrics, and its quasi-new wave type of sound, the band shows that they can play any type of music well." Thank you, Mr. Lamberts, I couldn't have said it better myself. Unnoticed is the fact that the type of sound Genesis produces is unoriginal, boring and slightly repulsive to an old Genesis fan. Would Mr. Lamberts clap in praise if Ford Motor Company began churning out Edsel's again, thus proving that they could make any style of car well? Usually one is constrained to sleazy corner bars, with a five woman band in tight red satin pants to hear music of this caliber, and rightly so since the rhythm is so simple and constant throughout, even the intoxicated can dance to it.

Genesis, once the breaker of norms and setter of trends, has let all its old fans down again by hopping right in line with all the other

half rate combos, following instead of leading.

Aside from *The Earth, Wind, and Fire* brass section (which speaks for itself) the other noteworthy tower of musical compost resides on the second side, "Like It or Not."

*Oh don't you know
I've been on my own
But I'm coming home...*

*But there is still a chance
To hold on to our love
Cause I'll give you everything
...everything I have*

What? I dive for the album cover. No, a thorough glance shows no evidence that Barry Manilow has cooperated with Genesis on the lyrics. We'll have to wait for the next Genesis authored version of "Like Two Ships in the Night." For Genesis has shown that they can do "any style of music well."

After two rousing disappointments (remember *Duke*?) I feel that the time has come to write off Genesis for good. We must be resigned to the fact that there will be no more "One for the Vine," or "Blood on the Rooftops." The style setters that gave us "Supper's Ready," have retreated behind fabulous light shows and lyrics that surely would move a jilted eighth grader to tears. There may be a place for this genre of rock, but it surely isn't in my pile of records.

Lovingly,
Peter Hitch

Continued from page 3

This is a selection from a poem written after a spiritual experience which revolutionized his life:

*The Spirit must scream
plummet down
like a bird of prey
and sit fierce
talons clenched
in your bleeding lips*

*and your words become
his Word
and his Word become
your words*

*that your speech
dead in the agony of self
might be resurrected
in self-extinction*

Dear Linda,

Mr. Burlingame's parody of an editorial in last week's STAR (29 January) exemplifies the moral decline of Houghton College and the world in general. Mr. Burlingame seems to take offense at the idea that God created the world. If God didn't create the world, then who did? Apparently Mr. Burlingame hasn't read his Bible much, for it says right in Genesis 1:1 "...God created the heavens and the earth" (thanks, BMA). Scientists have proven that creation is an established fact, and we now know that the so-called evolutionary "theory" was simply the by-product of a drug trip by that homosexual, Charles Darwin. Mr. Burlingame would do well to keep his nose out of areas which he knows nothing about and to stop touting his own vulgar brand of secular humanism.

Lovingly,
Paul (K.) Miller

Dear Linda and Glenn,

I would like to inform the public about an epidemic that has hit the science building. For over a year the disease was confined, believe it or not, to the Chemistry floor (4th floor)-and to one small room that floor. But this semester an outbreak spread throughout the chemistry floor and has contaminated the Physics floor (by "floor," of course, I mean not only the tile, but the rooms comprising the floor) and one room of the Biology floor. What can be done? Will the computer room also be infected? The disease, to my knowledge, has not yet been named, but I might suggest *coverud windowsum*. Glass in doors is particularly prone to this polychromatic malady. The disease inhibits openness and promotes human to human collisions. Though it also promotes privacy for individuals in the rooms, for many of the rooms privacy is unnecessary for their intended uses. I think a cure should be found before *coverud windowsum* spreads further.

Respectably,
Glenn Thibault

Poetry by Kathleen Nicastro

Parent,

Bring not the mark of pain
To sanguine hearts transfixed
On the dimly lighted skies
Of human kindness.
The children will learn soon enough.

Withhold the squelching word of truth
Fit to dampen any tune to eager
Ears listening to the melodies of
Human heartbeat, pressed against a breast;
The children will learn soon enough.

Protect the unlit, knotted thought
Of pleasant ignorance unaware,
Hold dear the unkind, unguarded
Word-marked defense on your behalf;
The children will learn soon enough.

A Family's Walk in Night Snow

for the Basneys

Your small daughters
Run loved in snowsuits and boots
On the sidewalk, ahead
Of you. I pass by and smile,
Hearing them called back for mittens.
The younger scampers, holds out her hands,
And on stopping, bends her knees
Impatiently for a tall woman
To wrap them in love.
Flakes settle on her eyelashes,
Jealous to be left out of such sparkling
Below; you know the power
Of child eyes to dazzle.

Just now you acknowledge me—
Caught in your vision—watching
Sweet children run home.

Toward the Welfare of The Truth As Far As Baltimore



"There's always a 5:00 a.m. bus from Philly that puts you into Washington by 8:00." That's what they told Rodney at the Canterbury Society meeting. And 8:00 a.m. wasn't too late if he wanted to get to a class in Alexandria by 9:30.

But though Rodney was nearly a straight-A seminarian who could expound ascetical theology like some Desert Father, he hated getting up so early. A 5:00 a.m. bus meant a 4:30 a.m. ticket purchase. A 4:30 ticket purchase assumed a 4:15 cab from Walnut Street. And a 4:15 cab implied a 3:55 breakfast, which referred back to the 3:45 shave to a 3:30 shower to a 3:10 Scripture reading while doing yoga. Beyond that, it wasn't worth much to go to bed at all.

As it happened, Rodney fell asleep trying to plan the day—or rather, the tenderest, most embryonic, portion of the morning. He awoke at 4:00 a.m. He read Meister Eckhart over cornflakes, but there was no time to shave since the taxi he had ordered the night before came right on time.

Passengers could board the bus at ten minutes of five. Rodney clumped up the molded rubber stairs of the purring Greyhound and started down the line of dim seat lamps. At the eleventh seat on the left side, he dropped his knapsack. He began squirming out of his down jacket.

I hope no one sits here. I'll fall asleep on someone's shoulder and drool or something.

A coffee-and-cream-colored woman leaned in from the aisle. "Is this seat anybody?" she asked cheerily.

"Er, no," Rodney said.

"That's fine." Straining slightly, Rodney scuffled at his coat and knapsack so the woman could sit down. But she had already moved down the aisle and taken a place directly behind him.

Puzzled but not disappointed, Rodney wadded up his coat to cushion his head against the window.

The woman behind him was talking to a younger woman beside her. "Where you goin', honey?"

"Fort Walton Beach, Florida," came the young yet somewhat gravelly voice. "My husband's down there."

"Fort Walton? There's a pastor on the radio from on down there. Pastor Johnson. You heard him on the radio?"

"No."

"Yes," she lingered sweetly on the final "s", "he a good preacher of the Word. Oh, no, I guess he from Fort Lauderdale. But he all over."

"Uh-huh."

"Yes, you musta heard him. Sometime he even come up and preach here in Philly."

"Don't know. I don't go to church much."

"You don't?"

"Uh."

"Hm."

"Uh...uh."

Rodney jolted awake. He did not know he had been asleep. The woman behind him had just said in a conspicuous voice, "Good morning."

Rodney peeked out of the window with one eye. The brown fields of Maryland rushed by in the red-cold light of early morning. He closed his eyes again, but the voice of the woman behind him had roused him too completely to drift off to sleep again. The woman was talking loudly as if to everyone on the bus. In fact, though Rodney could not see her, slumped as he was, he knew she had stood up. He could feel her arms pressing against the top of the seat.

"This is the day the Lord has made. We will rejoice and be glad—in it. Jesus, we just magnify Your name and honor and glorify and bless you because we know Romans 8:28, For all thing

work together for good to them that are called according to His purpose. And brothers and sisters, if you have any problem you can just bring them to Jesus right now, for truly He is the source of salvation 'cause he died on the cross for us and rose again. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Rodney kept his eyes shut. He didn't dare move.

"And if you just come to Jesus—whether it's homosexual or prostitute or whatever—He say in Romans 10:9 and 10—He say—praise the Lord—" she paused for a good four seconds—"we can just Call Upon His name and heal any sickness of our bodies and cure any evil demon possessin' spirit."

Visions of Southern Baptist youth camp during his Virginia boyhood returned to Rodney—the lifted hands, the testifying of devil rebukings that made Martin Luther's stories practically fit for kaffeeklatsch gossip. Rodney had always told his classmates at the Episcopal seminary that he was reconciled to his "earlier pilgrimage" for what it had taught him about orthodoxy, but...now the woman was not just pressing down on the seat. She had his head.

"And if we just come to Him and make Him Lord of our lives, and get into the Word and study the Word," the woman expounded earnestly, kneading Rodney's scalp like pie dough with every emphasized syllable, "and we can walk with Him and talk with Him—and if you just come—don't you want to come to Jesus right now, right here on this bus? Won't you surrender all today? He can heal and cleanse and help you."

If I stop breathing, maybe I'll die and go to purgatory. Maybe this is purgatory.

No one came down the aisle.

Undaunted, the woman sat back down and suggested, "Let's all sing praises to the Lord this morning! Anybody know 'We Have Come Into This Place?' Anybody? Well, how 'bout 'Blessed Assurance?' You all know that one, it's a good old-time song." She sang by herself. Or, rather, she moaned out the familiar tune, stretching and unfolding and hanging up notes like Christmas ornaments strung around a tree.

"That's not the way the Baptists sing it, but it's just a tune the Lord gave to me."

Rodney peeked out the window. The warehouses and junkyards of Baltimore had replace the brown fields, and the sun was brighter.

The woman wasn't talking.

I am sitting in front of an absolute fool—a fool. Yeah, yeah, and she's sitting behind one. Oh, I don't know. Should I say something to her? But what do I say? I mean, do I turn around and declare to her, "Lady, you are a blessed paradox?" I mean, what will she do if I even turn around? Won't one move acknowledge too much? Won't she scream that Lazarus has risen from the dead and try to baptize me in the harbor? But all the same, aren't I supposed to—oh, I—maybe I should. Maybe I'd just better turn around and clear this whole thing up.

Bracing himself, he started to sit up.

"Anybody hungry?" the woman called. "I am. I sure am." She rose from her seat again. Rodney slumped.

"Mr. Bus Driver? Mr. Bus Driver!" she whined in a pretty-little girl voice that could never have made it up to the front. "Could we stop someplace and have something to eat? Someplace nice?"

No one said anything. The weedy no-man's land of the Baltimore freightyards edged the highway on either side.

Rodney closed his eyes and smiled. *Oh dear little sister in Christ. I hope we both find a place to eat really soon. I hope we do.*

Graham N. Drake



Intramural Basketball Champions

A League

by Dale Wright

San Miguel ended their 1981-82 basketball campaign with a 10-1 record and a league Intramural Basketball Championship. In a disappointing game that did not prove to be as exciting as expected, San Miguel beat Jamsession 47-33. Jamsession was the only team to beat San Miguel during the regular season; the teams split their two previous confrontations.

Irv Gibbs and Steve Halter dominated the boards while Steve Strong and Blair Finis effectively ran the break.

Co-captain Steve Strong attributed his team's success to the fact that they could both run the break and play the inside "power game." "It's hard to stop both Steve (Halter) and Irv (Gibbs)," says Strong.

When asked who he considered the team's MVP, Strong replied, "Probably Irv. He was the most consistent. He was the team leader."

B League

by John Yarborough

The Saints defeated Vacationland 43-33 in overtime to capture the B League Intramural Basketball Championship.

The Saints compiled a 12-3 season record averaging 43.2 points a game to 33.1 for their opponents.

Team Captain, John Yarborough cited Peter Davis as "most outstanding and most obnoxious!" Mark Leavitt contributed important points on offense while Tim Frenz and Harold Kuehler provided defensive strength

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Women's BB Wins One, Loses One

by Kate Singer

The women's basketball team continued its winning streak by defeating Genesee Community College last Saturday, 44-30.

The Highlanders were in control throughout much of the game taking a 24-14 halftime lead and never letting up. Jackie Woodside and Carol Wyatt hit double figures (14 and 12 respectively) while Kathy Banker chipped in with 8.

Unfortunately, the women's winning ways were halted when Genesee came to Houghton on Monday. The Knights dominated the entire game defeating the Highlanders 64-30.



San Miguel



The Saints

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