

The Houghton Star



For What Can We Kill?

The following is a guest editorial submitted at the request of the editor.

Last semester, at an E.S.A. lunch, we were talking about nuclear arms. The conversation wandered. I began thinking about Christ's blessing of peacemakers. I sorted through some of my ideas aloud, receiving feedback and criticisms as I talked. That was a helpful process, one from which I learned. My thoughts are clearer now and yet I still need help as I sort through my ideas. I would like to share some of my thoughts, not as definitive "Truth" but as the understanding to which I find myself drawn.

I wonder under what conditions a Christian can fight — either as an individual or as part of an army. Christ blessed the peacemakers. He lived in an occupied land and never preached violent revolution against an unjust authority. His command to turn the other cheek was not limited to verbal or personal affronts. Rather, He commanded from which His listeners certainly could not divorce themselves. He taught as the two highest principles love for God and love for one's neighbor. If we assume Christ's example and words are normative for us, I wonder if a Christian can ever justifiably use violence against another individual. Love implies self-denial and concern for another. While love certainly would not allow the loved to commit a violent act without reprisal, it would, I think, be willing to suffer the loss resulting from such an act in hopes that, if allowed to live, the loved (and perpetrator of the violent act) would eventually repent. That implies, I think, that I would have to refuse to use violence against another individual, regardless of the personal cost. That scares me. As a woman, growing up and living in an area where crimes against women are frequent, I think I realize the risk. I can only pray that if necessary, I would have the strength to seek the best for someone seeking to do violence against me as Christ did for His crucifiers.

To be honest, the personal consequences cause me less disquiet than the potential social consequences (although perhaps more outright fear). If, indeed, a Christian cannot resort to violence, how does one deal with innocent victims? I am forced to deal with Hitler. That is the one war my mind comes back to again and again as I sort through this. Few other wars compel me as that one.

I am not sure I can argue against using violence in such a situation. I am not willing to fight for a political system as such. While I very much appreciate the freedoms given to me in the United States, I am not sure I have the right to deny another of God's human creatures life for my own liberties, no matter how much I value them. I do not think Christ ever implied that their personal liberties Americans enjoy are worthy of another's life. There is something greater at stake in situations like WWII than personal liberties; something more valuable than the freedom of speech, press, or even religion. It is not, however, simply the right to live. Christ did not make an idol of life. He declared that we would have to be willing to die to follow Him. He died that others would have the choice of life or death. Perhaps we have a responsibility to allow others that choice to choose for what, if anything, they will die. Perhaps I have to be willing to protect the innocent from wanton, unchosen death — the death of the Jews in WWII. Could one argue that it was a fight for more than personal liberties, a fight for an ultimate social justice, that is, the right to choose one's destiny? And is it then more than a question of an individual refusing to kill? Is it a question of being willing to confront social injustice and attempting to stop it? I cannot allow myself to ever easily take the life of another individual. I fear I run such a risk whether I chose to fight or not. Would I be killing by allowing someone to die for no reason but their existence? Would it be taking the life of another to refuse to protect them

from an unjust power greater than them? Am I not then at least to some extent culpable for their death if I possess the means to prevent it?

I am left with a dichotomy. I have to reject violence on a personal level — I cannot justify taking another life to protect my own. I may, however, have to be willing to kill in order to allow another the choice of life. Resorting to violence can never be an easy or unquestioned decision. It is in some situations, I think simply the lesser of two evils: after all other options have been thoroughly exhausted, the only means left to protect those who would die through no act of their own. That leaves, I think, very few situations in which I could consider violence and yet the obligation to recognize the potential need to do so.

I still have a lot of questions. How can we ever be sure that all other options have indeed been tried and exhausted? How can we be sure when we are fighting to prevent wanton death and when we are fighting to protect nationalist interest or our own definitions of personal "rights"? How do I limit the use of violence to only those who have already chosen to die by their willingness to kill the innocent? Having admitted a willingness to use violence, we must recognize the awesome responsibility that accompanies such a decision.

Christ values highly human life — evidenced in both our creation and His death. I think there are some things He values more highly — faithfulness and obedience. Obedience demands a willingness to deny ourselves, to live without all we would like to have, including our "inherent rights". I think it may also, at times, require a willingness to use force to allow others such a choice.

Mary T. Beekley
Member of ESA Steering Committee

Editor's Note: The above guest editorial does not necessarily represent the view of the editor, the Star, or of Houghton College.

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The Houghton Star is a weekly publication representing the voice of the students of Houghton College. The Star encourages thought, discussion, and the free exchange of opinion; but the opinions and ideas expressed herein do not necessarily represent the views of the Star or of Houghton College or the editors. The Star encourages signed letters to the editor, however, the editor reserves the right to edit all contributions. All letters for inclusion must be submitted by 9:00 a.m. Tuesday. The Star subscribes to the Washington Post Writer's Group and Tribune Media Services.

Duewel Discusses Missions

by David Howell

Dr. Wesley Duewel, a missionary in India for over 25 years spoke in Chapel and in a special 7:00pm evening service on April 8.

During the April 8 Chapel service, awards for the FMF essay contest were given. Dr. Duewel's sermon topic focused on prayer. There was a special endowment from OMS international for this lecture and OMS has supported the essay contest.

Dr. Duewel has served as vice-president and as president of OMS International. He currently serves as special assistant to the president for evangelism and intercession. In this capacity, he coordinates and assists in the worldwide implementation of the OMS "Decade of Harvest" ministries by recruiting prayer and resources for the mission. In addition, his writings on prayer, the Holy Spirit, revival, and soul-winning (used both in the United States and abroad) call God's people back to prayer, the source of all power for ministry.

Dr. Duewel earned his doctorate

in education at the University of Cincinnati. Taylor University granted him the honorary Doctor of Divinity in 1982. His articles have appeared in many publications, and for a number of years he edited

Revival Magazine, which was published in twelve languages in India and elsewhere. A much appreciated speaker, he has ministered in more than twenty countries, participating in retreats, seminars, and deeper life conferences.

Dr. Duewel, a past president of the Evangelical Foreign Missions Association, served on its Board of Directors for sixteen years. He currently serves as coordinator for the EFMA Fellowship of Prayer. He is a member of the Board of Administration of the National Association of Evangelicals and of the Board of Incorporation of the World Evangelical Fellowship.

During his years in India, Dr. Duewel followed closely the development of postwar independent India, helped spearhead the Evangelical Fellowship of India, and was prominent in leadership of the North India Christian Literature Society as well as the Bible Society of India.

OMS International, formerly The Oriental Missionary Society, is an undenominational faith mission with work encircling the globe. It specializes in evangelism, training nationals, and planting churches.

Cuts Increase Jobs

by Jonathan Robards Lightfoot

As a result of budget cuts, there will be more custodial jobs for students next year.

Due to budget cuts, the position of custodian for South Hall is being eliminated for next school year. The RD position will become a full-time position, and the RD will oversee custodial work for the dorm. A student from each floor will be hired by the college to do the custodial work for their floor. This will save money for the college by replacing a full-time employee with student labor, which is paid less, while increasing the amount of jobs available to students. The RD will report to Servicemaster on custodial matters for the dorm. Servicemaster is the service the college has a contract with to manage college custodial and maintenance work.

John Davis, current custodian for South Hall, has an opinion on the matter. He thinks his position is being eliminated not merely for budgetary reasons, but rather because he is outspoken in questioning the efficiency of Servicemaster. Davis maintains that Servicemaster has promised to provide services which it has not rendered. For example, Davis says that he gave adequate notice to Servicemaster that he would be using some of his vacation leave to go deer hunting. When he returned from his time off, none of his work had been done, no one had been assigned to cover for him. Trash cans were full, and there was no toilet paper for the stalls in the bathrooms.

Vic Danna, custodian for the Science building, has also questioned the ability of some managers from Servicemaster. Danna contends that you cannot take someone off the street and train him in two or three weeks to do the job Danna does. Yet just this

past week a new manager from Servicemaster came up to Danna, told him that he was his new boss, that he had only been with Servicemaster for a little more than four weeks, and that he hoped to learn from Danna. Because of situations like this, Danna questions the feasibility of hiring untrained, unskilled managers while letting productive, trained workers go. The college is supposed to be paying for trained managers, yet it is actually paying people and training them at the same time, Danna contends. Danna has offered to show anyone who wants to know the shortcomings of Servicemaster in the maintenance of the buildings. He can tell you why the floors are deteriorating, etc.

Danna also feels that it is not fair to fire Davis, who has worked for 17 years, and has more seniority than most of the other workers. When asked, Kenneth Nielsen, Vice-president of Finance for the college, explained that there is no policy of seniority at Houghton College. According to Nielsen, except for tenured faculty, everyone employed by the college is on a one-year contract basis.

John Davis went into the hospital for surgery Tuesday, April 7, to be off from four to six weeks recovering. He gave the college notice of his leave Wednesday, April 1st. The college notified Davis on Friday April 3, that his position was being eliminated, giving him a 90-day notice instead of the usual 30-day notice. Davis does not think that the college decided to eliminate his position because he was going in for surgery, but he does think that it sped up the notification.

Philip Behe, Director of Environmental Services for the college, and Servicemaster's manager for custodial and maintenance at the college, declined to be interviewed by the Star.

Computer Contest to be Held

by David Harbaugh

This Saturday, the Computer Science department is sponsoring a programming contest for teams of up to four high school students. The students will work on at least six problems, with the team that correctly completes the most problems in the shortest time being the winner. The top three teams will get trophies. All contestants will receive certificates of participation.

The contest, which involves seven programming teams from Western New York, Long Island, and Canada, begins at 10:00 Saturday morning, and ends at 2:00 that afternoon. The teams have a choice of using one of two programming languages: BASIC or Pascal.

The judges for the contest will be the college's student programmers, Alan Collard and David Harbaugh. The lab assistants for the computer department, Eric Fiegl, Ron McGarvey, and John Campbell, will help the contestants get acquainted with the department's new VAX computer system.

The idea for this contest came from a college level contest that four Houghton students participated in this past fall. They placed 4th out of 13, beating the likes of Syracuse University, and SUNY Albany. The contest director, Professor Frenz, is hoping to make the contest bi-annual, with the other contest held in late October or early November.

Music Ed Gets Free May Term

by Patricia Milligan

The Financial Affairs Department has approved a policy which will allow Music Education majors take up to three hours during Mayterm at no extra cost. During their student teaching experience, Music Education majors are limited to only 12 credit hours. The Mayterm course may be taken either the May directly prece-

ding or following the student teaching. The student may choose any course he or she wants or needs.

Dr. King said that it is not really "free" because it is intended to make up for the semester of mandatory light course hours. The business interns benefit from the same type of arrangement.

Another View

by J.P. Greg Laing

Last week seemed to be "China week" on campus. The student body not only viewed a movie about that country, but also heard from a mainland Chinese Christian. Many people found the perspective shared on the complex issue of the Church in China to be quite frustrating. Sadly, there will not be a follow-up speaker to give a balancing view to that expressed by the movie produced by the Southern Baptist Association, or Professor C.K. Zhang. This article is presented as that other view.

First, some important background information. In China there are two bodies of Protestant believers: those attending the House Churches (literally meeting in houses, also called the underground church), and the "official" open churches tied together by the Three Self Patriotic Movement (TSPM) and the China Christian Council (CCC). Religious freedom is provided by the latest constitution of the government; but freedom is not equal for all Christians. Freedom is for those practicing "normal religious activities."

The 1982 Yunnan document written by the TSPM and the CCC of this province lists the 10 requirements for normal activities. Number 9 reads: "Christians must uphold the Four Basic Principles [of the government]: The socialist road; the people's democratic dictatorship; Marxism, Leninism, Mao Zedong thought; and the leadership of the Communist Party."

Only two groups of Christians fall under these guidelines today. Those who attend the official open churches sponsored by the TSPM, and those who subscribe to orthodox forms of worship. David Adeney points out in his recent book, *China: The Church's Long March*, that "Christians who are otherwise loyal and patriotic may fall outside this category if they continue to meet in their own homes for worship and prayer, and refuse to join the TSPM." He continues by expressing that, "Pressure [is] being placed on them either to accept TSPM leadership or to close down." Besides this, anyone holding Charismatic views is not authorized by the state to do so.

The chapel movie shown Wednesday titled "Winter is Past" called attention to the newly created TSPM Theological Seminaries in China. Our immediate reaction is excitement, but it is wise to look beyond the name to see what these schools teach. Document 19 of China's current constitution states:

"The task of the religious colleges is to train a rank of young professional religious workers who politically love the motherland, support the Party's leadership and the socialist system, and who are to a certain extent accomplished in religious learning." certainly task is significantly different than our expectations for a "Theological Seminary."

Professor Zhang is indeed a fortunate man. This was his third trip to the United States. He has travelled recently to Hong Kong. He admitted that his mail is never opened in China (this is a great sign of influence.) Do you realize how difficult it is to just receive a passport, let alone travel abroad? Would the government allow just any Chinese Christian to travel throughout the U.S. and give a "state of the nation" address?

The TSPM, being under the Religious Affairs Bureau, aims to remove all foreign elements from the church. Who can argue with this concept after the centuries of foreign domination of their society? But in making such goals, the TSPM is denying the tens of millions of Christians access to the Bible. Mr. Zhang praised the government for printing around 3 million Bibles to date; but the fact is that the number of Christians in China, by Professor Zhang's own statement, is upwards of 35 million. He also stated that there are around 4 million people attending the government accepted churches. The other 31 million worship at house churches either through necessity or by choice. (While 80% of Christians live in rural areas and cannot by law enter the cities where the open churches are, the majority of this group wouldn't worship at the open churches even if they could.)

Who will provide the 33 million with Bibles? The Chinese government heartily accepts Western scientific textbooks being brought in, but urges Christians to wait until more Bibles are printed inside the country. The fact is that the TSPM leaders are determined to prevent large quantities of Bibles from being brought into China. The government fears that great quantities of Bibles will be made available.

Certainly Professor Zhang is correct in maintaining that Christians should not pay non-Christians to carry Bibles into China and haphazardly shower them around. Professor Zhang rightly said that "this is a confusing practice that should be stopped." There are, however, networks of Bible distribution carried out cooperatively by the Hong Kong Chinese and the mainland Christians. Christians carry the Bibles across the border and deliver them to mainland Chinese who are willing to risk all for the distribution of the Bible throughout the country. These Bibles are not sold to the Christians as is the practice for the TSPM printed Bibles; they are given free. These Bibles, unlike those printed by the TSPM, are easily read by even young Chinese because they are prepared in the modern revised character language system.

Carl Lawrence, in his recent book, *The Church in China*, states, "The purpose of such a movement [the TSPM] is not one of church growth, but rather to oversee those last vestiges of Christianity that have not yet seen the light in the acceptance of the coming utopia (Communism)." Bishop K.H. Ting, co-leader of the TSPM and the CCC elaborates on the government's position:

"We do not think this big numerical growth [the incredible numbers of new Christians] should or can continue, because it is already larger than our work of Christian nurture can cope with."

while Professor Zhang is undoubtedly sincere, his insistence that Christianity is a private and personal belief supports the government's aims.

It must be stressed that there certainly are positive things happening in the official Chinese Church. All of the TSPM leaders profess to be Christians. We must praise God for this and believe that God is at work in the world's most populous country. But let us remember in prayer the majority of Christians: those worshipping in the House Churches. The film and our respected speaker presented one view; this article has attempted to balance the record.

Bence Becomes New Academic Dean

Houghton College president Daniel Chamberlain has announced that Dr. Clarence L. "Bud" Bence, professor of religion and coordinator of undergraduate studies in religion at Marion College (IN), will assume duties as Houghton's academic vice president and dean of the college July 1.

After earning a B.A. degree cum laude in philosophy from Houghton in 1966, Bence attended Asbury Theological Seminary (KY), obtaining an M.Div. degree in church history. There he joined the Theta Phi Honor Society. For the next five years Bence pastored the Penfield Wesleyan Church (NY), a unique octagonal building earlier constructed by his father, Rev. James Bence, then superintendent of the Central New York District of the Wesleyan Church.

In 1974 Bence entered Emory University (GA), where he received a Ph.D. degree in historical theology in 1981. Concurrently he taught religion at United Wesleyan College (PA) until 1982. He spent that summer as a Fellow in England at the Oxford (University) Institute of Methodist Theological Studies, doing post-doctoral research on John Wesley, the subject of his doctoral dissertation. Upon his return, Marion College (IN) hired him in his current position.

Dr. Bence has been a member of the Wesleyan Theological Society, textbook selection committee for Marion public schools, the task force on public morals and social concerns of the Wesleyan Church, and played the lead role in the Marion community Easter pageant. Bud has been a Houghton College trustee for the last two years.

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ESA Sponsors ROTC Forum

by Cathy Stoner

On Tuesday, April 7 a group of fifty Houghton students and faculty met to address the issue of "Christians in the Military: Implications for a Christian College Campus" in a discussion sponsored by Evangelicals for Social Action. Dr. Paul Young moderated the event which centered around a Christian's responsibility to government, the difficulty of implementing Christian principles in the military, the consistency of ROTC with liberal arts standards and the possibility of the study of alternative conflict resolution

— possibly in the form of a peace studies program.

The dialogue was academically oriented to encourage the exchange of ideas from all sides. Input from faculty formerly in the military as well as ROTC students added an element of concreteness to the discussion where it otherwise may have tended toward the abstract. Some points of agreement were reached as to a Christian's responsibility to "obey God rather than man" and the feasibility of incorporating a peace-studies program into either the ROTC or general Houghton curriculum.

The forum's purpose, however, was not to reach a consensus but to raise campus awareness of differing opinions on this important issue. Despite the sharp contrast of viewpoints represented the participants were able to confront one another responsibly, hopefully opening the door for more discussion of this and other questions concerning the Christian walk in today's world.

Students' Mission

By Patricia Uleskey

Many Houghton Students are participating this summer in a variety of different mission projects in all parts of the world.

There are three organized groups of missionaries awaiting the opportunity to share Christ in foreign lands. A group of 19 students led by Greg Laing will be exploring China on a short-term summer mission. Matthew Hess will be leading four others to Colombia, and Sharlini Demel will be returning to her native country of Sri Lanka with seven other Houghton Students to spread the gospel.

Other individuals going out on the field include: Gwen Weaver, Indone-

sia; Becky Juroe, Europe; Cathy Stoner, Venezuela; Paul Meier, Philippines; Dave Howell, Indonesia for 2 years; Rob Wuehrich, Europe; Laurel Trexler, France; Kathy Faust, inner city missions in Boston; Deanne Myer and Martha Stewart will be traveling with the Continental Orchestra; Bill Allen, Hong Kong and China; and Mark Eckler a 1983 graduate will be traveling to Europe. Also, Doug Chapin and Stacey Medsger will be traveling to Africa this summer.

If you are interested in a summer mission opportunity, contact Dave Howell President of FMF box 1009.

Fancher Insurance Being Investigated

by Jedediah McKee

Fancher Hall is being prepared for its move to the old site of Gaoyadeo Hall. In April, the lower level will be stripped (including windows); beams will be criss-crossed underneath the entire structure during May, preparatory to jacking up the building. The contract to move begins May 12, the day after commencement, and Fancher will be ready for new foundations by June 26. Part of the reason it takes so long is that Fancher has to be separated from Woolsey, as well as

from its present foundation. A gravel road also has to be constructed to transport the building.

Fancher Hall is insured, and some insurance comes with the moving contract. Insurance for the full value of Fancher is being investigated.

Fancher room 118 and the seminar room across from the faculty lounge will not be used after this weekend because the rooms will have beams through their windows. The "new Fancher" will be ready for occupancy on August 21.

BSC Ministers to Prisoners

by Bruce Meahl

This year the Buffalo Suburban Campus students have expanded their Christian Outreach Program by participating in a chapter of Charles Colson's Prison Fellowship. Prison Fellowship is a nation-wide ministry of Christians who are obedient to the Bible's commands to care for prisoners, ex-prisoners, and their families.

The aspects of Prison Fellowship are varied and many people are involved in a variety of different ways. BSC students participate in prison visitation, Bible study with the inmates, and in-prison seminars. Some students have corresponded

with the inmates and visited an inmate's family. "Project Angel-tree," a special Christmas gift project, was organized for and directed towards the children of the prisoners. Aside from these activities there are many different ways we, on the "outside" can become involved.

If you are interested in participating in the BSC Prison Fellowship or if you would like to donate to the Easter Food Baskets, please contact Norman Benjamin at the Buffalo Suburban Campus. Help us to reach prisoners and their families for Christ!

CID Focuses on West Bank

by David Rynkowski

The topic of next fall's October 1st Current Issues Day will be the politics of the West Bank, an area of land that Israel captured from Jordan in 1967 during the Six Days War.

There are two advisors for next year's CID, professor Roederer and Carmen Ranalli, who worked on the CID in 1985 on Nicaragua. Students involved in the West Bank politics CID are: Dave Rynkowski, Audrey Vitolins, and Lisa Sievenpiper.

The ideas for speakers are varied. The committee has been considering speakers from the Israeli consulate, Palestine, and an American scholar who specializes in American involvement with Israel.

On the West Bank lives a large number of people known as Palestinians. They are the Arab people that lived in an area now occupied by the nation-state of Israel. During the twentieth century, many Jewish people started to immigrate to the land currently occupied by Israel, then called Palestine. At this time, there was a rise of nationalism that swept European society. Many small nationalities were trying to set up their own homeland, and the only acceptable place for them was the land that they claimed God had given to them in the Old Testament. Slowly Jewish people immigrated into a land occupied by a predominantly Arab nationality of Palestinians. The Palestinians did not welcome this "invasion" of their soil, and they resented the presence of the Jewish people.

After the end of World War II, the

holocaust almost necessitated the need for a Jewish homeland in the land of Palestine. Jewish people from everywhere started to migrate towards Palestine in numbers well over the limit set up by the British, who at that time controlled the land by mandate from the disbanded League of Nations. Tension between the Arabs and the Jewish people increased, violence started to erupt over which nationality would end up controlling the land area in dispute. A decision handed down by the United Nations in November of 1947 divided the land area in two parts, one going to the Jewish people, and the rest going to the Palestinians.

This decision was met with immediate threats of war from the Arab nations that surrounded the land of Palestine if the Jewish areas of Palestine declared their independence. The Jewish people ignored this threat and declared their independence on May 15, 1948, the day of the pull-out of the British army from that region. The next day, the neighboring Arab states invaded. The war that resulted ended in a victory for Israel. She was able to capture some of the land set aside for the Palestinians in the original agreement except for the West Bank which came under control of Jordan, and a small area of land in the Sinai Desert known as the Gaza Strip. The Palestinians and the other Arab nations never accepted defeat and swore to someday push all people in the state of Israel to the Mediterranean Sea. Even today, maps from Israel's neighbors show the nation of Israel as blank territory.

Bookstore Review

The following is an abbreviated version of the report of the Ad-Hoc-Bookstore Committee to Student Senate.

The campus store is one of the auxiliary services on campus (the others being the four dorms, the conference center, the college press, and the pioneer food service etc.). All of these auxiliary services are required to give the college a certain amount of money every year, equivalent to the going market rate on the college's investment in that particular operation. The college has invested around \$570,000 in the campus store in books, bathroom supplies, paper products, sou-veirs, utilities, insurance, employee salaries, etc. In order for the bookstore to profit the college, it must return 5-6% on the investment to the college treasury every year. Otherwise, the college would have half a million dollars tied up in the campus store without getting anything back for its money. Mr. Yanda has made that target profit margin for the college since he became the manager 7 years ago.

The campus store makes only a 20% markup on text books as set by school policy. This 20% is quickly used up in shipping costs and normal operating costs of the store. The money the store makes is in other products such as notebooks, pens, toothpaste, clothes, records, tapes, etc. These items are marked up in the 30-40% range. In fact, every time a conference arrives at the college, the bookstore makes money because people usually like to buy coffee mugs and sweat-shirts as souvenirs. These conferences keep book costs down.

Textbooks are specialized books written by people who have specialized talents. Many people can write a good cookbook that will sell, but not many people can write a Western Civ. book. Plus, textbooks appeal to only a select group of college-aged people. The special skill it takes to write a college textbook plus the limited market keeps the prices of textbooks inherently high.

The Campus Store also buys used books from students at 50% of retail. The Store then sells the books back at 75% retail. It appears that the Store is making a 25% profit. Actually those books are sold back to a central warehouse for storage. Then they are repurchased the following year if they are needed. The increase reflects the cost of shipping the books to and from the warehouse. These transport costs must be covered by the 25% increase. Since professors constantly change textbooks, bought-back books can not be stored here at the college for sale next year. The store would suffer a loss that would have to be accounted for through higher prices if it kept the books here. In the long run it is more economical to transfer that risk onto someone else and thereby keep book prices down than keep that risk yourself.

Any questions or comments in regards to this article can be answered by contacting Michael Daughenbaugh box number 661.

Yankee Grandstand

Yankee Grandstand is an outworking of our desire to understand the situation of our neighbors in the world. Our objective is to present a fair assessment and evaluation of the facts and issues. This column will also feature guest writers that have insight into peoples and regions of the world.

Heaven? Think About It.

by J.P. Greg Laing

"If the Chinese Communist Party says that something is black, everybody must agree that it is black; if a few months later they say it is white, everyone must acknowledge that it is white." —David Adeney

Late December last year, the attention of the world focused on China. In an amazing public display of dissatisfaction, thousands of university students marched for reasons varying from inedible cafeteria food and an education system that favors siblings of party officials, to demands for freedom and democracy. Like the students, China's intellectuals and forward thinkers (referred to as liberals in China) seemed to finally be able to step out of the shadows. Western ideas and styles had slowly become vogue as discussion and expression were encouraged by Hu Yaobang, Communist Party General Secretary.

In recent weeks, however, these warm winds of change have suddenly turned frigid as the conservatives (the hardline Communists) are again dominating the government. Hu Yaobang, who analysts had identified as the successor to Deng Xiao Peng, was humiliated by the party. The repercussions of this sent tremors throughout the educated and politically liberal. Recent political speeches cry for a slowing of China's economic growth and a return to more centralized planning. Elderly party leaders have again denounced the contaminating influence of Western political ideas and free expression, summarized as "bourgeois liberalism."

All of these sudden changes reflect the old Chinese proverb, "Of the thirty-six ways of handling a situation, running away is the best." Rather than facing the issues or taking any risks, the leaders have "run" back to the safety of conservative Communist doctrine. After all, how far can they go with political reforms and still call themselves Socialists?

All of these changes are mystifying...but what about the students who took the risk of

marching in public? For them, demonstration has been in vain. Sinologists point out that the students were not seeking democracy as we think of it; only a chance to speak openly about their oppressed situation.

Oppressed situation? The marches began in Shanghai at a University I have been privileged to have studied at for six weeks. I was shocked to hear the tales. These undergraduate students lived 8-12 per dorm room (15' x 25') because of the housing shortages. They had no privacy whatsoever. They had no heat in any of their buildings because the government had declared the area "tropical." Yet they showed me scars on the bottoms of their hands. They had frozen to the desk while studying. For the fortunate 3-5% of the population who make it into University, the government dictates where they will study. It can be hundreds of miles from home. After graduation, they are assigned to jobs all over the country by the government.

One Chinese friend of mine who works in the border city of Shenzhen related his story: The woman he is engaged to lives in Canton, a city that is just three hours away by train. They can only see each other about once a month or less. They have tried in vain for months to receive a transfer from the government so they could be together. To say that they are frustrated would be an understatement.

Finally, consider this: the government forbids any High School or University students from dating on a steady basis. Academics are supposed to be the all-encompassing drive of life. All for the motherland. Sure, they date in secret, but they dare not become emotionally attached lest they be assigned to jobs at opposite ends of the country. It was surprising to watch third and fourth year University students giggle at the mention of dating.

Are we really thankful for what we have? After all, we complain so consistently about things regarding Houghton or the United States. But to China's University students, we live in Heaven. Think about it. ☆

"One of
writes Ron
evangelical
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Sider Speaks at BSC

by Wendy Kipp

"One of the ironies of our time," writes Ron Sider, "is that just as evangelical Christianity approaches a time of maximum potential impact on American public life, it threatens to self-destruct in a blaze of ferocious fratricide."

In an article entitled "A New Covenant of Respect, Integrity and Biblical Faithfulness," published in

November 1986, Ron Sider addressed the issue of disunity within the body of Christ, and requested that Christians from both conservative and radical groups repent from name calling, slanderous stereotyping, one-sided depictions of our opponents' views and unwillingness to test one's views with others on the basis of the scriptures. Instead, Mr. Sider writes, "We need a new openness to acknowledge those who disagree with us; greater self-awareness of the precise areas of our disagreement; and a new covenant of integrity in debate."

It was this article that compelled BSC Professor Robert Tice, Assistant Professor of Bible at Houghton's Buffalo Suburban Campus, to contact Ron Sider and ask him to expand his insights to include the diversity among four major "subcommunities" within American evangelicalism: fundamentalist conservatives, the so-

called "radical" social action wing, the Black churches, and neo-pentecostal/charismatic groups. Professor Tice's efforts will result in a presentation entitled "Evangelical Diversity and Unity: An Agenda for the 1990's" at the Buffalo Campus by Ron Sider, Professor of Theology at Eastern Baptist Theological Seminary. Sider is a former President of Evangelicals for Social Action, a co-chairperson of the National Association of Evangelicals, as well as the author of numerous articles and books, including *Rich Christians in an Age of Hunger: A Biblical Study, Lifestyle in the Eighties: An Evangelical Commitment to Simple Life-style, and What Does it Mean to Be Pro-Life?*

As a preface to Mr. Sider's visit, three aspects of social action were presented in chapel the week of April 7 at the Buffalo Suburban Campus. Topics included: "A Biblical Basis for Social Action," "The Church and

the Poor," and "The Church and Abortion."

The "Evangelical Diversity and Unity" program begins at 7:00pm on Friday, April 10, 1987 in Lyon Hall at the Buffalo Suburban Campus, and includes a 30-minute presentation by Sider, four 3-minute responses from leaders representing various perspectives, a question-and-answer time, and refreshments. A Saturday morning brunch and informal discussion for area college faculty and other invited participants concludes the program. Faculty interested in attending the Saturday brunch should contact Professor Bob Tice for more information.

Co-sponsored by Houghton College and The Greater Buffalo Association of Evangelicals (NAE local chapter), the Friday evening presentation is open to the entire Houghton community as well as the general public. Plan to attend!

Lovestrand Live by Louis Lovestrand

The College Republicans have been denied funds because of their political ties, while ESA and the Bereans, which make political statements, do receive money.

What do you think of the College Republicans being denied funds as a student organization?



Jodi Lettsome
Freshman

"I think we should cut some of the funds going to the sports programs (since they have the largest increase in budget for '87-'88). This money should be used for the College Republicans."



Carolyn Pugh
Sophomore

"If they prove that they can be a service to the community, then it would be worth funding. But if they're only here for debate and discussion, then it would be a waste of money."



Stephen Bariteau
Junior

"If it is true that other politically minded groups are receiving funding from the student activity fee, I think that it is unfair that the College Republicans are not enjoying the same benefit."



**Reid Thomas, Tim Valdez
and Andrew Murray**
Seniors

"College Republicans should not receive student money because of their direct ties with the Republican Party. We still hold to ESA receiving money because their primary function is Christian outreach."

Arts & Entertainment



Take a Brief Respite

by Holly Lang

Feeling beleaguered? Stressful? Take a brief respite from your scholarly undertakings, and attend the Senior Recital of Janice Foley and Annette Mattocks, next Wednesday, April 15, at 8:00pm.

Janice will be playing a prelude by Debussy, an impressionistic composer. She will also perform the Sonata in G major, a Baroque piece by Domenico Scarlatti. Janice has also chosen to play Beethoven's Sonata in E major, op. 14 no. 1, from the classical period. Lastly, she will play a duet with Dr. Boespflug. They will perform a Romantic work by Dvorak.

Annette will be performing Italian songs by Durante, and Van Bluck,

as well as three French pieces by Ernest Chausson. She will sing one of Dvorak's Biblical Songs, "Sing a New Song," and three English folksongs by Benjamin Britten, for the non-foreign language crowd. Annette has also chosen to sing selections from Schumann's *Frauenliebe und Leben*, op. 42. Annette has gone to a great deal of trouble to acquire a prop for one of these songs, "Du Ring an Meinem Finger." (If you are unsure as to the nature of this prop, just check out her ring finger!)

As always, there will be a sumptuous spread afterwards, with punch being served by the lovely Patsy Shimburski, Kim Vogan, and Samantha Barrett.

Not Just Another Recital

by Hilary Hashagen

No, it's not just another Senior Recital. This time it's going to be Samantha Barrett, mezzo-soprano, who is in the spotlight Monday night at 8:00pm, April 27, in Wesley Chapel. Samantha will be vocalizing in four languages with works by such artists as Purcell (one of which is wonderfully titled "Man is for the Woman Made"), Schubert, and three infrequently performed pieces by Debussy. She will be closing with several spirituals, a very successful technique here at Houghton College.

Samantha will return next semester to complete her college education and then will be getting married. Eventually she would like to teach voice privately and perform. In the meantime it has been reported that she enjoys browsing in waterbed shops and certain departments of

the Salvation Army store. "She has a propensity toward tenors," relates one source, "she keeps proposing to Tim Sidebotham." This she readily admits with a smile and a comment about his physique.

There are also things that Samantha detests. The first is playing truth or dare on the back of the bus when it's Craig Dennison's turn. The music lounge also becomes unbearable the day that Music History papers are due or immediately preceeding juries.

Samantha is typically a casual person, however, formal dress is requested at this affair as the prima-donna will be donning a gown of yellow chiffon and doesn't want to feel out of place. As anticipated, there will be a feast of sorts following the concert.

See Sister Angelica

The Houghton College opera workshop will perform two one-act operas, *Sister Angelica* by Giacoma Puccini and *The Telephone* by Gian-Carlo Menotti, Saturday, April 11, at 8:00pm in Wesley Chapel. Directing the operas will be assistant and associate professors of voice B. Jean Reigles and Ben King, respectively.

Staged in a convent's garden, *Sister Angelica* weaves together mystery, guilt and tragedy. Sister Angelica, played by Dale Welwood of Mt. Holly, NJ, enters the convent as a symbol of repentance for bearing a son out of wedlock. As the drama unfolds, the audience, Sister Angelica, and the sisters discover that the son had died of an illness. At this point of utter hopelessness for Angelica, an angel, holding Angelica's dead son in her arms, appears to the nun, assuring her that her past sins have been forgiven and that she will be

reunited with her son. Just when we think hope has been restored to the woman, she goes to meet her son by committing suicide.

A telephone becomes the object by which a young man's efforts are thwarted repeatedly, but is the vehicle by which his dreams are fulfilled ultimately in *The Telephone*. Shy, young Ben, played by Craig Denison of Sauquoit, NY, attempts several times to propose marriage to Lucy, played by Ann Goss of Houghton, NY. Each time the telephone rings, interrupting before he has time to pose the question. Eventually Ben exits the apartment in frustration, enters a telephone booth, dials Lucy's number, and asks her to marry him. She says yes. This comic opera provides a refreshing balance to the tragic ending of *Sister Angelica*.

The public is invited. Tickets are available at the door for \$1.00.

Choir, Ensemble, Sing

by Stephen H. Bariteau

During our upcoming Easter break Chapel Choir and Wind Ensemble will be doing their annual spring tour. This year the groups will be combining their tours with some of their performance pieces.

Both groups will be performing at the Westerlo Baptist Church on Friday, April 17. After this evening performance they will be spending the night with Westerlo host families.

Saturday will be a day of sight-seeing in New York City. Who knows what will happen with 84 Houghton students in the Big Apple for the day?

Easter Sunday morning the Chapel Choir will perform at the Cadet Chapel in West Point. It is quite an honor to sing at this 1500-seat chapel. The same morning will find the Wind Ensemble at the Grace Conservative Baptist Church in Nanuet, NY. Some

of the brass players will accompany the choir of that church at their Easter Sunrise Service.

Finally, both groups meet for a Sunday evening performance in Oneonta, at the Main Street Baptist Church. The groups will return Monday afternoon to the college.

A benefit to having a combined group such as this is the ability to do big powerful musical numbers. One of these is a combined arrangement by Ralph Vaughn Williams of "O Clap Your Hands." This piece was played at this year's Fine Arts Festival, now its time to take it on the road. Another combined piece is the John Rutter's "Gloria." This is a marvelous piece arranged by that famous composer. Along with these combined pieces, each group has its own selections to perform.

NATS Winners Announced

by Jonathan Robords Lightfoot

Seven voice students from Houghton College placed in the Annual District Competition of the National Association of Teachers of Singing held Saturday, March 28.

The students who placed are: Michele Fink, first place for Freshmen women, and Nancy Klaver, finalist for Sophomore women, both students

of Dr. Ben King; Beth Sawyer, third place for Sophomore women, and Heidi Best, first place for Junior women, both students of Professor Jean Reigles; and Samantha Barrett, finalist for Senior women, Ann Goss, third place for Senior women, and Craig Denison, first place for Senior men, all students of Dr. Ben King.

Opinion

"A better perspective on my life"

Several weeks ago Dean Barnes informed me that my GPA qualified me as salutatorian of the senior class. After much thought and prayer, I have decided not to accept this award. I have important reasons for doing so, and I believe I should make them public.

For most of my life I have compared myself to others and felt inadequate. I was short, fat, ugly, and shy. Even though I worked on my appearance — losing weight and getting contacts — I still believed I did not measure up.

I did, however, excel in one area: academics. I became a high achiever in the classroom. Because of this, I concentrated on my schoolwork and began valuing myself on the basis of grades. Apparently, others also valued my classroom performance. A quiet, ignored girl in the second row, I suddenly was noticed after the first exam. (This pattern has often repeated itself at Houghton.) Teachers now called on me in class, talked to me in the hall, smiled at me sweetly, and wrote long complimentary notes on my papers.

I graduated from my high school as valedictorian. On graduation day, hundreds of strangers smiled and congratulated me. Because of my high average, I was voted the "most likely to succeed." I was amazed at such irony. This shy, insecure girl — who was afraid to speak in public, who hated her body, who believed everyone was superior to her, and who constantly worried about what others thought of her — was "most likely to succeed." In my mind, my inadequacies in other areas outweighed my academics achievements.

On my first step up the ladder of success, I came to Houghton. Continuing to compare myself to others, for two years I fed my insecurities. At the end of my sophomore year, my struggles reached a climax. Examining my life, I decided it stunk.

I realized my problem was not unique. All of my Christian friends seemed to compare themselves to others, mostly on external matters of beauty, grades, clothes, and number of dates. I became disillusioned with Christianity. Because of my tremendous doubts, I almost left Houghton. I realized that the academic environment also was a major factor in my problem. In the classroom, we were constantly compared on the basis of external performance. I wanted to find a non-competitive environment in which to find God and discover a better perspective on my life.

Because my classes, besides fostering competition, had helped me acknowledge

my problems, I decided to stay at Houghton. Although extremely pessimistic, I hoped through my courses to find a solution.

In the last two years I have changed tremendously. I am learning to analyze complex problems and either reach solutions or live with the tension of unresolved dilemmas. I am learning to speak openly and articulately about my beliefs, accepting and learning from criticism. I am learning to show myself to others, without worrying so much about whether they will like what they see. Finally, I am learning that some people accept me even when I don't "measure up." These years at Houghton, in which I have been molded into a more faithful servant of God, have been invaluable.

I certainly have not completely overcome my feelings of insecurity, inferiority, or competition. On some days, I continue to

"My GPA, only a small part of who I am, does not adequately reflect the person I have become, how I have progressed on my pilgrimage."

wonder if my clothes match, if they make me look fat, or if my hair is a mess. After an exam, I sometimes still look up all the questions I may have missed and berate myself for not knowing them. I often have to squelch the question "Have I gotten the highest grade?" when receiving a corrected exam. Because I know others may criticize me, at times I still hesitate to state an opinion.

The position of Salutatorian, based on my GPA alone, seems to be the epitome of my college struggle. In rejecting this award, I am refusing to value myself because of my academic performance. I do not want to accept an award based on how I compare with others. To be treated as special because of my GPA will only reinforce my bad habits. I want to value how academics have made me a better Christian. I no longer want objective ratings of my performance.

I should not be recognized for my GPA; it

alone in no way qualifies me for honor. My GPA, only a small part of who I am, does not adequately reflect the person I have become, how I have progressed on my pilgrimage. It does not acknowledge the many people who have supported me along the way. The things I have learned at Houghton, which are immeasurable, and the strong friendships I have begun are not reflected in my grades. Although grades can coincide with the extent to which one progresses in Christian maturity, in my case this rarely occurred.

What I have said has implications for others. We must question the temptation to compare ourselves on the basis of external measurements and then feel inferior because we are less smart, pretty, rich, or athletic than others. God has given each of us gifts which we must use responsibly. At graduation time, we should not single out those who have achieved academically. In honoring those who are 1st and 2nd, we dishonor those who are 3rd and 200th.

I am not convinced that we need to honor anyone since it seems to inevitably lead to comparisons. If we do honor, we must choose criteria which represent Christ-likeness — such as how much a person sacrifices herself for others, how much her actions and words are congruent, or how much she admits her limitations and acknowledges God's control over her life, just to name a few possibilities. Shall we rate people on Christ-likeness? If so, we will probably find it cannot be done. Christian maturity is not measured by some quantified standard. People have begun at different points, have been given different gifts, and have had different experiences. The progress each person has made is incomparable.

Acknowledging our interdependence on one another as the body of Christ, let's affirm all the various gifts God has given and encourage each other to use them responsibly. Please do not strive for better looks, grades, or athletic talent as if these things are ends in themselves. Instead, use them as they were intended, as means to further God's kingdom.

Even though I have thought about my decision a great deal, I realize some will disagree with it. Because my perspective has been shaped by my limited experience, I want to continue to think about this issue. I would appreciate any responses which can broaden all of our thinking, and consequently, spur us on to action.

Respectfully yours,
Betty Hartman

Shea Comments

Dear Editor:

I'd like to comment and ask a couple of questions concerning the student opinions on R-rated movies:

"It depends why it's rated R. If it's just violence and profanity, it's OK. We're college students now, I think that we can handle it." Question: What makes "just violence and profanity" OK? What is there about being a college student that makes these easier to handle? Does that mean they don't bother our consciences anymore? Violence and profanity still bother me — and I dare say, bother a lot of other adults, Christian or otherwise.

"It would be fine if it was not shown in Wesley Chapel." Question: does that imply that God might not approve if it was shown there? What might R-rated movies have to do with the Scriptural injunction, "Whatever is true, noble, right, pure, lovely, admirable — if anything is excellent or praiseworthy — think about such things." Choices have to be made as to what I feed my mind. Scripture gives me clues. I can, of course, ignore them.

Eila Shea
Class of '87

Why Stop There?

Dear Jonathan,

Here's another one of those closed-minded puritan reaction letters — this one regarding the last "Lovestrand Live" article which took up the question, "What do you think of CAB trying to bring in R-rated movies?"

Hey, why stop there? Seriously! Maybe in five years we'll be able to get in X-rated movies, an idea long overdue for open-minded Houghton College students. Cause it's what the movie has to say, man! I once saw an excellent X-rated movie that just showed so clearly the emptiness of chainsaw rape. I just wish that everyone could have also had the opportunity to see it. Three of the four Houghton students asked want R-rated movies on campus. That's great! I'm so glad to see that we are educated and enlightened now, and are free from the old mindless shackles of morality and values. Holiness, purity, and righteousness

were such silly restrictive things. Today we think clearly, showing excellent powers of discernment, being able to see right through the glorification of blood, slayings, profanity, violence, adultery, and other things which leave our Creator weeping — to the real deep meaning and value of the movie. And after all, "it's just violence and profanity." (I wonder if she enjoys being beaten and sworn at.) We must remember that this world is spinning down, and if we expect to have a faith that's relevant we must climb down into the pit too. (Who's sheltered? Not me!)

So with these contemporary thoughts in mind, let us raise our battle cry...

Less distinctive, more like the world, with each passing day, There's not enough room to move around on the straight and narrow way.

Our Christian faith just pens us in, it's time that we must go, 'cause treasures in heaven no longer apply, sit back — and watch the show.

Brian Earl

Dancing Agitation

Dear Editor:

All this agitation about dancing appears to me to be damaging Houghton's student-recruiting potential. Some schools with stricter "rules" than the Pledge are actually increasing enrollments because they have not shifted on issues such as this, and don't even tolerate such discussions.

In our Church for decades there has been such unanimous accord against any form of dancing that it has not been thought necessary to introduce strictures against it into the Constitution. However, some public schools began to require social dancing and to penalize students for non-participation. So the Article was introduced into the Section on Special Directions of our Discipline. It gives standing to Church members who were involved locally in resisting public school curriculum requirements. I doubt whether any of the delegates who voted for this provision had any idea at all that it would become a "camel's nose" to bring any form of dancing into the Church schools. Traditionally, without having to be forbidden, Wesleyans have been expected not to favor dancing.

Actually, I agree with the conten-

tion that "opinions" should be more than unsupported judgments, and should be based firmly on Biblical principles. The Bible does not speak directly on the subject of dancing, however, so there is a problem. If explicit teachings (such as the fourth commandment) have been disregarded by the careless and indifferent, what hope is there that the implicit application of Biblical principles will be recognized or acknowledged? There are none so blind as those who will not see. However, out of several principles which could be cited there is one which ought to be presented.

This principle is found in Paul's letter to the Corinthians (7:1-2), and is often misunderstood and ridiculed. Giving full meaning to the Greek in which it comes to us, it says, "It is valuable (or beautiful, better, virtuous) for a man not to touch a marriageable (or married) woman." The word, "touch," is used in a score of other places in the New Testament, — never with any sexual connotation whatever, so the NIV paraphrase seems quite inappropriate. What Paul is saying is that it is most fitting for men to keep their hands off of women. Note that he does not state that "touching" is necessarily evil. But he does imply in the second verse that in order for touching to be honorable in the sight of the Lord is should be in the context of honorable marriage which has avoided fornication, either mental (Matthew 5:48) or physical. It should be obvious that modern social dancing completely flunks on the basis of the Biblical criterion.

It is probably true that those who participate habitually in social dancing develop callouses on their sensibilities so that they are not aroused as much as in a one-to-one situation in a car or lounge (hands-on, no doubt). But it can't be denied that multitudes of young people have not come to that "acceptable" (?) callousness before moral failure has occurred. Six or seven decades ago the issue of public high school dancing was being debated in Grand Rapids, Michigan, and the Board was finally tipped to favor it — under strict chaperonage, of course. The first year it was in vogue approximately 20% of the girls had to drop out because of pregnancy. Those were simpler times, of course, — nowadays it's hard to come by statistics of that kind because it is so easy to avoid pregnancy or to hide fornication by murder (abortion).

Even though "dancing" is mentioned in some English versions of the Bible, no comfort for either social dancing or art forms like ballet can be obtained when the matter is carefully researched. The sexes were segregated, separate words being used,

and "dancing" was not a spectator sport. Male dancing was rare; the young women did their calisthenics by themselves. We are told of one notable exception at Sinai, where, it is clear from the Hebrew text, the women danced publicly. So much fornication ensued that God was ready to X the whole assembly and slay Aaron for his permissiveness. According to Paul, such tales of Israel's failure were written for our instruction and admonition, "upon whom the fulfillment of the ages has come" (I Cor. 10:11).

Fornication was a problem in the Church in Paul's time, but Christians took effective action and brought purity to their ranks. At various other times in history the church has permitted this sin to become deeply embedded again. Leaders like the Wesleys have been raised up who dealt with it forthrightly and produced a distinctive culture, in which young people could grow up without the damage to their potential which is inherent in sexual sin. That culture stood away from the worldly culture, not toward it. The apostle Paul, under inspiration of the Spirit said exactly what he meant, and meant exactly what he said: we do a disservice to the Lord's work by disregarding his admonition.

Sincerely yours,
S. Hugh Paine

Punque Apologizes

Dear Editor,

This letter is neither a rebuttal on Jack Urso's opinions nor to those who oppose his positions. It is an apology to the community. A few weeks ago, I was in a terribly frustrated state of mind. I was angry and upset with several people and organizations on campus. I was on the air at WJSL for my evening show and out of sheer frustration (almost to the point of apathy), I played a tune entitled "That's Life," by one of rock's notorious bad boys, David Lee Roth. The song itself is not bad. The whole theme is "That's Life, that's the way it goes. . . ." The problem was that it was by a secular artist whose morals rank up there with squashed slugs. Anyway, it was a mistake and I humbly submit my most sincere apology to the community, student body, and WJSL staff. (Kind of a catchy tune though, wasn't it? No no, scratch that. . .).

Sincerely,
Punque

Spoof Classic

Dear Star Staff,

Last week's spoof issue was a classic! You did an excellent job. I applaud you.

Sincerely,
Matthew Schlaegel

Art is Work

Dear Editor:

In the March 27 issue of the *Star* I noticed a distinction was made by the editor between the professional activities of Houghton faculty in the areas of publication and exhibition. The first page of the *Star*, under the title "Profs in Print: Writing Against the Odds at Houghton," information was given about various forms of publication by five professors. These publications included works published, being published or planned to be published soon. I enjoyed this article; it is always good to hear about what my peers are doing. The article included a complimentary paragraph describing the professors as "scholars" who are going beyond the classroom in the development of their ideas. Intermixed with the articles were photographs of each professor. This kind of acknowledgement is always appreciated and deserving. However, listed as the last article under the heading "Arts" was a review of the New York Council on the Arts exhibition by the Houghton art faculty at the Olean public gallery. The article was titled "Art Profs Display Talent." The article was appreciated; both student writers were trying to enlarge our understanding of what the professors at Houghton were doing.

What bothered me was the obvious difference in treatment to these two forms of professional achievement. No mention was made of the art profs as being "scholars" or that their work, like the publishing profs, was also work beyond the classroom. This problem would have been easily remedied by the inclusion of the art professors under the same heading as those professors in print. I believe this was Kathy Walsh's intention. The work of the art professors is described as talent, something they just have and use, instead of the application of years of experience and knowledge. No photographs of the professors were included, nor even photos of the work exhibited.

It seems apparent, at least in the view of the editor of the March 27 issue, that there is a perceived difference of importance between these two dimensions of professional activity. I must point out that Professor Leax is an artist. Yet, because of his work being manifested in print, it carries an esteem absent from "pictures and pots."

My point is obvious. I hope it is understood that I am trying to be helpful. All professional activities of the faculty are valuable, whether scholarly publication, literary achievement, basic research, musical performance, or artistic production. I hope future issues of the *Star* will acknowledge them equitably.

Sincerely,
Ted Murphy
Assistant Professor of Art

Editor's Note: The editor in question in the above letter was Thom Satterlee.

Phonathon Thanks Students

Dear Jonathon:

On behalf of the phonathon committee, I would like to express my sincere appreciation to the 160 students who worked on this year's phonathon. The results of this brand new venture dramatically exceeded our projections. We anticipated reaching 2,000 alumni to secure 200 pledges and raise \$8,000. The actual results were 2729 alumni were called, 450 pledges were made, and \$15,855 raised!

The students contacted primarily alumni who have not made gifts to Houghton before. Consequently, apart from this effort we would not have made our goal. The final total for the phonathon was \$275,258.50.

Thank you for your prayers, support, encouragement, and hard work during Phonathon '87.

Sincerely,
Thom D. Skinner
Director of the Annual Fund and Phonathon

RAs to Serve You

Dear Editor:

The following is purely a thought exercise, expressing no heated opinion. In particular, I have not carefully

investigated the arguments, pro and con, for using RA's as desk proctors next year; therefore "I do not occupy myself with things too great and too marvelous for me" (Ps. 131:16).

The RA-as-desk-proctor issue reflects, to my mind, a far more fundamental problem: underemployed RA potential. This problem could be quickly solved — the supply (RA labor) exists, while the demand is easily created. Yet we fail to make the connection. Take, for instance, the task of snow removal. . . most RA's can handle a shovel. But what do you suppose those RA's are doing at 5:30am, when the sidewalks need clearing? My guess is, they're in bed! Sleeping! How much sleep does an RA really need, anyway?

Big Al's Pizza has discontinued its delivery service — due, I suppose, to lack of funds or of people. Wake up, folks — there's an army of men and women who should be delighted to deliver on a volunteer basis — after all, they're sleeping in free rooms, aren't they?

The problem is, you're not creative enough to realize your own needs. You get home at 10:30, see an overdue book peeking out of the laundry heap — and you walk all the way to the library to return it, when there's an RA just down the hall! Hey, I'm just as guilty as anybody. I catch myself getting my own food and drinks in the dining hall, even when there's an RA sitting right next to me.

Of course, I'm only scratching the surface here. Almost any RA has some useful skill. We need to find that skill, and to exploit it as best we can. It's a matter of stewardship! God (represented by Student Development) has given us RA's; it's our duty to use them.

In Christ,
Mark A. Wood

P.S. — Two RA's in particular are anxious to serve you, so feel free to cast your burdens on Dennis Dixon (ext. 276) and Trevor Thompson (ext. 436) whenever remotely possible.

Two Thoughts

Dear Editor,

As I waited earlier today for my laundry to finish, two thoughts came to me. 1) Shen really could use another washer and dryer. 2) If we changed the label of this college from a Christian College to a committed Christian College, how many people would be left? (Dare I venture a guess of 400-500?)

In Christ,
Robert E. Vargeson

Pragmatic or Idealistic

Editor:

I must address Julie's response to your question in the last issue, for I see it as representative of the sort of thought, held by many students and, apparently, the administration, which is utterly contrary to the idea of education.

Words and phrases like "pragmatically," "business," "bringing in money," "prepare one for vocations," "opportunity," and "important degrees" are indicative of the sorry state to which the concept of higher education seems to have descended. Idealism has its place, particularly in academe. Houghton College is not, as far as I know, a business; it is a non-profit "Christian Liberal Arts College" whose purported goal it is to provide its students with a well-rounded education. How unfortunate that increasingly, students see their time in college as a more or less tolerable means of attaining qualifications for the careers they intend to pursue, not as an opportunity to receive education, which is a good in itself, an end in itself. This trend is indicated by the frequent use of the word "program(s)." It is to weep! Not only is Early German Literature a subject no less noble than Intro. to Medical Microbiology — au contraire! It is far more noble, for it is taught for its own intrinsic worth and its immediate usefulness is not readily apparent, unlike the other, which by definition is a course preparatory for a vocational career.

Pragmatism is often set as opposite to idealism; furthermore, the word "pragmatism" as it is commonly used is nothing but a euphemism for the compromising of one's values, and when a person never compromises his values, what is he other than idealistic? Pragmatism, then, is a lack of integrity. The policy makers of this college have not only made decisions that are short-sighted and self-defeating, they have made decisions which are completely inconsistent with the purpose for the existence of this institution; they have been pragmatic and altogether without regard for the most sacred ideals of higher education.

Mike Ehrlich

A FEW SPARE HOURS?

Receive/forward mail from home! Uncle Sam works hard- you pocket hundreds honestly! Details, send self-addressed, stamped envelope. BEDUYA, Box 17145, Tucson, AZ 85731

Deb & Dave:

Behave for Jen! Sorry I couldn't be there with you. Enjoy the Lighthouse Easter morning. (and NO "MEOW" movies!!!)

Red Hot Stove Rule

Cath—

Gotta wash my hair this weekend, so I guess the Hilton is out...

—Hack



Sue Taylor and Kevin Hacke are proud to announce the wedding of

BETTY-A-GO-GO

and

DISCO HARV

The couple will be joined in eternal wedlock in Hong Kong and will honeymoon in beautiful Macao.



Classifieds

LOST: 35 mm. Canon camera. Of no value to you (broken), but of great value to me. Please return it to where it was found—no questions asked. Thank you.



"And the cupbord was bare..."

Fondly,
Budbords



L.L.P.N.—
Welcome back!!! You were missed. See what you've been deprived of the past 3 years? Catch you Sunday night or Monday.

—Fritz

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TONER THOUGHTS

On the Hagler-Leonard fight:

"It was a FIX"

On the Stanley Cup Playoffs:

"Somebody cream Quebec, please."

On dropping the German major:

"It's ridiculous!"

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CAPS 4, ISLANDERS 0

On to the next series!

Strobords—

Thanks. We love you.

—The Other 'Bords'.

QUESTION: What do the Philadelphia Flyers and Valdez's Vermin have in common?

ANSWER: Playoff success!!

GO RANGERS!

Congrats to

CARRIE STEVENS

on her Senate Secretary position and Research Assistant to Chairman of Psych and History Department.

From a Very
Fond Admirer

Chewy turned 19, oh what a night. She was uncontrollable, oh what a sight! Ellen flew in for the gala affair, and we kidnapped Chewy to you-know-where.

Spring Break this year was just as great, and Chewy & the Supra met through fate. On his boat, sailing in the stream, went to Mexico—it seemed like a dream!

This is the last issue in which to print a poem. There will never be another, because we'll all be home. Chewy should watch out for men who are phony; Take care of her next year—

Sincerely,
Joanie

WE LOVE YOU, PAT!

LET'S GO BLACKHAWKS

Crush the "Dead Things"

To the 1986-87 Star staff:

(and you KNOW who you are...) Thanks for making this year something "special." You guys put up with a lot. Thanks for your help and support— you were ALL great! Best of luck in your new responsibilities next year.

With Love,
Budbords

P.S. "Jonathan!" (one last time...)

Dear Tarzan—

Yes, the Jungle Women want to swing!

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