

Perry Tucker

# The Houghton Star

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## NOTES FROM PRESIDENT LUCKEY'S CHARTER SPEECH

Mr. Luckey came to Houghton as President in 1908. He was convinced that the best policy was to emphasize the Theological and College departments. The school must be supported and operated to provide christian workers for the church. College largely is the school that puts its stamp on the lives of men and women. When one enters college he begins to think for himself and determine his future life.

We needed to find colleges that would recognize and accept our worth. Without this we could not hope to secure many students. President Luckey went to Oberlin, frankly and completely explained the situation, and made the proposition that our students be accepted first on trial and that our work should not be given credit unless they made good. Oberlin accepted the proposition, our students made good. Today that college testifies that in the past ten years Houghton has sent her the best students she has received both in respect to character and scholarship. Professor Smith secured us entrance to Ohio Wesleyan. Since then we have secured entrance to the University of Nebraska.

The next step was to secure a charter. President Luckey knew that if we gained any favor from Albany beyond the value of the dollar, we must give proof of our ability to do standard college work--- nothing but facts would be accepted. He obtained testimonials from those colleges which have accepted our students. They gave specific testimony comparing the work done by our students with that done by their own and others. We wish you might personally see those testimonies. They glow with honor for our school. President Luckey presented our case with these testimonials to Dr. Downing at Albany. The doctor read the testimonials carefully, and in reply to President Luckey's remark that we were somewhat proud of them, said "You have reason to be." He went with President Luckey to Dr. Finley and explained our situation.

They agreed to recommend that we be given a charter if we meet conditions that we shall be able to meet if we raise \$100,000 from the forward movement and furnish, in addition to tuition, from the church \$15,000 per year. This will provide for us an income equivalent to that of the required endowment and will be recognized as such. Come on, friends, we are going over the top! Four years from now we expect Houghton to have her charter. One year will bring it if some good booster will furnish \$50,000 of the required amount.

## THE INTERCHURCH WORLD MOVEMENT

Before the Church of this day looms a proposition so big in itself as to demand our profoundest thought and most earnest prayer. It comes to us in the form of The Inter-Church World Movement of North America. If the plans advanced by the supporters of this movement are conducive to greater bible spirituality within the churches, greater old-time pentecostal power direct from God upon the lives of believers, and greater visions of the lost world and its need of evangelization upon the hearts of those who are now cold and indifferent to the call of a needy world, then we heartily approve of these plans and ask God's richest blessings to rest upon those who are active in carrying on this work. But if to unite the forces of our church with the forces of other churches will be a backward step in spiritual things, we should with all the grace and power and love God can give us point out the dangers that are in the pathways of united effort and refuse to compromise with the spirit of the age.

Again as we look at the early christian men and women fired by the zeal of Christ and youth. As a result history of the church we can see that as long as existence itself depended upon prayer and faith in God the church was safe. But when it became so

strongly organized that it was no longer driven to its knees for power and support, spirituality was superseded by cold formality and dry ritualism. Just to the extent that worldly power and influence were gained, power from God and spiritual influence were lost. It is well known that from the deep-sea spirituality of her early existence under unspeakable persecution the Roman church drifted into the icy shoals of formality.

And thus it has ever been. More recent examples are not wanting. The Methodist Episcopal church of today is not living up to the doctrines of Wesley and his associates. The old light-house gospel truth can scarcely be distinguished in the distance. A few of its admirers have ventured to leave the shore and row a little distance into the sea towards this light of truth and holiness, but they have proceeded alone and have had to return to the sheltering harbor whence they came or sever connection with it forever. But the great majority of the church are content to remain upon the shore handing out to the world high conceptions of Christian ideals, the beauties of a moral life, and the happiness derived out of work to extend social-service, moral reform and brotherly love.

Today the church has left the hungry sin-sick world to starve. Those who have received life can scarcely survive on the occasional crumbs that fall from the great man's table. Aching hearts go down to death because they have not been taught the meaning of the blood of Christ for the remission of sins. Poor souls have been taught that duty performed and sacrifice made are sufficient to save them from their sins. The soldier who gave his life for his country thus secured his future state of happiness and bliss. But no, our Book has said, "Without shedding of blood is no remission." "There is none other name under heaven given among men whereby we must be saved," and "He that entereth

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## THE HOUGHTON STAR

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## Editorial

## AFTER HOURS

"All my time after eight hours is mine for fun and life".

The young factory workers who framed the sentence expressed the feeling of most of his companions. As soon as closing hour came his days work was over and he was off for a good time. All he cared about his work was the money he received for it: all he cared about the money was fun it would buy him. It was nothing to him whether he did his work well or poorly, as long as he "got by with it."

His friend, however refused to accompany him, for his correspondance course claimed his time. He saw the possibilities in those "in his own," hours. He was preparing for a better job and making himself indispensable to his employer at the same time. Every hour of work was pleasure, for he took pride in the quality of his product and could see something ahead. This latter laborer, the starting at the bottom with his friend, could not long remain there,

Veryoften we hear the aimless ones complain that fate has been against them. When their "fate" was really themselves.

None of us need fail; for success is a matter of pluck, and not of luck. Our time is our greatest asset. Let us consider it as working Capital, making each hour return dividends towards our symmetrical development.

It is overtime workers who wins.

## Alumni Notes

The graduates in the class of 1916 contained some from every department except college. There were seventeen from Preparatory department two from the Theological and one each from Music and Oratory.

Dorothy Jennings Fall was the music senior. She was married to Paul H. Fall in the summer of 1916 and lived for two years at Oberlin while Prof. Fall was getting his master's degree. They then moved to 117 East 4th St., Carney's Point, N. J., where she keeps a happy home and Professor is working for Dupont Company.

Carroll Daniels the first oratory senior of Houghton Seminary spent some of his time, soon after finishing school, across the pond mixing with the Hun. He returned however safe and sound and has resumed his school work at Moody Institute Chicago, studying for evangelistic work.

Walter Lewis soon found his way to a happy home and still resides at Horicon, N. Y. He became interested in the newspaper line while he was business manager of the "Star" and as a side issue he is now the "whole push" to a little paper published at Horicon of which we are very thankful to Mr. Lewis for a copy.

Elmer S. Davidson is now in Richmond, Va., although we know very little about him we feel sure he is doing his best and no doubt after he reads the Star he will spring forth with his history for the past three years.

Ray Russell our midget president has spent the most of his time in Washington, D. C., since graduating, working for the Government. He likes his clerical position as well as the city but he is glad to visit Houghton once in a while.

Myra Steese Lee spent some time clerking in the store at Houghton but now "Meg" as most of us knew her,

spends her time in keeping a cozy home and entertaining a little visitor that has come to stay.

Carrie Coleman spent one year in Philadelphia studying music, after which she taught a year in Succasunna, N. J. She entered school here again in January and graduates this June with a class of five from the Music department.

Harold Luckey attended school at Houghton, Geneseo and Oberlin and is now working as a traveling salesman with headquarters in Cleveland, Ohio.

Fidelia Warburton taught school one year and since that time has been studying music and taking college work in Houghton. She graduates from the Music department in June.

Glenn Molyneaux has been faithfully attached to his school work. He spent one year in Houghton and then went to Oberlin. He is taking a pre-medical course which he finishes in June.

Mary Warburton Kellogg taught school two years and then she was persuaded by one to change to the study of domestic science at which she excels. They reside at Taylor, N. Y.

Daisy Rogers spent some time in Packer hospital at Sayre, Pa., and then went to Endicott to work. She is now working at her home at Lincoln Falls, Pa.

Grace Beverley spent one year in Hornell, N. Y., working, and then went to Cortland State Normal, where she graduated last June. She is now teaching at Lynbrook, N. Y., near New York city.

Glenn McKinley spent one year in Houghton Seminary and then accepted a call to the ministry at Africa, O., where, with his faithful helper, Grayce Steese McKinley, he was very successful and was called to greater things at Mt. Etna, Ind., where he now lives.

Edith Warburton taught school two years, and then returned to Houghton to go on with her college work. She is editor of the Star. She also is studying oratory and delights her audiences with very humorous readings at various times.

Arthur Bernhoft has spent his time for the last few years working for his father on a farm near Cattaraugus, N. Y. Arthur visits Houghton once in a while in order to keep in touch with



affairs.

Gratia Bullock has kept faithfully to her school work at Houghton, taking music and college work.

Lucy Newton Voss spent most of her time working at different households while her husband-to-be was licking the Hun. Soon after he returned they united their forces and she although small, is the better half of a very pleasant home in Short Tract, N. Y.

Pearl Schouten is working in Olean, where she has a very good position with the Olean Times. We would be very glad if Pearl would pay us a visit while she is so near to Houghton.

Dorothy Peck spent two years in Houghton, then went to Geneseo for a summer school, and now she is teaching at Mills Mills, N. Y. She spends her week ends at home, so we see "Dot" often.

Yours truly is spending the greater part of his time in Professor Fancher's Chemical Laboratory—a very noted place in Houghton at present.

C. E. L.

## A CALL FOR INTERCHURCH WORK

From the earliest records of the church we gain an ideal picture of the fervent religious zeal which made such undaunted progress, even in the face of the most stringent opposition and persecution influencing thousands who yielded themselves to Jesus Christ. There was then no respect of persons; no difference between Jew or Gentile, Greek or barbarian, but Christ was preached. So Godly was the spirit of these energetic apostles that, even in the dungeon with backs sore and bleeding from the stripes of the persecutor, they sang. Not a song of mockery, but jubilant with triumph thru faith in a risen Lord.

An instance is related concerning the work in India where three foreign boys were converted, became educated and are now great leaders among their own people. One of these boys was a Greek and affiliates himself with the Greek church, that is to say the same church which controls Russia and apparently is full of vice and overbearing autocracy. This young man I say is reported to be so domina-

ted with the true Spirit of Christ that the church has been reformed and as a result of cooperation with the other two native leaders a type of inter-church work is being carried on. About sixty thousand young people are in their school, which is lead by one of these young men. So passing from its doors are well trained Christians are being won to God.

You have read the story of the earthquake and the Philippian jailor and marveled at the mighty works of God. You have paused to ponder its meaning only to be aroused by the warning voice of Paul as he exerts the Corinthians to true Godliness, frankly saying, "And I brethren could not speak unto you as unto spiritual but as unto carnal even as babes in Christ." "For where there is among you envyings and strife and divisions are ye not carnal and walk as men?" "For while one saith I am of Paul and another, I am of Apollos; are ye not carnal? "I have planted Apollos watered but God gave the increase." As in these early revivals so in the present there is cooperation where the people of God get under true soul travail. Visit the campmeeting, convention, or tabernacle where people are being truly represented by the power of God or baptized by the Holy Spirit with real love which makes service enjoyable and you can see no difference between Wesleyan Methodist, Baptist, Presbyterian, United Brethren, or Congregationalist. Why? Simply because their eyes are fixed upon fundamentals. There is "lowliness and meekness with long suffering, endeavoring to keep the unity of the Spirit in the bond of peace." There is but one Spirit within them. "One Lord, one faith, one baptism; one God and Father of all who is above all, and thru all, and in you all." It is this spirit which revealed our future to the beloved disciple on the isle of Patmos, "He that is unjust let him be unjust still: and he who is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy let him be holy still." It was this vision showing that we shall reap what we have sown that led the Savior to the cross. It was with the vision of the world wide mission before the disciples that He fervently prayed that they should be one even as He and the

Father are one. "Neither pray I for these alone, but for them also who shall believe on me thru their word."

At this present moment staring every Christian in the face are nine unfortunate unchristian human sufferers who either do not believe or have never heard the Gospel message. In other words to every Christian affiliated with the evangelical churches there are nine persons of some other religion, or who profess no religion at all.

The spiritual leaders of the present day are becoming alarmed because of uninformed and apparently uninterested laymen together with the unbusiness like methods by which the church work is carried on. In some cases churches even work in opposition rather than unison.

We cannot conceive of union of the spiritual and the unspiritual neither does it appear feasible that the power of individual organization should be lost. It does not behoove the church of Christ to lower its standards in conformity to the present day demand of the world. But on the rocky shorelines and bordering the harbors of unenlightened heathendom let the Life Savers have cooperation. Shall it be the Inter Church Movement? Why not? Then we will not be working in one another's way or storming the waves after another has already reached the beaten wreck.

"He is very zealous for his ancestors," is the remark of a Chinese pupil who had listened attentively to a powerful denominational address by one of his instructors. You who know of the ancestral worship of China can readily see the danger of false reasoning in which this pupil was placed. We do not by any means condemn denominationalism but here is revealed a very critical point of weakness where other than God is honored.

Our present nation is composed of varied colors and nationalities each dominated with his peculiar characteristics and loyal to his state or nation, yet all may cooperate in a grand form of government of the people, by the people, and for the people. Who of you would hesitate to claim citizenship in the grand United States of America?

Of the one hundred-seventy different religious sects in the United States

today there are comparatively few of the evangelical churches that were not founded on some of the fundamental doctrines recognized by all christianism. Many of their adherents are far below the demands of their ritual and for this reason divisions have been made and new organizations promulgated. All have the instinct for religious worship, but not all are orthodox or evangelical and should therefore in case of inter-church work be held to strictly orthodox lines.

It cannot be that every denomination gives the correct interpretation to all scripture, but what one does not admit growth in grace and intellectual progress?

Charity or Love is the grace which the most able apostle emphasized so graphically in the thirteenth of first Corinthians and are we not all convinced of the truth of these statements? Let us now look them over and see if we place the same emphasis upon the essentials as did our worthy, victorious apostle and then let us judge whether the Inter-Church Movement cannot succeed under the working force of such a Spirit filled people.

Eric W. Bascom.

## THE INTERCHURCH WORLD MOVEMENT

Continued from page 1.

not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

This movement also has among its supporters denominations whose theologians not only deny the power of the Holy Spirit in transforming lives, but deny His personality. One of the leading advocates of this belief in a series of special meetings made light of the Holy Spirit and His work. And one of the leaders of the present movement recently said, after explaining their ideal community church, that this would drive out the Holy Roller and the Holy Ghost churches. Such a spirit as this within the organization cannot be tolerated by those who have experienced heart-felt religion, nor can Holiness Churches affiliate with a movement that has an undercurrent of this kind sweeping out the sure

foundations of genuine salvation.

Yet not only in this sphere can we see the danger of alliance. Worldly power and influence will not be lacking. Numbers, money and brains are behind the work, pushing it on with rapid strides. But do we dare hope that the few who are true to God can save the whole from being drawn into the whirlpool of commercialism? In the light of experience drawn from the Roman Catholic Church and the Methodist Episcopal Church dare we hope for growing spirituality? Especially can we hope for this when their terms of improvement are greater efficiency, greater influence and greater economy? These terms are strictly commercial. Their very utterance is the metallic sound of the business world. And on such as this do the advocates of united effort build their hope of impressing upon the minds of the people the great needs of the world.

But our Master said, "Seek ye first the kingdom of heaven and his righteousness; and all these things will be added unto you." How, in view of this, can the federationists expect spirituality to proceed from earthly gain, earthly power and earthly influence? It cannot be done. It is a complete reversal of the divine command, and is doomed to utter failure.

Now, what does the program of this movement demand of those organizations taking part in its plans? It demands that each denomination contribute to a common budget. This money will be used in extending home community work, home missionary work and foreign missionary work. If we should admit greater economy in community cooperation, still we cannot admit greater economy in consideration of the total expenses of the organization. Its national leader receives twenty-five thousand dollars a year. A general committee of about one hundred fifty members named by the affiliating bodies has the general direction and supervision of the work of the movement. Active supervision is handled by a committee of twenty. The country has ten divisional directors under these are state leaders, with their committees. It is urged that there be committees for county units and even for lesser units. This vast machine cannot be run without great expense. If we should help support it,

our money would be worse than wasted; while in supporting our smaller organization we know our money goes directly to the field or God's labor, without being eaten up by high salaried officials.

Then again, our ministers will be under obligation to preach on the subjects handed down each week by the leaders of the organization. This will result in mechanical discourses and formal lectures in place of spiritual sermons inspired by the Holy Spirit. Some may be able to get a certain degree of enthusiasm, but how can they receive much of God's help when the attitude is: "Preach on this subject and let God help you if He can?"

We can never affiliate with such an organization as this. To do so will mean the commendation of all the earth, to be sure; but it will mean the condemnation of God. We cannot afford to be led astray by the spirit of the world just for the praise of the world. We must stay close to the cross and follow in the way of true holiness "Without which no man shall see God." Then will we be held guiltless before God to whom we can sing praises forever and forever.

W. E. B.

## Current News

Nora Mattoon pleasantly entertained the other members of the Senior class recently.

The Seniors and Juniors were entertained at the home of Mrs. P. S. Bowen last Friday Evening.

Mrs. C. J. Thayer, Mrs. D. Thayer, Mrs. Chas. Balcom, Mrs. Van Buskirk and Rose Tarcy attended the Club at Almon Thayer's Thursday P. M.

Mrs. Cunningham has returned to her home at Lockport after spending a few days with Madeline.

The Gideons beat the Loyal son's in a hotly contested game with the score 27-20.

John Wilcox has been out of school some time helping care for his sister in Penna'.

Prof. Coleman and Eric Bascom attended the Rochester conference of the Inter-church World Movement.

Joseph Mountain from Rushford has registered for this semester.



Miss Elvira Lawrence visited her home in Cattaragus recently.

The following Dormitory officers for the month were elected:

First floor, light and noise proctor, Viola Lewis; second floor, light proctor, Katherine Eobstel; noise proctor, Iva Rauch; third floor, light proctor, Vila Ackerman, noise proctor, Anna Carsons.

Miss Edith B. Hill who was called home on account of her mother's illness has returned.

Miss Dorothy Clark has returned from her home at Orchard Park, N. Y.

Miss Grace Wright spent a day at Olean recently.

Miss Beatrice Eldredge spent a few days at Syracuse recently.

## Athletics

Because of some good players dropping out and some new ones wishing to enter it was decide to form a new league. The four players who by common consent should be the centers, together with Mr. Lawrence, were made a committee to arrange. The result which seems to be very fair to all is as follows:-

| Tigers       |         | Lions        |
|--------------|---------|--------------|
| C. E. Lapham | forward | Clark        |
| Woods        | forward | E. J. Lapham |
| J. Hester    | center  | Whipple      |
| Chapman      | guard   | Lawrence     |
| E. Bascom    | guard   | Woodhead     |
| Snyder       |         | Bed ord      |

| Wildcats  |         | Panthers |
|-----------|---------|----------|
| Neal      | forward | Fero     |
| Bently    | forward | Presley  |
| Haynes    | center  | White    |
| O. Hester | guard   | Enty     |
| Balcom    | guard   | Densmore |
| Reddy     |         | Groff    |

## John Kopler

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Three games have been played. The first one between the Lions and Wilcats was a struggle from start to finish, the Lions winning by a 16 to 14 score.

The second game, between the Tigers and Panthers was also close, the Panthers taking the long end of 22 to 19 score. In the third game the Lions were defeated by the Tigers. The score stood 18 to 15.

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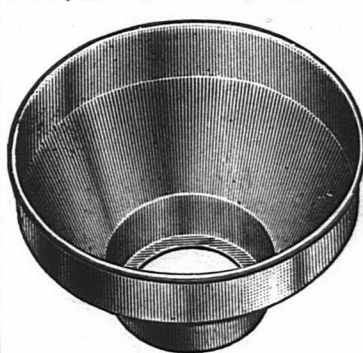
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## Ginger Jar

Densmore—"That algebra is so hard I ought to have a special teacher."

Miss Lawrence—"I thot you had a special teacher."

Grace, singing—"Some day we're going to murder the burglar."

Fidelia remembering the above joke—"Some day we're going to marry the bugler."

Speaking of the Married State—

Bunny—"It's a good way to be."

Groff—"I wish I was——then I'd be happy."

Miss Kelly—"What did our author say about Wordsworth's sense of humor?"

A Stude—"He didn't say anything about it—only that he didn't have any."

Nellie, in the Lab—"We have to heat the water before we can use hot water don't we?"

Miss Paddock—"Fidelia, have you a Music History book? I think I can find in it the name of the man I want."

Eloise—"Say, Edie, let's send to the Royal Tailors for a yard of cloth for some new skirts."

Prof. Fancher—"What are the leading cereals of the United States?"

Gratia—"Shredded Wheat and Petti-john."

Gearheart, discussing the creation of Eve—"It would seem that everything was made to contribute to the pleasure of man."

Gratia, trying to tell an exciting incident—"And Pete was chasing me across the table."

We would urge that every student who does not posses an H. S. B. volume 33 number 4, order immediately.

Dean of men, speaking of the Prayer Circle held in his room—"That's the one including the College 'Ladies' and Theological 'Girls' isn't it?"