

ment
ter
7

nd Eliza-
ecstatic
the en-
r good

('85)

eebe

lith, Lo-
y, Lori,

ghton!

ice!
r!
pick-up.



THE HOUGHTON STAR

THE HOUGHTON STAR

Volume 76 Number 15

23 March 1984

Guest Editorials: Weighty Concerns of the Past

Thoughts on Chair Rounds

We have never felt that wearing stockings was a particular hardship for the girls. This rule is probably sound as far as morals go, and certainly adds to the appearance. And although stockings are not sold for a song, there is really little inconvenience, as every girl has to have several pairs on hand anyway. It is a rule which should be very easy, and not at all obnoxious to obey.

Yet such is not the case. The girls complain (and this complaint comes not from one or two, but from the campus in general) that, although they do not mind the rule particularly, it does prove to be rather expensive. There are so many chairs, both in the dining hall and the class rooms, having rough, splintered edges that a pair of stockings lasts a comparatively short time. And as stockings cost from sixty-five cents up, this has not made the wearing of stockings particularly pleasurable.

We are not advocating the abolition of the rule requiring stockings; we do not think it should be abolished. We do feel, however, that, if the rule is to be enforced, consideration should be given to those upon whom it is enforced, in order that there may not be a direct incentive to the breaking of rules. The purchase of new chairs is unnecessary, but a thorough sanding of the chair rounds and edges might be of some assistance in keeping up Houghton's record for being "low in expense" clear as far as the women are concerned.

Editorial from The Houghton Star, Thursday, March 20, 1941, by Jesse DeRight.

Gum Saga

Do you remember the grade school chairs you used to sit in? They had chewing gum wads stuck all around the edges.

Do you remember the high school desks you used to use? They had chewing gum stuck all around the edge, too, remember? You would sit there and dreamily finger the "remains" while the teacher droned on about the great work being done in the cure and prevention of disease. "Be careful; be sanitary. Don't spread germs. Be neat..."

Do you remember the days you spent dozing in college classes? By that time you didn't feel on the chairs for "parked" gum; you knew it was there without feeling. Oh, once in a while you hit an old spot while searching for a new resting place for that recently worn-out piece of spearmint. That didn't bother, though. You were disillusioned with life then, anyway, and that was just another one of those things...

The great masses of the people
...will more easily fall victims to
a big lie than to a small one.

Adolf Hitler

Say, you have a nice home here. Nice furniture, too—nice rich-looking wood. What's that? Oh, gum. Probably Junior did it? Yes, probably. Well, boys will be boys, you know. Surely, he'll grow out of it. We all go through that stage.

No, I don't chew gum much, either. Yes, just out-of doors, or at a game. Yes, I've always been careful were I put mine, too. You always wrap yours up in a piece of paper and throw it in a waste basket? Yes, so do I. Yes, isn't it too bad that junior can't learn to do that, too...

*Editorial from The Houghton Star,
Thursday, March 20, 1941, by Jesse DeRight.*

THE STAR STAFF

Editor-in-Chief	Elizabeth A. Sperry
Managing Editor	Jennifer S. Thirsk
Photo Editor	Eric A. Dohner
News Editor	Glenn H. McKnight
Sports Editor	Thea R. Hurd
Literary Editor	Katherine A. Readyoff
Music Editor	Stephen M. Breneman
Arts Editor	Stephen P. Earl
Circulation Manager	Jean E. Kephart
Business Manager	Meredith E. Rapp
Advisor	Paul D. Young

Reporters

Charles Beach
Vincent Coniglio
Jeff Crocker
Ned Farnsworth
Dan Gettman
Cynthia Kinard
Dave Mee
Dawn Pedersen
Glenn Rutland
David Shoemaker

Jim Spiropoulos
Gerry Szymanski
Heather Toth

Photographers

Joel Hecht
Rob Holz
Hope Kunkle
Maurice Sutiono
Holly Winters

Production

Vicki DeFillipo
Beth Emmons
Lorena Keely
Jeff Kushkowski
Sharon Regal
Jaynn Tobias
Susan Winter
Peggy Wraight

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 opinions and ideas expressed herein do not necessarily represent the views of the Star or of Houghton College. The Star encourages signed letters to the editor; however, the editor reserves the right to edit all contributions. All letters must be submitted by 9:00 a.m. Tuesday. The Star subscribes to the Washington Post Writers Group.

Tim Chandler, bass guitarist of the Daniel Amos Band, was here too long ago to justify his being on the cover, but he has a hairy chest/Photo by EA Dohner/Commentary by Jaynn Tobias

For Parochial Eyes Only

by Glenn McKnight

The Lebanese peace talks in Lausanne, Switzerland failed late Tuesday when Shiite Moslem leader Nabih Berri stalked out of the conference center, followed by Druze Moslem leader Walid Jumblatt. On the way out of the hotel, Jumblatt told reporters, "Beware the Ides of March." Conference sources are predicting that now "war will really start in Lebanon."

Working largely by themselves for the first six days of the conference, which began March 12, the rival factions had failed to come to any agreement on a new power-sharing arrangement between the Christians and the Moslems. Consequently, the Syrian "observer," Vice-President Abdel Halim Khaddam, stepped up his involvement by proposing a new power-sharing accord, a tightened cease-fire, and a national unity government. Considering the power Syria holds over the various faction leaders, conference sources expected that this proposal would pass quickly. However, this proposal turned out to be merely a superficial document which did not embody the substantive commitments to a popular representative governmental structure which the Moslems are demanding. Two of the Christian faction leaders expressed satisfaction with the document—a point which adds more significance to the discontentment of the Moslem leaders. The chances are that whatever might be satisfactory to the Christians could not be accepted by the Moslems. Apparently the walkout by Berri and Jumblatt was not orchestrated by the Syrians, for the official Syrian newspaper Tishrin warned Tuesday morning of "drastic measures" if an agreement was not reached.

The European Community's crucial two-day summit in Brussels failed late Tuesday, as leaders of the 10 member-nation EC failed to reach an agreement on money matters. The EC is running out of money to pay the farm-support program which consumes almost two-thirds of its annual \$21 billion budget. Britain's Iron Lady, Prime Minister Margaret Thatcher, is the leader that caused the problem as she would not assent to a further allocation of funds until she received a guarantee that the amount Britain pays to the community would be drastically reduced. Thatcher argued that Britain does not receive enough benefits from the money it pays into the EC, since most of the money goes for agricultural supports, and Britain's involvement in agriculture is minimal. Thatcher rejected a West German plan to pay Britain an \$850 million rebate each year for the next five years. Instead Thatcher demanded a \$1.1 billion rebate this year.

Other European leaders were very critical of Thatcher's inflexible stand. "You do not go to the European summit as though it were a soccer match that you have to win at all costs," stated Italian Prime Minister Bettino Craxi. In response to Thatcher's intransigence, French President Francois Mitterand and Benito Craxi threatened to withhold a \$650 million rebate already pledged to Britain.

Soviet Deputy Foreign Minister Georgi Korniyenko made a surprise visit to Ankara, Turkey last week. Korniyenko's visit is seen as having two purposes: to warn Turkey against accepting any NATO cruise missiles onto its territory and to make no commitments in any possible American action in the Iran-Iraq war. Rumors about NATO cruise missiles going into Turkey have increased somewhat as a result of reports that neither the Netherlands nor Belgium are willing to accept these missiles. Shortly after Korniyenko's departure, the Turkish foreign ministry made an official statement saying that Turkey had not been asked to host any cruise missiles, but should such a request be made, the answer would be no.

Concerning the Iran-Iraq war, there is some speculation that should the US become actively involved in the area, the US would ask Turkey for the use of facilities on Turkish soil. The Turkish foreign ministry would not make any new commitment on this question for fear of straining relations with Turkey's middle-east neighbors. Turkish involvement in such a manner, warned Korniyenko, would anger the Soviets.

NEWS

Senate Quibbles Over SAF

by Peggy Wraight

The Student Activity Fee allocations dominated discussion at the March 20 Senate meeting.

Ron Whiteford reported that the Board of Trustees had allowed for a total SAF increase of \$3.20 per student. Senate, however, had allocated only \$3.05 of this money, with 15¢ remaining for possible distribution to organizations.

After a brief discussion, in which *Lantern* editor Jennifer Thirsk announced that the magazine needed more than the 50 percent increase allotted, for a feasible budget, Beth Sperry moved that its portion be increased by 10¢, bringing the recommended increase up to 45¢. The motion was not seconded.

Belinda Mason then moved that the recommended increase for the Christian Outreach Fund be further increased by 15¢, from 70¢ (a 140 percent increase) to 85¢ (a 175 percent increase). Mason cited the higher level of student participation, up more than 200% from previous years, as part of the reason for the request.

Sotiere Savopoulos, representing the Christian Outreach organizations, added that transportation costs, though carefully monitored, are barely being met, and that many times students have had to provide their own funding. "We put 15, 16 people in a vehicle that's supposed to hold 11 people," explained Savopoulos. When asked if Christian Outreach had any other means of support, he stated that the Houghton Church donated \$100, Anna Houghton Daughters gave \$50, and a few area churches also contributed.

Noting that the 15¢ increase amounts only to a \$175 total, Rick Vienne stated, "You find yourself in a better position for fund-raising than most organizations." He then added that he would "not put all eggs in one basket." He said he would feel comfortable with a 5¢ or 10¢ increase, but Senate ought to leave at least 5¢ extra in case the money was needed later.

"You can always want more money," Mike Edgett said, pointing out that this is the first time in four years that student participation has been so large. "There is a question of just being able to manage money,"

he said.

Belinda Mason then argued that at a Christian school, Christian outreach is a more valuable student activity than a literary magazine.

"You are really fighting for 15¢," said Rob Lamberts. "We really want to see if you can manage [what you have been given]." Finally, Darren Sherland called an end to the debate and asked for a vote. The motion failed.

Sperry then moved "that the SAF be increased 5¢ for the *Lantern* and 10¢ for Christian Outreach for the 1984-85 school year."

"I'd sort of like to have a cushion here," objected Jim Cofer, amending the motion to 5¢ for the *Lantern* and 5¢ for Christian Outreach.

Vienne reminded Senate that the remaining funds totaled \$175, and that 5¢ amounted to \$55. He suggested that \$55 would be more of a help to the *Lantern* than for Christian Outreach. He repeated that Christian Outreach has opportunities to gain financial support outside of Senate, and asked if the *Lantern* has similar means.

"The *Lantern* is not allowed to participate in fund-raising activities," replied Thirsk.

After Norm Biller requested a return to Sperry's original motion, a vote was taken and the amendment was defeated narrowly. The original motion passed with some dissent.

Vienne then questioned the 6.7 percent increase recommended for intercollegiate sports, allowing an increase in travel schedule and the purchase of some new uniforms. Edgett replied that this was the first increase granted intercollegiate sports in two years, and it is still below inflation level. Next year Junior Varsity basketball and soccer will resume as well, added Edgett, and the recommended increase of \$1.60 per student is only half the requested amount. Although new uniforms are purchased every year, the budget rotates the allotment so that it may be four or five years before uniforms for a given team are replaced.

John Brown moved "that Senate approve the recommendations for the 1984-85 Student Activity Fee as they now stand." The motion carried unanimously.

Gibsons Travel to England

by Jaynn Tobias

While on sabbatical next year, Dr. James Gibson plans to travel to England to research and edit the *Kent Early English Drama* volume of a University of Toronto project to translate and publish external evidences of drama in the various counties of England before 1642.

Dr. Gibson will spend much of his time in the *Kent Archives* in Maidstone, the Canterbury Catholic Library, and the British Records Office in London to search for records of early drama in Canterbury and the surrounding area of Kent.

"The volume will not contain the actual plays that were performed," stated Dr. Gibson. "Rather, it will contain the records of how the plays were performed." These records include chamberlain accounts, guild records, and bishop visitation records in Kent which state what groups of players visited Kent, what they used as props, and even how much they were paid to leave.

While Dr. Gibson visits record of-

ices and libraries and edits the volume, the rest of the Gibson family will be pursuing their own activities.

"First and foremost, I plan to write," said Mrs. Elizabeth Gibson. "However, in case Jim does not receive the scholarship grants for which he has applied, I'll get a job editing or teaching."

The Gibson children have a few plans which they intend to pursue in England, too.

"I'm going to see some of those London bridges and the changing of the guard," stated Nicholas, age six. He also mentioned, "I think school will be quite a bit different in England, too." When asked what she planned to do in England, Rosie, age three, replied, "Ride bikes and hang out sock things at Christmas."

The Gibson family will leave for England this June and will return in July or August 1985. Because this is their first return to England since 1979, their stay will also provide the opportunity for them to visit relatives and friends in England and Ireland.

Festival Culminates in Mozart Concert

by Gerry Szymanski

The week long celebration of the works of Wolfgang Amadeus Mozart draws to a close as program five of the Fine Arts Festival gets underway (tonight at 8 pm. Mozart, born in Salzburg, Austria in 1756, began composing at the remarkable age of five when he wrote *Minuet and Trio in G*. Mozart died at only 35 in 1791, but not before writing some of the world's most beautiful music.

The *Piano Sonata in A Minor*, Kocheł catalogue No. 310, will be played this evening by senior John Roseti. The only sonata in a minor mode, this gripping composition was dramatically conceived and calls for an impassioned interpretation. Written in 1777, this sonata is one of Mozart's outstanding compositions for keyboard.

Susan Boring, with the assistance of the Houghton College Philharmonia, under conductor Herman Dilmore, will perform Mozart's *Horn Concerto in E flat major*, No. 4 K.495. The music is jovial, perhaps because Mozart wrote the piece for his friend, the Salzburg horn player Lietgeb, who was the butt of many of Mozart's good-natured musical jokes. Miss

Boring also wrote the cadenza for the Concerto which tests her virtuosity skills.

Voice professor B. Jean Reigles will display her vocal talents in the motet *Exultate Jubilate*, K.165. The coloratura soprano will also be accompanied by the Philharmonia. This joyful piece shows the innocent exuberance of the boy Mozart, who wrote the piece at the age of seventeen.

One of Mozart's early piano concertos, the *Piano Concerto No. 9 in E flat major*, K.271, was written when he was twenty-one, gaining for him the nickname "Jeunehomme." Professor Gary Rownd will perform the first movement of the Concerto with the Philharmonia.

The last work on the program will be the *Organ Fantasia in F minor*, K.608, played by Dr. John Chappel Stowe. This piece, one of Mozart's last, remains as one of Mozart's few mechanical organ pieces. A mechanical organ, or "musical clock," was a revolving cylinder organ quite different from our Houghton Holtkamp. This impressive conception is a fine finish to a week of the genius of Wolfgang Amadeus Mozart.

MUSIC

Farrell, Farrell and Whiteheart Redeem CCM

C.C.M. Corny Christian Music: inferior musicians playing unoriginal riffs and runs on cheaply lit stages, shallow one-dimensional lyrics that any ten year old Sunday-schooler could write, and blaring amplifiers to hide the lack of talent.

If you'd asked me Friday afternoon, that's what I would have said. I'd never heard of Farrell and Farrell, or Whiteheart. From the poster I figured Farrell and Farrell would be a cutesy husband and wife singing around the piano. I didn't want to go, wouldn't have gone if it wasn't for the Star assignment. I could find something better to do on a Friday night—even in Houghton.

The lights dimmed and six macho guys took the stage, every hair in place; here it came. But, instead of fulfilling my predictions, these guys rocked the chapel for the next hour. The music surprised me. The flying-saucer-shirted bass player pounded out some fantastic bluesy riffs. The lead guitarist played an interesting acoustic-style solo, then went for crowd appeal with distorted heavy metal wails. When they could be heard, the synthesizers were good, especially on "He's Returning." The band even attempted, some theatrics by pushing in a sheet-covered lead vocalist for "Vital Signs."

Black-and-white-bedecked Bob and Jane Farrell proved that there is rock'n roll after thirty. With back up from Whiteheart, they showed a tremendous range of styles. Quiet ballads like "After All Those Years," and "Ransom" contrasted the Chuck Berryish guitar and Jerry Lee Lewisish keyboards of "Jailhouse Rock." The synthesizers saw more use, and "Hosannah Gloria" gave a good opportunity for the expected smoke and lights. The Farrells even played a couple songs for Bill Mirola; one complete with new wave glasses. The testimonies and messages were tolerable but occasionally too dramatic.

So I was wrong. The music was quite good and the lyrics were deeper than the youth group songs I expected; the evening turned out a pleasant surprise. Maybe Christian rock has some hope. Maybe I'll go to see Randy Stonehill, even if I don't have to review it.

Dan Gettman

Album Review:

Steve Taylor: Meltdown

by Charles Beach

This is the first full-length album from the same funny guy who treated us to the 1983 EP *I Want To Be A Clone!* While not quite as biting in its satire, *Meltdown* presents an off-beat look at racial prejudice ("We Don't Need No Color Code"), the Polish crisis ("Over My Dead Body"), popular social moral laxity ("Sin For A Season"), and teenage suicide ("Jenny"). The title track is set in the wax museum of Madame Tussaud (in London), and while lamenting the melting of wax figurines (due to a faulty thermostat), it paints a broad statement on the worship of celebrities. "Hero" is the most positive song on the album, with the narrator turning from the desire for self-glory to seek God's glory, while "Baby Doe" is a cry against murdering babies just because they were born with a handicap.

Steve Taylor certainly covers a lot of ground in forty minutes, but with his wit and willingness to laugh at himself (see the credits) he pulls it off. Musically this album is more diverse than *Clone*, continuing in the new wave/technopop vein. Like most of the new Christian music, *Meltdown* is somewhat disconcerting; a careful listener to what Taylor has to say will possibly tear from us our cultural and religious superstitions, for only then can we truly serve God.

Best Of The Lot: "Hero," "Meltdown (at Madame Tussaud's)," "Over My Dead Body."

Rating: 9

LETTERS

Twisture Scripting

Dear Beth,

With regard to Mitchel Jones' warnings against doubt, Satan, confusion, confidence in God's word, avoiding uncleanness, not offending the little ones etc, etc., I find that I am forced to agree with him on one point. He says,

"People can twist the scriptures to support whatever it is they want...."

He's right.

He also gave us some very good examples of the same.

Brian Sayers

Doubt: Not a Sin

Dear Beth,

Mr. Mitchel Jones raised a very important point in his letter. Indeed, I have been pondering on the issue of doubt in Houghton College: *how do people doubt on Campus—or even do they truly doubt at all?*

It seems that a fair number of students on campus have the idea that doubt is a worthless, sinful state of mind that some weak and complicated souls cultivate as a pastime! I firmly believe that true doubt is not the mark of a weak person but on the contrary, a person who is willing to give up his security and reach for the truth. We need to learn to doubt if we may truly want to be growing Christians. This may mean hardship and pain but when we emerge from the tunnel of doubt, after evaluating all sides of an issue from different perspectives, we will come out stronger, wiser people, knowing why we believe what we do.

Too many people are afraid to doubt or feel guilty when they do.

When Mr. Mitchel Jones implies that the majority of students at Houghton could not handle hearing about homosexuality, only one thing comes to my mind: Is our faith so weak that we must protect ourselves from every blow by wearing blinders? If this is so, then our faith is truly meaningless and we are nothing but lukewarm Christians having to huddle up together to keep ourselves convinced that we have the truth.

Mr. Mitchel Jones, how can we expect to change the world and lead others to Christ if we are constantly running away from challenges and are scared of being "contaminated" by the world? The God I believe in is stronger than our doubts and He will bring us through. We will turn the world upside-down when our faith truly rests in the power of Christ's love.

Romans 8:35; 37-39.

Christine VandenHogen

Open Mind: Not a Sin

Dear Beth,

After reading Mitchel A. Jones' letter in last week's *Star*, I considered numerous disagreements which I have with the author. I was particularly disturbed by his use of Scripture and his apparent ignorance of the position which Letha Scanzoni actually presented. Rather than debating each point of Mr. Jones' letter, I will only respond to his general theme, namely that Christians should not be "open-minded" about homosexuality and other moral values.

Since I have come to Houghton, I have been exposed to many theories and teachings which are contrary to my personal Christian beliefs. In my understanding, a Christian liberal arts college has both the liberty and the responsibility to familiarize students with all areas of knowledge, not just those explicitly supported by twentieth century America's evangelical (and fallible) church. Admittedly, many of the beliefs which I have learned about have challenged my faith, even to the point of agonizing doubt. But if God is really a God of truth and justice, and since I really desire to know truth, then I am eager to be exposed to as much knowledge, whether Christian or non-Christian,

as possible. (Much of the knowledge that has challenged me has come from Bible courses, not "dangerous" humanist philosophies.) However, Letha Scanzoni did not present an unbiblical case. Her evidence was well documented from Scripture. In fact, Scanzoni used better methods of exegesis and hermeneutics than most Christians do. This is not to say that I agree with everything she said. At the beginning of C.I.D. I was opposed to homosexual acts. By the end I was still opposed, but for vastly different reasons and with a clearer understanding of the Bible's teaching. Scanzoni played a vital role in this learning process. The dialectic was what instructed me, not just Colin Cook.

Christian morals are not objectively verifiable. God has not given us an explicit rule book pertaining to every circumstance of life. Many Godly Christians have taken opposite moral stances on particular issues after careful and prayerful consideration. To find God's will on disputable matters requires meticulous analysis of what we believe and why. I do not believe that the Bible teaches unthinking conformity. For instance, if this were the case the church would still support slavery, which it did at one time.

However, if Christians should not investigate "radical" opinions but blindly adhere to traditional teachings, then let's stop claiming to educate people. The logical extension of such a view is to program, not teach. If the church, or a specific denomination, is perfect in its present views, then who needs to think? Cultish brainwashing would thus be a feasible way to bring people into the Kingdom, and keep them there.

If, on the other hand, we are to use our minds to discover truth for ourselves, then we must listen to threatening positions. By so doing our commitment [sic] will be strengthened or it will be shown to be faulty.

Having an open mind is not a sin. It takes courage to be exposed to criticism, but it is a necessary part of growth.

Sincerely,
Bill Wichterman

Flirtin' With Disaster

Dear Beth,

Rock music is a subject that unfortunately is very controversial. People will argue over various secular rock groups and their music, as to whether the beat, the words, or the lifestyles are acceptable or not. Some will adamantly state that secular 'Rock' is definitely out, but 'Christian' Rock music is o.k. because the words are different. Still others will condemn everything that has a beat faster than the hymn type of music.

One thing we expect to observe and thereby do not address is the underlying factor behind all these views. It is simple and to the point: Why do we want to listen to a particular type of music? Let each of us honestly consider to ourselves: Are we trying to see how close to God we can live, or are we trying to see how close to the edge of the world we can live and still not fall into it?

This principle also applies to areas such as smoking, drugs, alcohol, sex, and many hardly even considered topics such as ways in which we spend our money, for instance. We may convince our peers that we are sincerely following Christ, but is God convinced? I see the focal point in so many of these areas as not one of whether it is right or not but whether our motive for doing it is right or not. We all have varying beliefs as to what is undoubtedly sin. But in many controversial areas, we rationalize our actions to attempt to satisfy our consciences and to justify our actions to our friends.

The question is: Are we seeking to glorify God in and thru [sic] our life, or are we trying to live like a Christian without crucifying the spirit of the world that inhabits every man's heart in the world.

"No one, after putting his hand to the plow and looking back is fit for the Kingdom of God." (Luke 9:62).

Rev. David J. Cook

Should you read, upon an enclosure with an elephant, a sign saying Buffalo, believe not your eyes.

Alexei Konstantinovich Tolstoi

STANDING ON THE WATER

Over the graying green hills brushes the smell of a stormy wind. Light gray clouds, like smoke from a forest fire, roll above those grass-covered hills, which enclose a deep green lake. Evening comes and darkness nears; the wind sweeps into the valley and tosses the lake.

From the hills, it appears that a tiny scrap of wood bobs on the wet swells. The bow rises into the wind, and the waves push it higher. The boat huddles into that wind, alone and surrounded by the clouds, hills, and waves.

A dozen men, inside the shell of wood, pull cloak and tunic tight against the wind. Four force their backs into the wind, and oars into the lake. Progress comes slowly. In the bow stands a fisherman, his beard pressed against his neck, his hair tangled and straining at its roots. He searches for a way through the storm.

Blue gone black, yellow turned light gray, the colorful robes of the tax collector flap and whip like the line of the end of the sail. A young seaman ties that line and shouts a question to the fisherman in the bow. No words, only a tone, enough of an answer. And the four at the oars stretch forward, lift up, and pull back again against the storm. A scream, and all motion ceases, except for the wind and the lake. Not the sound of sighted land, not a direction to helmsman, the scream sounds like a man waking from a nightmare.

A figure in white dances over the waves, stepping over the peaks and striding into the wind. Passing the boat, the lone figure hears the scream and stops.

On the water the man stands, watching the small boat toss and travail, the mast tipping drunkenly, threatening to fall. As the boat passes close to the man, a voice calls from its bow, a voice full of recognition . . . and terror. Reaching out his hand, the man on the water beckons to that vague face leaning over the side of the boat into the darkness. And, as if disembarking onto solid sand, the fisherman climbs overboard, to stand on the waves. He clutches the side of the boat for a moment, his eyes fixed on the man standing on the lake.

Like a father teaching a child its first steps, the wave-walker urges the follower to come, and the fisherman releases the side of the boat, allowing the lake to lift him, to dip, and lift him again. Two, three, four steps, uncertain steps, draw the two men on the water together. An arm's length away, and the large child-like one wavers, flounders, and falls into the black, wet wake. Stretching quickly, strong and sure, the white figure gathers the fisherman to his side, above the deep. The strength of that hand suspends the believer above his doubts. Standing for a moment of lesson-learning, the one says, "follow me," the other says, "Lord." And both walk to the boat to join their comrades.

The only question he had asked before stepping out of the boat was, "Is it you, Lord?" He required no more than a one-word answer, "Come." He left the precarious safety of the boat to the sure impossibility of walking on the water. But the question of possibility never mattered where the Master

taught and worked miracles. So Peter, the fisherman, left the rational and concrete support of that boat for the ridiculous hope of faith in "the Son of God." Along with love, Jesus demanded faith of those who would follow him.

Certainly, faith and love stand at the foundation of all that we call Christianity. But even beneath these, lies an unspoken Christian doctrine: *Imatio Christi*, Christ is not merely saviour, but as our ideal. An ideal is simply an archetype after which one models oneself. For the followers of Christ, the teachings and life of Jesus serve only as the ideal. *Imatio Christi* means a commitment to a lifestyle that transcends selfishly arranged practical considerations. Such a commitment to this ideal harmonizes with what Jesus told his followers, "Unless you receive the Kingdom of God like a little child, you cannot enter it." Children lack the practicality and rationalism which adults consider essential for maturity. Certainly Christ didn't want his disciples to remain childish all their lives, but in respect to the kingdom of God, he demanded that they act and think in a way contrary to conventional wisdom, the world's practicality. There is, by far, more idealism (commitment to an ideal as opposed to empirically formulated practicality) in fifty pounds of child than a hundred and fifty pounds of adult. Children are not bound by empiricism or rationalism.

A protestant minister called the children of his congregation to come forward and sit in front of him on the stage. As was his custom, the minister taught the children before the adult sermon, often on a related theme. The preacher hoped to teach the children about tithing, so he gave each of them ten pieces of candy, along with the condition that they must give something back to the one who provided it. And when the preacher asked how many of the ten candies they each thought they should give back to him, the children insisted on returning at least five, fifty percent. Of course, the minister quickly explained that they did not have to give five back, only one. He explained that they "needed" the other nine for themselves. He restrained natural generosity, trying to condition out of them the child-likeness, the idealism.

In contrast, Jesus told his adult followers to receive the kingdom of God like little children, full of trust and generosity.

Our modern vernacular colors "idealism" unpleasantly; and realism, empiricism, and rationalism have become virtues. Rationalism, the reliance on empirical reason to establish reality, dominates our scientific society. A rationalist rejects supernaturalism, the very basis for Christianity. An idealist committed to Christ as the ideal does not rely on empirically defined limitations of what is or is not real.

Idealism, like walking on water, offers no natural hope or survival, only faith. Rationalism, like walking on dry land, has been done before, and it's safe. Since it has been done, one knows that it can be done, and men conclude that it is, therefore, the way things ought to be done.

On the dry land of empiricism, the laws of physics govern existence, surity

Man on the Street Interviews: Is the Houghton Star contributing



George Adams

"I THINK it is a *grandiose* magazine, UNFIT for publication. *Nobody* should EVER read it OR they will become CYNICAL and *unforgiving*. But, IT IS MY LIFE."



Nancy Haven

"It's like, like, well you know, it's like really broadened my like, you know, mind power and really like, it's like, I really think like if everyone like reads it, they'd like, get really smart, you know."

AN ESSAY BY JEFF M. JONES

that the ground beneath is real, solid, the final reality. On dry land chemistry analyses, physics tests, and rationalism own the truth. No one may contend with the rule written by empirical beings, except with the methods of empiricism. Some would even say that if solid, concrete methods cannot prove the existence of something, then that thing does not, in fact, exist. The first voyagers in space looked out their window in orbit and concluded that since they could not see God there in space, then he does not exist. But such earthly observations about such nonempirical matters are out of place. Unlike the theory of relativity, God's existence cannot be measured by empirical tests, by the limited tools and methods on the land. Men walking on the water need not listen to "it can't be done" from men on dry land, who know nothing about water beside its chemical contents.

Faith in the one who walked on the water made walking on the water possible, actual. A man who never walked on the waves will, of course, say that it cannot be done. But like a foreigner ignorant of the native customs, the scientist must be laughed at by the people on the water. For from the very beginning, those who left dry land to walk on the water looked, to the rationalists, like lemmings rushing to their death. But they had faith in the ideal.

Virgin birth and resurrection, the beginning and the end of the life of Christ defy the limits of naturalism, the limits of human minds that cannot fathom the supernatural. And Christians must accept the irrationality of these claims. Rationality is not required for walking on the water. In fact, rationalism might even weigh down the walker and sink her. Christians who cease their believing at the point of irrationality carry huge anchors with them onto the water, where they can't even swim.

At one's conversion, each new Christian hears that one must not rely on feelings to determine whether salvation has come upon them. Jesus said believe. He demanded commitment to that ideal which transcends empirical fact and natural reality. Belief based on proof is knowledge. Belief based on supernaturalism that takes the form of idealism is faith.

When Peter walked to the Master on the waves, he watched Jesus. His eyes and his will focused on his goal, his model and destination. Not until the big fisherman looked at the storm, and attended to the fear that the storm inspired did he begin to sink. Preoccupation with Christ kept Peter above the water, but preoccupation with the natural reality of the storm gave him reason to doubt and flounder.

Accepting the teachings about a virgin birth and a resurrection from the dead, sends one out onto the water of supernaturalism. But too many hope to take the security of hard wood onto the water with them, an attempt at partial faith. Christians apply idealism, or faith, very generously, but very selectively. An evangelical Christian should contend that one's conversion is above empirical criticism, as are concepts such as salvation and eternal life. No scientist can prove or disprove these, even if psychologists and sociologists can define, dissect, and debunk such phenomena. Still, some hope to justify God to

men, so that the men on the land won't mock. Knowing that even embarking on the water in a boat deviates from the ways of the land-locked, Christians launch out, hoping not to appear overly irrational.

When tested by the world waiting on shore, belief becomes more of a risk. But when Christians confess "salvation by grace through faith" they practice the most irrefutable sort of belief, the easiest sort. For no one can see whether that faith is effective. When one dies, no one can watch where one's soul goes, or even determine if that person ever possessed such a thing as a soul. Thus belief unto salvation is the easiest sort in a cynical age; it is also the most common. If commitment to the ideals of Christ only works for the dead, however, then it is a dead faith. Faith that saves the individual soul and has no broader impact on the land or sea, is selfish religiosity. Faith is not only a means of avoiding eternal punishment.

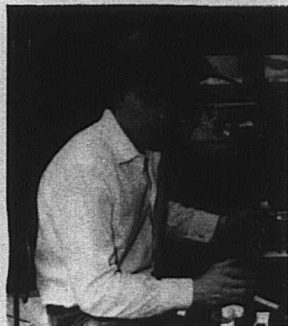
Those seeking to maintain a rationalistic faith, contradict themselves. They become supernaturalists bound by naturalism, people of faith who do not believe. Jesus assured his listeners that if anyone came after him but stopped to look back, that one was not fit for the kingdom of God. Such a following reveals a lack of trust, instead of child-like faith. Just as Peter looked away and began to sink, so rationalistic Christians allow their heads to be turned by the world around them, and they falter.

Miracles seem to occur most frequently in cultures where rationalism has not yet swallowed the Church with the rest of society. "Faith to move mountains" seems rare in western culture, but one hears of all sorts of wonders performed by the Church in China, Indonesia, Africa, and South America. The rationalist, stamping his feet on solid ground, insists that we know better than to believe in such things; we know miracles cannot happen. As we become convinced that such things only exist in myths, then indeed that becomes true. Is this because rationalism is right? Or is it because of the incompatibility of faith with rationalism? The latter, I think.

Like the preacher convincing the children that they need nine of their candies, we convince each other that we need a great deal. "Do not worry about tomorrow," sounds idealistic, and it is. But unless one decides that dry land is better than walking on the water with the Master, then it does not matter what seems rational or empirically reasonable. Perhaps the greatest tragedy is that the water-walkers hear the strongest opposition to their idealism from the numerous boat-loads of "Christians."

Eleven disciples stayed in the boat, and the one who crossed the water turned away for a time. Idealism is not easy. And the water teams with boats full of people, very few walkers to be found. But many in the boats are there because they know the foolishness of rationalism, yet they bring its influence with them in their attempt at entering the kingdom of God. They have faith, faith in their boats. But when Peter stepped on the water, his steps led toward the ideal, toward Christ. And the closer he drew, the nearer that saving hand became.

to the moral decline of the campus?



John Essepien

"Ever since I started reading the *Houghton Star*, I've been going to Tuesday night prayer meetings and ACO parties."



Beth Sperry

"It don't matter; I never believe anything I read in the *Houghton Star* anyway."

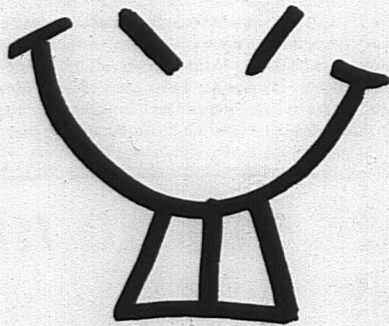
BLOOM COUNTY

by Berke Breathed



classifieds

Write in Maurice
 The Oriental Wonder
 for
 Senate President



The fourth floor and friends are both pleased and honored to announce the formation of a bond which will never be broken:


The engagement of
 Terry S. Ruhl (84)
 to
 Lori P. Rice (83)

"And now these three remain: faith, hope and love. But the greatest of these is love."

Senior selling books for the following courses offered next year:

- American Lit. After 1860 \$7.00 (reg. \$14.00)
- Philosophy and Christianity \$6.00 (reg. \$9.95)
- Horsemanship \$6.00 (reg. \$8.95)
- English Lit. \$9.00 (reg. \$18.00)

Rob Lamberts is a darn nice guy.



BIG AL'S PIZZA

Fastest Growing Business in Houghton!

8pm-11pm Sun-Thur
 8pm-1am Fri
 8pm-12am Sat

your own personalized pizza service!

Call ext. 232 to place your order!

FREE Delivery **FREE Topping with pick-up.**

**THE
 HOUGHTON
 STAR**

entered as
 first class
 postage at

houghton, n.y.
 14744

