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“Much as I long to be out of here, I don’t think a single day has been wasted. What will come out of my time here it is too early to say. But something is bound to come out of it . . .”

— Dietrich Bonhoeffer



Initiation — the rites, ceremonies, ordeals, instructions with which one is made a member of a sect of society or is invested with a particular function or status.

— Webster's New Collegiate Dictionary





A long-time resident of Houghton once wrote to me that "ghosts" walk in this town and on this campus. What she meant was that this community, perhaps this peculiar piece of geography, had woven her inextricable into the Houghtonian fabric. In the midst of my fourth year as a Houghton student, I too have begun to see ghosts.

Friendships, memories, "enterprises of great pitch and moment," all have left deep impressions on me. In my short tenure I have come to see many of the flaws and some of the complexity of the college community, but I have also developed a certain degree of affection and even of belief in the Houghton edifice. I have begun to feel what I can only call kinship.

That does not mean that I can, in good conscience, sanction every action and policy of the college, nor does it mean that I shall spend my earthly days pulling weeds from around Chief Copperhead's boulder in reverence. It does entail loyalty, but a loyalty within the bounds of my acquaintance.

My loyalty lies in the Star office, in Fancher Auditorium, on the sidelines of Stebbins Field. My kinship exists in memories and in friendships with students, administrators, staff and faculty members. The ghosts are specific; they are the shadows of involvement.

— Robert A. Morse





... We realize that you have not assembled so much to honor a man as to pay respects to an office, a function, a responsibility. The office awes the man. Its requirements are too much. We are keenly aware of our dependence upon our loyal and capable colleagues and especially upon the grace and guidance of God. We do have the audacity to believe that God can use our joint efforts to bless and enrich the lives of another generation of students. To this end we dedicate our lives.

Perhaps it is not surprising that a Wesleyan should make his response in the mood of testimony. Personal demands must be taken personally. And in our tradition it is common to share one's spiritual pilgrimage and to relate it to the major concerns of life. Accordingly, I will put myself on record as to my journey of life, my philosophy of education, and my viewpoint of the emphases necessary to the fulfillment of Houghton's destiny.

In retrospect, many things were, in the Providence of God, preparation for this hour. As in so many aspects of my life, to borrow C.S. Lewis' expression, I have been "surprised by joy." God has again and again done more than I would ever have asked or thought. It is only in confidence in the providence and grace of God that I would dare to undertake the present responsibilities.

My career, if such it should be designated, is not unique, but neither is it exactly typical. Of the experiences and opportunities that I value most in my life, I am convinced that few would have come my way if I had been left to my own devices and the stimulation of my environment and background. It was not ego or self-drive that awakened me. Whatever would have happened otherwise with the passing years, it was a call from God that started a process into which many challenging things have come. Because I became convinced that God had chosen the ministry for me, I early found a sense of direction. Indirectly and slowly, this conviction brought me to Houghton College. There a whole new world came into view. Step by step my

comprehension broadened. I began to see academics as a way to intensify and multiply my ministry. Finally it became clear that I might not spend my life in a series of full-time Wesleyan pastorates. The rigors of my new ministry drew me ever deeper into academics and the academics thrust me along in my ministry until now I have cherished alumni serving in the ministry around the world. Thus, the call to the ministry and the performance of it drew me into the various aspects of professional academics in both church colleges and a graduate theological seminary. Though there have been years that I was in the pulpit more often than some pastors, it became increasingly clear that my calling would be fulfilled more in Christian academics than in pastorates. . . . My recent move from the classroom to full-time administration involves many adjustments but no change of purpose. It is a continuation of the mixture of direct and vicarious ministry under the call of God, the church, and the college. The comfort of a familiar context of expertise in a specialized field of teaching has had to be postponed indefinitely as have the satisfactions of pastoring the flock. But if, with the help of God and my good colleagues, I can have a part in Houghton's ministry, I am content. What more could one ask than to help keep education at Houghton vitally Christian and to help vital Christians obtain a quality education. To this ministry I gladly assign whatever years God and the people see fit to require.

People inquire indirectly if I am happy in my new position. It is a natural question. The answer is, "Yes, I have no other intention." . . . It has never been my experience to be unhappy with God's will for me — at least not for long. But let me hasten to add that, all such logic aside, "I like it here and I love you." My prayer is that we will be ever broadened and deepened in our love, loyalty, and cooperation in a task that is larger than any or all of us . . .





... May we share a few thoughts about Houghton's task as I see it in relation to three models or aspects of education — the liberal arts, Christian education, and professional or vocational training. . . . It seems to Houghton College, and certainly to me, that the three models are not necessarily contradictory. They are complementary, at least in their basic concepts and principles. Though Houghton started over 90 years ago with strong religious purpose and motivation, her faith did not serve as blinders to shut out the light of truth from whatever source. The concern has always been for a valid educational enterprise. The emphasis was indeed upon an approach to human knowledge and culture that made room for the Creator in His own creation. The supporting Church has always guarded against subversion of the Christian principles upon which the school was founded. But faith did not displace the arts. It put motive and force behind the broader quest for truth. Throughout most of the present century James S. Luckey and Stephen W. Paine have pressed vigorously for a rich and productive emphasis on the arts and sciences. They have gathered around themselves a faculty of similar convictions and high competence. Houghton's reputation as a strong liberal arts college is no accident. It reflects a long and vigorous application in that direction. I laud the wisdom and diligence that have brought us to this hour. And I pledge my best to help perpetuate and extend these achievements.

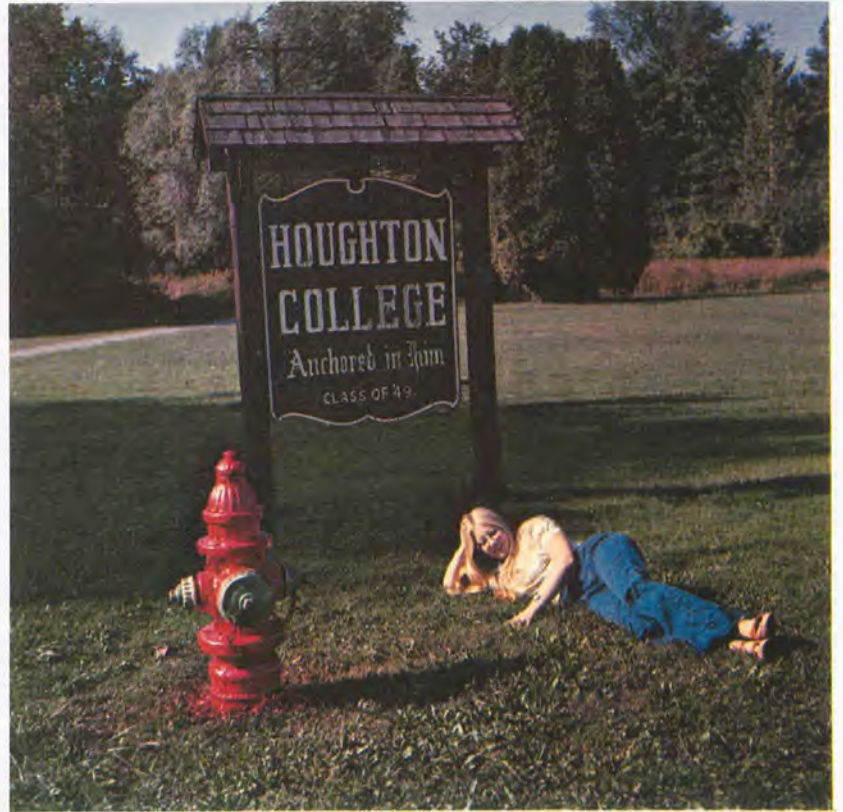
But Houghton is not, and never has been content with solely humanistic values. At least not in a purely secular and temporal sense. Contrary to a popular trend, Houghton is not trying to free herself from the religious commitment implied in her origin and support. The deepest and most precious commitment of the trustees, administration, faculty, staff, and the vast majority of our students is to a vital and vigorous Christian education. Take that away and our reason for being would vanish from the hearts and minds of most of our personnel and constituency. No one likes to be misunderstood by those who think that such ideals lack realism. Nor is it pleasant to be hassled by a minority who have problems with the regulation of campus life. But any such inconvenience is a cheap price to pay for our dream and our convictions. We are committed without reserve to Christian education. Our deepest obligation is to discover truth, beauty,

and goodness, to check our discoveries by the ultimate and the eternal, to bring ourselves in subjection to eternal truth and the God of all truth as best we can by His grace. Then our teaching, counseling, guiding, and assisting in the whole educative process in and out of the classroom can be aimed at this one thing — *Christian education* with strong emphasis on both the adjective and the noun. It happens to be our conviction that to do less would be to fail in our mission as a Christian college. To Houghton's goal to Christian education, I pledge my best.

The third model emphasizes the utility of knowledge. Partly by necessity and partly by Christian conviction, utility always has been a strong part of the motivation at Houghton. Few of our students come from a segment of society that can afford an education for education's sake. If an education were not to help one make a living, the necessities of life would usually deprive most of our young people of a college career. But, in general, this does not prove to be a degradation of our academic dogma. It channels the education. We are convinced that nothing is ultimately good that does not make us good. And nothing makes us good without making us good for something. If it is not a part of all education, it is at least central to Christian education to prepare the student to serve. The Christian's education is a failure if it does not enable him to *do* as well as to *be*. The expression of Christian culture is Christian service. So Houghton is not embarrassed that her education is also vocational in thrust. Her science becomes pre-med, pre-nursing, para-medics, research for human betterment, teaching others, or some other vocation. Humanities lead to communication, teaching, sharing with those who are less fortunate, and making the world a better place in which to live. Religion and philosophy prepare for both personal and vocational goals. History, political science, business, mathematics, and all else are related in one way or another to service and to Christian testimony. It is part of our commitment. Christians are not just dreamers. They are workers. Houghton is committed to improve the quantity and quality of that service. It is part of our mission. I joyfully commit myself to this kind of a productive Christian education. Nothing less will fulfill Houghton's destiny or my own call to the ministry.

— Wilber T. Dayton









"The boulder was age-old when Copperhead's ancestors first roamed through these hills, and it will be age-young when our children's children have been forgotten. New scenes must take the place of the old; countless student generations will come and go. Human life is merely a flux out of which must crystalize character. Only the soul endures."

— '24 Boulder











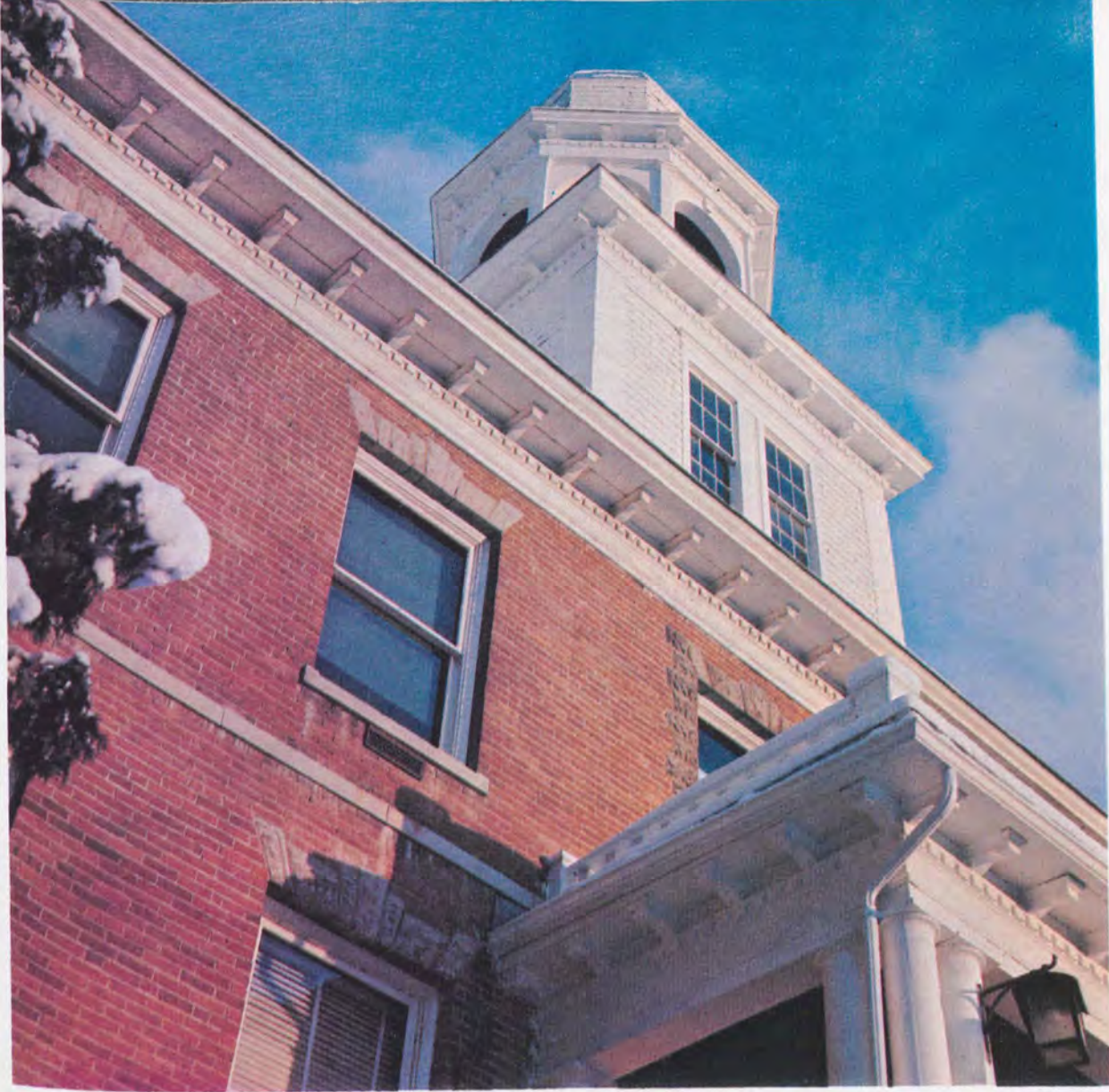


















I have found that tilling this field heightens rationality and clarity of thought. With the mind renewed in Christ, it is possible to discover that worldly explanations, predictions and proposals often rests on assumptions *taken in faith*, and that such faith may be at variance with Christian principles of creation, human nature, moral law, history, etc. As one's faith, so appears the world.

— Prof. Wesley Ward



