

# The Houghton Star



# The Houghton Star

Volume 80, Number 14

February 19, 1988

## Ramirez Visits; Amory Houghton Clarifies Position

by John Bright

The issue of Nicaragua is one which divides. "As hot a pressure cooker as I've experienced since coming down here to Washington," was the way Cong. Amory Houghton described the recent vote on contra aid in the House of Representatives. And the controversy is certainly not limited to Washington. When the College Republicans brought Juan Ramirez, a Contra representative, here to Houghton College, he drew a large, varied, and vocal crowd despite tight morning schedules.

The vote in the House came back 219-211 opposed, and the \$36 million aid package that President Reagan had proposed was killed. The Senate later passed the same package, but that vote was purely academic.

Amory Houghton, this district's Representative, is very concerned about the issue. In early January, he traveled to Nicaragua with a delegation of nine Presidents of Western New York colleges, including our own President, Daniel Chamberlain, as part of a privately funded educational outreach program. Rep. Houghton had stated his opposition to the aid package before the vote. It was because of this that Mr. Ramirez was flown here from Central America. He was to speak with Rep. Houghton to try to convince him to change his mind. He instead spoke to Bill Heaney, district representative for Congressman Houghton. Houghton, voted as he had originally intended despite Ramirez's attempt to persuade him to back the Contra cause.

*The Houghton Star*, in an effort to aid in understanding the prevailing opinion on Capitol Hill, sought comment from Rep. Houghton.

I have voted against legislation extending further military aid to the Nicaraguan Contras. But I do not want Managua to misunderstand this vote.

I have voted for Contra aid in the past. This time I vote "no" for a particular reason. That reason is the Arias peace plan. I visited Nicaragua in January. I have heard and read what President Ortega has recently said. Despite reasonable evidence to the contrary, I want to believe Sandinista statements about such things as allowing *La Prensa* and *Radio Catolica*

to remain open, halting aid to guerillas in other countries, giving amnesty to those who have opposed them, and permitting open, honest elections to take place. This is what I want to believe.

I also would like to do my part in preventing the United States from being party to anything which might damage the chance for a political solution to a horrible war. Conditions are different than they were even a few months ago. There now is a plan, if there is a will, and quite frankly, the will now must be the Sandinistas. No matter how my colleagues vote every one in his or her heart wants peace for Nicaragua, Central America, and the United

States. As a veteran of World War II, I am well aware of the costs of war. What we search for is not just peace at any cost, but a fair, decent, and a democratic peace. This is not one shoved down the throats of citizens by a single party.

So as Mr. Ortega moves ahead in implementing his part of the Arias plan, there are more than a few of us who will be watching. If I, for one, find my trust to be misplaced, then I will feel no hesitation in reassessing my position.

I hope during these next critical months that the Nicaraguan Government will somehow justify the trust which more than a few of us have placed in it.

## Schultz Takes the Reins

by Mark Cowchok

The Buffalo Campus is in store for new leadership next year as Dr. Carl Schultz replaces Dr. Charles Massey as dean. This move comes as the campus is in a state of transition becoming an upperclass campus. Dr. Carl Schultz, the Religion and Philosophy Chairman, will still perform his duties at Houghton, but with a reduced load.

Schultz graduated from Houghton in 1952 and holds an M.A. from Wheaton College and a Ph.D. from Brandeis University. In 1965, he began teaching at Houghton and in 1975 he became the Chairman of Religion. He plans to reside in Houghton and commute to Buffalo.

One of the reasons Schultz accepted the position as dean is that he sees the potential growth in religious studies programs at Buffalo. Years of experience as chairman of the Religion and Philosophy Department gives him the administration and planning ability to produce the kind of potential growth capable at the suburban campus. He will play a dual role managing different areas of both campuses while he oversees happenings on the Buffalo Campus. He envisions Houghton cooperating with other universities so, for instance, students might go to Buffalo State and take credit hours, get a degree from that university, and still graduate from

Houghton. Schultz feels that he is capable of handling the position of dean because he has worked with both students and faculty at Buffalo before.

Schultz's objectives for the BSC campus include strengthening the current professional business internships, creating additional current professional semesters in the areas of psychology and education, and expanding the curriculum. He is optimistic that Houghton students will take the opportunity to do graduate work. Also, he would like to offer main campus students a chance to spend one semester at Buffalo to experience an urban setting.

In an effort to promote better relationships between the campuses, Dr. Schultz will be working with the chairpeople to promote unity. He sees the students spending a semester at Buffalo, returning to Main Campus, and promoting the experience so that other students will want to go. Some teachers will continue to commute to Buffalo to teach there. Classes will continue to be taught on the link system, to enable students to take courses from Buffalo Campus teachers that apply for their major while starting graduate or internship work.

The outlook for Buffalo is transition, but Dr. Schultz feels that over time, the campus will become popular and will benefit everyone.



## Merging World: Ethiopia Famine Revisited

*The weekly column of the Houghton College Chapter of the Overseas Development Network.*

by Dan Connell

The burnt hills and parched riverbeds that crisscross Ethiopia's drought-ravaged Tigre region evoked grim memories of the devastating 1984 famine as I flew over them. Below, tens of thousands of desperate people were on the move. For the second time in three years, millions are threatened with starvation.

Shortly before Christmas, BandAid's Bob Geldoff visited Ethiopia once again and unwittingly underlined the most important issue in this renewed crisis - he offered to help pay Ethiopia's huge international debt, most of which is for weapons purchased from the Soviet Union. War is as much to blame for the impending Ethiopian famine as the weather. The debt he proposes to subsidize is largely for weapons being used to crush opposition movements in the famine areas - they are one of the causes of the widespread hunger.

In 1984 the political issues were largely overlooked. If they are left unresolved again, we will be back in the same relief camps counting bodies every 3-5 years into the next century. It is not coincidence that the worst-affected areas today are Eritrea and Tigre. Both are war zones. The government controls only the few large towns, and opposition movements administer the countryside where the majority of famine victims live. One of the problems for the peoples of Eritrea and Tigre is that they have not recovered from the last disaster, most have no food reserves. This is largely because of the wars. Most emergency relief does not reach their impoverished villages, and little follow-up work was targeted at their farms after the 1984-85 crisis.

The Eritreans have lived under war clouds since 1961 when Ethiopia annexed the former Italian colony, abrogating a ten-year UN-sponsored federation. The Eritreans, despite internal

ethnic and religious differences, revolted at the prospect of further foreign rule. In 1961, they launched a guerrilla war that has become the longest running armed conflict in the world. In fact, it is being fought largely by young men and women born after it started.

But what makes this conflict especially difficult to pigeonhole is the peculiar geopolitical twists it has gone through. In the mid-1970's, a military junta deposed the U.S.-backed Haile Selassie, and realigned Ethiopia with the Soviet Union, but the Eritrea war continued with no letup. It now pits a left wing guerrilla movement against a Soviet-backed government led by President Mengistu Haile Mariam.

Recent guerrilla attacks this fall on food convoys put the fighting in the public eye - yet an essential point was missed. This food was moving from one government-controlled garrison town to another. While the destruction of food is inexcusable, the sad truth is that had the convoy reached its destination, it probably would not have changed much, as most of the rural areas where the hungry actually live are under the control of the opposition movements. These rural areas are serviced by entirely separate cross-border relief operations from neighboring Sudan which receive only a trickle of relief.

No lasting solution to this human crisis is possible without an end to the 27-year old Eritrea war. To suggest that the independence forces simply lay down their arms after a generation of war is as preposterous as an expectation that the Ethiopians will suddenly pack up and leave. This has been an extremely costly and bitter fight on both sides, and it will take many years to heal the wounds. But the first step must be a cease-fire and negotiations.

Dan Connell is executive director of Grassroots International, an independent peace and development agency based in Cambridge, MA.

(Edited by J.P. Greg Laing).

## CDC Workshops

by Dan O'Bryon

The Career Development Center is perhaps one of the most valuable resources on the Houghton campus. Then why do students fail to use the services offered there? Steve Chance, a graduate assistant employed in the CDC, believes that the majority of students view the Career Development Center as a very useful resource, yet never follow through with their intentions to stop in. For some students, coming to the CDC is like writing a term paper; they know that it must be done, but it is put off until the last minute.

To combat this tendency, the CDC is offering a Job Search Workshop Series. Conducted by Mr. Chance, the workshops cover essential elements involved with a successful job search. The majority of job positions filled are never advertised. Mr. Chance feels that if a student has the ability and know-how to uncover unadvertised vacancies, he will have a tremendous advantage over his peers who are looking only at advertised positions.

The series begins on March 3, at 6:00pm, in the CDC. The topic is "The Job Search" and involves the development of a systematic strategy for acquiring that first job after graduation. Part 2 is entitled "Job Networking," and focuses on the steps included in a successful networking plan.

The series is highlighted by a one day practicum involving a trip to Buffalo to visit Central Referral Service and WWKB-FM, a local radio station. The former will feature a speaker who has contacts with all of the Social Service employers in Buffalo and Erie counties. It is important to note that the purpose of these visits is not to interview for jobs, but to see first-hand the methods for effective networking. From this base, each person can then adapt these basic principles to his or her own personal circumstances.

Mr. Chance strongly suggests that students of all disciplines should attend, not only Psychology and Communications majors, as the guidelines are the same for all majors. It is important for students to avail themselves of these services because finding the right job doesn't just happen by itself - it takes a lot of hard work. While it is true that students must provide the hard work, the workshops are able to offer tools which, if used correctly, make a job search much more productive.

# Prof. Pungrastic Pummels Yugoslavian "Market Socialism"

by Dave Wheeler

At Thursday's Business Chair lecture, Dr. Ivan Pungrastic, economics professor at Marion College, discussed the failing state of the Yugoslavian economy. Dr. Pungrastic, who formerly held high-ranking positions in the Yugoslavian Area of Budget and Finance, attributes the country's bankruptcy to its economic system of market socialism.

Dr. Paul Young opened the lecture with prayer, after which Dean Bence introduced the speaker. Dr. Pungrastic and his wife left Yugoslavia after becoming Christians. He felt he could not reconcile his Christianity with his rank in the Yugoslav government. After arriving in the west, he studied in Canada and the United States. His former position gave him valuable insights into the problems of Yugoslavia's economic system.

Yugoslavia is now officially bankrupt, with a debt of over \$30 billion. Inflation has in recent years increased by 170%, and 20% of the overall population is unemployed. In some provinces the percentage of unemployed is as high as 60%. Not only is Yugoslavia experiencing these financial difficulties, Dr. Pungrastic stressed, but most of the Eastern Soviet bloc nations are struggling economically. Romania is bankrupt, the general population impoverished, and only a handful of powerful wealthy officials control the country (which was, incidentally, the outcome that socialism was designed to eliminate). Hungary has a large foreign debt and the average yearly wage is \$921 per person. Poland's foreign debt is \$140 billion, with high unemployment, and recent price increases of up to 200%. The Soviet Union is admit-

ting the flaws of its system by debunking some of its ideological "holy cows," as Dr. Pungrastic put it. Private corporations and joint ventures are now being considered, where before such elements were considered part of the "Capitalist devil." Wage differences and competition are now justified as bringing about better results. Dr. Pungrastic holds that every communist nation exists only because the West supports it, evidenced by the \$100 billion owed the U.S. by the Communist world.

Dr. Pungrastic stressed the move toward "market socialism" as the problem with the Yugoslavian economy. Beginning with Stalin's expelling of Tito's Yugoslavia from the Soviet bloc in 1948, Dr. Pungrastic traced Yugoslavia's economic history to the present day. In 1948, the Truman government poured monetary aid into Yugoslavia in the hopes that with enough aid the country would be able to succeed financially and not return to Soviet dominance. Without Soviet patronage, Yugoslavia proclaimed "perestroika," a restructuring of economic policy. Now the workers were given "self-management" of corporations and factories, which they took advantage of in the mid-1950s by raising their wages and shutting out newcomers, which increased unemployment and inflation, and led to deficits and finally bankruptcy in 1957.

As the West continued sending millions of dollars, Yugoslavia devised many legal regulations governing the worker. These functioned more in word and appearance than in actual results, Dr. Pungrastic holds. In reality, if a person was a member of the Communist party, part of the manager's family, or if he had the money

for a few well-placed bribes, he was virtually untouchable. Dr. Pungrastic related the story of a worker who set back a project considerably and was not even reprimanded. Dr. Pungrastic claims that he himself learned English by reading during working hours. The output of this system, according to Dr. Pungrastic, was simply not worth the input, and Yugoslavia experienced bankruptcy again in 1966, 1973, and 1982. The country's most ambitious project, the exporting of the Yugo, is a financial failure; money is lost on every car. According to Dr. Pungrastic, Yugoslavia only survives by the receiving of short-term loans from Germany and the U.S.

Dr. Pungrastic believes "market socialism" to be a contradiction in terms. For a market economy, private property, and political freedom is needed, and production needs to be more important than party affiliation. He feels that what has been occurring in Yugoslavia for years has been substantial risk with no real responsibility being taken. He holds that production is encouraged only by a free market. He sees the same situation occurring now in the Soviet Union, and is convinced that it will eventually go bankrupt. The American financial situation also concerns Dr. Pungrastic, as the U.S. public debt is now \$2.4 trillion, and he feels sending aid to nations with market socialist economies to be too much of a financial risk and waste.

Dr. Ivan Pungrastic provided an informed viewpoint on the Eastern European financial situation, specifically that of Yugoslavia. His lecture and responses to audience questions indicated his extensive knowledge of economic issues and his concern about the financial well-being of his own country and of the world.

## Young Performer's Series Held in Wesley Chapel

by Melaine S. Dixon

At 8:00 on February 10, the first of three Young Performers Series (YPS) was presented in Wesley Chapel.

After Lee Schaarschmidt opened with prayer, the audience was greeted by the fanfare of a trumpet quartet. The four took turns with the melody and smoothly blended harmonies. Laurel Hebbard, a freshman flutist, played *Legende Pastorale* by Goddard. The piece was like a legend, building to a high point, then returning to the more quiet passages, like the climax gives way to the resolution in a story. A vocal piece followed, sung by

mezzo-soprano Donna Bashore. Her performance was strong and well interpreted. Dr. Allen's *Sonata for Clarinet and Piano* was jazzy yet down to earth. Julie Wagner's clarinet and Dr. Allen's piano were interdependent, blending beautifully while they seemed to be doing two separate things. Included with the sonata was a visual aid-signs that titled each section for those in the audience who weren't familiar with sonata form. A return to the flute was brought by another freshman, Katherine Parsons. The Faure' piece she played was simple yet interesting. The final performer

of the evening was Nina Assimakopoulos with *Variations of a Swedish Folktune*. The dynamics were well played throughout the theme and the five variations, showing many moods: playful, thoughtful, dancing, indignant, dramatic, sweet, and sad. Nina once again kept up her reputation as a skilled and talented musician.

Last week's YPS combined well-known talent with the new blood of freshman performers. There will be two more YPS presentations this semester, one each in March and April. I would recommend them to anyone who enjoys music.



## Wendy Pronti 1965-1988



This week, the flag over Houghton College flies at half mast as evidence of our shared sorrow over the sudden passing of Wendy Pronti. Wendy died in an automobile accident on route 436 in the Town of Portage at 10 AM on Monday, February 15 while returning to the campus after a weekend at home. Wendy was the passenger of the westbound vehicle driven by Scott D. Stevenson. He lost control of the car, drove off the right side of the road, crossed into the eastbound lane, and was hit broadside by a car driven by Joyce James, age 29, of Short Tract Road in Hunt.

Stevenson was taken to Dansville Hospital and transferred to Strong Memorial Hospital in Rochester. Officer Richard A. Keene of the Livingston County Sheriff's Department is investigating the accident; the second fatal accident in Livingston County this year.

Wendy was a senior, majoring in Psychology, minoring in Christian Education and Bible, while mastering the art and science of Horsemanship. In fact, it was Wendy's goal to pursue graduate study with special attention to animal training, and she was taking a course in independent study to train an unbroken horse: observing the behavioral process while learning the practical techniques from that endeavor. It was her career goal after graduate school to involve herself in Christian camping and recreation.

Those who knew Wendy loved and appreciated her. One of her former RA's said, "She was a good listener. She was better therapy for me than I ever was for her."

A teacher observed, "Wendy had a certain enthusiasm for life. She enjoyed being alive and experiencing each day for what it offered." Another of her teachers reported that she was a sensitive, conscientious woman—the raw material of Houghton College.

Still another observed that Wendy enjoyed learning. When she grasped a new idea, she frequently responded with a beaming face and the comment, "It's cool the way that really works."

We will miss Wendy as one of those wonderfully solid individuals who went quietly about her business, enriched our lives even as she served her Lord.

This Saturday there will be a memorial service at 2 PM in the Grace Fellowship Church at Macedon Center, New York. Directions to the church will be posted at the Dean of Students Office and addresses of family members will be available there as well for those of you who wish to write to Wendy's family.

## Editorial: Suffering

Apathy is a form of the inability to suffer. Apathy is understood as a social condition in which people are so dominated by the goal of avoiding suffering that it becomes the goal to avoid human relationships and contacts altogether. Repression is a technique that we often use to avoid suffering. If we repress pain, then we do not have to doubt God. Why do we suffer? Why does God allow us to suffer? These are questions we do not need to ask if we repress the pain that caused us to raise the questions in the first place.

Apathetic people lack an awareness of their own suffering and have a lack of sensitivity for the suffering of others. We experience suffering sometimes, but most of the time we endure it, and it doesn't really move us. We have no language or gestures with which to battle suffering. Nothing is changed: we learn nothing from our experience because, in our repression, we are incapable of discovering anything positive in what seems to be so totally negative.

One wonders what will become of a society in which certain forms of suffering are avoided. People stand before suffering as those who are blind to color search for the wonders of a rainbow: unaffected and therefore incapable of any shred of optimistic perception. Nothing exhilarates or threatens any longer; nothing grows any more; without the characteristic sufferings that all growth involves, nothing changes. The painless satisfaction of many needs guarantees the attainment of a quiet stagnation. Boredom spreads if the attainment of that for which one hoped no longer drives one on to a newer, greater hope.

There are many consequences of apathy and repression. We become desensitized to suffering, we are unable to perceive reality because we have repressed it. Freedom from suffering is nothing more than a blindness that does not perceive pain.

We erect walls between us and reality. We learn about the suffering of others indirectly and this kind of relationship to the pain of others is characteristic of one's entire perception. Our capacity for pain shrinks. Human relationships lose the depth that characterized them prior to our desensitization of feeling. We are alone. A new depth of feeling can only arise when a sensitivity is generated in the breakdown of repression and apathy through a vulnerability to reality.

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Cover photos  
untitled taken by and presented in remembrance of Wendy Pronti

The Houghton Star is a weekly publication representing the views 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 staff 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 8:00 a.m. Tuesday. The Star subscribes to the Washington Post Writers Group and Tribune Media Services.

## Opinion

### Pandora's Box: Armistice Day

By Giocchino Jack Urso

A couple of weeks ago Dean Bence stood up in Chapel and announced that a war was going on. A war between "traditionalists" and "modernists." Apparently the "traditionalists" wish to pursue the conservative, traditional values of the college while the "modernists" wish to change them and make them more relevant to today's generation. Well, as I see it, this war has been waged for some time now and recently came to a head a couple of weeks ago on the front cover of our beloved *Star*. You know, the one with the bottle of liquor and a Bible pictured together. Well, this was the apex in the Holy War and the boom had to be lowered before the "traditionalists" mounted their mighty steeds and took arms against the heretical "modernists" with their funny haircuts.

I wasn't aware of this war. I didn't get all bent out of shape at the cover of the *Star*, and frankly I could care less about any labels administration, or anyone else, wishes to pin on me. I am not at war with anyone, nor is anyone at war with me. The Cover of the *Star* in question is a matter of artistic not theological taste. A lot of questions, heard from a large portion of the student body, are being asked. The mere existence of these questions naturally results in friction if the questions will not or cannot be answered. If I ask why I cannot dance or drink on campus I don't want a restatement of College (or Wesleyan) policy. I want to know why I can't dance or drink and why it is being inferred that such activities are non-Biblical.

Instead of playing peacemaker between the two "sides," administration should be answering questions, not behaving like dispensers of ambiguous rhetoric. Some questions I'd like answered are: why can't we have co-ed dorms (South Hall was to be one)? Why is there censorship of music on Campus? Does anyone here know God? How important is student opinion and what impact does it have on administrative decision-making?

Are the trustees forcing Houghton to "re-align" itself to a more conservative structure in the midst of a \$13.5 million Capital Campaign?

Why should I go to chapel when I'm convinced God is not there?

Will the Pledge be enforced on the "Buffalo Campus Experience" next year?

What if I think you can have Morality without God?

What if I think the Bible is not inerrant nor the last word on Truth?

And so on. You get the drift. The fact that these questions are asked are bound to result in friction between people at a place like Houghton College. This school was founded on a relatively conservative fundamentalist ground. When questions are asked that call into doubt the validity of the foundation of the school yes, sparks will fly. However, the existence of so many "modernists" on campus means that the College is either going to have to eventually answer some of the questions or demands of this large tuition paying population or kick them out. If there is a war going on it can only be brought to an end by either agreeing on a treaty with concessions from both sides, or defeating "the enemy" completely and driving them out of the territory desired.

I'm willing to bet that most of the trustees are "traditionalists" and the "modernists" are mostly students. And guess what boys and girls? The side with the most money wins. If there really is a war going on...

## Shea Shows Discipline

Dear Editor,

Thank you for articles by Mark and Mick February 12 on the subject of Biblical inerrancy. Are students here uncertain as to the stand of Wesleyans on this subject? Our church Discipline (1984 edition p. 22 par. 107) speaks of the Holy Scriptures. "They are the inspired and infallibly written Word of God, inerrant in their original manuscripts and superior to all human authority..." On page 36 the membership vows include the words, "We believe in the Holy Scriptures as the inspired and inerrant Word of God." Check also the Houghton College catalog doctrinal statement.

I have been in the Christian ministry fifty years. Please hurry up and tell me if I have been misled. Is the Bible full of errors? If so, let's out with it. We must be honest with the people. John Wesley said he would hold no doctrine that he could not preach. So let us preach what we believe and empty our churches, the sooner the better. It will not take long. Many mainline churches in Britain and America have been successful at the job in recent history. There is no question that it works.

Contrast, if you will, the "Bible" churches all over the world growing dramatically. They hold to truths paraphrased from Erich Sauer "From Eternity to Eternity" (Erdmans 1954).

1. Fallen man is not wise enough to stand in judgment on what is truth and what is error in the Scriptures. The Bible is useless unless it be acknowledged as a revelation from God in all its parts.

2. If the thoughts of the Bible are inspired, its words are inspired. Otherwise we are in real confusion.

3. The Bible is a unified body of truth concerning God, Christ and eternal salvation.

4. The inspiration of the scriptures in entirety was accepted by Jesus and the apostles, Genesis and Jonah and all.

5. The Divine inspiration of the Bible is demonstrated in history by its power over men and nations.

6. Its Divine inspiration can be confirmed in your life by the witness of the Spirit to your salvation now and future redemption.

Scholars agree that early Christianity was so popular that people eagerly sought copies of the New Testament books even if they were less than perfectly copied. There are therefore variant readings in the more than 4,000 ancient manuscripts extant. The puzzle makes a fascinating and lifelong study that has occupied the labors of some of the world's greatest scholars and saints. But there is a vast difference in the way these problems are approached.

It is one thing to say that God gave a record of salvation originally free of mistakes and fully inspired; a rock of foundation for our faith. Through careful searching of the manuscripts as we have them today we shall strive to know the original record and obey it.

But it is another thing to say as some erroneously do that God never gave such a fully inspired book in all its parts. Study and search as we will, we cannot find a completely binding Divine record for it never existed.

One should honestly study the problems and accept all the facts. But guided by the Holy Spirit there is nothing over which anyone should lose his belief in the inerrancy of the Scriptures in the original manuscripts. I believe the Bible in all that it says.

Bonhoeffer is quoted as saying, "Do not try to make the Bible relevant. Its relevance is axiomatic. Do not defend God's Word but testify to it. Trust the Word. It is a ship loaded to the very limits of her capacity." (*Christianity Today* August 8, 1986.)

May I add this preachment? It is a terrible thing for anyone to cast doubts on the Word of God until the Holy Spirit is grieved and hearts and homes and whole communities fall into spiritual darkness. Our problems are not the Bible but our own sinful hearts.

Alton Shea '36



# Who Watches the Watchmen?

by Mark Horne

So then He has mercy on whom he desires, and He hardens whom He desires.

You will say to me then, "Why does he still find fault? For who resists His will?" On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this?" will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?

Romans 9:18-21

See also Ro 8:28-30, 9:6-29; Eph 1:3-14, 2:4-10; Ac 4:28; Ps 46:8-9, 47:2-3, 135:5-7; Pr 16:4, 21:1; Ex 4:21; Job 38-41; Mat 22:14; Mk 4:11-12; Lk 22:22; Jn 1:13, 6:37-39, 44, 12:39-40, 13:18, 17:2,6,12; 1Th 5:9; 1Cr 1:27-31, etc. Find the rest yourself!

Historically, those such as Augustine, Luther, and Calvin, who have believed God when he says He controls His creation, have believed that we, his creatures, made in His image, are responsible for our actions. Anyone who portrays faith in God's sovereignty as a means to escape human responsibility is wrong. Man is not responsible *despite* God's sovereignty; he is responsible *because* of God's sovereignty. Remember, we are to "live by faith, not by sight" (II Cor. 5:7).

Of course, the self-proclaimed autonomous man knows that the beliefs expressed by such people as John Calvin, Martin Luther, St. Augustine, the Apostle Paul and Jesus Christ are not true. Such beliefs cannot be true. If God is in control, how can we be responsible? If God is in control of everything that happens, is not He the author of sin? But if we are responsible for our sin, how can God be in control? Isn't believing in both God's sovereignty and man's responsibility inherently illogical? *Doesn't human logic legislate reality?* Doesn't God have to respect our free choices in order for us to be who we are? Mustn't God respond to us in the same way we respond to Him? Does not the creation affect the Creator? Then doesn't God deal with an uncontrollable hostile environment like we do? Isn't there possibility outside of God's will? Isn't there an element of chance that God must contend with like we must? Doesn't His character develop from outside influences like ours? As beings belonging to reality, don't both God and Man have to deal with the uncontrollable? Isn't Reality over both of us in a world of infinite possibility? Isn't God, as well as man, merely foam on a sea of endless Chance and eternal Chaos with no bottom and no shore?

If God has no control over human free will then it follows that he cannot guarantee us that His Word is true. God cannot control the writing of His Word nor its preservation through the centuries of copying. Nor can God make certain

that our previous beliefs don't get injected into the Word we hear. To be sure, the Bible *might* be true. But only as long as it might *not* be true. We must determine for ourselves whether God's word is true.

It follows from this that we must determine whether the ethics taught in Scripture are indeed ethical. So we determine another source of truth instead of the Bible. We may call it "Reason," "Nature," "Universal Conscience," "the hedonic calculus," "the categorical imperative," "Marxist class analysis," "astrology," "capricious whim," or anything else except "divine command." "Divine command" ethics cannot be ethical. After all, isn't God a part of Reality? Mustn't God then derive His ethics from Reality just as we must? To be sure the Bible contains authority; but only the authority of an expert who has knowledge by discovery, not the authority of a God who creates the difference between right and wrong, good and evil; by His own sovereign will.

But in a world that is ultimately built on Random Chance, without an omnipotent sovereign God, there can be no human responsibility because there is no one to be ultimately responsible to and nothing to be ultimately responsible for.

In a world where all facts come into being by chance, nothing intelligible can be said about those facts to differentiate them or value them. If our hands are stained red, it makes no real difference whether they are stained with blood or finger-paint. There can be nothing more valuable in a saline-aborted fetus than in a bowl of chili. The difference in meaning is negligible because the difference is mere "luck of the die." The only possible difference between me and a non-Christian is purely accidental. I was in the right place at the right time in the right frame of mind to hear the Gospel while the non-Christian was not so lucky. Such a difference is utterly meaningless. Unless God controls all circumstances, all that happens in those circumstances in inherently senseless.

God cannot hold us responsible if He is not sovereign, because there is nothing for Him to hold us responsible to. He cannot have values any more meaningful than ours because He and His values are ultimately products of Chance.

Thus, those who claim they are taking a stand for human responsibility by denying God's sovereignty are actually taking a stand against it. These "watchmen" of our freedom are trying to construct a world in which they themselves cannot be watched. Only those who acknowledge the God, who identifies Himself as sovereign, can truly hold themselves responsible to Him.

So it is written, "Where is the wise man? Where is the scribe? Where is the debater of this age? (Has not God made foolish the wisdom of the world?" 1 Cor 1:20). We should not try to fit God into our preconceived notions of logic and rationality. Rather we should allow our minds to be renewed in submission to His Word.

ness, goodness, faith meekness, temperance (Gal. 5:22-23) - how important are the differences of opinion regarding periphery issues associated with the Christian faith such as inerrancy? The reality of God is made manifest through changed lives and loving actions; if the reality of words were enough, the incarnation would not have been necessary!

I submit that when we focus upon dogma and attack those in our midst whose lives embody the actions and resurrection of Jesus Christ, we are loving delusions and chasing after lies (Ps. 4:2-3) We are living in sin.

Scott Baxter



## Cherry, Pitted against Communists

Dear Editor:

Before encouraging the mostly young impressionable readers of the *Star* (Feb 6) to side with ultra-liberal leftist and socialist Alan Cranston and his opposition to safeguards in the INF treaty, it might be wise to remind them that the Soviets have cheated on every document they have ever signed with the West and that communists engage only in treaties that will advance their stated goal of total destruction of the free world.

Freedom is not free in an evil world, for evil must be resisted. Christ had this in mind when he said "I bring not peace but a sword." America is not the land of peace, but the land of free and brave defenders of liberty.

Conservatism simply means to conserve what you have. Please remind your readers that this is what concerns the conservative opposition to the treaty.

In answer to holocaust survivor Eisen's "bone with the West and where was our president during that awful event," he was commander in chief of the warriors who died liberating William Eisen and bringing to justice the German leaders of the holocaust.

Sincerely,  
Ivan Cherry  
Belmont

## Book Bemoaning

Dear Pat,

The Houghton College Campus Store exists to serve the students, faculty, and staff of Houghton College. Why then am I not allowed to return my books for a refund 10 days after registration (January 22nd) when I can drop courses without penalty up to 14 days after registration?

Sincerely,  
Joseph M. Harvey

## A Response to Mick Williams' Essay on Inerrancy.

In the midst of all of the ambiguity, in the midst of all the pain of reality, our dogma and our doctrine are not what are of importance - the evidence of the love of God is what is important - the evidence of the resurrection is what is important! Let us not ignore the covert plea of students here: "Don't tell me that you love me, show me!" Where we have the evidence of the resurrection as manifested through the fruits of the Spirit - love, joy, peace, longsuffering, gentle-

# It's a Campus Mystery

by John Bright

The infamous Winter Weekend Kidnapping Plot began on Tuesday, Feb. 9 with an exchange of memos between Blair Dowden and Charlie Moore. The next morning, Feb. 10, Blair and Charlie met to discuss the exchange. The discussion became an argument, and Blair finally threatened to raise "The Issue" and have the position of Director of Fun eliminated at the next committee meeting.

After the argument, Blair went to Beth Allen to discuss his frustration and anger and to make it clear that "something" had to be done. Charlie went straight to Dean Danner for support, but instead he found Don Munro already there, complaining about the Office of Fun. Dean Danner sided with Don, and Charlie stormed out of the office threatening to disappear if no one cared about fun. Mary Richardson, Student Development secretary, of course, overheard.

Meanwhile, Beth went to the Lucky Building office to see Joanna Hartman. The two discussed Charlie loudly, and after the conversation, Joanna alerted Dean Bence that trouble was brewing.

Upon hearing the news, Dean Bence telephoned first Dean Danner and then Charlie. He made an appointment for

Charlie to see him on Thursday at 10:30 AM.

At noon, still on Wednesday, Beth had lunch with Billie in the snack shop. They invited Don Vogel and a friend to join them in their insidious kidnapping plot.

Later that afternoon in the Science Building, Don Munro related the incident between Dean Danner and Charlie where he was sure to be overheard. Sources quoted him as saying, "I'd remove him if I could."

Charlie spoke to President Chamberlain about the problem, after which the President and Dean Bence conferred over the issue.

At the same time, Don Vogel and his mysterious friend were visiting Dean Danner.

At 9:30 on Thursday morning, Don Vogel and his friend borrowed Dean Bence's car for what they claimed was "school business." They drove the car to the Campus Center, parked it in front of the main doors, and went to Charlie's office. The three were seen leaving together. They went to the mini-mart for coffee and then drove out of town.

At 11:05 the kidnapping was announced in chapel.

They returned in time for Don to park

Dean Bence's car in the chapel parking lot and meet him on the walk to return his keys as he was exiting the chapel.

## Purple Preview

by Julie Romann

Black awareness month continues this week with the showing of *The Color Purple*. The early 20th century rural south sets the scene for the story of Celie Johnson (Whoopi Goldberg), an abused, illiterate black farm girl, who, through struggles and suffering, matures into a woman of confidence and dreams.

The film portrays various issues including child abuse, incest, rape, roles of black men and women, racism, and lesbianism.

The *Color Purple* will be shown Saturday, February 20, 1988 in Wesley Chapel at 7:30pm.

Admission will be \$2.00 with Houghton Student I.D., and \$2.50 for the general public.

A discussion of the issues presented in the movie will follow in Presser Hall for those interested. Refreshments will be served.

## Mystery Prof. Contest Answers

Dr. Sayers served time in a reform school for juvenile delinquents.

Prof. Woolsey spent 15 years as a missionary in Africa.

Dr. Van Wicklin never took a psychology course as an undergraduate.

Dr. Willis once pulled the fire alarm in Fancher Hall while looking for a light switch.

Dr. Fisher, because of his middle name, would say, "They call me mellow yellow."

Dr. Young still operates the same car he drove to Houghton as a student.

Prof. Jacobson played in three different Basketball Leagues at the same time in college.

Prof. Detwiler taught five current Houghton students in high school.

Dr. Jack Norton used to work driving a Chicago Transit Bus.

Dr. Trexler works with silicon, rocks, and radio.

Prof. Townsend spent two years learning a language spoken by only 600 people.

Dr. Brown sees Broadway shows in New York City several times a year.

Prof. O'Byrne produced and announced "Encounter," a weekly half-hour religious TV program, when he was 31.

Prof. Cummings started smoking corn silk when he was six.

Dr. Kingdon causes us to stand when he walks into the room.

Prof. Perkins returns each year to a place in Maine named for his family from which they emigrated in the early 1900s.

Dr. Halberg once had lunch with TV evangelist Rex Humbard.

Dr. Irmgard Howard has hobbies which range from writing music to raising leeches.

Prof. Stegen could be found listening to Dylan, reading Kierkegaard, and watching the Redmen play hoop.

Prof. Avery once studied conducting under a London Symphony Concert Master.

Prof. Jost used to fight forest fires.

Prof. Roederer has a motorcycle license, a pilot's license, and likes to sail.

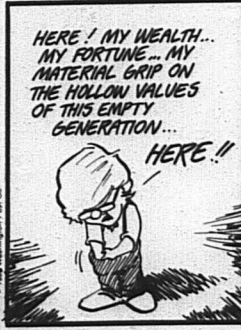
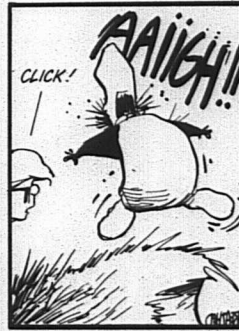
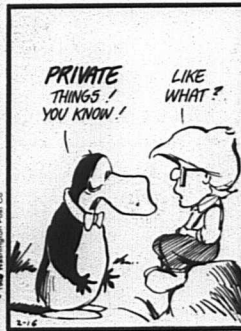
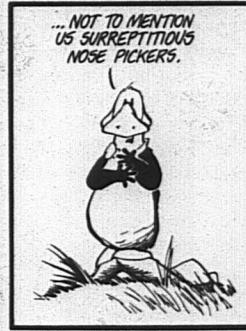
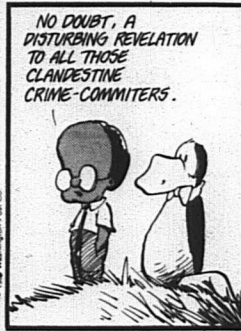
Dr. Johnson was a group leader of 25 Fulbright students in the 60s.

Dr. Allen has grandparents all born before the Civil War.



# BLOOM COUNTY

by Berke Breathed



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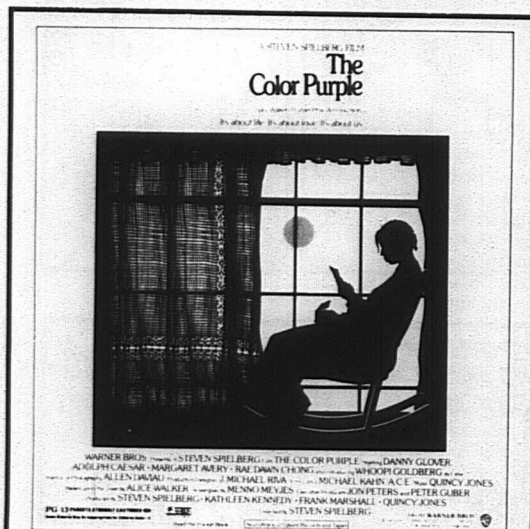
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A silver claddah ring with a great sentimental value was left on the side of the pool Thursday, February 4. If you know anything about its whereabouts please contact Kim Box 1159, ext. 382.  
Thank you!

White incarcerated male seeking correspondence from sincere individuals. Prison is a lonely place when you have no one who cares.. Please write. Will answer all.  
Dennis Halstead  
Attica Prison  
#87A1529  
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Saturday, February 20,  
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\$2.00 w/ I.D.  
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