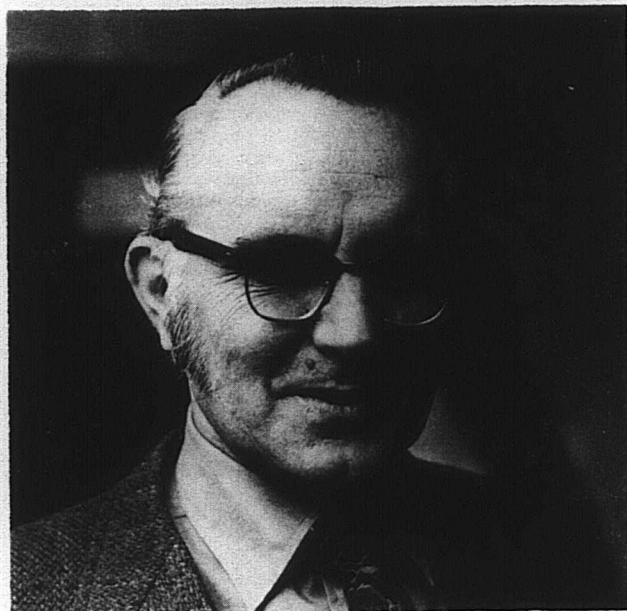


the houghton star

VOL. XLV

Houghton College, Houghton, N.Y. 14744, March 16, 1973

No. 17



Mr. Cummings will study at University of Buffalo and the Goethe Institute in Germany next year in hopes of earning a Ph.D. in German literature.

Cummings Leaves for Sabbatical To Complete Doctoral Studies

by Linda Just

Mr. Robert Cummings will take a sabbatical leave, in hopes of earning a doctoral degree in the field of German during the school year 1973-74. Mr. Cummings completed his master's work in 1952 at the University of Rochester, and has taught at Houghton since 1962.

Having commuted to SUNY at Buffalo for three years, Professor Cummings has decided to concentrate solely upon his doctoral studies for a year, and hopefully finish all of the required courses for his Ph.D. He will maintain residence in Buffalo and return to his family in Houghton on weekends.

A portion of Professor Cummings' sabbatical time will be spent in the development of his doctoral dissertation. Relating his Christian faith to his discipline of study, Mr. Cummings is planning a thesis dealing with

the Christian element found among the German people as evidenced in modern German literature. He cites the guilt and atonement elements found symbolically portrayed in much recent German literature.

Another portion of Professor Cummings' projected plans in connection with his doctoral study is his study at the Goethe Institute in Germany next summer. After spending six to eight weeks studying at the Goethe Institute, he will begin contacting individuals in relation to the establishment of a Winter term course in Germany for interested Houghton students.

Dr. Victor Carpenter, a former Houghton student and professor who recently received his Ph.D. at the University of Pennsylvania, will be assuming Professor Cummings' position in the German section of the Language Department next year.

Campus Center Billiards Table Debate Highlights Latest Student Senate Hijinks

by Micki Tonkiss

The Student Senate held another meeting on March 13th. Some of the issues on the agenda were how to deal with the lounge conduct in the Campus Center and a proposition concerning the Student Bill of Rights; namely, whether or not it should be transposed into a list of privileges rather than remaining in the present format. A faculty report dealt with the proposition that 3 lates would equal 1 chapel cut and whether or not one half of the salaries of the vice president and secretary should be used for the Senate budget. The response to

this was generally negative. There was only one committee report, informing the Senate that the TV in the Campus Center has been raised and that they are contemplating the possibility of working next on getting more of a lounge type set-up in the TV room in the near future.

Some information concerning the proposal to provide bus transportation to "away" games was presented. Nothing was established except that there is a good chance that all home games will be held in the Academy Gym next year since commuting to Wellsville has proven too costly.

The highlight of the meeting was debate over the issue of Senate investment in a pool table for the Campus Center. Steve Blenderman had done quite a

Displeasure with Nixon's Policies Leads to Wounded Knee Take-over

by Gary Bahler

The recent occurrence at Wounded Knee, South Dakota, has re-emphasized the Indian problem on the current domestic scene. Basically, a small group belonging to the radical American Indian Movement captured a church in that town and with the aid of cooperative hostages held off the federal marshalls. The group's aims were an investigation of the Bureau of Indian Affairs and a review of past treaties with the Indians. This incident, however, is only a symptom of a much larger problem which has recently come to a head.

The Nixon administration began their term hoping to establish an Indian policy which would serve as a model for dealings with all minority groups. The Indians had not been violent in seeking their aims and so were an ideal group to serve as this model. Initially the Indians themselves liked the idea and supported Mr. Nixon's efforts. The BIA was reorganized with an Indian at its head and became more responsive to needs on the reservation. However, some have contended that the President has backed down from many of his original goals. In 1970 a conservative Indian group met in Window Rock, Arizona to warn the administration of the need to carry out Indian reforms. Yet the government can point to some gains. Currently the BIA employs 16,000 people, 54% Indian and all but 400 out on the field. In fiscal 1972 \$1 billion was spent on Indian needs.

Still, these measures have not eliminated many of the problems. There are two sets of issues: those of the Indians on the reservation and those of the Indians in the cities. These groups are about equally divided in population.

Although recently there have

been many notable improvements in the quality of life on Indian reservations, many problems remain. The average income of an Indian family is about \$5100/year — less than half that of the national average. On many reservations living conditions are poor, employment is unavailable and diet is substandard. To meet these needs the federal government has increased the authority of the reservation councils; provided low-cost health care, schools and scholarships; and through loans and tax incentives encouraged industry to build near reservations.

These very measures, however, cause discontent among the urban Indians. While these benefits are available on the reservation, they are not avail-

able in other areas. In addition, when the Indians have seen advances in other groups through violence, their patience seems futile. There is a heightened sense of minority awareness and a recognition of government inequity. To some extent the furor over broken Indian treaties arises from this movement.

Wounded Knee is only a reflection of the larger Indian situation. Events like this should not be necessary to dramatize these conditions. Although spearheaded by a radical group, the cause was problems which affect all Indians. Now that it has occurred, it would be foolish of the government to delay in formulating a consistent and helpful approach to the situation.

Rev. Reginald Hewitt Receives 1973 Pastor of the Year Award

A man who, eight years ago was given by doctors a "one-in-a-thousand chance" to survive an automobile accident, was presented the Claude A. Ries Pastor of the Year Award Wednesday at Houghton College.

The Rev. Mr. Reginald B. Hewitt, pastor of the Morley (N.Y.) Wesleyan Church, received the award in ceremonies during the regular student body chapel. The service was also part of a four-day Ministerial Institute at the college attended by some 200 evangelical ministers from Western New York and the 10 districts of the Wesleyan Church in the Houghton area.

President Dayton read a citation to Mr. Hewitt lauding him for 41-years of service to the church. A member of the Champlain District, Rev. Hewitt has pastored congregations in Glens Falls, Macomb, Heuvelton, Norfolk, Brookdale, Colton, Plattsburg and Watervliet before assuming his present charge. He served as District Superintendent between 1950 and 1960 and pioneered the churches at Heuvelton and Colton.

A native of Glens Falls, he was educated in that city's schools and took the Ministerial Course of Study offered by the Wesleyan Church. He married

the former Josephine Harrington in 1927. During the summer of 1964, Rev. and Mrs. Hewitt and his father were enroute to the district's annual meeting at West Chazy, N.Y., when the car they were driving was struck by another crossing the centerline. All parties were hospitalized, but Rev. Hewitt sustained injuries which included a skull fracture, punctured lungs, a crushed hip and extensive damage to internal organs. Despite the grim prognosis and a three-month hospital stay, he recovered to preach again on Palm Sunday of 1965. While his many injuries have limited his activities, Rev. Hewitt has again become an effective pastor.

The Claude A. Ries Award is presented annually in honor of Professor Ries, who for 40 years taught at Houghton and was Chairman of the Theology and Christian Education Division. He was present for the occasion. The Ministerial Institute, which concluded following the Thursday morning session, featured addresses by the Rev. Mr. Charles M. Olsen of Atlanta, Ga., and the Rev. Dr. Bernard H. Phaup, Superintendent of the Wesleyan Church, Marion, Ind. Faculty and student panels and programs comprised the balance of the program.

Senior Honors Banquet

The biggest social event of the Class of 1973 is scheduled for 7:30 p.m. Friday, March 16. This event is none other than the Senior Honors Banquet which will be held at the luxurious Treadway Inn overlooking the Niagara River in Niagara Falls, N.Y.

Included on the agenda for the evening is recognition of those students in the Class of 1973 who have achieved academic excellence. These presentations will be made by

Dr. Clifford Thomas, Academic Dean of Houghton College. Special music will be provided by the talented Miss Deborah Bender, a Senior. The speaker for the evening, Miss Ann Kiemal, is presently Dean of Women at Eastern Nazarene College in Quincy, Massachusetts. Because of her genuine concern for people and a refreshing ability to communicate, Miss Kiemal is popular as a high school, college and summer camp counselor.

the houghton star

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Prof. Leax Interviews: Chad Walsh

Leax: What I'm interested in is something that I'm very much concerned with in my own work; that is the relationship of words and the Word and the creative process. I think I see something of this same interest in your "Ode to the First Ape that became Man."

Walsh: Another way of putting it . . . Would it be the relationship of God's creativity and man's?

Leax: Yes, I think so . . . The thing that continually impresses me is that in the Genesis account the main thing that we're told about the act of creation is that it involves words and speaking the world into being.

Walsh: Well, to take that poem that you're referring to, the "Ode on the First Ape that became Man," I wasn't consciously theologizing when I wrote it. But I think there is theology in it. And I suppose one thing I'm saying in it is that man didn't become man until he had language. Language is a distinctively human thing, "In the word was the beginning," the beginning of the human adventure as distinguished from the half-human adventure.

About the relation between the human and the divine creativity, I think my poem "Ode on a Plastic Stapes" deals with that. Have you read that?

Leax: Yes, but I don't know it as well as the others.

Walsh: It's describing an ear operation, where the surgeon took out a tiny little bone, the stapes (it wasn't vibrating properly), and put in a plastic bone, which vibrates and so restored my hearing. The question I'm posing there is, "Is he acting as a junior assistant to God in the act of creation, or is he perhaps a demonic thing, competing with God, setting up a rival system of creation?" The implication of the poem is that he's God's servant, that any human creator is filling out the fullness of God's creation.

Leax: When we try to teach here, even on the freshman level, we try to say something about the relationship between a student's words and the reality he perceives. This immediately throws us into a kind of subjectivity that is very discomforting. If we know only through our words and our words aren't particularly reliable . . . ?

Walsh: No, words are very slippery, of course. But they're what we have to use; apparently they're what God, himself,

had to use, or did use in the act of creation.

One thing that I think bears on this in a peripheral way is how you conceive the act of creation, say when you're writing a poem. I find most of my students think of it as delving down into their own depths, into their souls, and bringing out something that's there. My own physical metaphor for it is not reaching down into my soul, but reaching out toward the fringes of my universe and trying to grab hold of something, which already potentially exists, but isn't quite visible yet. I feel as though I'm making visible something that metaphysically was already there.

It depends on how much you emphasize the act of creation as a personal thing or how much you conceive of it as a communal thing in which you are, well, maybe co-operating with God in fleshing the universe out.

Leax: That's something I was trying to get at in the introductory poem to "Finding the Word": the Spirit and "Your words become His and His yours." It's a kind of discovery of something out there really, not something inside of you.

Walsh: Yes. Out there. I often have a curiously impersonal feeling about poems that I've finished to my satisfaction. I feel as though they don't belong to me any more. They belong to the public, to the universe, to anyone who wants to pay any attention to their existence.

Leax: Talking about out there throws me off on a slight tangent. It brings Robert Bly to mind. And Bly, of course, is making an attempt to go inward to be outward. I guess, maybe, that's just another angle on the process that's involved in it.

Walsh: I don't want to play down the fact that the poet's whole self is involved in it. I think that obviously it is, but I kind of like your phrase to go inward in order to go outward. It almost gets you over into the Hindu concept of **Thou art there**. The Atman is without, but in order to recognize the outward Atman you have to explore the inward Atman.

Leax: That's right where Bly got it.

Walsh: Sure. But as far as I'm concerned the final thing is more to become aware and to express what is both outward and inward, but if you ask me to use figures of speech for talking about it, I'd use more the outward.

Dear Editor,

I would like to take issue with Steven Rennie's letter to the Editor of the *Star*, (March 9), in which he protested the circulation of "Eagle", the newsletter of the local chapter of Young Americans for Freedom (YAF). In his letter, Mr. Rennie expressed "a feeling of disgust and deep disappointment" that we were permitted to circulate our paper. Why does Mr. Rennie wish to deny us the right to express our opinions?

The First Amendment to the Constitution guarantees the right of freedom of speech and the press to all Americans, regardless of ideological leanings. He cites the ideals and principles of Houghton College as being contrary to our distribution of "Eagle" and the expression of our viewpoints. The purpose of an academic institution is to promote knowledge and the exchange of ideas. Here at Houghton, that purpose is reinforced by the application of the Christian perspective. How, then, can Mr. Rennie claim these two concepts to be at odds? I will not dwell on Mr. Rennie's apparent excusal of the SDS takeover of buildings at UCLA, and the consequent interference with the student body's right to attend classes, but leave that for the individual's discernment.

Contrary to Mr. Rennie's implications and poorly disguised comparison of YAF with the Ku Klux Klan, YAF is NOT a radical organization. Young Americans for Freedom has been commended by both President Nixon and Vice President Agnew for YAF's "positive programs of action and patriotism." Our National Advisory Board includes some 80-plus members of Congress.

Had Mr. Rennie bothered to read further into the paper, he would have read the following: "Our movement is not racist, because we despise the very concept that a man is to be considered an element of a faceless biological bloc first, and an individual second (if at all); our movement is anti-fascist, because we oppose every form of statism and collectivism, fascist or socialist; our movement is not reactionary; it is the child of the Twentieth Century, instigated and informed by the failure of materialism and its political expressions, socialism and fascism." Once again his analogy breaks down.

Mr. Rennie mistakenly took God and Country Collegiate YAF to be the national organization's name, but in fact Young Americans for Freedom is the national organization; God and Country Collegiate YAF is the local chapter's name.

The use of Ecclesiastes 10:2 ("The wise man's understanding turns him to his right; the fool's understanding turns him to his left.") was to bring out precisely the reaction expressed in Mr. Rennie's letter. Scriptural passages cannot be taken out of context and used to "support or decry one's political prejudice." Perhaps an explanation of this would have been in order at the time it was printed, but it was the opinion of the Editorial Board that the average student would be intelligent enough to realize the quotation's true purpose, and take it accordingly.

One question I have to offer.

Why was Mr. Rennie not equally eager to apply the same standards by which he judges "Eagle" to the McGovern newspaper, "McGraphic", which was also distributed through the intra-campus mail and contained far more that would have been considered offensive to a great number of students? A double standard is implied here.

Mr. Rennie suggests two courses of action; either (A) "allow only conservative propaganda" or (B) "remove all restrictions and throw ourselves open to all types of political and social propaganda." Why is there no middle ground? The alternative he failed to mention

was the existing system, (C) in which all responsible viewpoints are permitted unless they are found to be in conflict with Christian principles. This system is by far the most sound spiritually and intellectually.

Finally, Mr. Rennie suggests we "keep the propaganda out of the intracampus mail and make it available only to those who want to pick it up and read it." My rhetorical question: "Who forced him to read it?"

I hope this letter has served to clear up any misconceptions arisen from our paper or Mr. Rennie's letter.

Thank you,
Jay L. Young

Half a League Onward

by Lionel Basney

That education deals in ecstasy is a fashionable thesis these days, especially among those who protest the traditional orientation of our schools toward reading, writing and so on. "So enjoy," you may hear them say: what the child (student) needs is not a straight-jacket of facts, but wings for the spirit. Free them: sensitize, liberate, love.

This has produced a good deal of windy talk, some educational trends which I thoroughly deplore and a point or two worth hearkening unto. For there is a sense, a sense I hope to make clear, in which education is a kind of ecstasy, an excitement; and when it loses this, it loses its shekinah and its special blessings.

A book, says Pound, should be a ball of light in your hand. Power is the key, real power. Taken one way, this credo may lead us to simple mechanical training; taken the other, to the mystical mumbo-jumbo I paraphrased above. But there is another alternative. The excitement — the power — of education is personal, resulting from the effect which ideas have on people. People and ideas go together, each animating the other.

Not thought, says Emerson, but the man thinking; an idea out of a book is deadweight compared with an idea from a person. But a person without ideas is blind and deaf. The man and the thinking go together. So education is both personal and ideological; the energy of the personality is what makes the ideology go.

This leads us to a larger question. What is the distinctive of education as we practise it in a place like Houghton? Offhand I see three possibilities: facts, system or pure delight.

The problem with making facts the goal, of course, is their drastic perishability — what is a fact today may not be one tomorrow — and the treason of memory. No list sticks in the mind forever.

System? One strong impulse in the evangelical community today tells us that our best

chance to evangelize lies in systematization. If only we can synthesize the facts of Western culture under Christian rubrics, then God's will may become plain and our task easier. Not so. Systems are vulnerable for at least three reasons: they are provisional, at least as temporary as facts; they are self-proliferating, every A demanding a B, every synthesis becoming a new thesis; they are inflexible. A system is a little like a brick wall. Left alone it may stand and stand strong. Try to move it, stretch it, make a window, and it simply crumbles.

I am far from arguing that facts and system are not necessary. No thought exists without them; they are materials, sine qua non. They are indispensable, not as ends, perhaps, but as media. The essential impulse lies in something else, something less easy to define, to pin down, something more immediate. It lies, I think, in delight.

This may be the teacher's simple delight in saying something well, or fielding a difficult question with an adequate answer. It may be that continuing bias on things which is the teacher's "life-style." It may be that expanded grasp of essentials which we call a "vision." But it is fueled by delight, by excitement, by the felt importance of an idea.

Let me reminisce. I might say, like Paul, that in education I am a Hebrew of the Hebrews. But I find that I remember a good deal less of the fact and system I encountered than of the vivid energy of specific teachers. It is their tone which I recall, not the daily detritus of information they were concerned to give me. And it is their tone, their spirit, which profits and energizes me even now. The facts I can find if I need them; the systems repose in my notebooks as outlines. The felt idea, the personality at work, the man thinking, is what I have come away with.

If I were to apply this principle in such a short column I should only produce cliches. So I will not. But the delight's the thing; lose that and we will have lost the war.

student referendum

Results of the Student Publications election held March 13, are as follows: *Star* co-editors, Bob Barr and Bob Morse; Business Manager, Dindy Bence; *Boulder* editor, Harry Thompson; Business Manager, Robert Oehrig; *Lanthorn* editor, Marty Webber; Business Manager, Gary Baker. Referendum: Would you approve of having all of the meals in the Campus Center served cafeteria style? Yes—352 No—89.

the houghton star

ESTABLISHED FEBRUARY, 1909

The STAR is published weekly except during vacations and examinations. Opinions expressed in signed editorials and columns do not necessarily imply a consensus of STAR attitude, nor do they reflect the official position of Houghton College.

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Entered as second class matter at the Post Office at Houghton, New York 14744, under the Act of March 3, 1879, and authorized October 10, 1932. Subscription rate: \$4.00 per year.

Houghton Student Lobbyists Question Area Congressmen

by Kendall Wilt

"An aging senator stands erect in the senate chamber reading his proposals. Gallery listens intently. The pubescent ruddy-cheeked page is seated at the edge of the platform on the floor; he leans back on his elbows like a jester of the court. The senator wavers slightly on his feet but reads on. One wonders who he is reading to. Gallery recrosses his legs and sighs deeply. The ruddy-cheeked jester directs his gaze upon Gallery's insipid face. The old senator reads on and on. His colleagues recline stonefaced in their chairs, entertaining their private phantasies behind desks. Gallery, somewhat nauseous by this time, gathers his tourist maps and exits, making room for Next-in-line."

Twelve delegates from Houghton College attended the first annual National Student Lobby conference during the week of February 27 at our nation's capitol.

A lobby organization or lobbyist is, according to the 1946 Legislative Reorganization Act, any organization or individual who is engaged principally to aid in influencing, directly or indirectly, the passage or defeat of any legislation by the Con-

gress of the United States.

The National Student Lobby had its origins on California campuses. Frustrated with previous short-term lobbying efforts in D.C. (e.g. peace lobbying during the infamous Cambodian invasion of May, 1970), student government associations felt that a national organization would complement the activities of state and campus student organizations by lobbying on national issues of strong student concern. In April, 1971, a group of California students formed a co-ordinating committee for the National Student Lobby. The NSL has since become a permanent, registered lobby on Capitol Hill. Run by a full-time professional staff, the NSL is student financed and student controlled.

Houghton College is one of the some one-hundred-and-forty members of the NSL. After preliminary briefing sessions at George Washington University, our twelve apostles sojourned with nearly three-hundred-and-fifty others within drab stone halls and the plush offices of congressmen and senators. In many cases the students met with Legislative Assistants. Several of the Houghton delegation met with Senator Jacob Javits of New York State.

Others made arrangements to visit Houghton's congressman James F. Hastings. (Hastings broke the appointment.) Among the issues discussed with Javits and other representatives were: student financial aid; minimum wage discrimination; newspaper shield laws; presidential war power; conversion of economy to civil-science related industries; abolition of the draft; and the appropriation of funds for mass transit and bicycle paths.

Many individual benefits were gained from this Washington excursion. Our political businessmen seemed quite accessible to the public if they wanted to be. Also, several upperclassmen had chances to meet with their congressmen to discuss job opportunities available on the Hill. Perhaps the greatest benefit of the trip proved to be a view of Capitol Hill unmolested by the media, as can be appreciated after digesting this article.

Book Review: Building in the Ruins

by Matt Downs

Modern Art and the Death of a Culture, Dr. H. R. Rookmaaker (Inter-Varsity Press, London, 1970).

"... art must never be used to show the validity of Christianity. Rather the validity of art should be shown through Christianity."

— Dr. H. R. Rookmaaker

Modern art reflects a dying culture. Brazen but positive in this original thesis, Dr. H. R. Rookmaaker meant his book to serve as a warning lest the new emerging culture build its values on the old culture's unsteady debris. The only hope that this new culture has is for a new, true prospective on art, especially Christian art, that in turn requires the Christian to become involved in the search for, and the practice of, true Christian art.

Using works of art and music for examples, Dr. Rookmaaker sketches the path culture carved parallel to the path modern art took as it evolved into its present forms. Modern art is

not degenerate in itself; but as it evolved, it reflected the degenerating philosophies, attitudes and values of society that were characteristic to each successive culture.

Dr. Rookmaaker blames much of the degeneration of the culture on the apathy and ignorance of the Christian community throughout history. The non-Christian community put more emphasis on the temporal than on the Eternal and the norms of society slowly decayed. The Christian community never took their heads out of the clouds long enough to notice the decay.

The book's final message for our times is a plea for a genuine concern as Christians for the whole man. In art, that means a true, Christian application of art that will present the concepts of truth and reality.

The old culture is dying but the Christian has the Revelation that can preserve and strengthen the new culture. Dr. Rookmaaker's book is a helpful message of how to apply that Revelation to art.

Greek Student Uprising Decries Government University Policy

by Eunice Amarantides

Is it a case of spring fever? Or can students be the "spearhead of the whole political movement now?" Can they "lead to the destruction of tyranny and the downfall of dictatorship?" It seems unlikely after being a veteran viewer of student uprisings in the past; but in recent days Greek university students have rocked their country in political protest. The significance of these demonstrations is that they are the first of their kind since Col. George Papandopoulos seized control and imposed a martial law on the vital Mediterranean country six years ago. Although a government spokesman has described the student problem as "a mosquito sitting on the horn of a bull," it must be remembered that Greece is a nation notorious for political instability (8 military coups since WW I) and is currently suffering under a booming inflation rate and black market in foods and other consumer items.

The students, although attending new tuition-free universities and supplied with books and meals, are desirous of an academic situation free from government interference. Malaise was first revealed at the Athens Polytechnic Institute when the government announc-

ed the plan of promoting the status of "sub-engineers", who are in effect, second-class students fulfilling a simpler curriculum. Unlike a regular engineer, they would be professionally limited upon graduation; i.e. they could build houses no taller than two stories.

Initially students merely boycotted classes but the entrance of squads of policemen on campus to break up a meeting on this problem outraged the students. The police retaliated to the demonstrators' insults and obscenity by beating and dragging off approximately 20 students.

Strikes and demonstrations soon spread through the Greek university systems in Athens and Thessaloniki when the government enacted a law to suppress demonstrators. The new law did away with student deferments to future students who boycotted classes. A mass rally is scheduled for this week which may determine the direction and impact of the uprising.

Many viewers feel the student protest will not break the firm grip of the Papandopoulos regime. They feel the revolution must rise through the ranks of the army; nevertheless this latest uprising is a glimmer of hope in Greece's ineffective and eclectic political underground.

News Briefs . . .

Buffalo, N.Y. — "Bible Emphasis Weeks," a month-long distribution of **Good News for Modern Man** at Western New York colleges and universities was termed "a huge success" by officials of the Buffalo Niagara Campus Ministries, as some 28,000 copies of the all-time best seller were distributed free on 13 campuses.

A joint effort by area campus ministries, distribution of the modern English 1970's version of the New Testament began February 5. The ecumenical project was part of a world wide, United Nations-sponsored celebration of 1973 as the "Year of the Book."

A Reader Comments . . .

Part Two: The Perseverance of Gifts

by Steven Coutras

Many Christians in the Body of Christ believe that tongues as well as the other gifts do not exist in the Church today or that their appearance is rare. Some say that they can see the gift of wisdom, the gift of knowledge, or the gift of faith as a gift presently given to believers; but they find it pretty hard to accept the gifts of healing, the working of miracles, or the divers kinds of tongues. They base this statement on the idea which states that these gifts were only for 1st century Christians because they didn't have a Bible. When the Bible was completed, all signs ceased.

These people say that we now live in a different dispensation. A dispensation is a period of time, or an age, conditioning human life on the present earth, during which God tests man, by means of some specific standard of conduct, in respect to man's obedience to the will of God. Seven dispensations are recorded in God's word:

- 1) The Age of Innocence (Gen. 1:28-3:22)
- 2) The Age of Conscience (Gen. 3:23-8:22)
- 3) The Age of Human Gov't. (Gen. 9:1-11:9)
- 4) The Age of Promise (Gen. 12:1-Ex. 19:2)
- 5) The Age of Law (Ex. 19:3-Cross)
- 6) The Age of Grace (Pentecost-2nd Coming)
- 7) The Age of the Kingdom (Millenium)

Since we live in the Age of Grace, we can enjoy the gifts of the Spirit for God's glory. Paul said that these gifts will be with us until that which is perfect is come. (I Corinthians 13:10) When Christ shall come, we shall be made perfect and will no longer need the spiritual gifts. Now, since we are not perfect, (Philippians 3:12) we can use these gifts toward our perfection.

When the believers were filled with the Holy Spirit on Pentecost and began to speak with

other tongues, (Acts 2:4) the people "were all amazed, and were in doubt, saying one to another, What meaneth this?" (Acts 2:12) Others accused them of being drunk. (Acts 2:13) Peter told them, "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts 2:16-17)

Christ himself said that "these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;" (Mark 16:17) He didn't say that these signs would cease. He said that they would follow believers.

The existence of these gifts today cannot possibly be denied, not only because of Scripture, but also because it is happening. Pentecostals used to be the only ones who experienced and practiced tongues. "But now tongues have moved uptown. Orthodox Catholics, staid Presbyterians, dignified Episcopalians and dispensationalized Baptists are now among those in the middle of the Charismatic movement." (David Wilkerson, "Speaking with Tongues," **The Cross and the Switchblade**, 10, no. 2 (1972), p. 3) The fact must be faced that something is happening in the Church today that's more than a fad.

Awe at the Cross

The Demise of Indifference

by Richard Horner

We live in a society in which god has died. The scientists, philosophers, theologians and artists have led society in crucifying him, and have kept the stone sealed over the door of the tomb. In the beginning man created god, now man has chosen to accept an empirical realism which excludes godly "nonsense." Meanwhile, we of the Sunday school set seem rather indifferent to the dominance of secularism; in fact, we're indifferent to our own statement on existence, and the reason behind our indifference may be that we have failed to realize what it means that "god is dead."

First, when god died, meaning vanished. It didn't simply become difficult to find; it disappeared. All things exist by chance, so that along with the trees and the rabbits, we just happen to be. We are physically more complex than the rabbit, but we share his absolute lack of meaning, and we might as well not be as he. Some might consider suicide, but consistent secularism excludes that alternative. Suicide implies that there is meaning in ending a

meaningless life, but if life has no meaning then its end (death) has no meaning, and we can do nothing.

Second, since chance has replaced god, value also disappears. "To be or not to be" is a meaningless problem, not because we don't know which is better, but because better does not exist. We have no basis on which to decide whether to annihilate the human race now or to let it go on. No alternative has meaning, no alternative has value.

The absurdity of it all slaps us in the face, and it is not a comical absurdity. If chance runs the universe, then we have nowhere to go, nothing to do. If God reigns, then the question of our meaning lies completely in his power. Scripture says that in wisdom, righteousness, and love God has created a meaningful universe. He purposed all things into being and has given a special significance to all who believe, by reconciling us to Himself and to eternity through the cross and resurrection of Jesus of Nazareth. Before the cross indifference can not stand; it yields to awe and awe to love.



In a triumphant finale to a winning season, the Women's Varsity basketball team smashed Fredonia State 60-38.

Women Take Fredonia In Season's Last Game

by Fits Miller

In their last game of the season, the Women's Varsity put on a fine show. Fredonia, which is well known for its athletic abilities, could not keep up with Houghton's pace. The Highlander women completely dominated as they emerged as victors by 21 points. The final score was 60-38. They played their best first quarter ever and scored 27 points in the first 8 minutes of play. The women also provided pre-game and post-game entertainment. While posing for photographs beforehand, they went through several Globetrotter antics such as carrying the ball in the air and a few dunking attempts. After winning the game, Coach Heritage was picked up and under

the slight protection of a towel, tossed into the shower in deep appreciation of her coaching! The floor had to be mopped after the team brought her back into the gym so that everyone could see what Joy Heritage looked like soaking wet!

The fans were led in cheers by none other than Bill Ort, who is a distant relative of a good player on the team. After Darlene made a three point play, the crowd was informed that "that's my kid!" He also sent several warnings across the court to Miss Heritage so that she would quit drinking the alligator "juice."

One of the referees commented that Houghton's women's team was gaining quite an honorable reputation. He also stated that the team's level of play was equal to that of the State Tournament he had officiated for the previous weekend. He felt that if the day would ever come when Houghton's team played in the State Tournament, they would be able to hold their own very well.

In Thursday's game with

Fredonia, Darlene Ort finished her season as well as she started it. She threw in 23 points, making her final season's average 16.5. Carolyn Leach tossed in 20, bringing her average to 14. She also grabbed 12 rebounds. Donna Cole had 12 points and 9 rebounds. Even though she played a new position this year, Darlene Wells did an excellent job as guard and had four points against Fredonia. Jan Van Skiver, with two points in the game, also proved to be a very good defensive player this season.

Coach Heritage had these words to say about the season, one of her most successful as a coach. "It is easy to form a chain from a string of zeroes." She viewed the season as challenging, gratifying and rewarding. Renowned critic of women's sports at Houghton College, Victor J. Hirsch, says of Miss Heritage, "She is a good Christian competitor to her teams and classes." The terrific attitude and rapport she has built up are quite evident. We may look for continued success from teams coached by Miss Heritage in the future.

Drybones and Junior Class Team Vie for Hotly-Contested League Title

by Paul Adams

With only a week left on the schedule, class basketball for the 1972-73 season is drawing to a close. The race for first place is still a toss-up and second place is contested by two teams. The Freshmen have insured us that last place will definitely be occupied by only one team.

At this writing, Drybones stand atop the stack of teams, posting a 12-3 record for the entire class competition, absorbing two defeats by the Juniors and a 92-81 licking by the Seniors. The Juniors follow closely, even in games behind but a few percentage points behind the leaders, posting a 13-4 slate. Drybones and the Sophs took turns blemishing the Class of '74's record, dealing them two losses a piece. The Class of '75 is in the middle of the pile with 7 wins against 7 defeats. The Seniors are just behind them at 7-9 and the yearling Class of '76 keeps trying to improve, as their record remains a lopsided 1-16.

Throughout the season, the

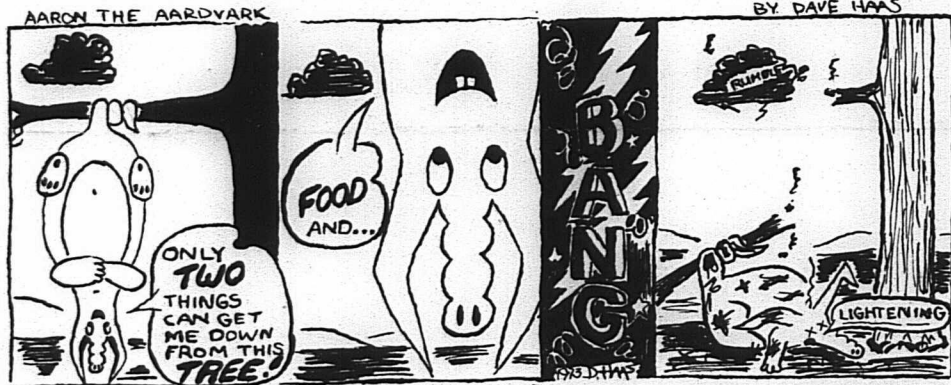
top four teams kept evenly balanced with no one able to run away from all other competition.

Drybones beat the Juniors twice, but the Juniors also took two from the Bones. The Juniors dropped the Sophs twice, but the Sophs bounced back to crush the Juniors twice to even the score. Seniors beat Drybones once and nearly took another one, but finally dropped two to the league leaders. The Frosh always had problems getting their team in gear, but nearly pulled off some upsets (Drybones, Sophomores, and twice against the Juniors) that would have shaken up the standings considerably. They did manage to bomb the Seniors, 67-44 in a hectic Winterim schedule that found some completely rebuilt teams.

The final standings for the season will be printed in next week's Star, at the conclusion of the year's action. As of March 14 the standings are:

	Won	Lost	Pct.
Drybones	12	3	.800

Juniors	13	4	.765
Sophomores	7	7	.500
Seniors	7	9	.438
Freshmen	1	16	.059



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