

The Houghton Star

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No. 6



Left to right: Spurrier, Daughenbaugh, Freeborough, Brenneman.

Dean of Student Affairs Office Gains Four New Staff Members

Along with a Freshman Class of 300 plus, Houghton also has four Freshman administrators that are directly involved with student affairs. Jim Spurrier, Donna Freeborough, Betty Daughenbaugh, and Brenda Brenneman have all come to Houghton this year with new jobs and renewed enthusiasm.

If you are wondering who that was behind the Health Center last week spying on Steve Horst it was Jim Spurrier, the Director of Student Ac-

tivities. Jim graduated from Houghton in 1974 and he liked college so much, he never left. He worked for two years as Admissions Counselor and Alumni Assistant, and is back again this year working directly with the students and student organizations on campus. Some of his other jobs include Vice-President of Staff Association, part time student counselor, Chairman of the Student Activity Fee, and he aids Brenda Brenneman with outside housing to men. He also volunteered to help with the Summer Orientation program for Freshmen.

Although his official title is Director of Student Activities, Coordinator of Student Activities would better fit Jim's position. His purpose is not to be an advisor to clubs and organizations, but to work within the groups, encouraging the students to take the initiative. Jim works very closely with the Student Senate and is interested in coming up with a diversity in student activities.

Donna Freeborough also a 1974 graduate of Houghton College, majored in Bible and Spanish. She is Secretary to the Dean and her job includes answering the phone, taking care of chapel cuts, (I'm sure none of us ever have to see her about that!) and setting up appointments between the dean and the students. Whenever something needs to be taken care of, everyone looks to Donna for help. She takes care of all the little emergencies that arise and is a real asset to those she works with. She enjoys her job and is very impressed with the staff. "As a student, I didn't know any of the faculty members on a personal basis, but in working with them, I see how much they care about the students. At our first Staff Prayer Meeting, I was really surprised to hear professors pray for one specific student."

Betty Daughenbaugh returned to Houghton this year after graduating in 1970. Following her graduation, she became a junior and senior high math teacher for three years and a Christian Education and Music Director at a CMA church. She is also involved with Delta Lake Youth Camp

as Dean of Girls. Now that she is back at Houghton, however, she enjoys helping and working with the students.

Betty has two official titles. As Placement Officer, she works with the seniors helping them set up confidential information files for future employment. She also helps alumni in finding jobs. Her other position, Resource Center Coordinator, consists of making available to the students materials for career developments and information on graduate schools. This includes resources on vocational information, help in writing resumes, guidelines on good conduct during interviews, etc. She also gives self awareness tests for those who wish to learn their goals and interests. Betty is very impressed with the students and is pleased with the positive reactions she has received in her new job.

If you are unhappy with your living conditions or if you have any questions regarding your housing arrangements, talk with Brenda Brenneman in the Student Affairs Office. She is in charge of all student housing and is involved in some student counseling. She works with the RD's, helps in the process of selecting and training RA's, and assists in planning programs and activities in the dorms. (By the way, Brenda mentioned she preferred them to be called Residence Halls rather than dorms. Sounds fancier.) Right now she is working on having the lounges in outside houses opened up to members of the opposite sex.

Brenda graduated from Taylor University in 1969 where she earned her BA in Christian Education. She worked with Youth For Christ for four years, then went to graduate school and received her Masters in Student Personnel Administration. That led her to her present job where she is still adjusting, but happy in her work. Jim, Donna, Betty, and Brenda each expressed a deep concern for the students. They all stated that their doors are always open and they are eager to help with any problems the students may have.

State Evaluators Visit Houghton College; Note Dedication of Community Members

On Friday, October 15, 1976, a five member team from the State Education Department's Bureau of College Evaluation departed from the Houghton campus favorably impressed with the quality of teachers, students, and facilities that exist at this Christian liberal arts institution. Because Houghton maintains thirty-five degree-granting programs which are registered with the New York State Education Department, law requires that such a team visitation and evaluation occur at least every ten years. This particular team directed its efforts toward the analysis of college programs which do not terminate in state certification; thus, the college's teacher education program was not included as an area of investigation within this latest visit.

Each team participant was assigned a specific division of the college program to investigate, in accordance with his own area of academic interest. Thus, Dr. Paul D. Collard, Dean of the Faculty and Chairman of the Division of Bible and Theology at Nyack College investigated Houghton's Division of Religion and Philoso-

phy, while Dr. Joel Stegall, Dean of Ithaca College's School of Music directed his primary attention toward the Division of Fine Arts. Houghton's English and Speech program was evaluated by Dr. Laurence Ries of the State University at Albany, and the Science and Mathematics curriculum received the attention of Canisius College faculty member, Dr. William Zapisek. The leader of the team, Dr. Robert F. McHugh, from the State Bureau of College Evaluation, maintained responsibility for the analysis of both the History and Social Sciences, and Psychology and Education Divisions.

Although the State representatives did present a one and one-half hour verbal report before their departure, with each team member reflecting upon his own findings, a formally prepared written report will not be received by Dr. Chamberlain for approximately three months. While no definitive statement can be made at present in regard to the evaluation results, both Dean Shannon and Dr. Barcus, having sensed the positive attitude of the evaluators, believe that

the report will contain no unexpected suggestions or binding recommendations. Just as the evaluators praised the competency of Houghton's faculty, and the dedication of her students, they likewise reserved a notable amount of compliments for the College's library, in respect to both its staff and book collection.

Both the Academic Dean and the Chairman of the English Department commended the staff and students for their assistance prior to, and during, the team's visit. A Program Registration Review Report of 132 pages, containing institutional and program information, was sent to the team members before their arrival in Houghton, along with the college catalog, Student Guide, and a volume bearing faculty information. The collection and editing of the Review Report was directed by Dr. Barcus, and aided by the cooperation of numerous faculty members and staff. This same spirit of unified assistance, in Dean Shannon's opinion, promoted the positive verbal recognition which the team members awarded to the Houghton program.

Such an affirmation of community effort is of primary importance in the Houghton setting, "for when each part is working properly (the body) makes bodily growth and upbuilds itself in love." (Ephesians 4:16b)

Science for Society Today Slated for Lecture Series

On October 29, at 8:15 p.m., Dr. Dudley Shapere, Professor of Philosophy at the University of Maryland will be in Houghton to speak on the topic: "Science for Society Today."

Dr. Shapere plans to discuss, in his words, "some major problems in contemporary interpretations of science," with emphasis on improving the public understanding of science and its contribution to our cultural heritage.

Professor Shapere is highly qualified to speak concerning philosophy of science. After receiving his B.A., M.A., and Ph.D. degrees from Harvard University he taught successively at: Ohio State University, the University of Chicago, and the University of Illinois before going to Maryland. From 1966 to 1975 he was the National Science Foundation's (NSF) Special Consultant to the History and Philosophy of Science Program. Professor Shapere is currently on the editorial boards of several major journals besides being, himself, an author of numerous publications in the field of history and philosophy of science.

It isn't merely luck that brought Dr. Shapere to Houghton as a guest

speaker. As part of its bicentennial emphasis the NSF has funded Sigma Xi, the Scientific Research Society of North America, to provide a select number of small academic institutions with a lecture by a nationally distinguished scientist and scholar. Houghton College was awarded such a lecture, and Professor Shapere is a 1974-1977 Sigma Xi Bicentennial Lecturer.

Although Dr. Shapere emphasizes that his presentation will be self-contained, those wishing to review before hand should read: (1) Part I of Shapere's article, "Notes Toward a Post-Positivistic Interpretation of Science," in P. Achinstein and S. Barker (eds.), *The Legacy of Logical Positivism*, Baltimore, Johns Hopkins University Press, 1969, 116-160; (2) T. S. Kuhn, *The Structure of Scientific Revolutions*; (3) Shapere's review of Kuhn's book in the *Philosophical Review*, July 1964, and his review entitled, "The Paradigm Concept," of the Second Edition of his book, in *Science*, Vol. 172 (14 May 1971), 706-709; (4) Shapere's article, "Meaning and Scientific Change," in R. Colodny (ed.), *Mind and Cosmos: Explorations in the Philosophy of Science*, Pittsburgh, University of Pittsburgh Press, 1966, 41-85.

FMF Annual Missionary Invasion Asks: What are You Doing for Heaven's Sake

"What on earth are you doing for heaven's sake?" So runs the theme of FMF Conquest '76. This year's program promises challenges by top-notch speakers, informal sessions with missionaries, and other opportunities to view evangelical responsibility to the rest of the world.

John Tanner, FMF president, voiced his concern this way, "Many students can't see beyond their textbooks; we want to challenge the Houghton community to world involvement. Students need to be concerned with more than just their immediate environment. God is involved in the world, and maturing Christians should want to actively participate in that world."

Conquest's purpose is threefold: first, to make students more aware of missions, second, to encourage active involvement in all areas of missions, and third, to inform students about vocational possibilities in missions. To this end, FMF will sponsor informal dinner meetings,

Monday through Thursday, where students may come and go as they please and get to know mission representatives. Booths will be set up in the Campus Center lounge by experienced missionaries to make available further information on mission boards, mission fields, and mission opportunities. Students are encouraged to visit the booths, talk with the representatives, and pick up missions information.

The three principal speakers for Conquest are Rev. Don Canty, Rev. George Dee, and Rev. Stuart Briscoe. Rev. Canty works with Carver Mission in Liberia, where he is involved in running both an elementary and a Bible school. Rev. Dee, father of sophomore Loretta, has served under TEAM mission in Rhodesia as an evangelist, Bible teacher, and school supervisor. He and his family plan to return this January to serve in the urban areas there. Rev. Briscoe, born in England, is presently the pastor of

the Elmbrook Church in Wisconsin. A dynamic speaker, Briscoe has preached in over 50 nations and authored numerous books.

The Conquest meeting schedule is as follows:

Oct. 24 (Sunday) Morning: Rev. Dee
Evening: Rev. Canty
Oct. 25 Voluntary Chapel: Rev. Dee
Evening Service: Rev. Canty
Oct. 26 Voluntary Chapel: Rev. Canty
Evening Service: Rev. Dee
("If Your God is so Great")
Evening: Rev. Dee

Oct. 27 Chapel: Wycliffe multi-media presentation

Oct. 28 Chapel: Rev. Briscoe
Evening: Rev. Briscoe

Oct. 29 Chapel: Rev. Briscoe
Note: Monday and Tuesday chapels are voluntary and therefore, open to the community. Also, there will be a reception for the Houghton community and mission representatives in the Campus Center following the Sunday evening (Oct. 24th) service.

Editorials

Houghton has once again fallen in love with the concept of itself as "a Christian community". This-on-again-off-again affair has resumed after its usual spring hiatus. What happens in the spring? Various members of this "community" finally get around to expressing the nasty thoughts they've been having about each other all year. Suspected students get busted, and others, especially seniors, uncork their feelings about the years they have endured here. And while only a few students are actually clashing with the appropriate deans, the entire town gets involved, often through what appears in this column of the *Star*. Spring fever is not at Houghton what it is elsewhere.

But for the first time in at least four years, it seems that this love affair is getting serious. There is talk of a ring, you might say. New President, new governance (putting students higher up in the hierarchy than ever before), new overtures from the once inaccessible trustees; most importantly, a new spirit of hope on campus: it is possible that Houghton may at last become a real community. No longer will everyone be in love with a concept; he will be in love with each member of the community, with people.

There are problems, even in this Era of Good Feeling Houghton's entered, which can prevent this college and its people from coming together under more than the name of a devout but dead farmer. Relatively small problems like bad communication (as witnessed in the chapels of two weeks ago) and obsession with minor aspects of student life (as witnessed in the same chapels) must certainly be looked after.

Now is the time, however, to look under the rock upon which Houghton rests. The definition of community which has prevailed up to this time has been a narrow one. It is exclusive. It is culture-bound. It is passive. It is weak. The main device used to maintain it at Houghton has been expulsion from it.

You may point out that very few people — perhaps only two or three in the past year — have been thrown out of Houghton, and then only for the most serious offenses. But it goes deeper than that. Exclusion of individuals who do not seem to meet with the Houghton Ideal takes place on an everyday, personal basis as well as on the official disciplinary level.

A case in point: some friends of mine who live in one of the dorms have a friend who lives on a different floor than they. Still, this other friend visits their floor all the time. Some fellas (who live on this other friend's floor) suspected my friends of being "unspiritual", that is, of breaking the Pledge. They told this other friend that he ought not to associate with those bad influences on the other floor. The kicker is that these "spiritual advisors" wished to remain anonymous; their implicit accusations had to go unanswered.

This sort of petty, personal judgment of others smacks of spiritual arrogance. Worst of all, it is encouraged by what might most appropriately be called the charter of our community: the Houghton pledge. The pledge tells students what is not expected of them; did you ever try to do a job by following your employer's instructions on what not to do? The pledge is, perhaps, a necessary evil, necessary only to maintain some of Houghton's distinctives, such as smoke-free bathrooms and a quiet library. But it is a negative, and far from absolute, guide for conduct.

The judgment which it encourages may be too hasty. We all seek fellowship with other human beings. For some, it is found in pure spiritual communion with fellow Christians. For others, including those who have been judged and isolated, it is found in breaking the rules together. Breaking the rules is seldom done alone.

The need for fellowship doesn't provide an easy excuse for breaking the rules. But the vacuum of fellowship will be filled in some way. Those who think they are following the higher way (beware of arrogance!) ought not to isolate themselves from those they wish to raise. Christ dined with publicans and sinners, and we all have a long way to go before we can see into men's hearts as clearly as He did. Let us look for those things which are the basis, the positive basis, for a Christian community. And let us start with Christ.

Dan Hawkins

ACKNOWLEDGEMENT OF RESPONSIBILITY

I acknowledge that I have read the above statement and that I willingly accept my responsibilities, understanding that noncompliance on my part with regard to these expectations may result in disciplinary action or dismissal. I further agree to withdraw my enrollment should I find myself unable to honor this commitment.

The consensus of community opinion seems to be that this year's revised "Pledge" is vastly superior to the old one. I have positive feelings about some points of our new pledge, e.g., "we wish to make it clear that these prudential rules . . . are not necessarily regarded as absolutes for all Christians" (found in the explanatory paragraph which precedes the Acknowledgement of Responsibility.)

The pledge is, in fact, no longer a pledge. It is an "acknowledgement of responsibility." Superficially, we are relieved. No longer is one drinking a beer and breaking a promise all in one gulp. Now one drinks "understanding that noncompliance on (his) part with regard to these expectations will result in disciplinary action or dismissal." We "accept our responsibility." If we break a rule and get caught, we have agreed to accept disciplinary action.

The last sentence of the statement, however, presents a problem. What is the exact nature of the "commitment" we have made? Is it not, according to the statement's wording that 1) we have read the rules and their rationale and 2) we agree to accept the cause-and-effect disciplinary procedures involved? Thus, the commitment appears to be an agreement to withdraw if one refuses to accept disciplinary action. Strictly interpreted, this would seem to be the correct reading of the statement. This is how I understood it when I signed it. I have discussed the matter with several students who also understand the statement this way.

In the September 17 issue of the *Star*, a different explanation was reported given by the Student Affairs Committee:

If you, as a student, find that you cannot properly support the philosophy

(Continued in Next Column)

Letters to the Editors

Dear Dan and Kathy,

I read with interest the letter of Terry Slye and Company concerning the tennis courts being closed on Sunday. If Wesleyan Doctrine (as found in its official statement) does indicate that the tennis courts should be closed on Sunday then we non-Wesleyans should go along without too much grumbling. Houghton College is, after all, Wesleyan turf. But Terry and Company have made what seems to be a good argument to the effect that the closing of the tennis courts is not in keeping with Wesleyan Doctrine.

Soon the tennis courts being closed will be a dead issue since in the ice and snow no one will even think of playing tennis on Sunday or any other day. But what kind of response that

letter gets will be very important for a long time.

If it is decided that Terry and Company are right and that the Administration was wrong in interpreting Wesleyan doctrine then the "Closed on Sunday" signs should come down. If it is decided that they are wrong then a well reasoned, public response should be given to their well reasoned, public questioning. But if there is no response in either word or action then the message is clearly, "You are wasting your breath. You and your arguments are not worth a reply."

Have you ever wondered why each year the idealistic freshmen of four years before have turned into cynical seniors? Time and again they have seen well written and well reasoned

EDITORIAL . . . Continued

of the pledge or that you do not agree with it as an attempt to create an atmosphere conducive to Christian growth, it would be prudent for you to reconsider your submission to impossible demands. This obviously does not make room for the position of "selective interpretation" which would permit you not to obey the rules, but simply to accept the discipline.

This explanation, to my mind, is not in keeping with the semantics of the Pledge. And, due to the Pledge's ambiguity, I daresay more interpretations exist than mine and the SAC's. During registration, each person signed the statement as he interpreted it. If the SAC's post-registration interpretation differs from mine, has my signature bound me to their interpretation? I fail to see how the statement can be re-interpreted retroactively. It is somewhat like signing one's name to a check and having the numbers change.

But there are more worries yet. The ambiguities need to be dealt with somehow. Although the SAC has attempted to clarify some points via a *Star* news story, no actual re-wording has been done. Some say it is best to leave the statement in its present vague form. Let each interpret his own way and thus keep a clear conscience. This is probably the most practical solution. Yet it is not satisfactory, particularly from the ethical viewpoint. It is important that one know exactly what he has bound himself to do and what the institution expects of him. Withdrawing one's enrollment is a serious matter. Under what circumstances have we agreed to do it?

Specifically, there are many ambiguous words and phrases. E.g., "respecting and supporting its Christian distinctives and its standards of conduct" (found in the explanatory paragraph). What does "respect and support" mean? Does support mean endorse and uphold? If so, we are in a worse situation than before. Previously, we did not have to endorse the rules. While I uphold the deity of Christ (a Christian distinctive) I do not uphold the ban on card-playing (a standard of conduct.) I may respect, i.e. refrain, yet still not support. "Acknowledgement of responsibility" is a vague term.

(Continued on Page Four)

International Students' Advisors Help With Adjustments To U.S.A.

Mr. and Mrs. Herschel Ries, who have recently replaced Professor Paul Johnson as advisor to the international students, will advise them academically and help them adjust. Not an organization or club, the international students will get together once a month for fun and fellowship, Mrs. Ries stated.

The first big event this year will be an international dinner in the Ries home October 30. Several of the girls will prepare a native dish. Honored guests will be Dr. and Mrs. Chamberlain.

These students will also be invited to the Ries home in small national groups. The purpose of these small groups, Mrs. Ries says, is for her and Mr. Ries to get to know the individual students better.

Mr. and Mrs. Ries plan to help these students discover ways to share their cultures with the American students. Mrs. Ries said that they must adapt and adjust without losing their identities.

One international student, Stella Wachuku, is a second semester sophomore. The fourth of eight children, Stella is from Enugu, Nigeria, West Africa.

She came to college in the United States because five of the international students in her high school were

American. Its Christian background is what prompted Stella to come to Houghton.

Referring to how she has adjusted, she said, "I still find it hard, both food wise and weather wise. It's too cold." Meeting with the other international students has helped her to adjust. It has benefitted her to see that others are going through the same thing she is. Asked how she likes Houghton Stella replied, "I consider myself very, very fortunate. It pays plenty to be a mug out of hundreds."

Another international student, Michael Allen, is a junior this year. From Nassau, Bahamas, Michael has

arguments on the editorial page and in Senate resolutions disappear with all the effect of a falling leaf. Too often in the past we have seen that reason and persuasion are ineffective. The message has been that change comes only through an outside organization with a big stick, like Middle States with accreditation and the Federal Government with Title IX, or through drastic student action like the library sit-in. The message that only drastic action will suffice is the death of any real communication and community spirit.

But that has been the message of the past. In many ways now we have a new beginning with promises of student input being valued and community spirit being fostered. Now we have a chance to see if these are just "campaign" promises. So let's watch the tennis courts and listen for a well reasoned public reply. It's just a small signal but I'd really like to hear it. I'm ready for a change. I think we all are.

Yours,

Doug McCann

Dear Editors,

The "grocery syndrome" has hit Houghton. Students beware, once again the mighty bookstore comes through.

Should you venture in to buy a packet of paper there are two options for you. If you want to buy 100 sheets of Citadel brand paper you pay 80 cents, which is bad enough. But (and here comes "Super Duper") if you want 200 sheets you do not pay \$1.60, not even \$1.55 not even \$1.50; you pay only \$1.75.

The psychology behind this is that students are so weary from studying that they think naurally 200 sheets are cheaper than 100 so they buy the 200 paying an extra 15 cents. The thought that they might be getting ripped-off from the Houghton College "Christian" Bookstore never entered their boggled minds.

Maybe the bookstore is preparing us for the "outside" world, in any case — look before you buy.

Roger Bannister

The Houghton Star

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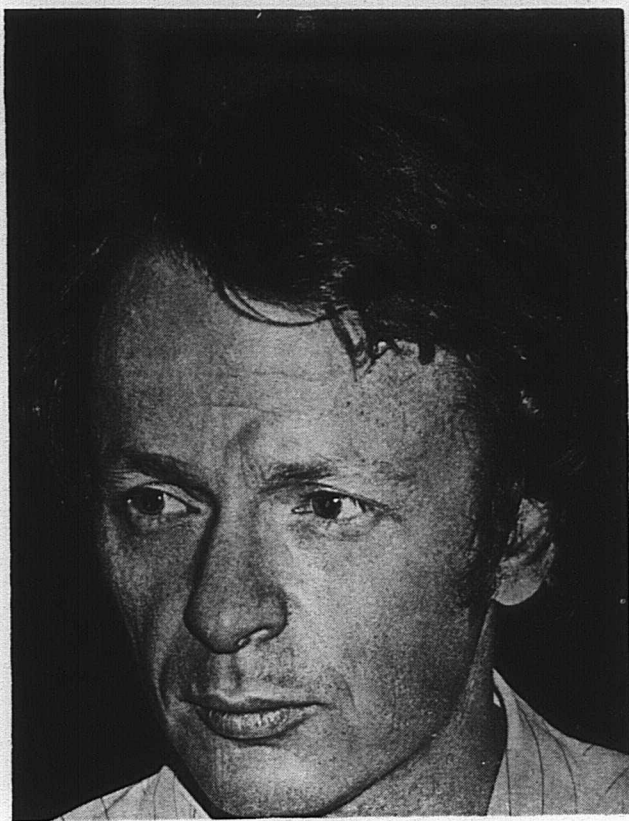
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David Olsen
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Anton Kuerti

Artist Series:

Mini-Schubert Festival

by John Sweiger

This month is the New York Philharmonic's Mahler Festival a month-long celebration of the German composer which is now under way at Carnegie Hall. Last Friday night, at Herr Doctor Finney's musical soiree, Anton Kuerti and an octet led by Hidetaro Suzuki joined to give us a mini-Schubert festival. It can be praised as a model of attractive, intelligent program planning, of execution on a high level, and, also, as an event significant for the future of the Houghton College Artist Series' — and hence Houghton's — musical life.

Highlights of the ambience: Suzuki's cogent, controlled, yet warm-hearted account of Schubert's Sonata for violin and piano, Opus 137 No. 1; Kuerti's passionate eloquence in the "Wanderer" Fantasy in C Major, Opus 15; and the subtly romantic tinting of the Octet in F Major, Opus 166.

Mr. Suzuki's playing of the violin sonata gave its lines the loveliness which Schubert had been inspired to write. Being a classically oriented Viennese romanticist, Schubert wrote clean, simple melodies which express his romantic feelings in a subtle way.

Composed in 1822, when Schubert

was 25, his "Wanderer" Fantasy (which owes its name to the use, in the Adagio section, of the melody of his song "Der Wanderer") seems to the superficial ear more like a sonata, with its Allegro-Adagio-Scherzo-Finale pattern. However in the early nineteenth century, for all its quasi-sonata appearance, it was still too far from the traditional forms to merit the title of a sonata. M. Kuerti's playing of this piece again impressed us with his ability as a pianistic super-nova. His use of subtle rubati, great dynamic contrasts and fluid technique left me with the desire to hear more of his repertoire. A dynamic player, he makes much use of dramatics to win the applause of his audience.

The Octet's solo performance was undoubtedly the least favourably received on the program. Chamber music appeals only to those who truly

appreciate it and it suffered much in a room as large as the Houghton auditorium. Even though many lost interest in this last work, I would have appreciated it if they would have stayed in their seats since they created quite a disturbance by leaving during the performance.

The musicians played well together in a performance that showed the ensemble, especially the bassoonist, in glowing form. The only disappointing even of the evening was the Allegro vivace which, for a fast movement, was charmless, beaten too fast and too strictly for lithe, graceful articulation of the melodies to be possible. Since the Chapel is notoriously unsuitable for chamber music, I prefer to withhold more comments on the execution due to what is simply acoustic diminishment of its splendours.

Book Review:

About Schaeffer

Francis Schaeffer's *Apologetics: A Critique*, by Thomas V. Morris. Chicago: Moody Press, 1976.

reviewed by Irwin Reist

This is a much needed and overdue study. Francis Schaeffer has for some years been ministering the Word of God through his community at L'Abri and his philosophical-theological-apologetic writings to the modern mind and world. God has seen fit to cause his labors to bear fruit. Yet, apart from Schaeffer's intentions, there has arisen a tendency to form a "Schaefferian" school within the evangelical community which finally, if unchecked, will obscure the gospel itself. That is, there is a proclivity towards equating Schaeffer's apologetic method with the gospel and Christian revelation itself. Morris' study is a well-written clearly presented, constructively developed criticism of Schaeffer's apologetic.

Morris makes it clear that he agrees with Schaeffer's orthodox theology, but that he disagrees with his apologetic method basically at the following points: 1) Schaeffer's presuppositionalism is only "suggestive" at many points and is not logically developed so that one may conclude it is rationally coherent; 2) Schaeffer's presuppositionalism tends to equate man with a logical robot who spends his time deducing conclusions syllogistically rather than actually living (existentially?) in the world as a decision-making creature; 3) Schaeffer does not seem to realize that his circular presuppositional reasoning is not "air-tight" at many points, that is, legitimate questions and objections can be raised at certain key places; and 5) some of Schaeffer's summary statements of views opposing his own are grossly over-simplified and hence distorted.

Morris develops his critique in terms of four of Schaeffer's main ar-

guments: 1) the pre-evangelistic, presuppositional argument, 2) the metaphysical argument, 3) the epistemological argument, and 4) the moral argument. He fairly represents Schaeffer and while agreeing with him theologically points out weaknesses and flaws in Schaeffer's views.

Perhaps a weakness in Schaeffer and the book is its unconscious assumption of what apologetics is, that is, its definition, which leads to a second: the place of apologetics in the theological discipline. Schaeffer fixes it at the start of dialogue between and among Christianity and other world-views in terms of his presuppositionalism. A better place for it to be located might be at any point in the theological discipline. Rather than acting as a fixed starting point, apologetics might be better conceived as a pointer to the truth wherever difficulties are encountered.

Schaeffer at different times has referred to the inerrancy of Scripture as the watershed of modern theology. If he develops this, Morris has not shown where and how; if he does not, it is a puzzling vacuum in his apologetic. Again, Schaeffer and Van Til seem to be bed-fellows in apologetic method; Schaeffer comes out of that background. He ought to be asked if Van Til has influenced him directly and if so, how.

Morris, rightly I think, closes on the note of prayer. Apologetics does not bring people into the kingdom; only God can do that. But apologetics can be one of the secondary means through which the Spirit works. This raises questions about Schaeffer's pre-evangelistic presuppositionalism or his non-acceptance of the classical law-gospel approach to sinners.

Finally, the Christian and evangelical world can only wait eagerly for more from the mind and pen of Morris for he manifests distinct intellectual ability.

News Briefs

POLITICS (UPI 10/22)

President Ford and Democratic challenger Jimmy Carter travel to historic Williamsburg, Virginia, today for their third and final nationally broadcast campaign debate. Tonight's debate, beginning at 9:30, EDT, is being viewed as the decisive face-off between the two contenders, since most polls agree that Ford won the first one and Carter won the second one.

CHINA (UPI 10/22)

China's official news agency says the widow of Mao Tse-Tung (Mow Tzu-Doong) and three other radical leaders who tried to take over following Mao's death have been "liquidated." But it's not clear whether the term "liquidated" meant the four had been killed.

HOUGHTON (10/22)

Tonight in Wesley Chapel, the Symphonic Wind Ensemble will hold its first concert of the year. The director is Dr. Harold McNeil, and the program features Roberta Anderson as soprano soloist. The concert is scheduled for 8:15 p.m. and will be followed by a Senate Spot in the campground dining hall.

International Affairs

Rhodesia: Crossing the Color Line

by Graham Walker

Sometimes, even in the midst of the exciting whirl of student life, a word from the outside gets through. Recently, the word has been "Rhodesia". But peering out from under piles of Western Civ. notes we aren't quite sure what to make of it. It seems to have something to do with racist white people and how they should be thrown out of that country. And since the Western Civ. test is tomorrow, that's all we ever know about Rhodesia. But don't feel bad, for this criticism also applies to many people who keep up with the world. Rhodesia is indeed a country with a tiny white minority that denies political power to a huge majority of blacks. It's a country where black groups are trying to gain this power. But there's more to the story than black skin against white.

Rhodesia was first opened to the outside world by British pioneers less than a century ago. It prospered as a British colony and has developed rapidly through mineral production and highly efficient agriculture. Eleven years ago Britain announced its intention to prepare the colony for independence and black rule. That's when the white government unilaterally declared independence, and Britain lost control. The United Nations then arranged economic sanctions against Rhodesia and almost all western trading nations refused to trade with her. (The U.S., however, has had enough sense to continue buying chrome from Rhodesia under a special congressional act, rather than, as we did for a time, force Rhodesia to sell its chrome to Russia (also technically party to the sanctions) which promptly sold chrome at double the price.)

If you had taken a stroll any time in the past few years along the streets of modern Salisbury (the capital), you would have been surprised — particularly if all you'd ever read about Rhodesia was in the popular American press. You would have found none of the petty apartheid that was the shame of our South, and even now is in force in South Africa — no separate post office entrances, toilets,

and the like. Blacks and whites wait on the same bench for the bus, and people of both races mingle freely in the downtown streets. This appearance could have misled you, though, because socially the two races are in isolated worlds. The white government limits land ownership by blacks. You won't find blacks living in the lovely suburban neighborhoods.

Things are a bit different now than they would have been a couple of years ago, however. In response to guerilla warfare from outside the country, the government has imposed repressive measures on the blacks population. One of these requires all blacks to have a pass to travel out of their home areas. (Such a pass has long been the rule for blacks in South Africa.) Yet even so, there is still not the kind of atmosphere of race hatred Americans might expect. About half of the students at the University of Rhodesia are black, and more than half of the defense forces patrolling the borders are black.

When Henry Kissinger made his latest round of shuttle diplomacy through Africa, he got Rhodesia's white premier Ian Smith to finally accept the principle of black rule within two years. A British-sponsored peace conference between Smith's government, the black political groups in Rhodesia, and surrounding countries is to begin soon in Geneva. The whole thing is terribly shaky. But most Rhodesians of both races are hoping that a stable shift can be made through the Kissinger arrangement. The Salisbury stock exchange even went up after months of plunging.

"There's still a lot of goodwill between blacks and whites," says the head of the Rhodesian Chamber of Commerce. "Given a chance to effect this change without emotion we may all come out all right. More than South Africa, we have the makings of a black middle class here. Profits in Rhodesia are color blind, and blacks have just as much stake in stability as we do." There has indeed been almost no talk of revenge among blacks, and a surprising lack of exultation at the idea of black government. A hefty black laundress

in Salisbury, even though she insisted that Smith "must go for he is a racist," emphasized that "most Europeans must stay, otherwise we will have no jobs. We must show them we can run things and not frighten them off."

Such expressions of optimism will probably be forgotten, however, if the transition to "majority rule" goes the way it has in neighboring countries. There it has meant that a small group of men (who happen to be black) seizes power, and rules dictatorially. They only permit their own party to operate and completely ban the opposition press. "Majority rule" in most of these countries (e.g. Mozambique, Angola, Uganda) has meant the eviction or exodus of minority groups (usually whites and Asians) and a drastically lower standard of living and of opportunity for the masses of blacks. Indeed, in contrast to most of its despotic neighbors, present-day Rhodesia appears downright liberal. It has a freer press, a more democratic form of government, a greater sympathy with Western liberal ideals than most if not all of the states of Black Africa. Rhodesia is one of only five of the 49 countries on the continent with a multi-party political system — all the rest have either direct military rule or one-party domination.

Please don't misunderstand what I'm saying. Rhodesia is hardly perfect. The country has been completely unjust in denying the black majority free access to government. But there still is hope for Rhodesia, depending on which of the many conflicting black groups becomes supreme. There is a chance for a stable shift if one of the black groups which reflect the black majority (who want the white population to stay) gains power. One such group is led by a man named Joshua Nkomo. There is a chance if the moderate whites, who have long been opposed to the government's racism, are heeded. But in the context of the world power struggle, and in the light of world opinion which tends to see things only in the narrow terms of skin color, the chance seems honestly very slim.



JV's Doug White heads for the ball.

JV's Shed 'Dummy Squad' Image, Gain Experience in Varsity Clashes

by Al Webster

The varsity soccer team is having a fine year. A lot of the credit must go to the JV's. The amount of time the fans actually see the team playing is of course only a fraction of the time spent by the players on the soccer field. Between games, scrimmages between the varsity and the JV's keeps both teams keyed. "But we're more than a dummy squad for the Varsity to play," says Bob Ether, co-captain of the JV's along with sophomore Tom Frens.

While that fact may be easy to overlook due to the glaring differences in publicity and attendance between varsity and JV games, the JV's do

have a regular season schedule and a coach which give them an identity of their own.

The junior varsity, coached by Mr. Dick Halberg (now in his second year as JV coach), has compiled a 1-1 record. The weak start was due mainly to a lack of experience in the fullback and midfield areas. But in their last two starts the JV's defeated Hobart 4-2 and tied Fredonia 0-0, giving the indication that now, with a little more experience and ball control, they have developed into a fine team.

Several players on the JV team have been playing or at least suiting up regularly for varsity games and in

the next two weeks as the varsity prepares for the playoffs other JV players may be brought up as well.

Optimistic Outlook for Spring Season No Answer to Baseball Team's Losses

by Al Webster

Losers of thirteen games in a row, mostly by astronomical scores, the baseball team concluded their season against Fredonia State. The games, played in cold, blustery conditions saw Houghton lose by all too familiar scores. This time the final tallies read 13-0 and 10-0.

In the games Houghton managed only two hits, a single in the first game by Rob Reese and a long triple in the second by Carlos Martinez.

At this point it would be very easy to begin talking optimistically of next spring. One could mention the return of several starters from the soccer team. Likewise, one could discuss the probable improvement from this year's freshman. But talk of wait till next year has become all too common with the baseball team. For when next year comes the story always seems to be the same.

There is no doubt that under Coach Tom Kettelkamp, the baseball team in future years has bright prospects. However, one cannot go on talking of the future and ignoring the present. And although it is true that as of now Houghton plays teams of much higher caliber there can be no excuse for the absurd scores which repeatedly occur.

The baseball team suffers from a losers complex. Losing is expected by Houghton. It is passed off by the college community and somewhat by the team as an expected occurrence.

October 11, 1976.

The bill is awaiting the signature of President Ford, but he is expected to sign it before the October 19 deadline.

Because early drafts of the bill were criticized as being vague by education groups, the final version of the bill includes specific guidelines which describe lengths of acceptably copied materials, number of copies permitted and conditions of use.

The bill specifically outlaws the copying of "consumable" works such as workbooks or standardized tests.

In the area of research or for professional work, teachers and research scholars are allowed to make single copies of book chapters periodical articles, short stories, short essays, short poems and diagrams, pictures graphs or cartoons.

However, teachers may not: make multiple copies of a short poem, article, story or essay from the same author more than once in a class term, or make multiple copies from the same collective work or periodical issue more than three times a term.

Teachers may make copies for

classroom use, one per student in class, if: it is a complete poem, less than 250 words and printed on not more than two pages; an excerpt from a longer poem, less than 250 words; a complete article, story or essay less than 2,500 words; an excerpt from a prose work, less than 1,000 words or 10 per cent of the work, whichever is less; or, one chart, graph, diagram, drawing, cartoon or picture per book.

Reactions to the bill have been mixed, but at least two education groups have raised protests.

"The guidelines restrict the doctrine of fair use so substantially as to make it almost useless for classroom teaching purposes," said the Association of American Law Schools in a statement to the House Judiciary Committee.

The American Association of University Professors stated that "these guidelines, notwithstanding their insistence that they represent only minimum standards, ultimately resort to the language of prohibition. They would seriously interfere with the basic mission and effective program of higher education."

EDITORIAL . . . Continued from Page Two

Is acknowledgement — recognition — to be equated with promise? "Honor this commitment" — what exactly is the commitment?

Some may say I am merely playing word games, using ambiguity as an excuse for 'selective interpretation.' "You know what they mean." On the contrary, I am not sure I do know exactly what is expected of me. And while ambiguity may be convenient, surely I would not be discussing the problem if I wanted that ambiguity to remain.

I am aware of the amount of work that went into revising the pledge. I also realize the inherent ambiguity of language. I recognize the difficult task of those involved and sympathize with them. Still the existing obscurity is unsatisfactory. If this ambiguity is resolved, an important question remains: do our signatures hold to possible re-interpretations? I do not see how they can. Perhaps a re-signing may be in order. Perhaps this is unnecessary red tape. Yet, when I sign a check, I expect the numbers to stay the same. If the amount changes, I write a different check.

Kathleen Confer

Afterword: The Pledge, in totality, is a complex topic. I have only touched on one specific problem, that of language. Another, more important, question exists: Is the actual content and philosophy of the Pledge, mechanics aside, acceptable? In my opinion, an "on-campus" pledge such as Gordon's or Westmont's is a more desirable system than our present policy. I hope to discuss this problem in the future.

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