

The Houghton Star

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A STUDENT'S PHILOSOPHY

A man may be a genius
With mighty intellect.
But brains don't make him righteous,
Nor blot out sin's effect.

It's not alone the 'great things'
That make this life worth while.
For, often, hearts are brightened
By just a little smile.

Pride has no place in virtue,
Though mighty be the deed—
A humble, gracious spirit
Is much the better creed.

If all in life is knowledge,
And reputation's power:
What profit shall we find it,
When in a dying hour?

Is there no throbbing heart-beat
That loves, and feels, and cares?
Is sympathy forgotten,
In war, and blood-affairs?

O, why will man surrender
The spirit of the just?
And plan to take the life-blood
Of fellow-man in trust?

If life is worth the living,
If God will have us work:
We needs must see its beauty,
And never think to shirk.

We need the Master's spirit,
To life and love impart:
That every human brother
May know a brother's heart.

The world is God's creation,
He wills that strife shall cease:
So may we be united
In harmony and peace.

Lawrence Hill

HOUGHTON AND HIGHER LEARNING

Education is the adjustment of man to subjective and objective environments, so as to make him most useful. From infancy to manhood, his subjective imperatives are enforced through his objective imperatives. Now the all important task before the modern educator becomes that of furnishing the adequate objectives, since the man's success in life and his realization of complete living, depends upon his developed subjective imperatives. Too frequently, the crisis of

a man's whole later life depends upon proper guidance during the plastic years of his college life.

Not unfrequently, a Freshman entering college comes from a home which has failed in its most sacred duty of laying a firm Christian foundation for proper education; and the student depends, in an especially large degree, upon the college for his moulding influence. Even suppose, on the other hand, he has been guided right and safely in the home. At college, he is in most cases, away from home for the first time. If he is of the type of "nobody knows how green I am," young, spirited, somewhat reckless, he may not feel so responsible to respect his new environments, as for local home custom. He may feel that he is away from home and therefore feel a wider freedom, as he may describe it, an absolute freedom, not true freedom which, in very essence, must be altruistic in spirit, but nevertheless a Freshman's freedom. All Freshmen are not adult miniatures, no matter how strong their self reserve. Considering such a youth of perhaps eighteen or nineteen years, full of the capacities of becoming an efficient Christian man, with proper guidance and environment, what kind of a college is best prepared to meet his peculiar needs.

Education must be broad enough to meet all phases of human life. Therefore there are other phases outside and beyond the particular course of study desired, to be considered in choosing one's college. Greater than mere learning, John Locke enumerated three more desirable results of education, namely, virtue, the virtue of self denial, wisdom, the wisdom which scorns falsehood and cunning, and breeding, the breeding of well-fashioned behavior. The relative importance, to the individual of a Christian school of two hundred to that of a more or less non-sectarian school of four thousand, must be considered. In the small college like the former the student comes in personal contact with the various experiences of all, as in one big refined family; he is initiated into the only true fraternity, the Brotherhood of the All. He is studied personally by the big, understanding, sympathetic instructors of Christian ambition and interests. In every recitation he may employ the 'give and take' method, directly. His subjective imperatives are fostered and enforced through the proper objective imperatives. In the large college, on the other hand, he is one small drop

in the bucket. His interests are invited on every side by various diversions and activities. He must have subjective imperatives developed to such a high degree of reliability that he may select for himself, often by the process of elimination. Not only his out-of-class activities, but ideas presented in the class rooms, he must select for the harmony of his own ideals. There must be present at his immediate control strong initiative, sound reasoning and calm nerves. The goal he is striving to reach, he recognizes to be a just ambition, yet the means to that end, without the initiative of wise choice, may be most hazardous. The problem rests with him alone in a great measure.

Houghton stands for a life standard of college instruction. Not a single semester spent in her college is a loss to any student. Practically every student who has ever gone out from her classrooms into higher institutions of learning has stood among the very best students in the higher institution and has been proud of his Alma Mater because of his sound intellectual foundation. More than this advantage, Houghton stands for ideals of truth and aims to fulfill God's will for every student, furnishing the proper objectives, whereby he may live for the best within him. By the time a student finishes the Junior year, and then seeks a degree in a higher university, he is a man beyond the Freshman's year of indecision, and he has, consequently, developed and formed rather fixed modes of conduct and habit. He is far more competent in realizing his own freedom of choice and in foreseeing possible consequences to his decisions. He is prepared far more now, than when he first left home, to enter the larger university with its greater and more complex conflicting problems. Houghton, then, intellectually and spiritually, furnishes a safe foundation for any higher college.

Educationally, the longer a man lives, the harder he works, the more he enjoys. Life becomes ever more rich, yet ever more responsible. In his education, properly directed, he undergoes a natural progressive and systematic development of all his powers. Plato said that education was giving to soul and body all the perfection of which they are capable. Cicero said, "The best of all arts--that of living well--they followed in their lives, rather than in their learning." The student's learning is of no avail in the outcome, unless he includes, in his education, those interests which add to the unfolding of his personal companionship with Christ. College life ought to be the time of one's finest dreams, since he is in the time of big visions, in the place of big visions. Rightly an English essayist pours his scorn on a boy in a story, who is dreaming of own-

ing a rusty old manor house, at a time when he ought to be "owning the stars." The old cynic says, "You'll get your visions knocked out of you soon enough." Are you taking advantage of your special opportunities at Houghton, now, to build up, from the chaos of your dreams, real big, noble, Christian ideals? In Houghton, you surely have the objective background.

Ethelmay Kelly.

DIFFERENCES BETWEEN THE HOLINESS MOVEMENT AND THE HOLY MOVEMENT

A number of years ago, the Wesleyan Methodist Church was founded with several important issues. One of these issues, perhaps the most important then and surely the most necessary now, was Holiness. It was not popular to belong to a "Holiness crowd" or to be connected in any way with such a people. Real persecution was the reward of all who defended the cause. Of those pioneer Christians can be said, "These are they which have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb." But while persecutions came and fires refined, yet this holy influence had its effect upon even the persecutors.

In time, even some of the most severe enemies of Holiness were impressed with the futility of ignoring the issue. As a consequence, there has sprung up with mushroom rapidity, a Holiness Movement which is sweeping the country. We do not say that these are enemies to God's work, for much good is being done. People are having their eyes opened to the fact that Holiness is in the Bible and cannot be eliminated. But "the good is often the enemy of the best." Will this Movement stand the inspection of the Master Teacher; will it measure true to the smallest fraction by the Bible Measuring Stick? These are important questions for our consideration. Is there not, in these days, a vast difference between holiness and being holy?

This is an age of superficial work in many phases, the religious life is no exception. People seem to have lost sight of deep, heart-searching works in both regeneration and sanctification. In the modern movement one mistakes holiness for good, old-fashioned regeneration when, "old things pass away and all things become new," and can never obtain the second blessing without being clearly and consciously "born again."

Perhaps dry fruitless experience is accounted for by superficiality. Year after year, in the same old rut, never finding anything new, fresh and sweet, some people testify, "I'm saved, sanctified and kept."

Such people are so nearly petrified that they could not be otherwise than "kept." But God's plan is better than that. His holiness is a different type. The fruits of His Spirit are, "love, joy, peace, long suffering, meekness, gentleness, temperance."

Real holiness is not much more popular today than it was in times past, but one is not persecuted for being allied to the Holiness Movement. Holy people were able to pray down revivals,--where are revivals now? Modern purity is too often a work of substitution instead of elimination, and it has never found the real, vitalizing power which was given at Pentecost,--that power of service.

Are we, as God's people willing to do the real digging if we may have His best? Or will we be content to settle down, fold our hands and allow poverty of soul to overtake us? Let us open our eyes to the facts only too evident; let us measure ourselves and our professions by the Biblical standard. But above all, let us not be content with foolish glitter when we may have pure, unalloyed gold. F. W. S.

THE NEGLECTED ART

It would be well for us who are looking forward to service in the vineyard of the Lord to consider well the advice of the apostle, Paul, to the youthful Timothy. Preach the word, reprove, rebuke, exhort, are his directions to the young theological student.

Let us especially notice the last of these admonitions for it is almost an obsolete part of preaching today. Why is it that so many sermons are delivered with doctrine sound and theory straight but with the vital part lacking, that which goes home to the heart of the hearer and pricks the conscience.

Imagine Nathan telling his little story to David and then failing to end it with the startling words, "Thou art the man." The story would have been useless without the application and exhortation that followed it.

Is it not true of many sermons preached East and West today? After a logical discourse, the preacher seems to feel his duty ended and with a "bite or be damned" expression on his face, he "leaves the truth with you" as he puts it. I say again, why is it true? May it not be because many of the so called ministers who are filling the pulpits today are men who have never had or who have lost the vision.

Is it possible when we can see men and women, neighbors, friends, and, yes, our own loved ones rushing pell mell on their way to destruction for us to be so unconcerned as not to even warn them of their

danger? Is it not true that when our eyes are open and we see the brittle thread of life that alone is keeping souls from sinking into the depths of eternal despair that we are burdened with a concern for their spiritual welfare and therefore we hurl the harpoon into our fish and then when they become aroused we plead and exhort them to turn to the Lord and seek salvation.

Let us study theology and doctrine and preach these necessary truths. Then with a heart full of burning love for lost humanity let us at least be as concerned over the fact that unless people repent they will sink into a burning hell as the man who cries, "fire, fire," and urges people to flee from a burning building. May God forbid that we shall enter our expectant pulpits until we have discovered and learned to use this neglected art. Alice Jean Hampe

OLD STUDENTS HONORED

Monday evening Apr. 21, at 8:00, the Juniors of last year and the Seniors of the class of '17 gathered at the home of Bezel and Lavina Thayer for a party in honor of David Reese a Junior of '18 and Mabel Benton a Senior of the class of '17.

"Dave" has been serving his country for a year and has reenlisted for one year more. Mabel has been living at Gowanda for nearly year.

In as much as they are both loyal Houghton students, we wanted a good time with them and with Mrs. Bowen as chap we had a very fine time.

The amusements of the evening were numerous and interesting. We were supplied with paper and pencil and given a list of letters, with each letter we were to begin a word and the words were to be joined so as to form a telegram. The result was many humorous messages. Another interesting feature of the evening was a list of names of the states with the letters amalgamated promiscuously and it was our duty to place them in their proper order. To be sure we played our much loved game "Jenkins" for the evening's entertainment wouldn't be complete without it. After such was over we were munificently supplied with lovely homemade ice cream and cake which we all enjoyed.

After this, "Dave" gave us a short speech on the climate of Texas where he has been stationed since July 1619.

It was very reluctantly that we departed for our places of abode but like all other pleasures it had to come to an end and every one reported a fine time.

B. E. T.

B U Y L I B E R T Y B O N D S

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Editorial

WHY YOU SHOULD TAKE THE STAR

The Houghton Star is not a new light in the skies, but has had its existence for many years. Even the unusual storms and stress of the past four years have been unable to dim its light, for its rays are no more costly now than they were anti bellum.

The paper is a moderate reflection of the school. It gives excellent opportunity for those desiring to excel in literary ability; it gives interesting information to the Alumni and its appearance among the students creates a salutary atmosphere. It bears testimony of its sons and daughters who have gone into the world and made good. Many of the religious articles are as good as can be found in older and more widely circulated sheets. This issue is being distributed among 2500 subscribers, former students, and friends of the Seminary, and because it is the only immediate point of contact between present and past students with all that it means, subscriptions should be renewed and new ones sent in.

If you wish to keep in touch with the Houghton of today, and you should, there is no better way for you to do so than to have this neat, intellectual, religious paper on your reading table. Houghton is the school of our denomination; its prestige is continually growing. There are positive signs of a big stu-

H E L P T H E

dent body next year. Don't you want to know what your boy or girl is doing,--in what environment placed? If so, then you are interested in the college. Have you forgotten how your heart thrilled with that familiar strain, "Houghton dear, Houghton cheer," sung by a body of loyal sons and daughters? Do you not wish to know as much today about your Alma Mater as you did years ago? Then send in your subscription to the Star. Do it now!

"THERE" AND "NOT THERE"

Broadly speaking there are two classes of people, those who get "there" and those who do not. Two boys are sent to do some repair work in a certain length of time. One goes and altho he meets with unexpected difficulties masters them and returns to report to the employer. The other comes back to report and begins to make excuses. He has not done his best or in other words he is not "there." The first has made good, the latter has failed.

The work of the world is done by those whose hearts, and heads are aching continually but these people must enter so heartily into their work that they forget the aches and pains. They do not "lay off" because of a tooth-ache, they must have the money. A man goes to his employer and excuses his absence by a pitiful, "I was sick," to which his employer remarks, "Sir, I am sorry your health is not good but I must have one who is more healthy."

We, who are in school, often fail and do not visit our classes punctually perhaps, yet our professors pardon the offense time after time. But let one miss his lesson when he gets out into the merciless world and he is "kicked out." Let us not demand the college professor to endure an imposition which the merest employer would not stand for a minute.

Open Forum

In many respects Houghton Seminary is ideal. It is small, everyone makes the acquaintance of everyone else. Classes are small, the instruction therefore becomes individual. It is large in that it harbors students from many states and even from outside our state boundaries. It is large in that it has a world-wide vision. Its smallness and largeness are two of its distinct advantages and ideals.

Relative to these let us consider the advantage of combined college and theological departments. We mingle. This keeps our life balance well adjusted.

G O V E R N M E N T

Neither mental nor spiritual becomes improperly over emphasized. We become neither cold intellectualists nor fanatical religionists.

We receive instruction, theological and college from religious leaders. In and back of the laws we learn, we see God just as we see Him thru the Sacred Page.

The union of college and theological departments gives us a world-wide vision. Perhaps we attended Houghton at first to gratify a mental hunger. Perhaps we came with the intention of preparing for a better salaried position. Perhaps we came blindly with no definite objective. Our mental hunger was satisfied and yet made more keen. Our desire for dollars dwindled as we contemplated the filling of the high salaried positions of the kingdom. Our objective crystallized when we saw definite things to work for. We caught a vision, a vision of a hungry world, hungering for a mental enlightenment that they might have spiritual enlightenment.

Many come attracted by the college. Their ideals become higher, their lives become infinitely richer and more serviceable because of the emphasis of the teachings of the Christ.

~~Some are attracted by the theological Seminary.~~ As they meet with the college men and women they see the value of a college training and thus come to grasp the opportunity to better prepare themselves. And tho they should never take a single college subject their contact with the college person would leave a fine impress.

There is nothing incompatible in religion and education. Scriptural truth to be brought out in its purity and perfectness demands investigation. It can stand the test of the most exacting research. It would be of little value if it could not. Therefore, because we know the Scripture to be truth, Houghton does not fear to put it side by side with the highest scholarship of the day.

Christ's ideal as exemplified in His life and His disciples was preparation and service. The college maintains the intellectual ideal, the theological department maintains a high moral tone: the one a touch with the world, the other a touch with the divine.

These are the two things we need and have here, one hand in God's hand, the other in the hand of our fellowman.

L. D. S.

God does not comfort us to make us comfortable, but to make us comforters.

Jowett.

B U Y

"DOING OUR BIT"

It is said that the Mohammedans regardless of their business or profession wherever they go spread their "belief" or faith in Mohammed. Think of the effect these Mohammedans and other false worshipers must have on the people, wherever they go. The devil and his people are using all their means to further their cause, so that shows that we as Christians must wake up and "do our bit" for Christ and His cause.

Turning to the fifth chapter of St. Matthew in thirteenth verse we find Christ's own words, i. e.--- "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?" In the business world if our "superior" or the owner of the enterprise in which we were engaged should come to us and say "Now, men, unless each one of you 'do your bit,' how am I to carry on this business successfully?" we would all feel very important, no matter what position we held. Isn't this the same proposition Jesus Christ put to us in His statement? He includes all of us who are Christians when He said "Ye are the salt of the earth," so let us not forget that each Christian has his corner to fill and his bit to do.

Let each one of us ask himself the questions, "Am I doing my bit?" "Is my influence counting for God?" If all the people who have not been called to the Lord's work as preachers, missionaries, etc., sit back and fold their arms and say to themselves, "Well, I'm not a preacher but I'm living right myself as far as I know how," and let it go at that, never putting in a word for Christ when they have an opportunity, thousands, perhaps millions, of souls will be eternally lost that could have been saved. Think it over, are you doing your bit? Remember the preachers first need the Lord's help, then they need each individual's help. "Do Your Bit."

S. V. M.

A CORRECTION.

In the last issue there occurred an error in proof-reading under the article reporting the Lockport Conference. It was stated that Rev. Charles Sicard had had been elected president whereas Rev. J. R. Babcock is president and Rev. Sicard is Vice-president.

IMMORTALITY HAS NEW MEANING FOR MILLIONS

With war wounds beginning to heal people everywhere are giving more thought to the spiritual than was always possible in the hurry and horror of the conflict. The manifestation takes many forms but be-

B O N D S

cause of the staggering toll of lives, it is perhaps most pronounced in a new eagerness to accept belief in the immortality of the soul. This, declares E. S. Martin in the May number of the Red Cross Magazine, is the very pith of religion.

"There never was a time," the writer continues, "so far as anyone knows, when belief in immortality was so necessary to the world as now. That is partly because of an unprecedented bereavement that reaches after consolation, and partly because of perplexity and discouragement that sees an old order crumbling and looks about for courage to build a new one. Is life worth while that is subject to such enormous destructions and calamities? Is a race worth continuing whose members can contend and ravage so brutally? When faith says there is more to it than this, that the young dead won what they died for, that there is that ahead for them, and that ahead for those who still live, and for the yet unborn, that will be worth all the struggles and the pains it cost, it brings a cordial to a world that is very near the point of fainting."

Khaki News

WILFORD KAUFMAN RETURNS AFTER YEAR IN SERVICE

Mr. Wilford Kaufman, '18, has returned to Oberlin after a year's service in the 77th Division, three months of which he spent in a prison camp.

He left Camp Upton in April, 1918, after a month and a half training, for England. He was sent from the Flanders front to the Lorraine front where the division did their first active work in the front line trenches.

They were to have gone to Italy but were sent to Chateau-Thierry on August 1, the heaviest fighting. Mr. Kaufman was taken out of the trenches five days and then rushed back again until September 4th, when the Germans, being out flanked, retired.

The following day, however, 31 of the 77th were captured by the Germans and taken to a small, poorly facilitated detention camp, filled with about 1,000 French and 100 American prisoners. Here they remained about a month when they were removed to an American prison camp where they came in touch with an American Red Cross base and consequently had better food and clothing.

They remained in prison camp until December 6th, when they were taken to Vichy. After seven weeks there they went to St. Aignan and a casualty

company was formed.

On February 15, 1919, they went to Brest and on March 23 they arrived in New York City.

Mr. Kaufman received his discharge on the 28th. He is now in Oberlin completing his graduate work.

Oberlin Review

THE BOYS' ENTERTAINMENT

The boys gave a very enjoyable party for the girls in the "Sem" Friday evening, the 18th of April. First, the boys formed a receiving line which afforded the girls the opportunity of meeting all of them. After this there were several songs and two impromptu speeches given. "Tubby" Clarke and Nina Lapham proved to be quite capable whistlers by the whistling duet which they gave. Harriett Meeker and Lawrence Spencer, two former Houghton students present, gave short but interesting speeches. While the "gossips" game was in progress hot chocolate and doughnuts were served. The male quartette rendered several selections. After the class of '17 gave their class yell, all of the students gave several school yells. After the clock hand passed the 10:30 mark our school song was sung, and we parted for the evening. The girls thank the boys for the good time which was given them.

Locals

One night a couple of weeks ago a group of boys gathered in front of Mr. Clocksin's house with hammers, tin pans and circle saws and carried on a steady uproar for one hour.

Rev. Mattoon and family moved into the Markee house the first of last week.

Rev. Shea was home for a few days and preached in the church Sunday, two weeks ago.

Miss Bessie Fancher's sister, Marietta, has been here visiting her sister and brothers recently.

Arthur Northrup returned to school the first of the week after a short visit home.

Mr. Bullock has his goods packed and will soon move to the Hess Rhodes charge where he will preach the following year. His daughter Gratia has been seriously ill with the "Flu" but has recovered and is in school again.

Dorothy Peck recently returned from her visit to Succasunna N. Y. where Meeker's live and Carrie Coleman is teaching. She made a short stop in New York City.

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Mr. Uebele—"The temperature I like best is two in the shade."

Mary drops some tooth paste on the Bible. Taking it up she said—"Well, I guess I'll use it anyway. I'm sure the Bible won't hurt it."

Mary (after stepping on Anna's toe)—
"Excuse me, dear."

Mr. Billheimer—"Yes'm."

Dan (in Physics lab)— "Well, I just can't make her spark."

They were discussing guinea hens at the table.

Miss Sperzel—"Guinea hens, are those the same as those cute little guinea pigs?"

Mr. Lawrence—"Did you ever see any fly?"

Lina—"Mr. Northrup, why don't you ever compliment me on my singing?"

Dad—"Fishing?"

Lina—"Your understanding is bad."

Dad—"Well, I can't stand under this long."

Mr. Uebele—"Have another piece of candy, Zola."

Zola—"No thanks."

Mr. U.— "Please have one."

Zola—"Oh Dear."

Gladys—"How many brothers and sisters have you?"

Clark—"Two of each."

Gladys—"Well I have four brothers and they each have a sister."

Alzada—"You poor prune, you told me the other day you were the only girl."

Miss Moses—"What is the Apocrypha?"

Royal Woodhead—"It's two or three books of the Bible that ain't there."

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