Hope of Glory to perform here

by Jane Tuininga

They’ll be performing Sunday night in the SUB lounge at 9 p.m. Their music includes "Illumination" favorites like "I am a servant," "Comfort ye my people" and "Be still." The program will also include two of the songs which Marge has written, "All praise," and "Jesus died to save our souls." Sunday night in the SUB: J.C. Cornerstone

They’ve never had one of those in Sioux Center. It’s an old High School. If you stand real still at the top of the stairs you can almost hear the ghosts of students running around in the halls and up the stairs. I even thought I heard the principal once, but that was probably just my imagination. I looked around the third floor and encountered a number of very interesting rooms that were completely deserted. Finally, I found one with some people in it.

Broken in an old monastery. That’s where I actually encountered some of the artists. There were five or six of them there, and it looked to me like they were industriously sewing on some old feed sacks. One girl who was sewing what appeared to be the symbol for Moeus Seed Corn. I even heard the principal once, but that was probably just my imagination. I looked around the third floor and encountered a number of very interesting rooms that were completely deserted. Finally, I found one with some people in it.

Artists are usually considered to be exceptional people, so we, the students on Dordt’s campus, decided to look into the situation. After a thorough investigation we found that they are, indeed, a group of good dedicated artists, and they do conform to the description of "exceptional."

Who are the artists? They are all of the students who are taking Mrs. Alberta’s art classes. I asked a few of them how they liked their art classes and I got answers like "Oh, it’s fine," "I love it," "We have a lot of fun," "How should I know, I’ve only been here 8 weeks," and one person, in true artist fashion, wouldn’t even answer my question because he was bubbling over with excitement trying to show me all of the sketches in his sketch book at the same time.

Most of us unenlightened people usually think of the artist as a person who doesn’t have much upstairs and sits in his closet all day looking at a piece of canvas trying to figure out what he’s going to put on it. Well, I found that our Dordt artists do have quite a lot upstairs. That’s right, down on Main Street in the big old brick building that looks kind of like a monastery, they have paint, pencils, paper, yarn, canvas, glue, a pottery wheel, brushes and a whole host of other odds and ends. Upstairs on the third floor.

The building isn’t an old monastery. (They’ve never had one of those in Sioux Center.) It’s an old High School. If you stand real still at the top of the stairs you can almost hear the ghosts of students running around in the halls and up the stairs. I even thought I heard the principal once, but that was probably just my imagination. I looked around the third floor and encountered a number of very interesting rooms that were completely deserted. Finally, I found one with some people in it.

That’s where I actually encountered some of the artists. There were five of them there, and it looked to me like they were industriously sewing on some old feed sacks. One girl who was sewing what appeared to be the symbol for Moeus Seed Corn informed me that they were actually doing stitching. They were making pictures of insects. After watching them do that for a while I walked around the two rooms that are reserved for the art classes. I discovered some real masterpieces, especially in the form of paintings.

As I said before, most of the artists are dedicated people so they don’t really mind that the walls are cracked and the paint is peeling from the cracked ceiling or that the heater grumbles and lets out a puff of steam from time to time. They are just glad that they can have a place where they can be artistic. Actually, a lot of the things that you see and feel in an older building like that can help the artistic mind and stimulate creativity. At least, it seems to have done that so far.

Fine Arts Festival features poetess Struthers

The English department is sponsoring a Fine Arts Festival, featuring Poetess Ann Struthers, on December 2 and 3. On Thursday, December 2, at 3:00 p.m., there will be a seminar for poetry entries in the conference room of the SUB.

Ann Struthers will present a selection of her own work in the SUB lounge on Thursday night at 7:30.

Finally, at 3:00 p.m., Friday, a seminar for short story entries in Fine Arts will be held in the conference room of the SUB.

Ann Struthers grew up as the oldest of six children on an isolated farm in Northwestern Iowa, with no one to talk to and a love for literature.

Poetess Struthers graduated, magna cum laude, from Morningside College in Sioux City, Iowa. She is currently working on her Ph.D. at the University of Iowa.

Struthers has worked for a commercial movie script firm in Washington, D.C. as a clerk-typist and script writer. She has taught in junior high school and is presently married and has four children.

Her works have been published in the "Washington Post," "Baltimore Sun," "The North American Review," "Perspective," "December," and others. She is currently editor of the "Twa Council of Teachers of English Yearbook" and "Bulletin." She is also revising a play based on an 18th century French novel which she translated and dramatized.
The King came to the small plot of land in the corner of His Kingdom.
He saw him, 1,000 strong, scurrying, stumbling.
He saw them build walls around their plot of land, walls that were hard to get into.
He saw them look down at the holes they were digging.
He showed them a map of other territories in His Kingdom. They thought they might go to those places some day, but now they were busy building walls.
He asked them to build buildings for their plot of land and for His Kingdom. He needed buildings. They said they were too busy.

A phantom hangs over Dordt like the black cloud that surrounded the evil forces of Mordor in Tolkien's "The Fellowship of the Ring." And like the source of Mordor's dark cloud, Dordt's phantom comes from within its walls. This phantom is not a monster like a liberal theology knocking at Dordt's door; neither is it some un-reformational troll stalking the streets by Dordt, advocating an evil philosophy.

Has too much learning made me insane that I'm now seeing phantoms? Not really, for this phantom I've seen is a myth -- it is an approach at Dordt that is accepted without questioning; there is a commonly held notion that equates education with testing. Some students, and all to a certain degree, see the end of their education as a matter of test-taking. Their road to the immortal B.A. is a smooth path with a few rough spots for test-taking.

If you think this myth is merely a product of my imagination, you can take a student poll. You need only to ask them how things are going with school and if you get more of a response than "Oh it's all right," you'll hear something like, "I have two tests on Tuesday and one tomorrow" or "I got an A on my last test, so I'm doing pretty good." You will hardly ever, in such a conversation, hear anyone say, "I've learned..." or I'm really excited about..." about any aspect of a course. Most students merely worry about how they, like a computer, can store up data and regurgitate it on the next test. In almost all classes, on the day before a test, you never hear students telling the professor to challenge them on the upcoming test, but instead you hear crap like "What's going to be on the test?" and "Can't you just go through the book and tell us what we have to learn for the test?"

Students who want such a bottle-fed education might as well buy a computer, fill it up with data, take their tests, get their B.A. and live happily ever after. Or better yet, they might as well not come to school, for not only are they wasting their time and money; this type of learning is a smelly oyster before God. Such a computerized education is the ultimate mockery of the purpose of Christian education; it is absurd to claim such a thing in learning about our Father's creation.

Why is there such a small minority of Dordt's students who make an attempt to think and reflect about their education? The most important part of the student's calling is to reflect on what is being learned about God's world. A completely passive student, one who computerizes data for a test, is merely an empty shell of the office of student; it is only lip service to Jesus Christ.

What can we do about this myth? For one thing, we must get rid of the silly notion that learning only occurs as the words of wisdom fall from the professor's mouth, that the student is merely a passive receiver of material. Students must be active participants; they must struggle for wisdom.

Another related myth is the notion that a professor is THE TEACHER -- that students live by every word proceeding from his mouth. This idea destroys any kind of communal scholarship; it is a complete distortion of a Christian relationship between professors and students. They must both realize that a true teacher's purpose is not to fill the students' head with ideas, but rather to challenge the student to create his own and to struggle. The student can then bounce his ideas off the professor for a test of legitimacy. Seeds of wisdom are planted by the sower but the ground in which they are sown brings forth the plant, while the sower helps the growth by pulling the weeds.

Another notion that needs a garbage disposal to shred it to pieces and dump it in the sewer is the idea that a professor's test is a SACRED BULL -- that it is the final authority and criterion for evaluating a student. If a professor's teaching consists of giving data and expecting the same stuff, untouched and unfelt by the student's thought, to come back on him, the system is broken.
Dear brothers and sisters in Christ at Dordt College:

I was very glad when I went to my mailbox yesterday (10/29) and found a Dordt Diamond (dated October 1) there. I was also glad to see that the editor was struggling with the idea of philosophy, theology and communication. 

Yet, despite this graciousness, I felt very hurt when I read Jack Mouw's article. The reason I felt very hurt was that Jack pointed very well to a point of pride in my life. It is very true that I once proudly bragged about having taken a philosophy course, and it took me six semesters before I repented of such pride and took one (201).

Yet, God dealt with me in a patient way through my four years at Dordt (and continues to do so with me here at Westminster), and I believe He has never let my pride totally ignore the question of the relationships among philosophy, theology and other subjects (like history, which was my major). Even though the curriculum needs constant evaluation, for the most part, I was able to receive instruction in many areas from many professors (for which I praise God). I believe a person should be as well-balanced as possible, and I ask for forgiveness when I slighted any department.

Now that I've said all that, I realize that because of a communication gap between us, you might have to dig up your old Diamonds to see what I'm talking about. But one thing I want to communicate clearly: No matter what area you specialize in, try to understand and communicate with others who specialize in different areas. I tried (although it seems as if I failed) to be more interested in communication among students, faculty, administration and even alumni, whom I once asked to communicate more freely (during my time as student body president). Insodar as I failed to be living in such efforts, I failed miserably. Therefore, learn from my sins (which I paraded so well, as Jack has noted) and try to make the law of love (in Christ), instead of personal pride, the mainstay of all your activities with each other, be it philosophy, theology, communications, whatever we do... so that God alone is glorified (I Corinthians 10: 31) SOLI DEO GLORIA!

Doug Eckardt

The importance of winning

To the editor:

There have been two articles already this semester in the Diamond regarding attitudes toward sports and how they should be played down as part of our lives, and I would like to direct this article to those who read this way. The articles have reflected the philosophy that it is not worthy to win or lose, but how you play the game. I don’t agree with this philosophy for a number of reasons. For one thing, this kind of attitude is a cop-out to me. This idea is usually expressed by those who have not played on winning teams. And by winning teams I mean those that have won league tournament titles. Do you know the feeling that goes with winning a title? It is a feeling that affects other aspects of your life as well, years to come. It gives you a tremendous boost of confidence, as well respect.

Is this a bad character trait? Absolutely not! What prospective employer isn’t impressed in an interview by someone who displays these traits? Talking to a couple of Dordt graduates, they told me they had an interview for a job as an accountant which lasted over an hour, and not one word was mentioned about accounting. It is obvious that employers are interested in your personality and not entirely in your academic achievements. Again, importance of self-confidence enters in.

In what areas of life don’t you encounter competition? If you don’t have on or desire competition, or are afraid of it, I can see how you can see it play down the emphasis of winning. Personally, I would much rather have teammates who place an emphasis on winning, as their added desire will aid them in not choking in pressure situations. If you can’t go through in the clutch and not choke, you can transfer this confidence other situations you will encounter throughout your life. If winning produces desirable character traits, why not put an emphasis on it? Try to reinforce these traits? Don’t you go out of your way to do those things which produce positive results for yourself? I would venture to say that most areas of life a person with these character traits will become successful in.

The following quote may seem to be rather extreme, but I believe there is a lot of truth in it. “Show me someone who doesn’t have self-confidence and I’ll show you a loser” (John Wooden). THINK ABOUT IT!

How can you justify deemphasizing something that plays an important role in some people’s lives? How would some of you feel if you didn’t have music or drama or whatever interests you, was taken out of your life? It is up to the individual how much he wants to spend his leisure time. May be for one person it may not be good for another. The Lord has not granted equal abilities in areas of life. If He has granted special abilities in an area as sports, can’t we take them seriously and use them not only to glorify Him, but to benefit us physically, psychologically, and emotionally?

Rick Veldman

Alumnus responds to Klatter

This not unusual method would enable students to spend more time on their vanity under the sun.

The importance of an attitude

by Pete Bultman

By ending with a 1-0-1 record, winning the Beuna Vista Invitational Tournament and playing consistently, the volleyball team enjoyed a successful season. They played well together as a team and greatly improved throughout the entire season. The final 4th place finish in conference competition and 7th place finish overall in the state tournament was definitely satisfying, but the successful season was not the high-light. According to Miss Huisman the most edifying part of the whole season was the attitude of the players toward each other and toward teams they played with in tournaments and conference play. The attitude was not to make Dordt College a volleyball power, but in their own way to witness to other teams that somehow they were different. They managed to do this by their playing and personal associations between games. People began to know Dordt College not as a volleyball power, but as a college working on the basic principles even in athletics. Women athletics’ next challenge will be on the basketball court when they open their season later this fall.
They'd give answers to anything you'd want them to answer. 

"Oh, did they ever provide the answers?" Sharyl did sarcastically. "They'd have an answer for everything. They'd give answers to anything you'd want them to answer. They'd use their "Divine Principle" back them up. The "Principle" quotes the Bible all over the place, but it's all out of context. Why do so many people stay with such a group? It's all in the love. It's almost like a hypnotic thing," Sharyl said. "They'd take your eyes off you and eye always have that strange smile. When they're on the street recruiting, it's the same thing... I smiles. And if you ever have any problems or ok down, They'd console you and ask you what's the matter. You feel guilty if you don't tell them what's the matter."
In His Image God created male and female. (page 77)

He quotes from the "Divine Principle."

Looking at another cult

“We have a sexy god and a sexy religion with a very sexy leader with an extremely sexy young following! So if you don’t like sex, you’d better get out while you can still save your soul! Salvation gets us free from the curse of clothing and shame of nakedness. We’re as free as Adam and Eve in the Garden before they ever sinned! If you’re not, you’re not fully saved!”

Parents have been working frantically, in some cases, to get some way of finding and deprogramming their children. Sometimes it works, sometimes individuals return to the Children. Others end up in psychiatric hospitals. Children of God are still active in the United States passing out literature especially in the Midwest. Centers for training are located in Minneapolis, Chicago, Cincinnati and numerous other cities.”

“At times I can’t believe I spent four years with that group.”

When Sharyl first came home, “very sick and tired and worn out,” her mother still had to convince her to stay home. After some help from others who had been involved with the cult, she decided to stay out for good. It was March of ’76. Now, her mother has spoken in all sorts of meetings about Sharyl’s experience, and Sharyl is also beginning to speak for groups. She and two friends in Minneapolis want to “set up a half-way house for those who are still in groups like that, but who want to get out.”

Mrs. Nelson is still a bit more worried about the “Moonies” than Sharyl is. “They’ve approached me a few times,” Sharyl said, with a smirk on her face, “and they tell me what they stand for. I tell them I don’t want anything to do with it. They say, ‘well, why not?’ And I tell them I was in the group for about four years. They step back and it’s like there are red lights flashing all over the place. I’ve been told that I’m on Moon’s list of people to stay away from. I guess he’s worried about me. I’ve seen something he didn’t want people to see.”

When we were ready to leave her home, Sharyl gave us three books, including the “Divine Principle.” “I’m in no real hurry to have it back,” she said, “I’m actually trying to forget as much as possible. At times I just can’t believe I spent four years with that group. It’s all kind of funny. I’m just glad to be out.”

Teens for Christ walked into churches barefooted, in full hippie attire, and proceeded to the front of the sanctuary often sitting on the floor. They disrupted the services by correcting the minister from the King James Version, which they believe is the only inspired Word of God, and as a result were often asked to leave. At one service the pastor stopped and offered them a special welcome. They now return.

It had happened in California. That was 1967. Their leader, David Berg, wanted to get that type of reaction from the institutional church. It was after this that the group began their wandering in the wilderness.

They were called the Children of God. They used certain parts of the King James Version for their basic approach. In order to qualify as a member, one must “be born again,” “not conform to this world,” “forsake all,” “go into all the world to preach the gospel” and be willing to “endure hardship as a soldier, not entangling himself in the things of the world.”

Berg, also known as Moses David, tells his followers “to get out of the system.” His revolution is for the socialistic communal living of our forefathers instead of the dog eat dog society. Berg’s mother, known as Grandma Berg, is considered to be one of the Lord’s messengers. She prophesied her son as the leader of a new nation. They have used Jesus’ words, “If any man come to me and hate not his father and mother and wife and children and brothers and sisters, yea, and his own life also, he cannot be my disciple,” to coerce young people into the group.

The group will do anything to stay out of the system. They hold several vigils which include red sackcloth, ashes and a yoke around the neck. They run their own schools where they have only one textbook—the Bible. Natural childbirth is practiced to keep the child out of society from the very start. While the children are always kept in a nursery, the parents are allowed to visit them three hours a day.

And that’s about all the Children of God want people on the outside to know about. Reports from people who have removed themselves from the group often show another side. There have been several reports about closed rooms, solitary confinement and loud records of Berg’s teachings blasting into the room.

In 1974, New York Attorney General Louis Lefkowitz released a report on the group telling of “sexual abuse of young members, rape, tax evasion, draft dodging, and virtual enslavement of ‘converts’ who come under the power of the group.”

Material distributed to the members has been found in their camps after they have moved on. One such pamphlet reads: WE HAVE A SEXY GOD AND A SEXY RELIGION WITH A VERY SEXY LEADER WITH AN EXTREMELY SEXY YOUNG FOLLOWING! So if you don’t like sex, you’d better get out while you can still save your soul! Salvation gets us free from the curse of clothing and shame of nakedness. We’re as free as Adam and Eve in the Garden before they ever sinned! If you’re not, you’re not fully saved! Parents have been working frantically, in some cases, to get some way of finding and deprogramming their children. Sometimes it works, sometimes individuals return to the Children. Others end up in psychiatric hospitals. Children of God are still active in the United States passing out literature especially in the Midwest. Centers for training are located in Minneapolis, Chicago, Cincinnati and numerous other cities.”

“Looking at another cult” by Kathy Vie

“From” by Vern Van Hofwegen

“Divine Principle” quotes from the

Looking at another cult

“Looking at another cult” by Vern Van Hofwegen

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“Divine Principle” quotes from the

Looking at another cult
A man, a guitar and lots of stories

by Sue Bultman

Saturday... Dancing Bear... November 6... interview... "What's your music?"... Captain Kangaroo... Holland House... 4:00 p.m... Randy Matthews, Hey! He's the guy that sings something called Christian contemporary music, isn't he? But what's that got to do with all those other things?

We began to wonder as we approached the only two people in the Holland House Restaurant that lazy Saturday afternoon. In nervous anticipation of the interview, Randy seemed a blur of hair, rings, necklaces, an earring and "Rocky," his coonskin hat. The other guy? Well, he was big and bearded. Randy grew up with the rock-and-roll music that his father sang. He sings the music now. At four years he sang on stage for the first time, performing the spiritual "Joshua fit the Battle of Jericho."

His formal training included two voice lessons, "but my voice teacher died of a heart attack after the second lesson, so I had to give it up," laughed Randy in his easy-going Ozark manner. His playing is self-taught but he claims "you would never be able to tell with my immaculate guitar playing. If you watch closely, at no time will my fingers leave my hands!"

Randy writes all his own songs and claims he "sees a song in everything." During his recent three-week tour he wrote fifteen tunes, "I write mostly at night and it takes awhile for me to unwind so I come home and spend time writing and finish it up the next day on the plane."

Those songs are "pre-evangelistic tools," for Randy, "I try to deal with relevancies -- how Jesus relates to situations we're having today in our culture."

"I don't call what I do on stage ministry, I call it concert," Randy views himself as a communicator, "I don't think I'm much of a musician, and I don't consider myself to be that much of an entertainer. But I think I have enough of the two to be a valid communicator."

Randy's storytelling abilities are well-known. He uses this gift because "one man and one guitar makes it easy for anyone to go to sleep on ya'. I like to have the audience laugh and then make them feel ashamed that they were laughing. I like to get my audience angry at me and I like to get my audience feels 'sorry for me'... I like to take my audience through as many possible changes as I can."

"I have so many walls to break through before I can get to the meat of the concert which is the concepts and teachings of Jesus Christ. So ya' have to take people through a lot of changes before you can get to that."

Randy feels that music is the most intimate experience that a Christian can have, "All music is from God. I think how we use it determines what kind of categories we put on it. I think the sounds the Rolling Stones make are for God, but I don't think what they do with it is of God." For a non-Christian, he says, "music is the most valid form for the communication of the gospel possible. The pulpit of our generation is the guitar."

To keep the witness relevant, Randy says we must move with the rapid changes in society. Right now, he sees a real division in the contemporary music of Christians. "It used to be a real attempt to reach the group of people who weren't being reached by any other media for Christ. Two years ago it became highly commercial, and what was once the left became the middle. It's the leftist end that is competing more and more with secular music, according to Randy. He feels that because "rock-and-roll has led a whole generation away from the Lord it can lead them back to the Lord."

Randy feels, "One of these days, when the machinery is right, someone is going to take Jesus music into the secular thing and it's going to become popular there. But only when the machinery is right, that's the Christian management, Christian booking and Christian promoting. Then going to have to be a real understanding in the church of that type of music and positive prayer support of it. Then I believe we can infiltrate it."

Randy is currently working on a new album which will deal with Jesus as a dreamer whose dreams came true. Randy feels "if we follow these dreams our dreams will come true."

By the way, the other guy: the big, bearded one? The dancing bear on Captain Kangaroo, of course! At least that's what he told us.

The chapel situation

Wayne Kobes, theology professor, is a member of the chapel committee. He discussed some of the changes involved in this year's chapels.

"In other years all the chapels have been based on one broad theme. This year each chapel is more or less complete in itself. One of the problems with having one theme for all the chapels is that you get people coming on campus with very short notice and we can't say 'What are you going to speak on? We have to know before you may speak.'"

Another change involving chapel is the idea of using more student and departmental ideas. Some Canadian students set up a chapel for Canadian Thanksgiving, the music department is working on a Thanksgiving Liturgy for American Thanksgiving, and the Drama department is going to have the program for the Christmas chapel.

The chapels are basically set up by Rev. Kobes and Sue Medema. Mr. Doornbos is in charge of special music, and Miss Ringerwolde lines-up the organists.

"We want to get some variety in it, so it's not always a speaker; but that's not easy. Actually we find it rather difficult to get the things that we'd like to get. It takes time and it takes people who are willing to work. Then too, you can't really sit back at the beginning of the year and block out every chapel, because that way you're going to miss out on things that you could use. You have to be flexible."

"We definitely would like to get students more involved this year. If anyone has an idea that's a'all workable, we'll be happy to have it."

According to Kobes, "the attendance this year is better than last year. One of the things that has really helped, is that we've stressed we want to be done by ten. Don't run over because you're going to kill it."

Kobes also attributes the better attendance to "the particular students who are here. When you talk to students and faculty you get quite a few different ideas on what chapel should be. When people evaluate chapel they're doing it from their own perspective. Sometimes I hear people say chapel isn't spiritual enough, it's too academically oriented."

Others look at it and say this is the kind of place where you get out of the usual rat race. I don't accept that. I think that in our world we're involved in spiritual life and chapel is a reflection of our confession, a working out of the confession unitedly.

"For example, in the different departments we're all trying to be busy Christianly, we work hard at it, God blesses it and so on, but quite often we are quite ignorant of what other people are doing. We're busy in our own area, they're busy over there and you get to feeling apart. So I think chapel should serve as a unifier.

"It deals with academic things then, but not in an academic way. I don't think there are lectures, and there shouldn't be. We should have more of the common confession which underlies our life here."
The art of investigating God's creation

Dr. Wietze Brouwer is a science education professor at the University of Alberta having a joint appointment with the physics department there. He is spending this year at the University of Western Ontario in London. He will be lecturing tonight at 7:30 on "Providence, chance and laws of nature. Since Tuesday was his free day, we asked him a few questions about his field of study.

DIAMOND: When doing science, must we start with Biblical presuppositions, or must we do our research, come up with conclusions and then go to the Bible?

BROUWER: We start with Biblical presuppositions and then go to science. I think our Christian philosophy shows that we cannot do our experiments without having presuppositions. We can't experiment in a vacuum. Every scientific endeavor begins with certain expectations. In science, whatever presuppositions you start with also define what problems you are interested in. If you don't have a framework you don't know what problems you would be interested in. I would say you would begin with the Biblical givens of God's creation and work from there.

I think one of the important things that a Christian view of science can give a person is that it also shows you to look at the total scientific system that other groups of people have. We know that the creation is not independent of God, and we recognize God's authority, so we know that our scientific work is based on certain presuppositions. We know this is also true for others, although the presuppositions happen to be false in their case, but we can see the presuppositions more clearly than those who are not Christians. They can talk about a neutral science or believe that science can be neutral. I think we can by our Christian background better see that no scientific work can ever be neutral.

DIAMOND: Can we accept and/or make use of work done by a Non-Christian in science?

BROUWER: Abraham Kuyper in a speech in 1898 at Princeton gave a very nice answer to that. He said you have to recognize a different science, even evolution, that it is not only a case, but we can see the presuppositions more clearly than those who are not Christians. They can talk about a neutral science or believe that science can be neutral. I think we can by our Christian background better see that no scientific work can ever be neutral.

DIAMOND: When we look at what is called natural physical laws, are we infringing upon the sovereignty of God by limiting Him to a boundary maker, or a law provider?

BROUWER: I don't think I would limit God to just being a law provider or a boundary maker, but I don't want to distinguish between his extraordinary working in creation and his working through the natural laws either. I think God's providence works the same way whether it's in a miraculous way or by means of natural laws. I believe that God has worked miraculously in the world in terms of Christ's birth, the resurrection and so on.

Also, the working in our hearts is not occurring by natural process; it is due only by God's work within creation. That is not to be seen as a completely different way of God's working through God's laws, but it is part of God's creational plan.

DIAMOND: Does man notice, discover structures of creation, or does he, in doing the science, create structures in his own mind, out of "chaos" around him?

BROUWER: As Christians we believe that the creation is lawful but there are structures within creation. When we are busy as human creatures, as scientists working toward that, we form our own models within that reality so that we create mental structures. They won't always correspond to what's out in the world. So we test them against the world and hope, that as a community of scholars, we develop better models that correspond to structures within reality. We don't invent order. We try to discover the order that God has put into creation.

We know that the creation is not independent of God, and we recognize God's authority.
Hockey team continues

The Blades are off and scoring again this year, in the first three games to date they have piled up 44 goals while allowing only six goals.

The Blades started the season by dumping the Drake Bulldogs 12-1 and 13-1. The games started out competitive, but as the games wore on the Blades scored again this year. In addition to workshops in fiction, poetry, photojournalism, news writing, feature writing and editorial writing, prizes were awarded to students with the best entries.

Val Zandstra received first prize in fiction and Bonnie Kuipers was recognized with first award in free verse poetry.

On Nov. 5 & 6 six Dordt students attended a speech tournament at Mankato State College in Mankato, Minnesota. Students attending were Don Hansen, Cindy Holtrop, and Kae Evink who competed in Oral Interpretation, Sheri Cleaves and Kathy Vis in Original Oratory, and Glen Olen in Extemporaneous Speaking. Cindy also competed in the semi-finals.

Thirty-two other colleges attended the event. Mr. Vander Kooi and Mr. Veenstra, Speech Department Chairmen attended.

The next tournament is in Lincoln, Nebraska at Nebraska Wesleyan on Nov. 20.

At recent meetings of the Pre-sem Club members have brought up the problem that the club's name might be keeping people away. They felt that many of the meetings would be of interest to students besides pre-sems. The club would like to include everyone that much of the student body would find the meetings, which usually include a special speaker, worthwhile, and all should feel welcome to come.

Two monetary awards of $100 and $50 will be given to the two Dordt students who have made the most significant writing during the '76-'77 school year.

Selections will include "Ceremonial Music" by Washburn, an arrangement of J. S. Bach's "Sheep May Safely Graze" and a transcription of Rossini's "Tranquility Overture."

A new group composed of Dordt alumni Jeff Hall and Jack Schreurs, Dordt professors Gerald Pouma and Gerrit Doornbos, and Herb Ritsma, a professor at Northwestern College, call themselves the "Sonante Brass Quintet."

With Hanke after a film called Skunk

by Steve Hudson

The lights in C160 were raising. A Man Called Horse was over. The crowd--some of it--trailed out in the aisles--was clussumly filling out. Only one student sat staring at the blank screen. It had been a late night for all of them. The addition was suspect on the Musketeer side. The Blades had more than their share of shots on Sioux City and capitalized on 13 of them. The Junior Musketeers replied four times. The juniors looked for two games in Des Moines and Friday and Saturday against a bolstered Drake squad. Next home action for the Blades is Friday Dec. 3 at 6:00 PM when they face the "B" team from Iowa State University.

Hanke and I walked out of the Classroom Building. In the distance we could hear Sioux war cries from the SUB. "Let's go to the dorm and have some Droutie's chocolate," said Hanke. "I just sent me some ginger cookies along with last month's church bulletins."

"Are you going to see the next two movies, Hanke?"

"Not if there's a good Clint Eastwood movie showing at LeMars."

Hanke will be in C160 on Saturday, Nov. 20 to see "Playtime" and Friday, Dec. 3 to see "Go Ask Alice"; there are no Clint Eastwood movies showing those dates. Remember Nov. 14 to 27, Nov. 30 to Dec. 3 to take a clam to the movies. Admission is still four bits and show times are 6:30 and 9:00 p.m.