Dr. LaSor has handed down another oracle but we are confused whether it is from Sinai or Gerizim. We are envious of his "hot line" to God. We disagree with HIS opinion, and heartily applaud Bruce Crapuchettes' action in withholding his financial support from the Indochina war.

In response to Dr. LaSor's article on the Board of Declaration, a few comments are in order. He refuses to discuss the case of the Indochina war in particular; instead, he hides behind the Pauline injunction as an unalterable law. But the case must be discussed in particular to ascertain the Christian's position: (1) whether his support of national policy conflicts with his commitment to God, (2) Whether he should serve the state or God.

Two examples illustrate the dilemma facing the Christian. Early Christians refused to participate in the cult of the emperor. The leaders of the church in that age fully realized that emperor worship was conceived for nationalistic reasons: to consolidate and organize the empire through common worship. Why did the church oppose nominal worship of the emperor? For precisely this reason: the leaders of the church perceived that for Christians to participate in the cult of the emperor would undermine the Christian's concept of God, and thus be idolatry. The early church drew the line here and supported their decision with martyrdom.

In Germany, the church corporately and individually refused to speak out against the slaughter of six million Jews, losing its very soul. As Pastor Niemoller has confessed, "In Germany, the Nazis came for the Communists, and I didn't speak up because I was not a Communist. Then they came for the Jews and I did not speak up...Then they came for the Catholics and I was a Protestant so I didn't speak up. Then they came for ME...by that time there was no one to speak up for anyone." Obviously, the Christian must be sensitive to his commitment within the state, and if and when the state abuses its divinely given authority, the Christian is driven "for conscience's sake" to speak out.

Bruce Crapuchettes believes that as a Christian he cannot participate financially in the Indochina war. He agrees with George Regas, rector of All Saints Episcopal Church, that "the Vietnam war is a sin against the human family; its dehumanization has left its scar on all that will remain for years. The brutality of Indochina is reflected by the callousness in the streets of America. When life is cheap anywhere, it is cheap everywhere."

One may not agree with Bruce's position, but one may not judge him for his stand. For conscience's sake, he has protested.

We urge Dr. LaSor to carefully reconsider his ethical evaluation of Bruce's protest, so that he may properly dispense the perogatives of an elder in the faith.

-- The Editors
RESPONSE TO "CONFESSIONS, MANURE SPREADERS AND OTHER THINGS"
(Balaam's Ass - April 13, 1971 issue)

Dear Dave:

Your latest article proposes an interesting suggestion, however, again I feel constrained to point you back to the disease rather than the symptoms. "Fuller suffers because it doesn't benefit from in-house criticism" - that's a symptom. And I come back to my original suggestion that people who have moved into seminary without discovering who they are and where they fit in the body of Christ are unable to see how all the pieces go together. Again, look at the missions school. They don't need any non-Christians brought in to raise some questions (in fact, Dr. Mac can hardly stomach the irrelevant questions of the B.D. students) because they've been involved in ministry and they themselves know what kinds of questions to ask their profs.

Furthermore, the profs in the missions school maintain fresh, up-to-date involvements in the ministry of foreign missions which enables them to relevantly critique their own lectures quite apart from students. Seems to me, that if you really want to get to the root of the matter you are going to have to admit that the problem is within us (B.D. profs and students) and no amount of Moslems, Buddhists, or Bultmannians can help us.

Two things could happen. (1) B.D. students could seek to discover something about themselves by immersing themselves in a ministry situation even to the point of a one year internship (which I see as the eventual norm). (2) Fuller B.D. profs should take regular three month sabbaticals to teach on a secular campus and thereby gain some experience whereby they might critique their own lectures.

To bring in non-Christians to ask our questions for us is a heavy indictment -- not of enrollment or recruitment practices (that's a cop-out) -- but of our individual failures to be incarnated in the world.

Fred Wagner
B.D. School

CRITICISM: IN-HOUSE OR OUT-HOUSE

A basic cause in the crisis of personhood centers on FTS's enrollment and recruitment procedures which encourage isolation from the secular world. I submit that the SWM, the theology school and the psych school could benefit from lecturers and speakers outside our community. Your point that mission students more adequately perceive their place in the body of Christ is well taken, however, I hesitate to omit the SWM from inclusive narrowness of FTS at large. Although I've been impressed with the openness and warmth of the missions faculty and students, on certain issues, like social concern and racism, one large dose from a few secular voices wouldn't hurt them at all.
Your suggestions that students take a one year internship and that faculty members regularly teach for three months on a secular campus are exciting and original. Certainly you don't contend that every student and professor follow these suggestions? For some it would be impossible and unnecessary. And in the spirit of a spurious Wisconsin proverb, the more absolutistic the program the greater the propensity for blind insensitivity.

Finally, your contention that the problem is within us can hardly be debated, for the Christian faith postulates moral evil as a reflection of man's weakness. However, any effective attack against a form of imperfection must include an offensive against the rules and practices which encourage an unsatisfactory situation. In a seminary there are some common denominators - commitment to Jesus Christ, adherence to the scriptural precepts and preparation for the Gospel ministry. Aside from this commonality, there are some major diverging viewpoints.

FTS's relationship to the secular world provides the case at hand. Some would argue that FTS needs little if any voice from the secular. In fact, the present academic system supports just that view. Most faculty and students seldom venture far from the present "holy" curriculum, which lacks any secular voice input. A large segment of our target audience is unrepresented. Many object to the present isolation at FTS, but it would be a new version of the same old tyranny if we demanded that everyone agree with us. Instead I ask that the present system be revised to include an emphasis that appreciates secular voices.

Yes, it requires that the present academic system change. No one would be forced to accept anything, yet those predisposed to maintaining their perspective on the secular world would have a visible option. The present system does not encourage this.

Hope for the futures rests in the acceptance of new different ideas - students committing themselves to an internship, professors teaching on secular campuses, bringing...
secular scholars to the seminary, an increased concern for the personal, and establishing academic ties with other universities and seminaries. The responsibility for change is a corporate one, anything less denies the nature of the crisis in personhood at FTS.

-D.L.T.

WILL FULLER DENY THE TWENTY FIVE?

Last quarter over twenty-five Fuller students signed a petition on the bulletin board expressing their desire and concern that a course be offered at Fuller on the theology of the Holy Spirit. To date, there seems to be a conspicuous silence on the part of the faculty regarding positive action in this matter. Further, a quick glance at the core and elective courses in the curriculum revealed the urgency of this need.

It is somewhat ironic that one member of the faculty contacted several students this quarter and managed to have a course in Hurrian (of all things!) in which four students enrolled. Concurrent with this, it is also significant to note that only ten percent of 137 responses to the 1969 Questionnaire (printed in the "Opinion" March ’69) said that the core courses were relevant to the secular world.

I deem a study on the Holy Spirit to be important for the following reasons:

(1) The Holy Spirit aids us in our theological task. According to the Fuller Catalogue 1970-1972, page 10, He (the Holy Spirit) "stimulates to more active concentration on the given data with a view to greater clarity and certainty of knowledge and more developed power in its communication."

(2) The Holy Spirit assists our proclamation of the Good News to modern man (Acts 1:8).

(3) The Holy Spirit is indispensable in our worship (John 4:24).

(4) The Holy Spirit greatly facilitates our cultural mandate. Especially important here in the area of social concern which is a good distinctive of Fuller Seminary (1970-1972 Fuller Catalogue, Page 102).

(5) Most of the studies that have been printed on the nature and work of the Holy Spirit have been polemical. There exists a great need for good exegesis on I Cor. 12, 13, and 14 (the locus classicus of the Χριστός ἐν ἡμῖν I.C.C.).

(6) Fuller Seminary is committed to the Word of God and its scholarly interpretation through the historical, grammatical method. Such an approach offers an excellent environment for an objective study on this all-important doctrine of the Holy Spirit.

We may well take heed to Dr. James D.G. Dunn's words when he says:

But in a day of dissatisfaction with and rebellion against the organisation and structures of the Church, Pentecostalism may well point the way forward.
of Pentecostalism with the older Churches we see the modern manifestation of the age-old antithesis between charisma and institution. Indeed one may even hope that some synthesis of Pentecostal experience with older traditions will result in a new Christian presence which is both truer to the over-all balance of the New Testament and more suited and adaptable to our fast changing world. ("Spirit-Baptism and Pentecostalism," Scottish Journal of Theology, Vol. 23, No. 4, 1970, Pages 397-407.)

--Samuel Jeanrenaud

A PRECIOUS WORD FROM ANOTHER DEAR SISTER

In our last issue, we noted that seminaries throughout the country are structuring programs that promote a more personalized education and a greater sense of community. The California Baptist Seminary at Covina has established such a program with the concept of "Family Groups."

Each group is composed of a cross-section of the student body, a professor and his family. They gather together on a regular basis for conversation and recreation. Such groups have gone to Chinatown for a meal and to outstanding plays and movies.

Family groups confirm the mutual responsibility of the various segments in the seminary community to explore and stabilize new relationships. FTS should consider this or a similar program as a necessary element in the seminary environment.

--D. Lee Stoltzfus

(EXCERPTS FROM) AMERICAN DEMOCRACY AND AMERICAN EVANGELISM - NEW PERSPECTIVES

Almost a quarter of a century has passed since Fuller Seminary was founded. Certainly Fuller Seminary has evolved into a citadel for responsible conservative theological scholarship. Your Seminary has gone beyond the essentially negative and defensive psyche that characterized much of the fundamentalist movement of a bygone era. It has, indeed, re-articulated a positive defense for the revelationist and supernatualist basis of the Christian faith. Having achieved this task, it still has some unfinished business - most notable of which is its obligation to demonstrate that reconciliation between God and man has application for reconciliation between man and his fellow man. May I suggest that perhaps your task will be to provide social and ethical leadership for the evangelical community in much the same way as you have already provided intellectual leadership? Evangelicals have lost sight of the fact that the great issues being debated today are no longer those pertaining to organic evolution. Now they are those pertaining to social revolution. We can no longer afford the supposed luxury of social withdrawal, but must find viable means to relate the good news to the turmoil of our era. And as we have addressed ourselves to the theological problems of organic evolution in the past, let us turn to the theolo-
logical problems of social revolution in the present. To do less is to concern ourselves with only half of the gospel. Just because many theological liberals have upset the balance between dogma and ethics in one direction is no reason for us as evangelicals to upset it in the other. Insofar as we preach only half of the gospel, we are no less heretical than those who preach only the other half. It is my hope that Fuller Seminary and evangelical Christianity will lead in a return to the entirety of the Gospel.

--The Honorable Mark O. Hatfield, FTS Commencement, June, 1970

THE FULLER GRADING AFFAIR

Several years ago the FTS faculty established a "guideline" that a faculty member should not normally give more than 20% of his students A's in core courses. Of course, a faculty member can supercede this guideline if he feels his class warrants more A's. However, occasionally at a faculty meeting, a list of each professor's grades by class and by percentage is distributed to each faculty member. At this time any faculty member is free to discuss grades he or another professor has assigned.

Recently, Dr. Daniel Fuller received a letter from this year's visiting professor, the eminent Dr. Thomas F. Torrance. (See the Board of Declaration.) Dr. Torrance noted that the term papers written for the five week course in Theological Science were "Very good indeed - and some were exceptionally good. I am very pleased with them." He continued, "those marked A+, A or A- are all clearly first class." He also stated that his students at Fuller represented the highest level of ability and competence that he has encountered so far at American seminaries, including Princeton.

After reading this letter, I contacted the registrar, Mrs. Lansing, and discovered that according to her records, 21 students had taken the course for credit. She stated that Dr. Torrance assigned 16 A's and 5 B's.

Dr. Torrance is a renowned theologian from the School of Theology at the University of Edinb'gk, one of those European theological institutions that FTS is supposedly emulating. Since Dr. Torrance gave 76% A's, it appears that Fuller should seriously consider re-evaluating its present grading guideline and practices, moving toward a graduate school grading scale where 35 to 50 percent of the students usually receive A's. Fuller's curriculum, course requirements and students are of graduate school quality, it is time that its grading scale was also. It is imperative too that professors have utmost freedom in assigning grades.

--D. Lee Stoltzfus

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