Sally B., age 16, is pregnant. Her brother is the father of her unborn child. Gail, age 15, was raped and as a result is pregnant. Mrs. Jones has 10 children, her husband is unemployed, and she has just found out another baby is to be born in 7 months. Sue is a patient in a state hospital with a problem of severe mental retardation. She has, for one of the few times in her life, felt accepted -- by another severely retarded patient -- and pregnancy is the result. Mrs. Yoder has just found out she is pregnant, but her joy is overshadowed by grief in the knowledge that she has taken a sedative most likely to be harmful to her baby. Each of these women is likely to think of abortion as a way out of her problem. She may come to me as a nurse, or to you as a minister for advice. Do you think abortion is ever to be advised? Do you think it right for her to have an abortion? Is abortion always wrong? Do you know a person who will perform an abortion safely? Are you, if you deny information, then relegating her to the bungling attempts of a quack or perhaps a well-meaning friend which may easily result in her death? The purpose of this article is to look at the various problems involved in abortion and see if any solutions are in sight.

Medical and legal attitudes toward abortion are aptly summed up in the Encyclopaedia Britannica by Dr. Edward Davis who states that "in most countries medical ethics and the law permit the deliberate termination of pregnancy (therapeutic abortion) when the mother's health, life or reason are seriously jeopardized by the continuation of the pregnancy and when grossly defective offspring may surely be expected." More specifically, most laws here in the United States say abortion is to be performed only to preserve the life (and sometimes the health) of the mother. The location of the line between those abortions which the law sanctions and those which the law does not sanction is often very fine. Mary Calderone states that the interpretation of the law varies widely with the difference between the legal and the illegal often being $300 and knowing the right person. It is difficult to ascertain the exact number of abortions being performed in the United States but approximately one illegal abortion occurs per every four live births or somewhere in the vicinity of 200,000 to 1,200,000 per year. Also of interest is the situation in Sweden as compared to the United

1. 'Abortion' is "the termination of pregnancy before the term of viability, i.e., before the 28th week ...." Clarence W. Taber, Taber's Cyclopedic Medical Dictionary (Philadelphia, 1959), p. A-4.
4. Ibid., p. 949

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EDITORIAL

Four weeks ago we were cramming for exams. Now we have received the fruits of that labor -- a new grade point average. In addition to this new listing in the yellow pages and a few memories of extreme anxiety, what else did examinations give us? A chance to polish mnemonic devices? An opportunity to reproduce our lecture notes? Or did our exams stimulate us to ask, as well as to answer, questions? Were we encouraged to organize the course materials for ourselves? Were we stimulated to find the meaning of the material for our own ministries?

Examinations which ask us to memorize but not to analyze encourage us only to memorize. Examinations which ask us to accumulate facts but not to organize them encourage our illusion that synthesizing information is not essential to true education. Information that we learn in this way seldom outlasts exam week. It neither reforms our thinking nor transforms our lives. Education, certainly, is more than this.

If we were memorizing lists four weeks ago, we may have beautiful grades now. But probably we have very little else to remember. If this is the case, both we and our examiners have failed.

the editors

ABORTION (con't.)

States. In Sweden, the law governing abortion was extended to include not only medical, but medical-social, humanitarian and eugenic considerations. During a recent year there were five legal abortions per 100 live births in Sweden, but in New York City at the same time there were five abortions per 1000 live births. James Newman concludes that the "difference between these rates is a measure of the difference between the rate of illegal abortions in the United States and in Sweden." This information does point to the fact that illegal abortions are a major public health, as well as ethical, problem. Mr. Newman points out again that "since one cannot legislate the practice out of existence it is folly to keep on the books laws which do not receive public sanction and observance." But the "existing statutes are so fanatically narrow and backward that the only possible way to live with them is to break them."

Tragic moral choice then seems to me to be involved. The person who recommends that an abortion be performed or who gives the name of another who will perform the procedure is in my mind just as responsible for the deed as the one who performs it. A deliberate flouting of the law in order to gain a woman's health (interpreted in the broadest sense) or else the obedience to the law and perhaps the creation of a hell on earth for family, woman, and/or child: this is one part of the choice and one for which the advisor must bear the responsibility.

Another part of the choice which must be made is in attitudes toward the law that killing is sin. Mr. Williams begins the discussion with a bit of formal

7. Ibid., p. 149-150
logic: "The current theological objection to abortion is the conclusion of a syllogism which may be stated not strictly in Aristotelian form, as follows:

Killing human beings is wrong.
The unborn child is a human being.
Therefore killing the unborn child is wrong.

Here the first or major premise, the general value judgment, is not in question. The second (minor) premise is a partial definition of the middle term 'human being.' It defines the application of this word in an extensive way at one of its temporal extremes. This extension involves drawing the line at impregnation. It is not the only line that can be drawn, and we saw in the previous chapter that at different periods in the past other times were taken. The question is: why does the moral theologian now draw the line at impregnation rather than at some time else--say, the time of quickening or of viability? If the line is to be drawn by reference to social considerations and human happiness, then pretty obviously the time of impregnation is the wrong one to take. What other argument is there for taking this time? The theologian may perhaps claim some direct access to the mind of God. If so, it can only be said that moral dogmatism of this kind cannot be dealt with on an intellectual level.

It may help to correct exaggerated sentiments as to the beginning of human personality if one points out that abortion often occurs spontaneously during the early months, and the woman may not even realize that it has taken place....The mother may naturally feel grief, but it is over the loss of the prospect of a child--not over the loss of a child. Evidently we do not regard a miscarriage, when it occurs naturally as the death of a human being--even as an accidental death.9

Here we see once again that the advisor must take the responsibility for the interpretation he has of the law.

The New Testament sheds more light on what our attitudes toward this should be. We read again and again statements Paul makes to the various churches that the law has been superseded by faith in Christ. "For the whole law can be summed up in a single commandment: 'Love your neighbor as yourself.'" (Gal. 5:14) Christ's commandment to "Love the Lord your God with all your heart, with all your soul, and with all your mind," is also followed by "Love your neighbor as yourself." (Matt. 22:37,38) Both of these are the essence of all that the law commanded. James further explores some of the implications of obedience to Christ's higher commandment and concludes that we should always "speak and act as men who are to be judged under a law of freedom. In that judgment there will be no mercy for the man who has shown no mercy. Mercy triumphs over judgment." (James 2:12, 13)

These statements give the major guide lines for our attitudes toward the woman who desires an abortion. She must be treated lovingly. This, then, automatically proscribes a pat answer which tells the woman she is very wrong for looking to this method for a solution of her problems. She must feel free to express her feelings, ideas, problems, and attitudes to her advisor. Our goal is to be Christ-like. He was full of pity and compassion. Do we have the right to usurp his prerogatives of judgment or to deliberately deny compassion to one who is in


so much need as any of these women are? We must consider the effects that incest alone will have on Sally. Individuals in every society have some mores with regard to incest and Sally is no exception. Guilt is almost impossible to avoid. Her pregnancy may be the factor which makes Sally unable to cope further with life. If this child were to be born, its position in the family should be considered. What will Sally's parents' attitude be toward the little one? Her brother's attitudes? Would not rejection be very likely? Would the prospect of a life without parental love, without the security which we all need, with the need to cope with the problem of being before necessary foundations have been laid, allow us to say an unequivocal 'no' to abortion?

The implication of Gail's rape are much the same. In both Gail and Sally's cases we should look at what might happen to them with regard to their peer-group attitudes. The need and struggle to conform to an accepted image is rarely more overtly strong than in the adolescent. Pregnancy would destroy almost every opportunity for peer acceptance. Mrs. Jones' problems are quite different but none-the-less need to be considered. Just the task of gathering enough money to pay for the prenatal and postnatal care may be insurmountable. If this is taken care of, as it may well be through city services, the task of feeding, clothing and caring for the baby has only begun. Unemployment compensation or welfare, if available, is often enough to meet only basic food and housing needs and none of the needs for medical care which are sure to arise in any family. Will Sue be able to care for her baby? Or will her baby become another ward of the state, unavailable for adoption because of its faulty genetic background and high likelihood of being mentally retarded also? Mrs. Yoder knows that her baby will most likely have a congenital defect. Would being without arms and legs, or having another disfiguring anomaly have a potentially frightful effect on both Mrs. Yoder and the baby? To be rejected once again by family and peer group, never to know true acceptance, is this what we would wish for anyone?

In retrospect, it is true that these examples may very well be isolated cases and that the points discussed biased in their presentation but these implications cannot be ignored. We must be loving, we must be patient, we must be kind, we dare not gloat over apparent sin, we must be gracious in talking with these women. Mercy must play a vital role in our decision in advising these women.

The advisor must include these areas of thought in his exercising of responsibility for his own behavior. He must decide his attitude toward the laws imposed by the government, he must reconcile his attitude toward The Decalogue, and these both must be bound up in mercy and love. Without these careful considerations no valid conclusion can be reached.

There are other implications that the consideration of this whole problem raises for the advisor. An adequate working-through of the problem would lead the individual to consider a wise exercising of his franchise with regard to the law codes of our states. It should help him participate in a reworking of legislation which will receive general public sanction and observance. It will help him to look at the problems of adjusting to new laws more objectively and will help to make them workable and helpful rather than destructive. I feel that Sweden has come very close to the answer to this problem partly by the use of capably controlled consultation centers. There needs to be a more intelligent look at the areas of planned parenthood and a wise use of contraceptives. Above all we must continue to look compassionately at each Sally, Gail, Mrs. Jones, Sue and Mrs. Yoder that we meet and realize that it is on an individual basis that decisions should be made with love and mercy as the main criteria for action. *****
Dear Joint Heirs and Fellow Conquerors in Christ: (November, 1962)

NOT SOMEHOW .... BUT TRIUMPHANTLY. HALLELUJAH! How I do praise God for the miracles that I have seen since the last prayer letter .... and I am sure in response to your believing prayers. Some of you must have believed God for Hebrews 11:33 .... "Who by faith subdued kingdoms." Away with paralyzing fear in our lives! God hasn't given us a spirit of fear, but of POWER, LOVE... YES AND EVEN SOUND MINDS for wild fanatics. Hallelujah! Oh, do let your heart be filled with LOVE... because perfect love casteth out fear. We don't need to sink; Keep focused on Jesus...Not the storms.

All through Quintana Roo and Yucatan I had been gathering information of names of places where there was no known Gospel witness or where persecution of protestants was keen. I was surprised when I lined the places up on a map, the five names I had were in a straight line southeast of Merida. While I was praying whether God would have me enter these places, a Presbyterian minister invited me to come speak at his village, Teabe. It turned out to be the neighboring village to Mamita, the first of the five places I had charted. The minister tried to dissuade me from going into Mamita, recalling to me the details of how he had been attacked by a mob of 300 priest-incensed catholics there, his clothes torn off, his belongings destroyed, his body beaten, and he finally was run out of town. When he saw I meant to go, he called his church together to pray for me. A young man at the meeting volunteered to take me in quietly a back way by horseback. (Since it was my first experience by horse, I must confess I was more afraid of the horse than the fanatical Catholics). Since I knew that the little group of believers there were allowed to continue meeting unmolested just so long as they did not have anyone from outside come in to help them, I thought there was no sense in jeopardizing the lives or the work of the Christians there. So when we met for prayer, I told them that for their benefit perhaps it would be best for me to leave on the one evening bus directly after I preached in the Plaza. The one-legged leader of the little group merely smiled and said "we're ready" and then invited me to stay and preach for the evening service after preaching in the plaza; and then leave by bus the following morning. Then as we prayed, God gave us a verse that strengthened our hearts for the battle, "In nothing terrified by your adversaries which is to them an evident token of perdition, but to you of salvation and that of God." (Phil. 1:28).

What a strange looking army we must have been as we moved down to the plaza for the attack... "A gringo in a cord suit with a large straw hat," "a one-legged man hobbling on his crutch" and "an old crotchety man who followed at a distance." We went right to the corner in front of the mammoth three-story Catholic cathedral and began to sing. Mouths dropped open and eyes popped and then we preached for about ten minutes before someone from the opposition caught his sense of balance sufficiently to ring the church's bell to warn the people to come defend their village from an "evangelical devil." When the defenders came they found the audience in silence, gripped by the power of the Holy Spirit, and thus the "defenders" just listened also; and the president of the community who had led the attack on the Presbyterian minister two years earlier, stood only a few yards away working on some piece of furnature as though he was unconscious of anything going on. In the evening service the bell-ringing caused the attendance to leap from the usual 10 to about 60, many obviously there just waiting for the trouble to begin. Young men stood outside the church with their cigarettes in mouth in derision. With much evidence of the presence of the Holy Spirit, as I gave the invitation at the close of the service, I plunged into the darkness at the back of the room ( a candle in
the front was the only light) and warned everyone this could be their last op­portunity of being saved. Not only everyone in the church pressed forward to accept the Lord, but all of the enemy outside pressed in to kneel and accept Christ. The enemy had been routed, the Christians were emboldened and decided to go right to the house with me for the evening. As I slept like a baby, many camped around the house for a watch. In the morning who should be on the bus leaving Mamita but the president with two of his councilmen. Before my stop at Tekit, the president had accepted the Lord. In plunging into Mamita, backed by prayer, the strong man was bound, and the following four villages saw a mounting tidal wave of souls come to the Lord. Pray for these places where there is presently NO evangelical church, that Christians who made decisions may be formed into churches....Tekit, Tecoh, Acenkeh, Kanasim. Presbyterian ministers I spoke with in Merida said they would look into the possibility of now moving into these areas.

DNE IN THE BATTLE....burn....burn....burn....burn CUT FOR JESUS. HALLELUJAH!
Think of it. The same power that raised Christ from the dead dwells in us. Oh man, let's let this explosive power have its free channeled course through our lives.

RAY LENTZSCH

RAY LENTZSCH attended PTS during 1958-59. He became a Christian while teaching journalism at Whittier College. His zeal for Christ has led him to many countries in Latin America. He is now in Europe, joined with other Christian young men seeking to penetrate behind the Iron Curtain with the gospel.

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On a certain occasion Rabbi Eliezer used all possible arguments to substantiate his opinion, but the other rabbis did not accept it. He said, "If I am right, may this carob tree move a hundred yards from its place." It did so. They said, "From a tree no proof can be brought." Then he said, "May the waters of the fountain prove it." The waters of the fountain then flowed backwards. They said, "Water cannot prove anything." Then he said, "May the walls of this house of study prove it." Thereupon the walls of the house bent inwards as if about to fall. Rabbi Joshua rebuked the walls, and said to them, "If the learned dispute about religious law, what has that to do with you?" So, to honor Rabbi Joshua the walls did not fall down, but to honor Rabbi Eliezer they did not become quite straight again.

Then Rabbi Eliezer said, "If I am right, let the heavens prove it." Whereupon a heavenly voice said, "What have you against Rabbi Eliezer, whose view we always follow in Halakhah?" Then Rabbi Joshua rose up and said, "It is not in heaven" (Deuteronomy 30:12). What did he mean by this? Rabbi Jeremiah said, "The Torah was given us from Sinai. We pay no attention to a heavenly voice. For already from Sinai the Law said that by a majority you are to decide." Rabbi Nathan met Elijah and asked him what God did in that hour. Elijah replied, "He smiled and said, 'My children have conquered me.'"

Talmud: Baba Metziah 596
LIBRARY BUILDING FOR STATUS

(Ed. Note. The following is reprinted from the Signs and Times of the Yale Divinity School (Vol. I, No. 9). It is presented in the interest of community service as a part of the policy of the opinion. From time to time public service articles will appear in these pages. Each is written by an expert in the field.)

by Gerald H. Hinkle

One of the most important tasks of the student is that of developing an effective personal library—a library that will be of service to him while a student and also through the years which follow his graduation. To be effective, such a personal collection of printed resources must accomplish one all-embracing goal, even if a few lesser goals in this respect are not attained. That primary objective is a personal library which will impress all who see it with the unusual capabilities of its owner.

With this goal in mind, I would like to share with the reader some of the ways and means whereby a truly effective assembly of books can be gathered readily by most any student who is willing to make the sacrifices which are involved.

Chief among these sacrifices is that of not reading books. Time and energy dare not be wasted on acquainting oneself with all the so-called treasures of the great texts of the day, if one is to have time and energy to spare for actual library-building. For example, if a student insists upon reading Barth, Tillich, Nygren, etc., he will soon discover that the goal of assembling an effective personal library must be set aside, because of the demands of the writers just mentioned. Reading remains a fairly good hobby for most any student; but the dedicated library-builder will have to forego most of its pleasures. He will have to concentrate his attention upon DILIGENT RESEARCH. This research will include a painstaking perusal of wastebaskets at the seminary bookstore. Such wastebasket research may involve countless other "resource centers" at countless other bookstores and libraries as well. Naturally, the object of this particular kind of research is the collecting of discarded book-jackets and book advertisements which feature photos of books that are well-known volumes on theology, biblical studies, and the like. This research and its fruits constitute the beginning of an absolutely astonishing library. The book-jackets and book advertisements become the "library" itself. For example, the book-jacket from the one-volume edition of Schleiermacher's The Christian Faith fits perfectly around the Abingdon Fun Encyclopedia. The latter book is wanted by every student; but he is usually afraid to display it for fear of being considered a mediocre scholar. On the other hand, wrapped in Schleiermacher, the Fun Encyclopedia becomes a marvelous and enviable addition to anyone's personal library.

If the reader is fairly clear on the principle just described, I can go on to suggest other examples of book-jacket-switching which have resulted from my own research and library-building background. The jackets from Barth's many-volumed Dogmatics, for instance, precisely cover editions of the Reader's Digest Condensed Books. By using Barth jackets in this manner, I now have in my personal library more translated volumes of Barth than have actually appeared in the nation's bookstores.

One could give more examples, but I will limit this portion of the article to a final note on paperback editions. Here hunting for discarded jackets and advertisements is not necessary. All one has to do is switch the book-covers themselves.
A twenty-eight volume, paperback edition of the Complete Works of Mickey Spilane, with careful scissor-and-paste work, becomes a simply dazzling collection of all the contemporary theologians now in print.

There is, however, a second feature to building an effective personal library which must not be overlooked. Here I am thinking of the library-builder's need for developing PRACTICAL WOODWORKING SKILLS. Without doubt, there are more effective personal libraries in the apartments of students today which achieve their effectiveness from the setting into which the books have been placed than from any other source. Building attractive shelving, in a word, is a "must", and the sooner one learns a bit of carpentry the better in this regard. Moreover, at least some woodworking ability is required for the fashioning of book-shaped wooden blocks and panels which, in turn, are to be covered with the end-pieces of book-jackets and set on the shelves--whole sections at a time--to take up space in ways that sustain the illusion of one's grasp of things intellectual. Of equal merit is the use of such blocks and panels to conceal those portions of everyone's book-shelving which have been given over to the other essentials of life like coffee percolators, baby bottle-warbers, components of a good stereo outfit, and the little woman's sewing basket.

Finally, to build an effective personal library the student must USE HIS LIBRARY REGULARLY AND EXTENSIVELY, especially in the company of guests in his home. Calling attention to the presence of the "wheel-less bookmobile" which his wastebasket research and cabinet-making have produced along the walls of his apartment is, to say the very least, the logical course of action for all the years that lie beyond one's graduation; for indeed, they are the years when the appearance of one's library is the only thing which justifies its continuing place in the home. After all, once class reading assignments are behind the student, he certainly will not read his library.

Calling attention to one's personal library, however, must be an exercise in subtle self-restraint. No obvious references to the wall-to-wall shelving in every room but the bathroom are allowable in the presence of guests. Instead, casual bits of conversation are the order-of-the-day. Sample references of this sort are as follows: "Funny thing happened to me last evening while I was dusting my thirty-volume set of the Hebrew Language Edition of the Schaff-Herzog Encyclopedia of Religious Knowledge........." or "Your little joke reminds me of what Kierkegaard said about women in his twelve-volume Collected Works which I recently had shipped to me direct from Copenhagen...."

All this then, is part of building and maintaining an effective personal library. One word of caution must be added. If any reader thinks that he might increase the effectiveness of his particular collection of book-jackets, advertisements, wood blocks, and paneling by using framed quotations on the library's walls which refer to the value of books and of learning in general (the kind of inscriptions one can copy off the facades of most University buildings), I solemnly warn him to avoid the adage: "YOU CAN'T TELL A BOOK BY ITS COVER."

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"REBELLION" - WITH GOD'S BLESSING

The last issue of the opinion had a provocative editorial concerning the propriety of a seminary student rebelling. I have thought some along these lines and would share my present opinion.

First, we will assume that the situation in question concerns a person who is a Christian and accepts the authority of Christ. Secondly, we will assume that the scriptures convey to us the mind of Christ.

It seems to me that the major reasons for reaction center around a background characterized by one or more of the following: lack of genuine love, negative ethics, intellectual inconsistency or dishonesty, or a repugnant image of God. Beyond this, some, while seeking to rebel under the aegis of these, are perhaps really rebelling against the rightful claims of God upon their lives. But assuming that the genuine concern is for the former matters, I believe there is a proper place for so-called "rebellion."

But such "rebellion" must be done in a manner consistent with one's commitment to Christ. The tactics of the so-called 'angry young men' are not always worthy of Christians. Careless invectives and slamming damnations betray questionable character. The "rebel" must be careful of over-compensation. He feels deeply hurt - yet he must not allow the blood from his wounds to blind his vision of wisdom and truth and prudence. Does he rebel against a lack of Christian love? Let him do so in the spirit of Christian love! Does he despise the divisions of the Church? Let him not foster greater divisions! Does he hold negative ethics in contempt? Let him show truly positive ethics! Does he see intellectual dishonesty or inconsistency? Let him be extra 'careful' not to support his own claims on similar grounds!

Of all men the true 'rebel' must walk in love and patience. Let him know that a true rebel bears a cross heavier, perhaps, than the one he has forsaken. He must bear in mind the needs and the conscience of his weaker brother and defer to him when necessary. He must remember the world is always watching and be careful not to bring further shame on the Body of Christ.

Rebellion is not a modern phenomenon. It is really a part of life in all ages and at all times. It is a weighty responsibility; for wrongly used it can foment war and death; but rightly used it can foster dignity, life and the glory of God.

Robert Whitacre
THE COMMUNITY CHEST

A letter in the last issue of the opinion expresses gratitude that Fuller students contributed very little to the Community Chest. I do not understand how this can be considered a Christian virtue. The Christian is a citizen both of the Kingdom of God and of the human society and has obligations to both. Does not a Christian bear a better witness to his Christian faith by demonstrating that he is also a good citizen of society and gladly discharges his obligations?

Dr. George E. Ladd

MORE ON THE COMMUNITY CHEST

If Fuller's contribution to the Community Chest is negligible as suggested in a recent Semi and reported in last month's letters to the editor column, I say, "shame on us." The projects and institutions supported by our local Community Chest benefit all of us and we thereby have a moral responsibility to bear our fair share of the financial load. What church, evangelical or liberal, is doing all that it should be doing to aid grief-stricken unwed mothers, lonely senior citizens, parentless children, delinquent-prone teenagers, alcoholics, or mentally and physically handicapped children? These are some of the problems that institutions supported by the Community Chest are endeavoring to relieve. How thoughtful Christians can legitimately divorce themselves from a responsibility to support this sort of action is a mystery to me.

R. Donald Weber

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