6-1-1963

The Opinion - Vol. 02, No. 09

Fuller Theological Seminary

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ON THE WORK AND THE GIFTS OF THE SPIRIT:
(an open letter)

by Dale Gerard and Bill Brown

Our Brothers at Fuller,

We have been asked to write concerning things pertaining to our own desires and experience, and do so gladly. We would only have it understood that in what we say, we exhort ourselves all the more heartily for our own need.

The fact that the Holy Spirit both should and does work in the Body of Christ is plain to us all. It is significant that this is not only a major theme of the Book of Acts but also of both Romans and Galatians, where Paul systematically develops the implications of justification by faith. Paul concludes by setting forth the life of freedom which we have in the Spirit, exhorting us to walk by the Spirit (Rom. 8; Gal. 5).

The question arises, however, "How in particular does the Spirit work?" We invite you to consider the following. First, no one would argue with the statement that "by one Spirit we were all baptized into one body" (I Cor. 12:13). Whatever else it may mean, it is clear that becoming a child of God is a work of the Spirit. Secondly, Paul makes it plain that "all who are led by the Spirit of God are sons of God" (Rom. 8:14), the obvious implication being that those not so led are not sons of God. Up to this point we are agreed that the Spirit does issue us into the body, and He does lead us.

Thirdly, however, the New Testament does make mention of other kinds of experience, which the Church may have known of the Holy Spirit's working. We read of "receiving the Spirit" and of being "filled" with the Spirit.

Now many hold that we receive the Spirit when we are converted. We question, however, whether such a view can be sustained as a rule. Take a case in point. We are all familiar with the story of Paul who, while at Ephesus (Acts 19:1ff.), found some disciples and asked, "Did you receive the Holy Spirit when you believed?" They told him that they had not so much as heard of the Holy Spirit and had only been baptized into John's baptism. It is true that those men had not been baptized in the name of Jesus, and it may be argued, therefore, that they were not Christians. But consider Paul's question. He assumed that they had believed and wanted to know if they had at that time received the Holy Spirit. The implication is that it is possible to have believed and not to have "received" the Holy Spirit. If this

1. John 20:22; Acts 1:8, "receive power when the Holy Spirit has come upon you"; 2:33,38; 8:15,17; 10:47; 19:2; Rom. 8:15; I Cor. 2:12; II Cor. 11:4; Gal. 3:2, 14; I John 2:27.

DALE GERARD graduated from the University of Tulsa with a B.A. in 1960 and is presently a middler at F.T.S. BILL BROWN received his B.A. from Wayne State University in 1960 and is a graduating senior at F.T.S.
EDITORIAL

The last editorial of the school year is a difficult one to write. For if we raise any new issues they will merely die with the summer heat. If we list all our old gripes we will be accused of unfair practices. If we enumerate all the kudos members of the faculty, student body and administration rightly deserve, the list might be too long to publish.

We therefore extend to the graduating seniors our congratulations and offer them our prayers as they enter into the ministry of the Church of Jesus Christ. To those not graduating, we wish a pleasant summer and many profitable experiences in their areas of endeavour. Special prayers go to those participating in the Los Angeles Crusade that they might be used of God and that through this endeavour His kingdom may be extended.

Looking forward to serving you once again next year, we remain,

Your servants,

Bill Parker
Carlton Snow
Dave Williamson
Ralph Wright

THE HOLY SPIRIT (con't.)

is not satisfactory, consider Acts 8:14ff. Peter and John, the apostles having heard that Samaria had received the Word of God, were sent to pray that the Samaritans might receive the Holy Spirit, "for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus." (v. 16). Again, if the Spirit is received at conversion only, were the apostles not saved until Pentecost, of Paul until Ananias laid hands on him (Acts 9:17,18)? We submit, therefore, that regeneration and receiving the Spirit are not necessarily the same thing; once a man is born anew there yet remains his reception of the Holy Spirit in power, if he has not already done so.

Fourthly, there remains the much debated question of the charismatic gifts. That the early church did experience such phenomena, there is no doubt. The question being asked, however, is what, if anything, do they mean today?

Some strong objections have been lodged against the charismatic working of the Spirit today. The classical objection developed at length, for example, by B.B. Warfield (Miracles: Yesterday and Today, Real and Counterfeit) is that such gifts were operative only during the age of the apostles. This is appealing but not well founded. First, a positive biblical basis for this is lacking, although an inference is drawn from the fact that in most cases (but not all, cf. Acts 4:31; 9:17,18; 10:44-48) the apostles imposed hands. Secondly, the underlying presupposition undergirding this view seems to have developed this way: the relative absence of charismatic gifts is noted; then it is reasoned that they must have ceased with the closing of the apostolic age, and, since this must be true, all subsequent phenomena (the Camisards, early Quakers, Methodists, the Irvingites, the Pentecostals, the Irish revivals of 1859, and now dare one believe it, Lutherans, Episcopalians, etc.) must either be psychological or of the Devil. In other words, what seems to have happened is that men have reasoned from the deadness of the Church to what therefore must be the normative working of the Holy Spirit. A tidy example
of circular reasoning then rids us of evidence to the contrary. Brethren, Chris­tendom has obscured far more basic doctrines than this for centuries. Thirdly, charismatic gifts presuppose an eschatological community. The outpouring of the Spirit prophesied by Joel (2:28-32) and proclaimed by Peter was eschatological. The Church from Pentecost to the Second Coming of our Lord is an eschatological community inhabiting "this age" and engaged in preaching the gospel, which is also a sign of the end. In any technical sense, there is no room in the New Testament eschatology for an apostolic age. We are still engaged in preaching the gospel to the nations, still very much in need of God's power; and the promise of God is still to "all flesh" (Joel 2:28; Acts 2:17).

Another objection frequently met complains of the problems encountered in frequent excesses, the possibility of psychological deception, or bad teaching of many Pentecostals and others involved in the charismatic movement. No one cares to deny the obvious! But let us pose a question: Has it occurred to those of us who harbor such misgivings that there may be a proper way to exercise such gifts? Can anyone name one of God's gifts which we have not abused? Because a thing may be abused, is it then to be avoided? The answer is obvious. The question is not are the gifts of the Spirit good or bad, rather, how may they properly be exercised. This is primarily a matter of clear teaching.

Concerning objections, therefore, we would share this with you. We have been present at gatherings which were peaceful and orderly and have heard two or three persons speaking in tongues (the sound of which in these cases was soft, clearly audible, clearly enunciated and pleasing to the ear). These particular circumstances were strikingly biblical, and yet it struck us as evident that a man's mind may do with this as he pleases; whether conversion or the charismatic gift, an unwilling mind will find a ready explanation other than that this is of God.

But if this is of God, can we afford to be indifferent? Such phenomena are becoming widespread among many of our brethren who are of sincere mind; and love "believes all things." The words of Gamaliel bear repetition. "Men of Israel, take care what you do with these men...for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God" (Acts 5:33-39). Paul is clear that these gifts of the Spirit are for the welfare of the Body. Are there any among us who think we do not need a greater working of God in our midst? If God would give us good things, are we not faithless to see no value in them? We would think a church ill equipped if it had no organ, yet we are content to live powerless, prayerless, praiseless lives.

Brothers, we ourselves do believe and are fully convinced beyond a reason­able doubt that these things are of God. In Ephesians 5:18, Paul commands us to be filled with the Spirit. As Leon Morris observes (Spirit of the Living God), every believer has a duty laid upon him to be filled with the Spirit. This filling does not depend upon a man's maturity or arrival at some stage of sanctification, which is legalism. A baby may not be very mature, but often a baby will be more obedient than his more mature brothers and sisters. Obedience is an act of the will. The infilling of the Spirit is received in the same way He is received initially--by faith (Gal. 3:1-5; 3:14). But we must recognize that He is not given unless there is a true desire and unless He is sought (Luke 11:5-13; John 7:37-39). We bid you consider these things fairly, and, above all, let us all seek our God and claim those things that He would make ours. (Luke 11:5-13; 18:1-8).

Earnestly in Christ,

Dale Gerard
Bill Brown
CHARISMATIC REVIVAL ? ? ?

by A. M. Laurie

During recent months the Fuller family has become increasingly aware of phenomena that have shown relatively widespread and vigorous growth in professing American Christendom over the past decade or so. Historically, those who have been favorably disposed or relatively indifferent to these phenomena have accepted them as evidence of a spiritual awakening wherein the charismatic gifts have again become operative in the church to revive her and restore to her, in some measure, her New Testament vitality and power. For the most part, this claim has not been seriously challenged. I submit, however, that this has not been because of its impregnability. Is it not true that this type of claim is peculiarly subjective in nature? It seems evident that a number of assumptions have been made:

1) That it is a spiritual awakening. (Has it been conclusively demonstrated that these are not primarily psychological phenomena? How has this been proved?)

2) That it is an awakening or revival. (Will the activity stand the light of Scripture? Are godly sorrow for sin and true repentance among its fruits?)

3) That revival for the 20th century church means a return to the "New Testament pattern." (Can this be assumed to be self evident? Does variation from the acceptable pattern of congregational life and activity set forth in I Corinthians 12-14 constitute a lack of conformity to God's revealed will for His church today?)

Furthermore, central to the belief that the present phenomena are evidences of revival is the claim that there has indeed been a re-experiencing by the church of the "charismatic gifts," hence the name "charismatic revival." Is this claim supported by Scripture?

There appears to be some lack of understanding regarding this group of gifts of the Holy Spirit. Therefore, let us commence by defining the five gifts of tongues, interpretation, prophecy, miracles and healing as being those to which we shall refer. With reference to these specific gifts, I should like to make these observations regarding the period of biblical history covered by the epistles (about 45 AD to 111 AD):

1) The healing formula of James 5:13-15, which as generally agreed was given to the Jerusalem church about 45 A.D., is not repeated in later letters to churches more removed from the Judaistic tradition of anointing oil, laying on of hands, etc.

2) There is a marked absence of teaching regarding these gifts in later letters to better churches, e.g. Ephesians and Philippians.

3) There is a marked absence of such teaching in the pastoral epistles. This seems to be very significant, since these letters were intended (by God) to be instructive for the contemporary and future ministry of the church.

This and all other New Testament chronology from The New Bible Commentary - Eerdmans.

ARCHIBALD MCKENZIE LAURIE received a B.E. from the University of Southern California in 1949 and is a first year student at F.T.S.
4) There is an absence of such teaching in the general epistles.

5) Finally, teaching regarding these gifts, rather than being widespread throughout the epistles, is contained only in the early letters and is almost entirely confined to one early letter (I Corinthians, about 55 A.D.) written to a problem church. This not the treatment characteristically given to New Testament doctrines of universal, enduring significance.

It seems to me that these observations make even more credible that position which has been generally accepted as the traditional reformed posture, namely that these gifts, insofar as they were gifts, were temporary gifts given to the church for a specific purpose and finite time, that the purpose (to accredit the Apostolic ministry of the new-born church) has been fulfilled and the time (the "transition period" between law and gospel while God's written revelation of the New Testament was being formed and delivered into the hands of the church) has elapsed. I believe that it has been demonstrated that this position is capable of scholarly exegetical defense (e.g. see Charles Hodge: Commentary on First Corinthians) and that acceptance of it will uphold the unity and consistency of God's revelation in His word to a much higher degree than any alternative position heretofore proposed. I therefore believe that any serious student of Scripture is constrained to maintain the traditional interpretation in the face of any amount of alleged spiritual experience that would indicate otherwise; the Bible, not experience, must be his only rule of faith and practice. It is my opinion that in this case, as in all theological issues of which I have any understanding, the authority of Scripture finally and inevitably emerges as the heart of the matter.

Author's Note:

Lest anyone should jump to the conclusion that I, or anyone of like conviction, must necessarily speak from a position of relative ignorance of the current situation, I would like to state that I testified to possessing the "gifts" of tongues, interpretation and prophecy from 1959 to early 1963, that I used the "gifts" during that time in certain Christian assemblies, that I found ready acceptance of the "gifts" in these situations, and that I thereby gained relatively extensive experience in the ministries associated with the current "charismatic revival."

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BASIC GREEK FOR SINGLE STUDENTS

by Robert Guelich

φίλεις με;
ἀγαπᾶς με;
γαμήσεις με;
Ralph Bell has written a profoundly moving letter to the students and faculty of Fuller Theological Seminary. It is nothing less than the return of hundreds of years of missionary effort during which the Christian Church carried the message of the Gospel to many lands, including the continent of Africa. It is indeed paradoxical now, that we who stand within the Church in our separateness, our whiteness, our inherent superiority; that we are being offered the Gospel of Love by a member of the Negro race whose ancestors witnessed as no other people what the coming of the white man did. Laurens Van Der Post describes this moment in African History by characterizing it as 'an expectant hush.' The history of the Negro in this country is one aspect of what followed the initial confrontation of the white man and the black man. We are now being challenged by the rising Negro discontent, by their action and demonstration for civil rights and by the continued but heightened dialogue of such men as James Baldwin, Martin Luther King and others within the Christian Church. It is a dialogue we are being invited to, and to which this writer means to respond.

For all white men and women in this country there are several important ideas and feelings which we absorb as we grow without conscious attention, through which we find ourselves standing in prejudice. We hardly know that we are prejudiced since we do not seem to experience the results. It is possible, however, to identify some of these ideas and the emotional color with which they invest themselves. The history of the Negro in this country is the history of a primitive1 people whose original relationship with us was that of slave to master. That the African first allowed his fellow Negro to sell him into bondage and that he submissively continued in slavery with only a token of rebellion reinforced our original impression that these people were so childlike and primitive that to see them as equals would have required a complete and thoroughgoing step backward for us. We would have needed to find the primitive element in ourselves, and to this day this is a task to which very few white people have responded.

That this primitiveness is also a part of us is witnessed to by the way we have responded to the tremendous vitality of the Negro spirituals and to elements of worship which white people in the South took over from the Negro churches. Any child who has had an experience of being loved and cared for by Negro servants has had an experience of love that he sees in such a diminished form in white families, that his heart remains forever divided and he may resolve his despair by rejecting with great passion and hate the very people who loved him most. We see extremes of hate and prejudice in the south where this early loving contact is most prevalent; this points to the power of the black image in the mind of the white man. The white extremist is not troubled by rational ways to solve conflicts; his passion seems to have him in its power and it is here that the primitive mind would understand him. Here it is that the liberal will reject him, since the northern liberal prizes above all the ability of the rational mind to unravel difficulty and build a bright new world. "Niggerhater" is a word that falls strangely on northern ears. But lest

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1. My use of the word primitive throughout is enjoined by the definition of that word in Van Der Post's The Dark Eye in Africa; in the sense of aboriginal, ancient mind, qualitatively expressed by "being" as contrasted to rational, causalistic modern mind qualitatively expressed by "having."
we begin to judge our brother in the South let us remember that he has had the
experience of living with and around Negroes in a way that we have not. He calls
the Negro man of seventy "Boy" but we never call or speak in any way. The white man
in the South knows very well that bonds of deeper intimacy, if illegitimate, have
always existed in their troubled relationship. White people in the North grow up
with an aversion to allowing a Negro servant the privilege of living in the same
community, so repellant is a close association with them. We would like them to be­
come intelligent, rational, i.e. like us, in such a way that this powerful image
of the primitive no longer intrudes, which accounts for Mr. Bell's comment on
his coed classmates. A Negro who is more like the white man than the white man
himself is no longer black; he has gone white.

Another strong assumption we grow up with is our right to have power over an­
other race. This grows out of our history which demonstrated in its beginnings a
total inability to accept the rights of men of a different color. We exterminated,
robbed and imprisoned the Indian. It seems quite natural to us that we now have the
power to keep Negroes out of our neighborhoods, out of our churches and out of good
jobs. It would mean for each of us a complete backward somersault to see this in
another light. Privilege has bred immunity in us to such an extent that only those
who have been in prison, in mental hospitals, in addiction to dope or alcohol are
given the opportunity to see how it feels to be a Negro. When we look in the New
Testament we find this curious encounter between Jesus and Nicodemus, the rational
Jew:

"'Rabbi,' he said, 'we know that you are a teacher sent by God; no one
could perform these signs of yours unless God were with him.' Jesus
answered, 'In truth, in very truth I tell you, unless a man has been born
over again he cannot see the kingdom of God.' 'But how is it possible,'
said Nicodemus, 'for a man to be born when he is old? Can he enter his
mother's womb a second time and be born?' Jesus answered, 'In truth I
tell you no one can enter the kingdom of God without being born from
water and spirit. Flesh can give birth only to flesh; it is the spirit
that gives birth to spirit.' ...Nicodemus replied 'How is this possible?'

Let us look at this story and ponder its meaning for us as we stand at the
outer limits of a rational approach to racial hatred. No one can accuse Nicodemus
of ill will here, or bad motivation. He shows forth an inquisitive mind and a
curious heart; we are like him. And when we are shown that a new look at the Negro
involves a change of heart we can only say with Nicodemus "How is this possible?"
For us to make possible this change of heart we need to begin just where we are
with an honest assessment of our feelings toward the Negro. We need to explore the
implications of such a question as "Would you want your daughter to marry one?" We
need to understand our hearts when we deny the Negro recognition and fellowship
within the Christian Church. And we need to confess out loud where we are and how
we feel. All prejudice grows out of the past, our national past and our personal
past; we need to feel the power of this past so that it may be overcome. If we
do not, we allow the past in its hidden vigor to live our lives for us. We need
to re-enter the past, to go back to our beginnings, in order to see the root of our
hatred and fear. This takes great courage for each of us, and although we know that
Christ has preached the Gospel of love to all who are in the prison of hell, can we
know that if we re-enter this prison that someone will come to us with the redemptive
love of God? Can we trust the power of God to break down the bars of separation,
and most of all, will we experience the healing joy of reunion with our brothers?
I can only answer these questions by saying that we are already in prison whether we
know it or not, and that we have been offered the redemptive love of God in the
letter last month. The decision to accept the love lies with us, God gives us the
power to choose but He will not give us loving hearts before we have chosen and

acted on that choosing.

Finally let us never forget the warning enclosed in Jesus' story of the stone the builders rejected becoming the Headstone. Today we see courage, love and sacrifice embodied in the children of Birmingham, in students all over the South, in men and women who are risking their lives to gain them. In these faces we can see the beginnings of a great, moral revolution. In their actions we feel the shaking of our foundations, and we sense that our white world is about to tumble. What is God saying to us in all these events? That He loves the Negro and hates the white man? That He means for us to be in their power as we have had them in ours? I believe that God is offering us anew His love and forgiveness as we let ourselves be judged by these events and brought to a new understanding. I know that in my own life, in the breaking of bread with my fellow Christians who are Negro, and in the confessing of our sins to one another, and in the bearing of one another's burdens that we experience the joy and fellowship of the Lord Jesus.

ALICE WILSON is the wife of Warren Wilson, a special student at F.T.S.

A SONNET

by Anthony Yu

Gaily we've trod on life's insouciant way,
With laughter sweet and callow, nimble gait.
No sorrow jars the infant's calm estate;
He rests content by cradle's gentle sway.

Yet once we wake to manhood's dark, long day
And all its furies, strife, and bitter hates
No dike of learning nor faith's precarious weight
Can curb the tide of fear, its surge embay.

'Tis then we must--what other cure's contrived?--
Look on the aqueous floral lotus young,
And see how love, despite all ills, survives
As beauty blooms unstained in such foul dung.

Take then the balm that heals our mortal sore:
We love, the cock crew thrice, and ask no more!
THE PAYTON LECTURES—

STIMULATING LECTURES

I found Dr. Carl Henry’s "Aspects of Christian Social Ethics" concentrated, enlightening introductory lectures. The Christian Church today must constantly bear in mind some of the questions raised. Has the church turned aside from missionary and evangelistic thrusts and overstressed social reform? Has there been a sufficient stress on the need for regeneration? Or, on the other hand, are some expecting too much from regeneration and too little from education and legislation? Surely the church must think Dr. Henry revealed the need for the church to ask what her priorities are and to question if they are the wisest priorities? I think only then can she speak with prophetic boldness.

He indicated the urgent need to communicate Christianity's exalted, dignified view of work. Then the routine can become a ministry and service. Dr. Henry pointed out that the churchgoer, in a sense, must bring his work to church with him so he can see where it fits into a meaningful whole. Otherwise he will very likely secularize the other six days of the week. Indeed, we must see more Christianity with grease on its hands—at work in the shop, factory and office.

What a pathetic image of Christianity has been communicated if the non-Christian world can say, to paraphrase Dr. Henry, "Your type of people are O.K. at a prayer meeting, but not at a caucus." Oswald Chambers still speaks with penetration when he says "the kind of religious life we see abroad today is entirely different from the robust holiness of the life of Jesus Christ."

Don McNamara

PRESENTS THE PROBLEMS

A very old Mexican cowboy sat on his horse talking to a passing friend, "Ah Manuel, being a vaquero is a big problem today. Not only must I rope the steers to treat their sicknesses, but now there are the windmills also." His friend reminded him that the windmill within sight was broken and many cattle were dying of thirst. "True," he replied, "but there are so many problems to fixing a windmill. I think it better to stay on my horse searching for the sick cattle."

During the last two of Dr. Henry's Payton Lectures (and my comments are limited to these two) I found myself in substantial agreement with what was said. Dr. Henry has rightly described the primary social task of the church as that of regenerating society, and by attempting to present every believer mature in Christ, changing society on an individual basis. He also realizes that the church has a role in changing society in a more direct way.

But there are so many problems in this more direct task. He has carefully and circumspectly analyzed these problems. It is so difficult to reach a "Christian" position on complex issues. We need expert opinions, not loud-mouthed clergy. And there is so much to be done in spreading the redeeming Word of God. (The last sentence is one which came to my mind as a logical conclusion to the above facts.)

I fear that the stance toward social action offered by this year's Payton Lecturer is, when all the verbiage is swept away, sedentary. If the cattle are suffering, we must dismount to actively meet new problems. The law of love tells us
that. And if you and I fail to get off of our evangelical 'derrières', we will find that what cattle are still alive have left for greener (or Redder) pastures.

Gregg Churchill

REFLECTIONS ON DR. HENRY'S DISTANCE FOR RAPID INTEGRATION

Responsibility, such a strange, abstract word. What does it mean? Maybe its meaning is related to social problems: yes, of course, we must assume responsibility for social problems: slums, employment and racial tension. Now the racial tension, although quite a complex problem in reality, is a very simple theoretical problem: just bring the colored man up to the level of the white man; gradually, slowly through sane integration the white man can bring this unfortunate being whose skin is black up to his level. Then the black man can assume the same responsibility that the white man does. But what responsibility does the white man assume? Responsibility for the black man, naturally: responsibility to bring him up to the white man's level--whatever that is--responsibility to prevent the black man from intermarriage--equality but not intermarriage, equal but separate--responsibility to make laws for the black man and responsibility to let the black man die on the battlefield, but not to let the black man vote.........Why doesn't the white man assume responsibility for himself?

Eric Johnson

FRUSTRATIONS

Dr. Henry was introduced to us as "the Champion of Evangelical Social Action." A champion is, of course, anyone who is first rate in his field. Certainly he must be more than this. He must be an aggressive, vigorous exponent and defender of a cause, position or people. If this definition be true, Dr. Henry was no "Champion" to the Negro. Perhaps he is a champion to those who have done little thinking about developing a Christian social conscience, but as far as being a "Messiah" to those who have real existential needs, he is a false "Messiah" indeed!

Granted Dr. Henry did give us some basic theory to chew on (some of which was far from being digestible) and perhaps caused a few people to give consideration to making the Gospel relevant to the working man, but as for suggesting answers to the major problems facing our country, he has left us sitting on the edge of our seats staring at a screen that has suddenly flashed "The End" before the hero could arrive.

The most bitter pill of all was his suggestion that the only agency for transforming society is regeneration. This leaves us with no alternative but to throw up our hands in dismay and pray for the rapture. If regeneration is our only hope, we may witness the battle of Armegeddon being fought in the streets of Birmingham or Atlanta. Perhaps Drs. Henry and King should start evangelizing their respective races on the street corners of Birmingham if we must depend on social transformation by regeneration.

I write, not out of disrespect, but out of frustration. If those who have the talent, the time and the resources cannot give us any more positive leadership than we have been given up to now, what hope is there for those of us that would do something but are not equally gifted?

Roy Brewer
SINGLES TAKE GAS

Memorial Day, 1963—while Jones spilled oil over the Indianapolis Speedway and sped 150 m.p.h. on the road to a one half million dollar jackpot and all the U.S. enjoyed a holiday, Fuller students faced overcast California skies, and locked seminary doors. They trudged across a sopping wet lawn to the canteen under the burden of too much work or too little time. The only ray of hope streamed from the library windows. A pleasant, self-sacrificing librarian opened the portals for enthusiastic, eager (pressed) students to finish Barth papers, Bib. Theo. syllabi, or the last 100 pages of I Was a Buddhist Monk.

To Miss Allen and the volunteer student assistants, my sincere thanks.

Arden Snyder

TIDBITS

"On World Communion Sunday I preached and led the communion service in an inner-city church," writes the Rev. Sam H. Franklin, on the staff at Tokyo Union Theological Seminary. "The pastor and members of this church are full of evangelistic zeal and social passion. After the service, as we drank tea, and talked together informally, I was asked to explain what was happening at Oxford, Miss."

NCC CALLS FOR YEAR-LONG STUDY—The 31 constituent communions that compose the National Council of the Churches of Christ in the United States have scheduled a year of study on economic affairs from July, 1963, to June, 1964, on the theme "Christians in a Rapidly Changing Economy."

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The opinion is published the first Wednesday of each month throughout the school year by students at Fuller Theological Seminary, 135 N. Oakland Avenue, Pasadena, California. The opinion welcomes a variety of opinions consistent with general academic standards. Therefore, opinions expressed in articles and letters are those of the authors and are not to be construed as the view of the seminary, faculty, student council, or editors of the opinion.

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