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LETTER TO THE EDITOR
by Paul E. Larsen

I was interested in Dr. Bower's response to my article "How I Spend My Time" in which he took exception to my reference to getting off the "Pastoral Counseling Kick." He further objected to my terming it a "game" and disapproved of my relief at getting rid of "neurotics." Perhaps the brief reference I made to this subject created confusion in other people's minds as well. I have always been in favor of pastoral counseling and feel it needs even more attention in the theological curriculum. What I was both criticizing and confessing as a past failing was the use of pastoral counseling as a "game people play." Or to put it another way, pastoral counseling is dangerous when it becomes a "kick" rather than an instrument of caring.

Some may feel my apprehensions in this area are ill-founded. But I have been in the trap myself and have had to counsel fellow pastors whose ministries had gotten into deep trouble because of it. A pastor is a shepherd who must demonstrate, educate, administrate, agitate, and perpetrate, as well as counsel. The thirty-dollar-an-hour fee charged by many therapists does tend to "purify" the motivations of their clients. But preachers are poor men's therapists, whose time is often taken by people who have less than legitimate reasons to consume it.

In the broader sense, secularization has created an identity crisis for the modern ministry. In such a crisis there are and have been a number of "games" by which a minister can secure secular identity as his religious identity dissolves. In the thirties, the fundamentalist movement illustrated the identical process. The defense of the fundamentals was a vital and necessary part of church life. But when it became a game whereby a person secured a role as protector of the "old-time" values it tended to be destructive. More recently, the fundamentalist minister has achieved secular standing on the political right as a defender of 'freedom, free enterprise, and Americanism.'

During the fifties, pastoral psychology really came into its own in the theological seminaries. Psychology was becoming a secular way to salvation. Sensing the loss of the religious dimensions, many ministers tried to save their identity by becoming expert in this field. To the measure that they acquired new methods and skills for the cure of souls, this movement was singularly salutary for the church. But when it became a satisfying secular identity, replacing the traditional religious identity of the undershepherd, it became a compulsive kick. As such, the minister was neither a good therapist nor a good pastor.

The same process has more recently been evident in the matter of social involvement. The neglect of social action in evangelicalism was a near-disaster for the movement. Recent trends show the beginnings of responsible social involvement. I am happy to be a part of that movement, and have as much right to be called a social activist as any pastor in this city. But this, too, can be nothing more than a kick. If we are socially active out of Christ's concern for the total needs of man, then we have the proper perspective. But if it is due to the fact that we have lost our sense of religious identity and can only salvage our cohesiveness by masquerading as quasi-political social reformers, then we are only playing games. And these are dangerous games. When a young pastor likes to play "Dietrich Bohnhöffer," he pretends that the elders are the Gestapo and the congregation the racist Nazis. The result is neither social reform nor congregational unity. And in the minister it creates an even bigger identity crisis--professional failure.

The great modern movements in the evangelical churches have generally been salutary correctives to great neglects. But in the process of secularization, they have tended to become fadist and obsessive. The battle for identity is not over in the Christian ministry. Look at the drop-out. Behold the shortage of ministers. Consider the low percentage of seminarians who actually enter the pastoral ministry. What we need is a rebirth of the religious sense of Divine Calling.
WILL WE LET NUREMBERG "HAUNT" US?
by Shel Burkhalter

Recently a popular radio preacher delivered a message entitled "Condemned Out of Our Own Mouths" in which he detailed the U.S. demands on war crimes following WWII and showed how these actions have prejudged the U.S.'s present acts of war in Vietnam. This sermon evoked a record variety of listener response such as "I'm so thankful we don't have a namby-pamby God", "to the point all truth", "I think I shall not listen...any more. I am sure I can find patriotic Christian ministers who stand up for America."

The events at My Lai have radically shaken the world's view of the GI in Vietnam—so much so that reporters have called 1970 "the year of My Lai." And indications are that My Lai is not, as the Pentagon insists, an isolated case. In December the National Veterans Inquiry Into U.S. War Crimes heard three days of testimony from more than fifty ex-GIs on things they had seen or done in Vietnam.

There is no need to rehearse here the bloodcurdling reports of alleged rape, torture, maiming, and wanton slaughter perpetuated by Americans in Vietnam. The issue for us is what can we as Christians say and do about the present crisis in the ethics of war. Will we evade the point by continuing to say My Lai was unique? Will we excuse our atrocities by referring to the horrid slaughter of innocent villagers by the Viet Cong or the inhuman treatment of American POWs (who North Vietnam label "war criminals"). If we choose to bury our heads with such easy answers, it will not be difficult for the American church to find patriotic Christian ministers who stand up for America" at any cost!

After My Lai it is impossible to claim ignorance. Albert Speer, mastermind of the Nazi war economy for which he was sentenced to twenty years imprisonment by the Nuremberg Tribunal, addressed himself to the old excuse of not knowing about Nazi atrocities or not participating directly in them. In his remarkable memoirs, Inside the Third Reich, he wrote:

I no longer give any of these answers. For they are efforts at legal exculpation...In the final analysis I myself determined the degree of my isolation, the extremity of my evasions, and the extent of my ignorance...Whether I knew or did not know, or how much or how little I knew is totally unimportant when I consider what horrors I might have known about and what conclusions would have been the natural ones to draw from the little I did know.

Those who ask me are fundamentally expecting me to offer justifications. I have none. No apologies are possible.

In reference to My Lai James Reston, Jr., in Saturday Review (January 9, 1971) probes, "Americans now know enough about Vietnam to draw some natural conclusions. The question is: Will they do it?"

In the My Lai incident where does the culpability stop—with Calley, with Westmoreland, with McNamara, with Johnson and Nixon, or with the whole American people? Saturday Review (July 18, 1970) prompts our memory to the fact that in 1945 the U.S. and its allies sentenced a Japanese general, Tomoyuki Yamashita, to death by hanging for massacres very similar to that which took place at My Lai. General Yamashita was not charged for ordering the massacres or even knowing about them, but simply for failing to control troops under his command. Is this perhaps why the Defense Department in 1970 issued a one-paragraph denial of command responsibility for General Westmoreland in the My Lai case?
The problem goes even deeper than mere wartime atrocities such as My Lai. The whole issue of modern technological warfare is in great need of conscientious study. The following statement by Dow Chemical Company—maker of napalm which induces a slow, gruesome death—brings into focus some aspects of the problem:

Our position on the manufacture of napalm is that we are a supplier of goods to the Defense Department and not a policymaker. Simple good citizenship requires that we supply our Government and our military with those goods which they feel they need whenever we have the technology and capability and have been chosen by the Government as a supplier.

It seems that the church takes an equally evasive and irresponsible position when it continues to supply its men to the Defense Department without questioning the morality of modern warfare tactics.

The ethics of warfare need drastically to be brought up to date. The Hague Conventions of 1899 and 1907 (an international effort to establish some guidelines for warfare ethics upon which the legality of the Nuremberg war trials were based) rested upon the kind of warfare that could imagine a Lieutenant Calley but not a B-52, napalm, etc. We should add that the Allied courts which tried the Germans and Japanese were careful to avoid charges against the enemy that were applicable also to ourselves (such as the bombing of population centers in Germany and Japan). In the years following WW II we too quickly forgot Hiroshima! The tremendous gaps in the annals of warfare ethics have permitted us to expand our policy of high-technology warfare in Vietnam without touching the conscience of most Americans.

It seems to me that the Christian community should apply pressure upon national leaders and the United Nations to lay down certain ethical principles for modern warfare. In past centuries the church exerted a significant influence in making war "more human." If churches continue to hold to the view that war is a "necessary" tragedy, than the least we can do is to make an effort to bring warfare within certain ethical limitations. Vietnam should provide the occasion for us to take a long hard look at modern technological warfare.

WHAT IS A THEOLOGICAL LIBERAL?

If a word means something different for everyone who uses it, then it has no value in communication. The Opinion in desiring to find out if the word "liberal" falls into this category, has asked four professors to ponder the question "What is a Theological Liberal?" Drs. Martin, Ladd, La Sor, and Fuller have been generous enough to share with us their thoughts.

WHY LIBERALISM SHOULD MEAN WHAT IT SAYS
by Ralph P. Martin

Liberalism as a theological term which impinges on the study of the New Testament is a hydra-headed entity. In fact it can mean so many diverse things that whoever uses it runs the risk of being misunderstood by somebody. For the most recent example of this peril we may instance the new publication by
WHY LIBERALISM SHOULD MEAN WHAT IT SAYS (con’t)

Ernst Kasemann, Jesus means Freedom, whose first chapter is entitled "Was Jesus a 'Liberal'?" and answers its own question by a resounding Yes. Exactly what Kasemann means by the term is however, open to doubt—and this simply illustrates my point, that the term in current New Testament discussion is so problematical that it has lost its value.

What did the word mean in its classic sense? A short reply would be to quote the title of T. W. Manson's brilliant but little known essay contributed to the volume The Interpretation of the Bible which appeared in 1944. His carefully chosen designation was "The Failure of Liberalism to interpret the Bible as the Word of God"; and the essay is full of wit and wisdom, in the best tradition of British level-headed scholarship and doubtless delivered in a style that I can still recall from the days—three years after he gave this lecture—when I became a student of his. In short, classic liberalism refused to take seriously the Bible's own claim to be divine revelation and to speak of a God who intervenes in His world (by miracle and prayer) and who has crowned His self-revelation in Jesus Christ, the Word made flesh. It chose rather to become enslaved to the hypotheses of natural science for which (as Harnack, a classic liberal, put it) "there can be no such things as 'miracles'". The Christian faith, in the hands of these nineteenth century Europeans, became attenuated and modified to such a pitch that the same Harnack could sum it up under the main heads of the Fatherhood of God and the infinite value of the human soul. Lest we should not spot the fatal evacuation of real content in these phrases I should explain that by Fatherhood of God Harnack meant only a special way of interpreting Nature; and the value of the soul became not a presupposition of soteriology but an assertion of man's dignity as the last specimen of the upward and onward surge of evolution.

What caused this fundamental departure from the historic faith? The cultural revolution which began with the Enlightenment; the scientific spirit of free enquiry which loosened the grip of ecclesiastical dogma; and for the New Testament interpreter an increased awareness that Jesus and the apostles were part of the milieu of the ancient world—these factors and more besides exerted their influence. But at the heart of the matter was the person of Jesus Christ. "The crucial test for Liberalism—or any other theological 'ism'—is what it makes of Jesus Christ" (Manson).

Classic liberalism read the Gospels through its own glasses—and saw only a pale reflection of its own image. It took its wrong turning at the point where it refused to recognize the biblical Christ (as Kahler was prophetically to indicate) and to submit its reasoning process and powers to the authority of Scripture. In that sense the "liberal" spirit walks abroad today—even in theological institutions which call themselves by the opposite label and in the minds of men who make the loudest protestations in defence of orthodoxy.

WHAT IS LIBERALISM?
by George Eldon Ladd

Liberalism can carry many connotations depending upon the context of the word. Basically, liberalism means openness to new truth and to change, while conservatism designates the conservation of traditional values.

In biblical interpretation, liberalism designates the stance of those who have adapted their understanding of the Bible to the new truth of the scientific view of the world and history which arose with the Enlightenment. The
essential issue was the supernatural. In one sense of the word, every intelligent interpreter must adapt his interpretation of the Bible to our modern view of the world, for the Bible arose in ancient cultures different from ours. The issue is the Bible's essential message. It records the redemptive acts of God in history to accomplish divine self-revelation and human salvation. These acts often embody supernatural events: e.g. the resurrection of Christ. This supernatural work of God includes prophetic inspiration both in spoken and written word, the end product of which is the Bible—a trustworthy record and an authoritative interpretation of God's redemptive acts.

This story of redemption transcends a naturalistic view of man and historical events. It sets the Bible apart from all other books. The thorough-going liberal feels that he must opt for the naturalistic view of man and history instead of the supernaturalistic view of the Bible. Obviously, there are all shades of liberals. Some will accept the supernaturalism of the resurrection but little else; some will accept the healing miracles of Christ but not the nature miracles. The ultimate watershed to my mind is the question of the Bible whether it is the inspired authoritative Word of God or not. Every other question hangs on this.

However, I must add that a conservative should also be liberal—i.e. open to established truth wherever he finds it. If historical criticism could explain on purely historical grounds the rise of the resurrection faith, I would have to accept it. But the resurrection faith has never been "historically explained"; the only adequate explanation is a supernatural act of God. The quest for the "historical Jesus" remains futile. I can continue to be a rational man and accept these supernatural verities.

However, I have learned much from critics and scholars who do not share my conservative faith, in history, philology, textual and literary criticism, and even biblical interpretation. I try to be open to truth wherever I find it and give honor where honor is due, even if it be to a liberal. Since I wish him to respect the integrity of my thinking, I am prepared to respect his integrity, even when I think he is wrong in essential matters. I refuse to resort to the technique which Prof. Carnell called "status by negation"—of establishing my position by condemning others. Therefore I welcome dialogue with liberal liberals, whereas I shun argument with illiberal conservatives. I hope I am a liberal conservative; at least I try to be.

WHAT IS A THEOLOGICAL LIBERAL?
By William Sanford LaSor

The answer to the question, What is a theological liberal?, which has been posed depends largely on the person giving the response, and whether he is trying to include himself in or exclude himself from that category.

Historically speaking, the theological liberal belongs in the tradition of Friedrich Schleiermacher. He wants to hold on to "Christianity," but he finds himself unable "in this scientific age" to accept the old dogmas and creeds of Christendom. Therefore he attempts, on text-critical grounds or on philosophical, to construct a "Christianity" that he can accept. Jewish theologians who have been similarly influenced by this "scientific" mind have likewise been reconstructing the theology of Judaism. The same could be said for "liberal" theologians of other religions and religious sects.

Since I find this reaction to scientism to be a matter of aprioris, and not a necessary part of our scientific age, I do not accept it. Therefore, in this sense at least, I am not a liberal.
WHAT IS A THEOLOGICAL LIBERAL? (con't)

Ideally speaking, the theological liberal applies the same attitudes and methods as the liberal in any other discipline. He does not feel bound by previous conclusions, but feels free to explore the truth wherever it leads him. He does not reject past conclusions in a supercilious manner, just to be novel. While he may recalculate the value of G, he does not discard the theory of gravity. Still, he holds himself ready to discard it, should the evidence warrant such a conclusion.

The theological liberal, in this sense, does not feel bound by old dogmas, interpretations of passages of scripture, and the like. Yet, if he is a Theist, he contains this liberalism within the limits imposed by Theism. And if he is committed to the belief that the Scriptures contain the record of God's revelatory and redemptive activity, he contains his liberalism within this faith. Since no man is entirely free of a priori commitments, the liberal who imposes limits on his liberalism is not thereby any less a liberal.

Speaking personally, I am committed, partly by faith and partly by the testing of long years of experience, to the Theistic position, and specifically to that kind of Theism that accepts Jesus Christ as the incarnation of the God of the universe, who has come into history for our salvation, and further accepts the Scriptures of the Old and New Testament as the revelation of God concerning His redemptive activity. But I find myself at the same time not bound by any purely human doctrine or dogma concerning God, His word, or His Son. I recognize the instructional office of the Holy Spirit, and therefore believe that human doctrines and dogmas contain to greater or lesser degrees of purity divine teachings, therefore I do not reject them out-of-hand. Still, I feel free to challenge them, test them, reject them in part or altogether, or accept them, as I believe the evidence of Scripture and experience indicates. I also recognize that in this process I, too, am not infallible. Since this, in the ideal sense, is liberalism, I might be classified as a theological liberal. But I do not claim the title, and liberals rarely confer it upon me!

WHAT IS A THEOLOGICAL LIBERAL?
by Daniel P. Fuller

What was, historically, called Liberalism no longer exists. During my final orals at Basel, Barth wanted me to tell the several reasons why even Bultmann had no taint of Liberalism. Therefore in saying what liberalism is I will describe in my opinion, what constitutes the fatal misunderstanding of Christianity and give it the pejorative name of "liberal."

Liberalism is anything that teaches that we can find our proper fulfillment by calling upon powers and resources that have really been at our disposal all along. In such teaching Jesus ceases to be the Way, the One who Himself imparts to us the enablement to find fulfillment. Instead he becomes merely the greatest wayshower, the great teacher and example of how every man could use powers at his disposal to find fulfillment.

It is right to call such a teaching "liberalism," because it "frees" men form being shut up to Christ and the One who alone has power to save. Liberalism is a good name for it, because it "frees" men from such Biblical, albeit uncomplimentary, ideas such as their being energized by Satan, and slaves of sin who cannot please God and over whom God's wrath therefore constantly hangs.

I admit that synergistic Arminianism thus has real possibilities of being what I call liberal. But this is not necessarily so. In reading the autobiography of Peter Cartwright, the early American Methodist circuit rider, the other night,
WHAT IS A THEOLOGICAL LIBERAL? (con't)

I was impressed that though he couldn't say anything good about Calvinism, yet when he dealt with inquirers at the camp meeting mourners' bench, he urged people simply to look to Christ for salvation. When a New School Presbyterian came along and told some inquirers that they would be saved by "changing their purpose," Cartwright remonstrated and told these inquirers "not to depend on a change of purpose in order to become a Christian, but to believe in the Lord Jesus Christ with a heart unto righteousness, and they should be saved."

I should also add that people who call themselves Calvinists can also be "liberal." Those who espoused the "Calvinistic ethic" and really thought that the way to gain the assurance of salvation was to prove their election by getting rich—such were surely far wide of simply trusting Christ.

Liberalism, then, is any tendency to want to water down a verse like Hebrews 7:25: "Christ is able to save for all time those who draw near to God through him."

A SEMINARIAN'S LONG LAING OF GAL. 1:10 a
by Terry Lindvall

My business is not persuading God
of me
who is a man of God
who persuades other men
of God's persuasion
that God was man
in order to persuade
other men
of God.
But for God to persuade me
of his own persuasion
that only men need be persuaded.
and not God
and if i am not persuaded
of God's persuasion
of me and men
how can i persuade myself
that i cannot persuade God?

IMPRESSIONS OF URBANA

The theme of Urbana was World Evangelism. It was related to each of the speeches given and carried through in small group Bible studies as we saw its Biblical basis in Genesis 12:1-6 (God the Originator of World Missions), Acts 1:1-8 (the Holy Spirit the Power for World Missions), and I Peter 2:1-10 (the Church the Agent for World Missions). The response to Urbana was intelligent commitment to God's world mission on the part of thousands of students. It was not an ethereal, mountain-top experience, but a quiet response of confidence in God and warmth for one another.
IMPRESSIONS OF URBANA (con't)

Urbana provided thought-stimulating, even provocative speakers. I think the man who impressed me the most was Tom Skinner, a black evangelist who is proud to identify with his people and talks straight to the rest of us. One thing he said which stuck with me is, "all truth is God's truth no matter who it comes from". We often look at who is talking and reject what he says on the basis of who he is. It may be we would not approach issues the way the Black Panthers do, for instance, but that does not mean what they're saying is not true. Christians should be out front formulating issues and seeking answers instead of leaving that to "the opposition". He spoke of establishing your own life style. He said there is nothing wrong even with adopting a militant life style if you are a militant under the guidance of the Holy Spirit. And I think that is really what impressed me about Tom Skinner: he is frustrated with problems that come from racism, and he says so, but he also knows that is a winning battle because God is in control.

Marcia Sayre

Urbana is many things. This diversity is not divisive or crippling. Rather, it is rich and strong. Like elements, no longer distinctive, united into a new and unique alloy, Urbana is an amalgamation united in Christ more powerful and useful than the sum of its parts. To witness a wider picture of what God is doing in the whole is reason enough to attend. You can not help but be filled with praise and thankfulness for the grace and sufficiency of our Father. This was my second visit to Urbana and this pervasive impression was reinforced with an appreciation of two particular strengths.

First, Scripture was acknowledged as central and authoritative for our task. As a body, we began each morning in Bible exposition with John Stott, Rector of All Souls Church in London, who led us in a study of John 13-17, The Farewell Discourses. Dr. Stott is a scholar and preacher of great devotion. He presents a welcome change from the preaching to which many of us are accustomed. His exposition of Scripture is more than a Bible study, for it is an exhortation. Yet, it remains faithful to the text, thus avoiding two common preaching errors: preaching the same sermon regardless of the text, and simply illustrating the text with anecdotes. Biblical exposition combines a polished form of preaching and a high view of Scripture. John Stott is a master expositor and I was blessed by his contribution to Urbana.

The other current which caught me was the tremendous stream of available literature. This came in at least two forms. The first was the extensive literature made available by Inter-Varsity Press. The range and quality were the best available anywhere to the Christian student. HIS magazine is one example of the honest, intellectual approach of IVP. The second source of printed material was the displays and representatives of the more than 100 mission boards. The personal contact with missionaries was extensive, but it could never completely substitute for the future value of printed materials on the options for Christian service. If you were looking, as I was for something to take away with you, especially in connection with Christian missions, Urbana was a world wide market place.

M. Bruce Dreon

In these three weeks that have passed I see Urbana affected me more than I at first had thought. I left there without the normal, predictable "ecstatic retreat-experience". I felt guilty as I left my dorm at Urbana because it
had not hit me the way it seemed to have hit the others on the floor. They departed amidst feelings of nostalgia, pats on the back, and promises to write. Now I see it did affect me, but far deeper than that. I was sobered by Urbana, by the deadly seriousness with which 12,304 students were willing to pay to get there indicates how seriously they took it. Over 1100 from California, and I talked with one fellow who had come from Taiwan: fifteen hours flying time, 10,000 miles, and hundreds of dollars just for a conference. That is how serious it was. I'm not the same having seen this "cadre of Christian revolutionaries," as Skinner put it. They were disciplined, they knew why they had come, and when it was over they were dispersed into the world quickly and purposefully.

Jack Daniel

What massive potential and power to spread the name of Christ around the world: Twelve thousand youth attending a missionary convention. I always thought when the word missions is mentioned I could expect to be turned off.

Can you imagine the encouragement and joy poured out on a missionary who has been concerned over the lack of adequate personnel on the foreign field? How many times have we seen fish to catch but so few real fishermen to launch the nets? Receptive areas popping up all over the world. Areas that have never been open to the Gospel before. Here are youth responsive to the pulse of Christ. They are trained youth, the cream of the crop. One has the urge to try and send all twelve thousand of them into the world right now. If this were possible, wouldn't they turn the world upside down for Christ?

Their sincerity and readiness to offer themselves to Christian work was another outstanding mark of the convention. Here were young teachers, doctors, and nurses coming to the display tables inquiring about our mission programs. One could sense their seriousness in searching out to find their field of service.

I am confident the majority of the twelve thousand youth present at the convention will find a place of real service for Christ in the States or abroad. God is raising up a great generation of youth to help disciple the nations to Himself. It does not seem to me mission boards will have great difficulty finding personnel. The greater task will be to provide funds to send the workers.

Dorothy Raber (Taiwan)

Thinking of all the things that can be said about the Urbana '70 Conference last month, I feel I must begin by saying there was an unquestionable assurance the Lord was present and was working among the 12,304 people who attended. There were continuous reports from the Bible Study Leaders of college kids accepting Christ, recommitting their lives to Him, and deciding on the first steps needed to fulfill that commitment.

It was particularly during the Communion Service—New Year's Eve—that we felt the presence of the Lord and the union of the Body of Christ. After a week of study, self-searching, and controversy this diverse congregation united into one to receive atonement through the Body and Blood of Jesus Christ.

The most significant talk for me was given by Paul Little on God's will. He spoke of four guides we can and should use to find our direction: the Bible, prayer, circumstances, and counsel within the Body of Christ. He described God's will as a scroll unrolled day by day as we pray to understand His will for that day. The overall prayer of Urbana was that each individual hear and respond to the will of God through the Holy Spirit each and every day.

Gail Moe
No afternoon visitor to the mission displays at Urbana '70 could fail to notice the long line of students waiting to view TWENTYONEHUNDRED. The multimedia presentation produced by Fuller students was shown as an example of the use of contemporary media in student evangelism. TWENTYONEHUNDRED was shown twenty-four times to well over five thousand students, including special showings to pastors, missionaries, and staff of Inter-Varsity and the International Fellowship of Evangelical Students. The Urbana delegates responded enthusiastically in three main ways: TWENTYONEHUNDRED was invited for showings at several hundred campuses with invitations coming from as near as Los Angeles and as far as Nova Scotia. Second, many students requested information on developing multimedia presentations patterned after TWENTYONEHUNDRED. This was accompanied by a general enthusiasm for expressing the Christian message through the arts. And finally, eighty-six students indicated an interest in working on the TWENTYONEHUNDRED Summer Project '71. They represented twenty-two states and four Canadian provinces. Many Urbana delegates have written expressing their reactions to TWENTYONEHUNDRED.

"I like the way TWENTYONEHUNDRED kept pointing to Jesus." from San Diego.

"A non-Christian, communist friend was with me at the time and he was quite impressed." from Asbury College, Wilmore, Kentucky.

"I cried (sic) twice during this performance..." from Mervale High School, Ottawa, Ontario.

"Since seeing the TWENTYONEHUNDRED production, the campus pastor at Bluffton College and I have decided to work on our own production." from Bluffton College, Bluffton, Ohio.

"I am extremely interested in mass-communication and want to keep informed of your activities, plans and programs." from Conservative Baptist Theological Seminary, Denver, Colorado.

"It made me think a lot too though I have been saved for many years." from Los Angeles.

"...did not particularly like the use of the peace sign...heretical meanings of such a sign." from Van City College, North Vancouver, British Columbia.

"I only wish that kids and grownups could communicate with each other through the love of Christ who evidently...loves people with long hair and lots of questions as much as he does people with no sideburns and no questions." from Illinois Central College, Peoria, Illinois.

"...it sure helps to dispel the weak and sentimental image we have of Jesus." from University of North Dakota, Grand Forks, North Dakota.

"...extremely effective in portraying the world's sinful nature." from University of Saskatchewan, Saskatoon, Saskatchewan.

"I saw it with consternation and keen disappointment...it gave its stamp of approval to the society based on hippy culture and animalistic music. Where was that clearcut separation from worldliness that must characterize the Christian standard?...why must Christianity stoop to the world's standards? Rom. 12:2" from Samford University, Birmingham, Alabama.

"The message of Jesus Christ comes through loud and clear." from University of Oregon, Eugene, Oregon.

"I think it will be the top tool in reaching the college group in 1971-72." Latin America Area Representative of a gospel recording company.

"Then I go back to Nigeria I hope to use such a program in the colleges." from Chapel Hill, North Carolina.

Reid Trulson
THE MESSAGE FOR TODAY
by Daniel Chan

Colossae is a city past and gone. But Paul's epistle to the Colossians still throbs with life because human needs and human situations do not change; so it has a vital message for the Church today. Faced with the spread and threat of false teaching, Paul directs the Colossians' thoughts to the Person and work of Christ. Thus the epistle is essentially Christ-centered and there is still a need today for a firm reassertion of the lordship of Christ who alone is Head of the Church, and whose Word must be the final authority. The epistle speaks to us in three main areas.

First of all we live in a time when black magic and astrology go rampant. People are actually turning to the occult for answers. This rekindled interest is reflected in TV programs such as "Bewitched", Eyewitness News Series on "Witchcraft" in the US which began from October 13, 1970 to the 16th, motion pictures such as Rosemary's Baby," games, magazine articles and books both fiction and non-fiction. The loss of the sense of God operating in human affairs will result in a people turning to the occult. This is inevitable. For without the consciousness of God, human fear and doubt will find expression in a blind credulity in any and every practice that promises safety or certainty.

Secondly, the epistle has a warning against the philosophizing of Christianity. We have a lot of that today. We live in an age of reality where reasoning is believing; and the philosopher's desire of knowledge and thirst for truth should be praised. But if the philosophizing of Christianity is void of real truth, lack of vital power, and empty of hope and can do nothing but tease the minds of those who are drawn away by it, then it should be done away with (Col. 2:8). Philosophy in itself is not evil, but in its developed theological sense with its emphasis on man's reason as the ultimate measure of truth, it conflicts with Paul's theology which is rooted in revelation and which is Christ-centered. This does not mean that one should approach Christ with a blind unreasoning faith. But it does mean that instead of bringing philosophical presuppositions one should come open-minded and willing first to the taught by the Holy Spirit and acknowledge the Word of God as the authority. Conversion results from a step of faith: and after we "follow Him", we can "discuss Him" because in this age of discussion and T-groups, we are sometimes in danger of substituting intellectual interest and more talk for religious experience and application.

Thirdly, the epistle speaks to us today because we live in a permissive generation in which everything goes. It is a warning that Christianity and ethics must go together (Col. 3: especially verses 12, 17). From the halls of higher learning to the shores of shifting sand, thousands of American teenagers are experimenting with new-found sexual freedom. They want to do their own thing. They want to work out their own moral code and to rid the restrictions and rules established by an earlier establishment. On university campuses, frank and open sex reaches its peak. Harvard was one of the first schools to have an open door policy allowing females to visit males in their rooms. This started...
THE MESSAGE FOR TODAY (con't)

ads in the Harvard Crimson that has a similar tone like this one: "Female wanted to share apt. with tall, virile Harvard bachelor; no strings." Students at the U.C. Berkeley voted 4 to 1 in favor of campus clinics distributing the Pill to unmarried students 18 and over. In May last year (1969) Newsweek declared that full nudity and sexual relation made it on stage for the first time with "Che!" Newsweek says that sexual permissiveness is a social phenomenon. The question facing the young Christian is usually this - "Everybody is doing it, so why not?" This applies to drug abuse in our generation too in which young lives are endangered and made cheap. To all this, the warning message in the third chapter of the Colossian epistle rings loud and clear. Christians who have a new attitude of mind, must be Christ-centered and be the salt of the earth that permeates all of life. Thus the book of Colossians, like any book of the Bible, still vibrates with life when we read and apply it today.

THE GIFT OF SNOW
by John Piper

I tried to follow the advice
I gave my wife:
"Don't put your full weight down;"
But, for my life,
I couldn't stay atop the snow. Every fourth or fifth step
The fickle layer of ice
Would crunch, and in I'd go
Half way to the ground
In three feet of snow—
Like when you climb a stair
And inadvertently add a step in the air.

But there's a mystery in such stumbling
If a heart is given to mystery
More than to grumbling. How odd that, with every jolt,
My head should be thrown back To see the sky.
The fickle snow by giving way Would have me face the heavens;
I wonder why. At the time I thought it strange
My fall did not divert me to itself; Now, my mind is turned to guesses:
Could it be--

Is there a possibility
The snow—knowing the heavens From which it came,
And being gently laid to the earth For a short and silent life,
Desires to point me to its early home Where once it knew a hurling freedom That I have never known?
Could it have known some good That it would share with me; That in its death beneath my feet Would still divulge As if it loved me more than life?
Is it more wise than I To know that falling is an utter death Unless one turns again To that from which it fell?— And more kind That it should teach me, as I kill, The lesson it must die to learn?

I have misnamed it, fickle snow: Should I expect the words of the dying So easily to flow, as of the living? Its random crunch is not more giving way, It is a way of giving.
GRADES: A DEAD WEIGHT BUT NOT A DEAD ISSUE
by Jeff Cotter

I'm sweating through the last paragraphs of my James Smart paper for Hermeneutics (you know, the one on which the Dean plays magazine editor) when another member of the class interrupts my study. I first notice signs of despair written painfully across his face. He confesses inability to find Smart's "generating principle", but his problems plainly go deeper than that. An obvious case for the Good Samaritan! Alas, instead of bounding to his side to bind up his wounds, one of which is confusion over the Smart paper, my instinctive reaction is not to help him. I know that if I do, he might take home the generating principle and produce a paper as good as mine. Worse than that, he might produce a better paper and thus earn a better grade than I. As I begin to pass by on the other side, I realize what is happening within me. I remember that grades are never worth the cost of brotherhood. I repent. I give my spiritual Behind a good exonerating kick. I stop and render aid.

I shouldn't kick myself so hard, because my reaction is not so exceptional. The same thing happened to me the week before from a guy who took the class last year. I ventured an innocent inquiry about the book, quite cautiously, realizing the possibility of sticky thoughts aroused by this sort of thing, and the subject was dodged. No aid rendered.

Imagine the following scene: Early spring, a fresh, exciting expectant time of year. I stand on a green hill. Lots of green grass and gentle wind. Muffled farm sounds filter up from down below, and in the distance works a small figure about a plot of ground throwing seeds for some new crop. I'm surprised that I seem to notice the beauty of these things for the first time. The circuit preacher is responsible for this because he calls my attention to them. I'm involved intensely with his words and his noise. He is using these things to grip my attention and to push gently into my soul the truth he wants me to see. His words seem to release understanding deep inside me. Not only has he captured my mind, but he has held the attention of all the crowd, even the smallest children. I begin to understand about the Sower. Then something remarkable happens: The circuit preacher begins to pass a stack of papers and some pencils among the crowd with the announcement that today he intends to give a "pop-quiz" on his lecture. Those scoring highest will receive special dispensation and grace will be meted out in diminishing amounts as scores decrease. A curve of scores will be drawn up and grades posted. Suddenly the beauty around me disappears. My heart and spirit nosedive.

Few of us brought up through the levels of American education any longer hold the position that grades accurately indicate learning. But the issue has not yet died, and I want to deal briefly with it on theological grounds. My position is this: grades are not only an evidence of sin, but they in fact promote sin. As active instigators of sin, they are a serious detriment to the health of the Body of Christ and, thus, to each individual member of it. Conclusion: grades keep us from realizing complete Christian community because they force us into competition with one another.

1. Grades are a false ideal. Ideally, each student pursues course subject matter in an effort to glean its preferred knowledge. His professor then evaluates his progress through tangible indications of grades, whether letter or number. In reality, we are products of our culture, a culture that measures personal worth in terms of accumulation of things; and where the values of materialism and competition dominate. Imbued with these values, we enter school and play them out within the context of grades. We compete with ourselves, the end of which is to actually believe our worth can be measured by grades. This is analogous to measuring our worth by the amount of money in our pockets or the type of car
GRADES: A DEAD WEIGHT BUT NOT A DEAD ISSUE (con't)

we drive. Or, we measure our worth by how far we exceed the "other guy". The greater worth is given to the "A" student, the lesser worth to the "B" student. At any rate, we are all jumping for the pearls of approval with our vision forcefixed on ourselves and not on our brother.

Side note: no student or professor can precisely define the difference in quality between an "A" paper and a "B" paper. Nor is it possible to define the difference between a paper graded "8" and a paper graded "6". Notable difference in quality lies between the paper that obviously "fails" and one that does not. What grades may indicate, then, is amount of work gone in to produce the paper. However, if one is an "A" student, he will work hard to do the best of his ability with or without a grade system. If we need a grade system to insure work, then apparently we have not yet grown into the maturity of responsibility stewardship.

2. The Grading Curve is especially damnable to the Christian Community. All of the factors operating under the surface when competing against a grading system suddenly rear their ugly heads when a grading curve is used. Under this system the professor forces his students to compete no longer against a system. Open competition of one student against another is now advocated. The student knows that if he stops to help his brother in the class that he will suffer, for stopping to help might mean losing a place on the curve. To be sure, redemptive suffering is required of the Christian. However, the Church is not to impose the oppressive conditions under which its own members will be forced to suffer.

3. The Church is commanded to stop practicing sin, I John 3:4. The institution, like the individual, will oftentimes commit sin. For these occasional wrongs it must be forgiven. Yet, the institution, like the individual is called to cut out those areas of habitual sin. Grading promotes sin because it espouses a value system antithetical to the Gospel. We as an institution practice sin. Surely we cannot justify the idea that we must continue to use a system that is not good but is better than nothing.

In reality, we love the Seminary. The men here love each other. God has given each of us much that is lovable. I suggest we lay aside all dead weight from us and knock down all barriers between us as much as we are able. Its not natural to be a Good Samaritan. Why make it tougher on ourselves?