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A BEGINNING
by Bruce Dreon

There are many beginnings, but few of them are new. This issue of The Opinion is a beginning for the new editorial staff. To begin with there will be little that is new. We will build on the work of others who have established the policy and style of this publication. We are especially indebted to last year's editor, Marvin Erisman, and his staff for their efforts to revive interest in such writing. They began anew in order to preserve the tradition of The Opinion and we begin again in order to improve on that tradition. It would be wise for us to review the tradition to which we bring new effort.

The policy of The Opinion is two fold. First, it is to provide a forum for the expression of opinion. This opinion may represent an individual or a segment of the community, but it should bear on the community as a whole. In keeping with this tradition, The Opinion has stayed out of the newspaper business. Reporting news and communicating information is not a primary goal. The infrequent appearance of articles such as, "Urbana 70" and the occasional book or movie review demonstrate both the rule and its flexibility. Neither is the opinion we seek sharing per se, although it surely is that too. The emphasis however, is upon issues and their polemical interest and only secondarily persons. In a positive word, this magazine attempts to promote and facilitate dialogue in the Fuller Seminary community.

It is this goal of dialogue which has been most prominent because this is the point where the greatest contribution has been made. However, like all conversations, some voices have been loud—if not always articulate—while others have been silent. We need to listen for some of the silent voices. The missions students and the wives are two groups we need to hear. Even more important are individuals throughout the community who have not spoken. We invite your participation to enrich our dialogue.

Another, and perhaps less obvious goal of The Opinion is to provide an outlet for creativity. This of course is not unrelated to dialogue. A significant portion of what we say to one another is not critical, but expressive. Again, this is not sharing ourselves so much as the results of our inspiration and hard work, our creativity. In doing so we communicate with one another. Poetry is the most conspicuous contribution of this sort. It is brief and fits well into our present, limited format, but there are many possibilities. Political cartoons or short character sketches are two possibilities which come to my mind. In any case, every effort will be made to publish creative writing in whatever form it takes. This aspect of The Opinion deserves much attention.

One implication of these two emphases is that our writing should demonstrate a certain quality in both literary style and integrity. This is not a restriction to repress opinion or limit its expression to gifted writers. Rather, it is an attempt to raise the level of expression and its effectiveness. This is within the capability of everyone and should be a goal for each of us. Like all opinions, this one is open for discussion. We welcome your response.

THIS IS WHERE I CAME IN
by Ken Birch

With these memorable words, Dr. Hubbard launched the spring quarter of chapel services with a message in which he compared the Old and the New Fundamentalism. His point has considerable relevance to my concern here but space does not permit a detailed analysis of that message. What prompts this bit of reflection is the recent appearance of the publication, Balaam's Ass.
Let me say at the outset that I feel there is a real need for a publication of this type to deal with the "struggle and agony at FTS" from a gut level as well as an intellectual level. I doubt, however, that an animal born out of "bitterness" can do much to enrich or upbuild the community life of this Seminary which supposedly is guilty of such a gross "denial of personhood". But the editors, true to their calling, have felt it necessary to amplify their "paranoid quietude" through this publication and as I read it, my feelings and thought after 5 years at Fuller echo Dr. Hubbard's sentiment: "this is where I came in".

I doubt that there has ever been, or ever will be, a student generation which does not echo these exact sentiments against the faculty and administration. The vocabulary may change and the issues may differ (if you think the Seminary denies personhood you should have been here 5 years ago), but the basic frustration and need to sound off are perennial. I went through a "winter of discontent" with this Seminary as cold and bitter as anyone could experience. The theology could not have been more irrelevant and the damage to my devotional life more severe.

But winter has given way to spring and, I feel, summer is just around the corner, at least for me. In the fall of 1966 I heard Dr. Hubbard express sentiments very similar to what I have heard this year—don't expect the Seminary to be and do things that it was never intended to be or do. And I remember thinking "that sounds like a cop out". But I endured that long winter (primarily in my middler year). And I slowly began to realize that I had been asking the Seminary to give me things which, by the nature of the beast, it could never give me. Indeed, I realized that the Seminary was already giving me many of these things but I had allowed my prejudice and bitterness to block them out of my experience.

In short, I began to force myself out into the real world and I found that, to my surprise, the Seminary had done better by me and given me more useful resources than I had realized. A year of missionary internship in Hong Kong had a great deal to do with my coming to this realization. (Since then I have become quite impatient with so many western Christians who have nothing better to do than to sit around examining their navels.) I never made these reconnaissance trips into the "outside" world. Oh yes, I also found that when I went knocking on the office doors of my professors looking for some help in problems I had met "out there" that they were readily opened and help was available if I asked for it. And last you think that my monastic attitude was unique, you should ask Dr. Jewett about his attempts to get Fuller students into meaningful involvement with the black community.

I have come to feel that most students treat the Seminary like most parents treat the school system. They expect the system to do things for them which are really their own responsibility, to teach things which can never be learned apart from practical experience. The one major gripe I have on this basis is that the Seminary has not done enough to make available these practical experiences. (It should be noted, however, that Fuller has come a long way in this area in the last 5 years.) But on the other hand, students have responded very poorly to those programs which have been made available. "Therefore, it is my conclusion that the students, as much or more than the Seminary, need a swift kick by Balaam's Ass.

TWO ATTITUDES: DIALOGUE WITH A PEEW ON EASTER MORNING
by Jay Springer

His: Good morning, Pewsey! He is risen! He is here!
Pew: This anniversarial onslaught sets my fibers rending.
His: Praise God! I see you're filled again this year.
Pew: But empty other days of those intending.
TWO ATTITUDES: DIALOGUE WITH A PEW ON EASTER MORNING (con't)

His: Think on your blood-soaked ancestor, the tree.
Pew: I think of silent noons and unweighed solitude.
His: The empty tomb has set your riders free.
Pew: They ride a wooden faith and so intrude.

His: Reprieve! (The congregation Standing) sings "With Me Abide."  
Pew: God bless old organ's anthem wending remedy! 
His: What hope, except a grain fell in the earth and died?
Pew: I reek and reel beneath this gluteus comedy.

His: Bear up, proud one, Our Lord was crucified.
Pew: Hypocrites!

FROM ANOTHER CULTURE
by Troung-van-Tot

My topic is the last three words in the long subject which was given to me to write on, "An assessment of American Evangelical Christianity by a Christian brother and fellow worker from another culture." For many years, many Vietnamese Christians have been tempted to come to the American missionaries' homeland to visit or to get further education. For some good reasons, some missionaries opposed that idea and in the last few years only a few of our young educated Christian people could come by the help of the mission to attend Christian colleges or theological seminaries. Some others have found other ways to come, for the first time in this country, 38 Vietnamese students (10 of them are in theological training) met last year at Urbana. Coming from another culture, I am sure that our students, in one way or another, are affected by American Christianity and American culture. In this short article, I shall try to express my personal impressions as I approach American Evangelical Christianity.

My faith has been strengthened since I came to this country. Here and there many Christians have shown their love and concern not only for my people or for the Church in my country but also for myself and my family. Being in the Body of Christ is something wonderful beyond my thinking and understanding. I have heard one pastor saying to his congregation something like this, "We are blessed by God because of our missionary endeavor and of our attitude toward the Jesus". I do agree with him, especially on the first part of his statement. I have seen dozens of retired missionaries in one church and admired their dedication to the Lord. They are happy with their lives, ready to go to be with the Lord, and use their last days on earth to intercede for the lost world. I have seen missionaries on furlough anxious to go back to their mission fields. I have seen many young people giving their lives for missionary services. I have seen many Christians giving generously for the mission. Yes, the Lord blesses this people because they are willing to share their blessings to other peoples. Oh, I hope that the Church in my homeland will catch the same missionary spirit!

When I first came, I was a little bit unhappy with a lot of announcements in the Church service. But very soon I recognized that churches in this country are very active not only on Sundays but also on the weekdays. The well-organized meetings, the prayer meetings, retreats, campings, social gatherings, etc..., all these activities which have their aims of perfecting Christians for services at home and abroad are something that I am anxious to see more in my homeland Church.
FROM ANOTHER CULTURE (con't)

I have been moved by many messages that I have heard in Sunday services on salvation, repentance and revival, etc.... I had in mind that in this nation, the so-called "Christian" nation, people don't need these kinds of messages. But again I realize that these messages are very necessary. Non-Christians as well as nominal Christians are seen everywhere. That is why many people have said that they don't need to go abroad to be missionaries, because they have a mission field right at home here. And the Church needs revival. I have attended at least three prayer meetings and there were there just a few Christians. This is also true almost everywhere. The tribal people to whom I am ministering have the advantage of living together in a small village and that situation helps them to get together more easily every morning from 6 to 7 o'clock and every evening from 7 to 8 o'clock to pray. Their way of life also permits them to stay in church and pray after each sermon according to the moving of the Holy Spirit.

We need to pray for each other. The Lord has good things for me as well as for all the foreign students in this country. I am praying that the Lord will help us to "fill our minds with the things which are good and deserve praise, things which are true, noble, right, pure, lovely and honorable" and "put into practice what we have learned and received" (Phil. 4:8,9).

HOW I WORK
by Timothy Weber

I'm sure the entire Fuller community has enjoyed the past articles in the "How I Work" series. They have been illuminating and inspirational: Drs. Bromiley, LaSor, McGavran, Tweedie, and alumnus (and my former boss before he left town) Rev. Paul Larsen have provided us with an altogether frustrating glance into the lives and time schedules of the academic and pastoral elite. Unlike the other articles, this article was not solicited by the editorial board of the Opinion; I trust it will be just as inspirational and a bit more encouraging.

My time can currently be divided into four areas: 20% of my time is devoted to classroom attendance, 25% to church-related employment; 40% for serious study; and the remaining 15% for family, social like, recreation, exercise, "pleasure" reading, social involvement, and sleep.

My average day usually begins as late as possible. For the most part, my attempts at early morning study have been dismal failures. It is very difficult to rise early for study when you have been up until 1:30 the night before trying to make sense out of a Hebrew passage. Usually the excitement of the task before me enables me to do exegesis almost indefinitely, but when I get to the point when I can't tell my patah from a holem-waw, I turn to lighter reading: like Anselm, Aquinas, or if I'm really in a frivolous mood, Barth.

I find that every scholar, no matter how young or unaccomplished, needs a quiet place where he can be alone with his thoughts, where he can be free from the many distractions in modern life. I have a "quiet place" and believe I do my most creative thinking and work there. Unfortunately, these precious times are frequently interrupted by my wife calling, "How long are you going to be in there?"

Despite the many demands on my time, my first priority (and here Dr. McGavran and I agree) is people! For those involved in strenuous theological education, there is always the danger that studies may take priority over their first obligation and duty under God: to minister to the broken and hopeless
HOW I WORK (con't)

men and women in the world. Speaking for myself, I have not fallen into this shameful trap. Despite my full academic load, my first priority is to be of service to others; this quarter I'm devoting myself to Drs. Martin, Jewett, Orr, and Schaper.

Besides studies, the area in my life which demands the most time is my work. I am serving the Church in the capacity of youth director for Junior and Junior High age young people. I cannot sympathize with those perpetual complainers who say that there is no relationship between their studies and their work in the Church. Horse feathers! They're just not trying. How many of you could explain the Sitz im Leben of the Epistle to the Colossians after being blasted in the side of the head by a paper airplane? Or how many could explain Cullmann's heilsgeschichte to an 8th grade Bible study after being informed by one of the students that he liked the other youth director better than he likes you?

With such a full schedule, naturally I have to keep my outside speaking engagements to an absolute minimum. Last week alone I had to turn down four or five personal speaking engagements on account of my work load. And don't think it's easy to turn down four or five requests from your wife to say a few words! Now that's dedication.

Do not let this schedule discourage those of you who desire a more disciplined and productive life. If I can maintain this pace, so can anybody. Remember you are only young once! Semper Fidelis!

BOOK REVIEW: THE CONDOR OF THE JUNGLE
by Ted Proffitt

The authors have written a good missionary biography. Unlike many, each chapter does not close with an invitational hymn. The work is a straightforward account with action, romance, and tragedy. The work begins and ends on a note of tragedy out of which comes a new approach to missions and peace with God.

The work clearly shows that individualists with new ideas may find the going rough in traditional mission societies. That Wally Herron overcame obstacles is due more to his own stubborn perseverance than to anything else. But once he had the plans and had launched missionary aviation it was faith that kept him going.

The book raises some questions. Do missions need men like Herron? Can mission accounts be written of the less colorful? How many individualists can a mission handle? The book does not answer the questions it raises.

Wally's independence finds its highest expression in his nickname (or was it a title?): King of the Beni. As king he had built a leper colony, blocked Catholic anti-Protestant politics in La Paz, and set up a small empire, and most of this without consultation with Cochabamba, the mission headquarters.

The book pictures some lepers, some Indians, a pagan cattle baron of Middle East descent who had a close relationship with the mission, Catholic prejudice, intrigue, savannah, infested rivers, insects, heat and rain, and inadequate transportation apart from planes. There must be more. Where are the few churches and those in them? Wally Herron is personally responsible for many Evangelical Christian Union churches in the Beni, but the authors have failed to show this side of Herron or his ministry.

Another weakness lies in the portrait of Herron. What makes him tick? As a youth he is shy, later he is somewhat boisterous, a teller of tales. What brought about the change? He has faith in Jesus Christ and His ability to answer
prayer; but that is all we know of his faith. Of his family life we know only a
little more, and even here we don't know how he felt about being separated from
his children. We lack a full-orbed picture.

It would be unfair to close on this note. With the defects mentioned,
the book remains basically balanced. For one man to introduce mission aviation
to the Andes, build a hospital for lepers, and defeat foes of religious liberty
are no mean accomplishments. These and the modesty with which they were under­
taken are clearly shown. It was with reason that Walter Herron was given the
highest honor for foreigners by the Bolivian government. It was equal reason the
authors know his story had to be written.

THE AESTHETIC URGE; TASTE AND JUDGEMENT
by Stephen S. Wilburn

In casual conversation, there often arises a disagreement over the value
of a particular work of art. I happen to deplore pictures of Jesus. Not long
ago, I was defending my distaste to a friend employing, as I am wont to do, artis­
tic and philosophical criteria. My friend's conclusion was that my reaction
was explainable simply in terms of "taste". I had thought that my rationale
was based on objective grounds applicable to both of us—that bad art is bad art
and good art is good art because of each's relation to certain ground rules
that stand quite apart from both the particular work under our scrutiny and our­selves as well. My attitude is based on two chief considerations:

1. What exactly do we mean when we attach the word "beautiful" to an
object? On the one hand, we may be simply describing our own personal response
to that object, amended perhaps by the mood of the moment or our previous night's
sleep. If such is the case the value of our statement, its content, when we
say "That song is beautiful" has more to do with the way it 'speaks to me' than
about the object itself. It may be that the words have expressed a 'feeling'
that has powerfully affected our consciousness but until now has merely wandered
in the misty backwoods of our life asleep; then the words borne by the music
bring articulation to that 'feeling' in such a pronounced way that we suppose
some magic may be at work, divine or otherwise. If this is the case, a more accur­
ate thing to say would be "This thing makes me feel a certain way that I am used
to describing as beautiful," rather than "this song is beautiful."

There are two things wrong here. First of all, the common usage of language
forbids any truth to such a statement, if we are to take words to conform to
their conventional meanings. If not, then assertions about "that" are in reality assertions about "me." This is akin to the curious perversion Feuerbach proposes,
that 'God statements' are actually 'man statements'. Thus, value judgements are
not value judgements at all, but a description of one's state of mind. Such a
conclusion casts doubt on what one may truly say about 'things out there'.
If my evaluation of a work of art is so easily passed off as "just his own taste"
then my assertion actually had little to do with that work of art, and its
truth-content in fact pointed merely to my preference ("It may be beautiful to
somebody!") But the fact is that the object must be spoken of at some point,
else even the 'feeling' withers and becomes subject to more whim which has nothing
to do with that 'beautiful' thing at all. (C. S. Lewis develops this admirably in
The Abolition of Man, chapter I.)
THE AESTHETIC URGE; TASTE AND JUDGEMENT (con't)

My second objection is more theological in nature. One of the aims of redemption is to force man out of himself. Here is the aim of The Beautiful: to capture our lives away from ourselves to itself, and more importantly, to point us beyond itself to its Creator, which is its chief task (cf. De Doctrina Christiana, Augustine, Book II).

2. Art uses certain media to express certain things. It is neither a common newspaper photograph, a paragraph from Principia Mathematica, nor a dial-tone. Its wonder is that it uses its chosen vehicles to transcend themselves. It talks 'around' things so that we may see them in all their dimensions; as mentioned earlier, it leads us beyond itself to the Unspeakable. The "ground rules" of art need not be taken to mean stultifying restrictions. I was told that Igor Stravinsky (of all people) once said that without rules, he could not compose. John Cage found that the natural end of unbridled license in his famous symphony, ten minutes of sheer silence (Leonard Bernstein applauded this work, saying that Cage should compose many more like it!). Shakespeare's great dramas follow, in the main, Aristotle's dicta in Poetics.

Great art is a living thing and it exists because man exists—men compose out of their (and mankind's) experiences. What forms art may take in the future cannot be predicted, but it surely will be recognised as art eventually. The alternative is twofold: either everything is art and it is thus generalised out of existence, or the rules become too stringent and art "dies the death of a thousand qualifications". But in the end, art must have its own separate existence.

Finally, the tendency to mistake judgement for taste is at least understandable, mainly because of its powerful nature, Augustine says, "What is it we love, but the beautiful?", and it is love which summarises the Law and the Prophets, which makes living a viable alternative for men. But the love in us that is inflamed by the great artists is not ours alone, but is the gift and creation of God. The wheel has come full circle.

QUALIFIED CHRISTIAN

by Joy Springer

And should the raiment glowing leave His back,
And should my eye perceive the lines of hate as thirty-nine;
And ought as often holds my feet to half a turn;
And fingers trembling smooth the smallest scar;
And voice, inaudible: O Lord, perhaps this one is mine.
LESSONS FROM BALAAM'S ASS
by Robert Schaper

I was asked by the editor of Opinion to respond to the articles circulated recently under the title Balaam's Ass. I will submit this answer to B. A.'s editors as well. Perhaps I can get double royalties. I had thought one student publication enough. Why B. A. felt Opinion to be inadequate I am not sure.

The first lesson that I remember from the story of Balaam's Ass is the folly displayed by Balaam in beating the poor beast when it was acting as the spokesman of the Lord. God may very well be speaking to the faculty through these articles. I certainly do not want to miss His voice. I sincerely thank the students who took time, energy and money to publish their ideas. Now I want to comply with their request and dialog a bit.

First, please assume a loving role in regard to our relationship as a community of teachers and students. You write in a spirit of crisis and confrontation. The faculty is not determined to oppress and frustrate the student body. We are human beings, brought here because of our supposed expertise in various fields. Your mind set toward us is strongly influenced by the culture and the educational system. We are at a strong disadvantage in being called upon to begin grading, evaluating, approving and disapproving you. It is hard for you to think of this process in terms of love and Christian community, and it is even more difficult for us to come through to you as human beings. I think I feel this most when I see you come down hard on the areas that are also giving us the greatest concern and anxiety. We are constantly unsettled about the big problem of the proper ingredients for a theological education. We are terribly put to it to try and procure faculty to meet the needs of our various departments. Why don't you make more serious efforts to find out what we are thinking and doing before you declare an emergency and push the panic button?

I will not deny that some of this problem is a lack of communication by the faculty to you as students. For this I apologize and I call on all my conferees to stay sensitive to this need. But this does not excuse some of your impatience. The article about theological relevance scored us for not having courses formerly taught by Mr. Morgan. It made no mention of the courses in Black history and theology by Mr. Bentley nor the appointment of Dr. Smedes in Ethics. The article would make it appear that we have no interest in providing theological relevance. I find it difficult to understand such an attitude except as a kind of hyperbolic statement designed to provoke response. Frankly, this is the kind of Agnew rhetoric that would make me bury my head in the sand even deeper were it there. I pray it is not.

B. A. do you really mean that your education is not "pervaded by the love and spirit of the Christian faith?" To the extent that this is true I ask God for forgiveness and you for pardon, but the Holy Spirit has not joined his conviction to yours in my heart as yet. I do not think we have been making decisions apart from student participation. I think we are struggling for our personhood as desperately as you are, and we are not unconcerned. Get on the team and let's do this job together. We are nothing without each other and we are nothing without love. I believe Paul mentioned this in a previous article somewhere.
A COOPERATIVE VENTURE
by Sue Crane

The neatest thing happened to three of us during exams: we wrote an exam together. That's right. Three of us sat down together, discussed the answers and wrote them in common. We'll be graded in common. I've never done anything like that before--our educational system doesn't provide many opportunities for cooperative learning experiences--and I'm really excited about the possibilities of this and similar methods of learning.

When Dr. Malony first said we could work together, I wasn't too sure I wanted to risk it. After all the exam counted a lot. I thought I could handle it OK, and I wasn't sure I trusted others in the class to work as hard as I would in preparing for the exam. Then I realized what a unique opportunity Dr. Malony was offering us: work together. For a grade. I decided I'd better grab this chance to learn a new way of learning.

Two others felt the same way. The three of us decided that each of us would research three of the eight study questions. We would meet Tuesday night to discuss all questions and write up tentative outlines for the answers. I was not apprehensive; for I felt we cared enough to want to continue to deserve each other's respect and trust. And we were all interested in the subject matter of the course. These things, rather than a grade, motivated us to do our best work. And Tuesday night was a good sharing time. We had not disappointed each other. I was still excited. Wednesday and Thursday we continued to study and gather more information for the exam. Thursday night I walked into the exam confident that three people working together can learn as much about course content and much more about loving, Christ-centered relationships, than individuals who work alone.

I'll have to admit I was apprehensive when we first began to write the answers. I felt the pressure of time. After it was apparent that we really were effectively cooperating, that our answers really were good answers, I began to relax. By the time we finished, we were a real unit. We had been in a high stress situation and had supported each other. What a good feeling that is!

And I still am excited about our experience. Somehow, working together multiplies the knowledge and experience of the individual members, rather than just adding them. Christians, working together adds the dimension of growing spiritually through a commitment to each other. Here are people who care about your whole person, who care about you growing to your full potential in Christ.

I am grateful to Dr. Malony for encouraging us to learn in this new way. I am grateful that he trusted our integrity; our honest desire to do the best we could individually and to support each other. It does seem that there must be other courses at Fuller where cooperation among students can be encouraged. Faculty could encourage group projects of various kinds by giving their general sanction or by offering specific suggestions. Students could encourage group projects by directly approaching a professor with a proposal. For instance, as an option to writing a paper, it would be possible for several students to design a project which would be creatively presented to the class. Or, as four of us are doing this quarter, students can sign up for a specific project or reading course and work together on it.

Cooperation is an exciting event. Group projects of various kinds can be extremely fruitful both academically and personally. Let your imagination go. Think of what could happen if the spirit of cooperation became a prevalent attitude on campus. Wow!