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Fuller Theological Seminary

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the opinion

resumes publication after an extensive layoff
this is Volume Sixteen the First Edition

this journal is a publication of, by, and for anyone
associated with Fuller Seminary--especially its students

the opinion has does and will contain

excerpts stories poetry pieces of term papers

humor graffiti letters to the editor

any opinions any way you can or wish to express them

with a special section on sharing in the Fuller community
especially through answers to prayers

inside this issue (somewhere):

action line	
prophet-taking	E. J. Carnell (1962)
community life	
letters to the editor	
a moral tale	Jim Hassmer
poetry	LauraGrace Eisenhowe
a testimony of grace	Murray Gossett
how to kill an idea	
culture shock	
opinion pall	

editor: greg lewis. address all submissions to
box 428

editorial assistants: jim montgomery steve pattie
mark fleming

Leaving the home there in Texas was a pretty rough thing to do anyway but heading off to California where you hear of all kinds of odd groups and odd things makes the trip even more uneasy. I felt the Lord had directed me to California and Fuller basically to learn to trust Him more with every facet of my life.

I was eager to allow Him to stretch me in trusting Him more, but sadder by having to leave many friends and family who had developed in twenty-two years in Dallas with the added burden of the unknown.

The trip was a long needed transition period in which I was comforted and encouraged by a third year student I came out with. My first few hours in California were not very impressive as I had seen plenty of dry, hot places in Texas. We made Pasadena at night, so I did not have the pleasure of seeing the cement city that stretches for so far.

The first few days reminded me of many Young Life camps and for that rather so did orientation. It was just a great time of meeting people and getting a flavor for the kind of people one would be studying with the next few years. The real unusual facet of meeting all the new people was that all the people had a great interest to devote themselves to full time service of our Lord and that hopefully God had led each of them to the same area as He had led myself.

A real part of my life that I felt I missed out was that I lived at home for most of my college years. At the Fuller apartments I think there is still a little flavor of that bygone era. What could be more enjoyable than living around 200 people-- married and single, from different areas of the country, each adding their own insights and particular background to the community. The joy of just running into people on their way to class or sharing a meal or a little study break, getting to know your fellow students better is a real blessing. I can so see the wisdom of the Lord in providing me with such a cushion of loving, caring people to be around. Old friends can never be replaced, but it sure helps when new people are open and friendly and willing to just be a friend.

Editor's Note: Subsequent to submitting this to THE OPINION Murray was elected President of the Junior class. We trust this confirms his right decision to come to Fuller. (Murray's the tall dude who looks like Burt Reynolds and who learned to play football by watching "The Longest Yard")

CARTOONIST WANTED!!!!

COMMUNITY AT FULLER

Some people question whether or not a professional school in which the students are either working or studying can have any sense of community. Is there any unity of identity in the student body besides that of having one's head in one's books or making his few bucks to pay his tuition. We trust that THE OPINION will be used as a forum to express the life of the community which is at Fuller Seminary. Please share with the editors anything of interest and news which would not appear in the SEMI. We are especially interested in how the Lord is working in individual lives and then placing those lives within the context of fellowship and community with others. Give us some answers to prayers. Share with us how you think you've grown or been helped by others.

Many books,
Wise men have said, are wearisome; who
reads
Incessantly, and to his reading brings not
A spirit and judgement equal or superior,
And what he brings what need he elsewhere
seek?
Uncertain and unsettled still remains--
Deep versed in books, and shallow
in himself.

--Milton
"Paradise Regained"

OPINION PALL

Let it not be said that the students at Fuller do not have opinions of their own, but only parrot the opinions of others, especially professors and theologians now gone to their glory.

In light of the grade inflation at the nation's schools and universities, the question we would like to start with is:

Would you do anything to get an A in a course?
If so, what?

Any answer or response, serious or humorous, is welcome.
Submit to the editor, box 428

PROPHET-TAKING

The following appeared in the November, 1962 edition of "the opinion" and was written by a former professor and president of FTS.

A Christian and Social Ethics
by Dr. E. J. Carnell

Social ethics deals with the question of just relations between members of a group. When an individual is treated justly, he experiences a sense of dignity and well-being; when he is treated unjustly, he does not. Thus, the white man's shameful dealings with the Negro can serve as a fertile field of investigation for the student of social ethics.

This may be well and good, but how does it affect the Christian worker? Shouldn't such a worker devote himself exclusively to the cause of the gospel?

These questions cannot be answered until a very important distinction is made. Apart from the light cast by such a distinction, we may confuse the duties of the church with the duties of an individual member of the church. Every church member, whether or not he is ordained to preach the gospel, must associate with other human beings; and to the degree of this association he is part of a social order. Such membership carries responsibility.

The duties of the church include (1) the preaching and defense of the gospel; (2) the comforting and edifying of believers; and (3) the providing of help for the needy. The substance of these duties is in no way altered by the kind of society of which the church happens to

be a part.

The duties of an individual member of the church include (1) a wholehearted support of everything that falls within the cause of the gospel; and (2) a wholehearted support of everything that falls within the cause of justice. Whenever a believer downgrades justice, he offends the whole counsel of God. "Thus says the Lord God . . . Put away violence and oppression, and execute justice and righteousness . . ." (Ezek. 45:9). The interest of the gospel and the interests of justice are not barbed incompatibles; they are gentle moral correlatives. If it is disturbing to see liberals neglect the gospel in their attempt to promote justice, it is no less disturbing to see conservatives neglect justice in their attempt to promote the gospel. The one should be done, and the other not left undone.

Conservatives should remember that God is righteous in his very essence. The atonement of Jesus Christ was heaven's answer to the just requirements of the law (Cf. Romans 3:25-26, 8:4, etc.). Hence, the more we honor just relations, the more we bear witness to the divine image in us. Justice is a child of love, and love is the queen of Christian virtues.

Conservatives must also be careful not to define saving faith too narrowly. Whenever we fitly believe on the name of Jesus Christ, we actually surrender every part of our life to the will of the Lord. Since the lordship of Christ accompanies the

initial act of saving faith, the pursuit of justice ought to be as natural as the founding of missions or Sunday Schools. It so happens that a truly workable social ethic is structured on the disclosures and graces of the gospel itself.

Concern for justice is a clear sign that the love of Christ is actively at work within the heart of a believer, and it is by the cords of love that lost souls are drawn to consider the claims of the gospel. If a believer deliberately hinders the cause of justice, he may so outrage the lost that crucial opportunities to present the gospel will be surrendered.

Therefore, whenever a believer is afforded an opportunity to advance the cause of justice, let him seize this opportunity with all his might. But let him never be deceived into thinking that a citizen's crusade for justice will result in such pleasant utopian conditions that society can dispense with the church's preaching of the gospel. The regeneration of the social order, if we may use such language awaits the blessed return of our Lord and Savior Jesus Christ.

LOVERS

"What brash un-matched ego-centricity
Demands man be himself eternally!
The time has come to end the myth with mind,"
They said, and thus embraced faith redefined.

"That we should talk and walk again, what need?
When memory, influence, even our very seed
Shall add their blessings to our best endeavor;
What need that we ourselves should live forever?"

And so they laughed, and loved, and lived their day,
And then one died. I heard the other pray,
Shaking the bars of his enlightenment
He beat his head against the wall of grief
Screaming, "Can this be all? Oh God! 'tis not enough!
Where is that word which speaks of endless day?"

LauraGrace Eisenhower

Sirs:

If I come study there at y'all's school, can I still drink my beer?

B. Carter
Plain Ol' Georgia

(Editors: whoever heard of a beer-drinking Baptist?)

Sirs:

Thank you for the invitation to jump across your campus on my bike, but your request that I turn over my \$2 million TV and royalty rights to your seminary is untaxable. What could a seminary possibly do with that much money?

E. Knevil
Hell, Michigan

Sirs:

Someone has sent me a gift subscription to your journal and its the best thing I've read since the National Enquirer this morning.

H. Lindsell
Across the Street
from the Treasury

Sirs:

This is my last personal warning to you. Next time you'll hear from my lawyers. Your people cannot throw my people off that campus. You do not own it. I own it and everything else on this earth.

Sun Moon
1000 Stars, N. Y.

Sirs:

Thank you for your invitation to speak in chapel, but that day I will be just out of speaking range in Phoenix.

L. Ogilvie
Loquacious,
Louisiana

The U. S. Congress is currently considering an exciting new concept for funding artists and cultural institutions. A recent Harris Poll has shown that 64% of the adult citizenry would be willing to donate \$5 to support the Arts; 47% would be willing to donate \$25; and 36% would contribute \$50. Projecting these figures, the potential is nearly \$1.8 billion in contributions. The Arts and Humanities Bill, HR 8274, would provide a simple way to collect and disburse individual donations. The Bill calls for a check-off box on Federal Income Tax forms wherein the taxpayer may make a tax-deductible donation to the National Endowment for the Arts, the National Endowment for the Humanities, or both equally. These monies would be used for programs eligible for Endowment funding, and would be supplemental funds over and above the usual Congressional appropriations. There has been an enthusiastic response to HR 8274 from the arts and educational communities. That enthusiasm must now be channeled to get the Bill passed. You can help by sending a short statement of your support of the Bill to your Congressional representative.

For Pasadena residents:

The Honorable Carlos Moorhead
The House of Representatives
Washington, D. C. 20515

Is there any talent at Fuller?
Prove it!!!

ACTION LINE

Q. Why is there only one copy of The Battle for the Bible in the library?

A. The librarian does not want that particular author to receive any more royalties.

Q. Can I take chapel for credit?

A. Who takes credit for chapel?

Q. If that that exists has existed, isn't it logical to assume that that does not exist will exist? I mean, after all, if it was not for this to exist, wouldn't it be logical to assume that this does not exist? Or does it?

A. Yes, it does.

Q. Is there any culture at Fuller Seminary?

A. Is there any culture in Southern California?

Q. What do you predict will be the single burning issue at Fuller this coming new year?

A. Inerrancy

Q. Is there a recycling program at Fuller?

A. It's presently being recycled.

Q. Is there some way to recognize a budding famous theologian next to me in class?

A. Yes, he (she) doesn't move his (her) lips when reading Greek.

HOW TO KILL AN IDEA

Don't be ridiculous

We tried that before

It costs too much

It can't be done

That's not my responsibility

It's too radical a change

I don't have the time

I'm only one person

That's not my problem

I've never done that before

Let's get back to reality

Why change it; it's still working okay

I'm two years ahead of my time

I'm not ready for that

People don't want to learn

It's too hard to sell people on

Others would never go for it

I'll be a laughing stock

I'll think about it later

I can get by without it

Has anyone else ever tried it?

It won't work in my situation

Sirs:

I have never been, am not now, and will never be a Dutchman.

J. Calvin
The Neverlands

The other day I had one of the hardest assignments of my eight year career as pastor of Walnut Street Presbyterian Church. Mr. Johnson, one of our church elders, called me with the news that his 16 year old son, Gary, for whom our church had been praying for the past six months since he ran away, had been found by the police--dead from hunger and overexposure. Mr. Johnson asked me to take care of the funeral service. Mr. Johnson's wife, Janet, left him ten years ago when she could no longer take his continued long hours spent to build up his lucrative life insurance sales. When his wife left, he employed a black domestic to assume responsibility for the upbringing of Gary, then only six years old, while he continued his frenetic sales pace. Minimum wage he paid her--said that was all he could afford. Over the past ten years Gary developed an extremely close relationship with the son of the domestic, who was about the same age as Gary. When Mr. Johnson refused six months ago to sell a policy to his domestic to cover her son's driving, explaining to her that he considered her son to be a poor

business risk, she resigned from his service in protest. At this point Gary ran away from home, leaving a note saying, "With Mom gone from here and you away most of the time doing your sales stuff, the only love I've received is from Nancy (the black domestic) and Isaac. When you rejected Isaac's request for car insurance "for the sake of your business" and drove Nancy away as a result, you took away all my reasons for staying at home." When Gary ran away I had just finished a series of sermons on the topic: "The Great Physician's Prescription for Health: Caring and Sharing." Mr. Johnson shook my hand after each sermon in the series and repeated his customary "great message, Pastor!" I thought I was getting through to him that last sermon when he said, "Sure is great the way my son is caring for our colored domestic's boy!" Then came this car insurance thing, and Gary running away, and I saw how mistaken I was about Mr. Johnson's growth. All he would say at the funeral parlor was, "I needed my sales money to guarantee my son's future. I needed my sales money . . ."

	1	2	3	4	5	6	7	8	9	FINAL
PROFESSORS	0	0	0	0	0	0	0	0	0	1
STUDENTS	2	1	2	3	4	1	3	2	2	0