CONTENTS

OPEN LETTER TO A THEOLOGY STUDENT. ................. Gary Hardaway
(Sch. World Mission)

HOW I WORK ........................................ Dr. G. Bromiley

"THE TREE", "PEACE". ............................. Bill Roberts

ON DISSERT ........................................ Gary Tuttle

WAR AND ABORTION ............................... Sheldon Burkhalter

"ARMS FOR ISRAEL!" ............................. Rick Irish

BOOK REVIEW. ........................................ John Piper

PRAYER IN THE T-GROUP? ....................... Ted Dorman

GRADING QUESTIONNAIRE RESULTS. .............. Submitted by Don Wade

Editor-in-Chief
Marvin Erisman

Managing Editor
Ted Dorman

Editorial Staff
Shel Burkhalter
Howard Loewen

Dennis Nelson
John Piper

The Opinion is published thrice quarterly by the students of Fuller Theological Seminary. Positions expressed herein are those solely of the authors and are not to be construed as the view of the Seminary, faculty, student council or editors of the Opinion.
OPEN LETTER TO A THEOLOGY STUDENT

Dear Theology Student,

Let's face it - we belong to different tribes. In my tribe we follow chief McGavran and speak the language of Church Growth. Our culture must seem very strange to you. Our age (most of us are past thirty), our clothing (which was popular in your culture several years ago), our opinions and attitudes (conservative by your standards) separate us. Our ways are not your ways, and our thoughts are not your thoughts.

O.K., now we've faced it. So what? I want to make an appeal, and I'm not sure how to go about it. Forgive my ineptness at speaking your language. Anyway, here goes.

Theology student and brother, we need you. Your idealism and your zeal for serving men fill us with admiration. You have guts. You're made of the kind of stuff all missionaries should be made of.

I say again, we need you. You see, our tribe is dying out. To put it in our language, we are not enlisting many recruits for world evangelization. Soon we must fling the gospel torch to...to you. Or else no one. There is no new generation stretching eagerly to grasp it and carry it to the ends of the earth.

No, recruiting is not going well these days. No theology student wants to forsake his tribe to adopt the worldliness of another's. That's understandable. But I notice that some of your tribesmen feel that reaching the world for Christ (I hope that doesn't sound entirely foreign to your ear) does not concern them. Your drums throb out loud messages concerning peace, social justice and ecology. But some of your drummers say that that is enough.

Will you tell them in your own language that leading a soul to Jesus Christ is the highest of social actions? Will you translate this urgent truth: there is no business more necessary nor more pleasing to God than proclaiming the gospel and persuading men and families and tribes to become disciples of Jesus Christ.

Remind them that laborers are needed in a thousand ripe harvest fields, in every sector of the globe. Emphasize that this task deserves priority over all else.

Perhaps I sound irretrievable ethnocentric. Perhaps some one among your chiefs will exegete my remarks away. Perhaps you identify the task of evangelization and church planting with the 50 old men who amble about the campus oblivious to life as you know it.

If so, our tribes are hopelessly out of touch, and not only will we die but so will you. You owe your life, your church, your Christian heritage to men who were missionaries first and theologians second. A few of them were bonafide social activists as well. But the reason you are here is that some heart burned with a passion to win the winnable and save the lost.

And so, beloved brother in Christ, would you catch the torch and carry it to the darkest corner of the earth? Discard our missionary culture if you will. I'm not asking you to join our tribe and become like us. Let our peculiar habits and our funny idiosyncrasies rot by the wayside. I am asking, will you, by the grace of God, consecrate your keen mind, your vivacious spirit, and your special spiritual gifts to the cause, our cause, His cause?

May I apologize for my own lack of zeal? I know you are not challenged by the intensity of my life and convictions. I'm sorry. I pray you will forgive me. But don't hide behind me or my fellow clansmen in the missionary movement. Will God forgive you if winnable tribes in Kenya, in Bolivia, in Viet Nam perish without the gospel?

You and several dozen of your fellow theologians know enough and care enough to qualify as choice missionary candidates. My you have the joy and the honor of volunteering to complete "the Supreme Task of the Church." Drop me a line or better stop me in the hall if you're interested. Maybe an inter-tribal discussion would do us both some good. In Christ, Gary Hardaway.
HOW I WORK
by Dr. G. Bromiley

This is the first in series of articles which will grant helpful insights into the lives of various individuals connected with the Seminary community. We often wonder, as students, how professors, pastors, etc. can accomplish so much within the same 24 hour day allotted to us all. Each has his own secrets which he will attempt to share.

Some people, it seems, can do great things in extraordinary bursts. Well, not many of us do great things anyway, but in any case the majority, to do anything at all, have to work more steadily and systematically. This applies especially to those like pastors and professors who dispose of their time more independently than the rest.

A professor's year falls naturally into two divisions, the academic session and the summer vacation. Sabbaticals form another but less constant group. Obviously there are differences between the two (or three) periods. In my own case, however, two factors remain constant. First, my main project TWNT, goes on steadily and claims much the same amount of time throughout the year. Secondly, I work best early in the day rather than late.

I. Academic Session.

1. Morning. During the session (from October to June), apart from a short break at Christmas-New Year, the period from 7 to 1 is the chief working portion of the day. It splits into two blocks, the larger of 3½ hours devoted to class, chapel, and interviews etc., the smaller of 2½ hours to TWNT. Varying class hours mean slightly different arrangements, namely in the first two quarters from 7 to 9:30 and the seminary block 9:30 to 1, in the spring quarter TWNT from 7 to 7:30 and 11 to 1, the seminary block from 7:30 to 11. Monday differs slightly and so does Thursday, when I slip in mid-week exercise from 6 to 8 and devote the seminary block to letters, varied desk work, even planning examinations. It might be of interest to note that 2½ hours per day mean 2¹⁄₂ pages of TWNT per day, 12¹⁄₂ pages per week, and 500-600 per year (a steady average which makes possible planned and fairly rapid publication). Saturday is given to further exercise except that every other Saturday an average of 4 hours will be given to classes at Bloy House. (Since these cover the same ground exactly as Church History I and II, though in a different order, they require no extra planning.)

2. Afternoon and Evening. Since demanding work is done in the morning, and there is no fixed routine after 1 p.m., it is hard to give a specific program for the afternoon and evening. Faculty and committee meetings take up some time (too much!). Toward the end of each quarter term papers, examination scripts, and in season dissertations absorb many hours, not always with too great pleasure or profit. In addition TWNT proofs (two sets each volume) are very demanding and tiring, and an inscrutable printers' providence makes them a disruptive factor. What remains becomes a squeeze of new books, book reviews, odd articles (like this); also ISBE editing. It might be noted that during the term outside engagements are refused so consistently (not perhaps good for public relations but a necessary self-protection) that most people have now taken the hint. (I remember once many years ago refusing the temptation of about $600 in fees in one week - quite a test of one's program!)

III. Vacations.

1. Relaxation. The summer vacation, for all its appearance, does not bring so basic a change as might be expected. A period of 4-6 weeks on average is given to authentic vacation, to which might be added twelve days at Christmas (not the real ones) and some mornings for a week in March. (Up to Epiphany.) Apart from this the only main difference is that the p.m. period is usually much freer except from those unexpected batches of proof-reading. Saturdays
are kept clear for exercise, gardening etc. During the summer it is sometimes possible to work in a special project of a non-exacting kind. Last summer, for example, I enjoyed translating Ellul's little book on Joah - French is a welcome change from German.

III. Sabbaticals.

1. Regular Tasks. The main value of the sabbatical is the release from all academic claims. It adds little to TWNT, since this is best done by sustained effort. On the other hand, as much as 4 hours can be given to this (to yield 20 pages a week) when there has been prior interruption, e.g., in 1968-1969 through the prior claim of Barth's Church Dogmatics, IV, 4.

2. Special. Since there is no seminary routine and class preparation is already done, the sabbatical frees a block of time for extras not otherwise possible. This time is usually devoted to special projects and to catching up arrears in specialized reading.

IV. Leisure.

While this essay is supposed to be about work, in later life at least it seems there is a need to budget for leisure too. As noted, I try to include two periods of exercise per week and supplement this by longer periods during the Christmas recess and within the true vacation. Some time (a little more spasmodic) has also to be devoted to the garden and to household chores and every year we undertake a house project (usually painting) at the close of the academic session (a welcome change from examinations scripts). For the mind, chess is better than sleeping-pills at the close of the day and I also find it possible (without, I hope, violating the ordination admonition to forsake secular learning) to engage in re-reading the literary classics of various lands as recreation, especially during vacations. As regards music, TWNT fortunately translates well to classical music, but it is not so easy to arrange regular live contacts. Perhaps the greatest difficulty is finding time for social life even at a modest level, and the same applies to involvement in community affairs. In this regard the pastor is undoubtedly much better placed than the professor, whose primary task, and hence also primary focus, is in the academic sphere.

CONCLUSIONS

Perhaps I may be permitted to append a few conclusions that might be helpful to others.

1. I have found that for big projects, or a bag of simultaneous smaller ones, regular planned effort is more or less indispensable (though deadlines can release a lot of energy!)

2. A tight program can also become a tyrant, however, and it is best not to be dominated by hours or quotas. (Thus in fact I seldom do exactly 12½ pages of TWNT in any one week; it might be more or less.)

3. One man's plan, or allocation of priorities, might be quite hopeless for someone else. You have to make up your own budget of time and be ready to modify or completely replace it as you go along.

4. A habit worth cultivating is that of divided (or double) concentration, e.g., reading proofs or marking exams, when attending a faculty meeting or watching T.V., news etc. This is easier than it sounds so long as you are not fussy about getting perfect conditions for work. It is really a simple matter of concentration.

5. A day of rest is essential. For this reason, when Bloy House is in session I accept few preaching engagements on Sunday and devote the day to worship and complete relaxing (not dashing about on freeways!) As a minister of the Gospel I miss more regular preaching and would do more if Saturday were free, but it has been my experience that seven-day activity puts people in enforced rest, often in a hospital or cemetery. No matter what the pressures, include rest in the work budget.
THE TREE
by Bill Roberts

Little pine cones stick together
With resin dripping from the bark.
Roots spread through stones,
Like veins in a time-scarred hand
Clutching the dusky earth,
Feeding it bravely, gently,
Taking earth's food in turn.

*********

PEACE
by Bill Roberts

I hear my brothers speak, but not in words.
They build me up beyond the mental language
Of the voices of my mind, saying PEACE has come.
I bless them without thinking in the hallways,
Warmed, warmed, warmed, warmed, warmed,
Warmed. My brothers warm my mind.
Their voices linger in the silence of my memories,
Warming up the quiet of my mind.

ON DISSENT
by Gary Tuttle

In the light of pervasive campus violence, in the face of ineffective
control and apparent incompetence on the part of some law enforcement agencie
in particular the National Guard on the Kent State campus—and in the light of
the expansion of the United States' involvement in the war in Southeast Asia
by the President's decision to send troops into Cambodia, it is apparent
that there is something rotten in the state of America. I, as an American
citizen whose right to dissent is guaranteed by the U.S. constitution and as
a Christian who must evaluate actions of institutions and people according to
Biblical truth, can, must and will dissent when my conscience dictates that
evil is being perpetrated. I cannot condone violence and destruction as a
form of social protest or as a means to achieve political ends. I cannot ex-
cuse lack of preparation and discipline on the part of people charged to
maintain peace. I cannot agree with the activities of a nation which disre-
gards international agreements, fights an undeclared war and neglects internal,
national priorities.

However, everything is not rotten in America and the necessity to keep
what is right with America in the forefront of our mind when we are assailed by
the storms of dissent is imperative for the health of our country. For example,
it is a strength of our democratic system that public dissent is a possibility.
Were it not for constitutional guarantees we could not meet here tonight and
I could not have spoken my first paragraph. Therefore those who would deny the
right of assembly and freedom of speech by either violent action or censorship
demonstrate their own fundamental misunderstanding of the dynamics of this
American freedom. To them I speak to urge them not to destroy a strength of
America de facto while trying to correct a weakness.

As a second example I would point to the judicial system in this country
as one of its strengths—as something else that is right with America. You see,
It is this aspect of our republic's life which guarantees even to those who would undermine the country, the fundamental right to be informed of the charges brought against them, to be confronted by their accusers, to have competent legal representation and to jury trial. It's the beauty of this land that the very system which is chided for not being sensitive to the needs and demands of its constituency is the very system which, long ago, anticipated the howl that would arise if the chiders were jailed, cut off indefinitely, with no recourse, from their inalienable rights.

The third aspect of our life together in America which I would describe as a strength is representative government. Just a couple of weeks ago the elections for city council members were held for the city of Monrovia, a suburb east of Los Angeles. In those elections, out of 4,500 votes cast, one council seat was decided by only two votes. This brought home rather clearly to me that a person's vote makes a great deal of difference and if but three more people had been moved to vote for the man who lost, he would instead, have won. We presume too much when we do not participate or bypass the democratic process. This is also true with regard to national elections and with dissent. Representatives are influenced by the wishes of their constituency provided those wishes are made known, and it takes some initiative and determination to inform those representatives. But many dependable patterns of informing representatives have been developed and will work if we but affirm our confidence in them and use them. Therefore we have, built into our entire system of government, not only the guarantee of the freedom to dissent but a method of effecting that dissent.

Now no one will disagree that communications channels get blocked or that doing something the same way repeatedly soon loses its effectiveness. And you may say to me that demonstrations are designed to make our representatives aware that we strongly feel that something must be done to rectify a malignant condition and I say YES! provided it is non-violent—provided that it does not deprive another of his inalienable rights. In other words it is imperative that we seek new means to channel our concerns clearly to our representatives. We must be creative and energetic, I agree. But we must keep in our consciousness those things in America which guarantee and facilitate raising a dissenting voice. If we do, then our dissent will be healthy, constructive, and geared toward life and building up, rather than merely tearing down and destroying. We must keep a positive vision of what is already commendable in America and of what America can become at the same time as we try to aid the country in realizing its highest potential. I urge you to maintain such a vision and to encourage others to do the same so that when a dissenting voice is raised we'll be able to see the issue clearly without its being obscured by the debris of a falling building or confused by deceptive rhetoric or silenced by the thoughtless and irresponsible firing of very deadly bullets.

The preceding was the inaugural speech as delivered by Gary upon his installation as Associated Student Body President at the Spring Banquet.

WAR AND ABORTION
by Sheldon Burkhalter

When one opens the door to the possible "rightness" of killing a Viet Cong, it seems that he should grant the possible "rightness" of abortion. If we are going to be theologically consistent, we must recognize this close relationship between aborting an unborn fetus and killing the political enemy of our government.

The polemical issue of abortion is increasingly facing our society. Should the government legalize abortion? More and more states are liberalizing their
abortion laws especially if rape, the potential of a deformed child, or the physical, psychological, or economical health of the mother is at stake—Hawaii has gone so far as to require only that the potential mother be a resident of the state for one month.

The problem of war is not frequently brought into the discussion of the morality of abortion. But what is the ethical difference between taking the life of a Viet Cong and the destruction of a fetus? The fundamental similarity between these two should be especially noticeable to one who, for moral reasons, objects to all wars. Thus, he would be most consistent by supporting anti-abortion laws (laws prohibiting abortion).

On the other hand, those who are morally able to support their country's "right" to go to war should also be morally able to back the liberalization of abortion laws. For, given the right circumstances, abortion may be as "necessary" as war. If it is "right" to kill national enemies for fear that they may impose upon our freedom to live as we choose, then it may be "proper" and "good" to destroy the life of a fetus that may bring psychological, physical, or economical injury to our society.

Or can the Christian escape the problem by making his plea from Romans 13 and I Peter 2 that the morality of war is different from the morality of abortion—that the state is ordained by God to punish the evil and reward the good. Perhaps the Christian should be submissive to the state when the state deems it "necessary" to go to war. But what shall Christians do if the state in the face of over-population requires by law that a woman abort any additional pregnancies after she has given birth to her quota (several countries are considering such a law)? Will this then make abortion "right"?

The only way that one who supports his country in wartime can escape this problem between war and the legalization of abortion is to appeal to the idea that the unborn fetus has no intent to harm or to impose upon society. The fetus has not had the moral freedom to choose whether or not he will be an aggressor. This is not the case with war, for the enemy does have the moral freedom to choose whether he will obey or will not obey his government.

Hence, the relationship between the morality of war and the morality of abortion is especially close for the conscientious objector. He is theologically inconsistent if he refuses to back the military efforts of his country while favoring the legalization of abortion. But the Christian, who says that going to war may in certain circumstances be the "right" thing to do, can resist the liberalization of abortion laws only on the grounds that the fetus does not have freedom of choice.

"Arms for Israel!"
by Rick Irish

"Arms for Israel!" — A battlecry for God's people or against God's people?

Most would agree that a poll of America's conservative Christians, among others, would reveal an overwhelming majority in support of present-day Israel in the Arab-Israeli conflict. Such sentiments stem from a number of causes, the first being the belief that the establishment of Israel is a fulfillment of Biblical prophecy. Second, we tend to give the Jews the benefit of the doubt for fear of being "anti-Semitic," and/or because we pity them for all they have suffered. And third, most do not know enough of the present situation in the Middle East and of its history or have any reason to question the fact that most all we hear and read via mass media is slanted in Israel's favor.

Regarding prophecy we would all certainly admit that many attempts at identifying its fulfillment have in the past proved abortive. However, a study of Old Testament prophecy does seem to reveal that God had a plan for the
future of Israel. Ezekiel 11:17 is an example: "I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel." Considering its context this could apply to modern Israel.

But, a major problem is raised when we concede this issue to the statement, "Prophecy fulfilled!" — We automatically allow our minds and moral reactors to slip into neutral. This is especially a danger when coupled with both the emotional avoidance of being labeled "anti-Semite," and sympathy for the Jewish plight. Once all this has taken its toll we have little reason and no desire to look beyond the headlines which frequently flash by.

However, to anyone who has spent any amount of time in the Middle East or has made an effort to study the situation, there are a number of questions which need answering. For instance, what constituted Israel's right to statehood in 1948 when Jews owned no more than 6% of the land in Palestine and comprised less than one third of the total population? What gave the United States and Great Britain the right to impose upon the Arab world, over which they had no legal control, a people estranged from that land for over 1,700 years? Why does Israel not comply with the United Nations Security Council Resolution of November 22, 1967, by withdrawing from territory occupied in the war of June 1967? What of the more than two million Arab refugees who have been forced out of their homes and have been given little or no reparation nor have been allowed to return? (Further explication of this problem may be found in a book by John Davis, former director of UNWRA in the Middle East, called The Evasive Peace (Murray, London, 1968).)

I am convinced that justice is more on the side of the Arabs than on that of Israel. But where does that get us? It probably leaves us with one more stone will to surmount in our quest for peace. Therefore I am not here writing an apology for the Arab cause, for that does not strike at the root of the problem. The question of who is more right only digs more trenches, builds more planes, and involves more nations of the world on one side or the other. Our Lord did not cry from the cross, "I'm God's chosen! I have my rights! You'll pay for this!" Instead he cried, "Father, forgive..." To seek any other way only leads to further destruction.

You might ask then, "Well, if that's the case and we see from Scripture that God has planned for the establishment of Israel, why should I be concerned at all?" Why be concerned? -- Because our brothers, Arabs and Israelis, Muslims, Christians and Jews, are over there fighting a war, and they are involving us in it. As to God's plan in all this, the picture is not clear. If what I say is true and the establishment of Israel does constitute a grave injustice, then it does not seem consistent with the New Testament ethic of love. But that inconsistency is not ours to resolve, for the only means we have to accomplish that is to put on blinders to the facts. It is instead God's to resolve. And the reason I believe that he will in his own time do so is in the analogy of the cross: out of the greatest injustice was drawn the greatest good. Therefore, let us trust Israel in God's keeping and give ourselves over to seeking peace for his people.

A MIND AWAKE
AN ANTHOLOGY OF C.S. LEWIS
Edited by Clyde S. Kilby
A REVIEW by John Piper

In January, 1959, C. S. Lewis responded in a letter to Dr. Clyde Kilby: "I think an anthology of extracts from a living writer would make both him and the collector look rather ridiculous and I'm sure publishers would not agree to the plan. I'm sorry to reply so ungraciously to a proposal which does me so much honor. But I'm convinced it would not do. (Letters, ed. W.H. Lewis)"
But on November 22, 1963, C. S. Lewis ceased to be a living author and Dr. Kilby proceeded with and accomplished his original intention to publish a Lewis anthology (Harcourt, Brace and World Inc., 1969, 252 pp.).

Dr. Kilby, Professor of English at Wheaton College (III.), has gathered extracts from all of Lewis' more than forty books as well as material from uncollected essays. None of the extracts is more than a page and some are as short as four words. The justification for such a collection springs from Dr. Kilby's conviction that, "Of such a man's mind the least gleanings are venerable."

Good writing always pleases both by the excellence of its parts and the perfection of the whole. Therefore Professor Kilby hopes (as I do) that the parts he has gathered will make the reader turn again to the whole body of Lewis' works.

I received A Mind Awake with great eagerness not only because Dr. Kilby was one of my own teachers, but also because I have a deep appreciation for the work of C.S. Lewis. I am not the only person here at Fuller who can happily say that in the fullness of time Lewis sent forth Mere Christianity and captured our minds and hearts. Nor am I alone, perhaps, when I say that next to the Bible the thought of C. S. Lewis has been the primary influence in my intellectual and emotional pilgrimage.

Therefore I approached my Lewis anthology with a tremendously powerful predisposition to like it. And I was not disappointed. I found what one might call "Lewis-concentrate." Every line demands to be pondered. This book is so good you won't be able to finish it without putting it down. To read two chapters at one sitting would be like having Christmas, Easter, and the Fourth of July on the same day, or like touring all of Europe on a weekend.

When Dr. Kilby entitled his anthology A Mind Awake, he was describing not only the genius of Lewis but also what happens to the reader. The great excitement in reading Lewis is that he keeps flashing before our "drowsy sensibilities some bright new insight into the world or into the Christian faith. His peculiar helpfulness in his ability to help us see what we have been looking at for years.


The student of theology can find here not only an excellent topical reference to Lewis' larger works on Christian themes (every extract is documented), but he can also find fertile seed thoughts. If these seeds are watered by one's own reflections they will grow into plants of the most fruitful kind.

I conclude by letting Lewis speak for himself. Here are some of the seeds I have found fruitful:

"I conclude then that logic is a real insight into the way in which real things have to exist. In other words the laws of thought are also the laws of things." (p.41)

"When I was ten I read fairy tales in secret and would have been ashamed if I had been found doing so. Now that I am fifty I read them openly. When I became a man I put away childish things including the fear of childishness and the desire to be very grown up." (p.32)

Can a mortal ask questions which God finds unanswerable? Quite easily, I should think. All nonsense questions are unanswerable. How many hours are there in a mile? Is yellow square or round? Probably half the questions we ask--half our great theological and metaphysical problems--are like that..." (p.61)

We need to forgive our brother seventy times seven not only for 490 offenses, but for one offense." (p.145)
"The glory of God, and, as our only means to glorify him, the salvation of human souls, is the real business of life." (p.129)

"All that is not eternal is eternally out of date." (p.252).

PRAYER IN THE T-GROUP?
by Ted Dorman

A funny thing happened at one of my Christian Ed. T-groups this spring. Someone, after listening to another group member spill out some of his hang-ups for the better part of an hour, ventured this suggestion: "I think we should pray for him. He needs God's power to overcome these problems."

Silence.

Several group members look quizically at each other, at the floor, or wherever seems most comfortable.

After what seems like minutes, group members start reacting to the idea of praying for this guy at this time. Most express mixed feelings.

The group leader, though visibly calm, is obviously somewhat surprised at the idea of prayer in a T-group. This is the first time in his three or four years of sensitivity training that he has encountered this.

Reflecting on this, I later thought, Should this have been the first time the question of prayer came up in a T-group? Or, more exactly, what relationship is there between prayer and sensitivity training? This is the question I wish to confront here, incorporating both personal feelings and insights and some of those ideas brought forth in our T-group.

Before starting, we must not be tempted to confront the problem by asking, What role should prayer take in a T-group situation? This is the wrong question, for it attempts to fit prayer into the framework of sensitivity training. This put the "burden of proof," so to speak, on prayer, while sensitivity training is used as the norm by which the "usefulness" of prayer (as we know and use it) and sensitivity training to a Biblical norm.

As regards prayer in a T-group setting, some group members pointed out that the physical exercise of praying can indeed be a block to further understanding of a person and his problems. It may be used as a "cop-out" by either the listener or the person with the problem. The former, impatient and weary of hearing his Christian brother's problems, may cut him off by saying "You need God's help, not mine. Let's pray." He thereby tells his brother that he does not really care about him or his problem, and also ignores the possibility that he may be the instrument of grace God will work through in this particular case. As for the person with the problem, his eagerness to "pray about it" once the discussion gets a little heavy and his security is threatened may be an attempt to avoid seeing himself as the source of his hang-ups. Sanctification is not an easy, painless process; it involves recognition of ourselves as sinners in desperate need of God's healing power. The Bible tells us to confess our sins to one another (James 5:16) and that if we confess, we shall be forgiven and cleansed (1 John 1:9). Granted, this is not always easy. Sometimes it is the hardest thing in the world. But it is a means of grace God has chosen for our sanctification, and we cannot pretend it does not exist. Prayer for healing without confession of sin is perfunctory. Further, true repentance must accompany prayer (2 Chron. 7:14). It too may be avoided by a "prayer" which says in effect "Daddy fix" while the heart is not willing.

The T-group is a setting in which true repentance may be fostered, since feelings often run deep and people see qualities in themselves they sincerely wish to see removed. It is at this point that prayer can play a significant role. Once the problem has been revealed, prayer is not an option; it is a necessity. Otherwise, the T-group becomes nothing more than an anthropocentric
encounter functioning under the assumption that man can overcome the sin problem by self-effort. This is antithetical to the gospel message. God has given us prayer as a means of access to him, a means by which we may approach him within the grace given us through the death and resurrection of Jesus Christ. If we neglect prayer we deny God's power to work in our lives, render Christ's atonement ineffective, and thereby shrug off Jesus's death on the cross as something we really don't need. In short, denying the power of prayer and trying to "go it alone" is spitting in God's face and telling Him we don't need him.

The T-group is an ideal place to discover those traits in ourselves which need to be purged if we are to witness more effectively for Christ. But there is always the temptation to work out these problems by ourselves through introspection and self-help rather than humbly admitting that we must go to God if any final, lasting solution is to be reached. Contrary to popular belief, God does not help those who help themselves. We might like to think He does; we all have a bit of the "God, please, I'd rather do it myself!" attitude in us. But He clearly says that His strength is made perfect in our weaknesses. Taking note of this we can see that the T-group situation, far from being inherently bad, is potentially a very useful means of exposing our weaknesses to ourselves and our brothers. The confession of sins to one another that may arise in a T-group is, in fact, the first half of the Scriptural injunction for prayers of healing. But if, after having our weakness revealed, we proceed to deal with it from our own strength, we are resisting the work of God's Spirit. By making ourselves "strong" and refusing to go to God through prayer, whether corporate or individual, we deny the God who says "not by might, nor by power, but by my Spirit."

GRADING QUESTIONNAIRE RESULTS
SUBMITTED BY Don Wade

There are about 250 students who were polled and there were 160 responses. This was a 64% return.

The results were as follows: 

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present System</td>
<td>Credit with honors, C., N.C.</td>
<td>Present System</td>
<td>Credit with honors, C., N.C.</td>
</tr>
<tr>
<td></td>
<td>Number System (4.0, 3.5, etc.)</td>
<td></td>
<td>Number system</td>
<td></td>
</tr>
<tr>
<td>Votes</td>
<td>89 = 56%</td>
<td>64 = 40.5%</td>
<td>77 = 48%</td>
<td>105 = 66.5%</td>
</tr>
<tr>
<td>% vote</td>
<td>24%</td>
<td>59.5%</td>
<td>52%</td>
<td>33.5%</td>
</tr>
</tbody>
</table>

GRADING QUESTIONNAIRE RESULTS
SUBMITTED BY Don Wade

There are about 250 students who were polled and there were 160 responses. This was a 64% return.

The results were as follows: 

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present System</td>
<td>Credit with honors, C., N.C.</td>
<td>Present System</td>
<td>Credit with honors, C., N.C.</td>
</tr>
<tr>
<td></td>
<td>Number System (4.0, 3.5, etc.)</td>
<td></td>
<td>Number system</td>
<td></td>
</tr>
<tr>
<td>Votes</td>
<td>89 = 56%</td>
<td>64 = 40.5%</td>
<td>77 = 48%</td>
<td>105 = 66.5%</td>
</tr>
<tr>
<td>% vote</td>
<td>24%</td>
<td>59.5%</td>
<td>52%</td>
<td>33.5%</td>
</tr>
</tbody>
</table>