

# Romania: country of guarded hope

by Bruce Clemenger, ICS Ph.D. student

As a representative of Samaritan's Purse, I travelled to Romania as part of a team with the task of checking on the initial distribution of relief supplies provided through the co-operative efforts of several organizations. We also wanted to ascertain areas of need for further assistance.

With the end of gasoline rationing and diminished fear of reprisals from the secret police, the streets of Bucharest are bustling with people and cars. The only obvious sign of the overthrow are the sobering memorials, erected in the centre of several main traffic circles. They are stark reminders of the lives lost during the uprising of December. Among the wreaths are signs and banners urging passersby to remember the cost of their freedom. They read; "We shall never forget them", "Youth, Sacrifice, Victory", and "Lord judge with your justice those who have mistreated the Children." There are also pictures of those who were killed attached to the wreaths and surrounded by candles. Across from one such memorial,

hung from a tree, was a bust of Ceausescu with a sign which read, "This is your day." The buildings surrounding the main square, badly damaged by the fighting, are being renovated; soon all visible evidence of the events of December will be gone.

The relief supplies sent to Bucharest are temporarily placed in the large industrial exposition centre. As is often the case in such situations, much needed supplies were reaching the country but the distribution of the goods proved to be the bottleneck because of the confusion and uncertainty which characterizes a country after sweeping political changes. A dozen cars belonging to members of a Bucharest pentecostal church arrived at the warehouse as we did; we filled them with the clothes and vitamins shipped from Toronto with the help of a Romanian Baptist congregation, International Christian Relief, and Yugoslavian Airlines. The Christians in the city knew

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Loading up relief supplies in Romania.

Photos by Bruce Clemenger

# Perspective

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## IN THIS ISSUE

*This issue of Perspective focuses on service and opportunities. Junior Member Bruce Clemenger takes us to Romania to give us a firsthand look at a situation of great need and guarded hope. Closer to home our Ph.D program is undergoing some quiet changes that will allow us to serve more students. Most important of all Harry Fernhout's President's Pen calls our attention right where it belongs this Easter season, or any season. Rejoice!*

AHR



## FROM THE PRESIDENT'S PEN

By

*Harry Fernhout*

### The Cross on Easter Morning

Not far from Calvary, otherwise known as Skull Hill, Jesus' body lay in a cave in the garden of Joseph of Arimathea. The body had been hastily wrapped in grave clothes, but the task of proper embalming was cut short by the arrival of the sabbath with Friday's darkness. In the city, Jesus' friends waited the endless hours of the bleakest sabbath they had ever known. Apart from finishing a proper burial, it was all over. All their hopes had come to this, to the death of Jesus, executed as one damned. Dead and buried. Jesus had failed.

But in the early morning hours of the day after sabbath, Mary Magdalene woke with a start. Her room was shaking; the whole house was shuddering; the furnishings rattled together. Quickly the rumbling passed. An earth tremor, thought Mary, fearfully. If only, at that moment, she had been able to see Joseph's garden, the tomb cracking open, and fearless Roman soldiers fainting dead away at the sight of two white-clad angel-servants welcoming Jesus out of his grave!

Mary couldn't get back to sleep. It was nearly dawn. She woke her friends, and in the early morning darkness the three women gathered spices, ointments, and strips of linen to take to Jesus' grave. The eastern sky glowed with the dawn as they sadly made their way out of the city gates, headed for the tomb.

Slowly the women walked, up a road that took them near the place where Jesus had been crucified. As they came close to Skull Hill, their eyes were irresistibly drawn to that God-forsaken place. For the first of several times that day, they walked past the cross of Jesus. There it stood, etched against the sky in the new morning light. The cross! For a moment, the women paused and stared. Everything of Friday flooded back into their minds. The unruly mob, and the jeering scribes and pharisees. "He saved others, but can't save himself!

Hey, if you are the Christ, let's see you get down off that tree!" And dangling on a nail over Jesus head, the sign: Jesus from the backwoods, King of the Jews. The Romans have the last laugh. Truly, a king fit for the Jews!

The empty, blood-stained cross on resurrection morning. To the women on the road, it was already a symbol. A symbol of honour. A symbol of shame. The sharpest possible reminder that Jesus, in whom they had almost dared to believe, was dead. Whatever Jesus stood for had all gone wrong. The cross-symbol of defeat. With hearts bent-down by sorrow and anguish, the women turned from staring at the cross, and, eyes downcast, made their way up the road to Joseph's garden.

Neither the women nor the 12 disciples were able to remember what, according to all the gospel writers, Jesus had explained very carefully at least three times: "Now we are going to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes. They will condemn him to death and hand him over to the pagans, who will mock him and spit at him and scourge him and put him to death; and after three days he will arise again." (Mk. 10:33 & 34). Their inability to understand Friday's events blocked these words from their minds. Nor could they remember Scripture passages they had heard so many times from the prophet Isaiah, about the suffering servant of the Lord:

He was despised and rejected,  
a man of sorrows and familiar with suffering.

On him lies the punishment that brings us peace,  
and through his wounds we are healed.

The Lord has been pleased to crush him with suffering;  
He offers his life in atonement.  
(Is. 53).

No, none of this was on the minds of Jesus' followers that Friday, Saturday and Sunday morning. Their faith-  
*continued on page 3*



**"Pen"** continued from page 2

eyes were closed. They saw the cross, saw Jesus suffer and die, but they could not see the healing in Jesus' wounds.

And so the women made their sorry way to the tomb, to embalm Jesus, the failure. And did the open grave suddenly jar their memories, so that they could look for Jesus, the risen one? Not exactly. Fear and disbelief were the first human reactions to the resurrection. At the sight of the empty grave, Mary Magdalene took to her heels, back down the road, to raise the alarm. "They've stolen the body!" The other women were also filled with terror and confusion. Their sorrow for a dead Jesus overwhelmed the realization that the empty grave meant a risen Lord. The angel-servants watching the grave had to give a pointed explanation of what had happened; the one who was crucified is arisen; he is not here. Then, notes the gospel of Luke, the two women heard Jesus' words and began to believe. It was only then that joy and a sense of victory began to dawn.

By God's grace the women at the tomb had their eyes opened to see the empty grave not as a place of death, but as place of victory over death.

I picture the women tucking up their skirts and running from Joseph's garden, their faces radiant with the revelation. I picture them running down the road to Jerusalem, to break the news to Jesus' other friends. And on the way, I picture them stopping for a moment, pausing with their eyes fixed toward Calvary for the second time that morning. And there, on Skull Hill, they again see the cross. The cross! The symbol of the suffering servant. But now, the symbol of a suffering servant exalted, victor over the enemies of God. The suffering servant risen to new life, which, as Isaiah said, he will share with his heirs. And yes, there's that sign dangling near the top of the cross — it's true after all! Jesus of Nazareth, King! Of the Jews? Yes, but more — of the whole creation! On Easter morning, the cross changes from symbol of defeat to sign of victory. The cross becomes gospel. And so the women can run on down the road, bursting with good news for all to hear. The grave is empty! He is risen! Hallelujah!

## Rowe leaves ICS

by Jeremy E. Fisher

Dr. William V. Rowe, Senior Member in History of Philosophy at ICS, will be leaving his post at the end of June to assume a new position as associate professor of philosophy at the University of Scranton, in Scranton, Pennsylvania.

The decision to leave the Institute has not been an easy one for Rowe. "The ICS has been such a formative part of my life," he says. Having been steeped in the reformed tradition of the ICS as a student in the late 70's, notes Rowe, and now teaching philosophy from that perspective, has been enriching and rewarding. What the ICS has done for Rowe is for him unrepayable. He feels that as a result of his teaching experience he has continued to benefit.

Leaving ICS, however, does not mean that Rowe's relationship to the school and to reformed philosophy ends. On the contrary, Rowe feels his new position is "a kind of missionary calling. It's long been a dream of mine to be involved in a university outside the (ICS) tradition. . . ." For Rowe this means taking an active role in an institution other than the ICS that is endeavouring to "regain its position with its Christian/Catholic roots." The University of Scranton, a Jesuit institution of 5-6000 students, affords Rowe the chance to continue teaching in God's name and gives reformed philosophy connections outside of its traditional circle. Rowe will be the 14th professor in the undergraduate department of philosophy.

ICS President, Dr. Harry Fernhout, says that Rowe's academic gifts, talents and contributions will be greatly missed. Moreover, because of his departure, a great hole will be opened that will be difficult to fill.

Dr. Calvin Seerveld, senior member in aesthetics, writes: "What I have treasured most about Bill Rowe has been his sensitive biblical insight at work inside his truly vast knowledge of the history of philosophy. His insight is current too, where the action is today theoretically."

Janet Wesselius, junior member in systematic philosophy, said that Rowe "led me in my first thorough exploration of reformed philosophy. . . . His in-depth understanding of philosophy proved invaluable for me in my studies. More than that, however, I appreciated his pastoral concerns for students and his tolerance and sympathy for viewpoints other than his own."

Rowe, who has served ICS for four years, guided to successful conclusion one M.Phil.F. degree, and is currently working with three other students (one Ph.D. and two M.Phil.F.). All three are in the later stages of course work. Rowe will continue to guide their work from Scranton.

Rowe earned his M.Phil.F. degree in 1978 from ICS and his Ph.D. from Duquesne University in Pittsburgh, in 1984. He taught at King's College in Edmonton for two years before coming to ICS in 1986. He and his wife Amy have two children. P



Bill Rowe leading seminar.



## KEEPING UP WITH ICS FACULTY

On March 21 **Dr. Calvin Seerveld** held a three-hour class at Redeemer College on the nature of aesthetics and interpretation of painting and poetry for the Senior Interdisciplinary Seminar on Neo-Calvinism taught by Professor Harry Van Dyke. Seerveld's seminar was also attended by the students of a French Literature class taught by Thea van Til Rusthoven, a former ICS student.

**Hendrik Hart**, president for the past six years of Friendship Charities, stepped down from his post at their annual meeting in April. Friendship is a teaching program for the mentally handicapped in the church. Hart also finalized his book with Kai Nielson in

which he and the Marxist atheist from Calgary dialogue about reason and religion. It is hoped that the book will be on the market later this year.

On March 15-16 **Dr. James Olthuis** attended a conference at the Free University commemorating the 25th Anniversary of its Department of Philosophy. The theme for the conference was: What Right Does Ethics Have? Olthuis presented a paper entitled: "An Ethic of Compassion: Ethics in a Post-Modernist Age." On March 23-25 Olthuis visited Whitworth College in Spokane, Washington. Besides visiting various classes, Olthuis addressed an all-college fo-

rum on relationships between university students and their families.

On March 4 Senior Member **Brian Walsh** preached at St. James Anglican Church in Kingston, Ontario. Later that afternoon he gave the Baccalaureate sermon at Queen's University, "Dancing in the Dragon's Jaws." On March 28 Walsh presented a lecture to a senior seminar at Redeemer College on "Reformational Insights in Theology." Also in March Walsh prepared the manuscript for a small book to be published by Regius Press in Bristol, England on "Subversive Christianity." [P]

## Meet a student: Paul Tuvey

According to my nine year old son Liam, a good story has a bat in it these days! The story of how we, Rosemary, Ellen (6), Greg (4) and I came to Toronto to study at ICS in the worldview program certainly meets that criteria.

We were on holiday in France in the summer of 1986 when my bedtime reading of the *Transforming Vision* was disturbed by strange noises from downstairs. I cautiously made my way down, expecting an intruder. I found one — a bat in the living room. It was hard to get back to sleep after this, and I stayed awake wondering if there were more books or even a community approaching Christianity in the way of the *Transforming Vision*.

On returning home to Bristol, England I made some enquiries about Mark Roques, who I could vaguely remember, four years previously, saying he was going to Toronto to



Paul Tuvey

Photo by Dorothe Rogers

study. He had just returned to England with his wife Anne that week. In the next few weeks we spent considerable time with them, and the seeds were sown for what became an almost inevitable sojourn in Toronto.

Through the Roques we met Richard and Janice Russell and the community at St. Matthew's Church of England in Bath. Richard provides a reformational book service supplying much ICS literature at confer-

ences and by post in the U.K. Many conversations with Richard, and of course the ever available books further nurtured our growing interest.

The time between then and now was filled with starting my own business. I have a small enterprise maintaining and repairing hospital operating room instruments. Since I started it in September 1987, it has grown to cover 80 hospitals and allowed me a certain amount of free time for other things. I began working for a Christian organization in Cambridge called Familybase. Familybase was successful in defeating the government's plans to make Sunday trading legal. In 1988 they started a campaign to regulate the availability of credit to shoppers and to propose legislation to control the activities of the credit card companies. Indebtedness is an escalating problem in England — very easy to get into and for more and more people hard, sometimes impossible to get out of.

It quickly became evident that if I was going to contribute anything distinctively Christian in my business or

*continued on page 8*





## DEVELOPMENT NOTES

by *Jim Feiler*

Opportunities 1990 is the name of our spring fundraising campaign. You will be hearing several times in the next month or two about this campaign. How did it come to be? Why have an "Opportunities campaign"?

Over the last six months I have been impressed by the far-reaching ways that God has used the Institute. Many of these you will have heard about: the over 50 alumni who are teaching in colleges and universities, the dozen or more Ph.D. students presently in the stream of ICS, the number of invitations for our faculty to speak from a wide variety of groups, etc. etc.

But what has become even more evident over the last few weeks and months is that there are a vast array of opportunities that exist for ICS which we are not able to address under our current circumstances. These opportunities include such things as the many requests to enrol in our programs from around the world, with quite a number not being able to afford to come.

We also have opportunities to expand our programs into areas many more students could benefit from. Discussions have been going on with the Free University in Amsterdam that could have far ranging possibilities. You can read more about this in this issue.

The need for Christian professors is great. The growth of enrolment in Christian colleges has been nothing short of phenomenal. Where will the colleges get their professors?

Maybe even more significant is the well known fact, recently repeated in a major newspaper, that there will be a tremendous turnover of professors in the next 10 to 20 years in the secular universities. We must not miss the opportunities this presents.

This spring's campaign is not designed to give us a big budget surplus to spend. It is instead intended to give us a balanced budget. This is essential for several reasons, some obvi-

ous, others not so. The obvious is that deficit financing is both not good stewardship and not possible in the long run. Perhaps not so obvious is that deficits actually drive away potential monetary support. Many foundations only give funds to organizations who have their houses in order and want to fund a new project. Many business leaders don't want to give to an organization that has deficits. If we could eliminate a deficit, can you see the possibilities?

Please participate in our spring campaign. When one of our staff, board members or other committed volunteers calls on you to ask for your money, remember, we are not asking for *YOUR* money but are asking you to give money that you have set aside for work of the kingdom of God.

If just 1,200 Christians were to each give \$2.50 per day for the last 100 days of our budget year ending June 30th, we will meet our target. Many of you will give more because you have been blessed and you believe the challenges must be met. Some of you will not be able to give as much as this, but we need your help what ever it can be. It all makes a difference. P



**REMEMBER THE  
ICS PHONE-A-THON  
APRIL 30 - MAY 4  
THANK YOU  
FOR YOUR SUPPORT**

## ICS Ph.D. program expanding

Our Ph.D. program is undergoing some changes which should allow us to serve more students. The program has so far worked well but recent talks with the Free University of Amsterdam offer us some room for expansion.

Currently our program is offered under ministerial consent, which means that the Free has permission to offer doctoral studies in Canada. The Free and ICS (with the knowledge of the government) have an agreement in which ICS offers the equivalent of the Free's doctoral program in philosophy. Up until now the agreement meant that all our Ph.D. students are examined in and graduate through the philosophy department. This obviously presents problems for some students, whose interests and strengths lie outside philosophy.

Since talks in December and March, we have new opportunities. The new structure of the Ph.D. program has several requirements. First of all we must be satisfied that a student, whose major is not philosophy, has done a program "equivalent" to our philosophy program. Secondly, a professor outside the philosophy department at the Free must agree to participate in the student's thesis supervision. In addition, some faculty members from that department must serve on the student's thesis committee. If all these conditions are met, then a student can be examined and graduate with a Ph.D. from a department other than philosophy.

While this program does open new doors for us, ICS realizes that with its limited resources we still cannot service all Ph.D. students. But we are excited by the possibilities this represents for us. Our focus will continue to be on foundational, philosophical issues, but our students can now work in disciplines other than philosophy. P



# Serving through public education

by Robert E. VanderVennen

## Hart publishes book on biblical interpretation

Hendrik Hart focuses the aim of his new book by writing, "A wondrous light shines on our way when we learn to read the Bible through the incarnation of God's Word in Jesus." His 230-page book, *Setting our Sights by the Morning Star: Reflections on the role of the Bible in post-modern times* was recently published in Toronto by The Patmos Press and illustrated by his brother Willem Hart.

Hart works with the metaphor of walking in the Light to call us to trust God's Spirit in our listening to the Bible. He calls us to step out in faith as we hear God's Word freshly. He is impatient with traditional rationalistic approaches to understanding the Bible. He says he has "tried to formulate a contemporary experience of biblical infallibility." The text is filled with biblical quotations and references.

Hart has been a serious Bible student all his life. He brings to this study a philosopher's ability to analyze and understand a written text. The book can be purchased from ICS for \$13.95.

## ICS alumnus writes book on education

Mark Roques received his master's degree from ICS less than three years ago, but already he has had published a substantial book on education. His 255-page book *Curriculum Unmasked: Towards a Christian Understanding of Education* is published in England by Monarch Publications in association with Christians in Education.

Roques applied his ICS education to an analysis of textbooks commonly used in English schools. After a good discussion of a Christian worldview and the spirit of Enlightenment which is dominant in culture today, Roques shows the kind of sec-

ular worldview which comes through in today's textbooks. He includes a wide range of subjects, from science to history to art. This is followed by statements from experienced Christian teachers who tell how they deal in their classrooms with alternative worldviews. Roques documents his conclusion that textbooks are not value-free.

Although it is written in England and is based on British textbooks, North American teachers will relate immediately with the contents of this book. One of the strengths of this book is the clear, fluid way it is written. I know of no other book like this in North America, and strongly recommend it to all who are interested in education. ICS sells the book for \$12.50.

Please see book order form on page 8.

# Summer course at ICS

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P



Novelist Hugh Cook (third from right), professor of English Literature at Redeemer College, conducted Seerveld's evening seminar in the worldview course, "An introduction to aesthetics and understanding art," on March 28 at ICS. Cook discussed his relation to Flannery O'Connor and responded to comments on his first novel, *The Homecoming Man*.



## **"Romania"** continued from page 1

of villages of Gypsies near Bucharest who were in great need of clothing. We followed to witness the distribution. We were greeted with singing and prayers of thanksgiving as the clothing was unloaded into the local church. The coordinator of our relief efforts, an American who is studying in Romania, said that the sight was overwhelming. Before the overthrow of Ceausescu, he was careful not to be seen in public with another Christian.

One of our prime concerns was the availability of medical supplies. We visited several medical clinics in villages surrounding Bucharest and met with a Christian doctor working in a large hospital in the capital city. The clinics we visited were intended to serve four to six thousand people. While they were relatively well staffed, they lacked the necessary supplies required to provide adequate care. One clinic had just been refinished and given a new roof, but had no running water or heat. The wood for the heating system was to be delivered by train but none had arrived for two months. The dentist at the clinic had no gloves and was using outdated equipment. Most of the limited medication the clinic had was received from international relief or-



*The sign reads: "Lord, judge with your justice those that have mistreated the children."*

ganizations in recent weeks. Another clinic had little medicine and none for heart or liver disease, the latter being the most common medical problem.

The clinic possessed only a few old and yellowing syringes. They were so worn that often the serum would skirt by the piston and spill onto the hands of the nurse. They had no antibiotics, no blood pressure gauge, and no cotton. With the help of Christian doctors and local churches, we plan to provide such clinics with supplies of basic equipment and medicine.

We travelled to Arad, the birthplace of one of our party, to visit an orphanage which a group in Canada is considering adopting. The orphanage is home for 207 children all under the age of three years, 19 of whom are infants. Some of the children were abandoned and thus have no medical records. One was the eighth child of a mother who could not afford to provide for him (prior to the revolution, contraceptives were illegal and couples without children were fined because the government wanted to increase the population). We asked the doctor in charge about the possibility of some of the children having AIDS, as was reported in the Western media. She said none of the children displayed the symptoms but that she lacked the proper equipment to test for the virus. The greatest need was for adequate food and vitamins as well as clothing. It had been two months since there was enough food for three full meals a day. We were able to purchase some initial supplies for the orphanage and we are currently collecting additional goods to be sent in April.

The mood of the country seems to be that of guarded hope. There is still much uncertainty about the future and in particular about the upcoming elections. While the top political leaders have been replaced and there have been significant changes, the country is still administered by the same people who ran it before the "revolution." Several demonstrations focusing on the composition of the interim government and the need to completely dismantle the secret police structure were held while we were there. Some fear that in a few years things will be back to what they were two months ago. After a generation of tyranny, it is difficult to change old patterns of thought. There

is much uncertainty about how the new freedom will be translated into new political structures.

Christians are attempting to make use of the new opportunities freedom allows to reach out to their neighbours. We are hoping to provide some resources to enable them to effectively minister to their communities. Yet one expressed some concern about the effect on the church of religious freedom. After telling me about some stories he had heard about the practices and corruption of some North American churches he said; "Freedom is like fat. A little is good for you and gives food taste, but too much is unhealthy."

Let us pray for the people of Romania in the months to come, and for the Christians there as they face new opportunities to bear witness to the Kingdom of God in new and more visible ways. We have the resources they need as they rebuild and restructure their society and we must help as our own service of worship. We also have much to learn from them, as they experience freedoms and opportunities which we so often take for granted. [P]

### **Rumours of Glory: Bruce Cockburn and Christian Faith in a Post-Modern World**

A participatory seminar  
to be held

**Friday and Saturday,  
June 22 and 23**

led by  
J. Richard Middleton,  
Chaplain, Brock University  
and Brian J. Walsh,  
Senior Member in  
Worldview Studies. ICS

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## "Tuvey" continued from page 4

my debt work, I would need to do some serious thinking and reflection. Taking a break seemed to be the only way I would get this done.

In November 1988 Rosemary and I visited Toronto and first learned of the worldview program at ICS. We received encouragement from Nik and Gloria Ansell to come, and by the end of the week we were convinced. Deciding was the easy part! Moving a family halfway round the world is not easy and was dependent on all kinds of practicalities working out. Eight weeks before the term started we were able to make the final decision. On the same day we managed to rent our house, find a manager for the business and make contact with a Toronto landlord. Looking back I still have to pinch myself to believe it all happened.

Now we are approaching the end of our time here. The worldview studies program has been excellent and I am hopeful it will bear a lot of fruit in the years to come. Being away from Bristol, being in the ICS community and in Toronto has given us valuable time as a family to enjoy being together, to be refreshed and gain new perspective for the future. P

**Don't forget!**

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Niagara  
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## SPECIAL BOOKS FROM ICS

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<i>Curriculum Unmasked,</i> by Mark Roques	12.50	_____
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