In the late hours of a recent autumn afternoon the tiny Institute for Christian Studies took another small step into the future. On that day Dr. Albert Wolters officially joined the staff of the Institute as Professor in the history of philosophy.

Following the annual membership meeting of the AACS, Dr. Wolters delivered his inaugural lecture, entitled "Our Place in the Philosophical Tradition". In a lucid manner Al developed the thesis that all human cultural activity, including philosophy, is tradition-bound. As far as philosophical activity is concerned, all philosophers depend upon the work of earlier philosophers. Kant's "revolution" in philosophy depended upon the work of Rousseau and Hume; Heidegger's views depended upon those of Husserl. Even Descartes, who wanted to overthrow all tradition, was dependent upon Anselm. No philosopher has ever stood outside of the philosophical tradition, not even the occasional philosopher who has directly attacked the philosophical tradition. For he who reacts against the tradition chains himself to that tradition by the very fact of his reaction.

In short, it is impossible to do any philosophy without placing oneself squarely within the context of the philosophical tradition. Indeed, it is unavoidable that we so place ourselves because that is the way we are in fact placed. The philosophical tradition cannot be avoided, at least not in the "western" world which is where philosophy originated and developed.

Dr. and Mrs. Albert Wolters
Philosophy, and with it the entire theoretical enterprise, is only one facet of western cultural activity. But it is a very important facet, for the ideas of philosophers have been influential in the history of western civilization. These ideas have influenced not only other philosophers, but all people, "including the proverbial man-in-the-street". Among the examples Al gave of this influence was the contemporary use of the term 'value'. Today we speak of "middle-class values" or "Christian values"; yesterday people spoke about "principles" or "norms". The reasons for such a change in thinking, Al stated, can be traced to the influence of the neo-Kantian schools of philosophy, with their ideas of subjectivity and relativity.

Thus philosophers in the past have greatly influenced western culture, and they continue to do so. Hence the task of a philosopher (the task Al faces) is an important one. Ideas have been and still are important; therefore the task of the Institute (the generation of ideas) is an important one.

Having an important task does not necessarily mean having an easy one. For the philosophizing that goes on at the Institute is theorizing that stands directly within the philosophical tradition—and is inevitably influenced by it. In some manner or other, we all, including those at the Institute, blend together biblical and un-biblical patterns of thought.

Dr. Wolters went on to talk more specifically about the Institute's place in the philosophical tradition. The Institute has a heritage that dates back especially to nineteenth century Holland, Abraham Kuyper, and the Free University of Amsterdam—a Christian revival which was built upon earlier Christian foundations. An even more immediate influence was exerted upon the Institute by two of Kuyper's disciples, Vollenhoven and Dooyeweerd.

But Kuyper, Vollenhoven, and Dooyeweerd were also children of their times. Even though Dooyeweerd and Vollenhoven stood in a Christian tradition, much of what they said cannot be understood without a background knowledge of neo-Kantianism and phenomenology. And yet, even though they were not free from these influences from the philosophical tradition, they did not merely absorb that tradition. They bent it as well.
And now we must take up the task of the continual re-formation of scholarship, the task of transforming the tradition until every thought is captive to Christ.

The Institute for Christian Studies, whose staff now includes Dr. Wolters, stands in the philosophical tradition. But, as Al testified, those working there are trying not to be of that tradition. Those who are working at the Institute have been influenced by the philosophical tradition; but they are not bound to that tradition. They are scholars, but they are not bound to their scholarship—for their vision is for all of life, and not only for scholarship. They are scholars, but they do not find their strength in impressive scholarship—for their strength comes from the Lord who rules all of life, and not only scholarship.

* Bob Vander Plaats is a fourth-year philosophy student at the Institute, completing his thesis for the master's level certificate of philosophy, and is also teaching part-time at Erin Lane School in Toronto.

Following the inaugural lecture, many in the audience walked over to the Institute building to attend the reception in honour of Dr. and Mrs. Wolters. Friends of the AACS had the opportunity to greet them and one another over coffee and doughnuts in celebration of the day.
Minutes of the 1974 AACS Membership Meeting

The meeting convened around 1 o'clock Saturday afternoon, October 19, in the Medical Sciences Auditorium on the campus of the University of Toronto, the same auditorium where several hours later Dr. Wolters delivered his inaugural address. Only about 60 members were present for the business meeting, but it was perhaps livelier than usual, due to some interesting reports and concrete responses from members.

Rev. Alvin Venema, President, chaired the meeting.

1. The meeting is called to order by the Chairman, Rev. Alvin H. Venema, President of the Board of Trustees.

2. Judy Gunnink leads communal singing of "From All That Dwell Below The Skies" and "Great Is Thy Faithfulness".

3. The Chairman reads Scripture and leads in prayer for God's blessing on the meeting.

4. Dr. Robert VanderVennen reports as Executive Director on the activities of AACS for the past year and the plans for the coming year. Questions and discussion follow.

5. Dr. Calvin Seerveld reports as 1974 Chairman of the Institute for Christian Studies on its activities. This is followed by questions and discussion.
6. Thomas Malcolm reports on his work as Director of Educational Services, and especially on his recent student recruitment work at various secular campuses, calling attention to the great need for the Christian academic insight we can bring there.

7. Harry Houtman, Director of Promotion and Finances, explains the summarized financial report for 1973 that is distributed at the meeting, supplementing the complete audited report mailed to all members in April. Mr. Houtman also presents, explains and answers questions on the 1975 budget that is brought by the Board of Trustees.

8. A motion that the 1975 AACS/ICS program and budget of $475,370 be adopted is made by Rev. Praamsma and seconded by Mr. Neutel. The motion is carried.

9. On recommendation by the Board of Trustees, a motion is made and carried that we appoint Mr. E. Kruysse, R.I.A., of Mississauga Accounting and Auditing Services as auditor for 1974. Appreciation for past auditing services is expressed to Mr. Kruysse.

10. There being no other business, the meeting is adjourned by communal singing of "A Mighty Fortress Is Our God" and by prayer led by Mr. R. Downie.

Pictures from top to bottom:
Dr. VanderVennen, Dr. Seerveld, Tom Malcolm, and Harry Houtman reporting to the members.
Editor discusses financial situation

For the past five weeks, I have been debating whether I could use space in these pages to get off my chest some of my feelings and reactions to the financial situation of the AACS. I have finally decided to go ahead with this article, not alone for my peace of mind. I hope some of the comments made will encourage other people as well, and in the end the Lord will have a little more of the glory long overdue him from the blessed living of His people.

For over a year I worked for the AACS as bookkeeper. I saw first hand the kind of struggle the office staff experiences because there is never enough money to cover the cheques that must be written. Staff and ICS professors could never freely cash a paycheque without the feeling they were plunging the AACS into overdraft. Printing companies and travel agencies often had to wait months before they received payment from the Christians at 229 College. The responsibility rests on the office staff to decide day by day what should be paid next as well as how could more money be gained to meet the unpaid commitments.

As one Trustee pointed out, this shortage of money does have its positive effects. It guarantees that every program of the organization is carefully weighed ahead of time and only the wisest and most necessary activities are carried out.

But there is a point, too, where the deficit gets so large and burdensome that it is mainly detrimental. Harry Houtman, Financial Director, told me that he cannot recall a time when the deficit has been as large as now. The overdraft at the bank climbed to $15,000 in October and we had to take out another bank loan. The Association has had to take on numerous smaller loans in the past few months as well. At the time of this writing the overdue bills amount to more than $8,000. Another $10,000 is still owing in real estate taxes for 1974. The AACS, in total, is now $44,000 behind for the year, in addition to $20,000 outstanding from all previous years.

What does all this mean? During the past month, I've talked to quite a few people about this money shortage with the idea in mind to give more
information about it to the Perspective readers.

First, let me summarize the basic conclusions on which everyone has agreed. Not one person expressed the fear that the AACS would fold up or go bankrupt. Perhaps the bank now worries about the AACS account, but not a single person who understands what our organization stands for would even bother to talk about the possibility. It was a comfort to me to hear the reassurance that the Lord will see His work through if the AACS simply goes obediently forward. It put me at ease to be reminded that the Lord will provide for the coming of His Kingdom, and that means for our work, too. The AACS could fall apart only if we no longer work to that end. If that should happen, then it would not be tragic if the AACS would disappear. The Lord would raise up others to serve Him.

But what now does the financial shortage indicate?

I do not like to think that AACS people are losing their first-love enthusiasm for the work in Christian scholarship. With many I have met personally, I know this is not true. Nor do I believe the work itself has changed in purpose. The more I learn about the Christian study this organization sponsors, the more I am convinced of its importance for living the rich gospel life in a world that lives the opposite.

So why is there such a shortage this year? Apart from universal inflation, I have picked up about four different contributing factors. Each reason is so complicated and hinges so much on the others that I am unsure which one to mention first. I think the basic problem is one of communication. I discovered that many members were almost totally unaware that there was a financial crisis. They did not realize that the financial need was any more severe this year than any previous time.

What should now be done?

About 5,500 people in the AACS files have already been contacted by letter. Some have responded generously; 3,000 have given no response. Although contacted at least three times, more than 700 persons listed as members have not yet paid their 1974 dues. Perhaps a letter from the head office is not an effective means of communication. I am convinced it would be more helpful if active local members would contact these members and others who have not yet responded. People must know and come to care in a personal way about the things the AACS is doing before they will give whole-heartedly.

A second area where there should be better communication is in the more-than-usual expansion of the work of the AACS during this year. One example is the decision to help support the Curriculum Development Centre in its work to publish a volume of Joy in Learning for the intermediate grades. I think the decision of the Board of Trustees has to be given greater emphasis if enough donations are to be received to cover this extra commitment. Perhaps there should be more feedback from chapter boards to the head office about the backing and enthusiasm.
for this decision.

A still more basic communication failure occurs when the appeals for support lose sight of the vital connection between a person's donation and the continuing work of the AACS. Some people have experienced the financial appeals as something cold and cut off from the exciting struggle in the world of scholarship. They attend conferences and lectures, read the publications and are fired with the vision of Christ's rule on earth; but feel used or manipulated when a financial appeal is directed at them.

I talked to Dr. VanderVennen about this point and he commented that for most of us a donation is the most direct way we have of giving a part of our lives to the outworking of biblical principles on a highly theoretical level. There are false beliefs at work in all governments, businesses, and schools. The AACS is the best avenue I know existing today for seeking to understand all these false ideas and theories and to equip Christians to stand over against them with the power of the Word of Life. Vital as it is, many of us are not called to work in theory--fortunately--otherwise the care of all plants and animals and medicines and machines in the world would be left in the hands of those who do not want to serve the Lord. Certainly no one can work in all areas of theory at once. So we all need to support with our money a body of Christian theorists through such an organization as the AACS which advances Christian theory so that the entire Body of Christ may be built up in all their living. To God be the glory and the power for ever and ever. Amen. For that is what happens when the King's men live and work as He made it possible for them to do. They light up the entire world, revealing their Creator and Re-creator to all people.

So in the AACS you have an opportunity to extend a helping hand in theoretical work, for your own generation and for those who will build on these theories in the year 2000, if our Lord tarries. What the staff desires is that your hearts are with us. Letters have again been sent out this month to each of you requesting donations. If you are able to donate still this year, please do.

Writings criticizing the AACS have been more frequent this year. The work will not stop for these, but if your heart knows words of encouragement and enthusiasm for the efforts here, please express them to
those who are discouraged. And please pray to Jehovah for His continual care and blessing. May He use the work done here to deepen joy in the new life He has given us in the birth and victory of His Son. And may God’s name be promoted throughout the earth.

Trustees review AACS programs

by Dr. Ken Piers

On Thursday morning, October 17, the regular fall meeting of the AACS Board of Trustees convened under the leadership of Rev. A. Venema, president of the Board. The fall meetings are important because traditionally this is the time at which the main lines of the AACS programs are set for the next year, along with the budget.

Following opening devotions, the chairman welcomed two newly elected board members, Rev. Peter Nicolai, representing the British Columbia region, and Dr. Kenneth Piers, representing the Eastern U.S.A. region. The report from the AACS staff then occupied the bulk of the trustee meeting time.

Executive Director, Robert VanderVennen, presented the AACS report, which covered the various AACS past activities as well as planned future activities. First topic in the report was the Institute for Christian Studies which has begun its seventh academic year with seven full-time staff members. Enrolled at the ICS this year are 26 full-time students and 23 part-time and special students.

The decrease in the number of full-time students at the ICS was a matter of concern to the Trustees. They considered several reasons for decreasing student enrollment. Among them was increasing emphasis on basic theoretical research in contrast to professional training programs, such as teacher training, which interests a greater number of students. It is felt to be good at this time that the Institute have its unique and special place of service.

Also, lack of a degree-granting charter at the ICS makes some competent students decide against studying here. Dr. VanderVennen is working hard at setting up the channels through which the ICS may receive formal academic

Trustees consider reports on AACS-ICS activities.
recognition for its degrees and is hopeful for success by next year.

A final factor that affects student attendance is financial support for the student. At nearly all publicly-supported graduate schools, students receive assistantships or fellowships for their studies -- as much as four or five thousand dollars per year. The ICS cannot afford to do this, and since many students have family responsibilities by the time they enroll at graduate school, lack of financial assistance is a serious deterrent to ICS attendance. The ICS staff and the Board of Curators are also studying ways in which this problem may be met.

On the positive side it appears that many students presently enrolling at the Institute have an increasingly good academic background for the study programs the Institute offers. While I was in Toronto for the Board meetings, I sat in for a time on two classes. I was impressed and heartened by the quality and the spirit of the class discussions. The Institute staff is placing more emphasis on team approaches to scholarship, in which a number of the professors contribute to the leadership of a given course. This has fostered a real sense of Christian community at the Institute and has promoted a healthy dialogue between class participants.

The Board of Trustees next heard a report on the Curriculum Development Centre, and approved support for the year 1975 for the work on Joy in Learning, Volume II. We are very encouraged by the favourable reviews of the first volume of Joy in Learning and believe that it is important that this work be continued. The Trustees regard the curriculum work as one of the first expressions of the service which the ICS hopes to fulfil for the Christian community. They trust that God will also lead us into avenues for funding this vital work.

Tom Malcolm began his work as Director of Educational Services for AACS on July 8. He was at the time of our meeting visiting campuses of Christian colleges in the U.S.A. to contact potential ICS students. In addition to student recruitment, Tom will spend time on the preparation of educational materials and programs which will be of service to the Christian community.

The Board spent a considerable period of time in discussing the relationship of AACS to its supporting community as well as to its critics. In recent months we have been the target of critical comments from various circles. This is a matter of serious concern to us. It is the conviction of the Board that genuine, concerned criticism must be dealt with in like manner and we encourage all our friends and supporters to respond in this way. It is a matter of honest evaluation to recognize that within the people of God there exists a variety of viewpoints on various fundamental issues. It is our continuing hope that a frank and brotherly treatment of these divergent views may take place.

Finally, I would like to take a few lines to share with you our actions on the 1975 proposed budget. In 1974 we will have spent $350,000. For 1975 we have adopted a proposed budget of $475,000. This figure includes $40,000 which is deficit carried over from previous years.
($20,000) and this year's deficit which we hope will not be any larger than $20,000. But that still means an increase of $85,000 in a time of inflation and tight money.

We would like to describe the two major areas of increase. One area accounting for $50,000 covers normal expansion and inflation. The remaining $35,000 covers additional commitments we have made for 1975.

First of all, a good share of the $50,000 increase is a result of inflation. Just as inflation hits hard at every individual's pocketbook, it also hits hard at every organization's budget. It costs us more to buy paper, pay utilities and travel costs, etc., this year than it did last year. Also salary increases to cover inflation represent a large percentage of the budget increase.

In addition, Dr. Sander Griffioen, professor in economics, will be joining the ICS staff in July 1975. This has been a long awaited appointment and is one that is vitally important, not only for the development of the ICS, but also for all of us in the Christian community.

The second major area of increase involves two projects. The first will give aid to the Wedge Publishing Foundation in the form of loans up to $15,000 worth to help publish three books. The second will give $20,000 worth of support to the Curriculum Development Centre. This, too, is work which we believe cannot responsibly be delayed.

We know that the budget is large, but it is also a budget which the Trustees, after lengthy debate, believe is a responsible one. Dollars and cents do occupy a lot of our time and we are very aware that they are dollars and cents which our supporters sweatingly provide for us. We trust that we are spending them wisely on your behalf. We pray for God's continued blessing on the work of the AACS and we aim to be faithful stewards of that which He gives us.

* Dr. Piers, chemistry professor at Calvin College in Grand Rapids, Michigan, is the newly elected Trustee from Eastern U.S.A.
Beginnings of a faith in material progress
by Christiane Thies

On October 22, over 60 people assembled in the library of the Institute for Christian Studies to hear Dr. C.T. McIntire present the first speech of the Discovery VI lecture series, entitled "Material Progress Will Save Us: The Historical Context".

Dr. McIntire began by showing that the motive at the heart of our capitalistic, democratic way of life is a belief that economic abundance is the road of progress; a belief that controlling our material environment means we can manipulate social conditions equally as well; thus bringing about moral progress as well as material progress.

Dr. C.T. McIntire

The lecture focused primarily on 18th and 19th Century Great Britain where, via the Industrial Revolution and its consequences, the beginnings of this permeating faith in progress can be found.

Two of the major developments of the Industrial Revolution were the organization of work into factories which led to the development of social classes based on economic criteria and the invention of the steam engine which brought urbanization since factories could now move to cities.

Life became increasingly depersonalized and monetized. Everything was perceived as a commodity and even human relations were seen as market relations. Such negative consequences of industrialization were not experienced by the privileged capitalists who were flourishing in their industrial successes, and almost without exception became the vigorous supporters of unchecked industrialization. No eulogies of progress came from the men, women and children who spent 16 hours of their day in the factory and whose lives virtually revolved around their machines. Progress, then, became a class faith, a faith of those who profited in some way.

Dr. McIntire then enjoined us as Christians to re-evaluate our faith in technology and material progress as the way to abundant life. What we
need, he concluded, is healthy, integrated development of the earth and its resources. Only then in our economic life can we experience God's Shalom in His coming Kingdom.

The lecture was followed by a time of open discussion and questions from the audience, which later flowed into informal group conversations over coffee.

Dr. McIntire also gave this lecture in Vancouver, Edmonton, Grand Rapids, and in the Ontario cities of St. Catharines, Sarnia, and Willowdale.

* Christiane Thies is a graduate student of the University of Michigan and is a first year ICS student in political theory.

Conferee picks up debated questions at Michigan conference

by Neil Lettinga

The first weekend in October saw the annual Michigan AACS Conference, this year centered around the ideas of Bonnie Greene on consumerism and James Skillen in the areas of representational government and international relations.

Their ideas provoked some lively debate and some fairly fundamental disagreements among the approximately one hundred persons attending the lectures.

One of the major issues that came to the fore was the validity of talk about concrete Christian economic action in our present situation, when we have not even worked out any broad economic principles and guidelines for this sort of action.

Should we even begin to engage in this sort of "activism" without really having an insight into our basic goals and directions? Do we not then run the risk of falling into directionless Naderite activism, for the sake of activism? (Directionless was of course understood to be limited to the economic sense, not in the sense of heart direction, and the really big questions.) The consensus arrived at on this question appeared to be that, yes, we do have a responsibility to work and act in our present situation (the thrust of Greene's lectures), but we
must always be aware that in a real sense this action is to be based on Christian principles that are provisional, that we may need to change as we develop greater insight and analysis into the larger questions of economic principles.

Another problem that arose during some of the late night discussion, although it was not posed as a direct question to Skillen, was a fundamental difficulty with the whole idea of pluralism. Dr. Skillen had advocated a modest proposal of pluralism at the conclusion of his lecture on representational government.

The problem centered around the nature of pluralism as, in the final analysis, appealing to the idea of justice. If we as Christians are to work pluralistically with non-Christian political parties for justice, are we not assuming that we can all agree on what justice is? Is this not assuming furthermore that justice is everywhere and always the same, and that all men have an innate idea of what is just? If this is so, are there then not some very real parallels between this concept and the one that assumes that reason is everywhere and always the same and that all men are intrinsically rational? Perhaps this question should be discussed more at length.

The conference on the whole was a fruitful one. There were several practicing politicians in attendance to add a distinct legislator's viewpoint to the discussion. Included among these were Michigan State Senator Gary Byker, Grand Rapids City Commissioner M. Howard Rienstra, and Ypsilanti County Commissioner Alan Toth.

* Neil Lettinga is a philosophy and political science student at Calvin College, Grand Rapids, Michigan.

Mind-stretching at New Jersey conference
by Jim and Karen Wadsworth

The two-day conference at Harvey Cedars on November 1-2 was again a relaxing yet stimulating time for the 57 conferees who came from as far north as Albany, New York, and as far south as Washington, D.C. Many of us who have attended other AACS conferences came with the eager anticipation of "having our minds stretched", as Harvey Cedars host Al Oldham put it. There is indeed an excitement of participating in the struggle to understand and then to speak to our age in such a way that we might more fully "glorify God in all that we do". The wide range of occupations represented provided for vigorous discussion after the lectures by C.T. McIntire and William A. Harper.

Dr. McIntire, in a two-part lecture entitled "Industry, Cities and the State: sources of secularization", traced the secularization of Western society from its beginnings during the Renaissance up through the 19th Century. As we listened to Dr. McIntire describe the transformation of the basically Christian culture of medieval Europe to
the secular industrial society of the 19th Century, those of us who are trying to serve the Lord within a modern corporate setting were reminded once again that even though we are called to live within this secular world we must be vigilant lest we find that we, too, are bowing down before the false gods of economic progress and material prosperity. Our need for vigilance was driven home especially well as Dr. McIntire explained how the basically Christian notion held by the Puritans that business is good—provided that it is contained within one's general religious calling to serve God—was subtly but radically transformed to the notion that business is the key to progress and the improvement of humankind.

Dr. Harper, who teaches political science at Gordon College near Boston, Massachusetts, concentrated on more recent developments in modern secular society. His talk was entitled "The Liberal State: Dying, Dead, and in Transit to Points Unknown". He explained how the notions of individual liberty, human reason, competition, equal opportunity, and freedom from government restraint provided the conceptual framework for the Liberal political economy of most of the Western world for the last 100 years. Dr. Harper attributed the failure of Liberalism to the falseness or shallowness of its basic notions combined with certain popular illusions about our own democracy. He reminded us again of the gross injustices built into a system in which the top 20% of the population receives about 45% of the national income, while the bottom 20% receives only 3%. We were warned against the "band-aid" solutions of the past and were made very aware of the great need for a more Christian consciousness in the realm of economic stewardship and social justice.

As we closed with the singing of the Doxology, we realized that our minds had been stretched—stretched out of the Liberal and secular molds we grew up in and toward a more integrated Christian world and life view.

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The Institute for Christian Studies invites College Seniors and Graduate Students to request information about studying at the Institute in 1975 - 1976.

Send inquiries to:
Ada Oegema
Institute for Christian Studies
229 College Street
Toronto, Ontario
M5T 1R4
A second education conference held in Pennsylvania by Donn DeBoard

Like the artist whose moist hands fashion and shape clay into a pot or a plate, education and teachers are the hands that mold the fragile, promising minds of youth. With the increasing use of multisensual media in the classroom, education is becoming a quicker process which leaves a deeper and more lasting imprint on its students. But, exactly how are the teachers molding the minds of students? What are their unsaid biases? The silent assumptions of the "autonomous man" in the secular, humanistic American society permeate the educational processes of public schooling. For the Christian concerned about the education of his or her child, the question becomes: Is there any alternative method of teaching?

After the groundwork for alternative education had been discussed with such enthusiasm at the Indiana University of Pennsylvania Spring Conference last April, the seeds began to take root for a follow-up conference. For Ken Heffner and Wes Seerveld, the earlier conference announced the beginning of things to come. The two collaborated to provide an inexpensive, informative follow-up on the first education conference.

Three hundred to 350 people accepted their invitation to come to Grove City College, Grove City, Pennsylvania on November 1 and 2 for this second conference. These people came from various cities and colleges within and outside the Pennsylvania boundaries. Some of the college students came from Westminster, Indiana University of Pennsylvania, Pitt, Edinboro, Ohio Wesleyan, Allegheny, and Grove City itself. For once students, not faculty, were talking about curriculum.

The conference was sponsored by the Coalition for Christian Outreach, the Ligonier Valley Study Centre, East Main U.P. Church, Tower U.P. Church, A.A.C.S.-I.C.S., S.W.A.P., Basalinda Curriculum Centre, E.P.I.C. (Educational Perspectives in Christ) and the Lawrence County Christian Education Association. A flyer sent out to various schools in the area promised something fresh and challenging to happen at the conference for all those "interested in knowing the direction of God's Word and His Spirit for the contemporary culture".

Dr. Arnold H. DeGraaff, Assistant Professor of Education and Psychology at the Institute for Christian Studies in Toronto, Canada, greeted the crowd with a keynote speech entitled, "Why Johnny Learns?" that began to fulfill the flyer's promise. His speech dealt first with the concepts of the organization of the school structure (i.e. teacher-student roles) and the factor of motivation of the student in the learning process.

DeGraaff set forth the idea that presently in the schools, students are thrust into an environment that demands mechanical responses, not creative thinking. Schools encourage docility and passivity, instead
of excitement and curiosity. Because of this dichotomy, a dual world of emotion has evolved for the student. One world is the student's expressed world—his verbal, outward thoughts and feelings. The other world is the arena of his real thoughts and true feelings—his private self.

DeGraaff, noting this dichotomy, went on to express a fallacy in the humanist school system. Learning is regarded as an objective and mental process. This idea is reinforced by the tradition of empiricism in Western thought. Teachers must provide the motivation the student needs to learn the material. However, as DeGraaff pointed out, learning is a personal, conscious, willful process and the child himself can and needs to provide his own impetus for learning. This is the beginning of the Christian perspective of education.

Since God created man a religious being, man was made with an innate curiosity to explore and discover God's universe. The child has a range of freedom to develop himself, always acknowledging his Creator in the process. God provides man with a curiosity to explore His universe. Satan tempts man with sin—failure to respond to God's Word rightly, viewing His creation from a distorting point of view.

The question becomes: Will the child learn to see truthfully or sinfully? For learning to see and explore he must, since he is inwardly motivated. DeGraaff concluded with these two points:

One, the Christian child must learn to see God's Creation as held together in Jesus Christ.

Two, teachers do not need to motivate children externally. They have a God-created curiosity to learn about the world that we can depend on. Rather, teachers have the responsibility to help their pupils discern truthfully.

Most conferees who heard DeGraaff speak that evening were either teachers or prospective teachers. DeGraaff's speech provided enough excitement to keep people talking in their dorm rooms well into the night.

Dr. Peter Steen, Christian Educational Services worker, gave the Saturday morning keynote lecture: "Quo Vadis? Where are we going?" His topic centered around Isaiah 61 and
the "trees of righteousness". Within the House of Creation, man is the caretaker. Hence, it is man's duty to plant "trees of righteousness" (children) in praise of his Creator. Education in Christian thought is an important step in planting such "trees".

Following Steen, there was a brief time for people to discuss their local situations. There are a growing number of Christian schools in the Western Pennsylvania area. For example, in New Castle, Pa., a Christian school was begun just three years ago. Erie, Pa., has a new Christian school that is entering its second year of existence. It began with 20 teachers and 85 children, but this year has 200 enrolled in grades pre-school through ninth grade.

The final events on education at the conference were workshops. Each person was able to attend three out of the following eight choices:

"How to Use Joy in Learning", Vol. I - Jean Olthuis
"How to Use Joy in Learning", Vol. II - Arnold DeGraaff
"Our Calling to be a Radical Community" - Dave Frengel and Odell Merryman
"Paranoia in Education" - Warren Marratta and Harry Anastasiou
"A Radical Break With Public School Curriculum" - Geraldine Steensma
"Crisis in Journalism: The Need to Go Visible" - Keith Ward
"The Life Force in Poetry" - Art Bowers
"How to Survive in a College Classroom" - Peter Steen.

* Donn DeBoard, who is a journalism major at the Indiana University of Pennsylvania, agreed to report on this conference. We appreciate the time and effort he put into the article.

Calendar for Discovery 6: "Seeking the Abundant Life"
John Olthuis, "Dollars and Sense"

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Rejoice with us:

Scholarship Fund
A total of $3,500 was needed to provide scholarships for Keith Sewell and Bruce Wearne of Australia to study at the Institute. We are happy to announce that a number of people have responded to the call and donated enough for this purpose. Another $750 has been pledged for Masuo Miyazaki of Japan. The need for an AACS Scholarship Fund will continue. New requests have already been received from foreign students who hope to study at the Institute in the 1975-76 academic year.

2nd Mortgage
When the AACS first purchased its building on College Street, it had to take out a demand loan for $75,000 secured by a second mortgage from the Royal Bank. Interest at current rates and payments of $1,250 were being made monthly. Harry Houtman sent out a request for loans from AACS supporters to replace this second mortgage. That goal has now been reached. The mortgage is in effect now held by 33 supporters. If it were still with the bank, the AACS would currently be paying 13½% interest, but many of these people have lent the money at only 5 or 6% interest. Some have even given their loans interest-free. From this point on, all loans to the AACS can be used to pay off current bank loans on which we are paying 13% interest, or can be used as publishing loans to the Wedge Publishing Foundation to whom we have pledged $15,000 in loans for the printing of three books.

Rent Agreement
The Metropolitan Toronto Library Board has just agreed to sign a new 3-year lease for the space it rents in the AACS building. The new lease calls for a substantial increase in rental income for the AACS over the next few years.

Be concerned with us:

New Loan
Since the time of writing of the article on pages 6-9 the Board of Directors have met and decided that all outstanding bills and overdue salaries should be paid immediately by taking out an additional bank loan. The total indebtedness of the Association to the bank for operating expenses now stands at $65,000.

Action Please
At the beginning of November each AACS chapter was asked to follow up on unpaid memberships and on those who had not yet contributed in 1974. If you have the time and willingness to help your chapter, be sure to volunteer. Two weeks ago we also sent a letter requesting financial support to everyone who has at one time supported AACS-ICS. We encourage you to respond to these requests. Send your donations to:

In Canada: AACS
229 College St.
Toronto, Ont.
M5T 1R4

In the U.S.A.: AACS Foundation
1677 Gentian Dr. S.E.
Grand Rapids
Mich. 49508
Aria Poot fills secretarial vacancy

Following a long search and a period of time without a secretary, we were especially happy to welcome Aria Poot as AACS secretary in mid-September. Aria joined the AACS staff with a wealth of secretarial experience. Educated in the Netherlands, she worked there for nine years as a secretary for the executives of a large publishing company. In 1969 Aria emigrated to Canada, and for four years worked for the University of Toronto in various capacities.

Aria has also worked in a home for emotionally disturbed children in the Toronto area. Because of her interest in child development, she is planning to pursue a career in this field, perhaps in a year's time.

Aria has already assumed many responsibilities in her demanding AACS position. We are thankful to have her with us. Her experience and suggestions are proving to be a valuable asset.

Miniscripts

* In November a special issue of Perspective was sent to everyone on our mailing list. This issue reprinted a series of five articles explaining some of the central ideas of the AACS-ICS. These articles first appeared in THE BANNER, the weekly publication of the Christian Reformed Church. Extra copies of this issue are available from the AACS, 229 College Street, Toronto, Ontario, Canada, M5T 1R4.

* Dr. Nicholas Wolterstorff, professor of philosophy at Calvin College, Grand Rapids, Michigan, will present an address entitled "The AACS: Will it guide us or divide us?" in the Immanuel Church of Hamilton, Ontario on December 12, 1974.

* We have received good news from The Liguapara Ad Estudianos Christianos. (LAEC, translated League for the Advancement of Christian Studies, an organization dedicated to encourage Christian scholarship in Latin America.) Their General Secretary, Juan P. Roberts, reports a tremendous reception to their first lecture series.
in Santo Domingo. Of special interest to the large university groups was the new LAEC Scholarship Program, which hopes to bring, on a competitive basis, promising young Latin American leaders to study at the ICS.

LAEC would also like to extend a special financial appeal to those concerned with their reformational work in Latin America. They have recently received U.S. Internal Revenue Service (IRS) tax-exempt status and need 500 donors by December to retain this status. Send one to five dollars ($1-5) with your name and address to: LAEC, Box 615, Grand Rapids, Michigan 49506. You will receive a copy of the winning LAEC Scholarship dissertation.

* During September Dr. VanderVennen represented the AACS at four Classis meetings of Christian Reformed Churches in Ontario. Included were the Classes of Toronto, Chatham, Huron, and Hamilton. Dr. VanderVennen reported briefly on activities at AACS-ICS, expressed the desire that AACS work closely with the churches in its witness and service in higher education, and asked for the prayers of the churches.

* On October 24 Dr. VanderVennen led a panel of students in discussion of "Distinctive Christian Teaching and Learning: Student Perceptions" at the Ontario Christian Teachers Association meeting in Hamilton District Christian High School.

* On November 6 Dr. H. Hart gave a chapel meditation to the personnel of the Denomination Offices of the Christian Reformed Church in Grand Rapids.

* In November Tom Malcolm, Director of Educational Services, completed a month long recruiting tour of colleges and universities. His search for potential ICS students included 16 U.S. colleges and universities. His assessment of the trip and of the possibilities for future ICS enrollment will be reported in the next issue of Perspective.

* The AACS Fall Student Conference, scheduled for October 11-13, was cancelled due to lack of preregistration response. Other conferences scheduled that same weekend, or shortly before or after our Student Conference, took many potential registrants. While we regret the cancellation of the conference, we are happy to see many Christian organizations bringing believers together around problems in contemporary Christian living.
Dr. A. DeGraaff spoke in Brampton Monday evening, November 18, at the invitation of the Parent Teachers Association of the John Knox Christian School. A good amount of discussion followed his speech on the Christian view of discipline.

Lambert Zuidervaart, Pete Ennema, Thea VanTil (ICS students), and Drs. Piet van Niekerk, a guest from South Africa, travelled with Dr. Seerveld during October to the America Society of Aesthetics meeting held in Minneapolis. On the way to this professional meeting, they spent a day studying painting in the Detroit Institute of Art and a day at the Chicago Art Institute. While in Chicago, architect Richard Smits, who teaches at Illinois Institute for Technology and works at the firm of Skidmore, Owings and Merrill, led them in a city-walk, studying the Chicago School of Architecture, from Sullivan to Mies van der Rohe.

On October 28 Dr. Seerveld gave a lecture at Calvin College, Grand Rapids, Michigan, for students of the philosophy and history departments. The lecture, entitled "Teaching the history of philosophy in Christian focus: a position and an illustration" was sponsored by the philosophy department of the college. Afterwards he and Dr. C. T. McIntire (who was in town for the Discovery lecture that evening) attended a fellowship dinner with the philosophy and history professors of Calvin College.

During October Dr. Seerveld gave his popular lecture, "The Meaning of our Nakedness" at Indiana University in Pennsylvania. The lecture was sponsored by the very active Campus Christian Coalition at this secular university. On the following day at Allegheny College in Meadville, Pennsylvania, aesthetician Dr. W. Bywater introduced a dialogue with Dr. Seerveld by critically reviewing his brochure, A Christian Critique of Art and Literature and his inaugural A Turn-about in Aesthetics to Understanding. As confessing humanists several Allegheny faculty objected to Dr. Seerveld's thesis that there is a God-created aesthetic law for men and artists to discover, formulate and obey, if they would have fruitful art. Allegheny senior Mark Pickeren set up this exchange which led from questions on the norms for aesthetics to questions of man's needing to be reborn in Jesus Christ, if he would find meaning and direction for life.
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