

# perspective

NEW ICS CURRICULUM  
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Newsletter of the Association for the Advancement of Christian Scholarship  
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## CHRISTIAN FELLOWSHIP AT URBANA '73

by Nanci VanderPlaats

Though members of the AACS and related organizations have long been struggling to support a distinctly Christian scholarship usually separate from the secular academic world, we do well to remember that there are more Christian students at secular colleges and universities than at Christian or Bible colleges. Many of these students have been brought to Christ through the witness of Inter-Varsity Christian Fellowship, and now depend on their I-V chapter for all the Christian nurture they receive aside from, possibly, the institutional church. Because IVCF is carrying out this important task in Christ's body, six members of the Evangelical Committee for Social Action (ECSA) and two ICS students attended Urbana '73, IVCF's tenth convention which had as a theme this year "Missions". Our purposes were to meet a few of the fifteen thousand students who attended, to hear the speakers who represented a wide range of thought in the evangelical world, to explore some personal vocational opportunities which were represented at the convention, and to find out where ECSA, AACS, Wedge, VANGUARD, Patmos, etc., could both contribute to and learn from the work of IVCF.

The keynote speaker for the first half of the convention's theme on "Jesus Christ: Lord of the Universe", was Samuel Escobar, already known to many in the ICS community. He's a Toronto resident and frequent speaker as director of Canadian Inter-Varsity. His conference speech stressed the Lordship of Christ over every aspect of human life and over the entire history of the world; its tone is perhaps best captured by Escobar's statement that "the idea of a 'spiritual' Jesus Christ who saves us from this world so that we can forget material

realities and only aim to go to heaven as soon as possible . . . is sheer heresy." Outstanding among the sixteen other major speeches were: "Evangelism and Social Concern" given in Spanish by Columbian evangelist and social activist Gregorio Landero; "Cultural and Social Qualifications for Overseas Service" by black Rhodesian Pius Wakatama; and the final address, "Jesus Christ, Hope of the World" by Samuel Moffet.



Bob and Nanci VanderPlaats

Multi-media presentations on "The Church in the World", featuring one continent per evening in a slide-and-sound show on the church's work in different social and cultural contexts were given before the whole assembly of conferees. In the afternoons, a wide variety of elective lectures and seminars were offered, dealing with such topics as ethno-musicology, social implications of the Gospel, Christian education, black theology, the church in French Canada, U.S. government and economic involvement in the Third World, and many others on various aspects of overseas missions. In addition,

the Bible studies, opportunities for discussion with speakers and missionaries, special musical presentations, the browsing in the huge bookstore and visiting a few of the hundreds of booths representing missionary organizations made for an event-filled five days.

But the ECSA/ICS group managed to pack even more into our stay at Urbana. We were able to arrange interviews with several of the speakers and leaders of IVCF. Dave Howard, director of the convention, spoke with Gay McKinnon and Bob Vander Plaats of the ICS about the necessity of witnessing to the social and political scene in North America alongside the task of foreign missions. Howard also assured the two that IVCF could in the future maintain closer contact with the AACS, which he called a "biblically sound" organization on the basis of the publications he's read. The interview with the leaders of the black caucus, who this year drew up a statement on racism in Christian organizations as they have at past Urbana conventions, was perhaps the most exciting as well as the most humbling of all the interviews the Toronto group had. It put us face to face with our own continued part in the oppression felt by our black brothers.

The contribution our group was able to give to other delegates at the convention had two facets. We gave away and/or sold quite a bit of ECSA and Wedge literature to interested persons. Then, during a time reserved for "unofficial meetings", we secured a room to explain the goals, activities and structure of ECSA to about 35 people concerned with a Christian social witness. These people were also introduced to the work of the ICS, Wedge, and other Christian organizations, and had an opportunity to share news about Christian groups of which we hadn't previously heard who are also involved in Christian action

in many different areas of life.

The highlight of Urbana '73 for those of us from Toronto as well as for most other delegates was the communion service by which we greeted the new year. We hope the joy of celebrating the sacrifice and resurrection of our Lord Jesus Christ with thousands of the members of His body from all over the world may be experienced by many others as the church's witness to the world continues.

- \* *Nanci studied education at the ICS for two years and is now assisting as a part time teacher in a Christian grade school in Toronto.*

## Trustee and Curator meetings- excerpts

The November/December issue of Perspective contained a general report of the Fall meetings of the AACS Board of Trustees. The minutes of those meetings were lengthy--17 single-spaced pages. We would now like to share some items from them with you as well as some highlights from the January 2 - 5 meetings of the Curators.

### FALL, 1973 TRUSTEES MEETINGS

#### \* Sabbaticals for ICS Faculty

Upon recommendation of the Curators, the Trustees decided to help make it financially possible for ICS faculty members to spend a year on a special research project after every six years of regular teaching and research. It is hoped that outside research grants will help finance these sabbaticals.

#### \* Guidelines Committee Reports

The Guidelines committee composed of three AACS members at large and two Trustees, appointed by the Trustees in May, 1973 to reflect on the criticisms and controversies that often surround AACS, presented its report. The Trustees passed the report, which contained commentary as well as recommendations to the AACS staff and ICS faculty for their joint response at the May, 1974 Trustee meetings.

#### \* Joint Board and Staff Meetings

A staffing committee was appointed to arrange joint meetings of the Boards of Trustees, Directors, and Curators with the ICS faculty and the AACS staff each time the Trustees meet. These joint meetings would discuss matters that would benefit from mutual reflection.

The agenda for the meeting scheduled in conjunction with the May 22-24 Trustees meeting will include the following items:

- 1) What we understand by the term "academic freedom".
- 2) The Guidelines Committee report.
- 3) Discussion about additional major projects (alongside ICS) that AACCS may wish to sponsor.
- 4) An oral report by one ICS faculty member on the research he is presently doing.

\* Curator Reappointed

Rev. Jack Vos of Toronto was reappointed to the Curatorium for a five year term.

\* Trustee Resigns

Rev. Louis Tamminga reluctantly resigned as Trustee from Region 7 (central Ontario, eastern U.S.A.) because of the press of other responsibilities. Rev. Tamminga has been involved in AACCS board work for many years and we will miss his contribution. The members in Region 7 will be sent a ballot to elect his replacement.

\* Trustee Re-elected

Rev. H. Lunshof of Woodstock was re-elected as Trustee by the members of Region 5 (southwest Ontario) for a second 3-year term.

JANUARY 2 - 5 CURATOR MEETINGS

\* ICS Fellows

Dr. Bob Goudzwaard, professor of Economics at the Free University of Amsterdam, and Dr. Peter Schouls, chairman of the Department of Philosophy at the University of Alberta (Edmonton), were appointed to the newly created position of Fellows of the ICS. Fellows are spiritual kindred; competent scholars who are willing to make regular, tangible contributions to the ongoing academic work of the ICS.

\* Academic Contacts

The ICS faculty was encouraged to continue its attempts to broaden academic contacts with colleagues and institutions of various religious and academic positions.

\* ICS Constitution

The Curators considered a draft of an internal constitution, regulating the policy making and implementation channels in the ICS. The constitution, which focussed on the roles of ICS faculty and students in drafting recommendations, will be finalized at the March 8 - 9 Curators meetings.

The ICS faculty and Board of Curators spent an entire day considering specific curricular programs for the Institute. The very difficult matter of "how soon" and "to what extent" and "with what specific objectives in mind" should the ICS begin M.A. programs took most of the discussion time. Final decisions await future meetings.



\* Appointment to be made in Philosophy

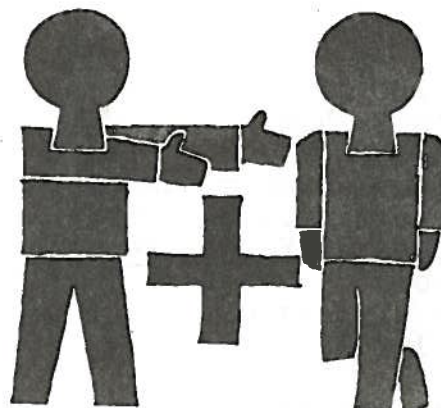
The Curators decided to fill the vacancy in the history of Philosophy occasioned by Dr. Runner's decline of this appointment. A recommendation will be made to the Board of Trustees.

\* Curator Resigns

Rev. Peter Jonker of Brampton, Ontario informed the Curators that he was submitting his resignation (as a Curator) to the Board of Trustees because he had accepted a call to be a minister of a church in Richmond, British Columbia. Rev. Jonker served as a Trustee from 1965 to 1968 and as a Curator from 1967 to the present. His wisdom has been very valuable.

## Everyone-One Sharing

*As new members join AACS we are becoming more aware that membership is a two way matter. We learn a lot from many new members about their activities and ideas. In turn we are happy that they learn some things from us that enrich their Christian development.*



PAT DEAN

Is it ever easy to be a Christian? I don't think so ... We live in a world which is fallen; the effects of the first sin preclude a life of ease for Christians.

This is true particularly in the university. A combination of idolatrous teaching and unfaithful living make it difficult for Christians (particularly those whose faith is an 'environmental' one) to serve Christ. It is even more difficult for someone to become a completely new person in Christ Jesus. However, the Holy Spirit can work through the excitement and questioning of the university years--and the nearly impossible happens--people do become Christians at university.

Miraculously, that was my experience. High school searching continued in university. I even went so far as to attend York Christian Fellowship meetings. How dull. How preposterous as well! The Bible--the Word of God? Christ--divine? Christianity--the only way? Balderdash! These ideas were easy to shrug off, until I met people who had experienced the realities of Christ's existence, of his extraordinary care for them. ...Slowly, the realization came that there was no other choice. One night, alone in my room, I committed my life to Christ. And that began a whole new life.



Pat Dean

God has been very kind in allowing me to see the workings of His Spirit in various communities--during the summer and during my continuing studies at York University. However, other spirits are clearly at work --skepticism, empiricism, behaviourism. My first year as a Christian student was made extremely difficult by some of these spirits, because I began to realize that serving God required full obedience. But how to serve Him in my studies? What could I say without being trite and laughable? It was sometimes easier to ignore the whole issue.

My struggles motivated me to join the AACCS this fall, and to take at least one course at the Institute. Results haven't been dramatic. However, the course has helped me to write one essay and to appreciate the futility of trying to escape from God. After all, the whole creation points to him!!

I'm increasingly aware of the necessity for students on secular campuses to be enriched by the work taking place at the Institute--Christian students at York have organized two courses specifically from a Christian viewpoint. However, most of us have a long way to go. Lack of knowledge hinders us. Lack of time prohibits real grappling with issues. Finally, laziness and apathy inhibit our academic witness.

The existence of the AACCS and ICS does give hope. ... Courses can be taken. Books and articles can be read and mulled over. These activities will not make life easier for the Christian student. Rather, it will become more invigorating and full of vision and witness.

\* \* \* \* \*

### GRANT LOEWEN

Grant Loewen is a staff worker for Inter-Varsity Christian Fellowship (IVCF), at Duke University in Raleigh, North Carolina. Now 23, Grant comes from a Mennonite background (Evangelical Mennonite Conference) and was born and raised in Steinbach, Manitoba. He is a graduate of the University of Winnipeg, where he concentrated on religion and philosophy and has also attended Eastern Mennonite College in Harrisonburg, Virginia.



Grant Loewen

In March of last year he heard Dr. Hart speak in Durham, North Carolina, and was struck by the interesting perspective on scholarship which Hart presented. He followed up his interest in the reformational

perspective by reading among others, Spier's Introduction to Christian Philosophy. In August of last year he became a member of the AACs, and began inquiry about study possibilities at the Institute.

Grant is committed to staying with Inter-Varsity for another year and a half, but then wants to go back to university, probably to study philosophy. His long-range goal is to serve God and His people as a Christian professor on a secular campus.

Though he realizes that the Institute stands in a different tradition from his own, Grant is seriously considering coming to the Institute as a student--either part time or full time in 1975. He and his fiancée, Anne Kledzik, recently made a one-day stopover in Toronto on their way home from a visit to Winnipeg back to North Carolina. They talked with Dr. Hart and Dr. Wolters about the work of the ICS and met with a number of Institute students.

*We are interested in gaining a wide variety of Christians to contribute their time, scholarship, financial support, or whatever they can so that we can better develop Christian scholarship. It is for this reason that we are seeking new members by the EVERYONE-ONE drive. We hope that you will pray for us and talk with some other Christians about this matter so that we might better be able to serve our Lord in this particular task.*

## Discovery IV video tapes available

The video tapes of last year's Discovery IV program on the theme, "The Word of God Shall Stand Forever" are available for showing in your community. We were very thankful for the success of this series last year, 16 communities used the series for showings at public meetings or over their local cable T.V. station.

If you have not yet seen this series, we encourage you to send your request in soon. There is no rental fee--we ask only that you pay for the mailing costs. (Contributions would be appreciated if possible, since the series expenses were considerable.) You may order all five presentations or choose only one or two.

<u>Speakers</u>	<u>Presentation</u>	<u>Length</u>
James Olthuis	Reading Scriptures confessionally	1 hour
Arnold DeGraaff	I Kings 15-17	1 hour
Calvin Seerveld	Numbers 22-24	1 1/2 hours
Bernard Zylstra	Ephesians	1 hour
Hendrik Hart	John	1 hour

These video tapes are available in the following formats: 1/2 inch 1 inch Ampex, 1 inch Sony, and 1 inch IVC. When ordering, please inform us of the format, dates, and the number of advertising brochures needed. Send your requests to: AACs, 229 College Street, Toronto, Ontario. M5T 1R4.

## Summer Institute '74: July 22 - August 2

Two seminars will be held at the Institute for Christian Studies, Toronto for two weeks, July 22 to August 2: Seminar in Basic Issues in Philosophy, and Seminar in Economic Theory and Policy.

### SEMINAR IN ECONOMIC THEORY AND POLICY

Two visiting professors from Europe will lead this seminar-workshop in which the ICS hopes to make a contribution to the current resurgence of interest in Christian social thought and action. The seminar will draw attention to the economic sectors of society in which so much modern dislocation originates but about which so little Christian reflection exists.



Dr. Bob Goudzwaard

Dr. A. B. Cramp, lecturer in Economics at Cambridge University, England is a specialist in monetary theory and the economics of developing countries. His lectures in the seminar are entitled "A Christian View of Economic Philosophy" in which he examines and criticizes the convictions of current neo-positivist growth economics.

Dr. Bob Goudzwaard, a political practitioner with experience in the parliament of the Netherlands and at present professor of Economic Theory at the Free University of Amsterdam, will focus on the possibilities for alternative directions especially in economic policy and industrial practice under the theme "A Normative Economic Theory and Practice".

The seminar is intended for those with special interests in economic and political affairs: university and college teachers in economics, political theory and related sciences; persons in positions of leadership in governmental administrative bodies, industry, trade unions, and related professions; social science teachers and qualified graduate students.

Dr. Cramp and Dr. Goudzwaard will each present one lecture per day, one in the morning, one in the afternoon, for the duration of the seminar, with ample time for intensive group and plenary discussions. No evening activities will be planned so that the participants will have an opportunity to become personally acquainted with each other and to benefit from the broad range of cultural programs that Toronto provides.



# SEMINAR IN BASIC ISSUES IN PHILOSOPHY

Dr. Hendrik Hart, assistant professor of Philosophy at ICS, will lecture on "The Theory and Relevance in Everyday Life of the Christian View of Man and the World." Dr. Hart's special field is systematic philosophy and in this seminar he will elaborate many of the ideas he works with in the philosophy curriculum at the Institute.

The seminar will be designed primarily for Christians in places of responsibility and leadership within the community, including teachers, social workers, counsellors, pastors, leaders of political or labour organizations, youth workers, staff members of campus ministries, etc.



Hendrik Hart

It is recommended that participants have at least several years of post high school education, whether formally at an institution or informally through leadership experience. They should have a well-developed interest both in the larger issues involved in the place of theory and perspective within contemporary society, and in the practical significance of basic spiritual commitments in everyday life.

. . . . .

Enquiries and registrations for either of the seminars should be addressed to:

Institute for Christian Studies,  
229 College Street,  
Toronto, Ontario.  
M5T 1R4.

Information on accommodations will also be available.

## Two scholarships needed for Australian students

In past Perspectives you read about the plans of foreign students who have studied at the ICS on scholarships.

Souheil Khauley from Lebanon was concerned with contributing toward peace in the Middle East and he studied political theory at the ICS for a year. Now he's in New York raising money for a Christian organization in Lebanon before returning there.

Ko Takariki studied at the ICS for two years and is a pastor now in his native Japan.

Another Japanese pastor, Masuo Miyazaki is here for his second year and plans to return soon to his homeland to promote the idea of a Christian Institute among students there.

It would be impossible for these people to have studied at the ICS without scholarships. One problem is that Canadian law does not permit foreign students to work in Canada while they are going to school so they have no regular means of support. What money these students have before they come to Canada goes, in large part, into transportation here and back, and some of it dissolves in foreign exchange currency rates.

Now two students from Australia have applied to the ICS for the September '74 session. Both have been active in starting the Foundation for Christian Scholarship in Melbourne, an organization similar in some ways to the AACCS. The students are Bruce Wearne and Keith Sewell who would be accompanied by his wife. To give you some idea of their financial needs here is a chart of the estimated expenses for each student:

Round trip ticket to and from Australia	\$1,100
ICS tuition	750
Minimal 12 month living cost	<u>1,500</u>
Total expense	\$3,350

We would like to offer each of them a scholarship of \$1,750 to help out with these large expenses: a total of \$3,500. We would also like to be able to establish a scholarship fund of \$1,500 which we could offer to various North American students here for more than one year, many of whom are studying and working part time to support families.

Please consider these needs and if you can help out, please send your money to the AACCS, designating it clearly for "The Scholarship Fund." In order to let Bruce and Keith know whether they can make plans to come we need the money or pledges by April 1. (And since our general budget needs are expected to rise, please do not channel your regular donations into the scholarship fund.)

# An interview with Dr. H.G. Stoker

by Al Wolters

*Dr. Hendrik Gerhardus Stoker, former professor of Philosophy at the Potchefstroom University for Higher Education in South Africa, and an authority in Calvinistic philosophy visited North America with his wife from April through December. The purpose of his visit was to do research at the ICS and York University and to visit parts of the U.S. Al Wolters interviews him on his work and studies in South Africa.*



Dr. H. G. Stoker

AL: Dr. Stoker, can you tell us something about your early studies and your involvement with Potchefstroom University for Higher Education?

STOKER: I enrolled at Potchefstroom and received my B.A. there in 1919, my secondary school teacher's certificate, and my M.A. in Philosophy in 1921. On the advice of Dr. F. J. J. Buytendyk, then of the Free University in Amsterdam, I studied under Max Scheler at the University of Cologne and did my thesis on "The Nature and Forms of Conscience". Then, in 1925 I was appointed head of the Departments of Psychology and Philosophy at Potchefstroom which was then only a small constituent college of the University of South Africa. After 11 years I moved completely into Philosophy and stayed at Potchefstroom until 1969, at which time I was offered a guest professorship at the Randse Afrikaanse University in Johannesburg. At the end of last year I decided to continue my studies and that's what brought me to Toronto. I wished to study with Dr. Hart at the Institute since he's doing work in my area of interest and with Dr. Harry Leith who teaches Theory and Philosophy of Science at York University.

AL: I understand that Potchefstroom in its early days was involved in a struggle to maintain itself as a Christian institution. Is it possible for you to draw any parallels between it and the Institute?

STOKER: First of all both hold the same basic biblical commitment in their pursuit of the sciences. Potchefstroom in its early days had both an undergraduate and graduate school unlike the Institute. But an important difference is that whereas the ICS is an independent school, which is involved in the struggles of accreditation, Potchefstroom was a constituent college of the University of South Africa and was, from its beginning recognized as a school with full rights by the government. Potchefstroom is the only South African university



"I think that all Calvinistic philosophers have the same fundamental commitments..."

which is not subjected to a clause forbidding religious discrimination in appointing professors and enrolling students. It's constitution requires that its Christian character be maintained. After some struggle we were granted immunity from that clause so now we still receive governmental support and have the same rights as state schools regardless of this distinction. And at present about 1/3 of the students do post-graduate work; the highest percentage of all South African universities.

AL: Was Potchefstroom larger in its early days than the ICS is now?

STOKER: In 1925 it already had 120 students. At present there are nearly 6,000 students and 430 professors. It was granted university status in 1951.

AL: I understand that as a student you were impressed by the Dutch theologian and philosopher, Bavinck.

STOKER: Yes, I wanted to study under him, as he, Geesink and Woltjer were some of the few Calvinistic philosophers around at that time. But Bavinck died before I got far enough in my studies to attend the Free University where he was.

AL: When did you come into contact with Vollenhoven and Dooyeweerd?

STOKER: About 1926 a colleague gave me Vollenhoven's early syllabus. It wasn't until 1930 that I received the published works of Vollenhoven and about 1935 that I received Dooyeweerd's. Since I had so little to refer to when I began to teach, I had to find my own way in developing Calvinistic philosophy. But when I received their works, there were many basic original analyses of Calvinistic philosophy which I incorporated into my own system. I corresponded with Dooyeweerd and he encouraged me to translate my book Beginnels en Methodes. Although he sometimes criticized my views in his books and correspondences he recognized my direction and wished me success. I'm much indebted to him and Vollenhoven, but on the other hand I owe a lot to Cornelius Van Til too.

AL: Could you explain that?

STOKER: I think that all Calvinistic philosophers have the same fundamental commitments. There are, of course, different nuances of Calvinistic philosophy but none of these can develop into a distinct school. As I tell my students, they must first consider the basic religious commitments that bind all the various philosophers into the same Calvinistic school. After that they should consider the differences within the framework of our common basis. Otherwise the differences get all out of proportion.



AL: Could you describe one of the differences you see in some point with Dooyeweerd? It seems that reformational philosophy in North America is identified almost totally with Dooyeweerd and people think his is the only reformational position.

STOKER: As I have stated, Bavinck, Dooyeweerd, Van Til all belong to the same school of reformational philosophers but they differ often on many issues. So we have to wrestle with each other in love on the basis of our common faith commitment. For Dooyeweerd and me, philosophy is the science of the totality of the cosmos. But theology, for Dooyeweerd, is a particular science, in the same sense as is mathematics or psychology. Theology studies the faith aspect of the cosmos. For me, theology studies the revelation of God concerning Himself and His relation to all things. These truths, though are never an aspect of the cosmos. The difference lies in his transcendental theory of knowledge and my theory of knowledge which is akin to Bavinck's philosophy of revelation. I discuss this in an article on one of Van Til's writings in the book Jerusalem and Athens.

AL: What is the focus of your research here in North America?

STOKER: I'm concerned with the problem of a Christian pursuit of the sciences. It concerns the theory of science and more specifically, scientific methodology. I'm dealing with scientific presuppositions; one's choice and application of the scientific method. This is important for a Christian pursuit of science. At York I'm working with Dr. Leith on a critical study of T.S. Kuhn, whose theory of science is significant. Dr. Leith has made a specialized study of Kuhn's works.

AL: Do you plan to publish your results of your research?

STOKER: Yes, that's a condition of my government grant. And it will be in English. There have been many requests to publish in English but I cannot take the time to translate my former publications as I have other more pressing work to complete. However, I'll incorporate some of my former Afrikaans work in my English publications.

AL: Could you tell us about your visit to the States?

STOKER: The idea behind it was to collaborate with other Christian schools of Calvinistic leanings so that we in South Africa could exchange ideas, publications, perhaps students and professors with them. Four institutions agreed to this idea--the ICS, Dordt, Calvin and Trinity Christian. I was also invited to Westminster Seminary, Gordon College and Concordia Teacher's College. I might add that my wife accompanied me to Toronto and the U.S. and we were treated most cordially everywhere and had a fruitful and enjoyable time.



"...and they should be concerned primarily with this common faith commitment"

AL: Your personal contacts as a leading thinker in the reformational school of philosophy gives you a perspective which few men share. Is there any advice you would offer us here in North America, also in light of the controversy which has arisen around us?

STOKER: What I'd say about North America holds true in a wider international sense. Calvinists or reformed Christians who pursue philosophy, theology and the natural sciences should primarily be concerned with their common faith commitments which direct their pursuits and which make it necessary for them to co-operate in their common cause. I would like to see an American society for the promotion of reformed Calvinistic philosophy which would hold conferences and publish a journal which could have an effect in the American development of philosophy. You in North America have different and fresh insights which are, in many respects, complementary to ours. And to the extent that our insights are contradictory, this too can lead to further developments as long as we would co-operate in a spirit of mutual trust and respect. For disruptive controversy could only undermine the task of our God-given calling in a world which is more than ever in need of Christian leadership.

## Nearly 200 attend Young Life Fellowship conference

by Miki Beldman

Young Life's conference grounds, the Castaways at Pelican Lake, Minn., was an ideal setting for the Thanksgiving study conference. Even in winter, with snow on the ground, its location high on a cliff, overlooking Pelican Lake, spoke of the glory of God.

And that's exactly what the whole conference was all about--seeking the honour and glory of God. It was done in such a close and communal way, that I can honestly say I have rarely ever felt such an overpowering one-ness in Christ with any other large group.

The conference started Thursday, November 23 but due to the distance involved, I arrived on Saturday afternoon, just in time to have missed all the keynote addresses, which included "The Rise and Fall of the American Dream in Literature" by Hugh Cook; "Christians & Politics" by John Hamilton; "Christians in the City" by Terry Coffee; "What is the Gospel" by Peter Steen; "Consumerism and the American Way of Death" by Bonnie Greene; and "Reformulation in Education" by John VanderStelt.

However, I didn't feel entirely out of the picture, as each conferee had been equipped with a folder containing schedules, maps, synopses of speeches which you could read ahead of time to familiarize yourself with the material to be presented. It also contained additional reading on "Personal Discipleship", "Why a Study-Fellowship Conference" by Trace James and "A Synopsis on Community" by Trace and Paul Kaufman. Right from the onset it was a well-organized endeavour and the organizers deserve a great deal of credit and thanks.

Saturday afternoon and evening I attended two seminars. Several seminars were held simultaneously and you had a choice of which one you attended.

The first one I went to was Hugh Cook's "The Rise and Fall of the American Dream--Notes on American Literature". Some 80 slides accompanied this lecture, which covered the period from Puritanism, through Deism and Romanticism, to the present. Needless to say, covering such a long period in history left little time for questions, but Hugh's precise and sometimes humorous delivery, along with the slides, left little doubt that most of the so-called Christian principles the American dream was founded on were fallacies. I think it was a deflating experience for some, to realize what an unstable foundation Americanism is based on, and to have it pointed out so directly, but it also emphasized what a tremendous task we have to correct this faulty perspective. Being a Christian myself was small comfort, as it wasn't difficult to draw direct and frightening parallels in our country's essence.



Paul Kaufman, Minneapolis  
Young Life leader.

The second seminar I attended was John VanderStelt's "Comments About Reform(ul)ation in Education". Here the connection between culture and academy was presented, by means of several practical and theoretical examples. It emphasized how the Word of the Lord delivers us from the influences of unbiblical thought and how an ongoing reformation of ideas is essential to a reformational view of education. Again the question period was short, but I could tell from the questions put forward, that a lot of heavy thinking and soul-searching was going on.

The conferees were divided into 25 small discussion groups, which met after each seminar. In my group a lot of prayerful celebration, discussion and learning went on. We got feedback from all the seminars and usually rapped past our time allotment.

At 9 p.m. Saturday evening we assembled in the auditorium for a music program. It's difficult for a music lover to describe the great communal spirit that this created and how real the testimonies given by these various talented people were, but Dick Lowey's piano alone was enough to shake the walls, let alone touch your heart. Believe me, even if you were tone deaf and hated music, you would have been turned on.

The Town Meeting followed, during which all the speakers and the Young Life leaders answered random questions put to them by the audience. Quite a discussion followed. By 11:30 most people had retired to small groups and were learning more. Time from here on in was your own. You could even go to bed, which only a few did. Activities ranged from sleeping, talking, singing, sno ball fights to a midnight trip

into town for one of Pete Steen's pragmo-burgers.

The Sunday morning worship service was the culmination of a fantastic weekend. Most of us sat on the floor in the auditorium. Again this feeling of being one in Christ was so strong I could almost feel it physically. It was expressed in the singing, the reading of the Scriptures, and dramatically, as the loaves of brown bread and the glasses of wine were passed from one person to another. A personal reminder was given by whoever happened to be sitting next to you on the meaning of communion, as he or she gave you a portion of the loaf and a sip of the wine. Communal prayer followed, with expressions of thankfulness, requests for guidance and strength and continuing growth, and patience, as God's Spirit is at work in us.

Personally, this conference was a wonderful experience. I was 1300 miles away from home, but felt right at home. I enjoyed fantastic fellowship with these people, and felt a kinship that comes only through our mutual friend, Jesus.

Somehow the rumour circulated that I was studying at ICS and many came to me to convey greetings to their friends in Toronto. I'm really bad with names, so if you had friends in the mid-west who were there, consider yourself greeted.

A number of people had vague notions of what ICS was and wanted to know more. It really emphasized in my mind the need for maintaining close contact with all the organizations such as Young Life, the Pittsburgh Coalition for Christian Outreach, just to name a few, which are all involved in God's Kingdom at various levels, be it high school, college or post-graduate. We have a lot to learn from each other, a lot to share with each other and a mandate to share Christ's power in us communally with the world.

\* *Miki is a registered psychiatric nurse employed by the Clark Institute of Psychiatry in Toronto and enrolled in two psychology courses at the ICS.*

## Correction

We misquoted a statement by Bonnie Greene from her B.C. conference lecture in the last issue of Perspective which said, "A washing machine goes through 12 cycles". This is, of course, ridiculous and we apologize for letting this error slip by. Mrs. Greene's lecture focussed on the waste of resources and used the example that some dish washers use 17 gallons of water, plus power; therefore, some women should consider doing the dishes by hand. Sorry, Bonnie!



## "Toward maturity in Christ"

### MAN: THE IMAGE OF GOD

Harry Fernhout, theology student at the ICS gave the opening lecture in the Discovery V lecture series, speaking on "Man: the Image and Glory of God". Fernhout dealt with the basic question of what it means to be in the image of God.



Harry Fernhout:  
a new lecturer.

He began by saying, "Traditionally, the Christian doctrine that man is unique because he is made in God's image has remained on the confessional level only; it hasn't been worked out in relation to the Word, 'Fear God and keep His commandments!' Instead of fully understanding that our bearing God's image expresses itself in a whole way of life; a whole way of serving, we have tried to search for and locate God's image somewhere inside ourselves.

"The Scriptures speak of bearing the image of God in opposition to serving false or graven images. (In Romans chapters 1 & 8 we read about this contrast.) Romans 1 speaks of the consequences of man following false images, false gods. When men do this rather than following the true God, God gives them over to a reprobate mind and to improper conduct. (This mind is not simply the intellectual ability; it's the religious opposite of the new mind, renewed in Christ; it's the deep-seated power by which a man lets himself be motivated.)

"In contrast Romans 8 speaks of the man who conforms to the image of Christ. This man will conduct himself in love and control, having holy conduct and living faithfully to God. And we are further told, man's conduct effects the whole creation. The whole creation groans (v. 22) is frustrated, because it can't reach fulfillment; it can't live up to its God-ordained intentions because the ones who are supposed to be subjecting it are bungling in ungodliness, mincing around with false gods. The creation longs for the sons of God who are motivated by the Spirit to bring it to fulfillment. They will know how to subject it in such a way that there is rightness, life and restful peace.

"We are to be God's image-bearers in all our involvements in the world. This is not a mere spiritual inner change but, as Paul spells out in Romans, it means loving one another, being worthy citizens, helping the weaker brothers, etc., in all our tasks."

It is on this basis of being image bearers that the Discovery V speakers will explore areas of Christian life that are the breeding ground for much insecurity and frustration--love relationships, and emotional and psychic difficulties.

KEEPING TROTH IN MARRIAGE AND FAMILY

Dr. James Olthuis is speaking on the theme of troth in his Discovery lectures this year. His soon to be published book, Keeping Troth is a backdrop for his lectures. Instead of one specific lecture Olthuis speaks on questions raised by his audiences concerning the concept of marriage and the variety of problems that come up in marital relationships.

"The Word of God defines man and gives him his calling," says Olthuis, "and one of his many callings is marriage. Man has many problems with his self identity but when he knows and understands his task, his self identity is guaranteed. So when man understands his calling in marriage he knows what sort of direction to take in this task.

"Male and femaleness refer to much more than being husband and wife; God intends man and woman to be partners in creation in everything. No one relationship, including marriage, can satisfy all the needs of a man and woman. If a marriage is pressured to deliver everything in life, it will not be able to deliver much of anything. Marriage is a specific task.

"The Word of God for marriage is found in Genesis 2:24 'a man and woman become one flesh'. This becoming one flesh refers to more than sexual intercourse; it refers to troth. Troth is fidelity to one's partner-- it means that husband and wife can count on each other; there is a mutual dependence and trust involved in the marital relationship. This goes against much current theory and practice in North America where husbands and wives often live under the constant tension of losing each other.

"The important point in a marital relationship is that the partners' mutual trust is grounded in the knowledge that their relationship depends upon and flourishes in God's covenantal faithfulness. Viewed from the deepest dimension of human experience His Word for marriage brought them together and keeps them together."

James Olthuis and Harry Fernhout have given these presentations in Edmonton, Alberta; Sarnia, Toronto, and St. Catharines, Ontario; and Grand Rapids, Michigan. They, with Dr. Mary VanderGoot also participated in a Discovery V mini-conference November 9-10, 1973, sponsored by the Vancouver area AACS chapter. Although the attendance was lower than expected, this format allowed for small group discussions which were much appreciated by those who attended this conference.

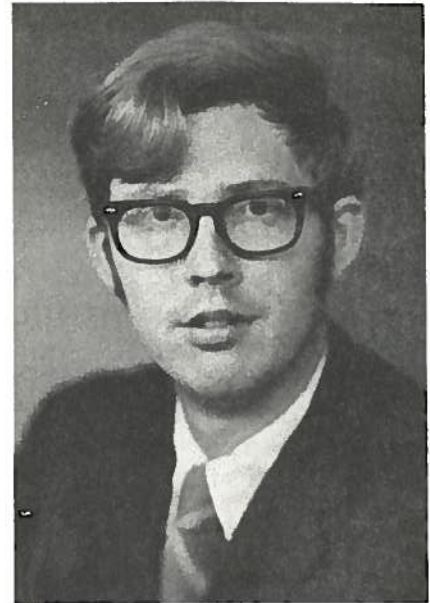


Jim Olthuis--on problems and meaning of marriage.

## Mid-Atlantic conference

The Mid-Atlantic States chapter held their seventh AACS conference the weekend of November 2-3. About sixty conferees heard lectures by Dr. Al Wolters of the AACS and Dr. Rockne McCarthy, assistant professor of history at Trinity Christian College in Illinois. Building on Wolters' exploration of the meaning of man's cultural task, McCarthy focussed on the spiritual formation of the American nation. He analysed the "Religion of the Republic", speaking on its beliefs and institutions.

The new location at Harvey Cedars Bible Conference Grounds on the Atlantic Ocean offered a unique opportunity for many to take reflective walks along the Long Beach Island shore. With the setting for this conference on the Atlantic Ocean and the location of the British Columbia conference near the Pacific Ocean, our AACS conferences in 1973 have finally touched both shores of North America.



Rockne McCarthy

## Miniscripts

\* In addition to Perspective, we periodically send a special chapter newsletter to each AACS chapter president. Its purpose is to improve communications between AACS/ICS in Toronto and each chapter board.

This newsletter contains more specific information on Trustees and Curators decisions, suggestions for chapter programs and activities, and some news that is not included in Perspective. It also contains materials that would be of interest for a general membership meeting. Since only one copy goes to each chapter (to the president), chapter members should ask their president about these newsletters and their information.

We encourage groups to form new chapters if there is no chapter in your area, or to divide an existing one that is geographically too large. If you live in an area where there is no chapter possible, we encourage you to become our "contact person" in your area to do what you can to generate interest in the programs of the AACS/ICS. "Contact persons" also receive the chapter newsletter.

\* We hope to have an audited statement of expenses, assets and liabilities for 1973 included in the next Perspective. This enclosure will go to the members of the AACS only.

- \* Wes Seerveld and O'Dell Merryman are the AACS "contact people" for western Pennsylvania, western New York state, West Virginia, and Ohio until board members are elected in this new chapter.

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- \* On January 2 a consultation on graduate level theological education was held at Ontario Bible College in Toronto. Participants from Arcadia Divinity School, Wycliff College, many Bible colleges, and representatives of Regent College, Vancouver, along with Drs. Thomas McIntire, James Olthuis and Sidney Greidanus attended. The consultation was held to consider the future of theological education in Canada. Dr. Ian Rennie, church historian at Regent College, observed that Regent and the ICS are the only two institutions oriented specifically for graduate Christian lay education.

- \* Dr. James Houston, president of Regent College, visited the ICS on January 2 and spoke with Curators and faculty. The ICS and Regent are agreed to establish closer contacts and co-operation on various levels.

- \* On January 10-11, Dr. Seerveld gave four lectures to the student body of Regent College in the context of their January interdisciplinary interim program. The lectures he gave were the following: "The Biblical Charter of Artistic Activity in the Christian Community", "The Meaning of Our Nakedness", "A Literary, Critical Exposition of Ecclesiastes", and "The Nature of Christian Aesthetics and the History of Painting".

- \* Shortly thereafter (January 15-17), Dr. Seerveld also gave a series of lectures at Covenant College in Lookout Mountain, Tennessee. He had been invited to be the annual "Staley Distinguished Christian Scholar" of 1974. The lectures were well attended and there was a lot of good discussion about the Christian's involvement in art.

- \* Baker's Dictionary of Christian Ethics, edited by Carl F. H. Henry, former editor of Christianity Today has recently been published. It is a compilation of essays on many aspects of Christian ethics and includes articles by 263 evangelical scholars. Among the contributors are Drs. Calvin Seerveld, Thomas McIntire, James Olthuis, and Mr. Gerald Vandezande.

- \* The AACS Foundation in the U.S. has pledged to raise \$40,000 toward the operating expenses of the Toronto AACS/ICS. In 1972, they contributed \$15,000; in 1973, \$19,000. They expect to complete their grant in the next few months.



- \* Recording for the Blind, Inc. has requested recording rights for Will all the King's men..., a Wedge publication featuring essays by ICS professors. The book will be recorded on magnetic tape so blind people can hear the essays.
- \* Four ICS students have received a total of \$2,000 in tuition scholarships for the 1973/74 academic year. They are Justin Cooper, Harry VanderVelde and John Hull (philosophy students); and Masuo Miyazaki (a theology student). Five hundred dollars of this fund was donated by the Edmonton chapter; anonymous donors have contributed the rest.
- \* Mr. & Mrs. C. G. Benckhuysen of Orleans, Ontario recently contributed 50 volumes and pamphlets by reformational scholars in the Netherlands to the ICS library. These will be very valuable to the students. We were also encouraged by the anonymous donation of \$200 which will enable us to buy some important texts to broaden our rather limited library.
- \* Over 300 copies have been sold of "Joy in Learning" the new 600 page curriculum guide for elementary education, edited by Dr. Arnold De-Graaff and Mrs. Jean Olthuis. Sales have been made to a variety of Christian schools--Mennonite, Pentecostal, Baptist--and there have been responses from as far away as Bolivia and Venezuela. Copies and information are available by writing: Curriculum Development Centre, 229 College Street, Toronto, Ontario. M5T 1R4.
- \* Professor Herbert Richardson, political theologian at St. Michael's College, Toronto, presented a paper on "What Makes Society Political" for the political theory class at the ICS on January 14th.
- \* The Vancouver area chapter sponsored a second AACCS mini-conference on the weekend of December 7-8, 1973, which focussed on "Reading in Christian Homes". The conference featured Bonnie Greene, journalist, teacher and mother, who spoke on "Children's Books in Christian Homes". Local members led workshops on "How to Build a Home Library" and "Children, Language and Books". Fred Tamminga of Shalom Productions also gave a program of dramatic presentations of selected children's books. Wilma Bouma, president of this chapter writes, "it was a successful venture and started us out on the road of considering what needed programs we as chapter should supply locally".
- \* On Friday, January 18, Dr. Nick Wolterstorff of Calvin College presented a paper on "Contemporary Christian Views of the State: Some Major Issues" to the regular ICS inter-disciplinary seminar. The Institute professors and student body listened with keen interest to Dr. Wolterstorff's excellent presentation, and engaged him in a lively discussion on such matters as sphere-sovereignty and the interpretation of Romans 13.

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## **Institute develops its curriculum at master and doctorate levels**

The Institute for Christian Studies has further developed its curriculum at the master and doctorate levels. The courses of study will now lead to either a certificate of philosophy or an advanced certificate of philosophy. When a charter of accreditation is secured from the Ontario Parliament the certificates will be re-entitled respectively Master of Philosophy (M.Phil.) and Doctor of Philosophy (Ph.D.). A third course will lead to a general certificate of Christian studies.

The certificate of philosophy (the future M.Phil.) is intended for students who wish to develop a Christian philosophical and theoretical framework and understanding either for further academic study or for their vocations as prospective leaders in a variety of fields. This course of study will take two to three years depending on a student's preparation and goals. It will specialize in the foundational matters of a field, especially its philosophy, history and methodology, in addition to the theory of various facets of the field. This specialization is construed in an interdisciplinary way. The fields of study are theology, ethics, aesthetics, philosophy, politics, history, psychology. The work is based on seminars and readings in addition to a thesis or two research papers.

The advanced certificate of philosophy (the future Ph.D.) is intended for students preparing for an academic vocation. For this course the Institute is constituted as an interdisciplinary faculty of philosophy within which a variety of emphases is possible. Work concentrates in the philosophy, history and methodology of a field. A student's course of study is organized around the preparation, research and writing of a dissertation and is expected to take about three years after the certificate of philosophy or its equivalent.

The certificate of Christian studies is designed for students desiring a very flexible one-year course of biblical and Christian philosophical orientation before continuing their studies elsewhere or entering their career. The work which is interdisciplinary in character is based on seminars and a substantial research paper.

For details on these courses of study in the various fields please write Miss Ada Oegema, Secretary, Institute for Christian Studies, 229 College Street, Toronto, Ontario. M5T 1R4, Canada.

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