

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Vol. 7, No. 6 November/December, 1973

PUBLIC LECTURE OF DR. C.T.McINTIRE



Dr. C. Thomas McIntire



Part of the audience at the public lecture

Saturday, November 3rd was a special day for all those who value the work being done at the Institute for Christian Studies. At 4 p.m. that afternoon about 600 AACS members and friends, and ICS faculty and students gathered at the Faculty of Education building at the University of Toronto to hear the first public lecture given by Dr. C. Thomas McIntire since he became assistant professor of history at the Institute. For some time the ICS has felt the need for a program in the vital field of history, and so it was with great thankfulness that we listened to Dr. McIntire speak on the topic "Christianity and an Historical Study: notes towards a Christian historiography". We were all encouraged by his grasp of the present condition of his discipline and by his insights toward a meaningful program for the redemption of this area of scholarship.

He first briefly sketched the state of historical studies in North America today. Here he found an established, quite homogenous liberal democratic school of historians who resist examining fundamental

questions on the nature and meaning of history and on the nature of historical study and writing (historiography). But recently a school of neo-Marxist historians has questioned many of the presuppositions and values of the liberal school and has thus exposed the religious character of both the liberals and themselves. The renewed interest which this debate has raised in foundational issues means that the time is right for Christian historians to bring the gospel to bear upon these issues in order that people may see God's work in history. A Christian historiography is needed now.



Looking over Wedge publications
after the lecture.

Dr. McIntire further pointed out that those who dedicate themselves to forming a Christian historiography are not alone in history. As a matter of fact, the early Christian movement of the first centuries A.D. overturned the static or cyclical conceptions of history present in Greek thinking and moulded many of the presumptions about history which we take for granted today. The notions that history should be perceived linearly as past, present and future, or that men can be makers of history, for instance, came into western culture through the early Christian thinkers. But these and other insights have been transformed in the last two hundred years to fit secular humanistic ideologies which have replaced Christianity in the lives of most eminent historians. So Christians

have become displaced persons who have often become limited to studying church history or trying to prove the historicity of the Bible. There are well-known and respected exceptions to this trend; self-consciously Christian historians such as Christopher Dawson and Herbert Butterfield have reflected upon the nature of history from out of their Christian faith and we can build upon much of their work.

Dr. McIntire finally outlined new directions for Christian historiography which will form his programme of research and teaching at the ICS. One question which remains virtually untouched is: what is the historian's field of investigation? Dr. McIntire provisionally designates it as "human formative activity" which he sees as being the way in which mankind unfolds or opens up the possibilities of the creation. Another problem is the role of religion or basic human commitment to some socio-cultural motive in the process of history. The historical thought of Herman Dooyeweerd is particularly helpful for studying these questions. A third matter is the development of criteria for the making of historical judgments which presumes an insight into norms in the creation. And a fourth task is the revision of specific historical accounts on the basis of new historiographical categories gained through Christian insight.

The depth of Dr. McIntire's insight into the task of the Christian historian should encourage all of us who are committed to Christian scholarship. He is concerned with how and where a Christian historian can best speak to the spirits of our age.



An enjoyable discussion at the reception.

The audience who heard the lecture met afterwards at the ICS for refreshments, discussion and fellowship, ending a very stimulating day.

LIGA PARA EL AVANCE DE ESTUDIOS CRISTIANOS

Dear Editors,

Box 6151, Grand Rapids
Michigan, U.S.A., 49506

Thank-you for making possible, through the pages of the Perspective, a sharing of the vision which constitutes LAEC. We are sincerely appreciative of the response of those who have written with thoughtful words of encouragement, also for those who have contributed so generously. The readers of Perspective will be happy to know that the entire cost of Dr. Runner's Religión Escritural y Tarea Política has been met through their individual gifts and with an anonymous donation of over \$650. With the completion of this work, we are now ready to proceed with the translation and distribution of the other works in the Christian Perspective Series. We are presently engaged with the production of Calvin Seerveld's Christian Critique of Art and Literature and Hebdon Taylor's Evolution and the Reformation of Biology. We hope to have both these books out within the next few months; as the cost of translation, printing, and distribution amounts to approximately \$500 for each book we are again counting on those with a Kingdom vision for missions to contribute the much needed prayers and gifts.

For the benefit of those Spanish speaking readers of the Perspective we should add one more thing: the correct spelling in Spanish of our organization is Liga Para El Avance De Estudios Cristianos (not "advance", "christianos"). Perhaps now you know how it feels when a Latin has to cope with those unwieldy Dutch handles so many of you in the AACS go by.

Con amor fraternal,

Juan
Juan Roberts

AESTHETICS CLASS VISITS NEW YORK GALLERIES BY LAMBERT ZUIDERVAART

Students interested in Dr. Seerveld's aesthetics seminar took a week-long trip beginning October 15 to visit some New York City art museums and to attend the annual conference of the American Society for Aesthetics (ASA). Laura and Pete Ennema, John Huisman, Tom Malcolm, Janny Vinnish and I ended a 9 hour trip from Toronto at the home of Rev. and Mrs. Robert Prins, who graciously entertained us, along with Dr. Seerveld and four artists from Patmos Workshop and Gallery in Toronto.

Tuesday morning we maneuvered our way into New York city, the art capital of North America. Our two-day itinerary included the Metropolitan Museum, the Guggenheim Museum and the Museum of Modern Art, as well as a select handful of New York's hundreds of galleries. We were confronted with many of the world's greatest paintings as we tossed around questions shaped specifically for the sake of reforming art criticism, theory and art history. We were interested in how the paintings were constructed. What did they allusively capture? Which spirits propelled the paintings--were they art products made by humans in communities who served "idols", man, or our covenanting God? How did they resemble and differ from one another regardless of whether they shared the same religious spirit and same historical period?

Visits to the several art galleries gave glimpses into current art trends and exposed us to the money-dominated North American art scene; an intriguing but sad scene where new techniques abound in the midst of frustration; a scene which aestheticians often ignore or endorse without offering any helpful insights.

From New York City we proceeded to the relaxed setting of Fairfield University in Connecticut for the annual conference of the ASA. There we heard some of North America's leading aestheticians discuss and lecture on fashionable aesthetic theories and histories, on recent books in the field, on films, music, dance, urban aesthetics, and art criticism. Dry dissection performed behind the mask of logical neutrality as well as lively debates growing out of open commitments to differing visions sparked the conference on this "problem child" of aesthetics.

Perhaps most encouraging to us at the end of the week was the realization that, in contrast to contemporary theories which mix aesthetics with various other disciplines, the developing ICS approach seems to give aesthetics some boundaries and a rightful place and task; it treats art as art, and views art in the context of the rest of the creation. The trip reminded us that the Body of Christ and the rest of the world needs healing for its aesthetic-artistic eyes and ears. Crumbling arts, muddled art theories and empty leisure time need the wholesome reconciliation of the Prince of Peace working through His Body in this and all areas of life.

FALL BOARD OF TRUSTEES

MEETINGS

BY REV. LOUIS TAMMINGA

The Board of Trustees of the AACCS meets twice a year, to direct the overall activities of AACCS/ICS. The Board of Curators, which administers the ICS academic affairs, and the Board of Directors, which functions as the executive committee of the trustees, meet more often to consider and administer day to day operations.



Fall Trustees Meetings

Under the capable leadership of board president, Dr. Paul G. Schrottenboer, the

October 31 to November 2, 1973 sessions proved very fruitful and constructive toward serving the cause of our Lord in higher education.

Executive Director, John A. Olthuis, summed up the last half year of work in this sentence of his report: "The period from May 5, 1973 to the present has been one of persistent day to day hard work with neither spectacular advances nor serious set-backs. Added up, the day to day plodding has however led to what I judge to be solid improvements in a number of areas."

The Trustees reviewed the entire financial situation of the Association and took grateful note of steady improvements. The Lord blessed much hard work; members and supporters responded with increased giving. Many sent sets of post-dated cheques and many more made annual pledges giving us a sounder financial basis. Finances, however, continue to present problems and many times there is just enough or not quite enough in the bank to meet the monthly payday on time. But we continue to experience the Lord's daily care. We also have reason to rejoice in our present building facilities. Since we use only one fourth of the building at 229 College Street, the rest being rented out under favourable terms, we have been able to make debt reduction payments at a good rate. An audited copy of the 1972 financial statement will be sent to the members upon request.

Director of Promotion, Mr. Harry Houtman, and Director of Educational Services, Dr. Al Wolters, reported steady progress in bringing the challenge of Christian scholarship to an ever-widening circle of

interested people. Yet, because of a lack of man-power on our part, we can follow up only a fraction of available opportunities. Invaluable contacts have been made by supplying speakers for various Christian groups, for example in Chatauqua, New York and York University, Toronto, and for meetings of Inter-Varsity and other Christian groups at a number of universities..

Regular AACCS conferences were held at Niagara, Trenton and Thunder Bay in Ontario, near Calgary in Alberta and near Telkwa and Vancouver in B.C. In the United States conferences have been held in Michigan and New Jersey. They were well attended and generally well received. But there is a problem in deciding the purpose of these conferences. Should they be student-oriented or should they be for the enrichment of Christian life in general? Different types of conferences may be necessary to meet different needs. And, in it all, we must constantly re-evaluate our aims, objectives, and calling. The staff is studying all this in depth. The various contacts have proved helpful in staying in close touch with God's people, sharing their insights and establishing a trust-relationship with them. Response and increased support seem to indicate that misunderstanding and misgiving on the part of the Christian community are being cleared away. The trustees hope very much that this may also be reflected in the present membership drive. This action, appropriately called EVERYONE-ONE, seeks to mobilize the entire membership in gaining new members. An increase in membership is urgently needed if we are to expand our work and reach more students in humanistic centres of learning. Large quantities of printed Christian academic materials are being mailed from AACCS headquarters. Presently Dr. Wolters is writing a series of study manuals on both student and grass roots levels.

In this new academic year the Institute enrollment is down somewhat to 38 full-time students and 20 part-time. The intense competition for students by academic institutions probably played a role here, as well as the fact that the ICS does not grant academic degrees. It should be remembered, however, that the mandate of the Institute is not confined solely to teaching, but also includes research from which, we trust, broader Kingdom enterprise will benefit.

Mr. John A. Olthuis reported on his efforts in the matter of accreditation which would pave the way toward granting degrees. Two avenues are being explored presently. One, to come to some form of co-operation with the University of Toronto; the other, to obtain a government charter which would give the AACCS authority to grant degrees. Both avenues present formidable barriers, but we are not discouraged. Presently, everything is being done to cultivate relations in these areas. The whole matter of accreditation is of great importance for many reasons and is given utmost attention by board and staff.

Connected with all this is also the matter of the curriculum offered by the Institute: will it only become a "foundational-level research institute" or will it move toward an institution offering (for example) masters degrees also? The trustees want both, but the priority to be given each development remains a matter of serious study at this time.

The trustees took grateful note of the arrival of another staff member: Prof. C.T. McIntire, who has begun teaching in the area of history. Other staff members presently are Drs. A. DeGraaff, H. Hart, J.H. Olthuis, C. Seerveld and B. Zylstra.

DR. RUNNER DECLINES ICS APPOINTMENT

The Trustees read with mixed feelings a letter from Dr. H. Evan Runner in which he informed the board that he could not assume the position of professor of philosophy which he accepted one year ago, with the hope of coming to Toronto in July of 1974.



Trustees A. Venema and E. Piers enjoy a pot luck supper with ICS students and professors.

The board regrets that Dr. Runner, who played such an inspirational leadership role in the establishment of the AACCS and ICS, will not join us full-time. However, he will continue to participate in ICS activities such as summer courses. On the other hand, the board is happy that Dr. Runner can continue the crucial work he has been engaged in at Calvin College for 24 years and especially that he can do so in an atmosphere of new openness on the part of the staff and students at Calvin. In addition, he should have more time for writing and for continuing his vital leadership role at a time of increasing interest in total Christianity by more and more U.S. Christians.

JOHN OLTHUIS ACCEPTS CJL APPOINTMENT

The trustees accepted with regret the resignation of Executive Director, John A. Olthuis, who has accepted an appointment with the Committee for Justice and Liberty (CJL). The board expresses profound appreciation for the services Mr. Olthuis has rendered to the AACCS.

The board recognizes his special capacities in the area of politics, and that the Christian challenge there becomes increasingly urgent. A committee appointed by the trustees is seeking a qualified replacement. Mr. Olthuis will stay with the AACCS until a new executive director can be found.

After much discussion a 1974 budget totalling \$245,912 (1973 budget: \$240,000) was adopted. The complete 1974 budget appears elsewhere in this issue. If all our members would help expand the AACCS by encouraging new members to join, we could realistically expect to meet

this amount. It will enable us not only to teach in Scripture's light at the Institute, but also to expand much-needed community services. Our prayers multiply for all those connected with the AACS work, for teachers and students and for all those who love the Lord's coming in that very important area of higher education.

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A A C S B U D G E T 1 9 7 4

INCOME

Membership dues 1974	\$ 45,000
Membership dues arrears	2,000
Donations	120,000
Church collections	8,000
Tuition fees	35,000
Scholarship fund	1,500
Discovery	5,500
Conferences	8,000
Women's Action	4,500
Publication sales	1,000
	<u>230,500</u>

DEFICIT

15,412*

\$245,912

EXPENSES

General

Furniture & fixtures	\$ 4,000
Loan repayment	2,500

AACS

Salaries	58,000
Employee benefits	4,300
Travel (incl. board mtgs)	6,500
Promotion & publications	3,500
Perspective Newsletter	5,000
Office supplies	5,000
Postage & communications	6,500
Bank charge & loan int.	1,400
Professional services	500

ICS

Salaries	109,052*
Academic assistants	7,950
Honorariums	500
Travel (incl. board mtgs)	3,500
Promotion	3,000
Library	5,000
Moving	1,100
Scholarships	1,500

Conferences

6,000

Discovery

3,000

Building

8,110*

\$245,912

- * We trust that the vigorous participation of all members in the EVERYONE-ONE membership drive will help wipe out the deficit.
- * The ICS salaries item includes six full-time faculty positions, one secretary and one faculty position commencing July 1, 1974, left vacant by Dr. Runner's resignation.
- * The rental income from the AACS building is \$72,000. All expenses including mortgage principle, interest and taxes total \$80,110 so the net cost to AACS/ICS for the space we use is \$8,110. A building statement is available and will be sent on request.

MINUTES OF THE AACS MEMBERSHIP MEETING

November 3, 1973



1. The meeting is called to order by the chairman of the trustees, Paul G. Schrotenboer, who leads us in singing "Hallelujah Praise Jehovah" and "Sing to the Lord, Sing His Praise All Ye People", welcomes the gathering and leads in prayer.
2. The secretary, Henry Luns-hof, reads the minutes of the last annual member-ship meeting.
3. Rev. Wally Postman delivers the meditation on Psalm 9:19-20, after reading Genesis 4:19 - 26 with us.
4. John Olthuis presents a report on the activities of the AACS during the period between annual meetings.
5. Dr. Hendrik Hart speaks about the development within the ICS and mentions the efforts being made to seek accreditation, the present faculty of the ICS, the appointment of Drs. Goudzwaard and Schouls as Fellows of the Institute, the seminars being planned for next summer, the coming of Sander Griffioen in September, 1975, and Dr. Runner's decision not to leave Calvin College for the ICS.
6. John Olthuis presents the report of Al Wolters concerning the Educational Services presently being offered by the AACS/ICS.
7. Harry Houtman presents a report of the promotional work that has been and is being done.
8. The Financial Statement for 1972 is approved by the membership.
9. The Auditor's Statement that the books are in good order is re-ceived with thanks.
10. The membership approves the Budget for 1974 of \$245,912.
11. Mr. E. Kruyse is thanked for his work done for the AACS and is appointed by the membership to audit the books for 1973.
12. The membership is informed that the part-time Executive Director of the AACS, John Olthuis, has accepted the position offered him by the CJL and will shortly leave the employ of the AACS. A new full-time Executive Director now needs to be found.
13. We sing "Great is Thy Faithfulness" and close with prayer, led by Mr. C. VanderStelt.

JAPANESE LAW STUDENT VISITS I.C.S.



Noriko Kumata

In the last issue, Perspective mentioned the visit of a Japanese student, Noriko Kumata. The following is her response to the question: "Why have you visited our Institute in Toronto?" Masuo Miyazaki translated her answer.

As a student in law, I have always been concerned about how the government of Japan reports to legislate and execute its laws in accordance with the Constitution, which has as its main themes, internationalism, pacifism and democracy. One can see from the political situation in Japan today, however, that the Constitution often is not taken seriously. Some of the issues and problems in Japan are the rebirth of the spirit of nationalism, which expresses itself in the year-by-year enlargement of the "defence" budget and in the government's interference with the educational materials of public schools. It is also expressed

in the government's eager attempt to nationalize (Shintoist) Yasukuni Shrine, which honours the soldiers who died during the wars. Christian churches and other religious bodies have been fighting against this. There is also a serious problem of pollution all over Japan as a result of governmental policy which has made industrial growth of prime importance. In Japan, by the import of technology from Western countries, the industrial process has been remarkably modernized. But it is built on a sub-structure where a pre-modern pattern of thought still dominates.

In such a context I became a Christian two years ago. I started to go to church. I found that the Christians in Japan were a minority. I also found that the doctrines and confessions that were taught in catechism classes of the church, though they helped me in giving me a fundamental knowledge of the Christian religion, were not necessarily oriented to deal with such complex social and political questions as I have described above. The church's confession of faith didn't seem to be sufficient for giving direction in regard to these problems. When I was pondering where I should and could go, I heard about Toronto's Institute for Christian Studies through Rev. Masuo Miyazaki who was studying there. I immediately sensed that the approach that had been developed in Toronto might give a clue to solving my problem; that is, how my Christian faith could become relevant as I was confronted with the social, cultural and political situation in Japan. I wrote to him asking more about the biblical approach to scientific and political problems that had been developed in Toronto. At this time I'm very happy that the Lord has opened my way to visit Toronto and see what's going on here. Since my English is not good enough, I can not study at the Institute, but my one-month stay here has been a precious experience as I talked with many students and professors. I think I'll try to do my best to contribute in a way I can for the cause of a Christian reformational work in Japan. Lastly, thank you very much for all the hospitality you have shown me during my stay here.

"HOW IS THE AACS DOING?"

"Fine, in many ways: we have good students, many letters of inquiry, a revival of interest in a comprehensive Christian life in many areas of North America...."

"How are we doing financially?"

"Let me tell you a little story that will get to the heart of the matter..."

"Payday comes once a month. We are usually a little anxious as it approaches, wondering if we will have enough in the bank to cover the salaries. November 16th was our last payday, and on the morning of the 16th we were still \$522.63 short of the amount needed. About 12:00 p.m. that day the AACS staff was in the office discussing the situation. To solve the problem three staff members volunteered to wait until the next week to cash their cheques.

"At that very moment, Glenda Hull (wife of John Hull, a third year philosophy student) walked into the office with her chequebook.

"Guess what! our government student loan came through today. We can finally pay the rest of our tuition. How about \$650.00?"

"Our faces immediately reflected our excitement, relief and almost disbelief.

"A little bewildered, Glenda commented, 'I've never written such a large cheque before in my life'.

"Praise the Lord, for He is merciful and gracious! As students, and as staff, we walk daily in the shadow of God's wing.

"This story indicates how each month again, in various ways, the Lord provides through His faithful people for a budget of \$20,000 per month. Our money is like manna; there's never any extra, and none in the bank (in fact we have a \$15,000 bank loan) but God provides sufficiently day by day through you."

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DECLARATION OF EVANGELICAL SOCIAL CONCERN - CHICAGO 1973

BY C.T. McINTIRE

During the long American Thanksgiving weekend, November 22-25, in Chicago, I joined with fifty Christians from a variety of backgrounds to probe the meaning of the Gospel for society and its brokenness.

Participants included some well-known evangelical leaders--Carl F. H. Henry, Frank Gaebelèin, Paul Rees, Bernard Ramm. There were Baptists, Lutherans, Methodists, Reformed, Presbyterians, Independents, Anglicans, Mennonites, Holiness. They were older and younger, men and women, black and white. Many were academics from a wide range of Christian Colleges and seminaries--Wheaton, Gordon-Conwell, Calvin, Fuller, North Park, Conservative Baptist, Goshen, Bethany, Trinity (Deerfield). There were the editors of Eerdmans, Creation House, Eternity, The Other Side, Faith at Work, Inside, The Post American, Right On.

The gathering demonstrated the presence of an awakening conviction among evangelicals that the Gospel intends the salvation of the whole life of God's people. An opening address by Bill Pannell emphasized this point. The significant result after three days together was the discovery of a high-level consensus which was drafted into a cogent one-page declaration of Christian social concern. The document means to signify the end of the old false dilemmas between personal or social gospel, evangelism or social concern, sacred or secular, biblical or social, conservative or liberal.

Some excerpts from the declaration will indicate its radically biblical direction:

"As evangelical Christians committed to the Lord Jesus Christ and the full authority of the Word of God, we affirm that God lays total claim upon the lives of His people. We cannot, therefore, separate our lives in Christ from the situation in which God has placed us in the United States and the world.

"We confess that we have not acknowledged the complete claims of God on our lives.

"We acknowledge that God requires love. But we have not demonstrated the love of God to those suffering social abuses.

"We acknowledge that God requires justice. But we have not proclaimed or demonstrated his justice to an unjust American society. Although the Lord calls us to defend the social and economic rights of the poor and the oppressed, we have mostly remained silent....

"We must attack the materialism of our culture and the maldistribution of the nation's wealth and services....

"We must challenge the misplaced trust of the nation in economic and military might...We must resist the temptation to make the nation and its institutions objects of near-religious loyalty..."

All the signers of the statement hope it will promote further Christian maturity in understanding social sin and salvation.

VIDEO TAPES OF DISCOVERY V

We are now planning a video tape series of the Discovery V program. The theme of Discovery V is "Toward Maturity in Christ", and the series will deal with maturity in family and marriage, the many kinds of counselling, and the practice of psychotherapy.

We plan to produce ten one half hour programs which can be shown independently. They will be geared to the average viewing audience. Ideally, these programs should be shown one program ($\frac{1}{2}$ hour) per week, although they can be shown two at a time (1 hour) and at different intervals.

We plan to produce these tapes in the following formats:

<u>Formats</u>	<u>Length</u>
1 inch IVC	1 hour - 2 programs/tape
3/4 inch Sony cassette	1 hour - 2 programs/tape
1/2 inch	1/2 hour - 1 program/tape

We will consider producing these tapes in the 1 inch Sony or the 1 inch Ampex only if we receive several requests for these formats.

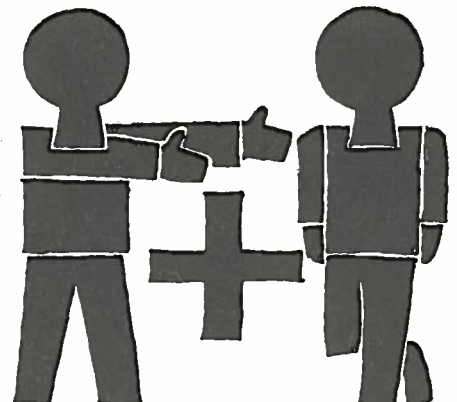
The tapes should be ready for showing in the first community about January 15th. However, the series will not be available faster than one program ($\frac{1}{2}$ hour) per week, which means that the last program can not be shown in your community before the last week in March.

Since more communities are using the tapes for cable T.V. only we are reducing the rental cost to \$10 per $\frac{1}{2}$ hour program, (\$100 for 10 one half hour programs). This rental fee does not cover our expenses; if you are able to pay more, it would be appreciated. If you wish to order these tapes, please write the AACS, 229 College Street, Toronto, Ontario. M5T 1R4.

EVERYONE-ONE

All members have now received a packet of information which is helpful in explaining the organization and purpose of the AACS to potential members. We wish you a rewarding and enjoyable time as you discuss Christian higher education with someone whom you think would be interested.

If you are not a member of the AACS and would like to become one, please write us and we will be happy to respond.



WOMEN'S ACTION FOR THE AACS



At this time of year there is no public commotion, while little pennies are being dropped into small green banks. Our action is a quiet action until the board gets together to witness a great thud in April. Will there be more than 450,000 pennies collected during the year? Let us together praise God for His faithfulness.

Are you, who read this Perspective, ever frustrated because so few people in your community will support the cause of scripturally-directed learning? Perhaps you should try a new, low-key approach; pass out a few penny banks! Also request the head office to place these persons on the mailing list. People who are not interested in becoming full-fledged AACS members may have no objection to contributing a few pennies. Good contact is thus established, so that interest may increase to become strong, knowledgeable, and prayerful support.

Please join us, and pray for us! If you wish any information, contact the secretary: Mrs. Anne Vandezande Jr.,
483 Scott Street,
St. Catharines, Ontario.

PURPOSE: 1. To contribute financially to the cause of scripturally directed higher learning.
2. to promote this cause on a person-to-person basis.

MEANS: distribute penny-a-day banks, which are emptied several times during the year by local collectors. Once a year the money is donated to the AACS for a specific goal, e.g., library expansion.

NEEDED--YOU!! 1. to begin filling a penny bank
2. to organize a local in your community, if none exists
3. to prayerfully support the AACS

FOR INFORMATION: contact the national secretary

TO ORDER PENNY BANKS: contact the national treasurer

NATIONAL COMMITTEE:

President: Mrs. M. Guldemon,
12 Earnscliff Cir.,
Bramalea, Ontario.

Secretary: Mrs. A. Vandezande Jr.,
483 Scott Street,
St. Catharines, Ont.

Vice-all: Mrs. M. Herfst,
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Jean Olthuis, eds.



In view of its size, its double purpose and the different grades it serves, the cost of the manual (\$14.50) is surprisingly low. It is hoped that a sufficient number of copies can be sold to cover the cost, so that other manuals can be published in the future. Any profits from the sale of this manual will be used for the publication of future manuals. It will be ready for mailing soon.

CONFERENCE HIGHLIGHTS



Dr. Al Wolters

WESTERN MICHIGAN by Gerry Williams

- * Fifty conferees attended the Western Michigan conference from October 5 - 7.
- * The speakers were Dr. Ken Piers who spoke on "Expressions of a Scientistic Faith" and Dr. Al Wolters on "Man's Place and Task in the World: Tilling God's Acre."
- * About fifty additional persons attended the Sunday worship service at which Dr. Gordon Spykman, professor of philosophy at Calvin College, preached. The Holland Christian High School string ensemble participated in the service.
- * Besides the expected Reformed born-and-raised conferees, the conference attracted many without any Reformed background. We had a vivacious Christian with strong sympathies toward the left who is now very excited about the reformational perspective introduced at the conference; a bright, articulate Christian with strong Anabaptist leanings in his social theories; and a sharp Christian, recently introduced to our thought who was saddened by many Christians' narrow-thrusted gospel and was involved in a somewhat radical local political party.
- * Dr. Piers reported that the discussions at this conference were the best that he had attended at any of the AACS conferences.



B.C. Conferees Enjoy a Song-Fest.

BRITISH COLUMBIA

by John Ensing

About 125 people came to this year's conference at Paradise Valley, fifty miles north of Vancouver. The grounds were located on the side of a river, in between some low mountains. They were well covered with apples that the owners weren't picking. On the last day of the conference you could see people sneaking away with bags of apples. Cultural mandate we called it.

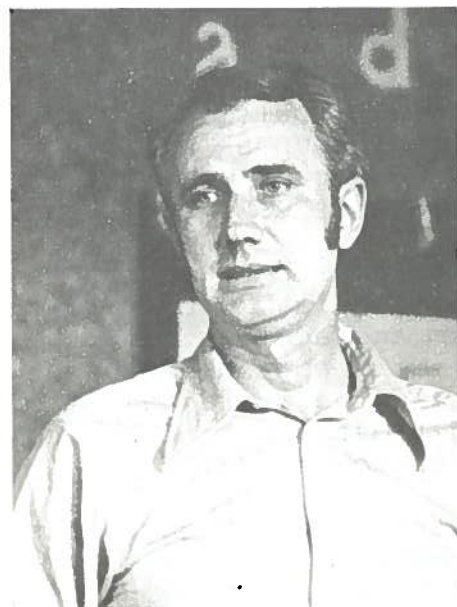
The conference went from August 31 to September 3. Dr. Al Wolters gave two lectures in which he called people to office as servants of God to work out the cultural mandate. Bonnie Greene spoke to us about consumerism and the horrible thoughtless waste of resources in our society. As an example she pointed out that we don't think about the fact that a washing machine goes through twelve cycles, a terrible waste of water and electricity!

There were also workshops and other activities to attend at the conference. Mrs. Greene gave a workshop on consumerism and how to better utilize our resources. Dr. Magnus Verbrugge spoke on how Christians could get things accomplished by using the present political parties. Harry Antonides spoke on the rise of socialism and its influence today and gave a Christian critique of this force.

This most interesting and informative conference was a real encouragement to get people working out these various issues when they return home again.



Bonnie Greene



Harry Antonides

I.C.S. STUDENTS ATTEND GRINDSTONE CONFERENCE BY PAUL MARSHALL



Paul Marshall

Several ICS students spent August 20-27 attending a conference on Spiritual Growth and Social Change. The conference was organized by the Canadian Friends (Quakers) Service and was held on Grindstone Island on Rideau Lake near Ottawa, Ontario. Attendance was deliberately limited to 20 - 25 people in the hope that there would be a high degree of participation and interaction among those present. This hope was more than fulfilled. Although the conference did not have a program formulated in advance, the meetings were regular, intense, informative and frequently ran overtime.

Conferees were from a variety of backgrounds; from the Friends (Quakers), the Roman Catholic Church, the United Church and many others. All were in-

involved in a variety of social and political activities and most had been involved in a great deal of reflection on and criticism of that line of work. There were some who had worked in Mexico and other parts of Central and South America with native peoples, some with third world study groups with overseas experience, or with trade study groups. Others had been involved with news analysis, housing and community work in various parts of Toronto, or experiments in education.

Each person or group outlined the nature of and reason for their work, their overall goals, and many lessons they had learned which would benefit the group as a whole. There was time to ask questions and to offer constructive criticism. Many expressed interest in the work of the ICS and ECSA (The Evangelical Committee for Social Action).

This whole approach required and developed a great deal of self-awareness and understanding, coupled with a genuine openness to questioning, criticism and advice from other people. The mutual benefit was enormous. This approach brought home sharply the smallness of our resources and the incredible magnitude of the tasks ahead of us. The shock of these realizations completely overwhelmed several of us and reduced us to tears.

Despite the varied backgrounds of those present we shared a great deal in common, particularly an opposition to any dualistic or split view of Christianity and the church's task in the world. There was agreement that this task could not be reduced to either a "social gospel" or to an "individual gospel" nor to any combination of these two, but must be understood in terms of an overall view of the Kingdom.

This was not an illusory, shallow agreement based just on the use of the same terms with very different understandings of the context of those words. But there was enough personal and group discussion, tied with prayer and meditation together for us to really see that we meant the same things. Divisions did appear on the question of concrete political analysis and suggested strategy, but on the whole the conference stayed very much together and developed remarkably well.

Several of those present sensed their lack of any explicitly Christian means of analysis with which to understand and interpret the forces and structures operating in society. In its absence most groups had searched for other options. Many had ended up using modern Marxist analysis, although they were aware of its limitations, and realized and were critical enough not to become trapped in their means of analysis.

In seeking to develop options, those of us from the ICS background sensed the undeveloped nature of most of our own Christian social analyses. Our discussion has remained at a philosophical level instead of dealing with the way in which the sin-corrupted dynamics of our society are actually affecting ourselves and others. There are historical reasons for this but we do still find difficulty saying what is actually going on now, apart from using such generalized terms as "humanism" or "individualism". Advances are being made in this direction but we must do more if we are to be able to give direction to and learn from the experiences of Christians involved in various concrete political activities.

Despite difficulties, the conference was very rewarding in the contacts and friendships it established, the challenges it presented in terms of strategy and lifestyle, and certainly not least, in the realization that many Christians from many other traditions are working along similar paths with similar visions.

* * * * *

TO KISS THE SLUMBERING GIANT

There will be a study conference sponsored by a variety of Christian groups in the Pittsburgh-Western Pennsylvania area on education at Indiana, Pa., from January 25-27, 1974. The title of the conference is "To Kiss the Slumbering Giant". Lectures and presentations will be made by Drs. Arnold DeGraaff and Bernard Zylstra of the ICS and by Peter Steen of the Coalition for Christian Outreach, Pittsburgh.

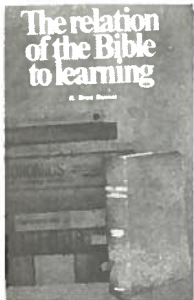
Various aspects of secular and Christian education will be discussed and explored, and there will be workshops and films.

For further information and registration forms, write:

Wes Seerveld,
520 - 32nd Street,
Beaver Falls, Pa. 15010, U.S.A.

MINISCRIPTS

* On Monday, November 12th Dr. Arnold DeGraaff gave two lectures to the Inter-Varsity Leadership Conference in Huntsville, Ontario on the theme of "Counselling: with regard to sexual problems". Dr. DeGraaff has recently had a lecture published which he gave several years ago at Calvin College. It was printed in the Calvin College Monograph Series as "Two Contrasting Approaches to Religious Education". Also included is an essay by Dennis Hoekstra, president of Trinity Christian College. Copies are available for 95¢ from Wedge Publishing Foundation, 229 College Street, Toronto, Ontario. M5T 1R4.



* The Relation of the Bible to Learning by Dr. H. Evan Runner has recently been reprinted by Wedge Publishing Foundation for the fourth time. This is not a new edition. The cost is \$2.95.

* TRINITY COLLEGE REFORMATION WEEKEND

Trinity Christian College students organized a Reformation weekend on October 26-28, where alumni, friends, staff and students of the college gathered for fellowship, instruction, and inspiration. Bert Polman, Ph.D. candidate in musicology at the University of Minnesota and a resident student at the ICS, spoke on "Contemporary Music: Your Humble and Disobedient Servant". Bernard Zylstra presented some reflections on "The Need for Reformation in a Capitalist Society".

* Dr. Al Wolters, Director of Educational Services, is teaching an extra-curricular "Perspectives" course at the University of Western Ontario. The focus of the ten lectures will be to show how academic work is shaped by implicit philosophical assumptions--a critique of secular scholarship and a perspective for Christian reformation in this area. Participants are asked to acquire a copy of The Relation of the Bible to Learning by H. Evan Runner and to pay a \$10 registration fee. It is held every second Monday night--beginning November 12, 1973 in Room 3330 of the Social Sciences Centre of the University of Western Ontario at 8:00 p.m.

* Towards a New Politics, edited by William A. Harper of Gordon College, Wenham, Massachusetts, is a custom-made book of readings for his courses. It contains twenty-two articles, three by Dr. Bernard Zylstra, one by Dr. James Olthuis, and one jointly written by ICS students, among others.

* Dr. H. G. Stoker, professor emeritus of the University of Potchefstroom, South Africa, has been working on questions in the theory of science at the Institute since his arrival in April. During September and October he presented a series of four lectures to students, staff and many visitors. He spoke on "Fundamental Principles of a Cosmo-creatic Philosophy", "The Dynamic Dimension of the Cosmos", "Human Freedom", and "The Nature and Norms of the Scientific Method".

* Drs. Jim Olthuis and Al Wolters attended the Ligonier Valley Scripture Conference near Pittsburgh from October 22-26. They were among more than 100 registrants who came from far and wide to listen to lectures by such evangelical leaders as J. I. Packer from England, John Warwick Montgomery, Clark Pinnock and John Gerstner. The two report an excellent spirit at the conference, and are pleased with the good personal and academic contacts which they made during the four-day conference, especially with the speakers.

Al also attended the Politico-Economic Weekend (October 26-27) held at Geneva College, Beaver Falls, Pennsylvania, under the auspices of the Christian Government Movement (CGM) and NACPA. Among the speakers were Gerald Vandezande of the Committee for Justice and Liberty Foundation (CJL) and Dr. Jim Skillen of Messiah College. Al tells us that the conference highlighted the intense interest, especially among Christian students, for sound biblical guidance in politics and economics.

* Don McNally, student at the ICS and the University of Toronto, has written an insightful and excellent critique on education for the Spring '73 issue of CRUX, a quarterly journal of Christian thought and opinion, published by the Toronto Graduate Christian Fellowship, associated with Inter-Varsity Christian Fellowship of Canada. In the article, "The Coming of the Kingdom in the Canadian University" Don deals with the issue that "underlying the apparent disorder (in the university) is the unifying principle of society's faith in technological mastery". And "the student is conditioned to get grades, not to think critically".

* On October 30th, Dr. Peter Schouls, a Fellow of the ICS and chairman of the Department of Philosophy at the University of Alberta, gave a lecture sponsored by the History of Political Theory class at the ICS. The lecture was entitled "Descartes, Hugo Grotius and the Structure of Locke's Second Treatise".

* When sending a cheque to the AACS/ICS, please indicate whether it is for membership fees, a donation, or for services rendered. We need this information to keep our records straight. Please include your name and return address so we can send you a receipt. For U.S. citizens, send donations only to the AACS Foundation, 1677 Gentian Drive S.E., Grand Rapids, Mich. 49508, U.S.A.

* Moving? To receive every issue of Perspective please inform us of your new address three weeks before you move. All other organizations such as Wedge Publishing Foundation and VANGUARD must be informed separately.

* From 1972 the AACS has a \$15,000 outstanding loan for operating expenses which is due December 31, 1973. If anyone would still like to donate for the tax year of 1973, we welcome a contribution. Please mark cheques clearly "for donation".

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Dear Members and Friends:

In terms of public events 1973 will be remembered as the year of Watergate, renewed Middle East warfare and the energy crisis. All of us also have our personal and family memories --of struggles and advances, of despair and joy. In it all we know God has been calling us and all men and nations to shalom through child-like obedience.

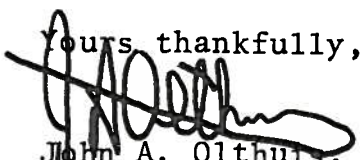
Perspective has tried to keep you up to date on major happenings in AACCS/ICS. But life at 229 College Street is more than major events. It's:

- * gratitude for a new member from California
- * worry about whether the morning mail will bring that \$1,000 needed to meet today's payroll
- * exhilaration at having worked through a difficult academic problem
- * happiness in showing the building to members visiting from Iowa
- * regret that someone might have misunderstood what we said at last night's meeting

Added up, it's a sense of profound joy and thankfulness that you, the members and friends of AACCS/ICS, pray, trust and give enough to make our fumbling attempt at praising the name of God possible.

We pray that God will give each of you joy and achievement in 1974 and somehow in His strength the wisdom and courage to help friends, neighbours, country and world to take even a few steps toward Peace in Jesus Christ.

Yours thankfully,


John A. Olthuis, Executive Director,
on behalf of AACCS/ICS Boards, Staff,
and Students.

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