

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Vol. 6, No. 1

Dear Supporters and Friends of the AACCS and ICS:

141 Lyndhurst Sold

The large old house that has been home for the AACCS-ICS since August of 1967 has been sold. The AACCS-ICS must move out on May 15th. Many of you still proudly display the sketch of the present Institute that you received as a thank you for your contribution to the Institute '67 Campaign. When we moved into the building, the AACCS had five staff members and the Institute one staff member. Now the Association has eight staff members and the Institute eight, including two visiting professors. God has richly blessed us in the "old house" and we pray for His continued care as we look for another location and seek to continue and expand our efforts in Christian graduate education.



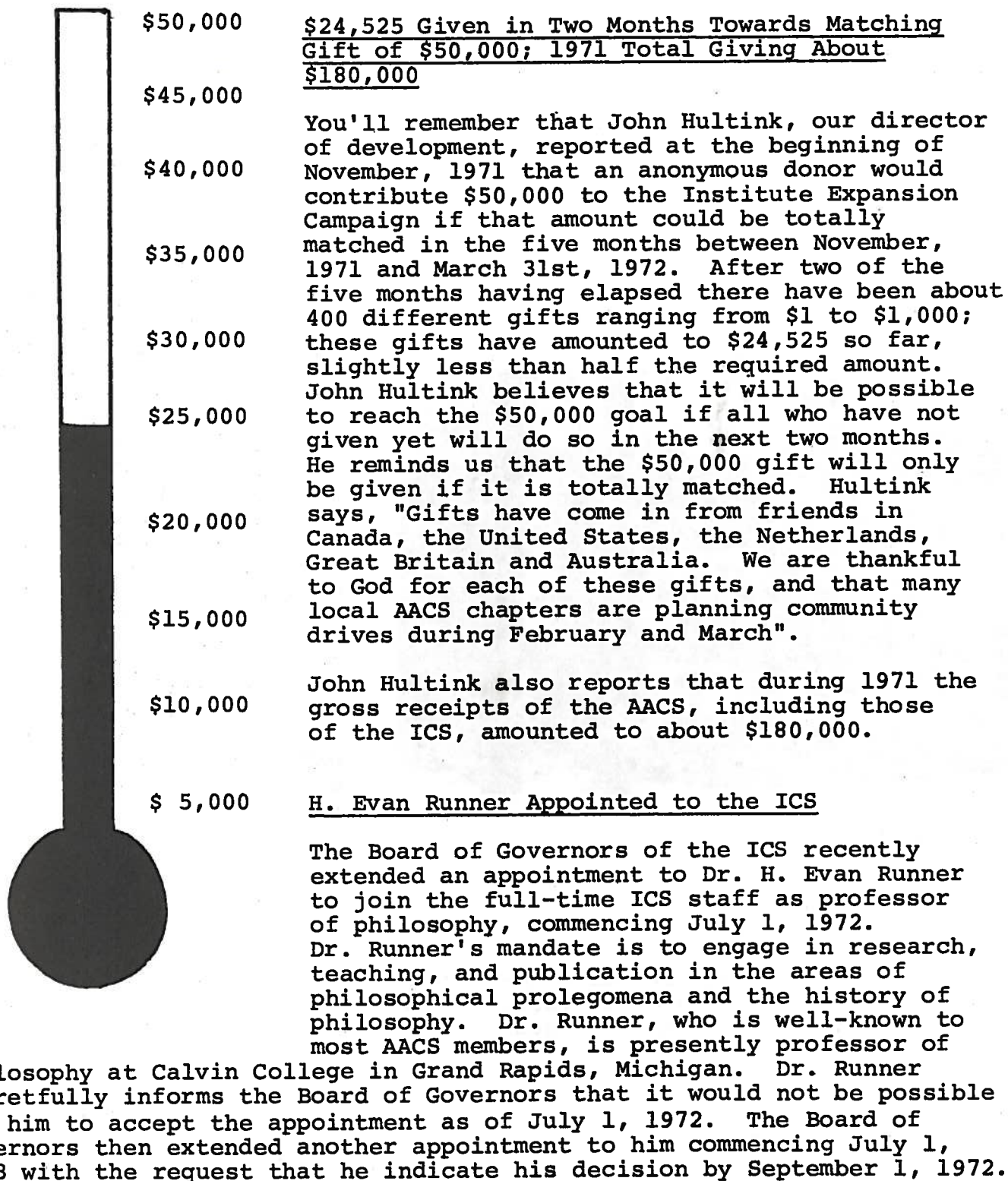
141 Lyndhurst Avenue

New Building Sought

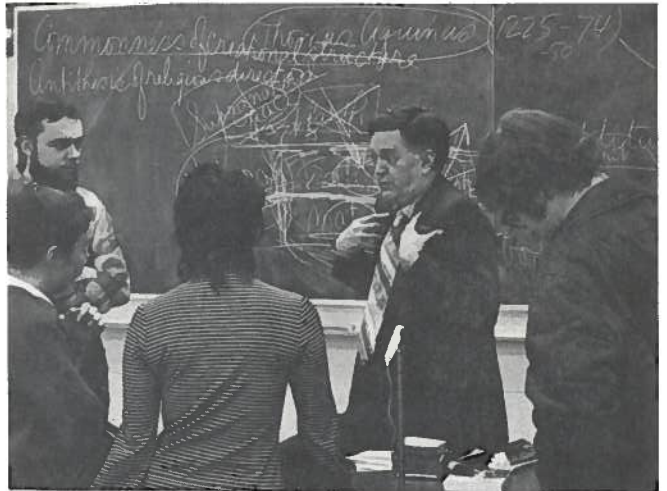
A rather intensive search for a new location is under way. We are truly blessed in having the gift of \$250,000 - over a number of years - available for the building, and our search is for a building that is:

- Sound in construction,
- Modest in decoration,
- Large enough for our present needs, with extra room that can be leased out until we require it,
- Close to the University of Toronto, public transit, and reasonable student housing.

Several possibilities have been investigated and rejected. At present we are considering a very promising building. If, however, a suitable property is not found before the end of February, we will look for space to rent until we are successful.



The Board of Curators is thankful to announce that Dr. Runner has agreed to continue to serve the ICS as visiting professor for the academic year 1972/73. During the current academic year, he handles a course and a seminar during his alternate week-end trips to Toronto. I am sure that members, friends and former students of Dr. Runner join us in our prayer that he and his family will be able to join the ICS staff full-time in 1973. Perhaps you may wish to drop him a note regarding this matter. His address is: 1786 Radcliff Avenue S.E. Grand Rapids, Mich. 49506, U.S.A.



Dr. H. E. Runner with
ICS students

Ken Piers: "The AACCS Was There to Minister to Our Needs"

In the last Newsletter we reported that Dr. Ken Piers, assistant professor of chemistry at Calvin College, Grand Rapids, Michigan, was appointed by the Trustees of the AACCS to the board of curators for the Institute. Cited in the appointment was Dr. Piers' commitment to scripturally-directed learning and scholarly activity. To give you an insight into the kind of man who's serving on the body which supervises the academic growth and direction of the ICS, the Newsletter interviewed him, and discovered the formative role of the AACCS in his own scholarly development.

Ken Piers is a slender man of 30 who holds degrees at all levels of higher education - from a Bachelor of Science degree to a Ph.D. in chemistry from the University of Alberta. In 1967, after earning his doctorate, he received a National Research Council of Canada post-doctoral fellowship to do research at the Swiss Federal Institute of Technology at Zurich. Since 1968 he's been teaching at Calvin in the chemistry department, "outgrowing my training" as he puts it.

Piers is the son of Mr. & Mrs. Owen Piers, and was born in the farming village of Neerlandia, Alberta, about 70 miles northwest of Edmonton, and attended the Christian public school there until grade ten when he studied 2 years in neighbouring Barrhead, Alberta. In 1959 he began attending the University of Alberta in Edmonton in an honours chemistry program.

It was as a sophomore at the University of Alberta that Ken first was introduced to the AACCS (then the ARSS) student club on campus because "my more advanced friends dragged me along". "I wasn't too impressed by it, but I knew I should go because I was a Christian. I went for two years without really knowing what was going on," he says.

"It wasn't until the third year at the student club meetings that I began seeing the relevance of scripturally-directed learning for higher education. By then I had started doing some outside reading, especially Evan Runner's Relation of the Bible to Learning, which I re-read

several times. This one book had the most influence on my own thinking in giving positive direction," Piers says.

"By 1964 I had gotten married to my wife, Marian, picked up my B.Sc. honours degree, and enrolled in the Ph.D. chemistry program at the University of Alberta. But I still never managed to integrate my Christianity with my research work; they were still two separate things, but I knew that they had to be related. I finished the Ph.D. in three years and was involved in the ARSS student club.

"I think that the fact that I'm dedicated to scripturally-directed learning today is the fact that the ARSS was there to minister to our needs - and I'm very thankful.



Dr. Ken Piers

"I think it's significant that by the time I was graduated with my Bachelor's degree I had had 23 chemistry courses, 2 in physics, 3 in math, 1 in sociology, 1 in English, and 2 in scientific German. You can see that there is a very heavy influence by positivism and scientism in shaping the curriculum of the modern 'public' university. My professors obviously believed that positivism - concentrating exclusively on what is observable and verifiable through experiment - and scientism - a faith in the results of scientific method as the very ordering principles of life - should dominate the development of a young scholar majoring in chemistry.

"After getting my Ph.D. most of my time has been spent outgrowing my training so that I could see the relationship between science and the rest of human activity. Most of my own work at Calvin has not been directed towards specialized chemical research, but with general reading, and also in the history and philosophy of the natural sciences."

During his post-doctoral year in Zurich and in a year of teaching and research at the University of Western Ontario, in London, Ontario, Ken and Marian came to the conclusion that: "We both realized the hopelessness of trying to work alone, and the only way you can grow is in a community of like-minded people all working towards common goals."

Ken Piers accepted the appointment to the Board of Curators because he "sensed the importance of the development of the ICS in the whole development of a peculiarly Christian consciousness in North America. The most important thing about the Institute is the spiritual direction which it plans to move in through the implementation of an academic program. For that reason a position influencing that course of growth on the Board of Curators is a challenging one."

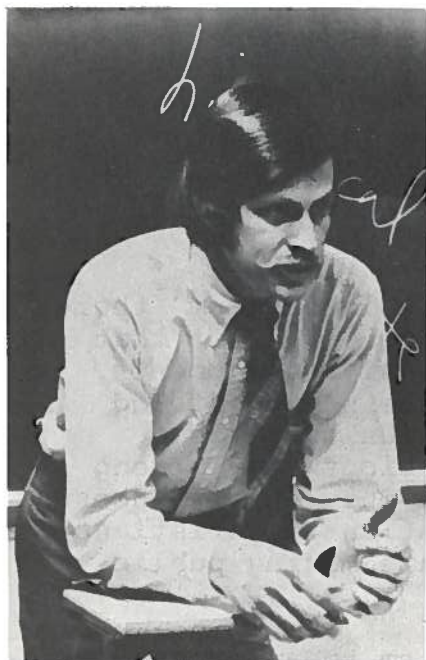
Piers sees a danger in the present course of development of the ICS: He says that there is too heavy an emphasis on the development of the philosophy department at the expense of the special sciences. He hopes to use his position to see that a better balance is worked out between

philosophy and foundational work in the special sciences. He also thinks that the kind of people in the special sciences which the Institute is looking for are not that readily available, and that the ICS itself may have to initiate programs that will prepare them for these positions. He says, "Because of the fact that there are so few to do specialized work, there's a big gap between the philosophers and people like myself in the special sciences - we have a hard time finding our inter-relationship - we need go-between men".

Some News From C.T. McIntire, Cambridge, England

Greetings from England. I am enjoying a full and invigorating year as a visitor to the History Faculty, Cambridge University. My days are spent primarily in uninterrupted research and writing in the excellent University library located a five minute bicycle ride from our house.

I'm completing a historical study tentatively entitled England Against the Papacy, 1858-1861: towards the end of Papal Temporal Power and the formation of the Secular Kingdom of Italy. Two newly available (one newly discovered) collections of the private papers of English statesmen - the Derby Papers, and the Ampthill (Russell) Papers - take me on research trips to London and Oxford.



Professor C. T.
McIntire

On several occasions I have had fruitful discussions with English historians, especially Professors Derek Beales, E.R. Norman, Maurice Cowling, and Mr. E.E.Y. Hales, all of whose work is closely related to my interests. Other times I have enjoyed hearing lectures by Professors Eric Hobsbawm, Walter Ullmann, Charles Wilson, G.R. Elton, Owen Chadwick, Gordon Rupp, Herbert Butterfield, and others.

My wife, Carolyn, and I have made many new Christian friends, and learned about some of God's work going on here in England. We have especially come to know our near neighbours, Alan and Elaine Storkey, secretaries of the Shaftesbury Project, a political-social-economic workshop, loosely related to Intervarsity Fellowship. The Storkeys prepare study papers; co-ordinate the interests of professionals in social work, business, scholarship, law, government, and the like; and arrange study conferences where papers are discussed. It's an exciting enterprise from which we in North America need to learn.

I should mention also the work of Tyndale House, Cambridge, a research centre for biblical studies, accommodating many researchers and Cambridge Ph.D. students with whom we have had particularly good discussions. The Christian Studies Unit, a kind of British AACCS, held its first winter conference in London, 8 January 1972, where I presented two lectures on revolution and conservatism.

I consider this year academically exciting, especially the freedom to research and write without teaching, the first such time I've had in six years. Nevertheless, we await expectantly settling into Toronto to join in the Institute's work, * hopefully with some wider horizons.

* Mr. McIntire will teach and do research in Toronto as Assistant Professor of History at the Institute.

Institute Day Meal and Program, by Ted Wilcox *

A high point in the life of the ICS came over the November 28-30 week-end when the profs and students organized Institute days. As part of the week-end, students at the Institute sponsored a communal meal and program on Saturday evening, November 29th, for about 175 students. Visitors from Dordt, Trinity, Calvin, the University of Toronto, Guelph University and other colleges gathered at the Lutheran Centre in Toronto for the evening.

Following the meal John Olthuis spoke on the topic "A Political Catechism of North America". He began by saying that the dominant political catechism is found in the centrists - the Nixons and Trudeaus. These men have a pragmatic belief in the essential soundness of our societal foundations: only a few troublemakers impede rational progress. But where has the rule of centrism brought us? The system - that is, "corporate liberalism" - dehumanizes to the point that it defeats the very ideals it was set up to protect, alleged Olthuis.

What then should be the Christian conception of the state? We must see that if it is only one of many areas, said Olthuis, and it should provide an atmosphere where all the other areas of society are free to be structured as God planned. In the political sector, the concept of loving your neighbour means the exercise of justice.

To begin dismantling the present system of "corporate liberalism" there must be a beginning Christian consciousness in the society. But that consciousness must be preceded by certain non-political developments. Alternative institutions, "...visible signposts of the people of God that we love our neighbour," should show that Christianity makes a public contribution. When these alternative institutions grow strong enough, there must be a movement of Christian people into other places in society - not to subvert, but to ask crucial questions. Christians must point out that all kinds of faith communities are making public contributions, including themselves.

By contrast to this, the voice of corporate liberalism today is saying "If you are Indian or black we will make you white...if you are Italian or Danish we will make you Anglo-Saxon...if you are Christian or atheist we will lead you to the moral system adopted by all reasonable men. Come unto us all who are burdened by colour, language or religion and we will offer you salvation".

Olthuis then mentioned some specific areas Christians might be moving to dismantle in the future. The present welfare system, for example, is based on a belief that man's basic needs are economic. Christians should encourage having various agencies set up by the different thought

communities, so that the Christian agency for example could effect a more healing approach, dealing with the whole man. This could include some co-constructive effort with other communities of thought. The same pluralistic approach should be applied to the probationary system, public education, the media and other areas. Also, Christians need to be advocating change in the tax structuration and the present exploitation of third-world countries.

Olthuis concluded by stating that all this should show that because we love God we love our neighbours. Christians must begin to develop this concept in a dramatic way, in a political way.

After the speech, Gerald Vandezande of the Christian Labour Association of Canada, along with John Olthuis and Bernard Zylstra, presented a mock hearing before the Ontario Labour Relations Board (the audience). The entertaining and informative performance demonstrated the difficulty a Christian has, under a present Ontario law, in applying for the right to not belong to secular unions for religious reasons.

The evening ended with original songs by Bill Kieft and Tim Matheis, who accompanied themselves on guitars, piano, mandolin and drum. The songs were attempts to see the world through the eyes of a Christian, and showed insight as well as musical proficiency on the part of the performers.

- * Ted Wilcox is a first year student in political theory at the ICS. He plans a career in journalism with a specialty in politics and political economy.

A Letter From Harry Houtman

Dear Supporters and Friends of the AACS:

Over the first four months of our work we have talked to and with several thousand persons and have very much enjoyed this interaction with a part of God's people. I would like to thank so many of you who have shown hospitality by offering me food, drink and a place to sleep.

Don't be offended if you've heard that I was in the area and didn't drop in. As promotion man I'm directly responsible for increased membership; it is faithful members like you who don't have to be visited who make it possible for me to spend considerable time with others. If, however, you have questions, drop me a note and I'll try to come by next time I'm in your area. You can also write and ask the questions and we'll answer by mail if possible. I urge all of you to keep the lines of communication open.

If you hear rumours, stories, gossip, etc., check it out so you can stop it and help others better understand of



Tine and Harry Houtman

what's going on. We can't afford to be fighting each other as Christians even though Satan loves those tactics.

Don't just write us about the negative things and problems - if you have suggestions as to what we can do, or should do, present them. If you have friends, acquaintances or relatives who might like to know about the AACCS, and you can't do it yourself (personal contact is the best!), then send us the names, addresses, information and a suggestion as to what to send. (See the list of free literature at the bottom of this letter).

Finally, I would boldly urge you to always deal in love. Some people make it very difficult, but change comes slowly; love can make that change come about. As Christians we are attempting to live and show others how to live a rich, full gospel, meaningful at all times, in all situations. My wish is that you may grow and grow in that faith and in the love of Jesus Christ. I also look forward to meeting many more of you in the coming months.

Harry Houtman,
Associate Development Director.

Free literature available from the AACCS:

1. "The Mission of the AACCS"
2. Perspective Newsletter
3. "The AACCS in the Christian Community"

Trends in Higher Education Committee Appointed

At the October, 1971 meetings of the Board of Trustees, the board appointed a committee and a board of advisors to study trends in higher education. Committee members are Mrs. Barbara Carvill, Mr. Adrian Guldemon, Dr. William Kamphuis, Mr. John Olthuis and Rev. Louis Tamminga. The board of advisors is composed of Mr. Glenn Andreas, Rev. Albert Greene, Dr. Arie Leegwater, Dr. Peter Schouls, Dr. Peter Steen, and Mr. John Van Dyk.

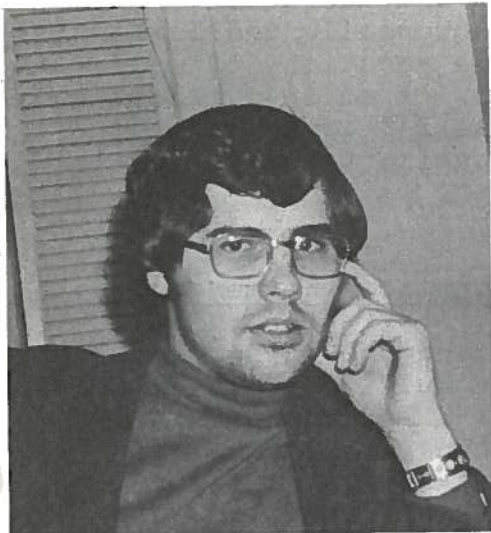
The committee, which will present its first report at the December, 1972 Trustees meetings met on December 18th. In considering its broad mandate, and in attempting to articulate priority questions, the committee came to the conclusion that the crux of the whole matter is the question of what type of education ought to be provided for the 17-22 age group in our society. We talked about the nature, purpose and norm for education, particularly at that level, which is usually the college years in a person's life, then tried to take a look at how existing institutions respond to what we would consider to be the purpose, norm and curricular expression of education at that level, and then discussed in a very preliminary way, the responsibility of the AACCS - in distinction from the ICS, which is a graduate institute - to students in this age bracket. This is a very important matter for consideration and the committee will probably hold several meetings before a report for the board is finalized.

The committee would welcome your comments, suggestions and whatever materials you might think would be of assistance. Please correspond c/o the executive director, John Olthuis.

ICS Student Interviews

Tom Malcolm: "The ICS is Different From Anything I've Known", by Mary Ann Baumgartner

Tom Malcolm comes to the Institute from Gibsonia, Pennsylvania (a little town about 12 miles north of Pittsburgh). He previously attended Geneva College following a pre-seminary course until his last year and a half when he decided to devote himself almost exclusively to philosophy courses.



Tom Malcolm

Tom learned about the Institute while he studied under Dr. Peter Steen at Geneva. "I owe Pete (nobody ever calls him Dr. Steen) a lot in terms of his introducing me to a really reformational Christian vision. I didn't have one before." When I asked Tom why he came to the ICS, he had no hesitation about his reply. "I came because I think that the coming of God's Kingdom in the field of science here in North America has been primarily entrusted to the ICS. While there are many different men in different places doing scientific work from a Christian perspective, I think that you can - because of the community that is here - develop fastest and to the greatest extent in your scientific work here in God's Kingdom at the ICS."

The program that Tom is taking includes Systematic Philosophy, Biblical Prolegomena and Dr. Runner's History of Philosophy course. When asked about how he liked studying here, Tom told me, "I find it very different from anything I've known before. I think this is particularly because the emphasis is on developing your own individual awareness to the subject material, it is not individualistic. What is most important is that we have a body of knowledge from which we can all work as a community. We came to a communal understanding of what we are doing together."

"Secondly and probably the most important, I think that the greatest difference is that here (in Toronto) we are committed to working from a perspective which is reflective of the light which scripture sheds upon our lives. I attended a college where I didn't find a dedication to uniquely scripturally based learning. For example, in Dr. Olthuis' Biblical Prolegomena class, we talk about keys to Biblical understanding. When we talk about keys, that is a word we are using for the basic principle of interpretation. Everyone approaches the scriptures with certain - whether they are aware of it or not - principles which they use in their scriptural interpretation. As a class we have been working to discover what the proper keys to Biblical understanding are and attempting to read the scriptures in a way which will allow them to speak for themselves. It seems like a two-way process. We read the scriptures and from our reading formulate principles which we in turn use to interpret the scriptures. So where is the starting point in this process? We begin with a heart submissive to the Word of God and allow the power of

that Word to guide us in opening up the scriptures and developing principles for interpretation. So, they are not just Dr. Olthuis' keys to the scriptures, as if everyone has their own little key to their own little interpretation."

Since we had earlier talked about Pete Steen, I asked Tom how Pete is working with the students at Geneva. "Aside from his teaching, he has a real ability to spread the reformational vision in terms of introducing a reformational vision to those who have never had one and pouring new life into the vision of those who already have a reformational outlook."

I asked Tom what he is planning to do when he leaves the Institute. He told me that "as far as vocation goes, I don't know really and I am not that concerned right now with trying to pick some vocation. I would like to work where I can best be used in the Kingdom. I am in philosophy and would like to do something in philosophy as far as a particular vocation goes." At the present time, Tom is planning to return to the ICS next year.

ICS Announces Two Summer Seminars - Politics and Economics, Hermeneutics

Two summer seminars, one in economics and politics, and one in hermeneutics, will be held concurrently from July 10 through July 28.

According to Dr. Bernard Zylstra of the ICS, the seminar in economics and politics will be held "in order to arrive at a measure of clarity with respect to the position of Christians in the areas of politics and economics. A special invitation is extended to economic and political theorists and to persons placed in a position of leadership in industry, labour relations, and politics."

During each day of the seminar three lecturers will introduce themes focussing on a variety of practical and theoretical issues:



Dr. Bob Goudzwaard, a political practitioner with experience in the Dutch Parliament and at present professor of economic theory at the Free University of Amsterdam, will deal with: the future of the capitalist system, economic policy in the communist system, theories of development in the third world, convergence theories, the place of the worker in industry, economic policy and welfare theory, the nature of the economic aspect, economic models, the impact of technology on industry, and problems in ecology.

Dr. B. Goudzwaard

Mr. Sander Griffioen, a Ph.D. candidate in both economics and philosophy at the Free University, and instructor at the Dutch Air Force Academy, will deal with: the theme of revolution (Rousseau, French Revolution, nineteenth century, Marcuse); anarchism (Bakunin, Kropotkin, Chomsky); ideology (Marx to dialectical materialism); secular eschatology (Bloch); and facts and values in economic theory.

Dr. Bernard Zylstra, assistant professor in political theory at the Institute for Christian Studies, will deal with: the Kingdom of God and human society; the state as a community of justice; the problem of natural law; John Locke and politics; systems analysis and the structure of the state; qualitative social pluralism; the state's relation to the non-political areas (industry, education, public morality); religious pluralism, toleration, and representation; and the political party system.



Dr. Bernard Zylstra

Seminar in Hermeneutics (Biblical Interpretation)

Dr. James Olthuis, assistant professor of ethics and theology at the ICS announces that the summer seminar in hermeneutics will be held "in order to stimulate and further the development of a biblically-normed theory of hermeneutics and thus come to a better understanding of the nature of the scriptures. The aim is to forge in concert the beginnings of a biblically-normed theory of hermeneutics. Building on the work of the past, such a theory will seek to help the Christian community to read the scriptures better in the complexity of the 1970's. Biblical Christianity must not rest on its laurels nor must it slowly but surely succumb to the spirit of the historical-critical method. We must all do our part to face the challenge of modern biblical scholarship by continuing to develop a hermeneutic theory normed by the written Word of God, the scriptures."



Dr. James Olthuis

A special invitation is extended to theologians, philosophers and pastors. Due to the working nature of the seminar and its theoretic focus, participation will be limited to approximately 25 contributors. Preference will be given to those with professional competence and interest in the questions of hermeneutics.

Daily sessions will begin with a seminar-type presentation by Dr. Olthuis aimed at systematically developing a biblical hermeneutic followed by intensive discussion. There will also be presentations by other qualified contributors in order to test the proposed theory from various angles and to place it in historical context. Mr. H. Geertsema, Ph.D. candidate in philosophy and instructor in philosophy at the Free University of Amsterdam, will, for example, deal with philosophical hermeneutics, especially the theories of Heidegger, Gadamer and Wittgenstein.

If you are interested in either of these seminars, you should immediately write for a registration form from the ICS, c/o Registrar, 141 Lyndhurst Avenue, Toronto 4, Ontario, Canada. The deadline for completed applications is May 15th.

Last Three Discovery III Lectures: Topics, Dates, Locations, Speakers

1. The Curriculum as Guideline in Christ-centred Living and Learning.
2. Organizing the School for Learning.
3. The Christian School in Society.

		Phila.	Pitts.	Chicago	Holland	Sioux Center	Memphis	Toronto		
1	John Van Dyk	Mon. Jan. 17	Tues. J. 18	Wed. J. 19	Thurs. J. 20	Sat. J. 22	Mon. J. 24	Thurs. J. 27		
2	Arnold H. DeGraaff	Mon. Feb. 14	Tues. F. 15	Wed. F. 16	Thurs. F. 17	Sat. F. 19	Mon. F. 21	Thurs. F. 24		
3	John A. Olthuis	Mon. Mar. 13	Tues. M. 14	Wed. M. 15	Thurs. M. 16	Sat. M. 18	Mon. M. 20	Thurs. M. 23		
		Edmonton	Lacombe	Leth- bridge	Victoria	Van- couver	Seattle	Telkwa	Terrace	Calgary
1	Harro Van Brummelen	Mon. Jan. 17	Tues. J. 18	Wed. J. 19	Thurs. J. 20	Fri. J. 21	Mon. J. 24	Tues. J. 25	Wed. J. 26	Thurs. J. 27
2	Adrian Peetoom	Mon. Feb. 14	Wed. F. 16	Tues. F. 15	Thurs. F. 24	Fri. F. 18	Mon. F. 21	Tues. F. 22	Wed. F. 23	Thurs. F. 17
3	Gordon Spykman	Mon. Mar. 20	Tues. M. 21	Wed. M. 22	Thurs. M. 23	Fri. M. 24	Mon. M. 27	Tues. M. 28	Wed. M. 29	Thurs. M. 30
		Ottawa	Kingston	Sarnia	London	St. Cath.	Thunder Bay	Winnipeg	Guelph	
1	Albert Witvoet	Mon. Jan. 17	Tues. J. 18	Wed. J. 19	Thurs. J. 20	Fri. J. 21	Mon. J. 24	Tues. J. 25	Wed. J. 26	
2	John Nieboer	Mon. Feb. 14	Tues. F. 15	Wed. F. 16	Thurs. F. 17	Fri. F. 18	Mon. F. 21	Tues. F. 22	Wed. F. 23	
3	Louis Tamminga	Mon. Mar. 13	Tues. M. 14	Wed. M. 15	Thurs. M. 16	Fri. M. 17	Mon. M. 20	Tues. M. 21	Wed. M. 22	

An example of what you can expect is hinted at in the following excerpts from Harro VanBrummelen's speech, "The Curriculum in the Christian School: A Guide for Christ-Centred Learning and Living".

"The curriculum is the plan for learning that translates what we as Christians know about man and his calling into a specific program of courses in the school. The curriculum aims at preparing the student for a life of faith in the community so that the Christian school becomes a culture-forming force in our society. Our cultural mandate is clear: we must develop and unfold our world, open up God's creation. The ultimate goal of Christian education in today's culture so that by God's grace he will be led to respond to God's calling."

"Because Christ redeemed the world mankind can unfold the plan of God in His creation. However, sin and its consequences affect all human activity. Sin and redemption are intertwined - also in the work of the Christian community and in our own hearts. But because modern culture has lost sight completely of the Kingdom of God, the curriculum must show the student that the Christian cannot become an integral part of modern culture; we must be in the world but not of the world; our task is to build a Christian culture."

.....

"One major weakness of the present curriculum is that there is an almost total lack of insight into the interrelationship of the various disciplines. Our curriculum must provide the students with a sense of unity and purpose, a sense of their many-sided calling, a sense of their responsibility to God, to the Christian community, to the world. It is not the task of the school to create specialists. Some of our students will undoubtedly become specialists in their later life - but we must teach them that they may not neglect relating specific knowledge to the overall situation."

.....

"The elementary school should have an integrated curriculum with social studies, science, reading materials, mathematics, Bible history and art all interrelated. A start on such a curriculum was made last summer in Toronto and the first experimental units of an integrated curriculum for grades 1-3 have been mimeographed. Starting with God's plan for creation, man's disobedience and his new start in Christ, the next units deal with the earth, man's home: the realm of physical things, plants, and animals. The emphasis throughout is on man hearing God's voice and answering it in his way of life; man is a religious creature who takes care (or neglects to take care) of the physical, plant, and animal realms, and man must serve God by using, developing, and preserving God's creation."

"Will the Real Roger Bacon Please Stand Up?": An Overview of the History of the Philosophy of Science Seminar

"Why am I excited about this seminar? Because it's not a lecture situation anymore; we're working as a team. We're beginning to work as we envisioned the ICS ought to be working in all of its projects. From this communal effort I hope to somehow locate a number of the lost continents I'm looking for in my theory of knowledge; in other words, I hope to learn something for that book I'm writing," says Dr. Hendrik Hart about his history of the philosophy of science seminar.

ICS students Bob Vander Plaats, John Hull, John Cooper, Perry Recker, Gerry de Koning, Harry Vande Velde, and Jack de Klerk have joined with Dr. Hart to study the rise of modern scientific knowledge from the mid-thirteenth century (Thomas Aquinas) through the mid-seventeenth century (Rene' Descartes). The day Perspective visited the seminar Harry Vande Velde was presenting the evidence of his project which was on developments in late medieval logic, especially concentrating on the logica moderna, a movement among many, and one of its spokesmen, John of Salisbury (13th cen.) who wrote the famous Metalogicon. Harry presented a paper attempting to illustrate how this particular development in late

medieval logic was related to the rise of modern science in the fourteenth and fifteenth centuries.

Why is this advanced seminar working on what seem to be such obscure thinkers and scholarly movements in the medieval period? Dr. Hart says, "Last year we systematically worked on a biblically-sensitive theory of knowledge. But we ran stuck - we couldn't solve certain problems. We discovered that we weren't sufficiently aware of the historical origins of the problems we were dealing with systematically. So we decided that this year we would look at the problems historically. We provisionally came to the conclusion that the four hundred year span, (1250-1650) containing the origins of many contemporary theoretical problems in the theory of knowledge."

"For example, the nature of analysis - once we defined analysis we weren't sure that that is what is happening in laboratories. What ought to be happening, according to our definition, isn't what's happening. Is our definition right or wrong?"

Hart says, "No norms (i.e., for analysis) are known except in our experience of them, but they can't be reduced to that experience of them. So we are asking ourselves: What happened historically so that scientific investigation got to where it is today?"

Each student's project is chosen according to competence and interest and they may concentrate on periods, theorists or fields, and each must be a contextual, not a specialized study. Bob Vander Plaats is studying "Physics (kinematics) in the 14th century"; Gerry de Koning will give a paper on "Math developments in the Middle Ages"; John Hull will scrutinize "the development of the curriculum at the University of Paris and its relation to logic as that development comes to Peter Ramus - what did he do with his heritage?".

John Cooper will try to answer the question of who Roger Bacon really was as a scientist with his paper, "Will the Real Roger Bacon Please Stand Up?"; and Perry Recker will delve into the "theories and structures of the forms of education, especially in the humanist movement, particularly among the Italian classicists".

Hart says that "the students will benefit greatly from this seminar because they'll learn to be independently competent, and they'll also learn to work in a team of researchers".

Gerry de Koning says that "we learn in a very concrete way not to simply trust the secondary sources and textbooks." Bob Vander Plaats adds, "In the secondary sources the positivistic writers only write on intellectual products, but not about whole men."

Report: McMaster Christian Fellowship

The following report is the work of a second year science student who attended most of the MCF (McMaster Christian Fellowship) lectures this fall. While there is no claim made to be speaking on behalf of the whole group, a task which would be most difficult, his comments and observations do isolate some important issues needed for an evaluation of

the first sustained contact between the ICS and an Inter-varsity chapter.
--Don McNally.

"The fall of 1971 was an unusual time for McMaster Christian Fellowship. For the first time, with the aid of professors from the Institute for Christian Studies, a lecture series systematically explored the topic of "The Total Christian Life in the University". The series consisted of lectures on "The Kingdom of God", Dr. Zylstra; "The Christian Task at the University", Dr. Hart; "The Christian and Politics", Gerald Vandezande; "The Bible and the Student", Don Freeman; and concluded with two lectures by Dr. Olthuis on "The Biblical Life Style".

"In many ways it was also an unusual time for the Institute, this being the first time such constant sharing between professors from the Institute and an I.V. Chapter has taken place.

"It is furthest from my mind to do a news story of the ICS lectures at McMaster, though that would make quite an interesting report, for reactions varied with quite vocal extremes. Individual quotations however, convey little in a short article and you will have to trust my own judgement as to the general feeling of Christians at McMaster.

"Much misunderstanding has taken place between some students and the speakers. Doubtlessly some of this is due to fundamental differences in concepts and doctrines, which it is hoped the parties involved will continue to face each other with, till these issues can be resolved. Not a small part of the misunderstanding arose, however, because of habits and language, and it is to these that I will direct my attention. It is because of personal appreciation of the speakers from the Institute that I write, hoping to remove all unnecessary barriers in communication, and thus enabling us to strengthen and test each other on more important levels.

"While all but a few students recognized the importance of the topics dealt with in the lectures there were various comments on the way these topics were handled. The most common remark was that the topics were usually dealt with as a separate entity 'out there' such that academic analysis took precedence over a personal day by day 'clinical approach'. In Dr. Hart's lecture, "The Christian Task at the University", for example, we had an excellent talk on the secularization of the western world and how the university has come to be the shrine of the god of our age, but there was no example given of how Christians have responded to this situation, nor what we should be doing in our own situation as students at university.

"Moreover, since there is a tremendous pressure, arising from the background of many Christian students, to write off the lectures as merely the speakers' or Institute's own system, and hence miss the real issues, it will probably be necessary in the future to base the lectures on a more explicit biblical framework such as Dr. Zylstra attempted, so that all will be able to fall back on the same Bible as a point of reference for discussion.

"It is most unfortunate that Christians tend to have their own special language which differs from one community to another. While words like

'covenantal', 'radical', 'confessional', etc., may be very good nuclear words of correct biblical concepts it takes time and work to understand their correct meaning. I long to hear a talk from a Christian scholar that is free from technical terms such that all could benefit from his wisdom - whether non-believer, young Christian or more mature Christian.

"I do not wish to be pharisaic. It is hard to communicate ideas, especially to an audience so diverse in background and on issues so controversial to most Christians. Indeed those who planned the fall lecture series did not take these factors sufficiently into consideration when setting the topic and format for the lecturers. I can only thank the speakers from the Institute that they have shaken us out of our complacency by their lectures. I express my concern again that the perspective being worked out by the Institute in Toronto will be taken seriously by the Christian community, unhindered by any superficial barriers, as the professors continue to speak on various campuses." --Patrick Yu, Literature Chairman, MCF Executive.

A further point of interest not within the scope of the above review is the attendance of about seven to ten McMaster students at Dr. Runner's philosophical prolegomena course, every other Saturday. These lectures have been greatly appreciated and hopefully more students will be involved in the course in the future.

Also the executive of MCF would like to explore further possibilities of contact with the work being done at the Institute in the hope that there may be a growing appreciation of the needs on campus and the contribution the Institute may be able to make to those needs. --Don McNally.

Professor Dooyeweerd Evaluates the New Theology and The Institute for Christian Studies, by Bernard Zylstra

In the first 1971 issue of Philosophia Reformata, the quarterly of the international Association for Calvinistic Philosophy, Professor Herman Dooyeweerd published an article in which he reflects on the thirty-five year history of the association. Professor Dooyeweerd is editor of this quarterly and has become known in scholarly circles as the major founder of the philosophy of the cosmonomic idea, a significant scholarly movement in evangelical Protestantism in the twentieth century.

In this article professor Dooyeweerd presents a brief and penetrating critique of the "new theology" which is the most influential force in contemporary Protestantism and Roman Catholicism. He writes as follows:

"The biblical-reformational direction, present in the spiritual and cultural labours of Abraham Kuyper, today finds little sympathy among those leaders in the Christian world who are indifferent to or even reject the religious antithesis in philosophical and theoretical matters. This indifference to and rejection of the antithesis between a biblical and non-biblical conception of reality is often a result of the desire for 'communication' with non-Christian movements in contemporary thought. The powerful influence of the 'new theology' undoubtedly plays an important role here.

"This 'new theology' was at first a promising movement for renewal in Christian thought. Like the philosophy of the cosmonomic idea, it fought the de-naturing and negative influence of Greek thought upon Christian dogmatics in traditional scholasticism. But this 'new theology' never managed to liberate itself from the scholastic groundmotive of nature and grace. The inner dialectic between 'nature' and 'grace' within this groundmotive has led to a shift in the 'left wing' of the protestant theology of renewal. This shift occurred with immense speed during the last ten years. It implied a change from the primacy of 'grace' to the primacy of 'nature', to the 'natural' sphere of human life in the temporal world. The first great phase in the development of the new dialectic theology found its focus especially in Karl Barth's Church Dogmatics, in which 'grace' was looked upon as the absolute triumph over self-sufficient 'nature'. But the second phase in this development was guided by Rudolph Bultmann's 'de-mythologizing theology', with its radical elimination of all 'supra-natural' elements in the New Testament stories about Jesus of Nazareth, including His bodily resurrection. This set the stage for the 'God is dead' theology and the 'Christian atheism' of Altizer, William Hamilton, Harvey Cox, Dorothee Sölle and others who reduced the Christian religion in a humanistic manner into a religion of service to one's fellow man (Mitmenschlichkeit). In that horizontal re-



Dr. Herman Dooyeweerd

ligion Jesus Christ indeed assumed a central place, but only in His unique humanity, and not as the incarnate Word, through Whom all things are created. This 'Christian atheism' was indeed rejected by those adherents of the new theology who accepted the divine character of the Word revelation. And they also repudiated Bultmann's denial of the bodily resurrection of the crucified and buried Christ.

"But this new theology, in its justified battle against the rationalistic metaphysics of traditional scholasticism, tries to find support in contemporary humanist philosophy, especially in existentialism and its close ally, Dilthey's historicism. Bultmann's theological attempt to 'de-mythologize' the history of salvation in effect linked up with the Enlightenment philosophy of the eighteenth century with its absolutization of a now outdated 'natural-scientific view of reality'. At the same time, it could readily adjust itself to contemporary historicism But it must be clear that a de-mythologizing theology, which tries to adjust the Word-revelation in the Old and New Testament to a conception of man and the world based on a secularistic philosophy of nature or accommodates that revelation to a historicistic view of man and society, cannot have any sympathy for and interest in a reformational philosophy like the 'philosophy of the cosmonomic idea'.

"For historicism (along with evolutionism) has no room for a creation order within which God has determined the inner nature of everything

that He called into being in accordance with constant structural principles. Man does not create these principles; man can only give variable form and shape to these principles in his cultural activity."

Dooyeweerd continues by showing that in this way the biblical distinction between creation and history is entirely lost, so that creation itself becomes part of history in a good deal of modern theology. Only a conception which accepts the biblical revelation of creation, man's fall into sin, and redemption through Christ can overcome the tensions between traditional scholastic theology and the new theology.

He explains that this was the original basis of the Christian philosophical movement that was developed first in the decades after Abraham Kuyper's death in 1920 in the reformed scholarly community in and around the Free University of Amsterdam. He relates how this movement gradually expanded internationally, and that a number of its key publications have been issued in German, French, English, and even in Japanese and Korean. In this connection he writes about the Association for the Advancement of Christian Scholarship (AACS).

"This Association wholly supported the reformational conception of scholarship (reformatorische wetenschapsopvatting) as it was developed by the 'philosophy of the cosmonomic idea'. Its activities soon spread to western Canada and to the United States. At first these activities were limited to the organization of student conferences and the publication of conference lectures in the Christian Perspective series. But in 1967 the Association expanded its work by establishing the Institute for Christian Studies in Toronto.

"During this initial stage the ICS limits itself to an analysis of the basic problems within the various academic disciplines. It attempts to approach these problems philosophically in terms of the guidelines which are present in 'the philosophy of the cosmonomic idea'. However, it is hoped that in the future the ICS will expand into a university of reformational Christian character, free from ties to the state and ecclesiastical denominations.

"In July, 1970, I visited the Institute for Christian Studies and was impressed especially by the enthusiasm of the small academic staff, with five assistant professors as members, and the students who attend the lectures and seminars.

"The vitality of this fledgling institution is expressed in the remarkable increase in the number of students who enrolled for the third academic season in 1970-71. That number was 25 full-time and 130 part-time students (the previous year the figures were 14 and 100) . . .

"In the execution of its task the ICS can make an appeal to the support and assistance of professors of philosophy in the United States who have accepted the basic ideas of the 'philosophy of the cosmonomic idea'."

* * * * *

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Mini-scripts

- * Dr. and Mrs. Arnold DeGraaff, along with ICS education students Stuart Williams, Ann Tuininga, and Deborah Steele, visited the British Isles between January 9 and 20 to observe and study ten to fifteen informal English primary schools. Dr. DeGraaff stresses in his theory of pedagogy that there must be an emotional prerequisite for learning; and that there must be personal engagement. The purpose of this trip with some of his students will be to discover if an open, personally engaged atmosphere is really created in the informal, individualized instruction set-up of the English primary schools. Do these teachers and administrators really trust the child that much? Do they allow the child to set the pace?
- * In an effort to enrich the lives of students at different Christian institutions of higher education, during January the ICS and Calvin College, Grand Rapids, Michigan, are co-operating to make possible a month-long interim course for 20 Calvin College students in Toronto at the Institute. "From the Social Gospel to the Secular Gospel" will be team-taught by Dr. Gordon Spykman, professor of religion and theology at Calvin, and Dr. James Olthuis, assistant professor of ethics and theology at the ICS. Also planned, January 25 through 28, are meetings with various representatives of different Christian cultural ministries in Toronto, including the Christian Labour Association of Canada, the Committee for Justice and Liberty Foundation (in civil rights and politics), Patmos Workshop and Gallery (Christian approaches to art), and Wedge Publishing Foundation (Christian books and magazines). About 20 students from Westminster College, New Wilmington, Delaware, will join the course during this interaction week.
- * 124 new AACCS members were recorded at the December 21 meeting of the Board of Directors.
- * The Board of Trustees will meet during the first week in March. Members and chapters wishing to bring items to the attention of the board should correspond with the executive director, John Olthuis.
- * The academic bulletin for the ICS academic year 1972/73 is now available. If you have a young friend in college who you think might be

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interested in receiving a bulletin, please drop us a line giving his name.

* Dr. S.C.W. Duvenage, 54, from Potchefstroom, South Africa, visited the ICS for five weeks during November and December as part of a sabbatical which led him to North America to visit several Christian colleges and to study at several secular universities. Dr. Duvenage is professor and head of the department of Biblical Studies at the University of Potchefstroom, and director of the Institute for the Advancement of Calvinism. He is also an editor of Woord en Daad (Word and Deed), an influential Afrikaans periodical which is distributed on request to 3,000 key leaders in South African government, industry and culture. The magazine is semi-scholarly and is explicitly Christian in its approach and editorial contents. Dr. Duvenage shared experiences and insights with professors and students here, building good will and common bonds of Christian scholarly enterprise. Dr. Duvenage said that at Potchefstroom University they have known of the ICS since its inception, and have followed the Christian Perspectives booklets with great interest.



* If you teach in an Ontario Christian school associated with the Ontario Alliance of Christian Schools, you'll be interested to know that the OACS has decided to grant full recognition to any courses that you may take at the ICS. This means that any ICS course you take can be applied with full credit to the OACS-OCTA salary schedule; that courses specified by the Credentials Committee can be applied as any course taken at another university towards meeting the requirements of the Christian School Teacher's Certificate; and that these courses can be applied in requests for study grants as outlined in the salary schedule.

* Recently, Dr. H. G. Stoker of the University of Potchefstroom, South Africa, was honoured with a Festschrift entitled, Truth and Reality. Among the contributors to the book are Herman Dooyeweerd, P.G.W. du Plessis, Hendrik Hart, Calvin Seerveld, Johan Stellingwerff, H. van Riessen, Cornelius Van Til, P.A. Verburg and S.U. Zuidema. Professors Hart, Runner, Seerveld, and Zylstra served on the committee preparing the honorary book to one of South Africa's most able philosophers. Ever since 1917 Dr. Stoker has been following and contributing in very important aspects to the philosophy of the cosmonomic idea which has proponents throughout the world.

Dr. Stoker wrote in a letter from Potchefstroom: "Since my student days (1917) I have been associated with this philosophy (the philosophy of the cosmonomic idea) and personally (although to a minor degree) have been involved in its development, has been an absorbing experience for me. I use the term 'experience' consciously for how comprehensive, profound and complicated the pursuit of philosophy has been through the ages. At the root of these intellectual labours pre-philosophic convictions, often cleverly disguised, have functioned in a manner more profound than even existential decisions, and which have been termed 'religious ground-motives' by Dooyeweerd. 'Where your treasure is, there will your heart be also' applies in a fundamental sense as well to the profound and very disconcerting labours of philosophy."

* PERSPECTIEF, the quarterly for the Advancement of Christian Philosophy and Christian Philosophical Foundations of the Special Sciences, published in Potchefstroom, South Africa, recently republished two publications of the AACS: S.U. Zuidema's essay on existentialistic communication and "Scholarship in Biblical Perspective", along with a speech given at the University of Potchefstroom by Calvin Seerveld, professor of philosophy at Trinity Christian College, in Palos Heights, Illinois. Professor Seerveld's speech centres on the development of a reformational Christian perspective in higher education in Canada and the U.S. Copies are available from Mr. J. J. Venter, Editor, PERSPECTIEF, the University of Potchefstroom, Republic of South Africa.

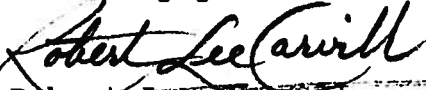
* A total of 83 persons attended the 4th annual AACS study conference of the Middle Atlantic States Chapter, held at Pinebrook, Stroudsburg, Pa. The surroundings were aflame with autumn colours and ideal weather prevailed.

Conferees came from as far away as Ontario and Ohio. Others from Delaware, New Jersey, Pennsylvania, New York, Washington, D.C., and Virginia. Among them were businessmen, teachers from private, public and Christian schools, school principals, administrators, social workers; Christian high school students and students from Westminster Seminary, Geneva College, and others; a professor from Eastern Baptist College; a serviceman from Maguire AFB in New Jersey and at least one banker. This cross-section of American life listened intently to the lectures of Drs. Hart and Zylstra as they delved into Signposts of the Kingdom.

Three young men from Washington, D.C. came searching for answers to various questions regarding the Christian way of life. They are currently experimenting with the "communal" life with several other young men. Their only source of income is from the donations of residents who have them perform odd jobs. They believe they are able to serve the cause of Christ by example and by witnessing as they go about their work in the community. This "communal" style of living took some adjustment on the part of the young men, and, it may not be permanent. Thus far, however, they feel that their experience has had the Lord's blessing.

All the conferees enjoyed the opportunity for fellowship with other Christians inherent in such a weekend. Also, during the conference, the speakers were able to answer many of the questions regarding AACS which have been posed by its critics in the years since its inception. -- Mary Cleeve Ewing.

Sincerely yours,


Robert Lee Carvill,
Editor.

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