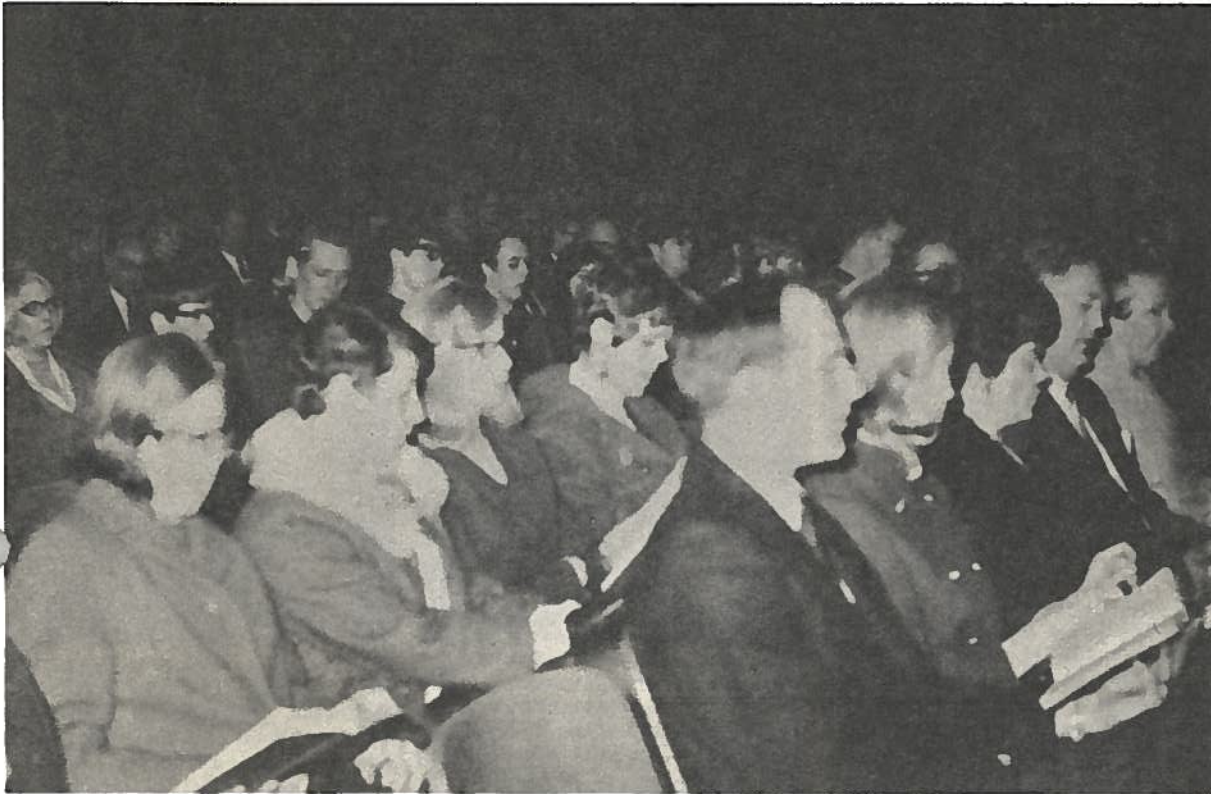


perspective

Official magazine of the Association for the Advancement of Christian Scholarship (A.A.C.S.)

volume 3 - number 2 - April 1969



Above: Audience in Grand Rapids. Below: Dr. J. Olthuis speaking to Grand Rapids Chapter.

The fleshpots of our discontent

On Thursday evening, Feb. the 6th, the Grand Rapids chapter of the AACS held a public meeting. The meeting was opened with singing, under the direction of Frank van Dinther, who then read Dr. C. Seerveld's translation of Isaiah 55. After our president, Wilber Zylstra, led us in prayer, Rev. R. Sikkema introduced our speaker, Dr. James Olthuis. Dr. Olthuis' address carried the intriguing title "The Fleshpots of our Discontent". He spoke about the need for a Christian approach to ethics, about the need for a new Christian morality. Neither

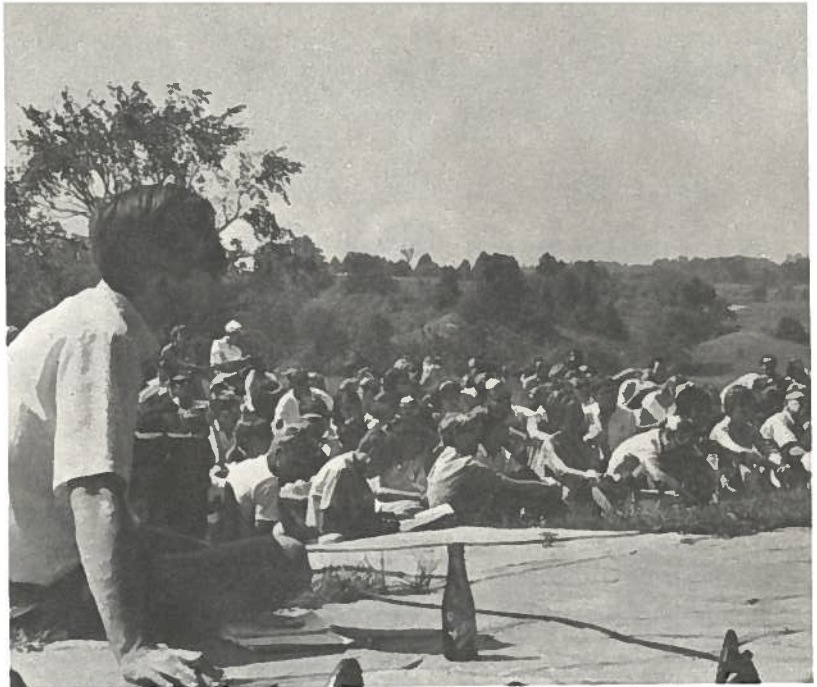
looking back to preserve old institutions, nor attempting to accommodate the old morality to the increasing influence of situation ethics will give stability to the moral and ethical instability that characterizes our age. We live in an age of increasing change and rapidation — we must raise prophetic voices, looking always ahead in single-minded purpose. According to Dr. Olthuis, the new morality, as we experience it here in America, is basically a compromise position which seeks to reconcile the demand for absolute freedom which is found in European existentialism with the restricting legalism of the old morality. Dr. Olthuis also pointed out the underlying tension which lies at the root of this freedom-law position. In the new morality, goodness, that is, right moral decision, springs spontaneously from the human soul, while in the old morality the

THE FLESHPOTS OF OUR DISCONTENT

rules are the hitching posts of salvation. Both the old and the new moralities separate law from love, the old morality worshipping law, the new morality exalting love. What neither seems to see is that love cannot be positivized except within the creational norms, the concentration point of which is the central love commandment.

Dr. Olthuis spoke of the creation as the skeleton of a building which has been constructed by God; to man has been given the task of finishing and decorating the various rooms within it. This decorating program is man's continuous task within creation — it is the service of love which must be directed by man toward his God. For it is in his creative redecorating of the rooms within creation that man can give expression to his love for God and his concern for his fellowman, as he does this in response to the love commandment. We must always be busy here in creation to make it more pleasing to God, in so doing accepting His law for our existence here on earth.

After Dr. Olthuis' address, Rev. H. Venema requested a "silent" collection on behalf of the AACCS, and Mr. van Dinther led us in song. Mr. Zylstra opened a question period and made a few closing comments. After another song and prayer, the meeting was adjourned in favour of coffee that was waiting in an adjoining room.



1968 Conferees Listen, Smile, Discuss and Eat



1969 Study Conferences

The Association's Board of Trustees is pleased to announce the following study conference schedule for the summer and fall of 1969.

Lecturers:

Dr. Arnold De Graaff, Assistant Professor, Trinity Christian College, Chicago, Illinois. Topic: **Coming of Age.** Lecture I, Problems of Adolescence; Lecture 2, Growing up in Christ.

Dr. James Olthuis, Assistant Professor, Institute for Christian Studies, Toronto. Topic: **Towards a New Christian Life-Style.** Lecture I, The New Morality; Lecture II, What are Values?; Lecture III, A New Life-Style.

Dr. H. Evan Runner, Professor, Calvin College, Grand Rapids, Michigan. Topic: **In Critique of the Revolutionary Mind.** (a) The loss of Meaning in the University; (b) The loss of evangelical per-

spective, and Direction Regained. Dr. Bernard Zylstra, Assistant Professor, Institute for Christian Studies, Toronto. Topic: **God, Man and the State.** Lecture I, Contemporary Reflection on the State; Lecture II, Contours of the Body Politic; Lecture III, The State, Justice, and Society.

Ontario Conference

August 1-4 (Holiday weekend) at Bolton, Ont.

Lecturers: Dr. De Graaff and Dr. Zylstra.

Registration Information: A.A.C.S., 141 Lyndhurst Avenue, Toronto 4, Ont.

Alberta Conference

August 22-25, Calgary, Alberta. Lecturers: Dr. Olthuis and Dr. Runner.

Registration Information: Mr. Martin Vander Meulen, 45 Glenview Crescent, Calgary 5, Alberta.

B.C. Conference

August 29-September 1 (Labour Day weekend), Cultus Lake, B. C., close to Vancouver.

Lecturers: Dr. Olthuis and Dr. Runner.





editorial

The Faculty is the Heart of the Trouble

Is there a need for Christian higher education? One way to answer that question is to take a close look at what goes on in many of the secular universities. An excellent diagnosis of the predicament of the North American universities was presented by Max Ways in the January issue of FORTUNE under the title "The Faculty is the Heart of the Trouble." The question he attempts to answer concerns the universal dissatisfaction with the academic enterprise on the part of thousands of students. An academic community generally involves a governing board, administration, faculty and students. And then there is 'society,' that elusive environment that, some say, has become an Establishment. Student dissatisfaction concerns each of these factors. But which element is mainly responsible for the sickness of the university? Max Ways points to the faculty — the body of professors — as the major weakness. Where does it fail? The faculty is the heart of any university. "The contemporary American university, in nearly all of its excellence and defects, has been shaped by the faculty." In what way then have the faculties so shaped the universities that students are justifiably discontent with the educational processes? The author argues that for four hundred years, with increasing intensity, the scientific method governing the development of the various sciences has been a "way of independence," that is, a "sharp detachment of discipline from discipline and of all the disciplines from the impacted confusion of things-as-we-find-them." In other words, the connecting links between the many sciences and the bond between the sciences and life has been utterly lost. Hence there is a sense of frustration and meaninglessness, an absence of unity and coordination: the professors and students are both caught in

a labyrinth of segregated disciplines without a central purpose. Professors display "departmentalized attitudes," especially in connection with the frightfully specialized research-projects that take the best members of the faculty away from the students, particularly the undergraduates.

And attempts at achieving some sort of an educational balance by requiring courses in the humanities (literature, history, philosophy, etc.) outside of the students' major area of interest have largely failed. Such general education often means little more than twenty centuries of western culture one-eighth inch deep! As a matter of fact, the literature and history disciplines have adopted the very compartmentalized and quantitative methods of the natural sciences that have created the disconnectedness we must overcome. (An excellent illustration of this dehumanizing tendency in the sciences that deal with man is presented in a recent TIME article, "Ethology: That Animal That Is Man," January 17.) And philosophy? Does it fulfill its proper task by clarifying the connections between the special sciences? Not in the least. It encourages the special scientist in his fragmented analysis of partial givens and helps him only by telling him how to think straight. "Philosophy, trying to find some work that would fit the new mode, became a sort of linguistic water boy and groom for the big scientific elephants, cleaning up messy logic."

It is not in the least surprising that in this confusing situation, with each special science going its own detached and merry way without sensing the wholeness of man and the unity of reality, the student tries to find meaning outside of his studies: in drugs; or in a revolution against the social, economic and political Establishment; or in student-power movements within the university. These avenues lead us nowhere, Max Ways rightly points out, since they leave untouched the heart of the trouble: the disconnected and ultimately meaningless work of the faculty.

What does he propose instead? First of all, professors have to realize that life is not departmental, cut up in the neat divisions of the different sciences. That means that the professor — and the student — cannot deal with life's problems in terms of the neutrality and detachment of science. "Aspects of individual men and their societies, like the rest of nature, can be fruitfully studied by the method of detachment; yet men and societies, like all nature, continue to exist in

Registration Information:
Mrs. Texie Vandergugten,
3212 West 13th Avenue,
Vancouver 8, B. C.

Michigan Conference

September 4, 5, 6, Christian Reformed Conference Grounds, Holland, Michigan.

Lecturers: Dr. De Graaff and Dr. Zylstra.

Registration Information:
Dr. Paul G. Schrottenboer,
1677 Gentian Dr. S.E.,
Grand Rapids, Michigan 49508.

Attendance is a must

For an exciting weekend of inspiration, study, discussion, fellowship, recreation and relaxation, an A.A.C.S. Conference is a must. Plan now to attend.

STUDENTS! please send us your summer address for mailing purposes

The faculty is the heart of the trouble

a state where these separate aspects are most intricately scrambled." "Decisions are not made within the boundaries of the organized knowledge of nature's aspects as segregated by the intellect. Decisions are made in the hurly-burly of raw phenomena." At this point the message of Max Ways becomes crucial. How can the professor discover the unity of life and the wholeness of man? This is his answer: "Hard intellectual work is needed to put the material together; an effort must be made to find generalized truth." And: The university must "give the faculty as much freedom as possible to teach what they want to teach and students as much freedom as possible to take the courses they want to take."

This, of course, gets us nowhere. We have had plenty of hard intellectual work and freedom in the past, without finding a key to the unity of reality and the wholeness of man. Here we are faced with the bankruptcy of humanist scholarship in the twentieth century as far as the foundations of science and scholarship are concerned. Max Ways presents an excellent diagnosis of the university's ills. But this therapy leaves the problem unsolved.

Why is this so? Why can't a cure be found after such an excellent diagnosis? Basically, I think, because Max Ways relies on a tool ("hard intellectual work") that — in and by itself — caused the very problem he set out to solve. The human intellect, man's reason, never functions in a vacuum. Man's intellect does not think. Man himself thinks, by means of his intellect. The direction of the intellect, therefore, is determined finally by the direction of the thinker — by man's central commitment. Consequently, before one can talk meaningfully about the unity of the university's scientific enterprise one must answer the question: Who is man? What is his ultimate allegiance? How should he relate to his fellow-man? An answer to these questions does not lie at the end of the scientific journey but at its beginning. And such questions of one's basic "beginning," one's starting-point, are religious questions, and require a religious answer. This is not only true for the Christian, but also for the humanist and the Marxist. A basic critique, therefore, of what goes on in the modern university ought to start with an analysis of the most fundamental — religious — answers that the faculty has arrived at before it begins its scientific pursuits. Also, more importantly, a meaningful re-direction of the troubled uni-

versity enterprise requires new answers to these fundamental questions. Without that we are engaged in mere patchwork. This is precisely what the New Left Movement among the students has recognized. It rejects the fundamental framework of reference of the contemporary university establishment and is searching for a radically new perspective, for a new gospel that gives meaning. The New Left is inspired by a Neo-Marxism (Herbert Marcuse, etc.) which, in my view, is not sufficiently radical to supply a cure since it, too, finds its ultimate spiritual drive in man's self-sufficiency. In other words, it still operates within a humanist context. The history of the twentieth century, I believe, supplies sufficient evidence that we ought to search for a new context: man, individually or collectively, cannot lift himself by his own bootstraps, cannot redeem himself.

If we understand a little of the spiritual crisis of twentieth century man, evident foremost in the temple of humanism: the university, then the significance of a radically Christian academic enterprise becomes meaningful to the entire Christian community. In a small way the Institute for Christian Studies hopes to contribute to such an enterprise.

Bernard Zylstra

Co-worker



In The Netherlands, hundreds of co-workers transformed a century old dream into a breathing reality. The situation at non-christian universities had become intolerable. They felt the great need for a christian wapensmederij — the Free University.

In 1880 the Free University had 519 members and 130 co-workers.

In 1954 the Free University had 4,790 members and 9,500 co-workers.

9,500 people gave of their time and talent; 9,500 people worked and prayed because "there was no smith found throughout the land of Israel: for the Philistines said, 'Lest the Hebrews make them swords or spears.' Therefore all the Israelites had to go down to the Philistines to sharpen every man his share and his axe." (1 Samuel 13:19, 20)

The history of reformed people in Canada is a short one. Older people who can give freely of their spare time are a rarity. The absence of these co-workers is felt everywhere in our reformed community.

The Association is pleased to announce that Mr. H. van der Veen has expressed the desire to do promotional work for the A.A.C.S. in the Dresden area. Mr. van der Veen came to Canada in 1951 from Zuidhorn, Groningen. He retired recently. We pray that Mr. van der Veen's work may contribute to the upbuilding of Christ's Kingdom through the Association. We pray that many of the older generation across Canada will follow his example.

ADD A LITTLE FUEL TO THE FLAME

Please respond to our Publication Fund campaign for \$18,000.— in order that we may continue to publish Christian answers for critical problems.



A.A.C.S.
141 Lyndhurst Ave.
Toronto 4, Ontario

Of Computers, Conflict & Christ



University of Windsor students rebel; 97 charged in two million dollar destruction of computers at Sir George Williams University in Montreal; Unrest at McGill; 900 federal troupes called in to quell violence at University of Wisconsin; Student uprising in Italy!

These items headlined a recent Friday morning newscast. They are hardly "news." They occur daily and with increasing vehemence. Apparently the students think they have something to say to the public and they are making very sure that it is going to be heard. Either we listen or suffer the consequences. And what will our reaction be? This question is of crucial importance; especially when we direct it to ourselves — as those who boast affinity with Jesus Christ, who in turn claims to be the Light of the world, the Way, the Truth and the Life — ". . . in whom all the treasures of wisdom and knowledge lie hidden." No longer can we step aside, let the pieces fly past and enter the rubble-strewn campus with our complacent "See, we told you so", followed by a few moralistic rules as we have often tried to do. All too often a simplistic authoritarian attitude producing only some outworn platitudes, tritisms and self-made rules aggravates an already deplorable situation. Tragic too, when as a consequence of such faithless blundering, we Christ-confessors rank high among those "least worth listening to when the chips are down". So let's see what student revolution is really all about.

Are revolting students trapped in the vicious circle of nihilism, which produces sufficient energy to destroy buildings, and kill policemen but insufficient to provide meaningful answers to the fundamental questions the students correctly ask? Surely sociological, political and other factors are playing their roles. The serious listener will, however, sense a much more basic motivation. Through all the rabble-rousing there is an audible and anguishing cry, expressing the senselessness of today's academic activity and the horror of being ensnared in a meaningless web of learning. All the screaming, clubbing and computer smashing is part and parcel of a frantic S.O.S.; of a desperate cry for help! Knowing this, the apparent apathy of the Christian community is completely incomprehensible and inexcusable. We confess that our faith is strong enough to overcome the world — student rebellion included. We confess that Jesus Christ, through his redeeming and regenerating work, is the answer to all otherwise unanswerable questions; the restorer of all that has become bankrupt through the senselessness of sin. Let those who have ears to hear, perk them up to hear the cry for help. Let those who sing lustily, "Faith of our fathers . . . we will be true to Thee till death", become energized by the Word and Spirit of God, to drive out demons of unbelief — from university campuses too!

No, I am not forgetting that wonderful things are happening in the Kingdom of our God by His grace through the faithful labours of too few. However, when buildings are razed, equipment smashed and lives lost; and more serious, when the academic world more and more becomes a monopoly of the devil — look out! You can be sure, Jesus will add to His well-known judgments something like this: "I was a student in distress and you didn't help me!" Or, in the words of the anonymous poet: ". . . You called me light, and followed me not . . . you called me Lord, and obeyed me not . . . if I condemn you, blame me not!"

Why this sounding of the alarm? Because the Christian task in the academic world is so extremely urgent. A new generation is about to emerge to give cultural form to the world in which we live. This new generation will determine the religious direction of the "new day". But it's a generation in the grip of meaninglessness and despair. The only hope for salvation is the healing and soothing balm of the Christian gospel. We must therefore make a Christian contribution to the academic world as well as to the entire cultural situation in which all of us, students included, live our lives. As a step towards making such a contribution, God in His infinite wisdom has opened up a small Institute for Christian Studies in Toronto, Canada, sponsored by The Association for the Advancement of Christian Scholarship. It is staffed with men with the unique ability, dedication and educational qualifications to meet the need of the hour. This Institute is becoming a rallying point; a direction-giving center for the very important work of making a Christian contribution to the academic world. The Institute is founded on the confession "That Scripture . . . is that integral and active divine Word or Power by which God, through His Spirit, attaches us to and enlightens us in the Truth, which is Christ" and "That the Christ of the Scriptures . . . is the Redeemer and Renewer of life in its entirety, and therefore also of our theoretical thought."

If you at this time keep still, deliverance and rescue will come from some other quarter. Perhaps you have come to the kingdom for such a time as this?

Our Lord is certainly anticipating response from his own to the challenge of our times with great eagerness. May he never have to conclude that it will be more endurable for the students of Sir George Williams, McGill and the University of Windsor at the judgment than for many who said they confessed my name. "Ye are the light of the world."

James Joosse, President, A.A.C.S. Board of Trustees

Our readers wrote

I.R. Hexham, England - "To increase our ability to build up a large stock of christian books and to use this rare opportunity in a British university, I am writing you to ask if you will consider donating some of your books to our library."

An Assistant Professor of English, Illinois, - "This is a letter of appreciation, encouragement,

and inquiry. I have just finished rereading *The Challenge of our Age*. I find words difficult to capture the profound effects its message has had on my life as a Christian scholar in the areas of motivational theory and literary criticism."

T.J. St.-John-Coelman, England - "The materials you sent me indeed have been enjoyed and are reviewed from time to time... Your list of publications is most inviting. The real and somehow

genuine position of the "Reformed" scholars seems all the more attractive and worthwhile."

A Missionary, Nigeria - "Sometimes one can feel out of it in Nigeria but I had the opportunity to attend one lecture of Dr. Zylstra in Vancouver, B.C. and then I could once again thank God for the A.A.C.S. We need something like this in West Africa. Soon I will attempt to place the Christian Perspective Series in the universities in Nigeria."

NEW PUBLICATION

Understanding the Scriptures

by A. H. De Graaff and C. G. Seerveld.
1,015 copies sold within 7 days of publication.

Excerpts from the book:
"God with us! That is the gospel. In the Immanuel we see Yahweh revealing himself as our Ally. If we want to know what God is like, then we must listen intently, with all our heart, to this story of God's covenant keeping faithfulness. For that is how God revealed himself, in his mighty acts, first to Abraham, then to Israel, and finally in the Word become flesh, in Jesus Christ, in Whom all God's promises have been and will be fulfilled."
"As soon as the Bible is reduced to more formal, general, doctrinal statements, many Christians intuitively sense that there must be more to Scripture. So they try to make up for this deficiency by deriving a more personal moral application from the Bible lesson."
"The Bible wants to proclaim, not to explain! It is only in His actions that God's being and His attributes are revealed to us."

Order Now
\$1.65 Per Copy

Author	Title	Retail Price
Van Riessen, H.	The Christian Approach to Science	1.25
Runner, H. E.	The Relation of the Bible to Learning	2.00
(de Witt, J. J. O.	Organic Life and the evolutionistic world and life view)
(Van Riessen, H.	Philosophy) 2.50
(Runner, H. E.	Scriptural Religion and Political Task)
* Van Riessen, H.	The University and its Basis	1.25
* Kooistra, R.	Facts and Values	1.25
Seerveld, C.	A Christian Critique of Art and Literature	1.75
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DeGraaff/Seerveld	Understanding the Scriptures	1.65

ADDITIONAL PUBLICATIONS

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A.A.C.S.	Scholarship in Biblical Perspective	0.25
Runner, H. E.	Scriptural Religion and Political Task	1.25

All publications advertised in this magazine are available to members of Tomorrow's Book Club at a 25% discount. For information write to: T.B.C., P.O. Box 10, Station L, Toronto 10, Ontario.
* Temporarily out of print.

Reviews

Motives of Ecumenism by Paul G. Schrotenboer reviewed in *The Reformation Review* by J. McGavin. "This booklet should help us to discern the sham facade of merely organizational union and to keep and foster the true unity in Christ and His Truth."
The Challenge of Our Age by

Hendrik Hart reviewed in *Reformed Journal* by James Daane. "In his book, Hart contends that Scripture is one concrete "instance" of the Word of God, that Scripture often speaks of the Word of God, but in no single instance means itself, and that the Word of God is and must be, in loyalty and submission to authority of Scripture, concretized again and

again in the changing world situation."

2,000 copies of H. Evan Runner's *The Relation of the Bible to Learning* were sold in 13 months. third edition will appear soon. 8,000 copies of A.A.C.S. publications have been sold during the past year.

miniscripts

□ Faculty conference held. Faculty members from Trinity, Dordt, Calvin, the Institute for Christian Studies in Toronto, and other Christian colleges and Universities met at the Trinity Christian College campus in Chicago on January 2-3, 1969, to discuss papers given in the areas of historical, sociological and political science. Dr. Howard Rienstra substituted impromptu for C. T. McIntire, who was ill, and spoke to the topic of Christian historiography. Martin Vrieze gave a paper on "Anti-Christian Dynamics in contemporary North America Sociology." Dr. Bernard Zylstra gave a paper entitled "Towards a Normative Conception of Socio-political Change." Dr. H. E. Runner closed the invitational conference with an address on "An Encyclopedia of the Sciences, with special reference to the Social Sciences." Plans are afoot to publish the prepared papers, to make them available to a wider audience.

□ A.A.C.S. participates in U.C.C.C. conference. The U.C.C.C. (University Christian Conference of Canada) met at the University of Toronto on the weekend of January 31 - February 2nd. The U.C.C.C. is a liaison and a consultative association existing among churches and christian agencies active in Canadian Universities. The A.A.C.S. has participated in this conference since its inception in September 1965. Dr. H. Hart and John A. Olthuis represented the Association at the latest conference and participated in study sessions concerning the relations between universities and government. Spirited discussions highlight these conferences. An interview with the Rev. Don Voigts, U.C.C.C. Chairman, printed in the *Quarterly Bulletin* published by the U.C.C.C. contains this interesting comment on the October 1968 U.C.C.C. conference held in Winnipeg:

"What would you choose as your personal 'highlight' of the conference?"

The dialogue between Eilert Frerichs and Hendrik Hart. These two men, speaking from different theological poles, both deeply committed Christians, speaking in genuine mutual respect and authentic dialogue created a

'happening' in which all present shared. If people who might not otherwise be related are thus brought into conversation by the U.C.C.C. as were Eilert and Hendrik, then the organization has justified its existence."

- 165 people from British Columbia became members of the Association during a five-week January-February tour by John Hultink, our Director of Development.
- 385 persons joined the Association during the past four months.
- John Hultink will conduct a five-week promotional tour in Alberta during April and May.
- Dr. B. Zylstra was the **key-note** speaker at the annual meeting of the Committee for Justice

and Liberty, held in Toronto on February 22nd. He spoke on the topic *Are You Born Free?*

- Plans for high school conferences in Hamilton, St. Catharines, Brampton and Brockville, Ontario, and Lethbridge and Red Deer, Alberta, have been finalized. Plans are presently being made for conferences in numerous other locations.
- Dr. B. Zylstra recently spoke at a public meeting in Grand Rapids, sponsored by the A.A.C.S. chapter. His topic: *Captives of the Mighty (Christians in Political Bondage)*. Dr. Hart will speak in Grand Rapids on the topic: *Biblical Foundations for Change*.
- A \$5,000 gift annuity has been promised the Association by a friend in Western Canada.

HOLIDAY YOUTH-IN 1969

The Holiday Youth-In which was sponsored by the consistory of the Mount Hamilton Christian Reformed Church and the Chapter Hamilton of the A.A.C.S. was a great success. The attendance reached an all record of 104 students, doubled that of the last Youth-In - - - in 1968.

The two guest speakers were Dr. B. Zylstra and Dr. J. Olthuis. Both men presented their topics, politics and reformation respectively, clearly and precisely. After each lecture the students divided into nine groups expressing their comments on the topic and exchanging ideas.

Between the two lectures two recreational activities were held — swimming and volleyball. Everyone took advantage of these activities to 'loosen-up'.

After the banquet, a panel discussion was held on the topic: "Riots, Rebellion or Respect?"

The twelve-hour Youth-In was indeed an educational success enjoyed by all present.

Captives of the mighty

The mighty Assyria placed God's people in bondage over twenty-five hundred years ago records Scripture as Dr. Schrottenboer reads it from Isaiah 49 to open the second in a series of three lectures sponsored by the A.A.C.S. Grand Rapids Chapter, in the Calvin Seminary Auditorium, on Thursday night, Feb. 27, 1969. Under the theme "Captives of the Mighty," Dr. B. Zylstra dealt with the present political tyranny and its background. Some two hundred and fifty people listened attentively as Zylstra dwelt on the confrontation of the Gospel with the world since the days of Caesar Augustus.

A brief but illuminating Christian perspective was shed upon such things as the Pax Romana, the Enlightenment, the French and Russian Revolutions, and commu-

nism. For evangelical America the call of the Christian Gospel was clear — the confrontation with especially three powerful ideologies: conservatism, capitalism, and individualism. Contemporary so-called reforms are largely humanistic ideals living out of a secularized Christianity. Any accommodation of the Biblical way of life with horizontalized humanism, as the evangelical community in America has often attempted, is really serving two masters.

A fundamental realignment of political forces in North America must begin — as far as evangelical Christianity is concerned with a critical appraisal of the accommodating spirit within North American Christianity itself. Only then can the task of Scripturally attuned political witness and action be undertaken.

yr attn.pls.

● The Board of Trustees is pleased to announce that the Association's members in region 2 (Alberta) elected Dr. Peter Schouls of Edmonton, to the Board of Trustees. Dr. Schouls was elected to complete the term vacated by Rev. H. A. Venema's move to Grand Rapids, Michigan.

● The Board of Trustees would urge all members having outstanding 1968 membership dues, to pay them as quickly as possible.

● The annual meeting of the A.A.C.S. is scheduled for Calgary, Alberta, on May 16 and 17, 1969. For the first time in the history of the Association, the annual meeting is scheduled for Western Canada. Although a number of items on the agenda call for the action of members only, e.g. budget, it would be incorrect to call this the annual membership meeting of the Association, as distances make it impossible for more than a small percentage of members to attend. To compensate, the Board of Trustees has decided to hold the meeting in different locations and to call it the annual meeting of the Association, with the hope that in addition to members, it will be attended by a large number of local people interested in christian education. With these considerations in mind, the annual meeting has been scheduled for Calgary, Alberta, on the evening of Friday, May 16th and the morning and early afternoon of Saturday, May 17th. The agenda of events is as follows:

Friday evening, May 16th.
A.A.C.S. Rally sponsored in co-operation with other christian organizations.

SPEAKER:

REV. B. J. HAAN,
President of Dordt College.
Watch for further announcements.

Saturday, May 17th, Annual Meeting. Watch for further announcements.

AGENDA

ANNUAL MEETING

1. Opening: President, Rev. J. Joosse.
2. Welcome.
3. Roll Call.
4. Minutes, membership meeting May 1968.
5. Report: Executive Director.
6. Report: Development Director.
7. Report: Institute Operations.
8. Report: Treasurer.
 - (a) Financial Statement,
 - (b) Auditor's Report.
9. Budget: period September 1, 1969 to August 31, 1970.

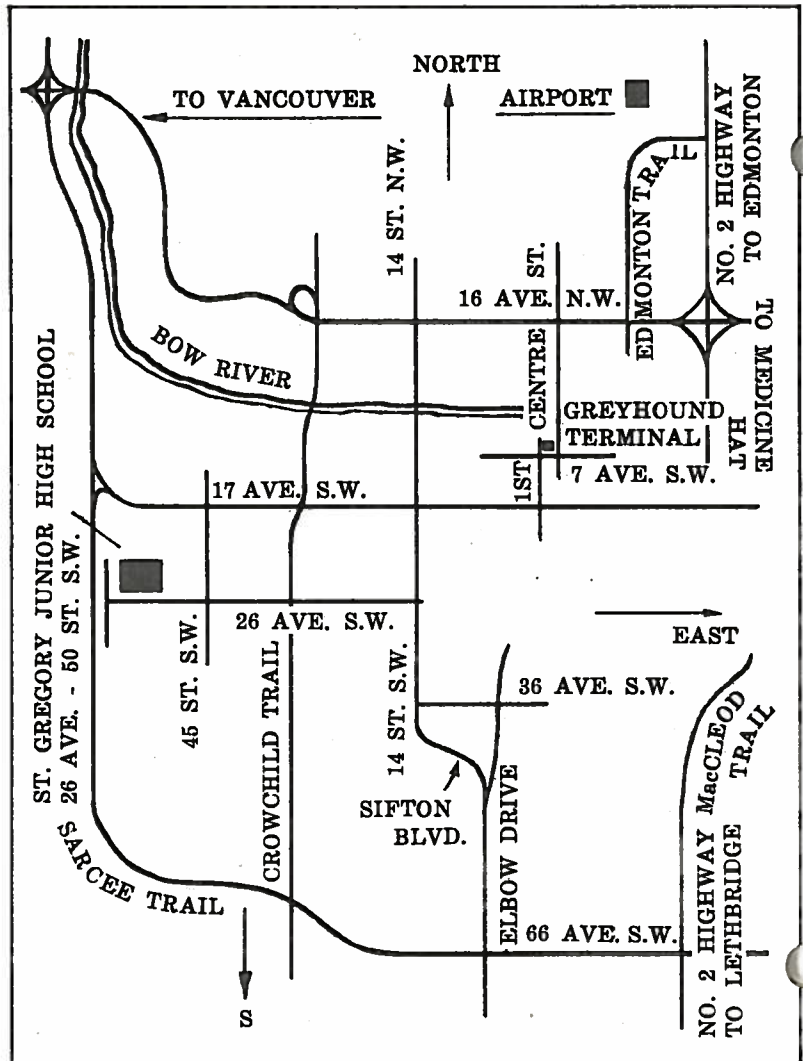
LUNCH BREAK

10. General question period.
11. Film: Modern University Student Riots, Student Power, etc.
12. Discussion on film, led by Dr. Peter Schouls.
13. Closing remarks — Dr. Peter Schouls.

The Friday Evening Rally will begin at 8:00 P.M.

The Saturday Meeting will begin at 10:00 A.M.

Both will be held in the St. Gregory Junior High School, 26 Ave. & 50 St. S.W. Calgary.



Institute for Christian Studies Institutional Repository

ARTICLE: 19690302

TITLE: Perspective: Official Magazine of the A.R.S.S., an Association for the Advancement of Christian Scholarship

AUTHOR: Association for the Advancement of Christian Scholarship

ISSUE DATE: April 1969

TYPE: Journal

SERIES/JOURNAL: Perspective; v.3, no.2

KEYWORDS: Association for the Advancement of Christian Scholarship, Institute for Christian Studies, Bernard Zylstra, Christian universities, perspectives

NOTES:

CITATION FORMAT: Perspective. Toronto, ON: Association for the Advancement of Christian Scholarship, 1969.

dc.contributor.author:

dc.title: Perspective: Official Magazine of the A.R.S.S., an Association for the Advancement of Christian Scholarship

dc.date.issued: 1969-04-30

dc.date.accessioned: 2011-04-06

dc.type: journal

dc.format.mimetype: text/html

dc.language.iso: en

dc.subject: Institute for Christian Studies--History; Education, Higher; Learning and scholarship--Religious aspects