

perspective

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

volume 3 · number 1 · January 1969



(Above) A view of the audience during the commemoration service in Toronto. (Right) Leendert Kooij conducts the choir and orchestra.



No shame anymore

On Monday evening, October 7, 1968, an impressive service was held in the Rehoboth Christian Reformed Church in Toronto, Ontario, in commemoration of the opening of the Institute for Christian Studies, a year to the day before. Besides unique and refreshing audience participation, wonderful contributions were made by the Toronto Christian Choirs and Orchestra under the sublime direction of talented Leendert Kooij. Highlight of the evening was an address "No Shame Anymore" by Dr. Calvin Seerveld, based on Isaiah 29. For those who could not enjoy the evening with us, we share the following excerpts from the address:

"Is the Institute for Christian Studies going to be the arm of God to turn back the tide of secularism in the Western hemisphere? Do we have the bullets to shoot dead Humanistic education? Why are we holding this convocation of 3 Institute members, 5 curators, a dozen or so trustees, a pocket-sized staff, a little band of well-wishers and some curious visitors: is this convocation one of those annual affairs the prophet Isaiah rejects? held to make us feel important or ritualistically purified or to fulfill a need the churches are not performing because they do not pray openly and hard enough for the cause of holy university education that we so dearly wish to perform? If there is the least bit of congratulation to ourselves this evening, then this "annual" affair should never be held again. Who do we think we are? We must avoid the temptation to think we are unique in the history of mankind. Sin levels us all in our endeavors. But we may seize the opportunity before us and then rejoice, sing and make merry with stringed instruments, communally obedient in university education as a blessing seldom given by the Lord to His people. It is little matter who planted and who watered and who prunes; but with humbled spirits tonight, let us confess that only God can give any increase to what is started historically: That is why we are gathered here tonight, to face God as a pitifully small academic community, as those who love the work, a remnant — just before captivity? Our meeting will not bring judgment but blessings upon

us if we actually hear the Word of God according to Amos and Isaiah and therefore agonizedly plead: please, Lord Almighty, forgive us our pride, the lazy sin, the willful doings and so much shameful ignorance, and make us wise, able to deal wholesomely with other men in the gentleness peculiar to wisdom.

Wisdom right before God is first of all worshipful says the Word of God in James; it will also produce Shalom. True wisdom is willing to wait, able to be talked to, full of mercy and good fruits, not hypocritically hiding something but open-whole-hearted.

Those who produce Shalom, complete, joyful richness in that spirit of rich wholesomeness, sow the fruit of doing what is right (before God).

We must pray hard that the Word of God drench the consciousness of the Institute staff with wisdom so that they shall identify, call out and speak words of the Lord to young leaders and followers among the students so they may conceive Christian research in a secular age. We must pray that the curators get wisdom, with all their knowledge, so they may oversee new activities and plan long range in a way that allows fruit to be born that shall enrich all segments of Canada, Canadian society

and Christian action. We must pray for the members and trustees of the supporting Association for the Advancement of Christian Scholarship that they concretely show what repentance and faithfulness before the Lord means in this over busy, world of superficial alliances. — Each in his office must follow the fiery cloud of our Lord's presence so that as sons of God we are free to live in the promise of NO MORE SHAME, He shall take it away, forgiving our sins.

Canada and the U.S.A., the institutional church, and the universities too, are due for much more shaming embarrassment in the time ahead. Western civilization is in a twilight stage. Maybe people cannot read the handwriting on the wall because like the fool on the hill who sees the sun going down, the eyes in their heads like the world are spinning round. But we who have ears to hear must hear Amos and Isaiah, listening for ourselves here gathered in a communion of saints:

The judgment of narcotic sleep will fall this academic year upon those who are not single-minded under the grip of the Word in their studies.

Therefore the Institute and Association, in the name of Christ! must take the

lead in reaching out and shaking up Canadian parents and would be Christian students at the crisis they are in— And everyone here may hear the comfort of NO MORE SHAME, you do not need to be afraid, come what may, but may push on with a healthy, maturing, singing laughter if only you obey, that is, tremble with awe before the Lord's mighty holiness as He moves among us tonight too. Because He is holy, we people of God: also in our office of students and teachers, may relax if we distinguish ourselves by consecrated education, seeking to be guided singly together, by the Word of Truth.

Then the promise in the judgment of Isaiah is for our ears:

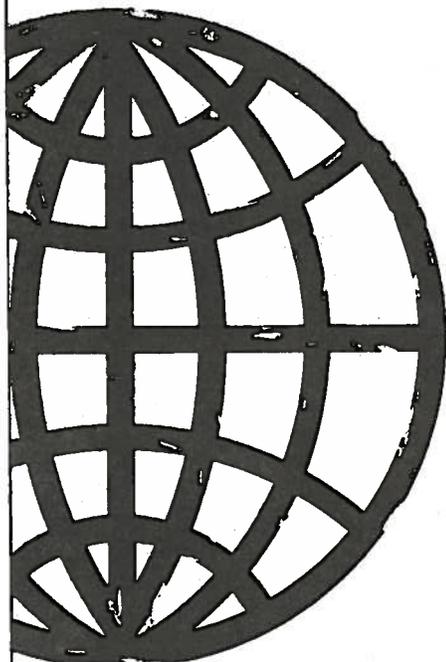
Those who are mixed up and troubled in their minds shall come to their senses; those who find fault and always agitate shall grow up to understanding . . .

All we need to do now is take hold of God on the matter and pull hard.

Shall we pray to God for one another on the Institute's task in the world?"

Prayers by Mr. M. Koole for the staff, Rev. P. Jonker for the association members, Miss A. Masselink for the various boards and Dr. B. Zylstra for the curatorium followed upon the address.

ADD A LITTLE FUEL TO THE FLAME

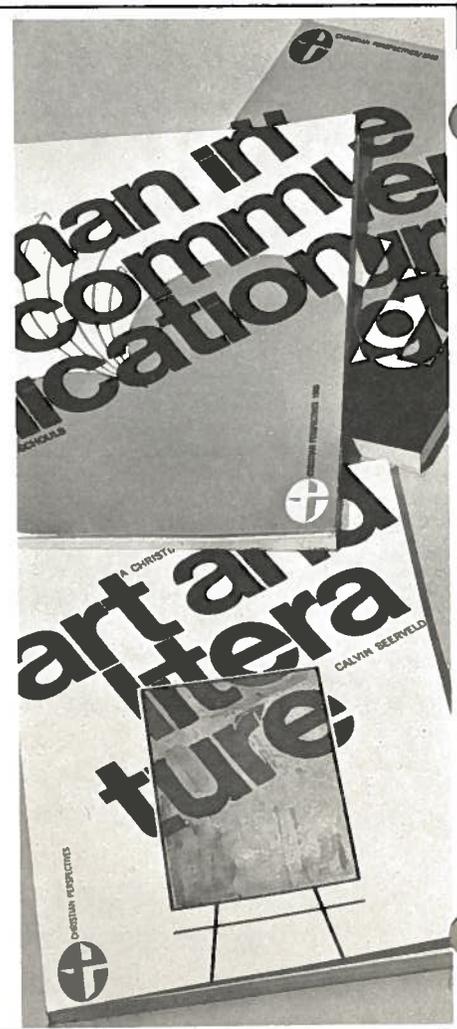


In eight years, the A.A.C.S. has distributed or sold 30,000 copies of its 17 books and 8 booklets. They are needed and appreciated. Writes a U.S. Army chaplain: "There is a greater need than ever before to demonstrate to Christian young people on the university campus that no apology need be given for believing in the faith of their fathers."

We must continue to meet the needs of Christians in many lands. 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



In Search of Truth Revelation or Myth?

Who could not feel the breath of coming student revolutions fanning his brow?

A few thousand years ago men inhabited dwellings of straw and clay; today he huddles in cities of stone and steel. Technological advances separate this generation of men from the past in many ways. But in one respect very little has changed. Man, in his search for truth, certainty and meaning is still asking the same fundamental questions asked by men of learning many years ago:

"Where do we come from?"

"Who are we?"

"Where are we going?"

"What is life all about — really?"

The answers to these questions are many and varied. Some would have us believe that man passed through a creepy, slithery and furry past before he acquired his complex central nervous system and his brain. For these people the question, "Where do we come from?" has been answered. Who are we and where are we going are questions which can now be answered with relative ease. Man is the product of accidental combinations of atoms. And man's destiny — the place where he is going — is ascertained: nothing can preserve an individual life beyond the grave. Such is the power of the myth.

Many educated people (including Lord Bertrand Russell) cling to this world-and-life view; just as many are reluctant to admit it. They simply say they don't know and go on "living." But in their living — in the lectures they give and in the books they write; and in the governments they form, these questions and their answers occupy a leading position. If it is true that man is little more than an organism which now issues from the womb but which in fact had a long and creepy history; and if it is true that over a period of many years man acquired his complex central nervous system and his brain, isn't it then also true that man is lord and master over his own life? Is not such a man his own sovereign? Shall he not determine for himself what is

right and what is wrong, what is good and what is evil, as long as it is beneficial to the majority? And isn't this precisely the view that is presented to us in an endless number of books in which the unbeliever attempts to grasp the meaning of life?

The unbeliever, in his search for truth, puts his confidence in "Reason" and subjects all things to his rational inquiry. When asked what it was that first provided him with the incentive to become a mathematician Bertrand Russell replied: "I believe that mathematics is the key to understanding the universe." Others turn to biology, sociology or sexology in their search for truth. Such is the power of the myth.

These views are openly advocated by men of learning. Ask your sons and daughters who are exposed to them in colleges and universities throughout the world. The same theme is found in textbooks and is boldly written across the pages of our newspapers and shamelessly flashed across the screen of our T.V. sets. Unbelieving man has laughed God out of his schools, out of his books, and out of his life. Unbelieving man is now compelled to worship at the shrine that his own hands have built. Such is the power of the myth.

Who could not feel the breath of coming student revolutions fanning his brow?

God's revelation sheds an entirely different light on the questions: where we come from, who we are, where we are going and what life is all about. The Christian, unlike the unbeliever, believingly accepts God at His Word when He informs us that in the beginning He created all things by the power of His Word.

Man is a creature of God whom God has chosen to place in authority over all of creation. God alone is Sovereign; no sovereignty resides in man.

In His Word God comes to us and tells us what life is all about: "Love me, serve me, keep my commandments." All of us must pray for faith, faith enough to believe that all of human life stands

in need of the redirecting power of the Word of God; that God saves not only the soul, but the whole of human life; that the need for christian academic work and the need for christian textbooks on every level of learning is great. Believer and unbeliever alike are in search of truth; both want to understand what creation is all about. But the one turns to revelation, the other to myth. They both live in the same creation but do not share the same understanding. We must see to it that Christian young people gain a christian understanding in a christian system of education.

Already fifteen hundred years ago, Augustine stated that the fact that man is sinful at the root deeply affects human learning. The basic difference is that the Christian acknowledges this and turns to God's revelation for understanding while the unbeliever turns to his myth — which is a suppression of revelation.

Abraham Kuyper knew of the conflicts that waged in the universities. It was ultimately a conflict of two principles — the word of man or the Word of God, human wisdom or divine revelation. That is why Kuyper wrote with daring pen "the Christian professor sees the christian principle in jurisprudence, in science, in language, in history, in philosophy, and in world history. Upon the heritage of our human lives there is not a strip an inch wide exempt from the call of Christ: 'It is mine'."

It would seem that one of the greatest services which Christianity could render to humanity in the throes of the present revolutionary transition would be to develop and articulate a world-and-life view which is worthy of the name Christian.

"Lo! I am the burster of bonds and the breaker of barriers, I am he that shall free," saith the Lord.

"For the lingering battle, the contest of ages is ending, And victory followeth me."

J. Hultink

(Far right) "The Thinker," Dr. Calvin Seerveld ponders a problem. (Right top) Informality was style at Cultus Lake. (Right below) Discussion group at Calgary Conference.

Summer Conferences

Cultus Lake

Fallen, no more to rise,
the virgin Israel lies
on her own ground prone
hurled, unhelped and utterly alone.

Lament of Amos (5:2)

As the anguish of the prophet Amos gripped the ancient Israelites' hearts so, when Dr. Seerveld mournfully chanted these same words, they jolted the hearts of those present at the A.A.C.S. study conference held at Cultus Lake, British Columbia.

A Spirit-filled moment of the Conference had passed — but the feeling of "Christ" oneness remained throughout the August 31-September 2 weekend at which Dr. Hart and Dr. Seerveld presented lectures on "Facts, Knowledge and Truth" and "How to Read and How Not to Read the Bible", respectively.

Perched in the mountains above Cultus Lake, the Columbia Camp site adequately permitted the 150 conferees to listen, lounge and learn together in meeting, mess hall, cabin and swimming pool. Each breakfast was enhanced by the *Free Press*, a daily newspaper published by an inquisitive and vigilant staff who worked diligently through the small hours of the night aided only by faint candlelight and occasional glimmers of inspiration. Ever creatively busy, a reformatioinal new national anthem *Song of his Dominion* was born of a poet and initiated by enthusiastic conferees. According to recent *Free Press* press releases this patriotic tribute to Canada will certainly replace the current anthem.

An unprecedented event during the weekend was the joyful *Hallelujah Service*. Partly chanted, strenuously drummed, forcefully sung and solemnly narrated, Psalm 8 and Psalter Hymnal # 190 became the epitomy of the entire conference. The jubilant singsong that followed, testified to the heart stirrings experienced that night.

Further evidence of the "Hart's" search for truth was indicated by a discussion led by Dr. Seerveld on the meaning of Christian art. Continual reference was made to a series of slides depicting works of painters such as Rouault, Krijger, Picasso and Dali.

The overwhelming success of this conference leaves us grateful, thankful, and hopeful for the continual influence of Christ in all facets of our lives and all areas of our world.

Margaret Ophoff



Four Brooks

Exciting! If the word "exciting" can be used legitimately at all in a christian vocabulary, it must be used to describe the AACS Middle Atlantic States regional study conference, held at Four Brooks, conference center of the Reformed Episcopal Church, near Philadelphia, Penna., October 18-19, 1968.

Four Brooks was christianly exciting because it so vividly demonstrated that *AACS is the vehicle of an inter-ethnic* (Dutch-background people were a distinct minority in a kaleidoscope of Black, White, and Yellow), *an international* (present were USA, Canadian, South African, and other nationalities), *and a reformatioinally ecumenical* (denominational representation covered a spectrum

of at least seven bodies) *movement for radically christian scholarship*.

Four Brooks was christianly exciting because it made visible the continuing development of radically christian theoretical thought indigenous to its area. Community — the fellowship of the saints — in scholarship asserted itself as unity in a searching, through diverse contributions, for Christ's own mind. The christian scholarly community-through-diverse-contributions, was lead by Dr. Robert Knudsen (professor at Westminster Theological Seminary and conference moderator), by Dr. Evan Runner (who flew in from Grand Rapids at last minute's notice due to the sudden illness of scheduled-lecturer, Dr. James

Olthuis, and who brought into fundamental focus the christian religious motivation of the conference) by Dr. Paul Schrotenboer (who discussed revolutionary and christian anti-revolutionary approaches to current social crises) and by a brilliant young Westminster theological student, Mr. James Skillen, (who attempted a heart-thumping breakthrough out of the theoretical impasse of synthetic Reformed Scholastic theology, using as a working alternative key theoretical concepts of the christian General Theory of a Lawed Cosmos . . . Yeow!).

The lecturers were pressed hard by questions from the floor — including those of doctors, clergy, and students — in a spirit of christian loving-searching. And the questions showed, as they should, that nobody has everything theoretically all sewed up. In the real inter-change of lecturers and questions, one could sense the exhilaration that Middle Atlantic State Christians were experiencing. The water of life was being ladled out to a growing body of christian people who are down-right thirsty for a way out of their church-and-school insularity.

Together, the 75 conferees at Four Brooks 1968 as a christian community, were caught up in the vision of the total dimensions of our Lord's Goodnews. Those dimensions: all of life — scholarship too! — for Christ Jesus.
Richard Forbes

'Scientific Dogma' assailed by religious philosopher

The Herald, Aug. 26, 1968

Science is desperately in need of a basic overhaul, a philosopher told the Association for Reformed Scientific Studies conference in Calgary Saturday.

Dr. Hendrik Hart, a philosophy professor and the first appointee of the Toronto Institute of the Association for the Advancement of Christian Scholarship, said the only evangelical attitude toward science must be one that will expose the hidden assumptions behind scientific endeavor.

"They are the cause of the fantastically destructive state of Western civilization."

SLICE OF REALITY

Scientists make the mistake of thinking that scientific knowledge is all knowledge, said Dr. Hart. Any theorist must work with only a small slice of reality and specializes in the field so he can bring order to it.

But theorists must be careful not to mistake their slice of knowledge for all knowledge. This leads to the attitude that if science can't tell you, no one can.

Unlike the traditional Western interpretation of knowledge, which is an intellectual one stressing reason and rationality, Dr. Hart proposed the adoption of the meaning of knowledge which he said was found in the Bible.

FEAR LORD

"Knowledge is the integrity of all experience," he said. "Knowledge in the Bible is unthinkable without an intimate and obedient relationship. For example, the beginning of knowledge is said to be the fear of the Lord.

"Knowledge can be regarded as human experience in its integrity of human life lived according to the word of God."

Dr. Hart defined science as all theoretic endeavor and then said that the ultimate purpose of all theory must be to solve the problem of more effectively ordering the community.

Sceptics of bible rapped

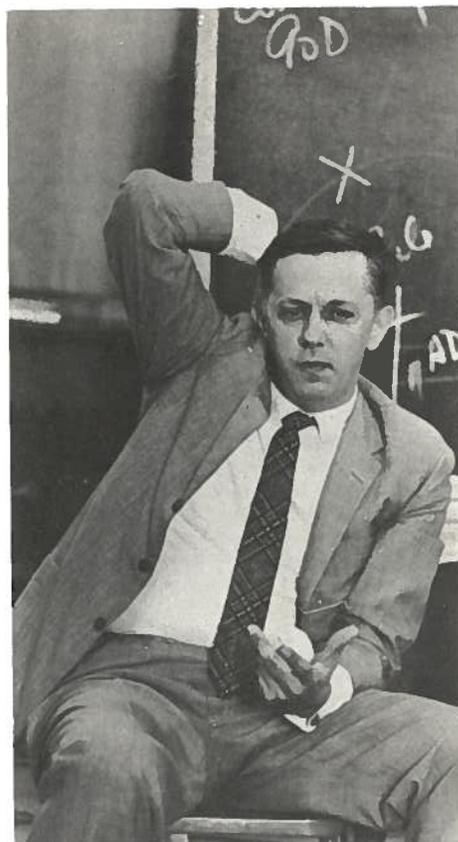
The Herald, Aug. 27, 1968

The Bible should be read with trusting, childlike naiveté, not scepticism, dogmatism or moralism, a Christian philosopher said Sunday at the Association for Reformed Scientific Studies conference.

"The Bible is literature. It should be read literally as a true story written for children," Dr. Calvin Seerveld, professor of philosophy at Trinity Christian College in Chicago and a Fulbright fellow, said in his second lecture.

"It should be approached freshly, naively, wonderingly and fascinatedly — that is to say, believably."

Dr. Seerveld said that the initial message to be taken out of Numbers 22 to 24 of the Old Testament, the Bible reading that was interpreted from fundamentalistic, humanistic and scholastic perspectives in his first lecture, was that God remained true when the chips were down.



UNINTELLIGIBLE WORD

"The story also indicates how unintelligible God's word is to those bent on evil," he said.

But Dr. Seerveld said the most important thing to be learned from the reading was that religious people must form a united and unbreakable community exercising God's belief and following his law.

"The New Testament backs up the Old Testament on the need for exclusiveness whether modern humanists like it or not," he said.

"We must be prepared to face persecution if we turn the democratic way of life upside down and associate only with those who believe the apocalyptic vision of the Scriptures, since this infuriates those who do not believe the word of God."

HYPOCRITICAL

Dr. Seerveld said the Scriptural text also indicated how evil it is to have "Balaam-like leaders talking out of both sides of their mouths."

As an example he mentioned those who say both, "We're all for Christ and obedience to God," and "Beware of separatism or exclusiveness since we've got lots in common with other groups."

As another example he cited those who say that the Scriptures have authority, but then weaken their power by saying that any interpretation of them is not infallible.

"We must get rid of urbane seducers and follow Christ," he told the predominantly Christian Reformed Church members of the Association for the Advancement of Christian Scholarship.

Calgary

Calgary hosted the 1968 Alberta Study Conference. Doctors Hart and Seerveld delivered lectures on *Facts, Knowledge and Truth and How to Read and not to Read the Bible* respectively, to 130 conferees. In a letter reporting on the conference, Jake Kuiken, who along with chairman Martin Vander Meulen organized the conference, made the following remarks: "Comments on the conference have been very favorable. This is one of the best things that has happened to Calgary in a long time and as such has served the cause of our movement very well, not only among students but among the people in general. The spirit among those in attendance was something beautiful. In one of the discussion groups, one of the students said, "I want to stay here and just hear more and more".

A first for A.A.C.S. conferences was the extensive coverage given the conference by Calgary's two daily papers, the *Herald* and the *Albertan*.

The following excerpts taken from the news items give us an opportunity of seeing ourselves as others see us. Just a word of caution to our readers: If you have questions about what the lecturers' reportedly said, it would probably be well to seek clarification from the lecturers themselves, as newspaper reporting, although usually accurate, may not reflect exactly what was intended.

The Annual Meeting of the "Women's Action for A.A.C.S."

THE ANNUAL MEETING OF THE "WOMEN'S ACTION FOR A.A.C.S." On Saturday, September 4, 22 ladies gathered in the Weston CRC in Toronto to discuss the business of the "Women's Action for A.A.C.S." and to hear an inspiring address by Rev. M. De Vries. The president Mrs. Vandezande Sr. of Woodstock opened the meeting and welcomed all present, especially Mr. J. Hultink who brought greetings from the A.A.C.S. Mrs. Lunshof's secretarial report showed that much work had been done this first year with many new locals having been set up. The treasurer, Mrs. Heemsbergen of Toronto, reported that over \$700 had been collected so far for a gift to the A.A.C.S. Much business was discussed and many questions were answered before lunch. Each district secretary gave a report on the work in her district. All were thanked for the tremendous amount of work that they had done.

In the afternoon Rev. DeVries spoke to us on "What are we Working for?". Basing his message on Rev. 5 he challenged us to work for Christ who has been given all power on heaven and earth. This gives us reason to go on working since Christ has already won the crucial battle at Easter and we can continue to sing this song until Christ's return. In answer to the question is the A.A.C.S. really necessary?, he stated unequivocally yes! If Christ is King, Lord of education, then despite the difficulties there must be room for Christian Education and the A.A.C.S. What are we working for? — To make it possible for all young people in university to realize that Christ is the Lord of Education. We help but in a small way with our pennies and our prayers but ours is the promise that our work is not in vain.

The president thanked all those who helped to make such an enjoyable day and especially the speaker who gave us the true purpose for having the "Women's Action for A.A.C.S."

Mrs. G. Vandezande Sr.

Women's Action groups are active in the following areas:

Athens, Ont., Aylmer, Ont., Belleville, Ont., Bowmanville/Oshawa, Ontario, Brampton, Ont., Brockville, Ont., Central Niagara, Ont., Chatham, Ont., Clinton, Ont., Cornwall, Ont., Croton, Ont., Drayton, Ont., Edmonton, Alberta, Guelph, Ont., Grande Prairie/La Glace, Alberta, Hamilton, Ont., Ingersoll, Ont., Kentville, N.S., Kitchener, Ont., Lacombe, Alberta, Mountain, Ont., Orillia, Ont., Owen Sound, Ont., Peterborough, Ont., Pictou, N.S., Rutphen, Ont., Saskatoon, Sask., St. Thomas, Ont., Thames-Truro, N.S., Williamsburg, Ont., Woodstock, Ont., and Wyoming, Ont.

Song of His Dominion

Fred W. Tamminga

Lavish land, Canada,
Swelling barrel of treasure,
In your hold glows the gold
Minter nor printer can measure.
Daylight door to the golden ore,
Slumbering revelation,
Lavish Land, Canada,
Boulder of gold in Creation.

Lord of all Canada
Seal our tunnels of treason,
When your gold leaves us cold,
Make us aware of your season.

Lord of all Canada,
Swell us with your blowing,
Make us blow birth into well-made earth
Before the black snow begins blowing.

Let the wind of amazement rock this land!
Let our eyes behold the Creator's hand!
Let your kingdom come in this wonderland,

this

Daylight door to the golden ore,
Slumbering revelation,
Lavish land, Canada,
Boulder of gold in creation,

Boulder of gold in creation.

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(De Graaff's and Seerveld's 1968 Conference Lectures)

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Highlights from the Trustees

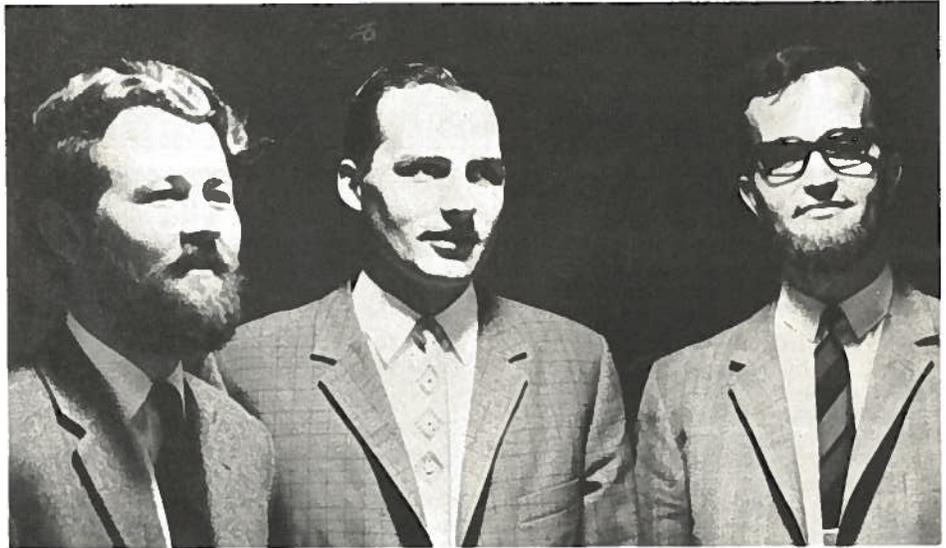
The fall meeting of the board of trustees was held on October 8 and 9 in the hospitable quarters of the Rehoboth Christian Reformed Church of Toronto. The service of the Lord can be exciting, and the trustees felt some of that excitement as they addressed themselves to the work at hand. For also that meeting stood in the light of the unmistakable progress of the Association. Here are a few highlights.

The first surprise for the Board was the agenda. What a light one compared to that of previous meetings! With the directors doing the brunt of the work in the organization, and the curators looking after the Institute, the work load of the Board has lessened considerably. The importance of its work has not decreased, however. The board can now devote itself to charting the over-all policy of the work of both Association and Institute. So, instead of the customary four-day meeting, we covered the agenda in two.

The regular study conferences continue to progress. They have become almost too successful. Throughout the country the attendance doubled over the previous year, and often the facilities were taxed beyond the limits. There is increasingly a great variety among the conferees, especially with regard to the level of normal academic training. This raised the questions about maximum use of the existing conferences and the need for additional ones. The Trustees decided to reorganize them and to add Winnipeg and Grand Rapids to the locations where they will be held.

The conferences, arranged as activities of the Association, will consist of a variety of addresses and activities. Two lectures will be given which will be addressed to the imagination of all conferees at a basic level. Possible topics include Bible reading, preaching, sex, church, novels, and the film. In addition three lectures will speak in a more advanced way to all. Part of each program will be something specifically for the entire Christian public, such as a keynote speech or some other invigorating spiritual event. This reorganization should increase the value and attractiveness of the conferences.

Promotion continues to be a top-priority item. The nature of the work before us — advancing the cause of Christ-directed higher education — needs people. We need people for their own enrichment. We need them too for a task that can in no way be successfully carried out by a handful. Our development director submitted an ambitious promotional program for the coming season. In addition to assisting the regional councils, he will do much work on the grass roots level. That means personal contact. That requires also the active cooperation of the chapters to



The Institute staff (L. to R.) Dr. H. Hart, Dr. J. Olthuis and Dr. B. Zylstra

enable him to make maximum use of his time. The board, confident that the chapters are willing to do all in their power to make his work effective, warmly endorsed this plan.

The Western delegates have a way of making their presence felt in the meetings of the trustees. They speak movingly and with authority on behalf of the "forgotten Westerners", the faithful, clean-living, non-revolutionary members of the Association in the West. They were speechless — though not for long! — when the East, with due seriousness and charity, suggested that the next annual membership meeting of the Association be held in Calgary or Vancouver. Internecine warfare quickly erupted between the otherwise unified Western delegates, B.C.ers versus Albertans. This battle the Albertans won, with arms supplied by the East. Hence, adopting a policy that from time to time the annual meeting should be held in the West, the next one will be held next spring in Calgary, Alberta.

Another event will be regularly held in the East, however. As Institute we publicly want to confess that also all blessings in Christian higher education flow from the triune God alone. Therefore each October there will be an Institute anniversary day, highlighted by a service of meditation, prayer, and thanksgiving.

The board had the privilege of the presence of the three Institute fellows, Hart, Olthuis, and Zylstra, for the discussion on the work of the Institute. We are organized as Association to make possible the teaching and research of these men. We must make maximum use of their talents, academic achievements, and dedication to the reign of Christ. Which raises questions about just how the Institute ought to de-

velop, how its work can be most effectively organized, and where it can be of the greatest service. Answers to these questions will be discussed by the staff, and through the curators specific recommendations will be made to next fall's meeting of the board.

The fall board meeting is also the regular time for the election of officers. The results came as no surprise, except to the newly elected president of the Association, Rev. James Jooisse. His wisdom, dedication, and ability to lead should stand the organization in good stead. Other officers elected were Rev. L. Tamminga as vice president, Mr. J. De Koning as treasurer, and Rev. J. Vos as secretary. Appointed to the Board of Directors were J. Jooisse, M. Koole, J. De Koning, J. Vos and H. Mennega.

No organization can function effectively unless the people it employs give their heart to it. The Lord has consistently blessed the Association with personnel who have given their talented best. This is true of the past development directors Vanderstelt and Cupido. It is no less true of our executive director, John Olthuis, the development director, John Hultink, the office staff, and the Institute staff. The trustees thank the Lord for their services.

The trustees had a good meeting. Its value is being either demonstrated or denied today. For, the apostle Paul reminds us, the kingdom of God does not consist in talk but in power. Promoting Christian scholarship demands power, the power of Christ which can become operative in us through faith. Now is the time to roll up our sleeves. Thank God for all who are rolling them for this and all service in Jesus' kingdom!

J. Vos, Secretary Board of Trustees

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miniscripts

y'r attn.pls.

- John Hultink is promoting the A.A.C.S. by personally contacting non-members. 103 new members joined in the following Ontario communities: Simcoe, Jarvis, Dunnville, Welland Junction, Dresden, Wallaceburg, Windsor, Essex, London, Strathroy, Essex and Clinton..
- Dr. James Olthuis recently addressed banquet meetings of the Newmarket and London chapters.
- Rev. D. Pierik recently addressed the annual meeting of the Lower Mainland, B.C., chapter.
- Between 90 and 100 persons attend Dr. P. Schouls' public lecture series in Edmonton.
- John Olthuis recently addressed meetings of the Drayton chapter, the South-western Ontario Women's League, the Toronto Business-Girls Club and the annual meeting of the Christian Farmers Federation.
- Drs. H. Hart, B. Zylstra and J. Olthuis have each completed 2-week tours of Western Canada and H. Hart is presently on his second two-week tour. Teaching activities highlight the tours.
- Dr. B. Zylstra addressed a public meeting of the Essex chapter and spoke at the Social Action Seminar at Trinity College in Chicago.
- John Hultink spoke for the A.A.C.S. at a panel discussion held in Wellandport on Reformation Day.
- A friend of the Association donated \$400.— for a dictaphone.
- Doctors Olthuis and Runner have been requested to lecture at the 1969 summer study conferences scheduled for Winnipeg, Calgary and Vancouver. Dr. Zylstra and Mr. C. T. McIntire have been requested to lecture at the conferences scheduled for Bolton, Ontario, and Grand Rapids, Michigan.
- The Institute staff conducted a seminar (4-5 hour sessions) on Labor Relations for the C.L.A.C. staff members during the week of Jan. 6.
- John Hultink is presently on a 5-week promotional tour in British Columbia.

Publication campaign

\$20,000 is required to publish materials on hand and to reprint publications that have been sold out. The first stage of our campaign consisted of a collection at our annual membership meeting and the mailing of a simple folder to all the members. This realized approximately \$3,000. The second stage of the campaign has been launched. 20,000 brochures with accompanying letters and return envelopes have been sent to Christians in Canada and the United States. Members of the Association have also received this material. Members who have already contributed, have been asked to pass the material along to a friend. We would be pleased if you would give this material your close attention.

\$9,400 OUTSTANDING IN 1968 MEMBERSHIP DUES

The Association fiscal year ended on December 31. Expenditures have been kept to a bare minimum and are well within the budget expenditures approved by the membership. We are, however, running a deficit in our general fund of approximately \$12,000 due to the

fact that \$9,400 is outstanding in 1968 dues. We are confident that none of our members willfully neglect to pay dues. We realize that it's often just plain forgetfulness. But, as you can see, this leads to real financial problems.

Your Association now has eight salaries to pay (three Institute staff members, along with two male and three female Association staff members), mortgage payments to meet, travel expenses to cover and all the other normal expenses for a venture of this kind. In total, our present expenses average \$2,000 a week. In approving the budget, the members approved the program for the year 1968 and the financial expenditures to implement that program. The program has been implemented and the necessary funds spent. It is now up to you as members to pay your dues. Please do so immediately. If you cannot pay the full amount now, please pay part. This is your Association. Please meet your membership obligations. Thank you.

The Association's Board of Directors



INSTITUTE COURSES

Approximately 520 students, teachers and members of the General Public are registered for courses conducted throughout Canada.

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