

Perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Volume 13, No. 2 — March/April, 1979 (USPS 355-530)

Institute students are accepted into Ph.D. programs

by Robert VanderVennen



Bill Rowe

Tod Moquist and Bill Rowe, both graduating from the Institute this year, have been accepted into doctoral study programs at universities in the U.S., building on their master's degree programs in Toronto.

Tod has been accepted into the Ph.D. program in Historical Studies at the Graduate Theological Union in Berkeley, California. One of the special features of this graduate school is that its cooperative relation with the University of California means that Tod will be taking about half his course work at the University of California at Berkeley.

Bill Rowe's acceptance into the Ph.D. program in philosophy at Duquesne University, Pittsburgh, will build on his concentration with Al Wolters at the Institute in the area of the history of philosophy. The only change will be that in his doctoral program Bill will focus on contemporary philosophy oriented to phenomenology. His studies at the Institute were more in the area of ancient Greek philosophy.

In his excellent ICS master's thesis Bill surveyed the various modern schools of interpretation of the Greek philosopher Anaximander. In his research Bill was able to show how foundational questions operate in the history of philosophy and how interpretations of ancient philosophy are influenced by modern trends in philosophical thinking. He has worked with the traditions of philosophical interpretation in the western world generally, but also with Dutch reformational thinking. Bill has the advantage of being able to work competently with Greek, Latin, French, German and Dutch, as well as English. He has had personal correspondence with a number of contemporary experts on Anaximander, scholars in England, France and Ger-



Tod Moquist

many, and they have given appreciative reactions to his work. His outside thesis examiner from the University of Toronto is Father Joseph Owens, a well known scholar of Greek philosophy.

Tod Moquist expects to concentrate on modern American religious history in his doctoral program. In this work he intends to build on the theory of history and historiography which he studied at the Institute with Dr. C. Thomas McIntire, and develop further his understanding of Christian views of history. His master's thesis at the Institute is on Reinhold Niebuhr's view of history as expressed in his earlier thought, up to 1934.

We are very happy with Bill and Tod that their work at the Institute moves them so well into doctoral programs of their choice.

Dr. VanderVennen is Executive Director of AACS.

Members vote yes to dues increase

In January all AACS members received a ballot asking them to vote on the Board of Trustee recommendation that the annual dues be increased to \$50, from the present \$25. The response indicates that AACS members solidly approve of increasing the membership fee to \$50.

The Board of Trustees asked for this increase because it is a good way for members to provide additional money which the AACS continues to need urgently. Dues have stood at \$25 for many years, going back to the early days of the Association. In that period there has been great inflation, so that in effect \$25 is much less money today than some years ago.

Some members voted against the increase or suggested that dues should be gradually increased, to \$35 or \$40. Some also expressed concern that they would not be able to pay the \$50 dues and asked what this would do to their membership.

The Board wants to underscore that it will continue its practice of accepting a lower dues payment or not charging dues to those who request it because of financial hardship. Such members should simply write us saying "Enclosed is what I can afford as membership dues this year." Membership dues for students remain at \$5 per year.

Membership in the Association implies mutual commitment. The AACS asks people to become members on the basis of its stated aims, its religious stance, and on the strength of its programs to carry out its aims. Members affirm that they hold to the religious vision and educational aims of the Association and that they will support its work as they are able. Members have the privilege of sharing in the decisions through voting and making their voices heard. The Association in turn reports to members on the progress of its work in advancing Christian scholarship and the ways it is using the money it receives. Membership is on a family basis for those who live as families or individual basis for others. We invite Perspective readers to become AACS members (use response form on page 10).

Who are history-makers?

by Evelyn Kuntz Hielema



Rebekah Smick: year at ICS has been "very beneficial"

How many of us would dare be so bold as to think of ourselves as history-makers? That title belongs to people like Winston Churchill, Adolph Hitler, or Albert Einstein. But we--what impact do *we* have on the grand course of history?

The idea that only major politicians, economists, and scientists are makers of history is a secular and false notion, says Dr. C.T. McIntire, who teaches and does research in the philosophy of history and historiography at the Institute. It stems from an idolatry of science and politics, and undermines the value of each human being.

Each of us, says McIntire, in our own small or large orbit of influence, is a history-maker. Washing clothes, writing essays or building houses are as important in God's eyes as starting and ending wars or determining the national budget. McIntire thinks of human history as "time-manifested culture-making or breaking."

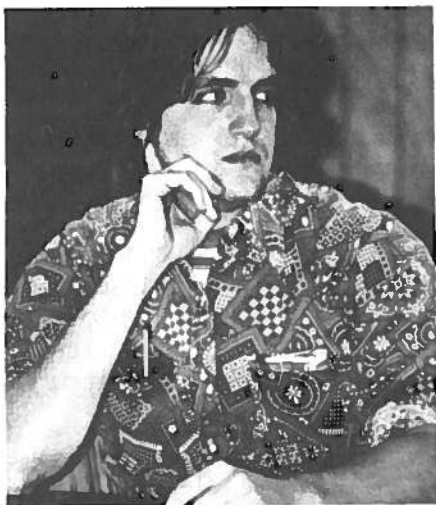
We all make things and break down things. In

our lifetime we all give some response to the cultural mandate, either obedient or disobedient. Whether we change the world or only change our home does not determine our worth to the world.

That is just one of the ideas McIntire is working with in his attempt to study human history in a Christian way. This year's historiography class at the ICS is looking at four different thinkers to discover the ways in which they have defined and approached history: Herbert Butterfield, Herman Dooyeweerd, Henri Marrou and Hans-Georg Gadamer.

McIntire and his students do not study history as such, the facts and events. Rather, they study the *philosophy* of history (what are the underlying causes and factors that determine what happens?) and they study *historiography* (the study of the study of history: e.g., what difference does Butterfield's Christianity make for the way he writes history?).

There are two students working with McIntire this year: Rebekah Smick and Bob Sweetman. Rebekah grew up near Boston, Massachusetts, and received her B.A. in art history from Brandeis University in Boston. During her study there she became increasingly frustrated with her courses in art history, and her professors' unwillingness or inability to deal with problems in writing history. "It seemed they purposely avoided asking some of the basic questions, because they couldn't handle them." Dr. Grady Spires, professor of philosophy and aesthetics at Gordon College near Boston, suggested she attend the ICS for awhile, to find some answers to her questions. This year Rebekah is working with Calvin Seerveld in aesthetics, as well as with McIntire in history, and says that both courses have been "very beneficial." In a secular university, "it would have been years before I would confront some of the questions I have met here," she added. After this year, Rebekah



plans to enter a graduate program to work toward a Ph.D. in art history.

Bob Sweetman was born in Tokyo where his father worked as a missionary for six years. He grew up in Grand Rapids, Michigan, and received his B.A. in history from Calvin College. After attending John Hopkins University in Baltimore for one year, Bob came to the ICS "to see what McIntire had to say about a Christian perspective on history." Next year he plans to enter a graduate program at the Pontifical Institute in Toronto, where he will work toward an M.A. and Ph.D. in religious medieval studies. He hopes eventually to teach history at a Christian college.

Bob Sweetman: "ICS helps me see the ambiguities"

Bob said that his year at ICS has been an extremely exciting and creative one. "It has helped me to see the terrible ambiguities involved in coming

up with a systematic approach to the philosophy of history." He has found the study of Dooyeweerd to be particularly important and added, "the ICS has opened up the whole continental European world of thought for me."

Because of the small number of students in the class, McIntire tries to mould the seminars to fit the interests of his students. Part of the reason for studying Gadamer, for example, is that besides being important as a philosopher of history, he has also influenced the field of aesthetics, and so he ties in well with Rebekah's interests.

McIntire also tries to use the seminars to help build the framework for several books he plans to write. Oxford University Press has already published two books edited by McIntire, the latest one just released this March and entitled *Herbert Butterfield: Writings on Christianity and History* (see back page). McIntire hopes to publish three other books in the next few years, working on two of them during his sabbatical year in 1980-81.

One of these books will be an extensive analysis of the historian Sir Herbert Butterfield. McIntire has become increasingly fascinated with his rare opportunity to study an important Christian historian so thoroughly. By reading all of Butterfield's writings, including his diaries, and by personal contact with Butterfield via letters and tapes, McIntire hopes to write a book that will give an inside picture of how a historian works and how his Christianity influences the way he writes history.

A second book, tentatively entitled *Seven Views of History*, will analyze seven different philosophical approaches to human history, including the Greek, the Marxist, the liberal and positivist, and the Christian view. The third book will be McIntire's attempt to explain his own view of human history, as he has been trying to develop it over his six years at the Institute.

"I hope to write these books so that they will be understandable to anyone who can read the newspaper thoughtfully," said McIntire. "I don't want to write in a special language that only an elite of history scholars can understand. By avoiding jargon, and by defining terms as I go along, I hope to be able to serve a wide readership. There is no need to continue the tradition which cuts theory off from everyday life."

Evelyn Kuntz Hielema is secretary of the AACs.

ICS offers seminar for pastors on liberation theology

On May 28-30, Dr. George Vandervelde, Senior Member in Systematic Theology, will lead a seminar on "The Challenge of Liberation Theology." The seminar will assess this current and much debated theological position from a reformational Christian perspective. From this background Vandervelde and the participants will consider the responsibility of the church for social problems. The three-day seminar will be of special interest to pastors.

This seminar arises out of two years of work at the Institute on a Christian assessment of marxism, neo-marxism and liberation theology. This is one way for the Institute to share some of the results of its study on this issue with pastors and other interested persons.

The seminar fee is \$25. For more information and a registration form, write to the Institute for Christian Studies, 229 College Street, Toronto, Ontario M5T 1R4.



Until January, 1979, the main Institute classroom was a large and rather bare room, with four white walls and not much aesthetic value. One entire wall of that classroom is now graced with an impressive, brightly-coloured mural which expresses many of the ideas that the AACS/ICS stands for.

In the above picture, artist John Corcoran, designer and painter of the mural, stands before his work. John belongs to a group of artists who call themselves "Mice in the Night," and who were awarded a one-year grant under the Canada Works Project to do murals and paintings for non-profit organizations. John worked on this mural design in conjunction with Senior Member Calvin Seerveld. It took two months to complete the painting, and on March 9 it was "unveiled" and John was officially and enthusiastically thanked for his careful and beautiful work. A sheet which explains in detail many of the symbols and ideas in the mural will be available to visitors to the Institute.

ICS/Calvin cosponsor lectures on creation by Swedish theologian

by John Bolt



Wingren takes a moment to ponder

Students of Calvin College (Grand Rapids), St. Michael's College (Toronto), and the Institute for Christian Studies had a unique educational experience during January 1979. For three weeks the distinguished Swedish theologian Gustaf Wingren gave lectures and dialogued with us on the doctrine of creation.

This is now the third consecutive year that a number of Calvin students along with a professor have made the trek to Toronto during their January interim to participate with ICS students and faculty in a focused program of studies. What made this year's interim unique was the fact that an important continental Lutheran theologian could be present, and that theology students of St. Michael's College in Toronto attended the course as well. The seminar was planned and led by James Olthuis of the Institute and Henry Vander Goot of Calvin College, both of whom also gave several lectures.

The seminar began with Henry Vander Goot giving a brief but illuminating introduction to Wingren's thought. Vander Goot, professor of theology at Calvin College, wrote his Ph.D. dissertation on Wingren's thought and is therefore thoroughly acquainted with it. Since for most of us this occasion was our first encounter with Gustav Wingren, Vander Goot's presence and his incisive and penetrating questions were key contributing factors in making the seminar worthwhile.

This introduction was followed by Wingren's own lectures, which provided a fascinating, largely autobiographical survey of twentieth century continental theology. We were given a first-hand account of the development of Wingren's thought in terms of his encounters with such influential theologians as Anders Nygren (whom Wingren succeeded as Professor of Systematic Theology at the University of Lund, Sweden), Karl Barth, and Rudolf Bultmann.

Wingren began his theological work with the study of three important figures in the history of Christian theology: Marcion, Irenaeus and Luther. It is these three figures who have, both negatively in the case of Marcion, and positively in the case of Irenaeus and Luther, continued to have a formative influence on Wingren's thought.

Wingren also calls attention to the key role of his encounter with Karl Barth's thought. In 1947 Wingren spent one semester in Basel, Switzerland, as Barth's replacement. This experience left a strong impression on him. In fact, chapter two and three of *Creation and Gospel* (Wingren's latest book) are entitled "Before Basel" and "After Basel." His contact with Barthian theology helped him to see the inadequacy of a strictly historical approach to Scripture such as that advocated in the Swedish theology dominated by Anders Nygren and his school of thought. For Wingren the Scriptures are God's *ongoing* address to man, rather than only a historical document.

The Word is a *Living Word* (the title of his 1949 book on preaching) and it must be preached.

But Barth's theology also showed Wingren something we wanted to avoid. The problem with Barth's theology, according to Wingren, is that it begins with and is built upon the second article of the creed ("I believe in Jesus Christ...") rather than upon the first article ("I believe in God the Father, Almighty, *Creator* of Heaven and Earth"). Consequently there is no real doctrine of Creation in Barth's theology. Creation is seen Christologically and there is no *direct* relation of God to the world apart from Christ and the Church. Strictly speaking God rules the world and civil society by means of the Church.

Over against this Wingren insists that God as Creator rules the world by *law*, apart from and independent of the preaching of the Gospel. Even before they hear the Gospel preached, people live in relation to God and His law constrains them. Thus the first article must be basic to any truly biblical systematic theology.

This brief description of Wingren's thought shows its closeness to reformational thought. Wingren's emphasis on creation and law is a helpful and necessary corrective to much of twentieth century theology. Now that the theological vogue has passed from a Barthian, Christocentric emphasis upon the second article of the Creed to a liberationist, revolutionary emphasis upon the Holy Spirit and the third article, we ought to ally ourselves with someone like Wingren who insists upon the primary importance of creation and the first article.

Yet, in spite of this wholesome and welcome emphasis, our extensive discussions with Professor Wingren resulted in our dissatisfaction with his theology at some key points. Some of these were related to important confessional differences between Lutheran and Reformed positions, while others arose from what seemed to be inconsistencies in Wingren's system.

A key difference between Lutheran and Reformed theology concerns the so-called third use of the law. For Luther and Lutherans the law is strictly a negative factor in relation to gospel. Law constrains and teaches sin but it has no positive evangelical purpose. The Reformed tradition, following Calvin and the Heidelberg Catechism, regards the law as a positive guide or rule of gratitude for the Christian life of service.

As a Lutheran Wingren accepts the position that law and gospel are opposed. This has the further practical consequence that Wingren rejects the idea of a Christian philosophy or a Christian political or social organization. For him philosophy, politics, the social and the civil order operate on the level of law, not gospel. In spite of this, Wingren in his own writing does recognize a legitimate movement from gospel to law and even acknowledges the presence of a faith-factor in all philosophical work. Nevertheless, he could not accept what many of us considered to be the necessary implications of this, namely that an explicit acknowledgement of the Christian faith is necessary for Christians working as philosophers.

This fundamental disagreement does not detract from the value of Wingren's visit. On the contrary, the difference of opinions and the need to articulate our disagreement carefully was an important factor in making the seminar a success. Drs. Olthuis and Vander Goot, as well as Dr. George Vandervelde of the Institute, were extremely helpful in drawing out these differences.



(l-r) Henry Vander Goot, Gustav
and Greta Wingren

Professor Wingren was accompanied by his wife Greta who also participated in and made an important contribution to the seminar by showing us the practical significance of her husband's theology for her own considerable involvement in Swedish political life. As they return to Sweden we wish them God's continued favour. We who attended the seminar have had our lives enriched by theirs.

Note: Wingren's lectures, now available in print as Creation and Gospel: The New Situation in European Theology (Toronto & New York: Edwin Mellin Press, 1979), are available from the AACCS

for \$7.95 (plus 75¢ postage). This volume includes Henry Vander Goot's introduction as well as a complete bibliography of Wingren's writings.

John Bolt is an ordained minister now working toward the Ph.D. at the Institute of Christian Thought, St. Michael's College, Toronto.

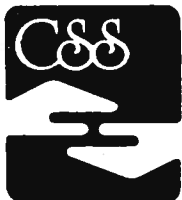
Stewardship advice available

The Scriptures speak frequently about money, riches, blessings of abundance and stewardship. They also speak of poverty, injustice and punishment. All of these aspects of life are placed in the framework that "the earth is the Lord's" and that man has been given the responsibility to care for the earth and for his neighbour on God's behalf and for God's glory.

Christian Stewardship Services (CSS) helps Canadians with their stewardship responsibilities. It is a non-profit Canadian organization, sponsored and funded by the AACCS and twenty other Christian causes. The Executive Director of CSS is Harry Houtman, formerly the AACCS Development Director.

The AACCS, through CSS, has special expertise in planned giving and is able to advise Christians in Canada on how to make out a will, and how to give in special ways through gift annuities, trust agreements, loan-gifts, and beneficiary provisions. For U.S. residents, we have access to competent counsel and would be happy to provide information on similar giving opportunities in the U.S.

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Effective stewardship blesses our own lives, those of our neighbours, and the organizations dedicated to the furtherance of the Kingdom of God. If you would like more information on any of these giving opportunities, write Marcia Hollingsworth, Director of Development, at the AACCS office.

Senior Members lecture at University of Toronto

Early in the summer of 1978 the evangelism ministry group of what was then the campus section of the First Christian Reformed Church, Toronto, decided to sponsor a lecture series at the University of Toronto, featuring Senior Members of the Institute as speakers. This group, composed of Institute students and University of Toronto graduate students, felt it would be mutually upbuilding to bring the Institute's vision into contact with the secular university through such a series.

By September, seven Senior Members had each agreed to present a lecture giving the basic outlines of a Christian approach to his discipline. (The AACCS hopes to eventually publish these lectures in a book for college and university students.) The Campus Ministry Committee of the Toronto classis of the Christian Reformed Church agreed to co-sponsor the series and gave some financial assistance, and Rev. John Veenstra, campus minister, helped acquire a free room for the lectures.

The purpose of the series, entitled "Christianity and Learning," was to give an overview of a Christian perspective on scholarship. Sander Griffioen, for example, spoke on a Christian approach to economics. Thomas McIntire did the same for the field of history. The lectures were about 45 minutes long, and were followed by a half-hour discussion period. This permitted an even exchange of ideas, and the discussion often continued informally over coffee.

Many of those who attended are also taking a Christian Perspectives course being taught on the University of Toronto campus by Institute students. Others attending included a nurse for whom the series was the only available Christian fellowship, and a theology student who had first come across the writings of Dooyeweerd in a small evangelical bookstore in Scotland where he was doing reading for his Master's degree.

With an average attendance of twelve to fifteen persons, none of them non-Christian, one could hardly say that the juggernaut of secular scholarship was halted or transformed. But because of the changing audience each time, a total of about 40 people at the University of Toronto came into contact with the vision and work of the AACCS/ICS and the Campus Worship Community.



In gratitude to Marcia Hollingsworth and the AACCS Staff for their efforts to keep the Institute going, ICS Junior and Senior Members hosted a tea on February 16. Before we were allowed to touch the cookies, cakes and rolls which loaded the table, Hendrik Hart presented Marcia with an "honorary master's degree in economics."

AACS Conferences

ONTARIO - AUGUST 3-6

Theme: "Biblical Renewal for a Collapsing Society"

Speaker: Dr. Maarten Vrieze, Professor of Philosophy,
Trinity Christian College, Illinois

Workshops: to be announced

Location: Niagara Christian College, Fort Erie, Ontario

Registrar: AACS, 229 College Street, Toronto, Ont. M5T 1R4

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ALBERTA - AUGUST 3-6

Theme: "Liturgy in the Christian Church"

Speaker: Dr. Nicholas Wolterstorff, Professor of Philosophy,
Calvin College, Michigan

Workshops: to be announced

Location: Alberta Evangelical Camp, Didsbury, Alberta

Registrar: Ron Ebbers
9423 108A Avenue
Edmonton, Alberta

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BRITISH COLUMBIA/WASHINGTON - AUGUST 31 - SEPTEMBER 3

Theme: "Freedom and Stewardship"

Speaker: Dr. Gordon Spykman, Professor of Religion and Theology,
Calvin College, Michigan

Workshops: to be announced

Location: Lakeside Bible Camp, Whidbey Island, Washington State

Registrar: Margaret Vegt
907 Fifth Street
New Westminster, B.C.

AACS Remittance Form

The AACS is an association of over 2,000 members from 13 countries worldwide. Its purpose is to promote Scripturally directed learning and biblical reformation of scholarship. Its main project is the Institute for Christian Studies, a graduate school for research and teaching.

The membership fee is \$25 year; \$5 for full time student. *Perspective* newsletter is sent free of charge to all members and contributors. Non-contributors are asked to pay a subscription fee of \$5 per year.

To receive a receipt for tax purposes send donations to:

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The Netherlands
Calvinistic World Association
Potgieterweg
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(gironummer 17 75 496)

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AACS Foundation
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Grand Rapids, MI 49508

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Friendship

by James Olthuis

To have a friend is to have a treasure, a tried and true companion, a fellow-person for intimate giving and sharing of our inner selves in ease and confidence. Friendship is a pledged relationship of trust between two persons based on mutual congeniality.

Unfortunately something has happened to friendship. It is rarely celebrated today. Despite the fact that God made us persons who need and want each other, we are a lonely people.

There are many reasons for this. Among them is a common concern that close friendships, especially between the sexes, are a threat to our marriages. Many people are afraid to have a really close friend beyond their husband or wife, especially a person of the opposite sex. This limits severely the friendships available to single adults, and produces much loneliness among married as well as single people.

In ancient times pagan people idolized friendship, giving it a place well above marriage and family ties. When this was revived in the Renaissance, churchmen of the Reformation thought of friendship in terms of man's love for himself, potentially undermining his love for God.

In modern times, even in humanistic circles, friendship has never regained the popularity it enjoyed in Graeco-Roman times. Friendship is still considered to be an adolescent matter by most people, a prelude to marriage. Many married people are surrounded, of course, by large numbers of acquaintances, but to call them real "friends" is to cheapen the word. Ordinarily, modern people are friendly only as couples because that minimizes the danger of affairs.

OBSTACLES TO FRIENDSHIP

Although the current indifference to friendship still reflects the church's sus-

picion that it jeopardizes marriage and family, the major obstacles to friendship are the modern obsessions with material possessions and genital sexuality. The "things-first, people-second" syndrome effectively kills friendship. A society of strangers conditioned to exploit everything and everyone provides little room for sharing, caring and integrity--all necessary for the growth of friendship. When much of society teaches and acts as if people are basically animals competing in a sexual jungle in which only the rich and strong survive, most of us simply cannot risk opening up and sharing. The human price we are paying is high: loneliness.

Loneliness spells despair and defeat. Alone, boxed in, with all the options taken away, people go crazy and do crazy things. They come apart at the seams--unless they have the support, understanding, and communion of fellows.

For that reason alone friendship ought to be encouraged and rehabilitated; it is one of God's antidotes to loneliness, a special way to fill the human need for closeness and troth.

FRIENDSHIP IS MUTUAL TROTH

Friendship occurs between two people who are mutually attracted to each other because of who each person is (rather than what each does). Friendship is mutual troth. Troth--an Old English term for truth, faithfulness, loyalty, honesty and trust--is the key. Friends count on each other; they are partners in troth, tender, supportive and open. Friends accept anything from each other--except a break in troth. The only injury to a friend is mistrust. Ecclesiasticus says it beautifully: "If you have drawn your sword on a friend, do not despair; there is a way back. If you have opened your mouth against your friend, do not worry, there is hope for reconciliation; but insult, arrogance, betrayal of secrets, and the stab in the back--in these cases any friend will run

away" (Sirach 22: 21-27, JB). David makes the same point: "Were it an enemy who insulted me, I would put up with that; had a rival got the better of me, I could hide from him. But you, a man of my rank, a colleague and a friend, to whom sweet conversation bound me in the house of God!" (Ps. 55: 12-14, JB).

FRIENDSHIP MEANS SURRENDER

Friendship is mutual presence. It is a promise to be there with and for the other person. In meeting a friend, winter turns to spring, a tenderness surges up giving life. Knotted with care, deflated and depressed, a person alone can sink into sadness and death. The presence of a friend makes all the difference. Surrender in troth is throwing aside our fears, becoming vulnerable, feeling exposed. There is the risk of not being received, and of finding no one "home." But if we feel accepted, we begin to delight in ourselves and we experience the pure pleasure of being together. Face to face and heart to heart friends affect each other and grow. "Iron is made the finer by iron," exclaims Proverbs 27:17 (JB), "man is refined by contact with his neighbour."

Friendship is mutual openness. Friends do not play games with each other. They take off their masks, lower defences, and are vulnerable. They are what they appear to be. Opening themselves to each other, they become more of themselves. Holding back kills troth and deepens loneliness. Accepting self with its limits and strengths, a friend does not fear a friend. There is no fear of being devoured and destroyed. Yet a friend says his piece; he doesn't automatically approve of everything we do or say, and we take it because we know it comes with care and concern. As Solomon puts it, "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. 27:6, KJV).

Friendship is mutual caring. It needs gentle hands that know and understand. As with a plant, too much water, too little water, too much light or too little light, brings blight or death. Friendship cannot be forced. In the words of George Washington, it is a "plant of slow

growth," growing out of common experiences of work and play, joy and sorrow, confidence and fear, pleasure and pain.

Friendship takes time. Instant openness and instant trust are suspect and usually phony. Barriers can be broken down too quickly. Unilateral, one-sided openness is artificial and unreal. Growth in troth is a slow fusion of two people deepening in understanding and feeling for each other, two people edging on the limb slowly together. Giving one's self to another prematurely--without invitation--is reckless. The other may not be ready, able, or willing to receive, and one is in fact setting himself up for rejection.

FRIENDSHIP IS DURABLE

Friendship, once achieved, is durable and steady. Ecclesiasticus puts it all together: "A faithful friend is a sure shelter; whoever finds one has found a rare treasure. A faithful friend is something beyond price; there is no measuring his worth. A faithful friend is the elixir of life, and those who fear the Lord will find one. Whoever fears the Lord makes true friends, for as a man is, so is his friend" (Sirach 6: 14-17, JB).

Friendship is a delicate, finely-tuned relation, rich with paradox and promise. Friendship is not possible unless we give ourselves, but neither is friendship possible if we have no self to give. To give self to another in the way of friendship demands that we respect the self we give. It requires self-respect, integrity and strength.

The urge to be one's self for the other is at the same time both the greatest boon to friendship and the highest barrier. The giving of self always involves a leap in the face of fear. Surrender when received is ecstasy; surrender without acceptance is terror.

AN IMPOSSIBLE DREAM?

Friendship, says the modern cynic in us all, is an impossible dream. It's too dangerous. To open one's self that much is folly, you will be burned. Living at close range means getting hurt. If you do share and lower your guard, or, foolishly, let it down altogether, that's when you will get hurt. We must stay

just far enough out of each other's range to prevent being shot down, says the cynic. We must make a truce with life and settle for less, a pleasant co-existence with a minimum of pain and conflict. If such an arrangement is not deeply joyful and reaffirming, it is at least relatively safe and free from wounds.

That defensive posture is understandable in today's world. In a time marked by a loss of personal identity and an absence of care and commitment, friendship has little chance. Even with the supports of warmth, understanding and care, friendship remains a delicate adventure. In a climate of double standards and double-dealing, friendships easily become opportunities for exploitation and death. The difficulty of nourishing healthy, vibrant friendships in an unhealthy, frenzied culture is not to be under-estimated.

Is the troth and the closeness of friendship, then, impossible? Is it a beautiful idea but an impossible reality? Often this seems the unavoidable conclusion. Too often we do not meet the other, but only get entangled in each other's needs. Sometimes we force ourselves on another, fooling ourselves into believing that we have been accepted. For many, the mutual giving and sharing in the freedom of troth is in fact possessing and being possessed in the compulsion of emotional need for acceptance. Some by virtue of personality are usually the controller, and others the controlled. Both at bottom involve using another person for our own advantage out of deep need. Such relations should not be mistaken for friendship.

In such cases the commitment of troth to the other person for the sake of the other cannot come into its own. Often persons who find identity and security in their ability to control gravitate towards persons who only feel real when controlled by others. The dovetailing is perfect. But the emotional dynamics involved make the mutual commitment weak and often suspect. The possessed person does commit him/herself, but does so more for the purpose of "gaining" than "giving" self. The possessors, who struggle with their deep inability to commit themselves, often seek out those who will give themselves without asking in return for personal commit-

ment. Then they are bound together basically for their own needs, rather than for a giving and sharing for the other person. The possessors control without total self-surrender, the possessed surrender self, but in fact are "taking" self from the other.

The prevalence of such alliances, fed by a deep uncertainty of ever being able to give and care, makes many of us give up on the possibility of friendship. However, we should not despair. Many who have felt unable to form friendships on their own have grown and found their way through counselling and therapy with sympathetic persons trained to help.

PUT YOURSELF ON THE LINE

Friendship is dangerous in the same way that life is dangerous. If we do not put ourselves on the line, we will not so easily be hurt. But neither will we be loved, nor will we be able to love and care for others and really meet fellow persons. But God made us people persons. And friendship is one of the deepest, most truly human relations. Its joys far outweigh its pains.

Friendship is something special. Acquaintances, relatives, business partners, and comrades-in-arms are not really friends. With all these people we may have easy, cordial relations, tinged with affection; but we do not have the mutual promise of troth. Of course, camaraderie may lead to real friendships. Such contacts are the matrix in which friendship blossoms and flourishes. Yet there is a need to distinguish comradeships, in which people are bound together by common interests or tasks, from friendship as a relation of troth between persons. Proverbs 18:24 distinguishes between comrades and friends: "Some companions are good only for idle talk, friends stick closer than a brother" (New English).

THE FORMS OF FRIENDSHIP MAY VARY

The structure for friendship--a mutual promise of troth founded on congeniality--is constant and inviolable. Yet the faces or forms of friendship can vary widely. Young and old can be friends, married and single, black and white, Jew and Gentile. Friendship can be shared with a third or fourth party. For single persons, genuine friendship pro-

vides the solace and close sharing they otherwise so often miss.

FRIENDSHIP DISPLAYS GOD'S LOVE

Among Christians friendship is sometimes downplayed as a "natural love" belonging to this world, in contrast to the love of God which belongs to the spiritual realm of the Kingdom of God. But such a division of creation into natural and spiritual is contrary to the Scriptures: no area of creation is excluded from the Kingdom of Jesus Christ. Spiritual living is not living in a higher realm above ordinary affairs. To live in the love of God--to be spiritual--is to live in all of life's relations motivated and guided by His Spirit. It is itself spiritual, a way of showing the love of God.

Today friendship also often suffers because it is viewed and experienced as being in competition with marriage and family. However, marriage and friendship are different relations, complementary rather than competitive. This is an important point. But if we continue to live with the myth that being close always leads to the bedroom, we will remain enmeshed on the painful horns of a dilemma. We do want to remain personally committed and faithful in our marriages. At the same time, we do need and want closeness with other people. That leaves us, married or unmarried, in a tight bind.

If we are married, we don't dare relate closely to a member of the opposite sex because it will inevitably undermine our marriage. Consequently we tend to overinvest in our marriages, expecting and demanding that our spouses fulfill all our needs. Our marriages can then become restrictive, turned in on themselves. Boredom sets in, hostility can take root, and affairs are right around the corner.

In our culture being single is perhaps even more difficult. Real contact with a married person, especially of the opposite sex, is nearly impossible. Any indication of interest and concern in another person is too often immediately read in genital sexual terms. Loneliness can set in and often the need for contact becomes so overwhelming that many do find themselves caught in affairs. For that

is after all--so goes the myth--the only way to experience warmth and tenderness.

Moderns sense the problem, but they just as often miss the answer. They attack marriage as being too restricting and confining, arguing that one must be free to share his or her life with more than one person. That is no doubt true. But--and here is the point--closeness, love and tenderness can be fully realized without the physical sexual consummation which characterizes married love. Intimacy is not the same as physical sex--even in marriage. And there is also friendship and familial love. While married to one, it is still possible--even necessary--to love others. Human-kind is social by nature. It is extramarital sex which is immoral, not extramarital love.

FRIENDSHIP A COMPLEMENT TO MARRIAGE

The loving person does not need to exclude everyone from his life except his spouse; at the same time, other people in his life may not work against his fidelity in marriage. The development of healthy, loving relations with other people is the solution for both singles and marrieds; they act as a kind of anti-loneliness and anti-boredom serum.

Troth is the very quality of love which negatively prevents exploitation of others, sexual or otherwise, and which positively engenders security and trust.

Thus, although our sex-crazed society has made it difficult for many of us to handle them, male-female friendships are perfectly legitimate. Once we have seen how marriage and friendship are different, we no longer need to see the one as a competitor of the other. Relieved of the impossible burden of being forced to fulfill all human desires and needs by itself, each relationship can in fact help and support the other.

Friendship is part of God's good order for life. Our culture requires a new life-style in which commitment, authenticity, and troth are essential marks, where people are first, where love of God and neighbour is real. Then the tender plant of friendship will grow and flourish.

This paper is adapted from an article on "Friendship" prepared by Dr. Olthuis for the Tyndale Encyclopedia of Christian Knowledge, and is used with the permission of the publisher.

Guest speakers

by Sylvia Jones



Professor Gregory Baum, considered to be the foremost representative of Liberation Theology in Canada, was a guest lecturer at ICS on February 16, as part of the interdisciplinary neo-Marxism seminar. Those participating in the seminar appreciated hearing his insight into the question of what is "dead" and what is "alive" in Marxism today. He discussed Marxism's explanation of poverty, and later stressed the need for Christians to find a balance between "spirituality" and "social activism." Baum is Professor of Religious Studies at the Institute of Christian Thought, University of Toronto.



We were pleased to have Jim Wallis visit us on March 9 for an informal presentation. He is one of the founding members of the Sojourners Fellowship of Washington, D.C. and the Editor of Sojourners magazine. A large group of Senior and Junior Members and visitors gathered to hear him share the ideas and developments of the Sojourners community. The group is trying to impress upon Christians that we need to live according to our Christian confessions and not make compromises with the materialistic and individualistic attitudes so prevalent in our society. He said, "If we can't in real situations give concrete manifestation of all the language we use, our evangelism has no integrity and our worship no power." Discussions continued on into the communal lunch which was held after the presentation. It was important for us to hear Wallis's ideas on education, the state, and the role that mainstream churches play, as well as becoming better informed about the very dedicated Christian community he represents.



On February 23, the Institute hosted a guest lecture on the theory of knowledge and religious belief by Russell Savage, a doctoral student in philosophy at Queen's University. The lecture sparked a lively discussion on the relationship between logical argument and faith commitment. The interchange was especially profitable in that it showed the real possibilities for dialogue between Reformed philosophers trained in different traditions. Mr. Savage will be teaching at The King's College, the new Christian college in Alberta, when it opens this fall.

Sylvia Jones is secretary of the Institute for Christian Studies.

DEAR READER:

Do you have friends, relatives or colleagues who may be interested in the work of AACCS, but who know very little about it? If so, please print their names and addresses below. We will introduce them to the work of the Institute and AACCS, and give them the opportunity to receive *Perspective* newsletter.

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Comments

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Please indicate beside the person's name whether he/she has a particular interest which may help us choose the literature we send this person. Also indicate any who are students and tell us their area of study.

You may _____ may not _____ use my name when introducing these people to the work of the Institute and AACCS.

Any other comments:

TO MAIL: Tear off this page and send to: AACCS, 229 College Street, Toronto,
Ontario M5T 1R4

From the Principal's point of view

by Bernard Zylstra

At the beginning of the year I attended the First International Conference on Human Rights in South Africa, held at the University of Cape Town. In many ways this was a fascinating experience. South Africa, as everyone knows, is in the center of the world's attention because of apartheid, the legal system which in many ways keeps blacks, coloureds, Indians and whites "apart" in that country. This system drastically affects the rights of persons. A week-long conference devoted to human rights in Cape Town, where the first Dutch Calvinist settlers established themselves in the seventeenth century, was bound to be a significant event for South Africa.

The dominant climate of opinion at the conference was Anglo-Saxon liberalism, which holds that a society is just when individuals are free to do what they want. This meant that neither the Afrikaners, the supporters of apartheid, nor the blacks, the victims of apartheid, contributed much to the debates, because both of these groups know that justice is more than individual liberty. However, since individual liberty and rights are very important, liberalism has contributed to a just society, and it can help us solve at least some of the basic problems in South Africa. This was clear at the conference.

This trip provided Dr. Bob Goudzwaard and me with an opportunity to continue the dialogue with black leaders which we began in 1976 as part of an effort to assess the relation between Calvinism and apartheid. Among others we met Dr. Motlana, one of the most popular political figures in Soweto, where the June 1976 rebellion among the high school students started, and Gatsha Buthelezi, the chief of the Zulus, who constitute the largest group of South Africa's black population. Such dialogues make clear that black leaders, whether radical or moderate, whether "urban" or "rural," are largely united on the fundamental issues: (1) the blacks will have to participate fully in determining the political future of South Africa, and (2) the present policy of the white regime--giving blacks citizenship in the scattered homelands and "de-nationalizing" their political status within South Africa itself--must be repudiated.

This political issue is of immediate importance to the ICS because of "the Potchefstroom connection." In 1975 the reformed Potchefstroom University (PU) organized the first International Conference of Institutions for Christian Higher Education. A second one was held at Calvin College in 1978, and a third is planned for Holland in 1981 or 1982. The question we face is this: can the ICS participate in a conference which accepts the PU as a full participant while the PU supports the apartheid regime? This question is of course of broader significance, since the 1978 conference officially expressed to PU its concern about the relation between PU and apartheid. Representatives of the conference sent a letter to the PU asking it (1) to reconsider its repudiation of the Koinonia Declaration, in which some of its staff members expressed their deep concern about apartheid, (2) to open the PU to black students, and (3) to encourage protest against injustice in the university context.

Until today the PU has not replied to this letter. I visited the PU while I was in South Africa, and spoke with a few key university officials about this matter, notably Professor Tjaart van der Walt, its president. There

was a frank exchange about the Koinonia group, which no longer functions at Potchefstroom, about the resignation of Professor Johan van der Vijver, who left the PU because he felt he could no longer express his views on apartheid freely, and about admission of black students.

This discussion did not, of course, settle anything. But it clarified to me what institutions like the ICS can legitimately ask of the Potchefstroom university if official, institutional cooperation is to be maintained.

We cannot ask the PU to repudiate the apartheid policies of its government. But I think we can ask for two things. First, we can ask of the PU that it do its utmost to open its doors--on the Potchefstroom campus--to any black student, properly qualified, who wants a Christian higher education. Secondly, we can ask the PU and its governing council to abstain from any disciplinary action against members of its staff who, on Biblical grounds and in a nonviolent manner, criticize the apartheid regime, in whole or in part.

If these minimal conditions are not present, the Potchefstroom university undermines its own integrity as a Christian institution. If these conditions are not present, official cooperation on our part with Potchefstroom will undermine the integrity of our relations with blacks in South Africa.

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AACS members and friends put their savings to work

Do you have \$200 or more that you will not need in the next year? If so, why not lend it to AACS for a time? We offer 8% interest and you may recall your loan at any time, giving us 30 days notice.

For the past six years many AACS members and friends have invested their savings in the AACS Loan Program. This program has been a great benefit to both the Association and our friends. It has given us the capital to pay off a second mortgage on our building, as well as financing building renovations necessary to accommodate new tenants for our building. It has also enabled us to borrow funds at much lower interest rates than the current bank rates. The program has given our members a good return on their money as well as the satisfaction of knowing they are helping the Association in its work.

This year we need \$20,000 in new loans to finance renovations for the third and fifth floors, to make this space suitable for interested tenants. The possibilities for renting the remaining space on these floors in the next months looks very good. When this space is filled, the building will be 100% rented. Since each rented floor gives us \$25,000 per year in rental income, the money we spend to accommodate new tenants will be recovered eventually through rent.

Our building itself has proved to be a very sound investment. A six storey brick building, it is located in a prime area across the street from the University of Toronto. When it is fully rented it pays for all building expenses and generates extra income for our programs. At the present time the building is 80% rented and this income now covers all building expenses.

All money loaned to AACS is safe because we have assets in the building that more than cover these loans. We could, in fact, borrow the needed money from the bank at 12-13% interest, but we hope our friends will help us with this project and save us these high interest charges.

AACS, 229 College Street, Toronto, Ontario M5T 1R4

____ Enclosed is \$_____ for the AACS Loan Program. I understand you will send me a promissory note confirming the terms of my loan.

____ This loan program interests me, but I have this question:

Name _____

Address _____

AACS/ICS News

* Bernard Zylstra attended a symposium in The Hague on April 2-7 celebrating the centennial of the Antirevolutionary Party, the oldest political party in The Netherlands. Two of the main speakers at the symposium were Dr. H. Evan Runner and Dr. Bob Goudzwaard, both Fellows of the Institute.

* STALEY DISTINGUISHED CHRISTIAN SCHOLAR LECTURE PROGRAM

In March, both Hendrik Hart and Bernard Zylstra were chosen as lecturers in the Staley Distinguished Christian Scholar Lecture Program. Dr. Hart lectured at Trinity Christian College in Illinois on the topic "A Case Study on Christianity and Race Relations in South Africa Today." Dr. Zylstra spoke on "God's Call to Justice," and on "Capitalism: the Erosion of Ethics" two weeks later at Lenoir-Rhyne College in North Carolina.

The Staley Lecture Program was established in 1969 by Thomas F. Staley, as a project of the Staley Foundation of New York. This foundation "is firmly persuaded that the message of the Christian gospel when proclaimed in its historic fullness is always contemporary, relevant and meaningful to any generation." It proclaims that if the moral decay spreading through the nation is not stopped, the nation will not survive. In setting up the lectureship, the Foundation is trying to contribute to the survival of the Christian college. It wishes to bring to college and university campuses Christian scholars who will promote this purpose and will clearly communicate the Christian message to students.

* Bob VanderVennen spoke on "Science and Miracle" for about 70 people who attended a congregational meeting at the Mountainview Christian Reformed Church, Grimsby, Ontario.

* John Brouwer, Junior Member at the Institute, and Al Wolters, were speakers at an Inter-Varsity conference at the University of Toronto on February 10. The conference was a follow-up to the national I-V student conference held in Toronto during the Christmas holidays.

* Dr. Edward Piers, member of the AACS Board of Trustees and chemistry professor at the University of British Columbia, was recently honoured by receiving the 1979 Merck Sharpe and Dohme Lecture Award of the Chemical Institute of Canada. This prestigious award is made annually to a scientist under 40 years of age who has made a distinguished contribution to organic chemistry or biochemistry. Dr. Piers will deliver the award lecture and receive the award honorarium at the annual meeting of the Chemical Institute of Canada in June.

* Institute alumnus Paul Marshall has published a scholarly article, "John Locke: Between God and Mammon" in the March, 1979 issue of *Canadian Journal of Political Science*. The paper was also presented at the annual meeting of the Canadian Political Science Association in 1977. Marshall is a doctoral candidate in political science at York University, Toronto.

* The Curriculum Development Centre has recently published the first part of its integrated math curriculum for the elementary school. Titled "The Number and Shape of Things," this first part of the curriculum runs to 267 pages and contains suggested thematic activities for Kindergarten through Grade 3. The plan is to publish in a year or so material on conceptual activities for the same grades. Written by Trudy Baker and Calvin Jongsma, the activities are cross-referenced to CDC's broader curriculum

program, *Joy in Learning*. It can be ordered for \$12.00 plus \$2.50 for postage and handling from the Curriculum Development Centre, 229 College Street, Toronto, Ontario M5T 1R4.

* "Indoctrination, Education and Religion" was the topic of a seminar led at the Institute on March 16 by Elmer J. Thiessen. Thiessen is dealing with indoctrination as a standard objection raised against religious instruction in the public schools, as a part of his effort to develop a philosophy of religious education. He is working on his doctoral dissertation this year at the University of Waterloo, on a sabbatical leave of absence from teaching philosophy at Medicine Hat College, Alberta. He is a contributor to the *Mennonite Brethren Herald*.

* Calvin Seerveld's article, "Early Kant and a Rococo Spirit: Setting for the Critique of Judgment" was published recently in Volume 43(1978) of *Philosophia reformata*.

* Appearing in the same issue of *Philosophia reformata* was a review by Sander Griffioen of Johan Van der Hoeven's book *Karl Marx: The Roots of His Thought*, published by Wedge Publishing Foundation.

From the edge of the Pacific

News items from Nick Loenen, our Western Representative in Vancouver, B.C....

* An average of 125 people attended the very successful lectures by Dr. Peter Schouls held in Vancouver on the topic "Background Issues to the 'Environmental Crisis.'" Dr. Schouls effectively opened our eyes to the many unbiblical influences which have shaped our past and continue to shape the present. He repeatedly challenged his audience to allow the Word of God to be a cultural influence. We are thankful to God for these lectures, and that He used them to generate a sense of community and purpose among His people.

* A Christian Perspectives evening course will be offered in Vancouver this July. It is geared to students, but not exclusively so. Contact Nick Loenen if you are interested (phone number in Richmond, B.C., is 274-3868).

FOOD AND WEALTH DISTRIBUTION ARE TOPIC OF SUMMER SEMINAR

This summer the Institute will be one of the participants in a seminar on Christian responsibility for the distribution of wealth and food. This one-week seminar, July 30-August 3, is offered by the Committee for Justice and Liberty (CJL) for groups and individuals interested in working on proposals for action, nationally and locally, in these areas.

Dr. James Olthuis of the Institute will give a keynote address entitled, "Christian calling: needs of the person and needs of society." Other speakers will include representatives from the Christian Farmers Federation of Ontario and Western Canada, the Christian Labour Association of Canada and the Curriculum Development Centre. For more information write CJL, 229 College St., 3rd floor, Toronto, Ontario M5T 1R4.



Letters to AACCS/ICS

I regret to have to inform you that I can no longer support the AACCS financially. I am in my last year of work and after my retirement date my income will drop by more than 50%...I shall continue to pray for your organization and wish you the Lord's blessings for the future.

Edmonton

Reply: ...Your financial, moral and prayer support since our very beginning is something for which we are deeply grateful. We can certainly understand that you have to cut back on your financial support...when you retire on a reduced income. For our part, we will maintain you as an active member, sending you member materials and Perspective newsletter....Just because you are retiring, your job as a member is not over. Please continue to read about our work, tell us when you think we're doing something well and when we're on the wrong track. And most of all, pray that the Lord will bless the work we do in His Name.

Please find enclosed a check for \$15 to renew my subscription to the AACCS Academic Papers. I enjoy the papers! They are a welcome and edifying change of pace from my medical studies at the university I attend. I rejoice also in the lives and collective ministry of AACCS, and give Him the credit and glory.

Houston, Texas

I'm very grateful for your interest in our university. More than 2300 students have enrolled this semester. There are some Christian professors at the University and I am sure that they would be very much interested in having the material produced by the AACCS available in the University library. The University has a monthly bulletin and I could via the bulletin draw the attention to the papers and books received. So, please send us all the material you have available. We possibly could translate some of it into Spanish....Yes, Marxism is a strong force in Latin America. Many Roman Catholic and Evangelical leaders think that Marxism is the only solution for Latin America. Although they reject its atheistic philosophy, they accept its basic economic premises. Latin America urgently needs the Gospel of the Kingdom in its all-embracing fullness. It's unfortunate that most of the "theologizing" in Latin America is done by liberals, who know a lot of sociology but whose understanding of the Word of God is wholly deficient. That's why I appreciate so much the work the AACCS is doing. I am also very thankful for your offer to help us in reaching Latin America with the claims of Christ "in whom are hidden all the treasures of wisdom and knowledge." May the Lord richly bless you in your labors.

Guatemala

Are membership dues tax deductible in the U.S.?

Michigan

Reply: If a U.S. member sends his dues to Toronto, receiving a Canadian tax receipt, this contribution is not technically tax deductible when he files his U.S. tax return. All contributions from U.S. friends for the

Institute and AACS should be sent to the AACS Foundation in Michigan (1677 Gentian Dr. S.E., Grand Rapids, Michigan 49508). The Foundation is a U.S. charitable organization and is able to receive charitable donations and issue receipts for tax purposes.

When AACS members in the U.S. send a donation of \$25-\$50 to the AACS Foundation this automatically fulfills their membership commitment to AACS Toronto for that year. In this way our U.S. members are able to make donations which are tax deductible and also fulfil their annual membership commitment.

Institute offers summer seminar on roots of modern science

The Institute is planning a seminar for this summer (August 6-10) on "Methodology and the Roots of Modern Science," organized by Al Wolters, Senior Member in the History of Philosophy at the Institute, and Peter Schouls, Professor of Philosophy at the University of Alberta and Fellow of the Institute.

The seminar will concentrate on, but not be restricted to, themes dealt with in Schouls' forthcoming book *The Imposition of Method: A Study of Descartes and Locke*, which will be published by Oxford University Press shortly before the seminar. In addition to a presentation by Schouls on the view of method developed by Descartes and Locke, the Institute is planning a number of presentations and responses by such people as Nicholas Wolterstorff, Kenneth Piers, Peter De Vos and Arie Leegwater from Calvin College, James Skillen and John Vander Stelt from Dordt College, and Johan van der Hoeven from the Free University. For more information and a registration form, write to the ICS.



During January and February, Calvin Seerveld led a six-week evening course entitled "Art in God's World," held in Toronto. He gave the same course, in a condensed form, in Edmonton during the last week in January. In both cities the course was extremely well-attended, with 60-70 each evening in Toronto and 60-100 in Edmonton. We would like to share with our readers a letter we received from one of the Edmonton participants a week after the course had ended:

I would like to thank you for the lectures given by Calvin Seerveld. They were a great blessing to me particularly and to all of us here in Edmonton. We appreciate that it takes long hard years of study to be able to present such a coherent, informed Christian view. Though we can't all take the time and energy to develop such perspectives we certainly appreciate and support those who do. The work you are doing is vital to our ability to live in the world with intelligence and integrity and I thank God that you are doing it.

Perspective newsletter (USPS 355-530) is published bi-monthly by the Association for the Advancement of Christian Scholarship, 229 College Street, Toronto, Ontario, Canada M5T 1R4. Tel. (416) 979-2331.

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Oxford releases new book edited by McIntire



Dr. C. Thomas McIntire

Oxford University Press has just released a new book edited by C. Thomas McIntire, Senior Member in History and Historiography at the ICS. The book is entitled *Herbert Butterfield: Writings on Christianity and History* and is a collection of seventeen essays by Butterfield, with a 40-page introduction by McIntire.

Sir Herbert Butterfield, formerly Regis Professor of Modern History at Cambridge University (now emeritus), is one of the great historians of the century. He is also a Christian, and his Christianity is decisive for how he studies and writes history. McIntire has come to know Butterfield thoroughly by reading everything he has written and by maintaining personal contact with him through letters and tapes. In the closing words of his introduction to this book, McIntire writes: "If Butterfield has a message running through this volume it is the same one he has offered throughout his whole career: the supreme value in life is human personality. As a Christian he affirms that

the spiritual character of personality is best fulfilled in communion with the Living Christ."

Butterfield writes his essays in a clear and enjoyable style. One of McIntire's students, Bob Sweetman, says of Butterfield, "He's every bit as much fun to read as C.S. Lewis." The book will be especially useful for history teachers at colleges and highschools. It can be purchased from Wedge Publishing Foundation (229 College Street, Toronto, Ontario M5T 1R4) for \$17.25 (plus 75¢ postage).

Institute for Christian Studies Institutional Repository

ARTICLE: 19791302

TITLE: Perspective: Newsletter of the Association for the Advancement of Christian Scholarship

AUTHOR: Association for the Advancement of Christian Scholarship

ISSUE DATE: April 1979

TYPE: Journal

SERIES/JOURNAL: Perspective; v.13, no.2

KEYWORDS: Association for the Advancement of Christian Scholarship, Institute for Christian Studies, Who are history-makers?, Bill Rowe, Tod Moquist, Gustave Wingren, James Olthuis, Potchefstroom, human rights, Hendrick Hart, Bernard Zylstra, Staley distinguished scholar lecturers

NOTES: ICS / Calvin cosponsor lectures on creation by Swedish theologian, Friendship [special article]

CITATION FORMAT: Perspective. Toronto, ON: Association for the Advancement of Christian Scholarship, 1979.

dc.creator: Association for the Advancement of Christian Scholarship

dc.contributor: VanderVennen, Robert E.

dc.contributor: Hielema, Evelyn Kuntz

dc.contributor: Bolt, John

dc.contributor: Olthuis, James H.

dc.contributor: Zylstra, Bernard

dc.title: Perspective: Newsletter of the Association for the Advancement of Christian Scholarship

dc.date.issued: 1979-04-31

dc.date.accessioned: 2011-05-09

dc.type: journal

dc.format.mimetype: application/pdf

dc.language.iso: en

dc.subject: Humanities

dc.subject: Institute for Christian Studies--History

dc.subject: Institute for Christian Studies--Students

dc.subject: Historiography--Study and teaching

dc.subject: Wingren, Gustaf

dc.subject: Creation--History of doctrines

dc.subject: Friendship--Religious aspects--Christianity

dc.subject: Human rights--South Africa--Congresses

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