

June 4, 1982

Stephen D. Rook
3023 Woodsong Drive
Midlothian, Virginia 23113

Dr. John Warwick Montgomery
2530 Shadow Ridge Lane
Orange, California 92667

Dear Dr. Montgomery,

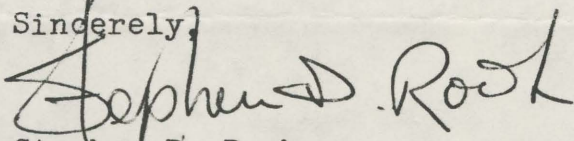
Enclosed are some questions and points I would very much like to discuss with you as part of my research of your apologetic method.

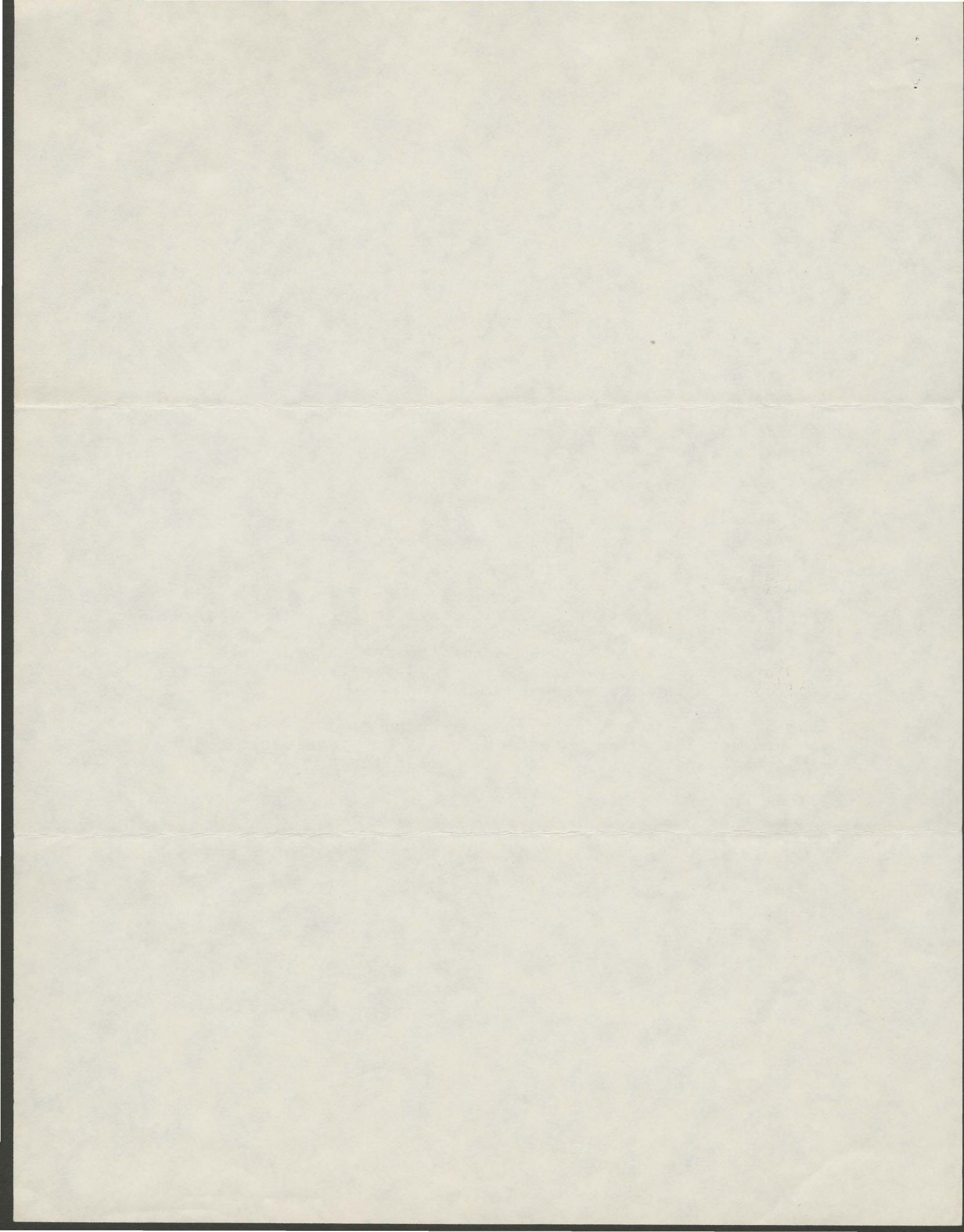
In an effort to make this as convenient as possible for you may I offer some suggestions? First, call me collect at your convenience. My telephone number is (804) 744-9041. Second, if possible send me a note indicating the day and approximate time of your call. Third, with your permission I would like to record our telephone conversation.

Of course, if you prefer you may respond by letter but I know you are very busy and your time is extremely valuable and I would be happy for you to call me collect.

I look forward to hearing from you soon. Thank you very much.

Sincerely,


Stephen D. Rook



QUESTIONS re Stephen Rook's M.A. thesis, "Historical Objectivism: The Apologetic Methodology of John Warwick Montgomery."

1. What person do you feel has had the greatest influence on your apologetic method?
2. How has your approach changed over the years, if at all?
3. Van Til has described his philosophy of history as Augustinian. Who or what do you feel has had the greatest influence on your historiography?
4. In view of such passages as Acts 2:22-36; 1 John 1:1ff.; Acts 1:1ff., et al., wouldn't it seem that men can gain certain knowledge from empirical observation?
5. Do you see the analytical method (verification-falsification) as the only way to prove or explain things? Is a "sound" argument (Where the premises are true and the argument is valid) a possible means of arriving at truth.
6. Discuss: If a proposition is logically necessary then it is a purely formal one, and this does not explain anything.
7. As you know a major criticism of the verifiability principle is that since it is neither analytic nor synthetic it must be nonsensical, thus it is self-contradictory. In a footnote in The Suicide of Christian Theology, p. 352, you said this objection has been effectively met by Ayer, who argues that the Principle is a definition and Hempel, who argues that it is a linguistic proposal which is itself neither true nor false. Could you elaborate please?
8. In your "Sensible Christianity" lectures you say Copleston's argument from contingency is "as sound as can be." Does this imply certain knowledge of God?
9. In Faith Founded on Fact, p. 97. you say, "No religion is deducible from self-evident a prioris." Would you agree that God is deducible from empirical facts? For example, given the creation (universe, earth, humankind) may one deduce the existence of God (Not, of course, an entire system of religion but the existence of a Supreme Being)? Is God deducible from self-evident truths such as for example the law of thought?

