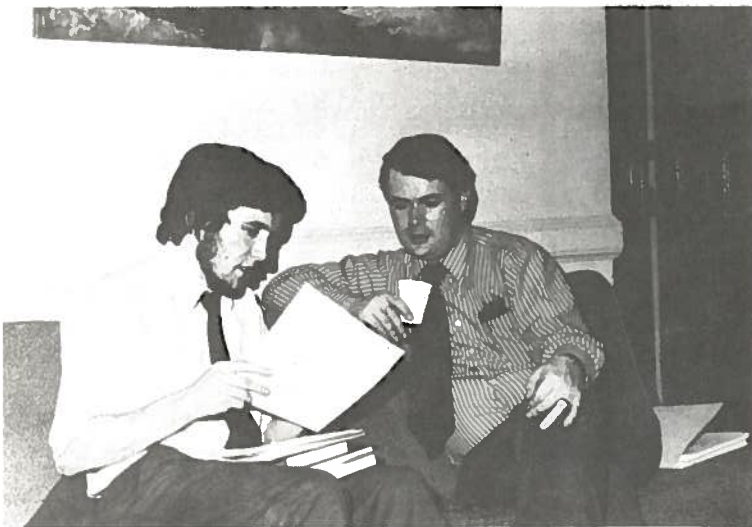


# • perspective

Newsletter of the Association for the Advancement of Christian Scholarship  
Vol. 8, No. 5 September/October, 1974.

## Australian Students Arrive For 1974-75 Academic Year



Bruce Wearne and Keith Sewell

The opening of the Institute for Christian Studies for the 1974/75 academic year marks a radical change in the life situation of most of the 23 new students who arrived to register for classes Monday morning, September 9.

The new ICS Junior Members, most of whom come from widely-scattered locations in North America, met with their colleagues in Toronto for the first time officially at a convocation exercise in the Institute building on registration day. Junior and Senior Members, led by Senior Member, Dr. Hendrik

Hart, joined together to acknowledge the year's beginning in the hands of the Lord. (See article on p. 3).

Following this meeting the editor had a chance to talk with two students whose move to the Institute for the academic year is perhaps the most striking. Keith Sewell and Bruce Wearne of Australia arrived in Toronto on the last day of August, having departed from Melbourne nine days earlier to travel by plane and rail more than 12,000 miles to this side of North America.

Having already become acquainted with each other in Australia due to their shared religious stance, each had been considering extended studies at the Institute for the past several years. They finally undertook the enormously expensive trip with the knowledge that scholarship money was being made available to them through the concern of fellow Christians in the AACCS.

Keith Sewell, 30, born and raised in London, England, had immigrated to Australia in 1969, and though still a British citizen, he now describes himself as an "Anglo-Australian." The way he talks about the Australian and New Zealand situations reveals that the past five years have given him a deep concern for the development of Christian scholarship in those countries.

Bruce Wearne, 23, shares Keith's view that those two countries provide promising opportunities for Christian activity. Bruce is a native citizen of Australia, born and raised near Melbourne.

Keith's five years in the southern hemisphere have been important ones for him. In the years before emigrating from England his search for a Christianly coherent world and life view had been stimulated by a lecture by Dr. Paul Schrottenboer. Shortly after arriving in Sydney he met the Dutchborn Alida (Ál'ē dā) Van Klink, who was to become his wife. Presently teaching French and German in Melbourne to the end of the school year, she will be--Keith broke into a broad grin reporting the news--joining him in Canada by Christmastime.

During those five years, in addition to gaining experience as a professional stamp dealer, Keith gained increased understanding in the field of history through both private and university study. His excitement about Christian scholarship led to his involvement in two growing organizations--the Foundation for Christian Scholarship in Australia and the Foundation for Christian Studies in New Zealand. Both organizations, according to Keith and Bruce, are similar in vision and goals to the AACS.

Bruce's own goals in the past ten years have changed from professional Australian football to sociological interests. He has been active in a wide variety of Christian organizations, including the socially aware Evangelical Union on the campus of Monash University in Melbourne. Bruce says his Christian position was strengthened through a study group with Dr. Ted Fackerell and through the reading of such books as The Relation of the Bible to Learning by H. E. Runner, The Reality of Societal Structures by James Olthuis, and various other Wedge publications. In recent years Bruce has lectured in sociology at a tertiary level college and written numerous articles, "perhaps too flaming many," he says.

Through the courses at the Institute in the next two or three years, Bruce wants to solidly strengthen his biblical foundations and philosophical framework while concentrating on political theory. Keith's goals are more specific; he will be working mainly with Thomas McIntire to come to a deeper understanding of the principles of historiography and the place of history in the encyclopedia of the sciences. He wants to develop a critique of English historiography and hopes a fruit of his studies will be the writing of a history book on England from the Renaissance to the present day.

Since working for wages in Canada is all but prohibited them by the Canadian immigration regulations, their tuition and living expenses, as well as their return flights to Australia must also come from donations. They seemed a bit abashed saying it, but both trust that enough people will see the importance of shared studies between the Christians in

Australia and those in North America that help will come when it is needed. At this point, their determination to get on with their studies is in the foreground.

## Students register, attend convocation

*Peter Ennema, second year student in aesthetics at the Institute, reports on the 1974/75 official opening day. Pete begins with a caricature of the morning registration rush, and proceeds with his comments on the Institute program and some of the changes in effect this year. He concludes his article by describing the worshipful way Junior and Senior Members gathered together in an afternoon convocation.*

On Monday, September 9, new and returning students converged on College Street in a mad dash for the Institute for Christian Studies; elbows discreetly vied for more room in the crammed elevator; and registration for the new academic year began as everyone tumbled out onto the fourth floor.

When they had picked themselves up off the floor and shaken a communal fist at the elevator, they dove straight into program consultations and various other registration procedures, including haggles over the worth of American money offered for Canadian tuition.

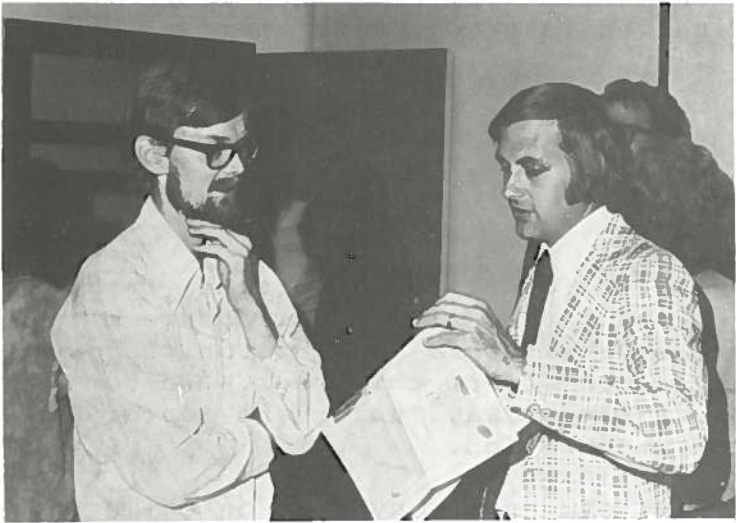


Junior Member Hull consults with Senior Member Wolters.

Throughout the morning Senior Members, now numbering seven with the addition of Dr. Wolters, greeted and met with a total of 44 students. Twenty-one of these are returning Junior Members and 23 are new students. Of the total, 26 are full-time students, as compared with 39 full-time last year.

The decrease of students is largely the result of a decision to continue with foundational studies at the Institute, rather than to pursue more practical applications. This decision came out of a critical self-examination of the Institute's task among God's people, a self-examination carried out in meetings of students, staff and administrators alike. Because the Ontario government is warming up to the idea of granting recognized academic standing to the ICS, it had become especially important that a concrete proposal be developed as to what type of degree the Institute should offer.

Though not with a carrot-before-the-horse enticement, Senior Members in their consultations this year encouraged and aided juniors in drawing up more defined and well-rounded programs of study, with an eye to a degree. The widening range of courses offered provides a good framework for such programs, and with the emphasis on seeing some completion to the work, the atmosphere of the Institute has indeed become more academic.



Don Sinnema speaks to Dr. Olthuis about biblical studies.

The programs that emerge from such Senior-Junior Member consultations are sensitive to topics that merit special attention in their communal work, complementing both the ongoing research of the Senior Members and the beginning work of fellow Junior Members.

The courses themselves look to positive development in different fields and avoid a year to year repetition. Where there is need for different fields to work together in common problems, interdisciplinary courses are formed. In the regular courses, each Senior Member works his own field, tackling areas with his students in a research team relationship.

This year on registration day after the consultation schedule had been completed, all members of the ICS, along with representatives of supporting bodies, gathered at 2 o'clock in the afternoon for a convocation ceremony.

It opened with singing. Lambert Zuidervaat, with Dave Julien playing guitar, led us as we sang to the glory of God that strikes men every age anew, glory that deserves proclamation in praise, glory that rests in Christ's kingly triumph in which men find their place and task.

Dr. Seerveld, the new ICS chairman, welcomed the new students and those who have taken on new responsibilities at the Institute:

Al Wolters (professor of History of Philosophy), Robert VanderVennen (AACS

Executive Director), Tom Malcolm (AACS Educational Director), Tom Henshell (ICS Librarian), and Jackie Ketelaar (AACS Bookkeeper). Dr. Olthuis then read from Revelation 20-22, the passage about the coming of the New Jerusalem on which Dr. Hart, retiring ICS chairman, spoke to us.



ICS members sing new songs at convocation.

Dr. Hart's comments focused around the question: how is it possible to work joyfully and positively, living toward the stupendous promises sealed in Revelation, when we see that there is so much that has to happen and be made new before God's dwelling will be with men? In answer

he pointed out that we ourselves are the new Jerusalem, the bride, and must work in a paradoxical awareness. On the one hand, we must work with the knowledge that the Institute isn't the full realization of God's promises, but that we are only one sign of a kingdom that is still to come. Yet, on the other hand, we must work as if what is coming is already here, because as surely as God is the alpha and the omega, the promise of Revelation, too, is sure. In that we can have rest and peace.

That promise--which contrasts so sharply with the terrible judgment of God that John had to be told to write it down too--who is it for? It's for men who are hollow with thirst, said Hart, pointing to Krijger's sculpture (dry drift wood encased in an open metal skeleton) of a deer stretching out like the hart of Psalm 42. It's for men with the thirst to embody the fullness of God's Word, as Christ did, with desire to live the truth. That truth is not simply the truth of a system of thought but the truth that is coming, the truth that is a way of life.



Dr. Hart's meditation encourages scholars.

To the common awareness of the immensity of the task that lies ahead and the smallness of the handful of flesh and blood men and women gathered in the Lord's name to do it, in the midst of the current post-revolutionary laziness to do anything about the still raging sins now corporately and internationally magnified, Dr. Hart's remarks addressed themselves with reassurance.

And in that light we, all together, prayed for the Institute, its Senior Members, its Junior Members, its witness to the world and its struggle to do the will of God, focussing all our prayers in a responsive rendering of the Lord's prayer.

\* \* \* \* \*

The Institute for Christian Studies  
invites College Seniors and Graduate Students  
to request information  
about studying at the Institute  
in 1975 - 1976.

Send inquiries to:

Ada Oegema,  
Institute for Christian Studies,  
229 College Street,  
Toronto, Ontario.  
M5T 1R4

## AACS conferences continue

*During the past two months the Perspective staff has received news on three more AACS conferences held across Canada. Two of them convened on the holiday weekend August 2 - 5. In the first article below Mr. Ron Rupke, of Thunder Bay, Ontario, reports on the conference held in his area this year.*

### THUNDER BAY DISCUSSES EDUCATION

Education, thought the Greeks in the 5th century B.C., is a fitting pastime for the leisure classes! At a leisurely three-day conference held at the Dorian Bible Camp near Thunder Bay, lecturer John C. Vander Stelt (professor at Dordt College, Sioux Center, Iowa) led about 55 conferees in a study of "The Nature of Christian Education."

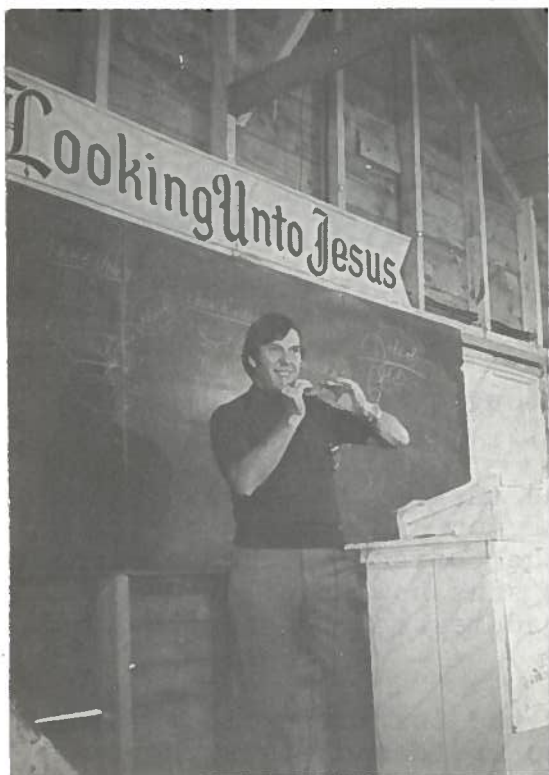
Beginning with the wholeness of education as portrayed in the Old Testament, Mr. Vander Stelt traced its development through Graeco-Roman culture, where it was stamped with a false curricular division which has been its trademark ever since. In later lectures he showed how the struggle between "value-oriented liberal arts" and the "practical sciences" surfaced just a few years ago at a Reformed college near the one where he teaches in Iowa.

Mr. Vander Stelt charged that the idea of reformation to biblical standards was not realized in the area of education by the children of the Reformation.

The struggle within the curriculum between "value-oriented theology" and "factual-political philosophy", he explained, led to the emasculation of Calvin's Institute in Geneva and later, in America, to the liberalization of Harvard, Yale, and Princeton colleges.

To heal this rift, Mr. Vander Stelt said, we must return to biblical concepts of life and education. He gave examples of curricular work being done at several institutions in North America. Particularly, he mentioned an example often used by Arnold DeGraaff of the ICS in Toronto, showing how weather is much more than a neutral physical phenomenon. Weather, as seen by the writers of the Bible, is a creature and servant of God, called at His bidding for the blessing or chastising of his creation.

As we were of many ethnic and denominational backgrounds, Mr. Vander Stelt talked about the meaning of our traditions during a Sunday service. He showed how Jews at the time of Jesus put undue faith in their tradition



Vander Stelt illustrates concept of curriculum.

and their false idea of what it meant to be a child of Abraham. Jesus showed their tradition for what it was with the parable of the neighbourly Samaritan. We should neither reject our traditions, nor blindly walk in them, but see them for what they are in the light of God's Word, both what they can contribute and what must be reformed. That, Mr. Vander Stelt concluded, is the way for truly ecumenical Christian action.

Before and after the four lecture sessions conferees were free to enjoy the shallow Lake Superior beach and well-equipped play areas. There was plenty of time to meet fellow conferees, who came mostly from Thunder Bay, Minneapolis and St. Paul and, of course, Iowa.

These three days at Dorian were filled with fair weather, good company, sports fun, and careful study of Christian education. God grant that these insights may lead to ever truer Christian Education at Thunder Bay Christian School, Minihaha Academy, Bethel College, Concordia College, Dordt College, and wherever education is carried on in His name!

#### ON THE HORIZON, NOT "...IN THE SKY"

*In this second article Mr. Stuart Williams, junior high teacher in Edmonton, informs us of the Alberta conference with his heartfelt reactions to the lectures and fellowship experienced there.*

They were wrong! The scoffers!

Hopes for vision and faith-full dreams brought 194 to the 13th Summer Conference sponsored by the Edmonton chapter of the AACS. Neither the vision nor the dreams smacked of pie in the sky. Concreteness, not sweet thoughts of heavenly escape, left us with clear signs of what Christians too often balk at: work out your salvation with fear and trembling.

Dr. James Skillen of Messiah College, Pa., pushed us towards an understanding of international justice. Christian, how can you restructure your own self-centred political framework(s)? How can you remove that which poisons or stifles diversity and richness in your own culture and lifestyle? Before worrying about The Ugly American or any other scapegoat, change your own sense of stewardship: the creation is for mankind, not for you or your nation.

Equally concrete, John Olthuis' overwhelming statistics on the growth-profit mentality of the oil industry nearly left us mired in passive defeatism. But the Committee for Justice and Liberty's clearly articulated objectives for a Fossil Fuel Policy and the fact that the CJL has obtained the status of intervener at the public hearings before the National Energy Board boldly point out active avenues for Christian political-social involvement.

Taxed we were, but not by the exhausting jargon or muddling obscurities experienced by many of us at the early AACS conferences. The speakers spoke from a North American perspective and tried to erect Kingdom signposts in a language and context of personal and contemporary experience.



Dr. Skillen: The creation is for mankind, not for you or your nation.

Speakers, lectures, and coffee breaks--there's more to a conference than these. One hundred ninety-four isn't anywhere near the Scripture's 144,000; nevertheless, we were a small part of the larger Christian 'community', not a 'clique' of philosophical snobs. Somehow, our diversified oneness unfolded into a full sign of spiritual communion on Sunday evening: we prayed and exhorted one another in the chapel whose walls, sprung dove-like, covered us as the brooding Spirit filled us with a sure hope of what it is to be a part of God's good order for life.

Where did all this happen?

Didsbury, Alberta.

August 2 through 5, 1974.

I hope for 144,000. What are your visions? What are your dreams?

*The August 19 issue of the Saint John's Edmonton Report, a local magazine sponsored by a group of Anglican businessmen, carried a detailed article on the topics and discussions of the Alberta conference speakers. The ar-*

*ticle concluded with the remark that: "The vision of these two men and many of the 200 persons who attended the conference is genuinely messianic in scope, which is befitting a religious group, but there is also a grounding in scientific research and political and economic theory and practice which can potentially speak to many beyond this small organization."*

#### B.C. INITIATES CHANGES IN CONFERENCE

*Perspective* received its information on the 1974 British Columbia conference, at which John Olthuis was also a featured speaker, from a variety of sources, including word-of-mouth reports and local printed materials.

The conference was held this year at Trinity Western College near Langley in Southern B.C., much earlier than usual--the July 1st holiday weekend rather than the Labour Day weekend. In the light of the fact that attendance was down to just over one hundred people, Bob Bruinsma, member of the local chapter board, surmises, "Next year we'll try it again in September--if we can find a suitable site then."

A set of snapshots taken by Don Peter of Seattle, Wash., catches some highlights of the conference--the group discussions, the workshops led by local members, and the singing at a more informal worship service. All three pictures illustrate the desire of the B.C. people to become more actively involved with concrete issues at their conferences, rather than listening only to general theoretical lectures as in years past. Their brochure states it this way:

This year we hope to turn the conference into an open struggling with some very real issues. The format will vary from lecture-seminar sessions to very specific workshops dealing with certain issues. The topics to be tackled will range from the Energy Crisis to private property, from municipal government to the McKenzie Valley Pipeline and from retarded children to prisoner rehabilitation. The conference will focus on very specific issues--trying to realize that each of us must learn to struggle with ISSUES in their own areas of interest and concern.

A total of 12 workshops were planned throughout the three days. An outline by John Verseveldt and Wilma Bouma for the workshop on the Christian view of property indicates that considerable biblical research and preparation preceded the discussions in these workshops. It's possible that this type of participation will continue on the West coast.

John Olthuis, whose specifics on the government's oil and energy policy led into the consideration of more just energy guidelines, says he thinks that the new format was enthusiastically received by many conferees.

The enthusiasm generated by struggling with concrete issues, however, is often accompanied by a feeling of despair. This creates a need for a certain kind of worship service and Fred Tamminga refers to this in an editorial from the Sunday morning edition of his conference newspaper:

John O's frightfully evil figures, Verbrugge's dismal sketching of the rotten state of this dominion, and Wilma-John's exposé of dirty wheeler-dealers have left many people with a sense of despair. And the probability is good that by Monday the last-minute injections of hope and promise in the Lord may be a little late. Despair can get fixed quickly, especially if the bad news comes in heavy doses. We all know the evils of the day in a



Dr. Magnus Verbrugge conducts workshop on political witnessing.



John "Oilthuis" leads energy discussion.



general way, but to have to swallow it into our awareness spoon after specific spoon is tough on the system. We suggest to all prophets of doom, therefore, that they begin spelling out the prophetic good news soon, like all day today. We want to go home rejoicing in spite of all this new knowledge of devilish doings.

"Actually, in Christian circles, we need to have biblically-trained comedians accompanying our hard-hitting prophets.

The solar plexus shouldn't

Willie Pfeutzner directs singing at worship service.

get too tense; Jesus is working too! Paul was a serious tongue-in-cheeker. We need one too so some of us wouldn't always have to pray: "Lord, deliver us from panic..." Let's develop some talented, dead-serious, live-loving clowns, for Peter-Paul-&Harry-Jack-&Jill's solar plexus sake. Yeah, we need help laughing for Christ's sake too."

\* \* \* \* \*

# OPEN LETTER TO PENNYBANKERS from Anne Vandezande, Secretary

Greetings to all faithful supporters of the Women's Action for the AACs.

A hearty thank you yet to the hundreds of people who contributed their pennies and other change to this cause last year. This brought another donation of \$4,500 last spring. (\$4,000 would be used for both new and used books of various kinds, primarily for study and research purposes, and \$500 is allocated for some new shelving and other equipment of a permanent nature in the library.)

With gratefulness to the Lord, we begin the seventh year of this action and we hope you will continue to support us by giving whatever you can.

We invite you to begin filling a penny bank of your own; or to organize a local in your community, if none exists; and to prayerfully support the AACs. For information contact the national secretary. To order penny banks contact the national treasurer.

## National Committee:

President: Mrs. M. Guldemon,  
12 Earncliffe Circle,  
Bramalea, Ontario.

Secretary: Mrs. A. Vandezande, Jr.,  
483 Scott Street,  
St. Catharines, Ontario.

Vice-all: Mrs. M. Herfst,  
42 Wilkins Drive,  
Kitchener, Ontario.

Treasurer: Mrs. B. Vanderburg,  
18 Sunset Blvd.,  
Galt, Ontario.

## Inaugural Lecture of Dr. A. Wolters and AACS Annual Membership Meeting

the Boards of Trustees and Curators  
invite all members and friends  
of the AACS/ICS  
to be present October 19  
for the following events

### 1:00 p.m.

Annual AACS membership meeting.  
AACS and ICS staff members  
will present reports  
on activities and finances.  
There will be ample time  
for discussion.

### 4:00 p.m.

Inaugural lecture  
of Dr. Albert Wolters  
to the faculty  
of the Institute for Christian Studies  
Dr. Wolters will lecture on  
"Our Place in the Philosophical Tradition"

### Location for Both

University of Toronto,  
Auditorium of the Medical Sciences Building,  
Kings College Road,  
Toronto, Ontario.

At 6:00 p.m. there will be an informal reception  
at the AACS/ICS, 229 College Street, Toronto,  
Ontario. M5T 1R4.

### AACS NEEDS SECRETARY IMMEDIATELY

The AACS is seeking a secretary with accurate typing skills who is able to assume responsibility. We need a person who enjoys typing, likes variety and lots of work.

Send a brief description of your abilities, work experience, and employment interests to:

Mr. Harry Houtman,  
c/o A.A.C.S.,  
229 College Street,  
Toronto, Ontario.  
M5T 1R4

## Dr. Hart discusses his South African trip

by Tom Malcolm

By invitation of the government of South Africa's Department of Information, the Institute's Dr. Hendrik Hart and his wife, Anita, visited South Africa this past spring. From April 14 to May 21, Dr. Hart interviewed cultural leaders, gave speeches to university and church related groups, hunted antelope, descended 7,000 feet into a gold mine and generally tried to get a feel for South African life, and in particular, the apartheid situation.

The Harts' hectic five week schedule was mapped out by the government, the Christian Institute of Southern Africa, and Potchefstroom University for Christian Higher Education. Dr. Hart made it clear that the government never put any barriers whatsoever in their way. Officials gave them a free hand to see anybody or anything they wanted and to go any place they wanted. Knowing, however, that no matter how many sided they might want to be, government officials will favour their own side, the Harts were pleased that the Christian Institute also made possible various contacts. In these contacts government opposition came more clearly to the fore.

The tour covered almost the entire country including the university centres of Johannesburg, Pieter Maritzburg, Durban, Capetown, Stellenbosch, Bloemfontein, Pretoria and Potchefstroom. With an eye toward hitting the major cultural centres and talking to influential people, Dr. Hart interviewed leaders in the church, labour, university, governmental, banking, mining, medical and artistic worlds, as well as representatives of the press, radio and television. The tour allowed him to get the entire spectrum of opinion, from leftist to rightist, shared by leaders in these various fields. Indicative of the figures he interviewed are: J. B. Vorster, Moderator of the Dutch Reformed Church, Chief Gatsha Buthezi, Chief of the Zulus, Dr. Beiers Naude of the Christian Institute, and Rev. Roelph Meyer of the journal Pro Veritata.

In the two week lecture tour organized by Potchefstroom University, Dr. Hart lectured 40 times on 15 different topics, dealing with biblical themes, world-life view matters, education and philosophy. This speaking tour allowed him to share ideas with Christian brethren and academic colleagues. It also gave opportunity to renew acquaintances with Professors P.G.W. Du Plessis of Johannesburg and H. G. Stoker and S. C. W. Duvenage of Potchefstroom, all of whom have visited the Institute here in Toronto.

Dr. Hart's comments on the apartheid situation are cautious and tempered by the realization that five weeks spent as a visitor to another country does not qualify one as an expert on affairs there. He is convinced, however, that there is hope for the problems of the situation, for example, in the person of many young Christians, black and white, who

have deep principial convictions, critical as well as loyal, about the situation in South Africa and who are very biblical in the approach they take to its problems. His own caution in making pronouncements on South African affairs is due partly to their influence.

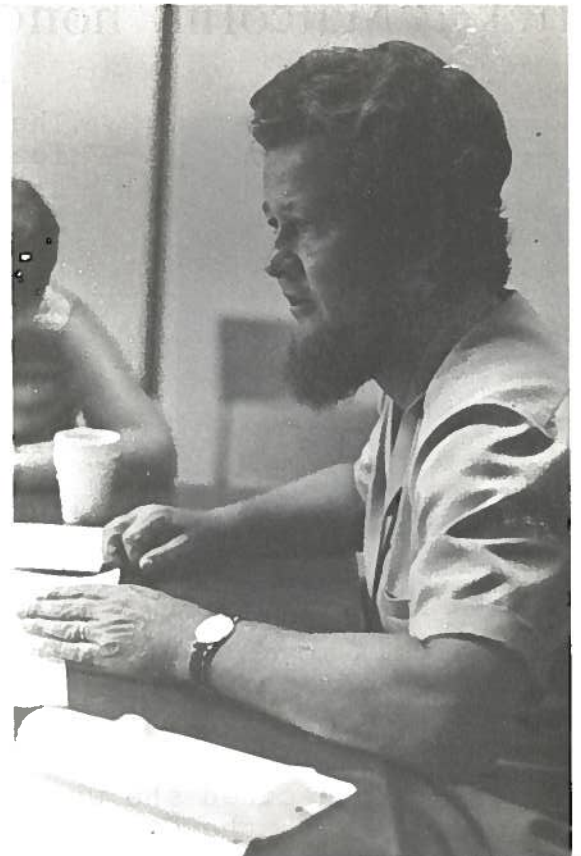
"These young Christians are offended by the way the Western world deals with South Africa," he observed. "It was especially they who convinced me that if you want to relate meaningfully and positively to South Africa you must take another approach to its race relations than the one we take in the West."

Hart's comments on academic life in that country are summed up by the news that he plans to do his sabbatical work there next year. The following comments reveal some of his reasons for this choice:

"I need philosophical opponents--positivists and lingual analysts especially--as 'sparring partners' when I write my book. In South Africa my opponents are just as fierce as they are here. But, while they disagree just as strongly, they do so at a much more human level. When I speak to colleagues in secular universities here, they intimidate me--intentionally, I think. They let me know that what I am thinking is nonsense. In South Africa, even in secular universities, I have been refreshed by the cordial way in which people would discuss my views."

His decision to return there was not made on the basis of academic considerations alone, however. For more than a decade he has been intensely interested in South Africa--the land itself, its people and problems. His slide presentation for the ICS community on Friday evening, September 13th, revealed the extent of his knowledge and interest in the beautiful vegetation growing there, the building styles of the various cultures, and the leading people and forces in the country. Speaking of his coming year to be spent there, he testifies:

I would like to find how I can make a contribution to at least my Christian brethren who struggle with the problems there. It will give me an opportunity while I am on sabbatical to work on that.



Dr. Henk Hart, keenly interested in South Africa.

## Hieke Malcolm honoured for five years service



Hieke Malcolm moves to next door office.

The pages of this newsletter regularly feature AACCS/ICS programs and the people associated with them. There is one person who has never been in the spotlight and yet has been indispensable behind the scenes for the past five years helping make these programs possible. That person is Hieke (Bosma) Malcolm, assistant to the Director of Finance and Promotion.

Since she began as AACCS secretary in August, 1969, Hieke has at one time or another handled the correspondence of almost every AACCS or ICS staff member. She has become an expert on the implementation of AACCS programs and has exhibited a valuable memory for the details of AACCS events and members. She has also been the person responsible for the layout and typing of Perspective Newsletter, which she has always done with imagination and care.

In June Hieke decided she was due for a change and accepted the position as secretary with the Committee for Justice and Liberty (CJL Foundation), which also occupies offices on the fourth floor at 229 College Street. Since she is such an exceptional secretary, we knew it would be difficult if not impossible to replace her. We are, in fact, still looking for a person to fill her position. This issue of Perspective represents her final labour of love for the Association. Already active in her new office full-time during the day, she consented to return to her old chair in the AACCS office to prepare this issue for the printer. We are thankful to have had such a talented and dedicated person as Hieke for five years, and wish her the best in her new and challenging position with CJL.

## Dr. Cramp develops critique of economics

*During this past summer, Professor Dr. A. B. Cramp visited Canada to co-lead the ICS Seminar in Economic Theory and Policy with Dr. Bob Goudzwaard. Dr. Cramp, Lecturer in Economics at Cambridge University and Fellow of Emmanuel College in Cambridge, England, is a monetary economist, which means he studies the theory of money and the way monetary and financial changes affect a country's economy. Especially during recent years he has been struggling to understand Christian norms for this whole area of economics. Shortly before his return to England, Dr. Thomas McIntire, who co-chaired the summer seminar, interviewed him about his work and his economic views:*

McINTIRE: I understand, Dr. Cramp, that you have not always thought the way you now do about the orthodox economic theory that you were trained in or the Christian criticism that you make of it.

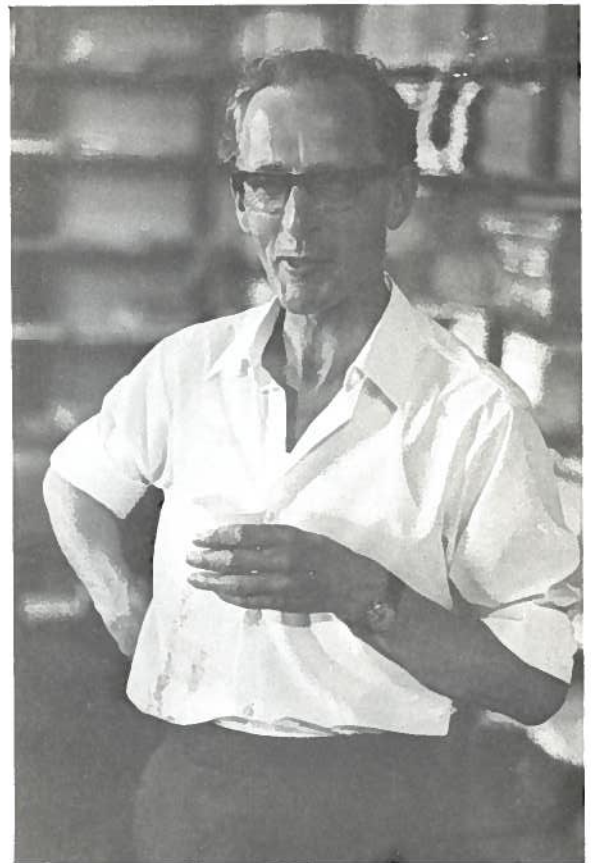
CRAMP: No, there was a stage in my own spiritual and intellectual development two or three years ago when this new area started to be opened up to me and it resulted really from the coming together of two strands. On the one hand, I started to feel intuitively that this type of economic theory--this orthodox type of economic theory--wasn't getting to grips with fundamental human problems in any way that was significant. And on the other hand, I underwent a conversion experience which changed my own view of Christianity from a rather liberal philosophical approach to an evangelical understanding: and these two things came together to make me feel that this was an area which I had to begin to investigate.

McINTIRE: It's not uncommon for people who undergo that kind of conversion that they tend to leave their professional work in a category untouched by their conversion, at least in North America. But that didn't happen in your case.

CRAMP: No, it didn't. And this, I think, was due in part, as I said, to the fact that I already started to feel dissatisfied with the application of orthodox economic theory for largely intuitive reasons, and so when I experienced conversion, my own ideas were already setting in a direction which prevented me from just leaving my professional work in a separate category.

McINTIRE: How is your lecturing on a Christian view of economic philosophy at Cambridge University received by your colleagues and students?

CRAMP: By my colleagues I think it's treated as a harmless eccentricity which they don't bother too much about, while it's just a rather marginal thing in terms of the number of lectures that I give. Among the students it has attracted interest; I've been asked to write an article for the student-faculty magazine, for example. And my lectures have been well attended, although I'm frankly rather disappointed that there seems to have been some tendency for the audience that I keep, as opposed to the audience that turns up for the first lecture, to consist largely of Christians and those at least sympathetic, and that on the whole the left-wingers who are committed to another standpoint haven't stayed with me to hear what I have to say.



Dr. Cramp, visiting ICS from Cambridge, England.



McINTIRE: The seminar in Economic Theory and Policy that shared your leadership during your visit here to North America was I guess the first time you met Bob Goudzwaard. How did you find that you and he got along in your theory?

CRAMP: Extremely well, and it has been a great encouragement to me, and I hope to him, to find that, starting from different approaches in various minor ways, our ideas still meshed together in a rather remarkable way, considering that we've been studying in different countries and to some extent in different literatures. I've been helped a great deal by hearing what Bob's had to say, and I would say that in the course of the fortnight I've moved a good deal in his direction, in the sense of being willing to work within the framework that he's opened up. But in general there has been a remarkable unity of view between us.

Concept of stewardship:  
"opens up all sorts of new perspectives."

McINTIRE: At the seminar you have told us that there are certain central ideas of what you have called the economic orthodoxy, the pre-

vailing economic theory in the western world, with which you find serious fault. What are some of these ideas?

CRAMP: Well, I think the two central ones are the presumption in favour of an atomistic view of society; which sees the individual as very much prior to society, and social concerns as no more than the sum of individual concerns--ideas which go back to Thomas Hobbes and his conception of the state as, in effect, a banding together of individuals for protection. And, secondly, the hedonistic psychology, which pictures the people who band themselves together in society as those who are very much concerned with their own interests and, in particular, as those who seek pleasure and seek to avoid pain.

McINTIRE: That sounds a lot like the old utilitarian theme. But does the new welfare economics work for that same kind of category?

CRAMP: Not explicitly, but I believe that it does so implicitly. Explicitly during the 20th century there has been a great effort to rid economics of the utilitarian psychology which was thought to be inadequate; but, instead of replacing it by any other psychology or ethical value system, the attempt has been simply to remove ethical values and consideration of human psychology from economics, and to start with the very barest abstract assumptions which will enable you to construct a theory. This theory boiled down to the two assumptions that people prefer more to less in the economic sphere without any limits, and

that they behave consistently so that their preference systems can be studied on the assumption that they are fairly stable.

McINTIRE: You use the term "positivism" at times to discuss this. What do you mean by this?

CRAMP: Well, in the economic sphere it means the attempt to study the economic activity neutrally and in a way that's free from values; to analyse and describe what is, rather than any conception of what ought to be. And this is done within the framework I just described which has been emptied of utilitarian psychology but replaced by no other psychology, thus having no substantial content.

McINTIRE: What sort of criticism do you make of the ideas you just summarized?

CRAMP: Well, they grow out of the atomist and hedonist framework which we were talking about a little while ago and therefore they are inadequate as I now see it, to deal with the needs, aspirations, responses of full human beings in a full human context. For example, when we study consumption, this set of ideas really starts from the registered market preferences of consumers and has no desire to theorize about what is going on when people make consumption decisions, what it means to them, what their consumption decisions mean for social relationships. The same thing applies when you come to talk about productive processes in which people are working, but this type of economic theory reduces people's work to units of labour, which it sees being combined with units of capital and that's not talking about real people.

McINTIRE: Is it fair to call this prevailing economic orthodoxy a capitalist theory?

CRAMP: It is. It's very clear when you dig into the history of this theory that it was developed as the ideology of capitalism as it was developing in the western world after the Industrial Revolution. And in the 20th century, as we just described, as being the attempt to empty it of the ideological background. But this has resulted in a theory which is so abstract as to be empty of any real content.

McINTIRE: So you're critical of capitalist theory. Does that make you a socialist?

CRAMP: No, it doesn't make me a socialist because at the human level, without starting to talk of Christian presuppositions, it seems to me that socialism, just like capitalism, can be directed towards some notion of human beings attaining their own fulfillment and their own purposes. In other words, it's got a view of human life that's essentially closed off from God and is seeing human beings as wanting to realize their own fulfillment. And that is a notion which philosophers down through the ages, and not only Christian philosophers, have taught us to realize is in the nature of things unattainable; human beings can only realize themselves and their purposes somehow as a byproduct of seeking wider and higher purposes outside themselves.

McINTIRE: You speak of Christians thinking about economic theory. What are some of the central ideas that you find crucial to Christian economic thinking?

CRAMP: Well, I believe the central idea is to be found in the concept of stewardship with all that that implies--more than one often appreciates at first glance--of human economic activity as a response to God's mandate and a responsible use of God's gifts to humanity in meeting human needs. I begin to find to an increasing extent and in a very exciting way that when one has taken what seems like initially a rather simple step--of seeing human activity as a response to God and the use of His gifts rather than an attempt simply to use natural resources to meet human needs, this opens up all sorts of new perspectives which lead in new directions, if one takes them seriously.

McINTIRE: Could you illustrate that in some detail?

CRAMP: Yes, I could. One illustration that has come to the fore in my recent thinking on these matters is connected with the whole question of the use of world resources. This has become a pressing practical problem against the background of the notion that some of those resources would soon be exhausted if economic growth goes on in its present way and at its present rate. I find from the notion of stewardship a firm ground for the belief that human economic activity in the present generation has got to be carried on with a responsible attitude toward the needs of future generations extending not just to our children and our grandchildren, but to generations beyond that. The present generation has a responsibility to hand on the world economic order as something which can be carried on indefinitely into the future if the Lord doesn't return for what, in human terms, is quite a long time.

McINTIRE: You consider income distribution to be fairly important to a Christian theory.

CRAMP: Yes, I do; but not in the same way that some humanists consider it to be important; they are concerned that everyone should be able to have enough income to reach his own fulfillment in the economic related spheres. But I find, as I read the Scriptures and peoples' reflections on the Mosaic laws, a concern for income distribution with specific reference to the needs of the poor, rather than to income distribution at higher levels of the scale. And this seems to me to reflect not just a concern that the poor should be able to realize their economic needs, but that society should have real cohesion, that ideas about income distribution should reflect people's concern for each other, and, in particular, people's concern for the poor in response to God's mandates to them. I also find a concern that not only should people's short period needs be met but that in the longer period they must be equipped with the means of earning a living and making their own contribution to social development. So I find that the framework of the Scriptural concern for income distribution is much wider than that of most people who approach it from a humanist standpoint.

McINTIRE: Most of us Christians are not economists, and so aren't engaged in economic theory, but we all engage in economic practice, I suppose you could say. What do some of your ideas from economic theory have to say to us ordinary Christians who are not economists?

CRAMP: Well, I believe they have a good deal to say, under the general heading of lifestyle for consumers. I believe that it's essential, if one is to live a life that is obedient to the Scriptures, that the basic concept which guides consumption decisions should be that of enough, rather than a restless search for more. At the level of individual consumption, decisions should reflect concern for matters like durability and quality and concern for the development of proper relationships in the enterprise; so that as far as one is able (and of course it's often to a limited degree because of lack of knowledge and lack of time), one should be buying products from firms which are conducted in a Christian way rather than those concerned with profit maximization and with the subordination of human needs in work to the maximization of production.

*In discussing the world-wide practical implications of his work, Dr. Cramp confessed, "My own investigations into Christian economics are as yet very young and immature," but he explained that he saw good possibilities of working out Christian principles for monetary economics in the future. People struggling to carry economic ideas into practice in such organizations as the Christian Labour Association of Canada can already from his work derive "real encouragement," he stated, "because I find in my theological studies the confirmation that there is a radically different Christian position."*

## Miniscripts

- \* On a month-long tour of Reformed institutions in North America, Mr. Henry Lederle, a promising young theologian from South Africa, visited the ICS September 16-20. Mr. Lederle hails from the University of Stellenbosch in South Africa and is a member of the Dutch Reformed Church (Nederlanduitze Gereformeerde Kerk). Having also studied Christian philosophy at the University in Bloemfontein, he is perhaps the first scholar from that branch of the Reformed Church to make a special trip to the Institute. He reported that he enjoyed his Toronto visit immensely and was impressed by the Reformed activity in so many areas besides theology. At present he is doing research for his doctoral dissertation at the University of Tübingen in Germany in systematic theology.
- \* Dr. Johan Stellingwerff, chief librarian at the Free University of Amsterdam, visited the University of Toronto and the ICS on September 18-20 before leaving for various academic centers in the United States. He is here in North America to study library operations and to consult historians and archivists at Calvin College, Hope College in Holland, Michigan, and Central College in Pella, Iowa, about the publication of 88 letters from Dutch settlers in Iowa during the years 1846-1873.
- \* Professor Herman Dooyeweerd celebrated his 80th birthday on October 7. Dr. Dooyeweerd retired from the faculty of law at the Free University of Amsterdam in 1965, where he taught legal philosophy and history of law since 1926. Professor Dooyeweerd, one of the most outstanding Christian thinkers of our time, has enriched Christian scholarship with a wide range of publications for more than half a century. His most recent publication is a reflective reminiscence about the development of the Christian philosophical movement which he and Professor Vollenhoven began in the mid-twenties. This essay was published in The Idea of Christian Philosophy: Essays in Honour of D.H.T. Vollenhoven (Wedge, 1973).

- \* Several students who spent one or two years at the ICS are continuing graduate studies at the University of Toronto and York University, upon the advice of the ICS staff. Jake Ellens, Donald McNally, and John Wilson are enrolled in the department of history at the University of Toronto, where Jasper Lesage is studying in the department of economics and Justin Cooper in the political science department. Paul Marshall continues his work in political theory at York University which granted him a teaching fellowship. This trend indicates the concrete possibilities of combining an ICS program in the foundations of a discipline with more detailed studies at a nearby university.
- \* The new ICS BULLETIN, describing in detail the various programs of study, has just been published. We encourage our members and friends to send us names and addresses of students, professors, and other academic personnel, who should receive this Bulletin.
- \* Wedge Publishing Foundation just republished two AACS publications which have been out of print for some time but continue to be in strong demand. H.E. Runner's Scriptural Religion and Political Task, containing the Unionville lectures of 1961, is available at \$3.25, and H. Hart's Challenge of Our Age, the 1966-67 lectures, is available at \$2.95. Order from Wedge Publishing Foundation, 229 College St., Toronto, Ontario, M5T 1R4.
- \* Hendrik Hart presented an illustrated lecture about his experiences in South Africa in April and May of this year to friends of the ICS on September 13.
- \* Jack Mechielsen, principal of the Mount Evelyn Christian School, Melbourne, Australia, visited the ICS during the week of September 9 to confer with Dr. Arnold De Graaff about the work of the Curriculum Development Centre. He also spent several days in the Christian schools in Scarborough, St. Catharines, Chatham, and Sarnia, before travelling to Grand Rapids, where he met with officials of the National Union of Christian Schools.
- \* The Christian Sociologists' group met at the Institute on August 22, during the Eighth World Congress of Sociology held at the University of Toronto. Professor David Moberg, Marquette University, led a discussion of religious values in sociology. Participants included Sister Marie Augusta Neal, Howard Divinity School, and Professor Harold Fallding, Waterloo University.
- \* The Discovery 4 and 5 video tapes are now available for showing in your area through your own arranged equipment or over the local cable systems. The topic of the Discovery 4 series is Understanding the Scriptures. Discovery 5 is Marriage, Family, Friendship and Counseling. Each series consists of 12 half-hour programs. AACS can provide these tapes in various formats. Publicity materials are also available. For further information write AACS and please indicate: 1) the format needed, and 2) the date you wish to show the tapes.
- \* AACS and Wedge Publishing Foundation displayed literature and books at the August 26-28 Convention of the Michigan Association of Non-

Public Schools (MANS) in Grand Rapids, Michigan. Approximately 5,000 teachers and administrators from Roman Catholic, Lutheran, and National Union schools attended the three days of sessions, which included numerous workshops on curriculum, keynote addresses, and extensive exhibit areas.

## Calendar of Events

- October 9            Gordon-Conwell Theological School, South Hamilton, Mass.  
*Dr. Bernard Zylstra has been invited by the Current Affairs Committee to give the first in a series of lectures dealing with "An Examination of Christian Education." His lecture is entitled "Why Christian Schools?"*
- October 10-11       Bethel Christian Reformed Church, Paterson, New Jersey.  
*Dr. Bernard Zylstra will speak on the theme, "The Word of God: Its Place in the AACS Philosophy." He is giving this lecture on the invitation of Bethel's Educational Committee, which has organized a series of lectures debating the foundations of the AACS.*
- October 11-13       AACS Student Conference, Niagara Christian College, Fort Erie, Ontario.  
*The ICS staff will be on hand to lecture and answer questions on their respective areas of study. Call AACS, (416) 923-3921.*
- October 19           Inaugural Lecture of Dr. A. Wolters and AACS Annual Membership Meeting, University of Toronto, Auditorium of the Sciences Building, (see page 11 for more details).
- October 23-25       Alberta Christian Teachers Convention, Calgary, Alberta.  
*Dr. James Olthuis will lead a number of sectionals and give the keynote address entitled, "The Ethics of Teaching."*
- October 24, 25       Ontario Teachers Convention, Hamilton, Ontario.  
*Jean Olthuis will give a practical presentation (with illustrations from her own teaching) on the pedagogical approach advocated in Joy in Learning, and Dr. Arnold De Graaff will talk about "The Biblical View of Knowledge and Our Instructional Objectives."*
- October 28           Christian Association of Psychological Studies (CAPS), Detroit, Michigan.  
*Dr. James Olthuis is speaking at the meeting of the Detroit area chapter on the topic, "Call to Intimacy."*
- November 1-2       New Jersey AACS Conference, Harvey Cedars Bible Conference Grounds, Long Beach Island, New Jersey.  
*Speakers: Dr. C.T. McIntire and Dr. William Harper. Write Mrs. Mary Cleeve Ewing, 223 W. 26th Street, Wilmin-  
ton, Del. 19802.*

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November 1, 2 Educational Conference, Grove City, Pa.  
*Jean Olthuis will lead a workshop with concrete illustrations of the teaching methods presented in Joy in Learning.*

*Anne Tuininga, in cooperation with others, will give a practical presentation of "The Implications of Piaget's Developmental Insights for the Classroom."*

*Dr. Arnold De Graaff will give the keynote address entitled, "Why Johnny Learns: The Biblical View of Man and Our Approach to the Child's Learning." In addition, he will lead a seminar introducing the central theme of the second volume of Joy in Learning: Ways of Life by means of a concrete example.*

Calendar for Discovery 6: "Seeking the Abundant Life"

C.T. McIntire, "Material Progress Can Save Us: the Historical Context"

October 17	Vancouver, British Columbia
October 18	Edmonton, Alberta
October 22	Toronto, Ontario
October 24	Willowdale, Ontario
October 25	St. Catharines, Ontario
October 28	Grand Rapids, Michigan
November 8	Sarnia, Ontario

Gerald Vandezande, "What is Good for General Motors?"

November 8	Edmonton, Alberta
November 15	Vancouver, British Columbia
November 19	Toronto, Ontario
November 21	Willowdale, Ontario
November 22	St. Catharines, Ontario
November 25	Grand Rapids, Michigan
November 29	Sarnia, Ontario

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