

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Vol. 5, No. 5

Dear Supporters and Friends of the AACCS and ICS:

On October 26th the director of development, John Hultink, announced that an anonymous donor has promised to make a \$50,000 gift to the Institute Expansion Campaign if that sum can be totally matched in contributions between November 1st, 1971 and March 31st, 1972.

According to John Hultink, "The condition that this gift be matched dollar for dollar is laid down by our benefactor because he feels that unless we have the support of the broader community, we cannot accomplish our aim of working towards the establishment of a Christian university on the North American continent. This, he feels, requires the support and sacrifice of many."

You have probably already received a letter and an explanation of this unusual opportunity to double any gift that you make. It is important that we make every effort to give according to the Lord's blessing on us. If we are only able to raise \$45,000 then we will not receive the matching grant. This offer comes at a very important time in the development of the Institute. At the beginning of this month the Board of Curators finalized the appointments of two more full-time Institute staff members for the academic year beginning September, 1972. Including C.T. McIntire, who will join the staff in July, 1972, this means three new staff members for September, 1972. Announcements of the acceptance of the positions by the persons involved will be made in Perspective as soon as it is possible.



Half of the persons who attended the ICS opening

These new appointments will mean that the AACCS-ICS will need almost \$100,000 annually in donations by 1972 (the remaining \$105,000 of the total budget is raised through membership dues, tuition and collections). We are deeply thankful to God to be able to announce this generous offer.

70 Attend ICS Opening in Toronto

About 70 students, friends, and parents gathered in the Lutheran Student Centre in downtown Toronto on the evening of September 13th to formally begin

the school year at the Institute, and to get to know each other better at an informal get-together downstairs after the solemnity of a half hour service in the chapel.

Dr. James Olthuis called the convocation to order and greeted the students and others. After an official welcome and introductory remarks, Dr. Arnold DeGraaff offered a twenty minute meditation on "Knowing and Doing the Truth". This was followed by communal responsive reading from the Scriptures and public prayer.

In his simple, moving meditation, Dr. DeGraaff dwelt on several passages of the New Testament, including I Cor. 13, Ephesians 1:17, Phil. 1:9, Col. 1:9-10, and Col. 2:2, among others. His theme was that as professors and students we are called to know and to grow in the Truth, and that knowing the Truth and doing the Truth, we must love our neighbour with the fruits of our labours as analysts and students. Dr. DeGraaff said, "The Scriptures are very clear about the fact that without knowledge of the Truth, we cannot please God nor love our neighbour nor do anything truly right. To do God's will we must know, deeply, from the heart, God's good order for life. Only that knowledge gives the power to act rightly. Without that knowledge our activities remain fruitless--mere busy-ness."

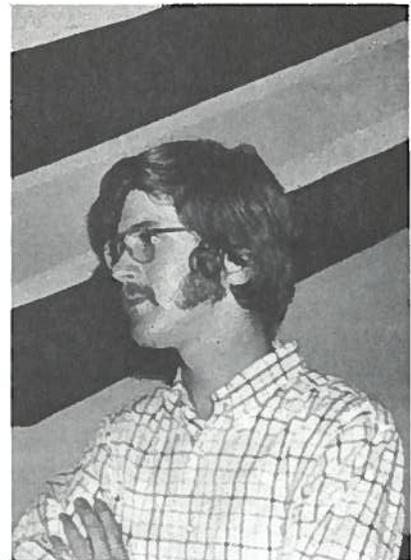
Among the verses he quoted were Colossians 1:9-10 -- "What we ask God is that through perfect wisdom and spiritual understanding you should reach the fullest knowledge of His will. So you will be able to lead the kind of life which the Lord expects of you, a life acceptable to Him in all its aspects, showing the results in all the good actions you do and increasing your knowledge of God."

DeGraaff stated, "The main task of the Institute is to deepen our common understanding of God's good order for life. The Institute has no monopoly on this. The farmer deepens our knowledge of God's will by farming in faith; the doctor by healing in faith; the labourer by working in faith; and students and professors by analyzing in faith. Analysis is one, no more and no less, but one God-given way or avenue to deepen our knowledge of God's will."

But without love, intellectual insight dries up: "We are to strive for knowledge and prophecy and every other gift of the Spirit--for without them we can do nothing--but we are to use these for the well-being of others, otherwise it means nothing. We are to come to know the Truth in order



Arnold DeGraaff delivering his meditation at the Institute opening.



An observant Tom Webster, ICS student from Pittsburgh.

to do the Truth. And doing the Truth with regard to my neighbour means that we commit ourselves unconditionally to his well-being. Well-being as God reveals it in His law: Shalom".

Trustees Make Important Decisions About AACS and ICS

October 7-8 our Board of Trustees met in Toronto. Joining the staff of the AACS (including Harry Houtman, recently appointed associate director of development) for consultation and policy



Karen Van Til and Jack DeKlerk

formation were our elected representatives from the eight regions of Canada and the U.S. Two newly elected Trustees, professor John Van Dyk from region three (Central and Western U.S.A. and Canada), and Rev. Louis Tamminga from region seven (Toronto and Central Southern Ontario), were greeted by Mr. Jan de Koning, our treasurer; Mr. Marinus Koole, our president; Rev. Henry Lunshof, our secretary; Dr. Peter Schouls; Dr. Paul Schrottenboer; and Dr. William Kamphuis. Dr. Edward Piers was ill and unable to attend.

Here, briefly, are thumbnail sketches of some decisions made by our Trustees:

- Mr. James Visser of Edmonton, Alberta has been appointed part-time to assist with development work for Western Canada for the period November '71 to March '72.
- It was decided to appoint a full-time development director for the U.S. as soon as possible. Further information and/or applications for this position should be sent to the executive director, John Olthuis.
- Upon Robert Carvill's request, the board reluctantly accepted his resignation as director of communications to accept a position as editor with Wedge Publishing Foundation, effective November 1, 1971. Wedge is responsible for publishing AACS books, among others, and this work will be expedited by the services of a book editor.
- John A. Olthuis has once again been offered a full-time position as executive director of the Association. Mr. Olthuis has served in this capacity half-time since 1967. He also serves half-time as legal advisor for the Ontario Alliance of Christian Schools.
- Dr. Kenneth Piers of Calvin College's chemistry department has been appointed to the Board of Curators. His commitment to Scripturally directed learning and his competence in academic affairs led to this decision.
- For a number of years many of the AACS Summer Study Conferences have become more community oriented, and less academically conceived. With this in mind, the Trustees decided to reaffirm the community spirit of

our conferences and to add a more academic emphasis by offering combination family-academic conferences to each conference committee with the final decision of the type of conference to be held being left to the local conference committee.

- A rough list of conference lecture topics was drawn up for consideration by the Board of Directors of the AACCS. These topics include: economics; politics; justice; use of power in society; environmental control; justice in the Church; use of advertising by the communications media and its effects; the invasion of privacy; quality of life; creative arts; and communications. If you have suggestions you should send them to John Olthuis, our executive director.
- Tentative planning for Discovery IV was begun, with the suggestion of the four following topics:
 - a) The Political Involvement of Christians;
 - b) The Art of Living;
 - c) Bible Themes;
 - d) Responsible Living in the 70's.
- A committee was chosen and given the mandate to study trends in higher education in North America. Those appointed to this committee are: John Olthuis, Barbara Carvill, Adrian Guldemon, William Kamphuis, and Louis Tamminga. The following persons will be asked to become advisors to the committee: Peter Steen, John Van Dyk, Peter Schouls, Arie Leegwater, Robert Metcalf, Al Greene, and Glen Andreas. The committee will present a detailed mandate to the Trustees at their March, 1972 meeting.
- Peter Schouls and John Olthuis have been mandated to prepare a draft delineating more clearly the future role of the AACCS; this will be sent to each Trustee for comments, and the final version will be discussed at the next meeting.
- It was agreed that in principle the ICS will continue to gain new independence as an institution in the next few years, and that the AACCS must reconsider its role in fostering Scripturally directed learning among Christians.
- A proposed 1972 budget of approximately \$210,000 was submitted by John Hultink, and accepted by the Trustees.

Robert Carvill Accepts Full-time Wedge Appointment

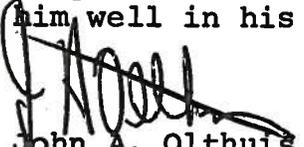


Since June of 1970 Robert Carvill has served the AACCS-ICS as half-time director of communications. The other half of his time was spent as one of the two non-paid editors of VANGUARD Magazine. Many of you probably first came to know about the AACCS-ICS through one of Robert's enthusiastic, challenging and informative letters written in his unique personally warm style. Through his wide-spread correspondence and personal contacts, Robert significantly enlarged the scope of AACCS-ICS contact and influence with both students

and other members of the broader Christian community. His editorship of your Perspective Newsletter has drawn appreciative comments from both members and non-members. Because of his effective work you will understand that the board reluctantly agreed to accept his resignation so that he could take a full-time position as editor with Wedge Publishing Foundation. We will lose Robert's services in one capacity but the entire Christian community will benefit from his efforts as manuscript editor for Wedge. His task will be to edit all Wedge publications, many of which are AACS manuscripts.

As you will gather, then, Robert will continue to do work in communications in the crucial area of book publication. His academic status (Candidate for the Ph.D. in English at Northwestern University in Evanston, Ill.) adequately qualifies him for that position. Robert will also continue to serve as co-editor of VANGUARD magazine. We are also pleased to report that he reluctantly (because of his heavy new commitments) agreed to continue editing your Perspective Newsletter until other arrangements can be made.

For the time being, no one will replace Robert as director of communications but filling his position will be discussed at the March, 1972 Trustee meetings. In the meantime, AACS-ICS correspondence with him should be addressed to me. As co-workers and board members, we thank God for Robert's work in the AACS-ICS and our prayers go with him to Wedge-VANGUARD. Drop him a note of appreciation c/o the AACS and wish him well in his new job.



John A. Olthuis,
Executive Director.

40 Full-Time Students Enroll at ICS

40 full-time graduate students have enrolled for the academic year at the Institute for Christian Studies. Twenty-nine are from the United States; eight are from Canada; and three are from other countries. Last year there were twenty-five full-time students. Twenty-two of our students are Christian Reformed; eighteen are from a number of other denominations.

One problem for U.S. students entering Canada to study is the impossibility of working here on a student visa. This has kept some prospective students from coming to study this year. We hope to be bringing you interviews with various students throughout the year. We are thankful to the Lord for His guidance of these students to study full-time at the ICS. Let's pray for and encourage the students we know who are studying here in Toronto.

Christ is King of Heaven and Earth: One Man's Impressions of the Cultus Lake Conference, September 4 - 7, by R. W. Bruinsma

From my experience with two consecutive Cultus Lake AACS Conferences I know that they can't really be written about. To be sure, there are

countless worthwhile incidents which would make interesting anecdotes, there are lectures which are illumined by the Word and which, in turn, illumine the conferees, there are discussions, arguments, songs, prayers, laughter and tears. Yet an attempt to tell someone about all these 'things' would not adequately describe the conferences. You have to be there to experience it. The 'it' strikes me mostly as a hunger, a thirst for community - that feeling of oneness that we know in our hearts must be ours if we truly love and serve the same Lord. So the Cultus Lake conference was again a mixture of search and discovery.

It all begins Friday afternoon. Slowly at first, and then in great groups they come. Families with kids, kids, young-couples-in-love, couples, old men, young maidens, high school kids, bearded teachers, clean-shaven preachers, housewives, students, carpenters, professors - in short, a motley of the prophets, priests and kings that make up the Lord's people everywhere. They come and dicker for cabin space and argue vigorously over their rights to lower or upper bunks and they cheerfully grumble about the inflationary trend in conference fees. In the gym a gaggle of kids are already bouncing their hearts out on the sagging trampoline and the once open quadrangle is becoming a miniature tent town.

Before long, on the side of a mountain among the firs and hemlocks and inside of people, a community begins to grow. You can feel it in the singing before the first lecture - "and they'll know we are Christians by our love".

DeGraaff speaks. A man burdened by the burdens of the many who seek his help but jubilant in the knowledge that in seeking he can point to Christ who says, "Seek, and you shall find". Mental illness, alienation, psychotherapy. All big words. But God's Word is bigger and points the way. Coffee, discussion, questions, searching, some answers, more questions. People, God's people, file out of the lodge - in groups, together. Long into the night the sound of voices sharing comes from the cabins scattered in the trees. And here and there the sound of guitars and clear young voices - The Joy of the Lord is My Strength. In a little back room somewhere in the lodge a few dedicated scribes are pecking away at the typewriter keys and a bearded artist is putting the finishing touches on the cover of the morning newspaper. A couple of high school girls are flitting here and there gathering juicy bits of information for the morning coffee kletz.



And so it goes. Friendships grow. Hearts open. Sometimes bitterness is uncovered but too there is a carrying of praise and need to God in communal prayer.

The mis-education of our children is discussed and hope for other ways illumined by the Way is given. And who should rule and have authority? Schouls (what are you going to be when you grow up?) turns serious and takes us on a Biblical journey, making us more humbly aware (especially us teachers, preachers and parents) of our lack of insight.

What really does it mean to worship? Shalom Productions and Pulse, with the help of a Devil's Advocate, make us think about this and in thinking we begin to see and suddenly that tired old gymnasium becomes a temple (or rather, we become temples) and the rafters shake as adults and children dance to sing praise to the Lord, alleluia!



Another evening - like the first but yet different because people are growing together now. Many of the carefully constructed defences are down. Forty-five year old married couples walk hand in hand. The eyes have rings under them now that it's Monday morning. Who can sleep when time is so precious? Yet there is enough spirit for singing to break out spontaneously at breakfast time. The day is stretched as long as possible but finally it's time to go. In one short hour there are only the empty buildings, the mountain, the firs and the hemlocks. Another Cultus Lake AACS conference is over. But not really. It will live with us and drive us to show in the way that we live - Christ is King of heaven and earth.



One in the Spirit: A Report on Alberta's Pioneer Conference, by Andy den Otter

The study conference held last Labour Day weekend was a breakthrough in various ways. The meeting, sponsored by the Association for the Advancement of Christian Scholarship, broke away from the busy distractions of the city to the quiet serenity of Pioneer Lodge near Sundre, Alberta. Here in the pine-blanketed foothills, conferees found relaxation and stimulation; they discovered God's presence not only in His Word but also in His creation.

Attendance figures broke previous records as 160 adults attended the sessions -- the swarm of small fry never stood still long enough to be counted. People had come not only from many points in Alberta but also from Saskatoon, Winnipeg, Montana, and Ontario. Tents, campers, trailers (even a Social Credit-green bus) were huddled together on the lawn and parking lot. Sleeping accommodations in the lodge were at a premium and its meeting rooms crowded.

New noises were heard as well. For nearly twenty-four hours a day one could hear the dull thump-thump of the trampoline, the rickety rattle of the diving board, the cool splashes of the pool, and the clangorous

peal of the dinner bell. In the evenings the crackle of the campfires mingled with the strains of familiar songs while between meals and lectures the laughter of large groups often drowned out the murmur of the small clusters of chatting people. Many persons stood much of the time and suffered from acute horsebackrideritis.

Intellectually, too, the Pioneer Conference presented new material. Dr. Bob Goudzwaard from the Free University in Amsterdam delivered two jargon-free lively lectures appealing for a new way of spending the world's scarce resources. As an alternative Goudzwaard pointed to the Word of God which uncovers the madness of the present economic chaos; a Word which liberates men from the wasteful dogmas of a selfishly spendthrift society and which then directs him to a loving Christian stewardship of caring for others.

The second lecturer, Dr. Hendrik Hart, from the Institute for Christian Studies at Toronto, challenged his listeners to renewed action. Beginning with the premise that repentance from sin and the establishment of a personal relationship to Jesus Christ is essential for any meaningful action, Hart moved on to say that Christianity is also inter-personal and thus the believer must raise signposts guiding men to the Kingdom of God. In the contemporary world the Christian cannot live an isolated existence but must discern the spirits of the time through a renewed confrontation with God's Word and Spirit.

The conference was also a breakthrough spiritually. During the outdoor worship on a green hillside under an Alberta-blue sky, God's Word, interpreted by Rev. James Joosse, echoed the thrilling message of salvation. Active grasshoppers eloquently punctuated the driving message of the Book of Joel. The spontaneous singing and discussion throughout the evening worship created close bonds of unity expressed in communal prayers and the passing of the peace. The closing moments of the Pioneer Conference clearly demonstrated that the conferees had indeed been one in the Spirit and one in the Lord.

Goudzwaard: God's Word Detects, Liberates and Directs in Economics

On the evening of September 9th, Dr. Bob Goudzwaard delivered two lectures on "The Driving Power of the Word of God" to 55 people in the basement of the Lutheran Student Centre of the University of Toronto, while making a stopover visit to the Institute on his way back to Amsterdam.

The first lecture laid the foundational lines for a more historical and programmatic second lecture. Dr. Goudzwaard stressed that it would be futile for modern Christians to try to "make the Word of God relevant" for contemporary civilization through dent of sheer effort. It is just the reverse--nobody must set out to prove that the Bible is a power for life today, for the Word of God is that which makes all of life possible because Christ has risen and through His Word holds all in obedience to Him. It is simply our job as believers to uncover and unfold the Word of God for economic and every other aspect of created existence.

The driving power of the Word of God manifests itself in economic life in three ways: as a power which detects, which reveals our wrong attitudes and positions; as a power which liberates, which can save us from all enslaving tendencies; and as a power which directs, which

shows the way of real life and salvation.



"The Word of God
liberates economics"

The Word of God is able to detect that men have for some centuries now worshipped their own rational, cognitive abilities, and this has led to a reduction of economics as a science to a mechanistic, mathematically controlled series of manipulations devoid of human input. Not only this, but an over-emphasis on economics as an area for theoretical concentration has developed it lopsidedly to the place where non-market "scarcities" are neglected, leading to the destruction of the air, the fouling of watersheds and the wholesale neglect of the biosphere. Such non-priced scarcities get short shrift when there is an absolutization of market economics.

But the Word of God also liberates in economics. The comparatively recent phenomenon of the toppling of the dogma of the autonomy (or absolute independence) of scientific thought, and its replacement by the spectre of the scientist in all his religious nakedness, has led to politicization of the economist in a Marxist mold on the one hand, and thus to the death of economics as a science, or to the pragmatization of economics for useful (political)

ends on the other hand, and hence to an equally meaningless end. Only by hearing the Word of the Lord can the integrity of economic science be maintained, and such dilemmas avoided.

Thirdly, the Word of God directs in economics. According to the living Word of God economics in all of its forms is response, stewardship over the creation in obedience. Only such a child-like confession will lead us to rescue the human science of economics from reduction; only a recognition of the stewardship character of economic activity will lead us and direct us to see that the human factor in economics must be taken into account; "disturbance factors" in mathematical models, group greed in inflation, ruthless exploitation of earth and animals--all are seen aright in the directive of stewardship.

Goudzwaard summarized: "I believe that when the Word of God has lain bare our theoretical pride, and has delivered us from the house of political bondage, then it won't lead us astray when we follow it along its own path - the path of the Word that was spoken in the beginning, and became flesh in our Great Steward, Jesus Christ".

The second lecture by Goudzwaard was divided into three parts: 1) a historical sketch of the early Christian attitude towards economic life, that of the Middle Ages and that of the Reformation period; 2) a brief analysis of new elements which have entered the cultural picture influencing economics since the Reformation; and 3) an attempt to understand the socio-economic picture of contemporary society, and the adoption of an appropriate Christian stance towards it.

According to Goudzwaard the basic attitude of the early Church was one of negation. Betraying dualistic patterns of Gnostic thought, socio-economic life was regarded, in the main, as something that was sinful in itself. One couldn't take part in it as a producer, merchant or consumer without defiling himself. Because the common man couldn't withdraw himself from economic life because he had to live, this led to an attitude which was founded on the idea that one sinned daily. In reaction to this, cloisters and monasteries developed so that a specialized group could live a radically Christian conception of life, including economic life.

However, during the Middle Ages there was a tendency by the Church to modify these early views and attempt to sanctify economic life through the means of grace. The place of money and markets was seen in a Christian cultural ideal of the Body of Christ (Cf. 1 Cor. 7:24). The medieval doctrines of a just price and of the interdiction of interest were two policies which aimed at keeping economic life static within the bounds of the Church. Not negation, but sanctification, became the basic approach.

The reformers of the sixteenth and seventeenth centuries protested the domination of economic life by the Church, and the attitude towards economic activity underwent a basic change. Neither negation nor sanctification, but vocation became the guiding principle. The reformers rejected the idea that economics in itself was sinful, but that it was part of a creation that was created good. The sinfulness of economic life was totally included in the redemption of Jesus Christ. Thus economic endeavours were allowed to break out of the guilds and cloisters and take on uniquely appropriate contours. Calvin's thought especially stressed that economic activity necessitates stewardship and its goal is to serve the cause of God the Creator by serving the needs of other human creatures.

To understand our present situation it is further necessary to see at the religious depth level that three Biblical rules have cursed Western rationally conceived technological development. Goudzwaard argues that every man chooses a god in his life. Further, every man is transformed into the image of his god. Third, mankind creates and forms the structure of society according to his own image. Even though Western society is not completely given over to itself, even now there are continual tendencies for our society to rely on human intellectual capacities, or to seek meaning in a higher income or more luxury, or to search for hope and comfort in the progress of technique. These gods have at least transformed us partially into themselves and their accompanying dehumanization. We live in a period when labourers have become machines and are happy with their state; we live in a time when the very goals of life are associated with those of the business corporation; we live in an age when we are not only polluting, but in which there is no visible escape from the destruction that continual pollution will surely bring about.

So what should we do today? Should we flee? Should we join a guerilla band and fight for revolution? To do the first involves a double morality which allows others to suffer in evil circumstances; to do the second results in a false conception of evil lying in socio-economic life itself and consequent reduction of humanity to one or two dimensions. No, the only course of action is to recognize that the Word of God is an

avenging Word and if that Word is shunned then culture will die. But more positively, the Word of God is a liberating, directing Word which, when proclaimed in its fullness, drives us to respond in our own personal priorities, and then in societal struggles and structures to make visible something of the holiness, harmony and economics of the Kingdom of God.

"In that Kingdom the basic rule is that happiness lies more in giving than in receiving; that you can become rich in Him by giving your treasures away. In that community socio-economic and racial differences between men do not cause separation, but only an intensification of any form of communion and exchange. That's our communal vocation in the perspective of the great day of our Saviour - a Saviour whose footsteps can already be heard on the shadowy ways of our present society", said Goudzwaard.

An Interview With Bernard Zylstra on Justice

Q. What are you writing your book about?

My book deals with the Biblical foundations of politics. It is not in the first place a book in political theory. I hope it will be a contribution to the development of a social and political consciousness among Christians. It has three parts. Part 1 will deal with Biblical foundations, especially the problem of justice in the Scriptures; Part 2 will deal with the nature of the state in society in a more contemporary setting, moving beyond the Biblical context; and the third part will hopefully deal with a few key problems - focusing on the relationship between the state and other social sectors, for example, the state and public morality, education, and economics.



Dr. Bernard Zylstra

Q. I'd like to know why you feel it is necessary to develop a Biblical idea of justice--what is a Biblical idea of justice, and how is that different from what we presently think about justice?

Well, to begin with, when I came here three years ago, I felt that I could begin to work on two facets. On the one hand, trying to collect some building blocks for a political theory in an academic context over against, for instance, the dominant behavioural political science as it is being developed in America;



Gerald Vandezande and Bob Goudzwaard hashing over his lecture

and on the other hand at the more practical level of our work to expose negatively certain forces in North American society that come out of a non-Christian context and influence politics. I mean for example conservatism, individualism, capitalism.

I have found during the last three years that this will not do. We have to work much more constructively to show from out of a directly Biblical context what we mean by the Christian's task in society. I thought we could assume things that I think we no longer can. So in order to develop a Christian political consciousness we have to begin, I think, by explaining how in the Bible itself covenantal religion implies social concern. That to me is evident in the heart of the Christian religion as Christ Himself summarized it in the two great commandments: love God above all and love your neighbour as yourself. The Christian religion is not a question of the individual person loving God plus also having a love for his neighbour - in the Bible those two go hand in hand. Now, that consciousness has been lost, I take it, not so much in the interpersonal relations, man to man, but the consciousness that the second great commandment of Christ is the heart of the organizational and institutional factors in society--politics, economics--that has been lost; we have to regain that. And in that context, I think, we have to explain how a Christian conception of the state and of economics, and of education, etc., can be developed.

- Q. What is your idea of justice, and if you think that your idea is Biblical, how can that be different from the present ideas of justice that are offered in this society?

To me the question of justice is the key question of politics. It is an extremely difficult question to answer. All men in some way are interested in justice. Plato was, Aristotle was, Thomas Aquinas, Thomas Hobbes, Karl Marx, Mao Tse Tung. So in what way does the Biblical vision give a unique conception of justice? I think that here we have to see that justice is defined by each major thinker and by each major political movement in terms of an all-encompassing life vision. For instance, justice for the Greeks was one's place in the Athenian city-state, since the city-state embodied the main values of Greek thought. Justice in contemporary China is determined by the total life view of the neo-Marxism of Mao Tse Tung. In the Biblical vision, I think, justice focuses on the created character of persons and institutions. Justice must meet the demands of the creation order; but more specifically in the social setting, that society is just which creates room for the creatureliness of persons and institutions.

In other words, to give you a concrete example, you know that I've been trying to buy a house for the last few weeks and I find it extremely difficult because homes in Toronto are very expensive. What goes into a house? Land, building materials, labour. What is the cost of a house? The cost of a house in Toronto is approximately \$15,000 for land, \$5,000 for labour, some taxes specially put on building materials, a tax that goes beyond taxes on other items, and the necessity to borrow the money at today's 9½% mortgage. All of this might be fine if this is the only way in which a society today can provide homes for a family.

But immediately one asks: "Why does the land for a small city lot have to be \$15,000 while the same land a few years ago cost only a few thousand dollars per acre as farm land? What accounts for the increased price?" And you come to the conclusion that the additional value of the land is largely due to speculation. Further, why do mortgages have to cost 9½% at the moment? Thirdly, why does there have to be a special tax, here in Canada, on building materials when homes are a basic necessity? Where does that money go? Who is supported by that mortgage income? Finally, what is the relationship between the annual income of a construction labourer compared to other labourers in society?

Now the notion of justice in respect to this concrete problem would focus on this--in what way can we provide adequate homes for the average man so that he can be a real person created in the image of God? That's going to cost money. There's no getting around that. Now the cost will have to be realized so that buying a house will not add to the financial powers of the suppliers of money, the suppliers of land and the suppliers of labour in excess to the basic issue at stake--namely, how can a million families in Metropolitan Toronto live as human beings created in the image of God?

Now I would suggest that the Biblical notion of justice here would take all of these factors into consideration, but would say that the interests of the speculative land owner, labourer, and local government to which taxes go, must not be seen in excess of the livability that must be provided for these families. I would suggest that in our North American society, our free enterprise system implies that our notion of justice means that the right of the entrepreneur, the supplier of capital, and at times the supplier of labour, is valued at the expense of the average man who is looking for a house.

A similar argument applies to the purchase of a car, or - more accurately - to the purchase of efficient transportation in a mobile metropolis and nation. Here the interests of the car manufacturers are often much more influential than the interests of the consumers, the car buyers and users of transportation. To me these examples indicate that the political sector is far too greatly influenced by the producers in the economic sector, at the expense of the consumers. This imbalance is a form of injustice.

Q. Who is going to administer this justice and who has the right to do that? Isn't the government already taxing in an unjust way?

I've already indicated that the notion of justice depends upon one's life conception. Since justice comes from the total life conception, we have to have new life conceptions to have a new "justice". That's point number one--that's what I call the "necessary revolution needed in our society". Revolution in the sense of heart conversions--only heart conversions can give us a new social order. That means further that out of new life commitments one can draw up certain blueprints for redirecting society in a more meaningful way. That's the first job for a grassroots Christian political movement in Canada and the U.S.

Must the state be the central agent for redirecting the social order?

No. Jesus Christ is Lord of the social order. And He wants to use His disciples as agents of reconciliation and renewal in the social order. More particularly, those people who occupy positions of leadership, power, authority and office in the various life sectors have to assume their ultimately divinely given task and execute it properly. In other words, when I see failures in the economic order I do not run to the state in the first place to right the economic order. All that the state can do, and that's very much, but it is limited, is to make sure that excessive power in one sector of life will not destroy life in other sectors. But what I'm saying is that the key people in business, in banking, in finances, must see that they have a responsibility to their fellow men in doing their finances, their banking, their business. If they don't, governmental intervention will only be a temporary stop-gap. Because the errors that we find in our society will not be eliminated simply by imposing one office badly executed today by the economic sector upon other people in the political sector.

That's the communist error. I have no greater faith in humanist politicians than I do in humanist industrialists. I do have faith in the Word of God for politicians and industrialists, which demands that politics be governed by the Word of justice and industry by the Word of concern and stewardly care.

Q. Why do some people call you a socialist, even a neo-Marxist?

There are many North Americans, also Christians, who believe that there are only two basic political viewpoints: capitalism and socialism. Well, when I talk with a socialist, he thinks I am a capitalist. And when I meet a capitalist, he generally feels that I am a socialist. This certainly doesn't make communication any easier. It's somewhat like saying that animals must be either cats or dogs. What are you going to call the birds? It also reminds me of God's People in the Old Testament, when they relied on the Egyptians in battling the Assyrians. God's People should not be conformed to this world. They should not rely on Pharaoh's horses (capitalism) in doing battle with the Assyrian army (communism and socialism). That kind of strategy will bring God's People no victory whatsoever. Instead, it weakens our vision of Christ's redemptive work on the cross. And it divides Christ's army, since Christ's disciples become soldiers in opposing camps, fighting one another (Christian socialists in Social Gospel churches against Christian capitalists in Evangelical churches). And don't forget: the generals on each side are the 'principalities and powers' who have rejected the Word of the Lord.

Q. So what is the way of the Lord in all this?

I think we begin to walk the way of the Lord when we believe that our political and economic life will end up in a dead-end road unless the healing Lordship of Christ is brought to bear on it. Doesn't the Bible tell us that our whole life will disintegrate and be cursed if we don't listen to the voice of the Master? And also, that a nation is blessed whose God is the Lord? I wish that all our Bible-believing fellow Christians in Canada and the USA would accept that message, instead of adjusting the Gospel to the

individualism that entered the English-speaking world a few hundred years ago. Individualism does have its roots in the Bible's view of man as God's imager, but it cut itself off from these Biblical roots at the time of John Locke. When that happened, individualism slowly became an un-Christian force which looked upon the self-reliance of the individual man as the key to social and economic progress. This is the background of the capitalistic interpretation of free enterprise; where the economic entrepreneur must be left to his own devices as much as possible without external interference from the divinely appointed agencies of justice and morality. It's not hard to understand that in this setting industry soon switched from the norm of stewardship to profit-making. And that other sectors - journalism, radio and TV, and the films - simply followed this switch to profit-making.

It should not surprise us in the least that within the humanist camp a reaction against the dehumanizing elements in the economic sector has arisen. Especially since modern technology only emphasizes and increases these dehumanizing tendencies in an almost un-stop-able way. This reaction often comes in the form of socialism. And now Christians are told: you must join one side or the other. That is far too simple for me. I think this dilemma is unworthy of the Gospel of Christ. That is the first thing we must understand at the religious level of heart commitment. And it is precisely at that point that Christianity needs a reformation today.

On the basis of a total and central religious reformation among Christ's followers we move to the second stage of a Christian political movement. Such a movement rejects both individualistic capitalism and socialistic communism and accepts the Bible's view that social institutions are servants of the Lord, ordered to perform a specific divinely designated task that distinguishes them from each other, and relates them to the good of mankind (see here Romans 13 about the state). On the basis of this Scriptural conception we can find a third way out of the dilemma of socialism and individualism. This third way has been developed extensively by the Christian social thinkers Althusius in the 17th century, Kuyper in the last century, and Dooyeweerd today. We used to call this: the conception of sphere-sovereignty. In my book on Harold Laski I called it: qualitative pluralism.

Q. Isn't your view here really philosophical rather than Scriptural?

No. It is based on the Bible first, and hopefully will lead to a Christian philosophy of the state and society. It begins with the assumption that Christ is Lord of creation, and therefore of society. This implies that the Lord orders social institutions to do His Word: the Word or norm of stewardship in industry, of justice in the state, of truth in marriage and family, of confession in the institutional church, of nurture in the school, of analysis in the university, etc. When social institutions obey these Words, they will live and be a blessing; if they want to do something else, they are causes of disintegration in society. That's what we witness today.

Q. Can you give an example of this?

I'll try. You must not forget that the development of this conception in North America is only at its beginning. We'll need a team of political and economic Christian practitioners, and a team of Christian historians, sociologists, ethicists, economists, legal and political thinkers in the colleges and universities to flesh out all of this.

Let's focus again on the state. John Locke argued that the state exists to protect individual persons and their property, and that the laws of the state should express the convictions of the majority of rational citizens. I would think that justice implies at least this: 1. the state's protection of the rights of individual citizens (and not merely economic); 2. the rights of all non-political institutions, so that the one does not destroy the other; and 3. the interests of the citizenry as a whole (medical, cultural, educational, social, economic, etc.).

Q. Isn't this very broad?

It is, but it is not socialistic. The very notion of justice, based on the Biblical idea of the specific creaturely character of the respective social structures, implies that the state may never absorb non-state sectors within itself; it may only administer justice between them. That's why you have to get a marriage license without the state's telling you whom you may marry. That's why the state builds roads and subways without telling you where you must go.

Q. What about the state and the schools then?

The state may well support the schools when education is of interest to the entire citizenry. But what we have today is in effect an example of educational socialism: the state determines the religious and cultural direction of children, which is the parents' responsibility. In the U.S. that amounts to a violation of the First Amendment, which requires that the state shall not make a law respecting the establishment of religion. Well, the religion of secular humanism is deeply established in the American public school system with state support: a clear example of Rousseau-ism and socialism.

Q. Don't we have socialism in the economic sector as well?

In some instances. But the direction of the economic sector at the corporate level in North America is not determined by the state. One might say that via the political parties and pressure groups and lobbies there is a tendency to inter-lock the political and economic sectors. Perhaps one might call this techno-corporate mercantilism. It does entail a fantastic grouping of power in very few hands. And it results in a very tight squeeze on other cultural sectors: the university, the schools, the arts, the family, the press. It looks as if money, and the power of money can buy, is the key value of our civilization. I think the Bible tells us that there are many trees in the garden, an educational tree, a family tree, a church tree, an industrial tree, etc. Economic individualism, often unconsciously, nourishes the industrial tree in such a manner that the other trees in the garden cannot grow or are smothered. This breaks the peace, the shalom that Christ brings to persons and to society. The

legitimate freedom for the economic entrepreneur, if he minds his stewardly responsibilities, must justly be balanced by the freedom for other sectors. If the materialistic tendencies of our culture are not re-adjusted and re-formed in terms of the total vision of Christ's Lordship, then our culture is at the beginning of its end. That is the great challenge to us today.

Meuleman Visits Institute on North American Trip

Dr. G. E. Meuleman, professor of apologetics and philosophy and associate chancellor of the Free University, the Netherlands, visited the AACS and ICS staff October 9 through 13 on behalf of the Board of Directors of the Free University. Dr. Meuleman visited North America to establish contacts between the Free University and a number of educational institutions. His itinerary included Victoria and Knox Colleges at the University of Toronto, the centennial celebrations at the University of Winnipeg on behalf of the Dutch universities, Calvin College and Seminary, Western Theological Seminary in Holland, Michigan, and Princeton Theological Seminary in the U.S.



Professor Meuleman and ICS students David Selvig and Roger O'Kones talk it over.



Professor Meuleman addressing ICS students.

While in Toronto, Dr. Meuleman met with the AACS Board of Trustees, with the AACS staff and the ICS staff and students. On the evening of October 13th

professor Meuleman addressed 42 ICS students on "The Development of Recent Theology", an exploration of Protestant theology since the reformation. A vigorous discussion ensued and Dr. Meuleman took this opportunity to informally acquaint himself with many of the ICS students.

First Round of Discovery III Well Attended; Lecture Two to Consider History of Education

Reports from Rev. John Vriend, Dr. Hendrik Hart, and Dr. James Olthuis indicate that the first of the Discovery III lectures on "The Place and Task of Christian Education in Biblical Perspective" was warmly received in the 24 communities where it was given by a speaker on behalf of one of three teams of five. For instance, Dr. James Olthuis' first Discovery trip to the South--in Memphis, was one of the highlights of his tour. Besides his good reception in Memphis, he came back to Toronto recommending that the AACS consider offering the Discovery Series in Macon, Georgia because of the good discussions he had with Mr. Jim Collins of Macon.

Rev. Vriend and Dr. Hart reported similarly exhilarating trips with much discussion and serious interest in the future direction of Christian day school education.

During November, Dr. Paul G. Schrottenboer of the Reformed Ecumenical Synod, will give the second lecture, "The History of Education, with Particular Emphasis on Christian Education", on behalf of Team A in the following centres: Philadelphia, Pittsburgh, Chicago, Grand Rapids, Sioux Center, Memphis, and Toronto. Professor John VanderStelt of Dordt College will give a similar speech for Team B in Edmonton, Lacombe, Lethbridge, Victoria, Vancouver, Seattle, Telkwa, Terrace and Calgary. Dr. Bernard Zylstra of the ICS will speak on this topic for Team C in Ottawa, Kingston, Sarnia, London, St. Catharines, Drayton, Thunder Bay and Winnipeg. These lectures have been offered to our supporting constituency to bring the Biblical fruits of scholarship to bear on our everyday life. See you at Discovery!

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Mini-Scripts

- * Mr. & Mrs. Keith Sewell of Christchurch, New Zealand are working in their country to spread reformational ideas. Besides being a full-time student, Keith is a representative for Tomorrow's Book Club, VANGUARD, the Guide, and Total Perspective, the magazine of Australia's Association for Christian Social Studies in Victoria; Keith writes us that recently Total Perspective published a review of Out of Concern for the Church in which it was suggested that the thesis of the book could well be applied to the situation in the Australian Reformed Churches. A writer in the denominational paper, Trowel and Sword, asked for comments on the review, so Keith wrote a letter. Here's a brief excerpt:



Mr. & Mrs. Keith Sewell,
Christchurch, New Zealand.

"It is extremely difficult to envisage a situation in which Reformed Christians will experience the directional power of the Word of God in all things whilst our ministers continue to receive a primarily 'theological' training and as a result tend to expound the Scriptures in theological categories. This situation will only be corrected when we train our preaching elders in a Christian university in which theology is seen as only one of a number of disciplines to be continually subjected to the directional and reformational power and authority of the Word of the Lord."

- * Dr. James Olthuis has been invited to give the Thomas F. Staley distinguished lecture at Geneva College, Beaver Falls, Pennsylvania. During the weekend of November 15-17 he will give this public lecture on "The Old Morality", and will give chapel talks on Philipians and First John, as well as speaking in different classes.

- * One hundred twenty-five persons attended the Western Michigan study conference held October 22-24 at Camp Geneva. John Olthuis reports that the five lectures on the institutional church were attended by over 100 Calvin College and Seminary students, as well as by persons from the local area.
- * Dr. Zylstra reports that approximately 120 persons attended the Pinebrook, Pennsylvania study conference on October 15-16. Dr. Hart spoke on "Raising Signposts to Christ's Kingdom" and Dr. Zylstra spoke on the "Unfolding of the Word of God in the Scriptures". A critical discussion of the nature, purpose and authority of the Scriptures ensued. Zylstra also reports that this is probably the most ecumenical of the AACS conferences, with persons from many different denominational backgrounds attending. Conferees came from as far away as Washington, D.C. and Akron, Ohio.
- * As of September 1st, Karen Van Til resigned from her position as assistant to the director of communication to resume studies in psychology at the ICS; we would like to thank her for the faithful and excellent work she has done for the Association and Institute. Mary Baumgartner from Beaver Falls, Pennsylvania has been working half-time for the AACS in Karen's place as assistant to the director of communications since the middle of September. Mary will now continue to work with Robert Carvill as an editorial assistant for VANGUARD and Wedge books.
- * Bep Haak has worked for the AACS and ICS for 3½ years as a receptionist and omni-competent secretary; she now has accepted a position as personal secretary to executive director, John Olthuis. Her vacated position will be filled by Corrie Van Geest from St. Catharines, Ontario, who will work as secretary to the Institute staff and receptionist for the AACS and ICS.
- * The ICS staff has decided that the \$1,000 scholarship provided last year by the Edmonton, Alberta chapter of the AACS should be divided three ways. Don Sinnema, who's studying theology, Jack DeKlerk, who's studying political theory, and Harry Vande Velde, who's studying philosophy, will share equally in the scholarship.
- * Through the faithful work of Mr. Ko Molenaar, the AACS has received a gift of twenty-five hundred guilders (about \$700) from the Foundation "Het Jan van der Snelfonds" in Holland. We are very thankful to Mr. Molenaar and our friends in the Netherlands for making this generous gift possible at a time of needed expansion for both the Association and Institute.
- * Member, Dr. Synesio Lyra, Jr., has been appointed guest professor in Missions and Christian Education at Covenant Theological Seminary in St. Louis, Missouri.
- * An article by James Olthuis and Bernard Zylstra entitled "Confessing Christ in Education" was republished in the April issue of CHRISTIAN EDUCATORS JOURNAL, edited by Dr. Donald Oppewal of the Calvin College Education Department. This special issue is devoted entirely to questions pertaining to the foundations of Christian education. It also contains contributions by the editor, Dr. N. H. Beversluis, and

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Mr. John VanderArk. Copies are available (at 25¢) from the CEJ manager, Mr. C. Van Beek, 4150 West 40th Street, Grandville, Michigan 49418, U.S.A.

- * Zylstra addresses ministers. The Christian Reformed Ministers' Institute, an annual conference of about 300 to 400 ministers, was again addressed by an ICS staffer. Hendrik Hart addressed this conference in 1968 on "The Idea of a Christian University"; Calvin Seerveld presented his speech there on "A Modest Proposal for Reforming the Christian Reformed Church in North America" in 1970; and at its June 1-3 meetings in Grand Rapids, Bernard Zylstra presented a lecture on "The Kingdom of God".
- * Zylstra also presented this speech, along with a second one entitled "Towards a New Christian Politics", at the Pre-Synodic Conference for Reformed Presbyterian Ministers and Elders in Beaver Falls, Penna., on June 10-12. The RP Church in North America, also known as the Covenanter Church, has a long and rich tradition rooted in 16th century Scottish Protestantism. It sponsors Geneva College where some of the ICS students received their undergraduate training.
- * Rev. Dr. Lynn Boliek, associate pastor of the United Presbyterian Church in Burlingame, California, visited the ICS on June 19-22 in order to acquaint himself with current reflections of the staff on problems in the area of philosophical theology. Mr. C. J. Van Spronsen, well known Dutch writer and journalist under the pseudonym RUDOLF VAN REEST, author of Poetry and Prophecy (4 Vols), visited the ICS on July 5. He plans to write about his extensive North American trip in the Christian weekly, De Reformatie.
- * Dr. Cornelius Van Til, professor of apologetics at Westminster Theological Seminary in Philadelphia since its founding in 1931, was recently honoured with a 500-page Festschrift entitled Jerusalem and Athens: Critical Discussions on the Theology and Apologetics of Cornelius Van Til. Contributors to this well-deserved Festschrift include scholars from three continents: H.G. Stoker, Dooyeweerd, Berkouwer, Herman Ridderbos, S.U. Zuidema, J.P.A. Mekkes, John Warwick Montgomery, Robert Knudsen, Arthur Holmes, Clark H. Pinnock. The book is published by Presbyterian and Reformed Publishing House, Box 185, Nutley, N.J. 07110, U.S.A.

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