

### **Brief Summary of Transcript**

Lynn Wilkinson interviews John Sutherland, a faculty member of Trinity Western University, on April 20, 1983. He discusses all aspects of his life. They begin with where he was born, his early education, his higher education, and his eventual involvement with business. He then discusses how he always wanted to be a teacher, but his eventual role in business was far from his original intent. He mentions his goal to obtain a Ph.D. in organizational behaviour based upon a Christian standard. Mr. Sutherland then reviews his parents and their Christianity, the lives of his brothers and sisters, his wife's great influence upon his formation of Christian principles, and his own Christian position.

Mr. Sutherland speaks quite strongly about Christian business ethics, his view of the economy, and his distaste for an unchecked free enterprise system. In his master's study of usury in the Old Testament, he developed his own Christian view of social concerns, along with a growing wonder at the lack of charity in an increasingly affluent North America. He stresses his desire to write quality books with a Christian perspective on business. Mr. Sutherland describes his possible involvement with Robert Thompson in a project in Korea as a way of integrating his love of business and his passion for Biblical teaching. He adds comments on the goal of a professor at Trinity Western. Finally, he concludes by describing his own children, as well as his and his wife's goals in raising them.

**Transcript, summary and index prepared by Amy Hutchins**

**Transcript of interview for Trinity Archives  
April 20, 1983**

**L= Lynn Wilkinson, the interviewer**

**J= John Sutherland, the interviewee**

-SIDE A- 0:00 min.

33 seconds of. silence begins tape

L: John, I'd like to begin this morning just with asking you some questions about your home life, your parents, and where you were born.

J: Okay. I was born in Belleville, Ontario, and I grew up in Trenton, which is about ten miles from Belleville. (clears throat) Trenton didn't have a hospital, ha ha, so I was born in Belleville. (0:54 min.)

L: Oh I see.

J: (clears throat) And, uh, the other famous people from Trenton besides me, ha ha, are uh, not very many, no. The uh, current goalie of the Vancouver Canucks, John Garrett: his father was my high school principal. He's the other "Trentonian" on the west Coast, ha. Uh, I attended Trenton High School, graduated from grade thirteen in 1965. Went on from there to Queens-- Most of the kids at Trenton High either went to the University of Toronto or Queens, that seemed to be the two places you went. So I went to Queens and was there for five years, and uh, graduated with the Bachelor of Commerce in 1969, and the MBA in 1970. (1:43 min.)

L: And what did you uh, what made you decide to go into commerce? How did you come to that decision? (1:52 min.)

J: (clears throat) About, uh, grade five or six, I decided I wanted to be a teacher, and, uh, interestingly enough I am one. Huh. I thought probably I would be a high school teacher at one time and teach mathematics because I was, uh, seemed to have a facility in the quantitative arena in high school, on the algebra core (??) in grade twelve. But I took an accounting course just, just as a commercial option. I was in the arts and science program, but I did have this option. I dropped Latin, ha ha, after four years (both laugh). So I took, uh, I took this accounting course and really enjoyed it. And I thought, Gee, maybe I should consider an accounting career. (2:37 min.)

L: Um-hm.

J: So it was with that in mind that I decided to go into commerce at Queens. Now, once I got to Queens and took a couple of years of accounting, I realized that it wasn't something I had a career interest in. But by then I began to develop, uh, an interest in marketing, and so marketing was actually my major both in undergraduate and graduate studies. And I've worked as a professional marketer and taught marketing since 1970. (3:04 min.)

L: Um-hm, and was that back East?

J: Yes, when I graduated from Queens-- I was married by then. I met my wife when I was working in Ottawa in the summer at the experimental farm, where many students got jobs in those days. Uh, (clears throat) we got married, uh, the summer I graduated from the commerce program. (3:28 min.)

L: And what year was that?

J: 1969. And she's, uh, an elementary school teacher. And she taught school in Kingston for a year while I did the MBA, and then we moved to St. Catherine's, Ontario. And she taught school there and I worked at the Atlas Steels Company(?) in Welland which is a twenty mile or so drive from St. Catherine's. And I worked in the marketing department of Atlas Steels for three years as a marketing research analyst. (3:55 min.)

L: Um-hm.

J: And what they called a product planner, what most places would call an assistant product manager-- And, uh, so that was my three years of professional marketing experience. I've kept my hand in, in a professional way, by doing a little bit of consulting, along with my colleague, Ross Emmett(?). We have uh, a, part-time consulting firm, we, marketing consulting, we call 'Summit Marketing Consultants' and so we, I'm able to keep my hand in a little bit, uh, through that. And also through projects that some of my senior classes do for local merchants and so on-- (4:32 min.)

L: Um-hm.

J: So, uh, that was three years in marketing and then, uh, I've taught, uh, at two different colleges since: Cambrian College in Sudbury, Ontario, where I taught in the marketing department for three years. And now five years at Trinity Western, where I teach marketing and management subjects, primarily-- (4:51 min.)

L: You've been five years at Trinity?

J: Five years, yes. (5:00 min.)

L: Well, we've covered all that in a matter of five minutes. (Both laugh)

J: Yeah.

L: That's pretty quick.

J: I believe in conciseness. (laughs) (5:05 min.)

L: Now I'd like to go back to, um, your parents, and your home life, where you grew up-- (5:11 min.)

J: Okay.

L: So what, uh, who is your mother and father?

J: Yeah, my father and mother's names are Don(?) and Rita(?) Sutherland. (5:21 min.) Uh, my dad, uh, grew up in Trenton so, uh, I had some of the same teachers he did. And uh, in fact a lot of people called me Don just because they all knew my dad, and they'd forget my name was John. It drove me nuts! My brother, younger brother's name was Donald. Ha, ha. But I used to get called Don all the time which I didn't like, but it's understandable 'cause I had some of the same old teachers my dad had

had a generation before. (5:52 min.)

In fact I mentioned about this, uh, John Garrett who's the goalie for Vancouver. His dad was my principal. Well, he was my father's teacher as well, and uh, {L: Goodness sakes} and uh, coach in hockey or basketball or something, I forget what. (6:05 min.) Uh, and uh, Dad was, uh, very active in Trenton. He, as he is now, where he lives in Pembroke, Ontario in the Ottawa Valley-- He's one of these joiners (??), lifelong Rotarian.(??) My father was on the uh, uh, school board in Trenton and was active locally in the local Progressive Conservative Association, and so on, a planning board. He was in real estate there as well as working for a moving company. (6:34 min.) Uh, when I was in grade thirteen, that would have been in April of '65, my family moved to Pembroke, in the Ottawa Valley, where they still live. And, uh, Dad is, uh, in real estate there. He was an unsuccessful candidate for the uh, ninet-, uh, 1969 election, the one Joe Clark(??) won. My dad ran Conservative in this area which has been Liberal for over fifty years, and did very well, doubled the Tory vote in the riding, but didn't win. I was glad, I thought he should be at home. (both laugh) I've got younger brothers and sisters who I thought he should be home with anyway, but (both laugh), but, uh, anyway he did very well. And uh, he's quite actively involved there. He's been on City Council, and he's a Justice of the Peace, and all kinds of things. (7:20 min.)

L: Oh yes! (Both laugh)

J: Some of my, um, uh, own outgoing, uh, personality and so on, I (knock at door) certainly inherit from my father. (7:29 min.)

L: That's what I want to know, yeah.

(brief interruption, Someone addresses John, "Thanks, John", and John says "Oh thank you.")  
Tape has shuffled noise while resuming its recording.

L: It's interesting to find out where, you know, {J: Right} your {J: Well} motivation comes from.

J: Right. Our personalities are somewhat alike I, I would think my mother would say. And uh, he's more conservative a person than I am, uh, politically and otherwise, religiously. But uh, but in many ways we're much alike, as are my other two brothers, who are kind of four peas in a pod in some ways. (8:01 min.)

L: Is that right?

J: Yeah, we all have a basic uh, Sutherlan-, "Sutherlandness" about us, I think. (Both laugh) (8:08 min.)

L: Okay, you have a good business sense, obviously. What about your other two brothers, are they-- {J: Yeah my--}, What are doing?

J: Yeah, my one brother Donald, he's four years younger than I am. He's, um, manager of a Sherwin-Williams Home Decorating Centre in Pembroke. He's been with Sherwin-Williams for several years, and, and uh, has made it to manager. He's doing quite well I think. Then my, the third brother-- there's six kids: three brothers and three sisters-- the third brother is, uh, he's eighteen. So he's seventeen years younger than I am. Uh, I'm the oldest; he's the youngest. And uh, he's uh, living in Ottawa and uh, wants to be a policeman. So right now {L: Oh, good--} he's working. (8:52 min.)

L:--what's his name?

J: Uh, it's David.

L: David, okay. So that's a little different, but--?

J: Yeah, well {L:--still--} my father was a policeman, ha ha. {L: Oh!} After (L laughs) World War Two, he went into the police force for a while. Uh, just his first job after he got out of the service, out of the Navy. (9:09 min.)

L: And what about your sisters, then?

J: My-- I have three sisters, my sister Judy(??) is a homemaker, but she's a computer programmer, and worked for several years in Ottawa for the government and private industry in computers. They have two children. (9:24 min.) My sister Joanie(??), who's six years younger than I am, lives in the Toronto area, in Aurora. She too is now a homemaker with two children. But, uh, is a trained, uh, early childhood education specialist, and at one time ran a rather large daycare center at York University at Atkinson College. Her husband is in social work. (9:47 min.) And then, my youngest sister, Mary Ellen(??), who has been called 'Chickie' since she was a baby and is still 'Chickie' or 'Chick' to everybody that knows her-- she's twenty. She's living in Kingston actually, (10:00 min.) and is hoping to go to the college there this fall. She's somewhat interested in the early childhood education area as well and, uh, hopes to develop that into a career. Right now I think she's a waitress, or whatever she can find. (10:14 min.)

L: (laughs) Whatever students can get these days. Well, that's very interesting too. I didn't get to hear too much about your mother. Is she--?

J: Oh my mother, right! {L: Um-hm} Well, my mum was born in the Chatham, Ontario area, in Kent County. Um, her, um, upbringing was a bit unusual—that-- she's from a family of eleven children, one of whom died in infancy, so ten living children. But her mother wasn't able to, uh, she wasn't able to look after the kids for any length of time. As soon as the kids reached about twelve years old they got farmed out to various relatives and so on. So my mum had a kind of a, unusual upbringing in that-- well, as I say, she's from a family of ten children, and her family has never been together under one roof, ever. (11:01 min.)

L: Is that right? That's surprising. {J: Yeah} So, she doesn't really know her, her sisters, or anything?

J: Her, well, yeah, she's the fourth oldest, but she has a brother, an uncle of mine, named Stan(??). He lives in Indianapolis. And, I've never met him. She has seen him, I think, twice in twenty years, and that was for the funerals of the two parents, and, uh, otherwise has no correspondence with him. And, and I--I-- \_\_\_\_\_(??) One sister has actually died, so the family never will be together under one roof. (11:29 min.)

L: Doesn't sound--(unintelligible).

J: Yeah. Ha ha, and, uh, mum, uh, has been a lifelong homemaker. She's, {L: Uh-huh} she-- the only work she's done is when my father for several years had a, a maintenance and janitorial business in

Pembroke. My mother was the company bookkeeper, but that was all done at home. So mum has, has always been at home raising the family. Course the last one only left home last year, that's my eighteen year old brother. {L: I was gonna say, yeah.} In fact last summer, when we were home visiting, my mum received the last Family Allowance Cheque. And that would have been after thirty-five years and two months of Family Allowance Cheques, over four hundred cheques-- So I had a picture taken of David and I standing on either side of mum holding the cheque in front of her, you see. This was the oldest and the youngest with the last cheque. (Both laugh) (12:18 min.)

L: Your turning point, {J: Yeah} yeah. Um, what about, um, your Christian background? Did it come, were your parents uh, quite religious?

J: Well, no, they weren't really. And uh, my brothers and sisters are not religious at all. They all have a-- or most of them at least, have a respect for the Christian faith, but no significant commitment to it. {L: uh-huh} Uh, my parents are professing Christians. But I would say that, through a combination of, uh, no upbringing in Christianity and years of going to, uh, very small untalented churches, Plymouth(??) Brethren Assemblies, {L: Oh yes} that, uh, they never learned anything about maturing in the Christian faith. So I would call them still, almost, at the 'babes in Christ' level. And, uh, most of the, uh, uh, maturity which I, which the Lord has enabled me to achieve as a Christian has been through the influence of my wife and her family. {L: I see} Rather than through my own family-- (13:29 min.)

L: Um-hm. That's interesting. What about her family then, uh?

J: Well, they're bedrock solid type Christians. (13:37 min.)

L: And what is your wife's name again?

J: Sharon. {L: Sharon} Her maiden name was Martin(??). Her sister, Esther Martin, is the assistant registrar here at Trinity. {L: Oh, yes, that's right} She's the only other family we have in the West. Everybody else, the immediate family, is back in Ontario. Uh, Sharon grew up in Ottawa. Uh, attended Teacher's College in Ottawa, went to a Bible school for a year after High School-- She's completed a degree part time since, in psychology. Officially graduating from Laurentian University in Sudbury, where we were living when she finally finished the degree-- {L: Uh-huh} And, uh, she taught elementary school for six and a half years. Then, uh, raised our kids up 'til now-- Now just this year, since January, she's started substitute teaching with a view to getting back into it. Our two children are ages nine and six. They're both in school, and, and it seems like a time when part-time teaching, say a half-time position, would be feasible. (14:37 min.)

L: Just, just fine. Um-hm. So, um, what about her Christian-- How did she {J: Yeah} draw you in-- {J: Right} (unintelligible) (scratching noises recurring in background)

J: Uh, her, uh, father is, uh, the owner of a Christian Bookstore in Ottawa and has been in the business for over forty years. (14:51 min.)

L: So he's a businessman too. (laughs)

J: Yeah, yeah, well. He's, uh, he's a unique businessman. I think the Lord has blessed him for his piety, his faithfulness, rather than because of (15:00 min.) any innate ability in the area of business-- (L

laughs) But, uh, incredibly cautious, an ultra-conservative in everything-- But, I suppose that's what it took in the early days, when, uh, when business opportunities in Christian Literature weren't that great. Now, he's doing fine and his son, my youngest brother-in-law, Graham, is actually managing the business. But my wife's from a family of five children, all of whom are fine Christians, in good Christian homes. Uh, they were brought up in the Plymouth Brethren uh, I was gonna say denomination, that's not really the right word, but, movement. (chuckle) And uh, a good solid Christian upbringing-- um, and all the kids have responded. They haven't rebelled, they're, they're on solid Christian families themselves. Esther's still single, but the other four are married. And have children and, uh, good Christian homes-- And, I met Sharon at church, and she just, was a, a good Christian influence on me. In fact, it was through her influence that I was baptized when I was twenty. And, uh, I went to seminary for two years, uh, ah, with her blessing and support, including financial the first year, and so on. So, uh, she's been the major Christian influence in my life. (16:19 min.)

L: Oh, and what seminary was that?

J: I went to Trinity Divinity School {L: Oh you did} in Deerfield, Illinois. Uh, I went for a year after my three years in the steel business. I just took a year off, {L: Um-hm} uh, just for personal edification. And then I went back after my three years in Sudbury teaching before I came out here, and so I had two years of a degree finished when I came here. And I've worked on it part-time since. {L: I see}. And just officially graduated in December of '82. I had the work all done in June of '82, but didn't officially graduate until December. (16:54 min.)

L: Now was that from, from--?

J: From Trinity Divinity School, with an MA in Old Testament. (16:59 min.)

L: Hm, so, is that a, um, a total of three years then?

J: Well, the MA program is officially a year's study plus a thesis. But that assumes that you've-- The MA there's set up as if you had a Bible College background, and if you don't you've got about two years worth of Bible College credits you have to make up. So I took two full years of courses there, even though it's only supposed to be a year, so I've got ninety-some quarter hours of these seminary courses for what's supposed to be a forty-eight quarter hour program, see. So I've got actually about two-thirds of a master of divinity program done, plus I've, I've written the comprehensives plus the thesis while I've been here at Trinity Western. (17:41 min.)

L: Oh. Hm. That's really interesting. You've been able to keep that up this whole time?

J: Well, (Both laugh) It was a pain sometimes, I'll tell ya. (scratching stopped) (17:49 min.)

L: I, It's not easy. Well, what's happening right now in your life? You're at the end of a term {J: Yeah} here at Trinity? {J: Yeah} Do you know where you're going from here?

J: Well, uh, it's interesting that, that you should ask, because there's a very good possibility that this will be my last term at Trinity. (18:11 min.) {L: hm} I've uh, at least for the time being, I've decided that the academic world is going to be my lifelong involvement, {L: Um-hm} as far as I can tell now. I've uh, when I went into teaching in Sudbury it was experimental to see whether my old dream of being a teacher was still a realistic one for me. And I decided when I did teach at the community

college there, that it was my niche. Uh, but then coming to Trinity Western, which is a university-level college, as compared to Cambrian, which was a community college-- (18:47 min.) {L: um- hm} I've realized that (clears throat) I'm not only interesting in teaching, (clears throat) which I, I think that I do reasonably well, but I'm becoming increasingly interested in writing. Not, not just to get my uh, name in print {L: No} but because I feel that there's a real deficit in the area of the Christian faith as it applies to business and in certain fields that I have a personal interest in. I'm thinking especially of the area of organizational behaviour. There's very little good stuff written by Christians uh, from a Christian perspective in this area, leadership, (19:25 min.) motivation, and so on. Oh there's, there's a lot of stuff on Christian leadership in the Christian bookstores. But in my humble opinion, most of it's junk. It's a lot of uh, of uh, traditional uh, stuff, with uh, very little of, uh, of recent research and thinking informing it. {L: Um-hm} Ah-, unfortunately, uh, the, the church, Christian work generally, seems to be very backward in this area of leadership. It's ironic that our college is uh, committed to leadership. (20:00 min.) It says right here on our calendar: 'University education for Christian leadership'. Uh, it, I'm, I'm glad that's an emphasis because it's an area of desperate need. {L: Um-hm} I don't think we've {L: I agree} solved it yet here. (Both chuckle) (20:16 min)

Some do, but I don't think we have. So I would, I would like to go back to school and work on a doctorate in this area. Now I would be going to a secular school. {L: Um-hm} And uh, I don't know to what extent I could do a kind of an interdisciplinary program. I'd like to see if they'd let me. What I'd like to do is to develop a theory of organizational behaviour based on uh, Biblical teaching on the nature of man. {L: Hm} Uh, most of it that exists now, is, it's very good, but it's based on the humanistic view of man which is in some ways quite acceptable to me as a Christian. But, uh, to me is short, is, uh, deficient in that, while it's optimistic about man, and, and as a Christian I am too, it's optimistic because it thinks through evolutionary processes man will improve. I'm optimistic because I think in Christ man will improve. {L: Um-hm} Uh-huh. (laughs)

So, uh, they leave out the spiritual component. Uh, so, some people who might wanna listen to all this stuff on this tape, I can't image why, but in case they do-- {L laughs} if they have any kind of a business program, they are familiar with a business background, they're familiar with theories, x and y and now zed, or zee, on, uh, assumptions about man, and so on. My dream is to write theory c, right? Theory Christian, in this area-- (L laughs) It wouldn't be of that much interest to, uh, non-Christians, but I think Christians could really use it. {L: Um-hm} Uh, so, my dream is to, uh, work on and hopefully finish the doctorate in organizational behaviour. And to uh, and to make a contribution where I think there's a real need, in this area of the integration of Christian faith and, and organizational behaviour. Um, that's gonna require going back to school for a couple of years. And uh-- (22:05 min.)

L: Yes. What, what degree are you looking for here?

J: Well, this would be the Ph.D. see. {L: Yeah, Ph.D.} Uh, I'm thinking of UBC as a place to go and I'm, I'm thinking, I'd like to be able to go a year from this fall. But that might require my finding work elsewhere to, to stabilize myself financially in order to be able to do that. So I'm, I can't quite say what my future is with respect to Trinity At this point, it's very uncertain. (22:37 min.)

L: Um-hm. Okay that sounds very interesting, hm. Uh, the leadership, I agree with you completely. We need to develop better leaders. At what level would you look at, then? Is it, is it too late at the college level, or uh, the pattern is set-- (??) ?

J: Oh NO! I think that's the uh--

L: That's the time? (22:59 min.)

J: That's the time to do it. {L: Okay} That's when the students, especially as they get into third and fourth year, they, they, uh, for the first time are starting to think of themselves as one day maybe being leaders. They might already be in a small way-- student council, (L unintelligible) uh, teens, in, in a youth group or something. {L: Uh-huh} So already some of them are seeing themselves as in leadership roles. Others see, er, uh, have these ideas, 'Well, I'm going to go into business management. I'm going to be a leader someday, if not right away.' This is the time to start to talk to them about what it's going to be like and uh, as a Christian how they're to respond and what their responsibilities are, biblically speaking, and so on. {L: Um-hm} Uh, there's very very little of that sort of teaching available. I mean, the secular universities and colleges aren't doing it. {L: No} Uh, so where else in Canada do you go for it? There's a few books, not very many good ones. The church has spent almost no time on it at all; when was the last time you heard a sermon on Christian Management? You probably never heard one. I've never heard one! So, uh, uh, there's real opportunity there, real need. Which I'd, I hope others would like to get involved with-- (24:10 min.)

L: There is, um, I was at a meeting last night of (phone ringing) Christian leadership and management. And as far as I know, as far as we know, we're talking about it last night, (phone ringing) it was like (??) 'Oh it's being organized right now we're going to (??) put on seminars'. {J: Great!} But uh--

J: Send me some literature on it, please. (24:26 min.)

L: We'll have to let you know. (Both laugh) Um, but it's true. What about the Youth for Christ, um, materials, are you familiar with them, their leadership materials?

J: I don't know. I've seen various, uh, manuals, uh, Campus Crusade, Intervarsity Press. {L: 'Course most of it's for working in the church} They, they are somewhat geared to uh, church work. But not necessarily-- You sometimes see books written by businessmen, or businesswomen, I guess I've only seen men. Um, (clears throat) how they did it in business and what their perspective on leadership is-- (25:00 min.) It tends to be more the common sense approach to leadership than uh, any kind of a scholarly study of it. {L: Right} So it's, it's a discussion of what's gone on in the past rather than what should go on in the future. That's the problem I have with it. {L: Um-hm} And uh, I just, I feel a lot of it, it, a lot of it is more a reflection of the personality of the person writing the book than it is on any solid evidence that he's latched onto, some principles that could be applied by a variety of types of people, right? (25:38 min.)

L: Um-hm, that's interesting. Okay, what, um, with all the unemployment and everything we've had this last year and a half, what are your views for the economy?

J: For the economy? (Both laugh) (25:50 min.)

L: Uh, do you want to be brave enough to put it on tape at this time? (Both laugh)

J: Well, I'm not an economist, so, uh, uh, {L: But you must have your feelings about it} Yeah. Yeah. Right. Well. Course many people in, in my profession, you know, in, in business, would say, 'Well the answer is clear; you just have to unleash the private sector and, and things will straighten themselves out.' Certainly (Dr. Kenley Snider), here in our division, would say that. He's very much in the "Reagan camp", as far as, as politics and how to run an economy are concerned. I, if, you know,

if I stuck a political label on myself, I'd probably call myself a liberal, small 'l'. (Both laugh) (26:33 min.)

And uh, (phone ringing) I'm a little less impressed with a total hands-off approach to business, because business, generally speaking, hasn't shown itself to be sufficiently trustworthy to be hands-off. I recognize that the private sector is the engine that drives the economy. (26:56 min.) And I think it's stupid if governments think they can set up all kinds of Crown corporations and, uh, incredible amounts of regulations and, and think that they're improving things economically. They're not. Uh, most, most attempts of this sort have ended up being dumped in favour of less intervention and, and, uh, more uh, discretion, more uh, room to move being given to the private sector. Lalonde, of course, just gave his budget last night, his first budget as Finance Minister and uh, this is exactly what he's done. {L: Um-hm} All right, he's recognized that a national energy policy approach to the economy isn't what Canadians need or want right now. {L: That's right} (27:38 min.)

But, but, free enterprise, which is so beloved in most Christian circles, but not in this particular office, uh, is motivated first and foremost by self-interest. Now to a certain extent that's healthy because that does encourage people to take initiative, to take risks, and so on. But self-interest, of course, in the hands of fallen, sinful people {L: Um, hm} very quickly turns into a selfishness of the sort that must have checks and balances placed upon it. I mean the Bible even appeals to self-interest, with respect to salvation. Jesus, says, 'Fear him, who can cast body and soul into hell'. The Bible tells us to flee the wrath to come, and that sort of thing. Uh it, it's nothing more than an appeal to your own self-interest. You know, the 'turn or you'll burn', as one old preacher once said and made us all laugh. (Both laugh). It's not exactly the way salvation's preached these days, but there is that kind of an appeal in Scripture to self-interest. But that's not self-interest at someone else's expense. (28:48 min.)

The biblical appeal isn't, uh, 'You turn, even though in your turning to God it's going to keep someone else from doing it,' right? I mean, everybody has an equal chance. It's self-interest that, that has no negative impact on anyone else. So much of free enterprise is a zero sum gain, not all of it, but a lot of it. If I win, you lose, right? Now we call that competition; we think that's great. Well from a Christian perspective, I have to say, now, wait a minute. (L: unintelligible response). Uh is, is maximum profit justifiable? Does it justify, for instance, laying off a lot of people? Right-- Is, is profit the most important thing? And so on-- So there has to be some checks and balances in the free enterprise system, is my Christian perspective. And I, I derive much of this from the Old Testament, from the Pentateuch especially. (29:40 min.)

I did my thesis at Trinity Seminary on the Biblical teaching on usury, (29:45 min.) interest on loans, which, which required that I do an analysis of the economic system within which we find usury. And the economic system within the total covenant in which we find it, and so on-- And uh, boy, there's any number of obstacles to um, uh, what we today would term 'good economic growth,' and so on. Because there are higher principles than economic growth (30:10 min.) which the uh, people of God were to pursue first. Uh, and if they did, then God, in turn, promised the very blessing that-- prosperity that they wanted at any rate. But uh, if they made that prosperity their goal, then, then, uh, the opposite occurred. But free enterprise does make prosperity its goal. (occasional static pops) (30:34 min.)

Now, I'm, I'm glad that, that our society wants a good standard of living for all. The only thing is, we know that it isn't achieved through private enterprise because of this self-interest factor. So I do believe in a certain amount of intervention in the marketplace, in order to accomplish other goals. What I think, though, is that some governments, for whatever reason, go too far and stifle economic growth so much that they, that the whole economy slows down. And then that government can't even achieve their social goals because they've run out of money, and so on. Uh, so I, I see myself as kind-of a blue Liberal, or even a red Tory of the Joe Clark/John Turner persuasion, rather than a more left-wing, the role of say (??) the Trudeau/ (Lalonde), Donald (??)/ MacDonald persuasion. And uh, and

uh, I think Lalonde has take-- (tape ran out mid-word). (31:30 min.)

-SIDE B- (31:52 min.)

J: Now we've flipped over. Lalonde has done the right thing in recognizing more than (??) he and his government have done in the past few budgets-- The important impetus to the economy, especially the job creation, and to the, uh, creation of wealth that the private sector can provide-- So, uh, you know, that's-- I think they've done the right thing, and I think, uh, that, but especially coupled with the recovery that seems to be going on in the United States will, uh, will cause a, a gradual improvement for things here in Canada. (32:26 min.) That, that should accrue to the benefit of Trinity because as things improve, then businesses are more likely to provide donations to keep us going too.

L: Right, well that's good.

J: That's the self-interest part of it. (32: 39 min.)

L: That's good news. (Both speaking at once)

J: For me. (Both laugh)

L: What about, um, the law of reciprocity [sic]? Do you uh, that's where you're giving, um, you're tithing your ten percent and, uh, do you believe in that?

J: Reciprocity?

L: Reciprocity-- is that-- did I say it wrong?

J: I think you left out a syllable, that's okay. (33:02 min.)

L: Oh, okay. Yeah, that's right. (Both laugh)

J: Uh, oh you're thinking of tithing?

L: Yeah, just like, your views--

J: Oh you mean this kind of 'Wall-Street gospel'? Uh, the 'gospel of wealth', uh, you give in order to receive this enormous prosperous blessing or something? (33:16 min.)

L: The, yeah, there's a lot of people-- Of course that's what they say on TV {J: Yeah} you know, you watch these shows-- I'm just wondering about your views on that.

J: I find it repugnant. {L: You do, eh?} It, it, it's, it's such a turn-off, and it's so un-biblical that I can't believe anybody believes it. But there it is-- Uh, this is the Oral Roberts uh, approach to uh, economics. Uh, Oral, of course is famous for his, uh, having a vision from the Lord, of some sort. He was reading was it Galatians 5:6? {L: Um-hm} or 6:7, or something? Whatever it was. And, uh, that the Lord, sho-, revealed to him that if people sent, since it was Galatians, say, I forget, say it was 6:7, if people sent him sixty-seven dollars or six hundred seventy dollars, uh, that they would receive this

blessing, you see, a material blessing in turn. Well, what a crass, ugh it makes me sick-- But anyway, some smart guy wrote to him and said, 'Well, why don't you send me six hundred seventy dollars then, and just imagine the blessing you'll get'. (34:19 min.) Uh, Oral didn't sent him the money though. (L laughs)

But, no I find that, uh, whole approach to be it's, it's, uh, an approach that, would only occur in North America. In, in non-affluent countries, that is in most countries, they would find this whole 'prosperity binge' that a certain element of the, uh, fundamentalist wing are on, to be laughable and silly and irrelevant to what's going on in the kingdom of God. I mean, it contrasts so starkly with the lifestyle which Jesus and His early followers adopted. {L: That's right} And Jesus taught very clearly that wealth, while in itself it's a blessing from God, (35:00 min.) it can be a snare. Uh, it can make a person arrogant, and content and, uh, insensitive to others. And, boy, do you ever see it in North America. (35:09 min.)

I'm thinking of, uh, when the oil embargo was on, the Oil Crisis of '73, '74. I was living in Illinois at the time, and I used to listen to the open line programs quite a bit. And uh, there'd be people phoning up to these open line shows and saying, 'We've got this oil crisis now,. We've got to line up at the gas stations in these big long line-ups--' which I remember well 'cause I sat in them myself-- 'And, uh, here we are sending oil off to Europe'. (35:36 min.) And the open line host in once instance said, 'Well, of course we are, because we have a, an agreement with them, we have contracts. And we're still only paying 60 cents a gallon for our gas and in Europe they're paying, you know, close to three bucks. Now if we cut them off it'll maybe shorten the lineups a little bit, maybe not. Uh, might provide a little more oil, but it leaves them without any--' And these guys were saying, 'Who cares?' You know. 'To heck with Europe.' (36:02 min.)

And the same thing happened with the boat people. {L: Um-hm} When we were taking in these poor boat people who were kicked out of their own country, and invaded by pirates, and put into these awful concentration camps and everything else-- And, uh, people were saying 'Don't bring them over here, because our young people need jobs.' What kind of jobs were these boat people getting? Dish-washing and all this kind of stuff that the Canadians won't take anyway. {L: Yeah, that they won't do} And uh, stick 'em on an island in the Pacific-- And, then, you know, or send them up to the Northwest Territories-- Ahh, just exactly what the Bible said affluence will do to people-- (36:32 min.) And the income tax people tell, tell us that as we become more affluent-- they have this from their, uh, income tax return statistics-- as people become more affluent, they give less. (36:43 min.) Not more. They give less of their income to charitable works of all sorts. And interestingly enough, in, I just read an article the other day, in this "recessionary" period where, uh, unemployment is higher, incomes are less, and so on-- charitable giving has gone up. (37:00 min.) {L: That's true. That happened in our church}. Yeah, in affluent times, the more we have, the more we want, the more selfish we get, the more insensitive, the more arrogant, the more complacent, and, uh, as far as I'm concerned this 'gospel of wealth' plays right into those hands. It-it's antithetical to Christian teaching, rather than, uh, true to it, in my opinion. (37:22 min.) (voices in background)

L: (typing noises) Um, I'm really interested. I was gonna to ask you about your views of wealth and, uh, so you've covered quite a bit here {J: Yeah) on one view (??). How do you personally, uh, uh, I mean perhaps you have the means to make wealth. And are you interested in that or--? {J: Yeah, well, uh} Do you see anything wrong with {J: No!} christians making money? Or--

J: The creation of wealth is, is valuable because of the tremendous things that can be done with it. (37:55 min.) The, the thing the Christian has to begin to see is that wealth is a blessing from the Lord. (38:05 min.) And as soon as he starts to credit his initiative, his education, his savvy, or even his good luck, which, uh, Christians do when they buy lottery tickets, for instance, uh, as being the source of his

wealth, then he's like Peter. He's taken his eyes off the Lord. And he'll start to sink in the waves. Uh, God says very clearly in Deuteronomy (38:34 min.) and elsewhere, that we're wealthy because he chooses. He also reminds us very forcefully throughout the Bible that the wealth ultimately is his, and we're not the owners of it, but the stewards of it. (38:49 min.) {L: Um-hm} (J clears throat)

Pe-, uh, people get really mixed up with this idea of dominion, man being given dominion. That dominion doesn't mean that you're "Overlord". For instance when, when, uh, God gave the children of Israel, uh, land, when they went into the Promised Land. Each family was given their plot, their acreage, which was to remain in the family in perpetuity. They were to keep it in the family forever. And, uh, Jubilee, and interest-free loans, and so on, were all safeguards, the kinsman-redeemer, and so on, to keep the land in the family, legislated price, and uh so on. Uh, so God placed tremendous uh, emphasis on the fact that people would own their own land, and keep their own land. He didn't allow mortgages, and he didn't allow accumulation of land and so on. But what did he remind them of with respect to how they use that land? He says in Leviticus 25:23, (39:48 min.) I think it is, 'The land must not be sold permanently, for the land is mine and you are but aliens and my (40:00 min.) tenants.' {L: Um, hm}

Now the free enterprise people, Christian "free enterprisers", hard rock, right wing "free enterprisers", who are so strong on property rights, which characterizes a free enterprise economy, private property rights. They're, they're always, they're always quoting the Pentateuchal Scriptures (40:23 min.) about how the Jews were entitled to this private property, but they ignore everything else that's said about it. (Both laugh) Like that you couldn't-- land had to be sold at a legislated price, that the ow-, original owner could buy it back at any time at the same legislated price. Uh, that, uh, land accumulation was wrong; that you couldn't hold your land off the market and then sell it for a profit. All that stuff that characterizes the way we use land today, the free market land. Not only does it not appear in the Pentateuch, it's condemned. But they leave all that out. And the emphasis is upon, how can you best use God's wealth to the advantage of God's people, not to your personal advantage, not to building at your own house in the British properties. {L: um-hm} But how can you use that land to, to the benefit of God's people? (41:12 min.)

Uh, the apostle Paul had a horror of rich and poor Christians sitting down together at the Lord's table with the rich Christians indulging themselves and ignoring the needs of the poor. In First Corinthians, (41:29 min.) he is scandalized, that some of the Christians were coming to the, to church, wherever, probably in a house or something, {L: Um, hm} with their guts stuffed with food and drink, to the point they were drunk {L: That's right. Um, hm} And other Christians coming to worship at that same table, poverty stricken, hungry, without any, uh, uh, of the normal means. It disgusted Paul. He condemned it. And yet North American Christians gather in their middle class churches and piously sing, "Rescue the perishing; care for the dying. Jesus is merciful; Jesus will save." And there are Christian people, uh, in Christian work in North America and around the world and then just Christian brothers and sisters in the third world, and so on, that don't even have adequate diets. {L: Um-hm} And uh, and yet somehow, we find a way to rationalize our very affluent lifestyles. And, uh, when Ronald Sider brings out a book, like Rich Christians in An Age of Hunger, people call him a guilt manipulator, a "guilt-tripper", and all this kind of stuff, and scorn him for it. Far as I'm concerned, he's a prophet. And, uh, we're treating him the same way we treated Amos and Hosea and the others. And we'll get the same judgment from the Lord for it. (42:44 min.) {L: Um-hm}

There's a prominent, uh, member of our constituency - and that's as much as I'll say now - whose influence is felt around here, who makes regular trips to Las Vegas-- Goes down to 'have a good time'-- Now, uh, I can't rationalize (phone rings) that uh, it, uh, it's a wonder to me, not a good wonder, a bad wonder. That a person would be able to do that-- And that others knowing that he does it would still court his favour-- But we do. {L: Um-hm} I think we've got a ways to go yet here at Trinity in recognizing our responsibility to view all wealth as God's wealth. (43:29 min.)

L: Um, is this what you, is this what you're teaching the kids then, uh, in your classes? {J: Well} Does this get in?

J: (phone) Yeah. One tries to-- {L: Um-hm} But we don't have a course (phone ringing) called, uh, 'Christian Ethical Theory', you know. {L: Um-hm} We work it in here and there. It's, there - those are presuppositions that underline what we say. And they come out over time. We got four years to get this stuff across {L: That's right} to any one student. So we don't ram it down their throats sermon style {L: No} or anything like it. But we have courses that lends itself [sic] to these sorts of things, uh, we have a course (phone ringing) called 'Business and Society.' We deal with corporate social responsibility. In my Industrial Relations course, I try to develop a, a Christian view of labour management relations, and so on. We talk about the dignity of man as made in the image of God, and I mean these things come up over the years {L: Um-hm}. And that's the appropriate way to do it too. If you tried to bundle it all into a few juicy lectures, uh, it'd be overwhelming. The kids wouldn't know what to make of it; they wouldn't respond. It would be shoving it down their throats. (44:35 min.)

L: Right. They haven't had the business experience at this point.

J: No.

L: Sounds like that would be something, um, a program that, uh, might be given to businessmen later on-- (unintelligible)

J: Yeah, yeah, right. Well, one of the things that, um, I would like to do is, when I finish this Ph.D. is to develop some kind of a series of (45:00 min.) seminars which I could offer to the Christian church, you know. Not to make money out of but just to inform people of uh, of their responsibilities as Christian business people, especially. Cause the, the business person wields a tremendous amount of power in many cases. He's got to use that power; he's got to see it as God's power, uh, in his, in his hands. And to not use it indiscriminately or self-indulgently but, but in a God-honouring way. And that means more than just uh, uh, reporting your taxes honestly and, and giving ten percent (45:40 min.) of what you make to the Lord, and, and that fulfils your obligation. It goes-- (ha)

L: It goes beyond that.

J: --way, way beyond that. That's right. (45:47 min.)

L: Oh, oh that's interesting. Because from my point of view, from what I've heard, uh, people get totally hung up on the ten percent tithing-- {J: Oh!} and uh-- {J: So legalistic} paying their income tax, and that they can't get beyond that.

J: That's right, that's right. (46:00 min.)

L: That's bad enough. (laughs) {J: Yeah} So, that, uh, would be quite, uh, shattering, I think. (laughs) Um, what about, uh, something that might help me. Uh, are you involved in any boards, or are you on any planning committees? {J: No, uh} What about in your business that you have?

J: Yeah, the, the closest I might come to that is, there's a possibility, this has just come up, so I don't know what will come of it, I will know in a month or so, that I along with a couple of other people,

including Dr. Robert Thompson (46:38 min.) here, whose voice I'm sure is on one of your tapes or will be. {L: Will be, ha ha} Yeah. Uh, might be involved in the, in a feasibility study to establish a centre for third world development training and missionary training in Korea. I've been approached by Bob (47:00 min.) to get involved in a feasibility study of this. He's gotta raise the money and get approvals and everything else, but it's being done through World Concern and uh, there's a possibility of my involvement there this summer. So that would be a, an opportunity I would look forward to very much, (typing sounds) to utilize my combination of business and Biblical studies, uh, in, in a way which, which I think would be very useful in the extension of God's kingdom in the third world. (47:35 min.)

L: Now how would you, uh, these missionaries that you'd be sending, are they going to go into the business world in Korea, is that the idea?

J: Oh, I think this training centre the idea is, uh, possibly North Americans, or, uh, people of expertise, (typing sounds) would go to this training centre and offer courses both in Biblical Studies and in business, and in third world, and—sorry, in development, the development of third world countries--and so on. Uh, that students would come from all over the Pacific Rim {L: I see} I, s-, I suppose instruction will be in English {L: um-hm}, and uh, students would then be trained to get involved in a variety of activities, but, but probably most of these students would have some kind of a full-time Christian vocation in mind. {L: um-hm} Uh, may-, working for mission boards, and development groups, like World Vision and, uh, MCC, and so on. And that professors from various places might go over for just a year or something, say a Trinity Western Prof. goes over there for a year, or Seattle Pacific Prof. for a year, someone from Australia for a year, to teach at this place. (48:46 min.)

L: The courses will be taught over there?

J: And, the courses will be taught there, yeah. But we're just involved, Bob (48:50 min.) and I, if we, if it comes to this, in, uh, seeing whether the thing could be built at all, how much it would take, and what the prospects are for the future. Actual programming would come after that. (49:01 min.)

L: I see. When you say the thing would be built, are you talking about an actual physical building?

J: Yeah, there's a piece of land that's possibly available on the coast of Korea, beautiful piece of land, worth millions of dollars, which a very large Christian church in Korea uh, uh, has, has access to, it's theirs, provided they come up with an acceptable proposal for its use. Yeah. And Bob Thompson, (49:27 min.) being the senior Christian statesman that he is, has been approached about, uh, this feasibility study. Yeah, his office is right next door, so I'm lucky, I, I got involved (??). He's asked about my interest. Yeah.

L: That's very good. Well, it's been a most interesting interview, is there anything I haven't asked you that you'd like to say?

J: Hmm. Well, uh, (clears throat) I, I guess, (50:00 min.) my, my goal as a Christian college professor (50:06 min.) (phone rings) is to-- and it'd be the goal of every professor here I think, (phone) or most of them, anyway, any of them that have thought about it-- is, is, not just to, uh, impart knowledge peculiar to my discipline, but to get the students to recognize where culture and, uh, and their narrow church experience (50:37 min.) {L: um-hm} have shaped their views. And how, and how they have to go beyond that, and open themselves up totally to the Spirit applying the word in their lives, so that they

begin to think "Christianly" about all areas of life. (51:01 min.) Whether it's business or any other courses they take or anything else they do-- Uh, if that means coming up with perspectives and methods and so on that are different from the status quo, well, why should that be surprising? (51:15 min.) That's been (typing sounds) characteristic of the Christian church from the beginning. Only thing is it seems to have slowed down in North America and our churches and our people have become so "enculture-ated" that they, uh, lose so much of their effectiveness. Uh, the one church that, of the seven in the Book of Revelation-- (51:36 min.) you know the letters to the seven churches in Revelation 2 and 3-- the church that had the least persecution was the one that was the least offensive to the society in which it was found. It was the model of "inoffensive Christianity," (51:50 min.) and, uh, the Lord was disgusted with it as a result. And he, and he, challenges (??) them to, to uh, reclaim their original vision, you see. Yeah. He-- (52:04 min.)

L: So, that is what your goal is as a professor? {J: Yes} And, uh, we've heard about your goal in your, in your life in the next couple years. You want to study again {J: Right} and, uh, get your Ph.D. and that sort of thing? {J: Get started on it anyway} What about your, um, your goal with your family?

J: Oh well I have two children (52:30 min.), Steven and Julie, ages nine and six, uh, at this point they're, to the extent they're able, quite committed to the Christian faith. {L: um-hm} We're trying to, uh, raise them in such a way, and it's not as easy when they're small, of course, to view life "Christianly", from a Christian perspective. (52:53 min.) Uh, we want them to be well-adjusted, well-rounded kids, good self-image, uh, the usual things. Uh, I want them to be able to play the piano, and enjoy sports, and develop a taste for culture, and so on. (53:11 min.) Uh, our budget's limited, so there's only to a certain extent we can do this. Fortunately so many things are subsidized, you can sign your kid up for soccer for twenty-five bucks and, and, even if you don't have it, that's not too, as hard to find, than if it were several hundred. (Both laugh) So uh, uh, we, we're, uh, we don't consider ourselves model parents but we try hard. (53:38 min.)

My wife especially is an avid reader of literature in the area of child-rearing and is very good at it. She's, to my mind, an outstanding mother, as well as an outstanding wife. Uh, we're not trying to push our kids in any particular direction. (53:53 min.) My son has for some years now been convinced he wants to be a farmer. And I sure wouldn't, uh, disparage that at all; I don't know how he could ever afford to get into it, but, uh, (L laughing) if he figures out a way to do it, so be it. I'm not gonna try to push him to go to university or to pursue a certain career. Uh, my daughter, for some time wanted to be a shark, (54:14 min.) but I think she's over that now. (Both laugh) Uh-huh. She hasn't shown a particular vocational interest. She said the other day she'd like to be a teacher, but when I asked her why, she didn't have a clue why, so. So, uh-- (54:27 min.)

L: Bet, their minds will probably change a few times.

J: Sure they will, like any other little kid-- So, um, uh, they seem to be happy and well-adjusted kids. (54:35 min.) They have friends and, and get along well, and, uh, seem to be emotionally strong, good self images. And we're just praying that it stays that way. (54:45 min.)

L: Good. Well thank you very much, John. {J: My pleasure} It's been very interesting. Thanks. I think it's just an hour too.

J: Yeah, just about an hour-- And now I have to go and give an exam.

L: Okay. (54:57 min.)

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† means very approximately, whereas the ones that are noted in the text of the transcript are more accurate approximations.