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Editorial

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Editorial

In his article, "The Modern Scientific Enterprise," Russell Maatman comments on the land grant colleges, which were established in order "to prepare students for practical jobs" (p.24). He is referring, of course, to the Morrill Act of 1862, an act which not only stimulated the growth of technological education but also proceeded on the assumption that every citizen is entitled to some form of higher education.

It is important, further, to observe that the Morrill Act gave expression to and perhaps institutionalized the tension in American higher education between reflection and formation, theory and practice, retaining the past and changing with the present. Thus in the 1950's, for example, we find the University of California, Stanford, Duke, and the University of Wisconsin struggling with "problems posed by quality and quantity, liberal learning and professional training" [Frederick Rudolph, *The American College and University* (New York: Vintage Books, 1962), p. 492]. The Harvard Report of 1945 sought to resolve the problem by substituting a "both and" for an "either or" approach. But the attempt was not successful and this dualistic tension remains in American higher education to this very day.

Maatman is convinced that much of the same conflict exists between "two concepts of education" in our Christian academic community (p. 24). In our view he is correct in making this evaluation. It is also our judgment that he points to a resolution of the conflict when he reminds us that no aspect of

the academic enterprise is neutral and that the providence of God is important to all the disciplines (pp. 24, 25).

An even clearer description of the solution is found in Dordt's statement of purpose, "The Educational Task of Dordt College":

The Christian insight that Dordt seeks to impart is, therefore, not merely abstract and theoretical. While at its most fundamental level it reflects an understanding of the structure and workings of God's created order, insight includes other dimensions as well, such as the practical ability to carry out one's task in loving obedience and service. Moreover, built into Christian insight is the motivation and desire to function effectively as a Kingdom citizen.

It is clear, therefore, that Dordt is to provide multi-dimensional insight in which theory and practice, though formally distinguishable, are nevertheless closely integrated.

If we are serious in making such statements, the academic program of Dordt should serve "to stimulate significant scientific activity within the Christian community" (p. 26).

Speaking of stimulation — will you help us to increase the circulation and distribution of *Pro Rege*? If you know of someone who should be receiving our publication, please send us the person's name and address and we will add him or her to our mailing list.

J.B. Hulst