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Editorial

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EDITORIAL

No one enjoys being ignored. To be appreciated is encouraging. To be opposed is less than enjoyable. But to be ignored--as an individual, an institution, or a publication--is terrible.

Being ignored is not a problem experienced by Pro Rege. Our publication is being read, and many of its readers are responding. While some of the responses have been slightly negative, most have been enthusiastically positive. But at least Pro Rege is not being ignored. For this we praise our King!

In this second issue of our second year of publication, we present two feature articles by means of which we continue our attempt to offer some things worthy of your attention and response.

The first article is by Larry Reynolds, Assistant Professor of English. What Reynolds writes reflects his concern that we continually seek to work out a Christian perspective in all of our academic, scientific activity. But what does the development of a Christian view require, for example, in the area of literature? Is a biblical evaluation of the content of a literary work sufficient? No, important as such an evaluation may be, more is required. The burden of Reynold's article is to make clear that a Christian understanding of literature requires a definition of literature and the structuring of a "curriculum in literature" within the content

of a biblical view of reality itself. "The Stuff that Literature is Made Of" is thus an example of the "stuff" that a Christian view of literature is made of.

The second article, written by Nick Van Til, Professor of Philosophy, critiques certain aspects of Herman Dooyeweerd's view of history. Dooyeweerd, for years Professor of Jurisprudence at the Free University of Amsterdam, the Netherlands, is the author of A New Critique of Theoretical Thought, in which he systematically articulates what has become known in international academic circles as De Wijsbegeerte Der Wetsidee (The Philosophy of the Law-Idea). It is inherent in the genius of Dooyeweerd's philosophy that the system he has developed should not be viewed as an end in itself, but should be regarded as a "tool" to be used and critically refined by the Christian academic community as it seeks a greater understanding of God's creation and man's place, under God, in that creation. Against this background we understand how Van Til can express appreciation for Dooyeweerd's system and, at the same time, engage in a critical evaluation of an aspect of that system. Van Til's article is presented in the hope that it will contribute to the use, refinement, and critique of Dooyeweerd's philosophical model.

J. B. H.