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Editorial

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Editorial

During this bicentennial year of the U.S. Constitution it was appropriate that Dordt College sponsor lectures on the Constitution. Professor Mark Noll of Wheaton College (Wheaton, Illinois) gave two lectures. One of those lectures, "James Madison: From Evangelical Princeton to the Constitutional Convention," we are pleased to share with you in this issue.

We realize that at first it may seem that a discussion of the U.S. Constitution is of interest only to those who live in the United States, not for the rather considerable number of *Pro Rege* readers who live in Canada and many other countries. Actually, however, the U.S. Constitution has had a profound effect on the struggle for freedom and justice throughout the world in the last two centuries. What Professor Noll has to say about biblical principles and the U.S. Constitution will be of interest to all our readers.

What role—if any—did biblical principles play in the formation of the U.S. Constitution? Noll describes the factors which shaped Madison's thinking and concludes that evangelical teaching at Princeton University in his student years did have a positive influence on him. In any discussion of religion in colonial America the influence of John Witherspoon, president of Princeton University, must be considered; and so it is appropriate that Witherspoon had a direct effect on Madison the student. But, says Noll, there was also another matter to consider: the principles Madison

learned from Witherspoon and which found their way into the Constitution were not well-grounded; in fact, some persons claim that those principles were derived from "bare nature itself." On the whole the Constitution has served this country well; but Noll's observation concerning the lack of grounding may explain whatever difficulty the United States has had with its Constitution during the two centuries it has been in force.

In "Creativity and Christian Education" Dr. John Hulst, President of Dordt College, approaches several questions important for Christian educators. Thus, what is the relation between human creativity and God's creating work? In this context, how should we understand that human beings bear the image of God? Is there a connection between human work and creativity? Are creativity and activity in the Kingdom of God compatible? In all these matters, what role does human sin play? Finally, what are the implications for Christian education?

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