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# Pro Rege

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## Editorial

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*Dordt College*

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# Editorial

This issue of *Pro Rege* comes at the end of the thirtieth academic year for Dordt College. As the school year closes and students leave, with approximately two hundred fifty graduating, changes also occur in the roster of academic personnel. We bid farewell to Editorial Board Member Gloria Goris Stronks, whose articles on learning have sparked much reader interest. We wish her well in her new position at Calvin College.

Three newcomers present articles in this issue. Wayne Tinga, Associate Professor of Engineering, provides the concluding article to the series on technology which was begun in December 1984 (Vol. XIII, No. 2). Tinga challenges the notion that creativity and technology are antithetical:

We need to teach that creativity includes inventing new and better ways of doing things, new ways of helping our neighbor, increasing our understanding of nature, of other countries, of ecology, of linguistics. And is it not possible that unemployment will cause a renewed interest in the creative arts or modern artisanship using the new technological tools and instruments.... The independent crafts and trades could once again flourish, thus countering the leveling effect which mass production has on our creativity.

Maarten Vrieze does not teach at Dordt College but is Professor of Philosophy at Trinity Christian College in Palos Heights, Illinois. He recently addressed Dordt's Social Science Division urging it to assess properly its relation to poverty in society. A Reformed College takes the Bible seriously, but how does the Bible speak to twentieth century readers?

Respect for the Bible implies that we do not impose a twentieth century frame of reference upon it, but allow it to speak in its own language and to choose its own concerns. Then one comes away from the Bible not with texts for specific occasions, not with principles to be applied in specific situations, not with models of specific conduct, but with a direction, a commitment... to begin an evaluation of our own situation.

*Pro Rege's* pages have dealt with Jonathan Edwards before (see James Schaap's "Christ and Culture: William Bradford, John Winthrop, Cotton Mather, and Jonathan Edwards in Theological Perspective" Vol. XII, No. 3 and 4, March and June 1984). Helen Westra, who joined Dordt's faculty in 1984 as Associate Professor of English, has intensively studied the writings—including some original manuscripts—of the learned but controversial New England Calvinist preacher. In her initial *Pro Rege* article, Dr. Westra indicates that Edwards' sermons

are the most regular, public, and extensive exercise of his pastoral office. Underlying these sermons is his ardent belief that a faithful minister, as a means of grace, can be "the greatest blessing of anything in the world that ever God bestows on a people."

What pulls together articles on technology, poverty, and a Calvinist college president dead more than two hundred years? They are written from the same standpoint: twentieth century Christians (especially Calvinists) must continue to struggle to interpret life in a God-honoring way.

John M. Zinkand