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Editorial

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Editorial

More than ten years ago a group of Christians in Alberta, Canada began talking about the establishment of a Christian college. In 1971 these people, representatives of several denominations, organized themselves into the Christian College Association. The Association is presently seeking affiliation for its school, The King's College, with the University of Alberta.

On March 30, 1976 the Christian College Association published an advertisement in Gateway (a student newspaper of the University of Alberta), asking students to sign a petition requesting support for King's College on the grounds that it would provide a choice, a Christian alternative to the education currently offered at the University. This advertisement produced some reaction; some of it appearing in the form of letters in subsequent issues of Gateway. One such letter carried the heading: "Hypocrites." The letter points to the College's claim that the world can be "understood only in relation to God," and accuses its representatives of seeking the establishment of an institution which, instead of broadening points of view, "will exclude those of other viewpoints." It goes on to suggest that the College, to the extent that it remains true to its stated purpose, will probably engage in an inferior type of scholarship and make contribution in the fields of the various sciences which are "dubious at best."

The accusations levelled against The King's College are accusations which have been repeatedly directed against Christian education. They have been made before and they will be made again. Therefore, these charges should not unduly upset those associated with King's or, for that matter, with any other Christian academic

institutions.

This does not mean, however, that the charges so often made against Christian education should go unanswered. Obviously we cannot, by means of argumentation, convince the secular mind of the correctness of the Christian position. But we can and must be witnesses for Christ in the sphere of education.

We can begin by seeking to make clear that Christians are not alone in working out of a religious stance. Scientific humanism also has its religious starting point, namely, "faith" in science as the only source of truth and hope. The religion of the humanist also reflects itself in his academic activity—so much so that he, perhaps more than anyone else, excludes other viewpoints from the academy. This we must elucidate and, in the process, point out that the humanist's claim to religiously neutral academic activity is an ill-conceived falsehood.

Furthermore, we must be concerned to demonstrate that Christian scholarship is not inferior scholarship. There is only one way to do this, that is, by the diligent pursuit of theoretical thought individually and within a community of scholars. Such diligence, in turn, is demanded as a grateful response to the cultural mandate and as a means of preparing youthful kingdom citizens to meet the rigors of Christian service in today's society.

Scholarship which is normed by the Word of God and which meets the demands of excellence—this is the only way to answer the charge of hypocrisy. Dordt College and its faculty publication, Pro Rege, are committed to giving that answer.

J.B.H.