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Editorial

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Editorial

Late in the spring of 1986 the Dordt history, philosophy, and theology departments (in a two-week seminar) discussed their task as Christian teachers. One of the presenters at that seminar was Prof. Louis Voskuil of the history department of Covenant College (Lookout Mountain, Georgia). "History: Sound and Fury Signifying Nothing?" is based on that presentation. We hope to publish a second article later.

Christians frequently say, "I could see God's guiding hand in that event in my life." But what about the other events of that person's life? Questions like these, asked on a much grander scale, are faced by Christian historians. Thus, are we to search history for evidence of Providence? If we do not view history in that way, what are we to do? Voskuil asks, "Is that all there is? Is there no point of connection between God's action and the everyday affairs of humans that we can do anything with in our historical work?"

Voskuil does not leave the matter there. One

of the points he makes is the following: "What we Christian history teachers need to do, it seems to me, is to teach a theology of history to our students at a logical specified place in the curricula of our schools. While rightly rejecting a naive, easy identification of God's actions in human affairs, admitting the mysterious, now, not-yet, incredible nature of His presence, we ought to show how the general recognition of divine constitution, judgment, and restoration in historical experience supports the Christian vision of God's redemption, a validation that may save our students from the secular hopelessness of our age and foster a greater obedience in cultural endeavors."

For some time I have been interested in the role modern science and technology play in history, especially since we of the New Testament era are in the last times. In "Natural Science and Two Themes in Human History" I reflect on that question.

Russell Maatman