The Teaching Of Science
From A Christian Viewpoint

by Marjorie Martin

"The heavens declare the glory of God and the firmament sheweth forth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." Psalm 19:1, 2. All creation proclaims and clearly displays the glory, the might and majesty of Almighty God, its Creator. The people of God are "to hear," to see, to contemplate and then to worship and bow down before Him, the Creator of heaven and earth, the omnipotent, infinitely wise and perfect Lord of all. Also, since creation so reveals the power and Godhead of its Maker, man is without excuse, if he does not acknowledge God as the Creator and sovereign Ruler, especially when he is investigating creation, as he does in his science. Romans 1:20. The teaching of science, also, which, in essence, is the declaring of the works of the Lord in His creation, should magnify His holy name and be to His praise.

How vital and responsible a task, is that of science teaching in a Christian school, for the student is to see the Lord’s glory in his studies and be inspired to use the knowledge, insights and skills he gains for serving and glorifying God in his life.

First and foremost it must be stated, that it is God’s revelation in His word, the Scriptures, which is the source of all knowledge and wisdom and all science must be viewed and taught in the light of Scripture. For it is only in this light, that the nature of creation can be known and God’s people can wisely observe the works of creation and thereby, being enriched, praise their Maker.

In considering science education from a Christian approach, it is desirable to treat the nature of science itself, true science as opposed to "science" falsely so-called (I Timothy 6:20), the limitations of scientific method, science and scripture, the scriptural framework or foundation for science study and types of knowledge to be studied. Then consideration will be given to the goals of science education and method of teaching to be used to achieve these goals by the science teacher.

The natural sciences are being considered here. The term science may be understood to mean, ....a systematized body of knowledge acquired by scientific investigation; and often to refer
to the activity or process of investigation itself as well. Scientific knowledge is knowledge which is obtained in a particular way; by investigation which necessarily involves exact observation, using man's senses of sight, hearing, etc. The knowledge is systematized into hypotheses (tentative answers) theories and laws. Scientific knowledge then, is knowledge based on observation and experiment. It is therefore knowledge of the physical nature of the universe, its components and the processes which occur therein, which can be observed by man's senses or extensions of those senses by instruments, e.g. microscopes; for only physical phenomena can be so observed. Scientific knowledge, also is built upon observations which must be reproducible, showing like causes producing like effects. True science involves knowledge, not inference or speculation.

We might think, in simple terms, of knowledge, as chiefly awareness of facts, and wisdom, as dealing with the interpretation and explanation of these facts. All true knowledge and wisdom will conform to the truth, God's word, the Scriptures. True science will always be in accordance with Scripture; for in Jesus Christ, the living Word of God "are hid all the treasures of wisdom and knowledge" Colossians 2:3, and He is the Creator and Sustainer of the universe. Also true scientific knowledge will accord with Scripture, as God is the author of His written revelation in Scripture and of reality, His creation. The Bible contains the principles on which Science is rightly built.

Science is a human activity limited by human capacity and frame of mind. It is a series of human descriptions and explanations of the universe which change as more is learned. 1 Such knowledge is fallible and limited, for man is limited in ability and if not regenerated by God, is totally depraved as well, and indeed, unless scientific activity is carried out by God's people, for His glory, it is a sinful activity. 2

The purpose of science should be the exercise of dominion by man over creation under God. We read in Genesis 1:28-30, the creation ordinance or "cultural mandate" was given to man when he walked uprightly with God. "Be fruitful and multiply, replenish the earth and subdue it....", all for the glory of God. Then, because of the fall, this cannot be followed apart from a man being redeemed by Christ.

Man was originally created after the image of God in holiness and righteousness, in true knowledge of God and in covenant relationship to Him and to be His friend servant. He was to be king over the earthly creation; to have dominion over
the beasts of the field, over the fowls of the air and over the fish of the sea. The "cultural urge" to subdue the world to himself was created in him. This was to glorify God, the Creator, in the midst of and through the earthly creation; to reign under God, in His name, in His will and for His glory. 3 Though at the fall, man became totally depraved, he did not change in essence, such as in his relation to the world, so he still has the cultural urge and is still lord of the earthly creation. For His own purposes God maintained all things essentially as He created them. So sinful man still strives to develop and subdue all things to himself, but he has lost much of his original power and light. 4

But his relationship to God has changed. He died spiritually. His light became darkness. The image of God changed to the opposite. He became an enemy of God, a slave of sin, he still works the creation, he can still discover the laws of God in the world and subject all things unto himself; but no longer in the service of God. Indeed he is now the servant of the devil and he is subject to corruption and death and so is the work he does. 5

Scientific activity, involves following the cultural mandate, but as it is performed (in most cases) in the service of the devil, by fallen man, it is evil. For the source of the activity is not faith in Christ and the goal is not the glory of God. 6 But the products of the science and the scientific knowledge are not evil e.g. computers or a discovery of how God upholds and governs His creation. Many are the gifts of God to us through the unbeliever. 7 The Christian must use the products and the scientific knowledge to the glory of God, this needing wisdom and discernment, only obtained from God's word.

Creation is for the elect i.e. we may use it and enjoy it, live in it and work with it, in such a way that we rule it under Christ and to His glory. 8 So the Christian can use the products and knowledge of science, be scientists and study science. All must be devoted to God and done in consecration to Him. 9

The method used by science, the scientific method, is a legitimate tool in the investigation of facts as long as its limitations are recognized. 10 This method can only be used to study physical phenomena and events, as these only are observable, and with present processes, which alone are reproducible. Science cannot speak, for instance, concerning origins of the universe; of the world, animals, plants and man. It cannot tell us how these began, as no man was there to observe what happened. "Where wast thou when I laid the foundations of the earth." Job 38:4. When scientists try to explain origins by
science alone, they step outside the bounds of science into the
domain of philosophy and religion. Evolution is a philosophy,
rather a belief, not science. Scientific method can study the
products of creation, but not the process of creation itself. 11

The scientific method is restricted in its scope, as it can only
deal with a limited area of reality (i.e. present physical
phenomena). It cannot deal with spiritual realities at all; with
moral and ethical aspects, value judgments, etc.

Events which occurred in recent history, which were
observed and studied by scientists, may be included in science.
Scientific method is based upon various assumptions which
determine and govern its use. Also it cannot be used without bias
and prejudice and is influenced by the beliefs of the scientist.

It is only in Scripture that true knowledge is revealed. The
Christian is truly blest, as he has true knowledge revealed to him,
by God’s Spirit, through the Scriptures. He can discern. He can
learn the formal knowledge of science and when this is in
harmony with the truth of God’s word, sees this as a beautiful
God-honoring whole. From the pinnacle of Scripture he can
survey the world of reality. The unregenerate man has not lost all
the knowledge of God. He can, through things that are made,
know that there is a sovereign God of the universe who ought to
be served; however, even this truth, limited as it is, he willingly
and consciously corrupts. 12 He has “changed the truth of God
into a lie and worshipped and served the creature more than the
Creator.” Romans 1:18ff, and there we read of God’s just dealing
with such.

Indeed in these last days, we see the results of the using of
scientific method alone, as a source of knowledge and therefore
in the service of the devil. We see that “knowledge has
increased.” Daniel 12:4. There has been an explosion of scientific
knowledge and its implementation in technology. In this
Atomic-Space Age we have atomic reactors, space vehicles and
stations, computers, etc. There have been remarkable develop­
ments in atomic research, space technology and exploration, in
molecular biology, genetics and in the field of medicine, etc. So
great has been the impact of science on our lives that many have
come to “worship” science, giving it the prestige and power of a
new divinity. Nothing seems impossible for science to achieve
according to many. God, who controls everything, has allowed
man to acquire this knowledge and bring about this remarkable
technology. Man, of course, creates nothing. He merely
manipulates what is already in existence, utilizing the matter and
forces God created and preserves, and man can do nothing except as God permits. The Lord God omnipotent reigneth and all He wills, and only what He wills comes about. "He worketh all things after the counsel of His own will." Ephesians 1:11.

There is much false science today. "Profane and vain babblings and oppositions of science falsely so-called." I Timothy 6:20. False science is any science which is in conflict with Scripture. Evolutionism and other atheistic philosophies are not science. They are not only non-scientific, but also are Satanic.

The Bible speaks with authority on every subject with which it deals. It is not a scientific textbook, in the sense, that it gives technical data and formulations; but it is a book of science, in that it is accurate in the many parts which deal with natural phenomena. 13 The Bible is always right. Statements based on scientific observations may be either right or wrong. The Bible gives us knowledge in the light of which, only, we can interpret creation. It is essential to understand fundamental doctrines of scripture, to interpret scientific studies aright. 14 So we find in God's word and only there a framework or foundation, 15 on which the study of the physical world must be built. In fact, the first words of the Bible, "In the beginning God created the heaven and the earth" is the foundational statement of science. God, by His omnipotent will and by His word, called all into existence and He is the Almighty Creator and Governor of His creation.

A Biblical framework for the study of science, will now be considered, being itemized for brevity.

1. The triune, personal, infinite, self-existent Creator reigneth forever. 16
2. Creation was by God's sovereign will and decree and it is revelatory in nature. 17
3. God created all things by His almighty word in the six days of creation week. All was very good.
4. God created all things by and unto Jesus Christ, the Firstborn of every creature. "By Him and for Him were all things created." Colossians 1:14-17.
5. God created plants and animals "after their own kind," able to multiply "after their own kind" only. I Cor. 15:39.
6. God created man in His own image, in righteousness, holiness, and knowledge of God 18 to be a friend servant to God, his Sovereign, as a king and steward of creation. 19 Man is a personal, rational and moral being.
7. Man is distinct from animals and is a special creature of
God in every respect. 20
8. God is the Possessor of creation. He is the lawgiver in all the universe and ordains all ordinances for His creatures. 21
9. God sovereignly governs and preserves all according to His predetermined plan.
10. It is God's purpose to unite all things in Christ as the glorious head of all creation and of His Church, and to preserve and perfect His covenant and everlasting kingdom. 22
11. Therefore the government of God "guides the organic whole of creation unto the final glory of the new heavens and the new earth, to the glory of God's covenant and to His eternal tabernacle which will be with men; while through the same government the reprobate element falls away to become ripe for desolation." 23
12. The fall of man in sin and consequent death, physical and spiritual. Man lost the image of God. He is totally depraved (unless redeemed by Christ).
13. Man was separated from God and with him the whole creation was separated from God and fell under the curse. 24 The curse had a marked effect on every creature and creation as a whole. There is turmoil and confusion, strife and warfare and only a remnant of the original organic unity. 25 The creation now groans for deliverance from the bondage of corruption. Romans 8:27.
14. There is no operation of God's providence apart from sin and grace, wrath and love, election and reprobation. 26
15. The Creator is also the Redeemer and He made all things with a view to redemption with creation as the stage for the battle of sin and grace and with all things reconciled to God through the blood of the cross of Christ. 27
16. There is to be spiritual and physical restoration in a much higher sense, the removal of the curse and bondage of corruption and the perfecting of all things on the higher heavenly level of the new creation through and in Christ Jesus 28 This is in God's covenant of grace.
17. God's covenant of grace towards His people in Christ Jesus, means He loves His people and His creation. John 3:16 The "world" here being creation organically considered and the elect humanity in Christ in the center. 29
18. The image of God is restored in the elect and they are being sanctified to be in conformity to the image of His Son. Romans 8:29 God's Spirit is in the heart of His people. His
tabernacle is with them.

19. God’s covenant of grace in Christ extends to the brute creation and God establishes it with the earth and every living creature Genesis 9:9, 10. 30

20. The universal Flood was God’s judgment on the sin and wickedness of men. The mighty rains and vast upheavals “All the fountains of the great deep” were “broken up” Genesis 7:11. The Flood killed all men, animals and most plants, except those in Noah’s Ark. It seriously and profoundly changed the entire world. The earth that then was perished II Peter. 3:6. God maintained His covenant, preserving His people in the Ark.

21. The temporal judgments God (no wrath of God for God’s people) are seen in plagues, earthquakes, disasters, droughts, disease, suffering, etc. There is “an increase in the force and effect of the curse” and “always new manifestations of it.” The world is going deeper into corruption and death till the end. 31

22. The final judgment by fire, II Peter 3:7, 10, on the day of the Lord’s return, when the very elements will burn and perish and there will be the final realization of the wonder of grace with the establishment of the eternal covenant of friendship with His people and in the new heavens and the new earth. 32

The Christian in studying science, in studying creation, in this Scriptural framework can rightly interpret what he observes. Creation is a revelation, a word, a book, God has given for us to read, but it must be read in agreement with the book of Scripture, His spoken word. In so doing, what can the Christian see in creation? The created universe is the personal expression of its Creator, God. 33 It speaks the praise, beauty and glory of its Maker. It manifests His godhead; His omnipotence and infinite wisdom. It reveals that He is incomprehensible, immutable, infinitely perfect, holy, just and faithful to His word.

The creatures manifest their creaturehood and their dependence on God and we see the government of God and His preservation of His universe, by the functioning of His laws therein. 34 Each creature fulfils the law of God for it and we see its purpose in creation as a whole; and the interdependence of the parts of creation, showing the original organic unity in creation. 35 Plants are the bridge between the inorganic and organic creation and unite the two in a wondrous whole. Plants
make food for all creatures, using inorganic materials from the air and soil. From plants also come textiles, lumber, fibres, fuels, medicines, dyes and many other products, and also beauty to behold; through the most marvelous process of photosynthesis and other processes in the green leaf. Every green leaf is a wonder of creation and makes His glory known!

The faithfulness of our covenant Father is seen in His supply to His people of food and all their physical needs and from His word, we know, all our needs physical and spiritual will always be supplied Phillipians 4:19. How great should our thankfulness be!

Wondrous beyond description is God's creation! The vastness of the universe, the minuteness of the atom cannot be grasped by our limited minds! The marvelous order, the remarkable and exquisite design of all His creatures and the great beauty in creation; makes us exclaim "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." I Chronicles 29:11.

Let us look at one of the myriads of examples we might give of God’s infinite power. The earth is of enormous weight, estimated at about 6.588 x 10^24 tons and it is whirling about its axis at the incredible speed of 1000 miles an hour and at the same time it travels in orbit around the sun at more than 1100 miles a minute! Can you comprehend this speed? What stupendous forces and vast energy are required to impel this ponderous mass at such velocity! And Jupiter requires a force of about 150 times greater to impel it in orbit around the sun for the same distance, and a vast force also is needed to impel Saturn 90 times the mass of the earth, though moving more slowly in orbit at 22,000 miles per hour, but carrying along with it several stupendous rings and 11 moons. And this rapid motion has been going on for 6,000 years since creation, without slowing down or deviation from their course. The idea of the strength and power implied in the impulsion of such enormous masses of matter through vast tracts of space, overwhelm our powers of astonishment and awe causing us to exclaim "Who is strong like unto Thee?" "Thy right hand, O Lord is become glorious in power." "The Lord God omnipotent reigneth." Remember, too, there are vast numbers of suns and planets, in millions of galaxies many far bigger than ours, moving at immense speeds. We cannot begin to conceive of the stupendous forces in incessant operation in the vast empire of the Almighty!
And wonderful to know, this omnipotent sovereign Jehovah is the covenant Father of His people and keeps them in intimate friendship with Himself, through Christ Jesus! Surely such contemplation of creation arouses adoration for Him and humility before Him in our hearts! What wonder and excellence in creation, how much more in the Creator! We should always ascend from the creature to the Creator! Such beauty in creation, should make us delight more in Him who made such beauty for us to behold? Is their beauty in a rose? What beauty then in Christ, the Rose of Sharon? (Song of Solomon 2:1)? Is their beauty in the earth? What of Christ, in whom are hid all treasures. Colossians 11:3? If their is provision and comfort here, so much more in God. 38 “Our help is in the name of the Lord, who made heaven and earth.” Psalm 124:8. In learning about creation we should love and reverence our Lord more and more fully consecrate our lives to Him. All we have is from God. Let us honor our Maker, obey Him and live to Him. Let us walk humbly before Him, seeking His grace to make us holy and fully restore His image in us.

The Christian in studying creation perceives these glories by the work of grace in his heart. Saving knowledge of God, true knowledge, cannot come through studying creation. 39 Scripture alone is the source of this knowledge. Creation is limited as a revelation of the knowledge of God, but in the light of Scripture, it is a wonderful book.

The Christian sees creation “as the science of the drama of sin and grace enacted according to God’s eternal purpose and sovereignly controlled by Him.” 40 He perceives and understands the effects of the curse in the universe, such as disease-producing bacteria, viruses, and other parasites, pests, noxious weeds, earthquakes, deserts, disorder, decay and death, etc. He sees the extent of the manifestations of the curse increasing, with increase in the temporal judgments of God, in these last days. He can see the drastic, earth-shattering effects of the Flood, in much of the structure of the earth today and in the great numbers of fossils from creatures drowned and buried then. So he recognizes the horror of sin, the holiness and justice of God and His righteous wrath against sin, but also the grace of the Covenant God in preserving His people in the Ark.

Joy of joy! The Christian sees signs of grace in creation. As said before, the excellency, beauty and wonder he sees, speaks of the glory of the Redeemer, and he recognizes our Covenant Father’s faithfulness and “tastes of the lovingkindness of the
Lord which is better than life.'' He sees signs that there is life from death and a recurring witness to the hope and promise of victory over sin and death in such events, as the morning light after darkness, springtime after winter, the butterfly from the chrysalis, the harvest from the seed, etc. He *sees the image of the heavenly* and foresees in creation better and heavenly things to come in the creation of the new heaven and the new earth. 41

It will be apparent, that the knowledge a regenerate man learns in science, is different to that which an unregenerate man acquires. We can identify two types of knowledge involved. One is *empirical or formal knowledge*; this is knowledge obtained solely by scientific methods and concerned with physical aspects e.g. size, weight, structure, etc. This type of knowledge can be understood by the Christian and non-Christian alike; but the Christian acquires and understands as well, what we call, "*transcendent*" knowledge, which includes the spiritual dimensions of a phenomenon. Both aspects constitute reality, so only the Christian can see the total picture and have knowledge of reality.

Professor Hanko speaks of "*transcendent knowledge*" as being: "the knowledge of creation which involves not only the intellect, but also the will and the heart, which sees and understands the creation, not merely as an aggregate of facts, but as the handiwork of God, which leads to a deep sense of humility before the majesty of the most High." 42

Examples of this knowledge and the effects of this knowledge have been given in the last few pages. *Transcendent knowledge* sees each phenomenon (object or event) as it stands in relationship to God, its Maker and Sustainer and this is its most fundamental and basic relationship. Each phenomenon is a creature of God and dependent on Him for its continued existence and integrity. Its qualities were designed by God for the purpose He has for it. So each object or process has a beauty and aptness in its design as it speaks of the glory of its Creator and is a wonder in itself as it fulfils its created purpose. Teleology plays an important part in science teaching, as it is a study of purposiveness and design and the Christian should see God's creative purpose for a phenomenon and see how it was designed to serve that purpose.

Transcendent knowledge also includes statements, as to ways phenomena illustrate Scriptural truths and principles, such as were given earlier in the Scriptural framework, and also, often statements about the attributes of God, as displayed by the
phenomena. Since the Bible is full of descriptions of the visible creation, some of these references should be included in science lessons.

*Formal knowledge* is essential, of course. This gives us the physical features, design, structure, etc., the work of God in making and preserving the phenomenon. *Most of science study is of formal knowledge, but transcendent knowledge should be taught with it,* as often as is appropriate as both constitute reality. When obtaining formal knowledge, care must be taken to sift out the wickedness sometimes associated with these facts. For example, we read that coal was made by the decomposition of plant material buried and subjected to great pressure. This is acceptable, but when we are told it formed millions of years ago, this latter is false and evil. (The Flood was the true cause.)

Let us illustrate again some combining of formal and transcendent knowledge. The child of God readily recognizes that the human body is “fearfully and wonderfully made” (Psalm 139:14, as he sees each part of the body is marvelously structured so as to perform its function, as designed by God. Of course, the body as a whole is the part of the man of God which houses his soul, it is, in his case, “the temple of the Holy Spirit” I Corinthians 6:19, and enables him to live and serve his Creator here and will be raised again in the resurrection, “in incorruption as his heavenly body.” I Corinthians 15:42. Let us briefly consider one or two structures in the human body indicating its created purpose and wondrous design.

The pair of kidneys in the body, weigh about five ounces each and each is about the size of a closed fist and contains more than one million tiny filtering units called nephrons. These have coiled tubes or tubules which, if stretched out in one long line, would measure something like 70 miles! The marvelous and exquisite design of each of these filtering units serves the purpose of filtering off waste materials from the blood and is concerned with maintaining the chemical balance of the blood; which must be precise, otherwise ill-health and death results. “For the life of the flesh is in the blood.” Leviticus 17:11. The great length of the tubules provides extensive surface area for the efficient reabsorption and diffusion which occur through their walls.

In the case of the blood circulatory system, whereby food and materials and oxygen in solution are transported in vessels (arteries, veins and capillaries) so as to reach the trillions of body cells and bring back wastes to the lungs and kidneys, the total
length of these vessels has been estimated as something like 60,000 miles! And what a wonderful pump is the heart, the most powerful organ in the body, weighing about 12 ounces and pumping everyday more than 1,800 gallons of blood through these miles of blood vessels to nourish the trillions of cells! The flow of the blood in the vessels is very rapid taking about one minute to flow through the entire body. The heart pumps in perpetual rhythm about 75 gallons of blood through the body every hour with about 70 strokes or beats a minute, which is about 100,000 beats everyday and so life is sustained. Surely man, with all his being, should praise his Maker and humble himself in awe and reverence. When teaching the topic "blood" there should be appropriate reference to the fact that there could be no "remission of sins" without the shedding of blood and to the atonement and its inestimable significance and inexpressible wonder.

There is wonder upon wonder in studying all aspects of creation, even the most commonplace being wondrous, such as a grain of sand, which, on closer examination, is seen to have a lovely crystalline structure and which consists of millions of atoms. Each atom itself is composed mostly of space, and also of even more minute particles.

The infinite wisdom and power of God pervade every portion of the universe. Indeed science is full of the study of wonders. Everywhere is the hand of the Designer seen! Great is the Lord and greatly is He to be praised!

In this article, general, but important background material relative to the teaching of science in a Christian framework, has been considered. Treatment of goals and practical implementation in classroom teaching must await a further article. A few points will be briefly treated.

1. A Goal of science study for a Christian student would be, for him to grow in the praise and reverence of God. Study of creation can cause him "to come to a greater appreciation of the infinite and splendid wonders of the power and majesty of the Most High" 45 and to humble himself in adoration and awe before God. He is also to use the scientific knowledge and skills he acquires in the service of God, exercising stewardship over these and his talents for the Lord's glory.

2. The status of the Bible is primary in science lessons and it should pervade the whole atmosphere, Scripture flowing in and out of discussion and at times the focal point. 46 The student must see that true science never conflicts with
3. Prior to seeing and observing is the conceptual framework that governs what is seen. Seeing is believing, but believing is also seeing. There is need for the Scriptural framework of science studies, to be explicitly treated at the commencement of science courses especially at Junior and Senior High level; in terms appropriate to the student’s level. There should be continual reference to the Scriptural framework throughout science courses.

4. Formal and transcendent knowledge should be taught. Strategic references to the equally real and spiritual aspects, as well as the empirical should be given.

5. Science should be so taught that the concept of creation (and creaturehood) and providential guidance of God is a necessary part of what we teach.

6. The science teacher needs to be an efficient teacher and to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed.” II Timothy 2:15. He needs to arouse and maintain the interested participation of his students; to have a stimulative teaching manner; and to describe phenomena with interest. Continual and careful forethought is needed as to the effective explanation of difficult concepts. A science teacher should be an inspiring teacher and should evince enthusiasm in the subject and the lesson.

7. Science lessons at Junior and Senior High require a good amount of demonstration and practical activity. To see the design and beauty of an object, the object should be seen, a picture in a book is a substitute only; quite often real materials and experiments should be observed. This necessitates that the teacher have periods free for the preparation of materials, apparatus, etc., which is a much time consuming activity and that the laboratory be vacant for a suitable number of periods, so he can have access to the room to prepare for practical classes.

8. In the classroom there needs to be not only a good intellectual climate, but also, one that is uplifting spiritually. The science teacher’s attitude should exhibit a love for the Lord and His handiwork and a sanctified interest in the work on hand. His prime goal in his teaching is the glory of God and the spiritual welfare of his students. He is to uphold the Lord’s Name before the student, continually highlighting His divinity and power and other attributes. What a great
responsibility! How very demanding is the work of the science teacher, but how great are the responsibilities for the enoblement of his students by his labors! His teaching, with God blessing his efforts and prayers can lead to the expanding of the capacity of his students' minds, and the enlargement of their conception of God, and he can inspire them to a greater reverence and love for their Lord and an increase in self-consecration to Him. How vital and precious, therefore, is work that can play such a part in the edifying of members of "the body of Christ"!

1. Ream, p. 12.
2. Engelsma, p. 56.
5. Ibid, p. 10.
7. Ibid, p. 56.
8. Ibid, p. 53.
14. Engelsma, p. 27.
17. Ibid, p. 56.
27. Hoeksema, H.C., p. 31 and Engelsma, p. 53.
29. Engelsma, p. 53.
33. Ream, p. 33.
34. Ibid, p. 41.
37. Ibid, p. 93.
38. Watson, T., p. 82.
43. Rehwinkel, p. 248.
44. Ibid, p. 246.
46. Engelsma, p. 25.

BIBLIOGRAPHY


6) Hoeksema, Herman Reformed Dogmatics. R.F.P.A.

