



DIRECTOR'S COMMENT

PETER FROGLEY

Enlarge the place of your tent, and let them stretch out the curtains of your dwellings, writes Isaiah, in encouraging an enlargement faith and expectation. Such challenges come to us regularly in our Christian walk. There is always place for enlargement in who we are and what we are doing. In Christian education there is always a growing and stretching, whether in the classroom or at home. Indeed growth is the norm for Christians, not only for our children but for us as well. Don't balk at opportunities for growth in your circumstances, but rather embrace the potential with enthusiasm.

Projects

- The Christian edition of the third Phonogram Workbook, *Reading with the Phonograms* has been printed in saddle-staple format. The benefits are a small reduction in the price of the book and improved quality.
- We will soon have a *Nursery Rhyme CD* available to accompany Workbooks 1 and 2.

- The *Phonogram Charts* are now available laminated and in full colour to brighten up your classroom walls.
- The long awaited legal book is now available. *Legal Aspects of Home Education in Australia* will help you work your way through the many legal challenges you may confront in seeking to teach your children at home.

This Issue

In *Exploring Christian Education* we look at the principles of a biblical world view. Wendy Hill presents another article exploring what makes good music. Mike McHugh looks at socialisation the *Christian School Builder* gives a perspective on social graces. In health I explain how the body defends itself from toxins.

Keep educating for the Lord!



EVENT CALENDAR

COMING EVENTS SEMINARS PROGRAMMES UPDATES



Christian Home Education Seminar and Show

2003 SEMINARS

CHESS seminars for 2003 have begun and as usual we look forward to meeting many of our home educating friends. As we have mentioned both Kingsley Education and LEM have found that it is an expensive exercise to conduct such a wide range of regional seminars. In some cases seminars will be conducted by LEM alone as Kingsley will be unable to attend all the CHESS seminars this year. These seminars are labelled in the list below.

Contact us, or check www.lem.com.au for details and downloadable application forms for all CHESS seminars.

CHESS SEMINARS FOR 2003

Melbourne	Monday 9 June
Hobart (LEM only)	Saturday 14 June
Adelaide (LEM only)	Saturday 5 July
Perth	Saturday 6 September
Orange	Thursday 18 September
Sydney	Saturday 20 September

BOOK DISPLAY—SWAN HILL

LEM resources will be on display at the Presbyterian Church Hall on Thursday 3 July from 2:00—5:00 pm. There is no entry charge and books will be available for purchase.

CATHOLIC HOME EDUCATION SEMINAR—MELBOURNE

Organised by the Catholic Home Education group, the 2003 *Catholic Home Education Seminar* will be held on Saturday 11 October 2003 at St Patrick's Parish Hall, cnr Rogers and Warrigal Sts, Mentone.

All are welcome to attend—contact Philip and Selina De Rose for more information on (03) 9504 1008.

LEM Phonics

CHINA

This is a most important time for China, with the Olympic Games in 2008, joining the World Trade Organisation and the new regulation that all Chinese children must learn English. It would be difficult to imagine a better time to invest in China. Teachers to instruct in LEM Phonics are still required—please contact the LEM office for more information.

PAPUA NEW GUINEA

The Education Department has approved a six-school trial for LEM Phonics in Port Moresby, which began in the second term. Several other private schools have begun use of LEM Phonics this year and we are quietly confident that LEM Phonics will become a great blessing to that nation.

LEVEL 1 AND 2 SEMINARS

LEM Phonics Level 1 (Introductory) and the new Level 2 (Intermediate) seminars are conducted by our Registered Instructors and are announced through flyers included with *Light of Life* and in our mailouts. Downloadable versions are also available on our website at www.lem.com.au.

A Level 1 Course will be conducted in Canberra by Di Hooper, one of our Registered Instructors, from 21–24 July. For details contact Di on (03) 9736 4442.

LEVEL 3 (ADVANCED) LEM PHONICS COURSE

The next Level 3 (Advanced) Course will be conducted by Evelyn Garrard in Canberra from 5 to 14 January 2004. The Advanced Course will be conducted over eight days, and will include content for potential Registered Instructors. Details of the course are available on application to LEM. Note that the successful completion of the Level 2 (Intermediate) course is a prerequisite for the Advanced Course.

Kingdom Defence Trust

The Kingdom Defence Trust's trustees met recently to map out future directions for the Trust. It is now operating to assist home educators and many others with legal questions.

The Trust is planning to run conferences for school leavers prior to tertiary studies to provide a biblical world view framework for law and other disciplines.

The Kingdom Defence Trust seeks to operate at minimum cost to those requiring legal assistance. Donations are therefore always welcome and in fact necessary for the Trust to continue its most valuable work. Donations can be forwarded to KDT, PO Box 70, Belconnen ACT 2617.

www.lem.com.au

Have you clicked yet? LEM's website puts a goldmine of information and resources at your fingertips.

- find out about the organisation, our resources, home education, LEM Phonics and LEM Publications
- searchable, printable, current versions of our three catalogues
- curriculum information booklet
- registration forms for all conferences and seminars
- booklets on LEM Phonics and Home Education
- *Light of Life*
- online ordering

EXPLORING CHRISTIAN EDUCATION

47 Biblical World View

PETER FROGLEY

The world has its politically correct buzz words and ideas. Fortunately, or perhaps unfortunately, so does the church!

For a time in the church, it was politically correct to rail against the evil humanists and more recently it is becoming fashionable to talk of a biblical world view. It is great to hear this, but I am discovering that what some think of as a biblical world view is not consistent with my understanding. It is, of course, entirely possible that my ideas of a biblical world view are far removed from God's ideas, so I make comment here aware that He is watching over my shoulder. Nevertheless, regardless of our imperfections it is important for us to develop and express an understanding of a biblical world view.

WORLD VIEW

I think most of us know that biblical means pertaining to the Bible, and I will return to develop that idea shortly. Let's begin with a world view, which put simply, is the way

we view the world. The way we view the world is determined by the values, attitudes and thought patterns we hold. These are formed through childhood by the teaching and experiences of our lives.

Some philosophers, who were not necessarily opposed to Christianity, have concluded that the young child's mind is a 'blank slate'. The values, attitudes and thought patterns which will form his world view are written on this slate through the events and experiences of life. If you are a conservative Bible-believing Christian, of course, you will immediately recognise the fallacy of this position. If we believe the Bible teaches 'original sin' we will declare there is no 'blank slate', rather a 'sinful state'.

Right from the beginning of our deliberations we see that not only is the Bible important, but even more so, how we interpret the Bible. In the position I have presented above, the rejection of the idea of 'original sin' will usually give rise to the 'blank slate' idea. Thus, in developing our understanding of world view, we must recognise that *what we believe* will be the most powerful determining factor of the world view that we will hold.

BIBLICAL

Ideas that are fundamental to the cohesion of the scriptures are called *doctrines*. The doctrines of the faith form the framework for the development of a biblical world view. There are those who suggest that doctrine is not important, but if we plan to build a biblical world view, doctrine is fundamental.

THE BIBLE IS THE BIBLE

The content of the Bible—the living word of God—remains unchanging and unchangeable, just like its ultimate author, the Holy Spirit. From a practical perspective, however, what we come to believe concerning the Bible is determined to a large degree by our world view.

The Bible stands alone as the authority amongst men, but the ‘living word’ that is active in our lives is the interpretation our minds (or world view) bring to the Bible. Thus a non-biblical world view will give rise to the formation of erroneous doctrines, even in the name of biblical faithfulness.

Yes—the Bible is the Bible, but interpreted in our minds and in our lives it may well produce fruit quite contrary to that which the Lord intends. That is why the renewing of our minds in the Word of God is so fundamentally important. Without this renewal of the mind Christian education is impossible.

Before leaving the Bible, let’s consider its application today. If, as I believe, the Bible is the Word of God—inerrent and infallible—then it is imperative that we submit our thinking to its authority. Our

Without this renewal of the mind

Christian education is impossible

thinking must begin with who God is and what He has declared. We cannot come to the Bible and attempt to interpret it with our own mental capacity. If we do we are likely to find ourselves saying of some aspect of the Bible, ‘I can’t believe in a God like that!’ I hear this refrain frequently from people who consider themselves to be Christian. These people effectively believe that their *personal understanding* of what God is like and has said is the standard by which they judge His Word. This is man’s declaration of godhood. Such thinking is humanistic to the core and yet I suggest it is at least a part of almost every Christian’s thinking. All of us have elements of humanistic thinking that require the corrective attention of the Holy Spirit.

By extension much Christian teaching is heavily affected by humanistic thinking and values. That is, we bring our humanistic world view to interpret the Bible! I suggest this is the root cause of the proliferation of cults in the world today, as well as much of the erroneous teaching in the Christian church.

WHAT ABOUT THE WORLD?

If it is true that many Christians have a humanistic understanding of the faith as it relates to the church, what hope will they have of applying biblical truth to other aspects of life? In this case our chances of forming a biblical world view—a view on life that is soundly biblical—will be minimal. This is why so few people seem able to come to grips with applying the teaching of the Bible to government, education, health, finance, defence, etc.

Nevertheless, it is not only possible, but imperative, that we determine to undertake this huge task. It is not trite to say that this is the only hope for civilisation. It is my personal conviction that this is the great challenge and hope of the Christian education movement. I believe God is raising up Christian education as a major vehicle in His plan to bring reformation to the Western world.

MAKING APPLICATION

Theories and ideas are wonderful if they work! Biblical ideas work—they have been the foundation for Western civilisation. Since we decided we know better than God, Western civilisation has been on the decline. Now we are sure we know better than God, we find ourselves at the point of collapse. Indeed we may be past the opportunity for re-formation and the only way forward will be in re-creation.

Whatever the case, we Christians are optimists. We face the situation, understand its gravity and choose to

believe that the God who called us by His grace is able. It may, and almost certainly will, take more than my lifetime, but I am investing in the future, which is God's—and He will bring about a great victory in time and space through the power of His resurrected Son, Jesus Christ. We have the privilege of sowing our lives and the lives of our families to be part of the fulfilment of the great plan of our mighty God—the church victorious!

All this is grand, but it is dependent upon our obedience to the Lord and His Word. I believe that means the understanding and application of a biblical world view to every aspect of our lives. Then we ensure that we impart this wonderful message to our children and anyone else who will listen! That is what Jesus was speaking of in Matthew 28 when He said '...teaching them to observe all things that I have commanded you'.

I suspect Jesus taught more (in terms of details) than is recorded in the Bible narrative. In other places I have written and spoken of the reinterpretation of the disciplines, but here I would like very briefly to address some other areas as examples.

MANNERS

Manners were an important part of our society in the recent past, but as we have drifted further from our Christian moorings, so manners have drifted. Today it is unusual for a man to open the door for a lady, because we are taught that we are

all equal. The point with manners is that they reflect our concern for others. Whilst we could enter an endless debate in an attempt to define good manners, the issue here is that manners reflect our world view.

LIFESTYLE

The way in which we organise our daily lives and the values that form our lifestyle have changed dramatically, but has it been to conform to the Bible or to our human demands? The Bible

sets standards for our lives. For example, we work for six days and set aside the seventh for worship. You may say, 'That is Old Testament law and is not applicable', but what then replaces that important aspect of lifestyle?

FAMILY

The Bible presents a husband, wife and children as family. It provides the roles and responsibilities for each. This forms a biblical world view for the family. Today, we are told same sex partners should be able to form a family, that mothers need fulfilment in the workplace whilst the children are in day care, and that children need freedom to form their own values without parents forcing their views upon them. What is your world view for your family? Is it defined by the Bible, your ideas, or the world's ideas?

CHURCH AND STATE

What does the Bible teach about the role of the church and state? What is the issue with the idea of the separation of church and state? What is a biblical standard for taxation? Should the government pay for the education of your children?

There are a myriad of questions that we, as Christians, should be able to answer from the Bible

There are a myriad of questions that can be posed that we, as Christians, should be able to answer from the Bible. To be able to do so would demonstrate that we have a biblical world view.

How is your world view going? Are you able to define your views and opinions on the basis of the Bible, or do you develop your views and standards from the TV or newspaper? What about spending some time as a family thinking through some of the areas I have raised, assessing whether your thinking is based on the Bible or some other standard?

A biblical world view is very important, but I suspect few ever take the time and effort to actually form one. If we don't, we become the victims of someone else's world view and weaken the testimony we have for our Lord.

Music

a Biblical perspective

BY WENDY HILL

From many discussions with parents and observations of teaching methods over the years, I have noticed an increasing concern about the music flooding into their children's ears, minds and hearts.

CHURCH DIVIDED

Parents are also concerned at the style of music that is growing in popularity in churches. Years ago, when the world started talking about the generation gap, Christians went to church as families. The generation gap is now in the church. Many churches have two separate services—one for the family (older people and those with young children) and one for the youth (as if teenagers are not part of the family any more). The most noticeable difference between these services is the style of music.

WORLDLY METHODS

Many parents value their children learning music, but become disillusioned with the world's teaching methods and dissatisfied with worldly philosophies where success is based on superficial performance, exams and competitions. These do not necessarily produce skilled musicians able and willing

to play in church. In fact they often produce a sense of failure.

GLORY OF GOD

J S Bach wrote, *'Music is for the glory of God and the refreshment of man.'* God first and man last. But today it seems that man's refreshment, entertainment and intellectual satisfaction are first and foremost. Too much emphasis is put on three things:

1. glorification of man (especially talented young children);
2. music itself (knowledge, study, instrumental and vocal skills); and
3. money (more recordings, books and teaching methods to support the music industry).

Church can overemphasise music to the point that worship is worshipped. Music is frequently used as a tool to attract the young and increase attendance. It is the power of the Holy Spirit which draws people to church, not the music.

The whole perspective of music today has largely shifted from being God-honouring and Biblical to man-glorifying and humanistic. The creation which is easily seen, heard and understood by man becomes more important than the Creator. But all of this head-knowledge about music will pass away and be of no use in eternity.

Paul tells, ‘So we fix our eyes not on what is seen but on what is unseen. For what is seen is temporary, but what is unseen is eternal’ (2 Corinthians 4:18).

In the last fifty years, popular music has had world-wide effect not unlike an atomic bomb. The only difference is that an atomic bomb can be seen in the mushroom cloud. An atomic bomb devastates and destroys at an atomic level in a ripple effect. The power of atoms in the soundwaves of music has a similar ripple effect. The damage caused to the ears by extreme soundwaves is long-lasting and pernicious.

AWAKENING

Thankfully many people now recognise the danger of extreme music and are bringing warnings in articles and books. I believe many of the problems have arisen from the lack of Biblical perspective in music education. Church musicians are trained in the same worldly methods and humanistic philosophies and are thus easily swayed by the music of the day. What they learned as students has a powerful influence on their musical preferences.

SPIRITUAL ROOTS

Let’s go below the surface layer of music to the spiritual roots and look at two of the basic elements of music—rhythm and melody.

Rhythm

Rhythm comes from the ancient Greek *rhythmos* meaning ‘measured movement.’ A very simple definition of rhythm is ‘long

and short sounds with silences moving through a timeline’. The essence of rhythm is time. Without time we do not have rhythm. God created time. Music sounds are measured in the number of beats or counts they last, e.g. a long sound may get four counts and a short sound may get one. Beats are even, like a ticks on a clock, and always in the background. Silences and rests are vital to rhythm because they provide life and energy. God created rhythm at the time of Creation when He started the night/day pattern and the Sabbath, a day of rest. Night and the Sabbath are for refreshment and renewed energy. In the book of Psalms the word *Selah* means to pause, meditate, ponder and refresh the spirit. Rhythm represents the body or flesh. In the Greek, it refers to earthly and bodily functions.

Now let’s apply this Biblical perspective to today’s music. The most noticeable and dominating music element is rhythm with its strong beat combined with excessive loudness. There are no times of silence. The beat is so relentless and repetitive it drains the listener. Rhythm is out of balance with other music elements, allowing the body/flesh to dominate.

Melody

Melody comes from the Greek *melos* meaning word, limb or part of something. A simple definition of melody is high and low notes following each other like words. Melody and words/language are very closely linked. God created language. Melody is meant to be sung. High and low

notes are sung one after the other just as words are spoken one after the other. A melody would not make sense if all the notes were played at the same time. Just as rhythm represents the body, so melody represents the spirit. The spirit is what differentiates us from plants, animals and rocks. In the Bible, the word melody is used many times and is almost always associated with praise, joy, delight, gladness, happiness, rejoicing and a new song.

POPULAR MUSIC

How does this relate to popular music today? In rock music, words and melody are drowned out by rhythm, beat and volume. Do we hear sounds of praise, joy, delight, gladness, happiness and rejoicing? Do we feel peace and refreshment or tension and unrest? Do we observe a clear example of body dominating spirit? Do we hear rhythm and melody in balance and order with God being glorified?

What does the Bible say about balance and order? ‘God is not a God of disorder but of peace’ (1 Corinthians 14:33). If God created music then are there some types of music which are not acceptable to Him? He told Amos how He despises certain types of offerings in religious feasts and assemblies. ‘Away with the noise of your songs! I will not listen to the music of your harps’ (Amos 5:23).

We have only briefly looked at balance between two music elements but there are many more elements all with spiritual

foundations. Music plays a major part in moulding character. Students need to be taught the Biblical foundations to understand how music fits into the rest of God’s creation so that music does not dominate their lives.

GIFT OF MUSIC

The Gift of Music program is based on scriptural foundations with fourteen music elements.

Together with *The Elements of Music* (its theory/history/appreciation course and piano course, aims to bring music education into the flow of God’s creation. Worldly courses do not acknowledge God at all, and Christian courses tend to be more *Christianese* than Biblical. The two Gift of Music courses are unique in that they use music as a tool to teach about God, rather than use God to teach about music.

The Gift of Music aims at prevention rather than cure, focussing on presenting a godly music education, rather than criticising the present day praise and worship ministry. This biblical standard will enable the next generation of young musicians to discern God’s balance and an order in music.

Students can also get to know God better as they see His character reflected in music and understand that ‘Education is the unfolding of God—His character and His creation.’ (Peter Frogley, Light Educational Ministries). Our aim is to know the living, personal God through music, rather than

be drowned in a sea of music knowledge, performance and exams.

Neither playing an instrument well, nor playing in church, will get one to heaven, but music is clearly an important part of God's creation. Therefore, let us teach music from a Biblical perspective and ensure God comes first in our study and appreciation of music. 'Seek first the kingdom of God and His righteousness and all these things (including music) will be given to you as well' (Matthew 6:33).

'In all your ways acknowledge Him and He will make your paths straight.' (Proverbs 3:6).

'Acknowledge' in the Hebrew means 'comprehend, consider, declare, be diligent, discern, discover, familiar friend and have knowledge of'. Our English word does not fully convey the same breadth of meaning.

THE GIFT OF MUSIC PROGRAMME

The Gift of Music consists of two separate courses.

The Elements of Music

A theory/history/appreciation course, designed to be used without previous music training.

This has now been used in all states of Australia, plus Malaysia, Singapore, New Zealand and the USA.

Music for our Maker

A piano course which requires training of the teacher in this method.

Currently there are trained teachers in Victoria, South Australia, Malaysia and New Zealand.

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ONGOING SEMINARS

Wendy Hill has presented the materials in seminars and workshops in Melbourne, Malaysia, Singapore and New Zealand.

After a highly successful workshop in New Zealand in April 2003, there will be a second seminar in New Zealand from 28 July – 1 August 2003.

For further details on this workshop please contact:

The Gift of Music Workshop—A Biblical Perspective

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ARE WE THERE YET?

If you are a parent with children who have developed the art of speech, you will have heard on more than one occasion, ‘Are we there yet?’

Well that is an appropriate question for us to ask about our building programme. Unfortunately, the question is not directed to any actual building, rather to the process of acquiring land upon which we may build a building. I would like to be able to write that construction began last week, but I am restricted to ‘it seems that our Development Application is in the final stages of approval’.

That is good news and we are pressing on trusting the Lord to lead us and bring people and contacts that will enable us to complete this project whilst we are still solvent.

We are encouraged by God’s grace and are still expectant that we will be able to begin construction in the second half of the year. I am not quite as confident that we will be finished and in the building by the end of the year.

We praise God for the generosity of many of our friends in assisting thus far, but there is still significant need. Again we ask those who have not yet given to please consider assisting us with our building project. We have enclosed a response slip for your convenience.



TEACHING OUR CHILDREN SOCIAL GRACES

BY AARON H. MARTIN

What are social graces? *Social graces* could be defined as ‘beauty or charm of form, movement, or expression; the attractive qualities and manner of human beings in their dealing with one another’.

It could also mean ‘the sense of what is right and proper; decency and good manners around other people’.

If social graces could be explained with an organised chart, ‘Consideration for others’ would be at the top. Following this heading might be kindness, patience, tact and self-respect. Details such as how to answer the door or the telephone and how to introduce people would come at the end of the list.

All the details of social graces are meaningless if they do not spring from consideration for others.

Our children are considerate when they have been taught to play quietly when their family is visiting someone, or when they are not loud and boisterous after a church service. Consideration is expressed when we write a letter of condolence or send a sympathy card, sharing another’s grief. Children should be taught to open and

hold the door for others and to pick things up that someone else drops.

Consideration is also expressed when we say ‘please’, ‘thank you’, ‘excuse me’ or ‘I am sorry’. These common courtesies need to be exercised and taught in the home.

Social graces affect our expressions and manners in public. Bad manners should be corrected because they portray inconsideration of others. Such things as carrying on an embarrassingly personal conversation in the presence of guests or at mealtime, coughing into people’s faces, combing our hair, picking our teeth and cleaning our fingernails in public are not good manners, because they are not considerate of others.

To do anything in public or at home that could annoy, embarrass, disgust or inconvenience other people is not good social grace. As we are considerate of other people’s feelings, opinions and welfare, we are exercising the courtesy on which all social graces are based.

Children need to be taught social graces because they are very selfish by nature. By nature, they consider only themselves. When they are infants, someone caters to their needs and comforts. However, as they grow older, they need to be taught to share

with and consider others in life. If the child's selfish nature is not corrected or disciplined, he will likely struggle with selfishness and inconsideration all through life. He may also find it difficult to fit into school or church life.

Social graces include kindness and compassion. These Christian attributes are best taught when children see them exercised or when they experience kindness toward themselves.

Ephesians 4:32 says, 'And be ye kind one to

another, tenderhearted, forgiving one another'. Rudeness, unkindness, and mocking should not be tolerated, at home, at school, or anywhere else. If a child pinches or hurts another, he must be punished. Thus he learns the relationship of pain associated with unkindness to others. Children who poke fun at the mistakes of others and those who have a habit of staring at a special child, or children of different races or nationalities, need to be helped to overcome that unkindness.

Another social grace is how we talk to or around others. As children grow older, they need to be taught what the Bible teaches about the tongue. We must help them understand that 'the tongue is a fire' (James 3:6) and that it can be more rude than a pinch and hurt much longer.

Social graces also include the common courtesies, such as table manners, responding to older people when they talk to us and respecting the personal property

of others. What belongs to someone else is not ours. Others' houses, cars, tools, closets, drawers, school desks or lockers are off limits unless special permission has been granted. A child who pulls back his toy when another tries to take it from him, has already begun to understand something about personal property. Children need to be taught to take care of their things as well as to share them with others.

children are **very selfish** by nature

Teaching the social graces is best accomplished by precept and example. A spirit of kindness and consideration is basic to both adults and children. Good manners are primarily learned by imitation. If parents are rude and inconsiderate, the child very likely will be also.

Furthermore, we should not pressure our children into good public performance while not requiring social graces at home. This may confuse the child and could result in a two-faced Christian experience later in life. The exercise of social graces will help the Christian express the spiritual graces of love, mercy, patience, forgiveness, and forbearance toward others.

Let us as parents be diligent in teaching our children good social graces, helping them be a blessing to others in life. The Golden Rule is really the essence of all social graces: 'And as ye would that men should do to you, do ye also to them likewise' (Luke 6:31).

The Christian School Builder, Nov 2000



SOCIALISATION

Better Solitude than Sin

BY MICHAEL MCHUGH

In the fast-paced world of twentieth century America, where fast food, traffic jams, broken homes and migraine headaches are a frequent reality, a growing number of Christian parents are beginning to reconsider the importance of solitude in their family life.

In the area of education, for example, a significant number of parents are removing their children from schools whose environments are devoid of moral and Biblical absolutes and teaching them in the privacy of their own homes. These parents have come to the realisation that their children's emotional and spiritual well-being will be damaged if they are left in the violent and chaotic atmosphere that so pervades public and private schools today. The majority of Christian parents who go in the direction of private home education do so out of desperation and utter frustration with their local educational alternatives.

Ironically, however, these same parents are often the first ones to apologise to local

family members and friends for the fact that their home-taught children will miss out on much of the social interaction that child development 'experts' claim is necessary for children to develop into well adjusted, morally sound adults. Few Christian parents who start home schooling realise that perhaps the *best* reason for educating children at home is to keep children away from sinful and destructive influences. It is unfortunate that most parents automatically accept the view of modern pagan psychologists that children develop stronger personalities and character traits when they regularly interact with large numbers of children; for this commonly stated viewpoint is totally false. The Bible, educational history, and the obvious disintegration of American culture all remind us that young people (as well as adults) need a steady dose of solitude if they are to develop and mature into productive, self-disciplined, God-fearing citizens.

Contrary to popular myth, parents should try to keep their children as much as possible by themselves; away from evil influences; separate; alone. Of course, this is to be understood with proper limits and restrictions; for to a certain extent,

associating with others is of advantage to children, both intellectually and morally. But this extent is almost universally far exceeded, for it will be generally found that the most virtuous and intellectual are those who have been trained to think for themselves. The issue, then, is not whether socialisation is necessary for children to properly mature; all children have social needs. Rather, the issue is whether parents should place a higher priority on the *quality* of socialisation to which their children are exposed, instead of merely concerning themselves with the *quantity* of their children's social contacts. As an aside, it should be stressed that the most biblical way for Christian parents to provide their children with quality socialisation is for them to act upon the words of Psalm 127 and have large families!

Christian parents today are too often criticised for being selective and discerning when it comes to choosing which youngsters they will permit to interact with their children. Our nation's first president, George Washington, put the proper standard for socialisation into clear focus when he wrote 'It is better to be alone than in bad company'.

In fact, all history and experience shows, and it is rather a dark sign in respect to human nature, that the mutual influence of man upon man, is an influence of deterioration and corruption. Where men congregate in masses, their depravity thrives and the lesson of history reveals that men will keep nearer to innocence

only by being remote from one another. It should not surprise us then that densely populated cities are consistently immoral: an army, a ship, a crowded prison, always exhibit peculiar tendencies to vice. So with the young. Boys learn more evil than good of their play mates at school; a college student who is quiet and sober at home is often wild and insubordinate when away at college; and how often has the school teacher found that either one of two troublesome children seem subdued and dutiful when the other is away. It seems as if human nature can be controlled only in a state of segregation; in a mass, it runs at once to corruption and ruin. The Tower of Babel and the trial of Jesus are but two examples that support the view that a congregation of men is prone to evil activities. It is quite common for competent godly counsellors to encourage parents to keep their children from the company of bad companions; we must, however, go much farther and almost say, keep them from company, good or bad.

Thus, to the extent that perpetual interaction among the children of a town or neighbourhood is impeded, within proper and reasonable limits, the moral welfare of the whole community will be advanced. Fewer companions and fewer temptations will permit children to enjoy many hours of solitary activities such as personal Bible study, reading, arts/crafts and prayer. All human beings, especially children, need time to *completely relax* from the daily burdens and occupations of

life and collect their thoughts. The New Testament scriptures document the fact that the Lord Jesus Christ frequently sought solitude during His earthly ministry. Therefore, it seems entirely proper to conclude that if Christ Jesus placed a high priority on solitude, so should *all* Christians.

It is often said that young people must be exposed to the temptations and bad influences of the world, in order to learn what they are, and to learn by experience how to resist them. 'Children must not be protected from corrupting influences,' say the advocates of early temptation, 'for they will have to face these influences sooner or later in their lifetime'. But this is not so. If evil is deliberately avoided in youth, it will tend to be avoided later in life.

A virtuous person in any honest pursuit of life comes into contact or connection with vice on rare occasions only. This is not to say that because someone is virtuous he will not be confronted with evil and vice more or less every day; rather it is to point out that this individual's Christ-like habits, associates and principles are such that evil is kept, as it were, at a safe moral distance. It does not possess that power of contamination, which a corrupt school boy exercises over his comparatively innocent companion.

The vast proportion of people today who are vicious and immoral became so before they came of age; therefore, he who concentrates on sheltering his children from satanic and evil influences will find that his children will be more open and receptive to biblical truth and morality

If evil is deliberately avoided in youth, it will tend to be avoided later in life

during their entire life. In the final analysis, all parents must choose which path to place their children upon, and it will either be a path of solitude or social corruption. It is so important for home school parents and Christian people in general to divorce themselves from the false and pagan view of 'socialisation' that has so captured the minds and hearts of America's post-Christian culture.

'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things*' (Philippians 4:8).

DEFENDING THE TEMPLE

PETER FROGLEY



We are surrounded by any number of threats against our well being. Our fragile body is surrounded by germs, bacteria, toxins, polluted air, heat, cold, etc. It is a miracle any of us survive.

If you have been reading these articles on health, It will not surprise you that God has provided us with some remarkable defences against invaders. These 'normal' functions have been built into our bodies by our wonderful Creator. We don't need to consciously activate them as they are part of the function of our 'innate intelligence'. God is pro-life and has created our bodies with a myriad of defence mechanisms which spring to action the moment our well being is threatened.

We begin with the skin and progressively work into the body, discovering at each level another line of defence. Until toxins are absorbed into our bodies from the stomach, they are effectively outside the body. So our first four defences are effectively outside the body.

EXTERNAL DEFENCES

The skin shields our bodies, keeping toxins and foreign substances out. The skin reacts to toxins in an attempt to isolate them and keep from spreading to other parts of the body. Some of the skin's reactions are, burning sensations, swelling, rashes, itching and the closing of pores. For example, an antiperspirant may work because it contains a toxic ingredient that causes the pores to close and prevent perspiration.

The sensory system seeks to protect us from danger by warning of harmful substances through such indicators as burning eyes, offensive odours, bad taste (salty, bitter, or a burning sensation); or reactions of the body such as coughing, sneezing, vomiting, diarrhoea, etc.

Respiratory System The defence mechanisms God has built into our respiratory system are offensive odours, burning sensations of the air passages, a cough reflex, sneezing, production of mucus and the cilia lining of the respiratory tract to move toxins out of the tract.

Gastrointestinal System Here God has placed offensive taste, mucous production, vomiting, diarrhoea, nausea, stomach pain and digestive enzymes and a burning sensation in the mouth, back of the throat, windpipe or stomach.

The toxin actually enters the body only if it has been able to get past these first defences. When the toxin arrives, however, God has preceded it with another sequence of defences.

INTERNAL DEFENCES

The liver is the primary filter which attempts to isolate toxic substances absorbed through the digestive tract into the blood stream. The primary function of the liver, however, is to process the food we eat to allow the body to use its nutrients. Getting rid of toxins is an extra job for the liver and one we should endeavour to minimise. If we overload the liver by consuming many toxins, the liver is unable to neutralise the toxins for elimination. In this case the liver stores the toxins within itself and it thus becomes congested, resulting in sluggish performance.

The endocrine or glandular system acts to stimulate metabolism to try to move toxins out of the blood stream. These toxins are moved out through the normal channels—the lungs, liver and kidneys—or via vicarious elimination through the skin, mucous membranes or are stored in the tissues of the body.

The Immune System A foreign substance in the body is known as an antigen, which

is identified by the body. The body then sends an appropriate antibody to attach itself to the antigen, neutralising it in preparation for elimination from the body.

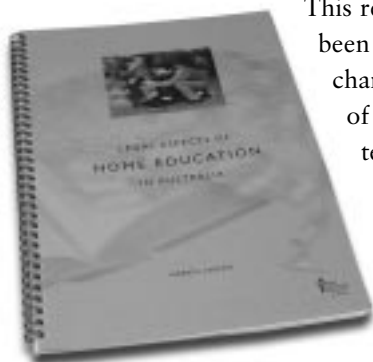
Lymphatic system Toxins which have been able to evade the defence systems so far (usually because the other defence systems are overloaded) are now confronted with the lymphatic system. The lymph nodes are able to hold toxins, in this case, until the other defence systems are freed up to be able to eliminate them from the body. If the toxins are stored for any length of time the lymph nodes may swell, become tender and degenerate. Another storage location is in body tissue, which is not designed for that purpose. When this happens the body seeks to discharge toxins through the mucous membranes and the skin, and this is often accompanied by pain and swelling.

Our bodies are programmed by the Lord to keep healthy and one aspect of this is the amazing system of defences designed to keep us healthy. As you read between the lines in this article you will have gathered that non-food items in our diets (those foods devoid of nutrition) are recognised by our bodies as toxins and need to be eliminated. If we persist in overloading our remarkable defence systems, they eventually complain to the point of disease. The moral of the story is: don't abuse the wonderful provisions God has made for us, as to do so will eventually make us sick.

The writer is indebted to Dr Joel Robbins for the material used in this article.

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LEM PHONICS CORNER



Again I'm writing to you from Beijing in China. I'm sure this city has been in many people's consciousness as you've watched the news lately. I thank those people who have written to me voicing their concern about being in the midst of the SARS epidemic.

God has graciously preserved our team from infection, although hardly any area of life has not been touched by its influence here in China.

Supermarkets are doing booming business, whilst restaurants are lamenting big losses. But the divorce rate has reduced, because as the government has encouraged people to stay at home to avoid infection, they have had to pull together in a new way as families.

Fear has gripped a lot people, but this has caused an increased openness to the Christian Gospel, and many have come to God at this time.

Perhaps what has been most encouraging to me is to witness a new spirit arising

amongst people in China. There is a push towards much better hygiene habits (e.g. spitting in public is now fined), and everyone is more conscious of good diet and healthy habits.

But even more impressive to me has been an emphasis coming through the media on morals. They are promoting a caring, loving attitude towards others and positive thinking. Indeed, this caring for others more than self has been portrayed very genuinely in the sacrifice so many doctors and nurses have made by risking their lives to nurse SARS infected patients. The people have pulled together as a nation would in a war, and the front line soldiers are those who must care for the sick. Quite a number have died doing this.

There is definitely a different spirit arising in China.

As the phonics programme has gradually begun to spread into some of provinces it has been interesting to hear the comment made more than once: 'I don't know what it is about the phonics programme. It is not just Phonics. What we love is the spirit behind it'.

I have always believed right from the inception of the LEM Phonics Programme that God has placed His anointing on it.

We would have to say it is His programme because the whole of it was wrought out through seeking God for the way to go. And indeed the first point of our philosophy has always been, 'God is the author of all wisdom and knowledge'.

My message to you this time is simple but powerful if we let it seep into our beings. Whether we are using the Christian version of the programme (where christian concepts and scripture are used throughout) or using the version of the programme designed for secular use, the content holds within it something of the Spirit of God.

Let's remember that and let us strive to keep point one of the philosophy as the first and salient ingredient in our teaching.

Whether we are teachers or parents teaching children, or instructors teaching teachers, or developers of new ideas to supplement the programme, let us not lose this wonderful thing our God has given us, but rather seek to pass it on through the programme God has given us and the witness of our lives as we work with it.

May His grace be with you!

I am looking forward to returning to Australia at the end of July for a short period to see my new grandchildren who are soon to enter the world and also to attend our Registered Instructors meet.

Blessings in Christ,



Evelyn with students at Tangshan, a city east of Beijing