



As time passes it becomes increasingly obvious that parents have a growing responsibility to train their children in the ways of God.

The world around us continues to drift away from the godly moorings of a couple of generations ago, such that if we want our children to grow up into godliness we can be increasingly confident that if *we* don't do it, it will not happen.

There is a strong emphasis among the 'positive' Christians of this world that to speak of the decline of our civilisation or to suggest that we are potentially auditioning for God's

judgement is to lack faith. As I write I am conscious of that chorus — 'don't be negative, we focus on the positive'. I have yet to meet any of those choristers who have much idea what the positive really is, for if we don't understand something of the negative we almost certainly won't understand the positive (God works in opposites). It seems to me that most of these folk are unaware of their humanistic bias. We are called to be like the men of Issachar, who understood the times in which they lived.

The Bible says we are in the world but not of the world. We have been made new creations that we might participate with the Lord in building His new kingdom here on earth. This kingdom is not of this world (system), but we are in the world to transform the world from what it is to what God has planned it to be. Our task in this great plan is to equip our children as servants of the great King in outworking His Lordship through taking dominion on the earth through the application of biblical principles in the lives of our children.

This Issue

With CHESSE seminars complete and our quiet time of year, there is little to report in the news section. In *Exploring Christian Education* we explore the idea of the proven (ancient) paths that God has set for us and we publish an article from *Christian School Builder* entitled *The Aftermath of the Self-expression Theory*. Wendy Hill presents her music article on the element of tempo, and in Health we reproduce another article by George Malkmus, this time on stem cells.

With a prayer that this issue will be a blessing as you seek to serve the Lord in education,



CHESSE

CHESSE seminars are now complete for 2014 and we thank all of those who fellowshiped with us at the various venues around Australia. Despite their relatively small attendance we enjoyed each CHESSE immensely.

2015 CHESSE Seminars

As we prepare for 2015 we are always on the lookout for anyone who may wish to host a seminar or book display in their area. If you feel that there is sufficient interest in your circles we would love to hear from you.

International News

Papua New Guinea

Good progress is again being made with LEM Phonics throughout PNG as Mark Baiai and his team get their structures in place. He has identified a small group of teachers who are progressively being trained to train teachers and assist in the implementation of the program. Evelyn has been to Port Moresby a couple of times to work with these teachers who are making very good progress.

Whilst there in early July we attended a one day conference for LEM Phonics and this was well organised and a good success. I was able to meet with the Secretary for Education who encouraged us to press in with pilot programs in Port Moresby that he offered to fund. Another provincial education officer has indicated good support to see the program implemented in his province.

Every time one goes to PNG the climate seems to change — but at the moment things are quite positive for the future of Christian education in PNG. ■



No. 93: Proven Paths

It is unfortunate that Christian educators are sometimes seen as those who want to return to the past, being unable to cope with the ‘enlightened’ developments of recent years.

For such enlightened souls we biblical Christians are relics of the past — of a time of regulation, bondage and small mindedness. Such would claim that we are now progressing to an era of self-consciousness, self-awareness, of freedom, exploration and creativity such as the world has never before seen.

Without invitation we have been mercilessly bombarded with foolishness, masquerading as a modern philosophy, that undergirds such an enlightened view of life and education. A philosophy that is producing what many Christians would consider a culture of death, rather than of life and enlightenment.

The modern world advocates a culture of lawlessness that always leads to foolishness on a grand scale. How then can

such enlightened souls possibly continue on this path? Can't they see the fruit of their philosophy? Are they unaware of society unravelling before their very eyes? Apparently not, for I hear many, even some Christians, singing the praises of our modern education, despite the world sinking into more and more chaos with the lowering of standards on every hand — except perhaps in the art of sinning more creatively!

Antidote

The alternative to this, of course, is to return to God and the ways He set down for us in the Scriptures.

As I was pondering this article the scripture came to mind:

Thus says the LORD: ‘Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls’.
But they said, ‘We will not walk in it.’

Jeremiah 6:16

Perhaps you, too, feel some sympathy for Jeremiah who time and again sounded the alarm to his people and each time was ignored and even suffered certain deprivations. It seems even today that those who seek a truly Biblical education experience the same rejection from the vast majority, including many of their Christian friends.

So Jeremiah is counselling not to proceed in wilfulness and independence, but rather to return to the Lord — to the old paths, where the good way is. Good advice for us

today as we face the same challenges as Jeremiah. These challenges are rooted in man's rebellion against a loving, gracious God. Jeremiah goes on to further describe the fate of his people.

Because My people have forgotten Me,
They have burned incense to worthless idols. And they have caused themselves to stumble in their ways, from the ancient paths, to walk in pathways and not on a highway.

Jeremiah 18:15

God seems to think there is nothing new under the sun!

**there is no reason
for Christians to feel
intimidated by the ways
of the world**

Perhaps, then, there is a fundamental flaw in the way some folk think. They think that new must be better than old! Can I suggest that this is evidence of an evolutionary mindset which tells us that we begin with simple and progress to the complex. We began as primitive cavemen in the evolutionary cycle... but just look at us now! On the other hand, a biblical world view begins with God and the Bible. Man began very smart in Adam... and just look at us now! With this analysis both can't be right. The Bible and the second law of thermodynamics teach that we began with the complex and are degenerating to the simple. As this

pattern is not in dispute (by wise people, that is) it would seem wise to go back to the proven paths to discover what it was we understood in times past that we seem to have lost in our present day.

In education

When it comes to education then, as Christians we should return to the Bible with the expectation that it will disclose to us how God may instruct us to educate our children. Christian foundations are laid in reality. It is the opposite in the world where foundations are laid in fantasy. As a result our goals are also going to be quite the opposite to those of the world. Our sure foundations are God and His Word, whereas modern man is limited to his own meagre independent resources — and because he is a speck on a distant planet with no obvious purpose for existence, he has a very limited future.

Thus there is no reason for Christians to feel intimidated by the ways of the world, for the proven paths of the Lord are by far the best. Whether physically, spiritually, intellectually or emotionally, the ways of God have stood the test of time and circumstance. Not so the ways of the world! For we can observe from history that whenever a people turn away from the Lord and His ways they inevitably spiral into degeneracy. We saw this time and again with Israel in the Old Testament and since Christ we have seen the pattern continue with frustrating consistency. In our day we see all around us the disintegration of the western world. With increasing regularity

we see western nations legislating for right to be wrong and wrong to be right! Indeed it is difficult to find any nation where 'righteousness is exalting the nation' any longer.

Some would say that is a sure sign of the end. Well... it is a sure sign of the end of the blessings western nations have enjoyed for so long.

So we could perhaps rightly suggest that we find ourselves in a similar situation to Jeremiah — a remnant upholding the prophetic word of God in the midst of decadent and rebellious people. From God's perspective, what a blessing it is to be a Jeremiah, a true servant of the Lord! And I suspect that for the remnant today — biblical Christians, including that hardy band of home educators — it is a day similar to the days of Jeremiah. Those committed to training their children in the ways of the Lord have a special place in the purposes of God for our land. Far from being in a helpless position, history teaches us that we are the latest remnant of the Lord, upholding His banner for all the world to see. ■



Not all was good, way back in the good old days. But some of the things were better.

In those days, many parents and teachers used the principles of the Book of Proverbs as their theory of child training and used a hickory stick to apply the theory to real life.

That has changed, Today we live in an 'enlightened' world. Instead of the Book of Proverbs, there are many volumes to guide parents and teachers in their task of child training. And instead of a hickory stick, one should use candy, treats and rewards to produce acceptable behaviour. This change has produced and will continue to produce disastrous results. But first of all, let us take a look at the self-expression theory.

A brief look at the theory

The *self-expression theory* is a faulty system of thought that especially effects one's view of child training and expresses itself like this:

If Johnny becomes angry and stomps his foot or slams the door or yells at his mother, it is best to quietly ignore him or perhaps use a diplomatic endeavour to pacify him. It is certainly wrong to severely scold or punish Johnny

because it stifles his development. Furthermore, this anger is pent within and causes him to become more violent. It is better to let him get it out of his system.

Since children excel in doing what they like to do, it is better not to impose rigid requirements in relation to school life. Let children choose their curriculum, allowing them to study what they like to study. Have free classrooms with upholstered chairs and sofas. Some children may even study best stretched out on the floor.

Perhaps these illustrations help us to see the course of the self-expression theory out there somewhere. But what are some ways in which this theory makes its inroads closer to home? Have you ever heard (or been tempted to use) reasoning like this:

Mark is more active and gets into more mischief than our other children. The usual discipline seems to have little effect on him. I guess we will have to put up with his capers. Perhaps he is somewhat hyperactive.

Yes, we appreciate the orderly school life we have. But Sister Rachel is quite strict. I'm not sure why she takes issue with all the little things. After all, children become tired of sitting all day.

This series of studies on child training is quite challenging. Really, though, the ideals and goals are always beyond us. So I suppose our practices are about average. We don't expect our children to act like adults.

Each of the above reasonings contain truth. Perhaps not all children are as active as Mark, perhaps not all teachers are as strict as Sister Rachel, and no, children should not be expected to act like adults. But re-examine these reasonings. Do they not hint that the children in focus should be granted more self-expression? And if the self-expression theory is employed, what will result?

The Aftermath of the Theory

Our word *aftermath* is formed by combining *after* with the obsolete Old English word for *math*, which means 'mowing'. When self-expression (which lies seeded within human nature) is fertilised well by parents and educators and is watered by moral decadence, it reaches maturity and brings results. The proponents of self-expression advertise the lush appearance during the growing season. But what happens when the grass has been cut? What are the results of self-expression?

The results are evident in the society around us. They are also seen in the histories of those who held false views of God, human nature and children. Furthermore, the scriptural record itself reveals the aftermath of self-expression.

Proverbs 29:15 states 'A child left to himself brings his mother to shame'. A child's self-expression, unchecked by correction, produces disrespect and hatred. Authority figures tend to stand in the way of self-expression, so the child develops animosity toward home, church and government leaders. Law officers

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and others who endeavour to enforce acceptable behaviour become the objects of hatred and violence.

The child who is allowed to express himself freely often has little regard for the values of his parents. He scorns their religious persuasions. Their books, their music, their ideas of labour or frugality do not fit his tastes. He may even disdain his parents' earthly accomplishments and despise involvement in a business pursuit they have spent years to build. Finally the parents become loath to identify with what they have helped produce. Truly, a child left to himself brings his parents to shame.

Another result of self-expression is seen in the sons of Eli, who 'made themselves vile, and he restrained them not' (1 Samuel 3:13). The context of this verse suggests this alternate rendering as well: Eli's sons 'made themselves vile, *because* he restrained them not.' Vile living results from the self-expression theory. 1 Samuel 2 reveals that they committed gross sins of desecration and immorality.

Furthermore, the Hebrew word here translated *vile* means 'to be made light; to be lightly esteemed or insignificant'. This suggests that their lives lacked substance. What do the majority of people under thirty-five live for today? The weekend? Paid vacation? The next trip from drugs? Acts of adultery, fornication and immorality? Self-expression produces empty lives!

Granted, those whose lives revolve around the family, occupation or country are not

saved on that merit. Nevertheless, there is a legitimate natural satisfaction experienced when a person's life revolves around an entity greater than themselves, even though they are not submitted to the Lordship of Christ. Furthermore, such individuals are often better prepared to face the rigours of the Christian life if they do respond to the Gospel. Other fruits of self-expression are seen in the younger son in Luke 15:12-13.

there is a legitimate natural satisfaction experienced when a person's life revolves around an entity greater than themselves

His father honoured his request to have the inheritance divided prematurely. What did the son do? He wasted his substance with riotous living. He not only lived an immoral life, but he also wasted his finances. How typical! How amazingly accurate to today! Some people waste their earnings on food. How many fast food places border the main highways of your nearest town? Some people waste their earnings on extravagant, luxurious purchases. And most, like the prodigal son, spend it all! For some, it is not even their own earnings that they waste, but a welfare cheque. Self-expression results in wasteful living.

Adonijah, King David's son, is an example of one who was permitted unlimited self

expression. The Bible declares that his father 'had not displeased him at any time in saying, Why hast thou not done so?' (1 Kings 1:6). What resulted? He usurped the throne in David's old age. This shows his pride and personal ambition. He did not want to surrender to Solomon as king.

When this strategy failed, he waited until David had died and then tried again for the throne in 1 Kings 2. He appealed through Bathsheba, Solomon's mother. This reveals another fruit of self-expression. He had no qualms about using the sympathy of another for personal, selfish advantage.

He further appealed on the basis of his popularity. In 1 Kings 2:15, he stated that the kingdom was his, that actually he deserved it, and he further implied that God got in the way so that he could not receive what circumstances were offering to him. By implication he was saying this about his usurpation: 'I really didn't do anything wrong; things just fell into place and were working well until God and Solomon changed that'. What warped, selfish concepts result from self-expression!

Then, because he was so awfully mistreated, he had one small petition to make. He desired Abishag for his wife. This innocent request was actually another attempt to gain the kingdom.

Does not self-expression produce similar results today? Self-expression results in a warped, selfish outlook on life. One does

not need to look far to find pride, self-exertion and self-exaltation. Men devise and scheme to advance themselves at the expense of others and principle. This self-serving attitude hinders harmonious working relationships. Self does not like to submit or share or see another person advanced. Self-expression culminates in self-enthronement.

Conclusion

The above does not suggest that self-expression is the only ingredient that produces such results.

As parents, as teachers, as children of God, what should be our response to this bleak picture?

1. Don't allow self-expression in our own lives. 'I keep under my body, and bring it into subjection' (1 Corinthians 9:27).
2. Don't tolerate self-expression in our children. 'Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul' (Proverbs 29:17).
3. Boldly present Jesus Christ to this decadent world. 'Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls' (Matthew 11:28-29). ■

Taken from Christian School Builder, June 2014



No 5: Tempo

One of my goals in this music series is to help you understand and identify individual music elements as you listen so you can distinguish balanced, beneficial music from what is not.

Before we look at the element of tempo, let's quickly revise the elements studied so far in this series to better understand how their combinations can produce a mighty, powerful medium which can influence and manipulate listeners. Music is a complex combination of basic building blocks with very powerful positive and negative effects.

We have seen how music contains many opposites — rhythm is long and short sounds and silences; beat is even like ticks on a clock, the opposite to rhythm; melody is high and low notes following each other; harmony is notes sounding at the same time, opposite of melody; dynamics is loud and soft sounds. There is infinite variety in how the elements can be combined. When

we add tempo, we add another huge range of possibilities and variations.

Definition

So then, what is tempo? An easy definition of tempo is 'how fast or slow the music is.' Tempo comes from the Latin *tempus* meaning 'time'. The Macquarie dictionary defines it as 'relative rapidity or rate of movement'. Basically tempo is about movement, speed and time. Time is fascinating. Sometimes it seems to go faster and other times slower. Our perception of time depends on how many activities we fit into a given time. In a busy day, time seems to fly. A slower day means there are fewer activities and we relax more. It is a matter of how many activities we have.

Tempo can be measured. A car's speedometer measures kilometres travelled per hour — the higher the number, the faster the car moves. In music, tempo is measured by counting the number of beats per minute — the higher the number, the faster the music. A metronome was invented to count the number of beats per minute so composers and performers know exactly how fast a piece should be played. Many pieces have a metronome marking at the start. e.g. MM ♩ 60 (MM stands for 'Maelzel's Metronome') means the speed is 60 beats per minute. Obviously MM ♩ 40 is a slower tempo than MM ♩ 200.

Italian words are commonly used in music to describe various tempos. *Moderato* is at a moderate speed, not too fast and not too slow. *Andante* means a rather slow, flowing

pace. *Adagio* and *largo* are even slower. *Allegro* describes happy, cheerful, rather fast music. *Presto* is faster still, and *Prestissimo* means as fast as possible!

Tempo is often confused with rhythm and beat because they are all directly related to time but in different ways. Rhythm is about activities and rests — long and short notes (many active bumping molecules)

For good health we need to balance busyness and stillness in our lives

and silences (rests). Beats are even just like seconds ticking on a clock. But tempo is about *how many* beats (activities) are in a given time.

The foundation of time

We have heard a very brief explanation of tempo. Now let's apply this further to assist our discernment of music. Remember that music moves through a timeline. The foundation of time provides a beginning, middle and end to a piece of music.

Who created time? God created time but gave us free will to decide how many activities we cram into a day — what sort of a tempo our day will have. We cannot be busy all the time because we need times of stillness and rest to recover, like our night time sleeping and weekly Sabbath rest. In Psalm 46:10 God tells us to 'Be still and

know that I am God'. The world is full of diversions which will keep us occupied and distracted from what should be the centre and main focus of our lives — God. Tempo teaches us that God gives us time for busyness and stillness. For good health we need to balance busyness and stillness in our lives.

Tempo and the body

Tempo in music has a direct effect on us physical, mentally, emotionally and spiritually. Music with about sixty beats per minute is beneficial being similar to our heartbeat. Some like to study listening to music and music of this tempo can be beneficial to learning. Personally I prefer silence without any distractions at all.

In contrast, fast music with many beats per minute energises the body. In appropriate situations this can be beneficial to motivate and stimulate people. However, excessively fast music heard over long periods overstimulates and causes adverse effects. This is especially so when tempo is combined with excessive dynamics, beat and rhythm, leading to stress, anxiety and tension. We saw in earlier articles the effects of abused elements on the heart, brain, ears and hormones, sex organs, minds, feelings and energy levels. Short bursts of fast loud music (e.g. mobile phone ring tones) can pressure us to answer the phone immediately. The element of tempo adds a whole new dimension to popular music. Faster tempos combined with excessive dynamics, rhythm and beat may become a lethal cocktail.

Very fast music may be flashy and egotistical to showcase the brilliance of the performer. This is common in the humanistic, worldly music scene. Some rock musicians have even made pacts with the original master musician in heaven, the devil, so they can become highly successful in the world's eyes. Their music is amazingly fast, extremely difficult to play, loud, frenzied and manic. The New Penguin Dictionary states that the brilliant playing of the nineteenth century charismatic violinist, Nicolo Paganini, 'suggests supernatural, even demonic powers.'

God should be our main focus and director of the tempo of our lives

Students of classical music can also abuse tempo by rushing through technique and pieces just to finish their practice. In the long run they merely practise bad habits which need to be corrected later on. It may be fun for students to play fast but it is also very good to play slowly.

At the opposite extreme, slow, soft music can aid relaxation and help sleep habits. However, excessively slow music may become boring and dull the brain. Some New Age music styles use this slowness to manipulate the mind by inducing an alpha state rather than a beta state. Slow tempo combined with excessive harmony can lead to a false sense of peace and security.

Tempo in worship

Quiet Christian worship music in a moderate tempo creates a reverent atmosphere as people enter church and their hearts are prepared to be stilled and calmed so minds can focus on God. But how often do we hear this today? Many times, as soon as people get out of their car, the first thing they hear is the thump of a bass drum kit with its fast, loud beat. Adrenalin starts flowing and they rush in to meet their friends with chit chat and laughter. They may even grab a cup of coffee as they go through the door to keep them alert and awake. The atmosphere in such churches is more like a social club. People seem totally unaware that their senses are totally distracted. Ears are bombarded by fast, loud music. Eyes spy friends and noses smell the coffee. Taste buds savour the flavour. The frontal lobe in the forehead which God designed for spiritual awareness and discernment, is clouded over with so much information and distractions that it is difficult for the person to concentrate on the whole reason for being there. It is hardly respectful to our Creator who designed this holy day to be an intimate one between each individual and Him to strengthen their relationship. I won't rave on any more! Let's turn to some history about time.

The history of tempo

Throughout history tempo has had different meanings, depending on man's concept of time. In the Baroque and early Classical periods (1600–1750), musicians usually kept strict tempos. Many compositions

were simply titled *Largo*, *Adagio*, *Andante*, *Allegro* or *Presto*. Life was at a relatively slower pace than in later periods. After the Industrial Revolution in the Classical and Romantic Periods (1700s–1800s), life in general moved at a quicker pace. Trains were faster than horses. The telegraph and Morse code made communication faster. Bicycles were faster than walking. Many moved to the cities for work and people must have felt city life was busier than ever before. They wanted to visit the country to slow down. Beethoven (1770–1827) loved to retreat to the country, to hear the sounds of nature and describe them in some of his works.

Rubato was a new musical term used to describe Romantic music which did not keep to a strict tempo. This meant freedom in tempo (*rubato* literally means 'robbing' some time from longer notes and adding it to shorter notes). Playing with *rubato* allowed the player to go faster or slower as his emotions dictated. This was reflective of romantic philosophies of freedom from classical restrictions.

What would people of the eighteenth and nineteenth centuries think if they could experience our era? How would they describe the tempo of our lives today? Beyond *prestissimo*! *Presto* in the early 1800s may have meant the speed of a galloping horse but in the twentieth century it could be the speed of a jet. Today speed is almost instantaneous. Computer technology sends information to the other side of the world in an instant of time.

But — whatever tempo our lives are, and whatever age and stage we are at, whether we are busy or quiet — *whatever* we do should still be done with all our heart for the Lord. Regardless of the century and times we live in, God should still be our main focus and director of the tempo of our lives. Colossians 3:23 says, 'And whatsoever ye do, do it heartily as to the Lord and not unto men.'

In summary, tempo is based on time and is how fast or slow the music is. This music element teaches us that God gives us time for busyness and stillness. He wants us to be still and know who He is (Psalm 46:10). He wants us to do everything with all our heart for Him (Colossians 3:23).

If we make the effort to find the time and slow down from the world's hustle and bustle, to spend time with Him and pray to Him, then He will find the time to answer our prayers.

As the hymn says:

Take time to be holy, speak oft with the Lord;
Abide in Him always and feed on His Word...
Take time to be holy, the world rushes on,
spend much time in secret with Jesus alone.

[Click here for more information and other music articles by Wendy Hill](#)



Stem Cells to the Rescue!

There is not a doctor in the entire world capable of healing anyone of anything, nor is there a drug, radiation or surgery that can heal anyone of anything.

And to go a step further — there is not a vitamin or mineral supplement, herbal compound, or homeopathic concoction that can heal anyone of anything.

The truth is that man will never find the solution to these physical ills until he realises that the only healing that can ever take place within the body is the self-healing that God programmed for us. As we learn more about this incredible physical body temple that God has graciously provided each of us, how can we fail to exclaim words similar to those of the Psalmist in Psalm 139:14:

I will praise thee; for I am fearfully and wonderfully made.

What about stem cells?

Stem cells have the ability to become any other cell in the body! In other words, a

stem cell can become a neuron, a liver cell, a brain cell, a hair or nail cell, a blood cell, an immune system cell, etc.

There has been a lot of talk about stem cells as well as great controversy over the use of stem cells coming from human embryos.

Researchers claim that through stem cells they will have the raw materials with which to heal many serious diseases and physical problems that in the past were thought beyond repair. Unfortunately they fail to acknowledge (or perhaps realise) that there is no need for the use of embryonic stem cells or any other type of stem cell coming from an outside source.

If we are nourishing the body with living (raw) plant sourced foods, the body is capable of producing within its own bone marrow all the stem cells necessary to fix almost anything that breaks down within the body. When the body is receiving proper nutrients, it will automatically produce within itself everything necessary to heal itself of almost anything — without any help from scientists, doctors, or drugs.

All healing is self-healing, built in by God

God placed within our genetic makeup all that was necessary for a person to automatically heal from almost any physical problem that manifested. We see this self-healing begin to manifest almost immediately before our eyes after a cut in the skin occurs. Blood flows from the break in the skin to cleanse the wound, followed by a scab forming over the break to protect it

from the elements. While underneath the scab, skin cells recognise the need to divide and grow until the break in the skin has been closed and healing has occurred.

As the void is filled with new skin, the replication of cells is slowly turned off so that a skin tumor does not form from excess cell replication. In other words, skin cells know when to grow and when to stop growing.

the body is capable of producing within its own bone marrow all the stem cells necessary to fix almost anything that breaks down

This all happens because the body is a powerful self-healing organism.

On 19 February 2003 the Journal of the American Medical Association (JAMA), told about research from Johns Hopkins Medical School reporting the ability of stem cells to cross the blood brain barrier and become neurons in the recipient's brain. Neurons are the most highly advanced functional cells in the body, controlling all of the brain and muscle functions. Previously, science had no way to explain how many individuals with apparently permanent brain injuries from strokes, trauma, or neurodegenerative disorders could heal and regain lost central nervous system

function from problems they had previously thought were beyond repair.

These findings can revolutionise our understanding not only of how physical healing takes place within the body, but how, when provided with the proper nutrients, the body is capable of restoring even brain function — all without drugs or other interference or intervention by man.

In a healthy body (one that is being properly nourished), the body has the building materials it needs to repair almost any area that is not functioning at peak performance. This includes the production of stem cells in the bone marrow, which are then carried by the blood to every part of the body to fix and repair broken down areas.

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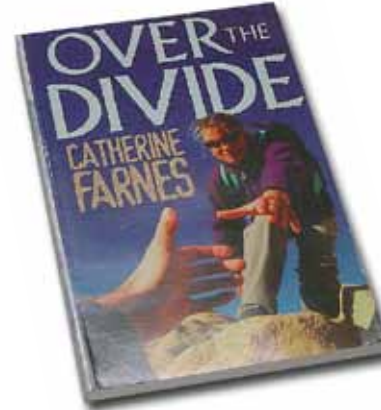
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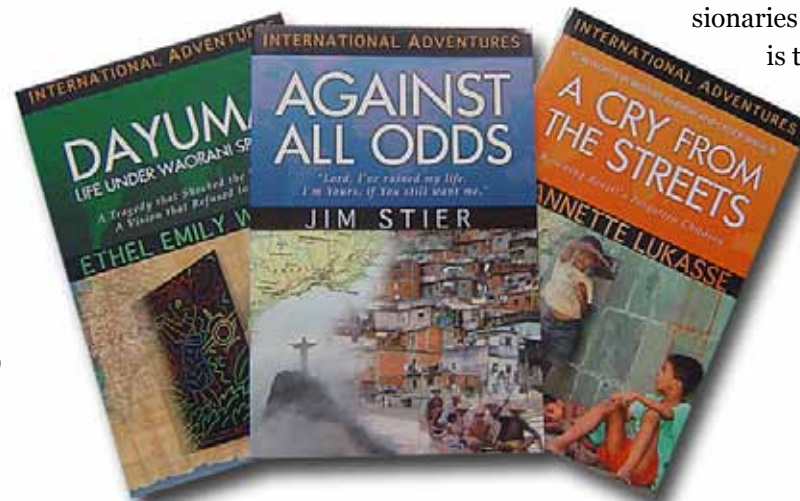
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LEM Phonics Corner

EVELYN GARRARD



It was somewhat disappointing to have only two takers for the LEM Phonics quiz written in the last *Light of Life*.

However the two ladies did a wonderful job and it ended up with both of them obtaining a prize, because both made the same mark! Well done Belinda and Andrea.

Here are the answers to the questions in the previous LEM Phonics Corner.

LEM Phonics Rules Quiz

1. Which phonogram usually represents the sound 'or' after **w**?
ar *LEM Phonics Manual* page 69
2. Which suffix will follow **ate** at the end of multi-syllable words: **er** or **or**?
or will follow **ate**
The Book of Rules page 132
3. What rule would you use to show children why the spelling of **dairy** (a farm where cows are milked) cannot be written as **diary** (a journal)?
The word **dairy** has the sound 'air' in it. The sound 'air' must always be made from a phonogram saying 'ay' (e.g. **ai**,

ey) plus **r**. The word **diary** sounds as di-ar-y whereas 'dair-y' has a definite **ai + r**. *LEM Phonics Manual* page 76
Rule Chart 9

4. What part of speech does the ending **ous** always form?

The ending **ous** added to a base word will always form an adjective.

The Book of Rules page 136

5. Why is **sh** used rather than **ti** or **ci** in the words **cushion** and **fashion**?

sh may only be used at the beginning of a word or the end of a syllable, or the ending **ship**. In **cushion** and **fashion** the syllable must end after **sh**, otherwise the vowels **a** and **u** in these words would say their second sounds because they are at the end of a syllable.

LEM Phonics Manual page 68

6. Why is **ence** rather than **ance** the ending in the word **evidence**?

The noun **evidence** is derived from the adjective **evident**. If the original word ends in **ent**, **ence** will be used. If the original word ends in **ant**, **ance** will be used. *The Book of Rules* page 97

7. When a one syllable base word contains the phonogram **ee**, what phonogram replaces it in the past tense derivative?

e usually replaces it (e.g. deep — depth, feel — felt).

8. When a one syllable base word contains the phonogram **ea**, what phonogram is used in the past tense derivative?

ea is normally kept (e.g. reap — reapt; read — read). Sometimes, however, the past tense is irregular (e.g. lead — led).

The Book of Rules pages 52 and 120

9. Why should children place 1 above the first vowel in the words below when writing them in their Word List books?

f¹erocious p¹arrot g¹orilla

Because they need to separate the apparent phonogram (e.g. **er** in ferocious or **ar** in parrot) to pronounce the proper sound of the word.

Word List Book 2 page 8 (forest)

10. Why do we use **c** to begin the word **cricket** but **ck** in the middle?

c is able to begin the word **cricket** because what follows (**r**) will not make **c** say its second sound. **c** is normally the first choice but if it doesn't work, the next choice is **ck**. **ck** works in **cricket** because it follows a single short vowel (the only place **ck** can be used).

LEM Phonics Manual page 78,
Rule chart 4

11. Why don't we use **c** in the word **kill** but we do use it for **cull** and **call**?

We use **c** to represent the sound 's' whenever we can, but in **kill** **c** would say its second sound because **i** follows. The next one we use is **ck**, but **ck** can only follow a single short vowel, so **k** will be used in **kill**. We use **c** in **cull** and **call** because we try it first and it works!

LEM Phonics Manual page 78
Rule Chart 4

12. Why do we use **ll** at the end of the word **full**, but not at the end of **wonderful**?

l is doubled at the end of a one syllable word following a single vowel. As **ful** at the end of **wonderful** becomes part of a multi-syllable word, it no longer follows the rule to double **l**.

LEM Phonics Manual page 66

13. How can we know that the word **special** must end with **al** rather than **el** or **il**?

The word **special** is derived from **species**. To form the new word requires a suffix. The only suffix sounding like 'uhl' is **al** (words like **camel** and **carol** are base words).

The Book of Rules page 134

14. Which derivative made from the base word **special** could also prove that we should end **special** with **al**? Explain your answer.

The derivative is **speciality**. In **speciality** the syllable **al** is strongly stressed, thus we hear the sound of **a** clearly. *No reference*

15. Why does **think** have just **k** on the end but **thick** has **ck**?

We cannot use **ck** after the consonant **n** in **think**, or use **c** because an ending could make it say 's' (thicker). Therefore we must use **k** after **n**. **ck** works at the end of **thick** because it follows a single vowel. *LEM Phonics Manual* page 4

Rule Chart 11

16. What does the suffix **ant** usually mean when added to a base word?

It means 'one who performs'. There are many other words ending in **ant** but it is not added as a suffix but for a few exceptions (e.g. reside — resident).

The Book of Rules page 97

Thanks to the two contestants who braved this quiz. It has yielded dividends for both of you! I hope there will be a myriad of takers for the next quiz. It doesn't matter if you don't win or even don't get many correct. It may be a chance to learn something you didn't know.

Blessings,



Light Educational Ministries is a faith ministry, working in the area of Christian education.

Our Ministry is to spread the vision and concepts of Christian education. Light Educational Ministries staff are available to share with and assist groups interested in or involved with Christian education. Our staff prepare and distribute resources and develop curriculum and LEM training programmes.

Light of Life is a non-subscription newsletter, published four times a year. We do, however, encourage donations towards the cost of production and distribution.

Editor: Peter Frogley

Design and layout: John Garrard

Contact Us

200 Florey Drive

Charnwood ACT 2615

Phone (02) 6259 3944

Fax (02) 6259 3945

email: asklem@lem.com.au

www.lem.com.au

Vol 35 No 3

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