



# DIRECTOR'S COMMENT

PETER FROGLEY

I am able to write this from my office in the new building God has provided for us. After all these years it is hard to believe we are finally in and settled in this lovely new facility.

This year has again flown by — I guess that is because we have been busy and hopefully productive for the Kingdom of God, and now we seek to organise ourselves for the end of the year and all that embraces. I trust you too have time to think and pray about the new year and all that the Lord has for you and your family in 2006.

## Projects

With moving and all that goes with that we have been rather slow at getting new materials ready for release. Thus some of our new titles will not be available until 2006.

- The LEM Phonics *Pathway to Literacy* course is now ready for publication and is prepared for older students and for those who missed out on learning to read well. Details of the course are outlined in the *Book News* section.

- The LEM Phonics *Book of Rules* for teachers and parents is currently in final editing stage and should be available before the end of the year.
- LEM Phonics Activities in the form of mini phonogram cards and word cards are being developed and will soon be available.
- *The Elements of Music* Volumes 3 and 4 are in the writing stage and layout and editing is about to begin. The new books should be available in 2006.

## This Issue

In the News section I bring a report on our building project and overseas developments. In *Exploring Christian Education* I continue the study on Humanism with an article entitled *Toward Progressive Education*. Wendy Hill explores a biblical philosophy of music. In the health section we look at what doctors say about themselves, and we also remind you of the outstanding Biblical World View conference in Melbourne in January 2006.

Have a wonderful Christmas and productive new year!

# NEWS UPDATE



## **CHESS 2006**

Most arrangements have already been made for CHESS Seminars in 2006. These details as far as we can advise at this time are found at the rear of this magazine.

If you are interested in hosting a CHESS in your area in 2006 please contact the LEM office.

## **LEM Building Project**

It is wonderful to be able to report that we have moved into our new building at 200 Florey Drive, Charnwood as of 6 September. We praise God for His faithfulness to us in being able to achieve this goal.

The building came in a little under budget but the offsite works have blown out quite a bit. As such we are looking to the ACT Government to extend their rent free period on the land. Our borrowings should be well under \$100,000 which is quite manageable, and we understand there is a possibility of reimbursement for some offsite costs. We continue to believe God that we will soon be debt free.

If you would still like to assist we would welcome further tax deductible gifts to help reduce our indebtedness.

## **Papua New Guinea**

The work in Christian education in PNG continues to grow in size and influence. There are several initiatives in different parts of the nation that are beginning to bear good fruit. However, we are still held up through lack of finance in this nation where corruption is endemic. It will take time for God's people to work and pray through this barrier.

At the same time other nations are investing in PNG and often are 'raping the resources' to little advantage to the local population. It would seem that one of the great needs is



LEM's new facility— up and running

for Christian business people and entrepreneurs to invest in businesses that will make a difference to the nation. There are many opportunities for Christians not only to make money but more importantly to be able to sow to the future of the nation. If you are interested or know someone who is looking for investment opportunities please contact the LEM office on (02) 6259 3944.

PNG is a nation in great need but also a nation that could be changed quite quickly by a small group of people with a servant heart and a biblical world view.

## **China, India, etc.**

In November Peter Frogley will be visiting the Teachers College in Ruicheng, China, and making a quick visit to the LEM Phonics office in Beijing. He hopes to have some good news to share after that visit.

From China he will go to India to develop growing interest there in LEM Phonics and Christian education. We are looking for a 'beach-head' to establish the work of LEM in Christian education in India. Evelyn Garrard will also be returning to India to promote teacher training in LEM Phonics. We are trusting that after this visit plans can be firmed up to introduce LEM Phonics, firstly to the orphanage school in Rajahmundry and from there out to other schools.

Then — on to Kenya to a Pastors conference at Bungoma. There may be opportunity to introduce concepts of Christian education there, but it is not the focus of the visit. Peter returns on 17 December.

## **Peru**

Bob Relyea has requested that we run Christian education conferences next year in early February, which will mean being away from home at the busy time of the year. Plans are being made at present for conferences in the capital, Lima, the northern town of Trujillo and the south in Arequipa. There is also interest in an LEM Phonics seminar to follow on from a couple of lectures I gave in 2004.

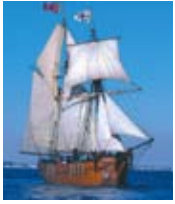
Bob recently advised that there are now 200 teachers taking the LEM Diploma course in Peru, which is great news for the future of Christian education in that nation.

## **www.lem.com.au**

Have you got broadband internet yet? Many service providers are now offering broadband (which downloads 5–10 times faster than regular dial-up internet) at very competitive prices.

Whilst new technology can be daunting, it's worth doing some research on what will be useful for you and your family. The advantages of the internet are enormous, particularly for homeschoolers — and it's not just the ability to search for homework information on *Britannica Online*, either. The opportunities for online training, shopping and communicating just keep getting bigger and faster.

So don't forget to keep visiting our website for all our current promotions, up-to-date catalogues, resources and online ordering. If you have any questions, suggestions or comment about anything to do with the internet please email [john@lem.com.au](mailto:john@lem.com.au).



# EXPLORING CHRISTIAN EDUCATION

PETER FROGLEY

## 57 Toward Progressive Education

We have seen the political development of State education and we now explore some of the philosophical ramifications.

For the state to control education it was necessary for the surrender of parental rights and freedoms. To sell this ungodly concept of the greater rights of community or State was promoted. Families and the Christian community, weakened as they had been during the nineteenth century, were willing to accept this dangerous position. Today there are tragically few Christians who are able to identify any danger with state control of their children's education.

State education of the nineteenth century was based in Hegelianism, the same philosophy on which the Prussian system was based. This philosophy was the work of Georg Friedrich Hegel (1770–1831) who denied that God is a personality or entity apart from the universe He created. To Hegel, the Christian view of the Trinitarian God was mythology. He believed that God is everything that exists, all inclusive, and that everything in the universe is a part of God. In this system you are a god—and so

are the rocks. To that extent Hegel's system is a variant of Pantheism (belief in many gods).

Hegel said that the universe is nothing more than God's mind, spirit, or energy, in the process of achieving its own perfection or self-realisation. The Hegelian process became known as the *dialectic*. This is an evolutionary process in which the present state of things, with all its inner contradictions is known as the *thesis* which is then challenged by an *antithesis* which then, after a prolonged struggle, emerges as a successful thesis. One arm of Marxism was founded in Hegelian thought.

## Progressive Education

Compulsory education, which became law throughout the Western world between 1850 and the turn of the century, was conceived and designed to be controlled by the State.

It is history that the godless secularists won the day and compulsory, free, secular, public education came to be law. But what was believed to be one of the greatest blessings for man quickly showed a steady deterioration in educational standards.

## Process Philosophy

With the introduction of compulsory state education toward the end of the twentieth century, Rationalism (the philosophy of the day) had progressed to its logical conclusion in *Process Philosophy*. Rationalism had taught that man, by taking thought, could work out all he needed to know without any help from God. Process Philosophy took the further step to proclaim that God was irrelevant—man was now determining his own destiny. On that basis then, history and the future had become irrelevant because life was simply a process, a chain of events, without plan or purpose. Man must now be of material origin and nature.

Without God there can be no plan or purpose to anything! If we really believe this it follows logically that history and the future have become irrelevant because all events are accidents—there is no prime mover and no ultimate cause to anything.

Once men reject God there is no foundation for anything, and with that there can be no truth, sense or reason to the past or the future. Life becomes a series of random events—a cosmic, ongoing accident.

## John Dewey

One significant devotee of Process Philosophy was the renowned American educator, John Dewey, who has been called by many the ‘Father of Modern Education’ and the originator of progressive education. Every school teacher will have studied the work and thinking of Dewey and many have built their educational philosophy on his teaching.

Most of us have heard of progressive education, but few understand why it is so-called, what it is and what its goals are for your children. Most would think that it has something to do with going forward; being modern and relevant. Not so! Dewey, believing life was but a process and a random chain of events, set about devising an educational methodology that was compatible with his Process Philosophy. His goal was to provide a system of education that would enable children to progress in a world that was an accident, to train them to be comfortable and happy being an accident, and to enjoy being a part of the larger accident.

The result—Progressive Education!

Some of Dewey’s comments are helpful in beginning to grasp his intent:

The school’s ultimate social ideal was the transformation of society through a new, socially-minded individualism.

Education should be cast in the mold of experience for experience’s sake, rather than experience for the sake of achievement.

Dewey insisted that the traditional school encouraged competitive individualism and had to be transformed to encourage social contact. Dewey planned a reformation of society toward collectivism and humanism.

Dewey believed that

...the teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life.

...every teacher should realise the dignity of his calling; that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth.

...in this way the teacher always is the prophet of the true god and the usher in of the true kingdom of god.

from Dewey, 'My Pedagogic Creed', *The Progressive Education Association*, p. 6, 15, 17.

Dewey was actively opposed to the Christian faith. Writing in *A Common Faith*, he says:

There is no God, and there is no soul. Hence, there are no needs for the props of traditional religion. With dogma and creed excluded then immutable truth is also dead and buried. There is no room for fixed, natural law or permanent moral absolutes.

Christianity by separating the 'saved from the lost' is committed to 'spiritual aristocracy' and is thus an alien creed. I cannot understand how any realisation of the democratic ideal as a vital, moral and spiritual ideal in human affairs is possible without the surrender of the conception of the basic division to which supernatural Christianity is committed.

Later in the book Dewey further exposes his contempt for Christianity.

Since the situation changes from age to age, religion should also change...Therefore these real values should be divorced from creeds and cults for these values are not bound up with any item of intellectual assent such as the existence of God. The details of religion must be sought through the only gateway to knowledge that there is, viz., science. Scientific knowledge may be constantly changing but there is no other source of knowledge. Or, more accurately, science is not a body of fixed knowledge: it is a method. This does not rule out God, for God may be defined as the unity of all ideals that arouse desire and action. Any other conception of God, transcendental or supernatural, is merely an appeal to force, for all that supernatural existence can add to the reality of ideals is the power to punish and reward. There is also the added difficulty of the problem of evil.

Lawrence Cremin writes:

Dewey sought to apply the doctrines of experience and experiment to everyday life and hence to education...seeking via this model institution to pave the way for the schools of the future. There he had put into actual practise three of the revolutionary beliefs he had culled from the new psychology. To put the child in possession of his fullest talents:

1. Education should be active rather than passive; children should be doing not listening.
2. To prepare the child for a democratic society the school should be social rather than individualistic; giving rise to group activity.
3. To enable the child to think creatively, experimentation rather than imitation should be encouraged.

A visit to any school today will evidence the influence of Dewey. Learning has become a doing thing rather than listening, when what children should be doing is listening in order to do. Children work in groups, developing their value system through submission to the group rather than submission to Christ and in relationship with Him. Learning by rote is actively discouraged whilst being creative is encouraged—although it is difficult to know how one can be creative if one knows nothing! Whilst all that Dewey proclaimed is not necessarily wrong, it moved the balance for education to a position which is not biblical, particularly in terms of making disciples of Christ.

Education became an exercise in 'living and doing'. To Dewey, knowledge equalled experience and therefore required constant experimentation, because there were no self-

evident truths, no universals and no absolutes of any kind. Anything that satisfies a want is good; otherwise good has no meaning. Life is a stream of sensations to which the child must be taught to respond successfully.

It can be seen then why subjects such as History, Geography, Maths, Reading, etc., will have little relevance in Dewey's method of progressive education and why these core disciplines have been neglected in our education systems today.

Dewey confirmed this in *My Pedagogic Creed*:

I believe, therefore, that the true centre of correlation of the school subjects is not Science, nor Literature, nor History, nor Geography, but the child's social activities. I believe, therefore, in the so-called expressive or constructive activities as the centre of correlation. I believe that this gives the standard for the place of Cooking, Sewing, Manual Training, etc., in the school.

## Aim, Content and Method

There are three basic components in education; aim, content and method, which Dewey set about to change.

- The **aim** of education was changed from the traditional Christian, with an emphasis on truth and personal responsibility, to the collectivisation of society where the individual found his credibility in the group (or society).
- The **content** was changed by writing new text books or the revising of existing books to present the collectivist aim.

# There is no God, and there is no soul.

—JOHN DEWEY

- The **method** was changed to an emphasis on life adjustment, through learning by doing—the discovery method, placing the emphasis on the child.

The progressive educators, having rejected God, shared a number of basic beliefs upon which they built a new foundation for an education to produce a new civilisation:

- An absolute faith in science and the theory of evolution.
- A belief that children could be taught as one would train an animal in accordance with the principles of Behavioural Psychology.
- A strong belief that there was no place for religion in education.
- The traditional values of the Christian faith were seen as obstacles to social progress which had to be removed.

## Dewey's Disciples

Three of Dewey's major disciples, Harold Rugg, George Counts, and William Kilpatrick carried on the work of removing the influence of the Bible from education through their work at the Teachers' College in New York.

## Rugg comments:

...Through the schools of the world we shall disseminate a new conception of government—one that will embrace all of the collective activities of men; one that will postulate the need for scientific control and operation of economic activities in the interests of all people.

The influence of such progressive educators has been most thorough in reforming education from a Christian model to the Humanist mold.

With reference to acquiring knowledge the following expresses the common thinking of such educators,

The accumulation of knowledge is not only unnecessary, it is probably actively harmful. Development of creativity is the important thing. A child must feel completely unpressed and free from inhibitions, so that his natural creativity will blossom and flourish.

The three R's were rejected as being passe. One Junior High School Principal, quoted in Mortimer Smith's *The Diminished Mind* puts it this way:

Through the years we have built a sort of halo around reading, writing, and arithmetic. We've said they were for everybody...

We've made some progress in getting rid of that slogan. But every now and then some mother with a Phi Beta Kappa Award or some employer who has hired a girl who can't spell stirs up a fuss about the schools... and ground is lost

When we come to the realisation that not every child has to read, figure, write, and spell...then we shall be on the way to improving the Junior High curriculum.

Between this day and that a lot of selling must take place. But it is coming. We shall one day accept the thought that it is just as illogical to assume that every boy must be able to read as it is that each one must be able to perform on the violin, that it is no more reasonable to require that each girl shall spell well than it is that each shall bake a good cherry pie...

Individualism has been absolutised.

When our individualism and sensitivity are unlocked in an individualised learning mode, we will transcend a portion of history that has imposed upon us an educational system filled with competitive devices such as grades and degrees.

*'Liberating Learning',  
Jerry Katz, p. 123, Morgan and Morgan*

The road to public education has been traversed and we are now 150 years down that miserable road. We have been exploring how Christians lost the battle in the nineteenth and twentieth centuries, but God is at work amongst His people again and we are beginning to see a stirring. In the last thirty years in particular we have seen significant growth in the awareness of Christian responsibility in education. The evidence is all around us—in Christian schools and home education—but it is just a beginning. Christians have yet to clearly articulate a truly Christian education. For many it is a school with Christian teachers, for others a school that evangelises its students, for others a school where there are devotions and children can pray in the classroom. For others it is all of the above, plus teaching every subject from a biblical perspective. What is Christian education to you?



# GETTING YOUR HEAD AROUND IT



GOD'S WORLD



GOD'S WORD



GOD'S LAW

The Kingdom Defence Trust is delighted to announce that this coming 23-27 January 2006 it will be conducting its inaugural Biblical World View conference in Melbourne.

Our state-run educational institutions have for decades been indoctrinating our young people in the alien religion of Humanism! Resultantly, thousands of Christian young people are robbed of their faith.

There is a strong and growing need for all thinking Christians to be able to define their world view biblically. For too long Christians have embraced the godless thinking of the world. Surveys would seem to indicate that up to 80% of Christian young people lose their faith at university. More significant is the fact that virtually all students' thinking is oriented toward humanism in the university environment.

As much of the church has emphasised the experiential aspects of the faith many have lost their focus on the truth that Christianity is 'the religion of the Book'—an intellectual faith.

The Trustees of the Kingdom Defence Trust believe it is time to address this most pressing matter.

**GETTING YOUR HEAD AROUND IT** is aimed at all Christians wanting to better understand the applicability of their faith to all of life.

Our specific goal is to provide training and instruction in Biblical World View thinking for high school graduates, tertiary students and teachers. The main thrust of the conference will be in developing biblical thinking and in addition the conference will have a focus on law

and government through the excellent speakers who have made their time available.

There is an alternative to the disastrous thinking of the world today. The Kingdom Defence Trust has assembled a team of speakers who are well able to present that alternative — Biblical Christian thinking. These are Australian speakers who are well versed with the unique circumstances we face in this nation, particularly in the areas of law and government. Each has proven expertise in biblical world view.

We have assembled a programme that covers a wide range of topics that we believe will provide a life changing experience for many.

Already many have expressed interest in this conference from various walks of life and the organisers are looking forward to a feast of enlightenment in the ways of God.

Costs for this conference have been kept to a minimum through the voluntary services of Christians and the generosity of our hosts.

Even if you do not have personal interest at this time could you please pass on the enclosed brochure to friends and to your church leaders.

Should you require more copies of the brochure please do not hesitate to contact the Kingdom Defence Trust at PO Box 70, Belconnen, ACT 2617 or phone (02) 6259 3944.

# PHILOSOPHY AND

BY WENDY HILL

# Music

We don't usually associate music with philosophy. However our philosophy of life directly affects our thoughts on music. Our world view determines the type of music we like.

To assess the link between music and philosophy we ask two questions:

1. What is philosophy?
2. How do we teach our children a Biblical worldview through music?

## What is philosophy?

The word *philosophy* means 'love of wisdom.' The Greek *philo* means 'love' and *sophia* means 'wisdom'. A philosopher is often thought of as someone highly educated, well-read, good with words, very intelligent and knowledgeable.

What is this wisdom we desire and what does it mean to be wise? Wisdom is the ability to discern what is right and wrong. We constantly judge our actions and those of others in terms of whether they are right or wrong. It is obvious that we must have a standard for right and wrong and for Christians that standard is the Bible.

The first three chapters of Proverbs tell that wisdom was in the beginning with God. God's wisdom was passed on to man in Adam, but when man fell and sinned he embraced another type of wisdom—man's wisdom. Tragically, Adam and Eve's human wisdom clashed with God's wisdom. This deficient wisdom of man has effected every part of our lives and also affects the music elements and the way a composer/musician manipulates them.

The word 'philosophy' only occurs once in the Bible and then as a warning. Colossians 2:8 says:

See to it that no-one takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ.

Paul is warning us of the danger of embracing a humanistic philosophy.

In order to understand the many philosophies and music styles of the Twentieth Century and today, we need to examine the Ancient Classical period with its humanistic philosophy. This ancient philosophy saw its rebirth in the Renaissance (1450–1600). This philosophy continues to our day—to the extent that if someone wants to appear highly intelligent and wise they quote from the ancient Greek philosophers such as Plato or Socrates.

A brief study of history reveals that man's wisdom is based on the thinking of living or

dead humans of the last 2000 years. By contrast a biblical study of history begins with the Creation. God's people have had access to the living God's divine wisdom for over 6000 years (Proverbs 8:22–3, 3:19, Deuteronomy 30:14, Jeremiah 31:33, Isaiah 51:6).

It is no coincidence that God sent His Son, Jesus, to earth at the time of the Greeks and Romans when humanism was flourishing. Since then there has been a war between Christianity and humanism. Into this conflict of ideas come parents and teachers who are confused by these conflicting philosophies which force them to ask:

- How should I go about teaching?
- How do I avoid humanistic, godless philosophies?
- What sort of music will honour God?
- Where do I find a Biblically-based music curriculum?

## **How do we teach our children a Biblical worldview through music?**

Volumes Two to Four of *The Elements of Music* (EM2–4) contain a history course from Creation to the Twentieth Century contrasting humanism (man's wisdom) and Christianity (God's wisdom), focusing on an appreciation of music styles. They present music theory and the fourteen music elements in a way that reveals their Creator.

---

# **if someone wants to appear highly intelligent and wise they quote from Plato or Socrates**

---

In EM2 a wholistic approach is introduced in the study of the Ancient Times, Middle Ages, Renaissance and Baroque Periods. In EM3 a 'Wisdom Poem' is learned. The poem is mixed with rhythm, melody and harmony then sung and played on the keyboard. Students learn simple basics about philosophy in an easy, enjoyable and memorable way. These form a solid foundation for understanding why certain events happened in history and also how and why so many music styles developed. Humanist philosophers such as Locke, Voltaire, Rousseau, Kant and Hegel are offset against God's workers in the Two Great Awakenings in the 1700s and early 1800s—the Wesleys, Whitefield and the beginnings of the Missionary Movement. Students meet famous hymnwriters who wrote for God's glory as well as other classical composers who wrote for man's entertainment.

In EM3 music theory continues as students learn to compose by putting scriptures to music. Four new music elements are learned (body, touch, dynamics and tempo). The last element, spirit, is left till EM4 along with a study of the last two historical periods—Late Nineteenth Century (1850–1900) and Twentieth Century (1900–2000). The *Keyboard Arrangements* book provides a practical application of teaching points from lessons

and worksheets. Students learn to play and analyse hymns. Two CDs contain hundreds of examples for ear training and listening to music of different periods.

Volumes 2, 3 and 4 each contain a *Teacher's Resource Kit* with lessons, answers and 2 CDs, a *Student Workbook* with worksheets, a *Keyboard Arrangements* book and a *Test Booklet*. Following on from Volume 1, Volumes 2 to 4 can be used by upper primary levels and older. Parents and teachers benefit enormously from working through the course with the children.

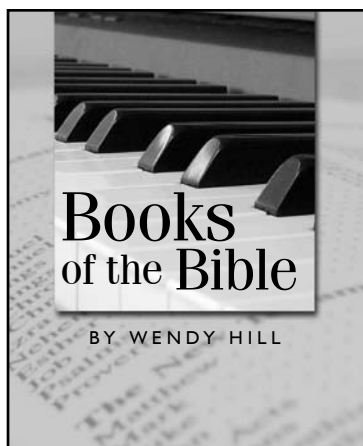
This course aims to provide a truly Biblical and comprehensive music course

encompassing music areas such as theory, composition, history, keyboard skills as well as related areas such as general world history and philosophy. Music is put into a Biblical perspective along with the rest of God's creation with the main goal of learning more about God.

For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made so that men are without excuse.

*Romans 1:20*

*For more information on The Elements of Music program and other excellent Biblical teaching materials, visit [www.lem.com.au/thegiftofmusic](http://www.lem.com.au/thegiftofmusic)*



## CD and Sheet Music now available

Every child should know the order of the books of the Bible to assist in reading it. This song has been used with great success in Sunday Schools, with music students and with homeschoolers. Students listen to the CD and very quickly learn the song. The sheet music gives the piano accompaniment, voice part and body actions.

This teaching tool makes learning the Bible books very easy, fun and memorable.

CD and sheet music only **\$33**

To order, please contact Wendy Hill on (03) 9802 6317, email [thegiftofmusic@lem.com.au](mailto:thegiftofmusic@lem.com.au) or visit [www.lem.com.au/thegiftofmusic](http://www.lem.com.au/thegiftofmusic)

## Piano Teachers wanted

Part of The Gift of Music program is a piano course called *Music for our Maker*. This is a Biblically-based piano teaching method using only Christian songs. Teachers need at least Grade 7 AMEB or equivalent. Brochures with more information are available.

Those interested in teacher training can contact Wendy Hill on (03) 9802 6317, email [thegiftofmusic@lem.com.au](mailto:thegiftofmusic@lem.com.au) or visit [www.lem.com.au/thegiftofmusic](http://www.lem.com.au/thegiftofmusic)



# Assessing Your School's Health

Many Christian schools have become aware that they may have drifted from their original vision.

This is an on-going challenge for all Christian institutions as the godless society in which we live presses in on us from every side.

Often parents, students and even teachers bring with them a lifestyle which has been profoundly influenced by the culture of humanism in which we all live. Inadvertently they bring this alien culture to the Christian school. If this issue is not addressed the Christian school will soon find itself a copy of the state school down the road.

Being aware of this Light Educational Ministries is now offering to conduct a **spiritual audit** for schools wanting to sharpen their Christian focus. Many schools want someone to answer the question; 'How biblical is our school?'

Light Educational Ministries has developed a programme that will help your school answer this question. At your request we will come into your school, review your documentation and curriculum, meet teachers,

students and parents, and observe lessons and the school culture over a period of several days. Our focus in all this activity is to assess how the Christian faith is being applied to all that is done in the school. It is not primarily an academic exercise, rather a hands-on approach of getting alongside your school personnel, helping them to find more godly satisfaction in the work to which He has called them.

We will then write a comprehensive report on the faithfulness to biblical Christianity in the school's documentation, curriculum, structures, teaching practice and fruit in students' lives.

More importantly, we will follow up with a return visit to the school to personally present our findings and discuss the report with the School Board and Principal. Then we discuss with each staff member how we perceive their teaching, with a view to helping them toward a more godly approach to their call. In some cases schools request follow-up training sessions.

We encourage you to consider a spiritual audit for your school—we believe you will find it a most productive exercise.

# WHAT'S UP, DOC?

## What Doctors Say About Themselves

PETER FROGLEY



Health is a topic that always rouses a response, because we have all suffered some form of sickness and many have had disappointments with the inability of the medical profession to solve our problems.

Because our human bodies are such complex creations it is often very difficult to find out what is really wrong with them. In many cases it is a matter of trial and error.

Our medical profession is largely composed of committed people desiring to help the sick and I am very happy to go and see them when I am not well and particularly if I have sustained an injury. Having said that, our society has put the medical profession on a pedestal; to the point that some doctors take the place of God for some people. Then, when they fail to produce the demanded results people become critical and even antagonistic. Thus it is difficult to address health issues without raising prejudices and disappointments on the one hand and unquestioning acceptance on the other.

In this article I am going to present a few quotes by medical practitioners that rec-

ognise the inadequacy of medical science, regardless of wonderful advances that have been made. I trust, if nothing else, they will help us see that doctors are really just regular folk doing their best to help needy people with an inadequate understanding of the amazing functions of the human body. Please enjoy the comments, I'm confident they will make you think, and ponder what each particular doctor is trying to communicate.

### What the Doctors Say

In the administration of medicine, we cure one disease by producing another.

*Prof. Martin Paine, M.D.  
New York University Medical School.*

All our curative agents are poisons, and as a consequence, every dose diminishes the patient's vitality.

*Prof. Alonzo Clark, M.D.  
New York College of Physicians and Surgeons*

There has been a great increase of medical men of late, but, upon my life, diseases have increased in proportion.

*John Abernathy, M.D. London*

Some patients get well with the aid of medicine, more without it, and still more in spite of it.

*Sir John Forbes, M.D., F.R.S.*

I declare as my conscientious conviction, founded on long experience and reflection, that if there were not a single physician, surgeon, chemist, druggist, nor drug on the face of the earth, there would be less sickness and less mortality than now prevail.

*Jas. Johnson, M.D., F.R.S.*

It takes more courage to do nothing intelligently than to stuff the patient with drugs.

*Sir William Osler*

We need fewer doctors and more instruction in the art of preserving health.

The medical practice of our day is, at the best, a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence.

*Dr. Evens, Fellow of the Royal College, London*

Nature makes the cure, the doctor's job is to aid nature.

*Hippocrates, Father of Medicine*

## What Conclusions Can We Draw?

After that what do we ordinary people say? Apparently, these quotes are from doctors comments, presumably to gatherings of their peers. They indicate that the leading doctors know that theirs is, at best, an inexact science. If this is true, what is the answer?

---

# It takes more courage to do nothing intelligently than to stuff the patient with drugs

---

For us as Christians it must be that faith in God is a better option than faith in doctors. It is not that we don't appreciate what doctors endeavour to do for sick people, but that we need to appreciate that they are not divine. Ultimately there is only one who can secure our healing—that is God.

Of the above quotes the one that stands out as being a reflection of truth is the last quote from Hippocrates. Whilst he is Greek and humanistic in his philosophy he does understand that the human body is a self-healing masterpiece.

God is the Creator and sustainer of life. As Joel Robbins has said, God has given us *innate intelligence*—that capacity of the human body to keep itself in optimum health. Our job and that of a doctor is to enable the body to maintain health and, as necessary, allow it to heal itself. Unfortunately, we and many doctors have been trained to think in a different way about our health. Western medicine has trained its practitioners and through them the public to believe that health is restored through taking drugs, or cutting out or burning the offending part of the body. Although there may be times when such a philosophy is appropriate, it really is quite barbaric and seems to ignore the

pattern of creation—namely that God has equipped our bodies to heal themselves.

## Consider this First

Let me take an aside before proceeding. The malfunction of the body seems to be a fruit of sin. We can never afford to underestimate the power of sin in this world. Remember, God needed to send His Son to give His life a ransom for our sin. It seems that God has so designed the body that we can never be sure of anything but God in this realm of healing. The best doctors fail, so do the best naturopaths, so do the best faith healers—in fact none of the results achieved by any of the above practitioners are very flattering, because people keep dying! Having presented that rider I would like to touch on a biblical approach to health and healing.

## Our Miracle Bodies

An increasing number of Christians are devoting time to consider biblical patterns and principles as they relate to human health and well-being. In many ways this is a new area of research, which in the past has been unfortunately left to ‘New Age’ practitioners. As a result, most Christians are skeptical about a natural approach to health fearing it may in some way be New Age and even demonic. If we begin with the presuppositions of Scripture, however, I believe we can lay a good foundation for a biblical approach to health and healing.

In the beginning God created—everything—and it was *good*. He created man and placed him in a garden—because that was where his food was! Man was to work and tend the garden, to enhance its production of food for man and also beast. God told man he was to eat of the produce of the garden in Genesis 1:29. Now I think it is logical that in creating man with a need to eat God would have ensured that the optimum food would be available for him.

In addition, God created for man a body with the appropriate equipment to process food for the man’s health and nutrition. It is to be expected then that God placed in the body a mechanism that would recognise food whilst recognising anything else that may inadvertently enter the body that was not food as a toxin that needed to be eliminated. Thus there are protectors in the body which attempt to ensure poisons do not enter the body:

- appearance is the first
- taste is the second
- vomiting is the third.

From the beginning God has endeavoured to show us how to care for our bodies as they are the Temple of the Holy Spirit. Thus the general plan of God is that we should be in health. For most of us that means if we will care for ourselves as God has instructed us we can be confident that we will enjoy good health.

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



## LEM Phonics Pathway to Literacy

*Pathway to Literacy* is a program in LEM Phonics designed specially for older students. The LEM Phonics approach has a proven track record in assisting students of all ages to master English language skills that have previously been out of their reach.

*Pathway to Literacy* caters to several groups of people who have inadequate English skills, often through no fault of their own:

- Upper primary to secondary students who have not grasped the essential elements of English in their education thus far
- School leavers who have left school with an inadequate understanding of English
- ESL students wishing to improve their English skills.

Student Workbook **\$32.25**

The Reference **\$18.40**

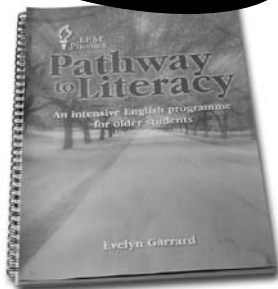
Pathway to Literacy Teacher's Manual **\$44.95**

75 Phonogram Cards **\$24.95**

Phonogram Wall Charts (set of three charts) **\$24.95**

LEM Phonics Rule Charts (set of twelve charts) **\$59.95**

Order online at  
[www.lem.com.au](http://www.lem.com.au)



## Bob Jones University Press

### READER GRADE I

A new reading program of 6 volumes, full colour illustrations, approx. 100 pages each. Comes with a comprehensive Teachers Manual, a Student Worktext and a set of Service Word Cards.

Set of 6 readers **\$66.00**

Teachers Manual **\$98.20**

Student Worktext **\$18.85**

Service Word Cards **\$22.00**



## Biblical Counselling

A series of excellent books, mainly the work of Martin and Deidre Bobgan, exposing the non-biblical nature of much of modern so-called Christian counselling. Titles include:

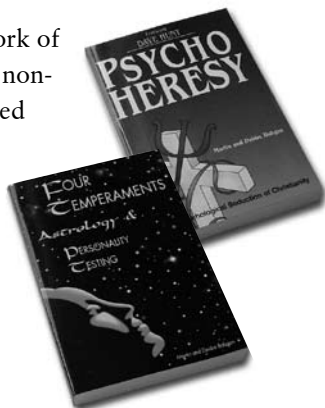
Against Biblical Counselling,  
For the Bible **\$24.00**

Competent to Minister **\$28.00**

Four Temperaments, Astrology and  
Personality Testing **\$24.00**

Psychoheresy **\$30.00**

12 Steps to Destruction **\$24.00**



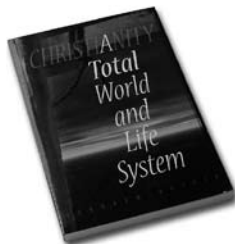
## Christian Education

### REPAIRING THE RUINS

Edited by Douglas Wilson with contributions from several personnel from Canon Press. The book is devoted to establishing a Biblical Worldview and repairing the damage of modern education. **\$28.00**

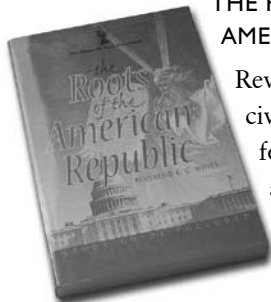
### CHRISTIANITY: A TOTAL WORLD AND LIFE SYSTEM

A republication of a work by Abraham Kuyper, pastor, one time PM of Holland. **\$16.40**



### THE ROOTS OF THE AMERICAN REPUBLIC

Rev. E.C. Wines' classic study of the foundations of civil government in Israel and their adoption by the founding fathers of the American colonies. Includes a Study Guide to enhance use with study groups. **\$27.40**



# LEM PHONICS CORNER



I notice that I usually get feedback from LEM Phonics Corners when I write about personal experience with using phonics.

Recently I have been having a good time doing a one on one conference once a week with a mum who is about to begin home-schooling. It has been a good time because my friend asks lots of questions and challenges me on certain things, too. We had fun playing with the Word List as I demonstrated in detail how to make the student analytically think while going through specific words in the Wordlist. Her challenge to me was, ‘Why don’t you have all this recorded in the manual?’

To record the hypothetical dialogue for each word would be a long and laborious task, but a few examples can suffice to demonstrate how to make use of the LEM Phonics philosophy point which states ‘Learning takes place when the child is challenged to think analytically.’

I know that when I am a passenger in a car going to an untraversed destination, I am unlikely to remember the way when I try to drive there myself next time. But if I am forced get there myself the first time with the tools I have available to me (such as the

street directory), I am much more likely to be able to get there by memory the second time. This is a principle of learning and we must use it also in Phonics teaching. ‘Analytical Thinking’ is closely related to another point in the philosophy—‘Learning is able to take place much more easily when the new thing to learn is able to be linked with something which already is lodged in the memory.’

It follows that questioning is a vital part of learning. By doing this we firstly draw out from the student that which he already knows. We can also determine what he doesn’t know concerning the new concept. If there needs to be another link in the chain before he can understand the new concept, the teacher will then supply the missing part before moving on.

For example, suppose we want the student to realize that he can use the phonogram **a** to say the sound ‘ay’ in the word **baby**. At first putting up your fingers to represent the phonograms in the first syllable will be a clue. But for the child to know which phonogram to use to say in the words paper and lady, without seeing the graphic finger clue, he will need to know the rule that **a** can say ‘ay’ (its second sound) at the end of a syllable.

We could begin by asking the child the following:

‘How many syllables in the word **baby**? Let’s make the syllables with our hands—**ba-by**.’ You could also ask him to feel the drop of the jaw for each syllable (every time a new syllable is formed, the jaw drops).

Then ask these questions:

‘What is the first syllable?’ *‘bay’*.

‘Sound **ba**’ *b-ay*.

‘What phonogram do you think we should use to say ay at the end of bay?’

If he doesn’t know, hold up a single finger for both **b** and **a**. Then he will deduce that it must be a single phonogram which is used. Ask which single phonogram can say the sound ‘ay’. The only answer is **a**.

Once the child has gotten this far, use your right hand with fingers up for **ba**, and your left hand with fingers up for **by**, to graphically illustrate the positions of phonograms in each syllable

Now you can teach him the rule that **a** usually says ‘ay’ at the end of a syllable. Therefore we do not need to use **ay** or **ai**. He will have learnt that **ay** is usually used at the end of a word during the phonogram stage. Then he would have had practice at using that phonogram in words like **play**, **day** and **say**, before reaching the word **baby**.

Now that rule will take on new meaning as he sees that another phonogram will say the sound ‘ay’ at the end of a syllable, within a word.

You can see that before the child can understand this rule he must have an idea of syllables, know what ‘the end of a syllable’, or ‘beginning of a syllable’ means, and also realize that there are other phonograms which may say the sound ‘ay’. It would be a good idea to review at the beginning of the lesson all the phonograms already known which say the sound ‘ay’.

To help the child to internalise this rule it is a good idea to do things a little differently when the next word comes up in the Word List with **a** at the end of a syllable. It may be the word **paper**. Have the child say the syllables. Ask ‘What sound is at the end of the syllable’. Then ask ‘Which phonogram should we use?’ If he says **a**, ask him why. If he doesn’t know, go back to the word **baby** and review what you taught him in that word.

Then tell him that we use the same phonogram for the sound ‘ay’ at the end of the first syllable in **paper**. By doing this we are training the student to apply rules to another word which contains the same rule.

The child may need more graphic understanding by seeing the words written on the board. Leave a space for the phonogram **a**:

b\_\_-by

l\_\_ - dy

p\_\_ - per

t\_\_-ble

In such an exercise the child can easily see that we want the sound ‘ay’ in the space, and that it is at the end of a syllable.

Challenge him to remember the rule that **a** is allowed to say ‘ay’ at the end of a syllable.

You could then write on the board:

d\_\_\_\_  
pl\_\_\_\_  
s\_\_\_\_  
m\_\_\_\_\_

Ask what the words would say with the sound ‘ay’ on the end. When that is determined ask ‘Which phonogram will we use to say ay in this position? It is at the end of a syllable but also at the end of a word.’ Help the child bring to mind the rule he learnt when you taught the phonogram **ay—ay** is usually used at the end of the word. Tell him that **a** usually says ‘ay’ at the end of a syllable, But *not* if it is at the end of a word.

As the student sees that a similar rule applies to the vowels **e, o** and **u** (**he, re-cent, go, as-tro-naut, mu-sic**), there will come a point when the child is able to generalise the rule and say, ‘Vowels say their second sound at the end of a syllable’. We should never expect the ability to generalise until the child has had enough practice with the rule in each situation. If taught well, the child will eventually fathom the generalisation of the rule for himself.

In the example above, we can see how two points of the philosophy of how children learn (analytical thinking and linking the new knowledge to something already lodged in the brain) have been applied to the teaching of a word which contains a rule.

To summarise the process:

1. Assess what specific knowledge the child must already have attained before teaching a new concept.
2. Fill in any missing links by retracing the information which must already be established in the brain before you can link the new information to it.
3. Teach the rule as it applies to a specific word first.
4. Give practice and review in later lessons. Use a slightly different approach or different examples each time. Seeing a concept from varied angles will clinch the rule and give the ability to apply it further.
5. Use comparisons (showing where the same rule may not work), to help clinch the understanding.
6. When a child has used the same rule in a number of situations he may be ready to generalise the rule.

All these factors working together will gradually aid the student to think logically about situations and to use analysis to solve problems.

I will be in South Australia from 12–24 November, and in India from then until 6 January 2006. I hope many of you will respond to the invitation given on the Project HALOES flyer.

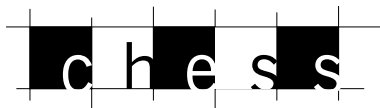
I wish you all a very blessed Christmas.



# EVENT CALENDAR

COMING EVENTS SEMINARS PROGRAMMES UPDATES

Note the number of the seminar you are interested in and tick the corresponding box on the registration form inside the back cover



Christian Home Education  
Seminar and Show

## 2006 Programme

- 9:00 **Registration**
- 9:30 **Keynote Address**
- 10:30 **Morning Break**
- 11:00 **Elective sessions**
- 12:00 **Lunch**
- 2:00 **Session Two**
- 3:00 **Session Three**
- 4:00 **Book Browse and Buy**
- 5:00 **Close**

Children are welcome at all CHESS seminars, but they must be quiet and accountable to their parents at all times.

This programme is subject to change.

Details and registration forms for all seminars are available as PDF downloads on our website at [www.lem.com.au](http://www.lem.com.au). Just click 'CHESS' in the 'Quick Links' box on our homepage.

If you are interested in holding a CHESS seminar in your area please contact the LEM office on (02) 6259 3944.

## CHESS Seminars

### 01 GEELONG, VIC

- Date* Tuesday 2 May  
*Venue* Belmont-Highton Baptist Church, 43 Mt Pleasant Rd, Belmont  
*Cost* Single/Family: \$25/\$40  
Earlybird (by 11 Apr):\$15/\$25  
*Send to* Jane Stewart-McDougall  
PO Box 2070  
Grovedale Vic 3216  
*Phone* (03) 5241 5154

### 02 MT GAMBIER, SA

- Date* Wednesday 3 May  
*Venue* Mt Gambier Christian Centre  
15-27 Stafford St  
*Cost* Single/Family: \$25/\$40  
Earlybird (by 12 Apr):\$15/\$25  
*Send to* Kylie Mullen  
15 Bellevale Crt  
Mt Gambier SA 5290  
*Phone* (08) 8725 9983

### 03 ADELAIDE, SA

- Date* Saturday 6 May  
*Venue* Sunrise Christian School  
95 Wattle St, Fullarton  
*Cost* Single/Family: \$25/\$40  
Earlybird (by 15 Apr):\$15/\$25  
*Send to* Michael and Sue Whitrow  
PO Box 123, Belair SA 5052  
*Phone* (08) 8278 7300

**04 MELBOURNE, VIC**

*Date* Monday 12 June  
*Venue* TBA  
*Cost* Single/Family: \$25/\$40  
 Earlybird (by 22 May): \$15/\$25  
*Send to* Kingsley Educational Pty Ltd  
 PO Box 310  
 Mt Waverley MDC Vic 3149  
*Phone* (03) 9544 8792  
*Email* enquiries@kepl.com.au

**05 HOBART, TAS**

*Date* Saturday 17 June  
*Venue* Salvation Army Hall  
 Blackmans Bay (TBC)  
*Cost* Single/Family: \$25/\$40  
 Earlybird (by 27 May): \$15/\$25  
*Send to* Lorraine Ward  
 7 Jessica Ct, Howden Tas 7054  
*Phone* (03) 6267 2359

**06 SYDNEY, NSW**

*Date* Saturday 12 August  
*Venue* Condell Park Christian School  
 29 Lancelot St (TBC)  
*Cost* Single/Family: \$25/\$40  
 Earlybird (by 29 July): \$15/\$25  
*Send to* Leanne Glen  
 6 Blackwattle Grove  
 Narellan Vale NSW 2567  
*Enquiries* LEM, (02) 6259 3944

**07 PERTH, WA**

*Date* Saturday 9 September  
*Venue* Presbyterian Church  
 32 Bull Creek Dr, Bull Creek  
*Cost* Single/Family: \$25/\$40  
 Earlybird (by 19 Aug): \$15/\$25

*Send to* Rod and Leanne Ellis  
 246 Duckpond Rd  
 Wellard WA 6170  
*Phone* (08) 9524 2505

**08 BRISBANE, QLD**

*Date* Saturday 7 October  
*Venue* TBA  
*Cost* Single/Family: \$25/\$40  
 Earlybird (by 16 Sep): \$15/\$25  
*Send to* TBA

**09 TOWNSVILLE, QLD**

*Date* Tuesday 10 October  
*Venue* John Calvin Presbyterian  
 Church, Carthew St, Kirwan  
*Cost* Single/Family: \$25/\$40  
 Earlybird (by 19 Sep): \$15/\$25  
*Send to* Phil Peachey  
 PO Box 1570  
 Thuringowa Central Qld 4817  
*Phone* (07) 4750 3423

**CHESSE Book Displays**

Book displays provide an opportunity for ‘hands on’ browsing of LEM’s books and resources. Unfortunately Kingsley Educational will not be attending the book displays.

Registration is not required.

**MILDURA, VIC**

*Date* Monday 9 May, 1–5 pm  
*Venue* Living Waters Com. Church  
*Cost* Free  
*Enquiries* Richard and Dale Vaughan  
*Phone* (03) 5022 8319 or 0402 052 335



The **LEM Phonics Introductory Seminar** is designed to equip teachers and parents to effectively teach the LEM Phonics programme to their children. Successful participants will be awarded with a Level 1 (Introductory) Certificate in LEM Phonics.

## 10 ADELAIDE, SA

*Instructor* Chris Joy

*Dates* Tue 17 – Fri 20 Jan 2006

*Venue* Sunrise Christian School,  
288 Sturt Rd, Marion

*Cost* \$360 per person including the *LEM Phonics Manual*, *Word List K*, and stationery.

Deposit of \$50 per person required with registration.

*Note* Learning the 75 Phonograms before the seminar will enable attendees to gain maximum benefit.

*Send to* Chris Joy  
RMD 635  
Victor Harbor SA 5211

*Phone* (08) 8552 3755

## 11 CANBERRA, ACT

*Instructor* Evelyn Garrard

*Dates* Mon 23 – Thur 26 Jan 2006

*Venue* St Pauls Anglican Church  
Cnr Crofts Cr and Baddeley St  
Spence ACT

*Cost* \$350 per person including the *LEM Phonics Manual*, *Word List K*, and phonogram cards  
Non-refundable deposit of \$50 pp required with registration.

*Note* An *LEM Phonics Manual* and CD will be posted upon receipt of deposit for pre-learning of the 75 Phonograms.

*Send to* LEM, 200 Florey Drive  
Charnwood ACT 2615

*Phone* (02) 6259 3944

## 12 NEWCASTLE, NSW

*Instructor* Margaret Pond

*Dates* Mon 23 Jan, Tue 24 Jan, Wed 25 Jan, Fri 27 Jan 2006

*Venue* Belmont Christian College  
John Fisher Road,  
Belmont North

*Cost* \$360 per person including the *LEM Phonics Manual*, *Word List K* and stationery. Deposit of \$100 per person required with registration.

*Send to* Margaret Pond  
3 Daniel Ave  
Aberglasslyn NSW 2320

*Phone* (02) 4932 1027 or 0400 618 121



Name

---

Address

---

Phone

Email

---

I AM REGISTERING FOR:

## **CHES** Seminars

Tick the box of the seminar you wish to attend and return to the address listed in the event calendar

Cheques payable to *CHES* for all seminars

- 01 Geelong**
- 02 Mt Gambier**
- 03 Adelaide**
- 04 Melbourne**
- 05 Hobart**
- 06 Sydney**
- 07 Perth**
- 08 Brisbane**
- 09 Townsville**

## **LEM** Phonics Seminars

Please note the information required, tick the box and return to the address listed in the event calendar

- 10 Adelaide**  
Cheques payable to *Christian Home School Association*
  - Please send me a CD of the 75 Phonograms for pre-seminar learning
  - Please order me a set of Phonogram Cards @ \$24.95 (payment enclosed)
- 11 Canberra**  
Cheques payable to *Light Educational Ministries*
- 12 Newcastle**  
Cheques payable to *Margaret Pond*  
Do you already have 2002 editions of the *LEM Phonics Manual* and *Word List K*?    yes     no