

# Keystone

A Bi-Monthly Journal for Christian

Home Educators

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Blessed is the man who fears the LORD, who delights greatly in His commandments. His descendants will be mighty on earth. — Psalm 112:1-2



**David & Liz Tosh**  
Teresa 19, Nina 16, Louise 22, Peter Martin,  
Maryanne Martin 23, Liz, David  
Kasharni Brown-Keane 9, Joshua Brown 6.

## KEYSTONE

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**KEYSTONE** is intended to inform, challenge, encourage and inspire. The Christian faith is being undervalued. Christianity alone is fully able to present a world view that is comprehensive, coherent, consistent and complete.

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*The fear of the LORD is the  
beginning of wisdom,  
a good understanding have all those  
who do His commandments.  
— Psalm 111:10*

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It was Henry R. Van Til, in The Calvinistic Concept of Culture (1959) who stated that "culture" is religion externalised. Look at the expressions of our culture today: hatred, violence, murder, infanticide, anti-Christianity, immorality, drugs and other crimes. The religion, the faith which our popular culture externalises is demonic.

Oh, Lord, please give us the wisdom and vision to home educate our children for Your Glory. May they not only live and work honourably as Christ-like role models in the midst of this crooked and perverse generation but also fearlessly, tirelessly, lovingly offer them Your Words of eternal life. Amen!

# Editorial



I guess it had to happen some time. The subscription rates to *Keystone Journal* have gone up. The good news is that the subscription rates to *TEACH Bulletin* remain the same! The new rates are listed on page four. These new subscription rates take effect immediately for all new subscriptions. However, for all current subscribers or immediate past subscribers (going back as far as those whose subscriptions expired last August), as long as you renew before the first of April 2004, you will get the old rates.

The Editor would like to introduce the readers to a Christian home schooling family originally from Perth, Australia, who are now living in the Republic of Ireland. They run Halfmoon Educational Books and Resources, supplying Christian Home Educators all over Europe and now also distributors of *Keystone Journal*! Lord willing, they will be looking after all *Keystone* subscriptions in that part of the world from now on:

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John Robbins' article on Christ and Civilisation is very instructive for it brings to our notice that much of what is generally understood to be from the "Classical" period of history is not at all edifying. The *Bluedorns* (*Teaching the Trivium*) are renown for their promotion of Classical studies, but they take this same tack, encouraging Christian home educating parents to exercise Biblical discretion when exposing their children to ancient Classical literature. When I was at school, the references to the Classical period of Rome and Greece were always in superlatives terms, as if we would do well to emulate their ways. I can understand why they did this now: it is what one would expect from secular humanists who *even to this day* would love to see us Christians tossed to the lions or disposed of one way or another.

There has also been a change to the Home Education Foundation's Board of Trustees: Robin and Christine Dykstra, who have served from the Board's creation in 1998, have retired. Stepping into their shoes are Wytse and Helen de Vries. Wytse brings a lot of IT and management expertise along, attributes Barbara and I have very little of. We are so thankful to both the Dykstra and de Vries families for their willingness to help the Foundation in this way. David and Jenny Waldron are the other trustees and have actually been key people in keeping the Smiths and the Board accountable. Praise the Lord for providing these servants.

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**But one thing I do:  
forgetting what lies behind  
and straining forward  
to what lies ahead,  
I press on toward the goal for  
the prize of the upward call  
of God in Christ Jesus.  
— Philippians 3:12-13**

**TEACH Bulletin** (Thorough Education Achieved in a Caring Home) is a monthly newsletter of the Home Education Foundation. Articles deal with political developments which may affect New Zealand home educators, statist and professional trends, correspondence with politicians and educationalists, and other items of general interest to home educators. Published since January 1997, **TEACH Bulletin** has been used to sound legislative alerts, rallying home educators to write submissions to their MPs and Parliamentary Select Committees when legislation unfavourable to home educators was introduced into Parliament. The six-page newsletter comes out 11 times a year (none in December) for an annual subscription of NZ\$16 or two years for NZ\$30.

**The Home Education Foundation** is a charitable trust established to serve, promote and strengthen the home education community in New Zealand. Since November 1998 the Foundation has contracted Craig & Barbara Smith (whose six children are all totally home educated) to serve the home education community full-time. They are continuing to build on their volunteer work since 1986 in the areas of publishing (such as *Keystone* and *TEACH Bulletin*), counselling, correspondence with politicians and educationalists, lobbying, researching issues of concern to home educators, running National Leadership Forums (annually since 1996) and National Christian Home Education Conferences (six since 1987), initiating the National Home Education Awareness Week, moderating five home education email discussion groups, producing media releases, speaking at local seminars, hosting overseas speaker tours, and networking among local support groups and with overseas home schooling organisations. Their efforts are conducted under the eye of the Home Education Foundation's Trustees and a Board of Reference which represents 19 locations all over New Zealand.

The Home Education Foundation, Christian Home Schoolers of New Zealand and the projects they take on are supported entirely by home educators subscribing to *Keystone* and/or *TEACH Bulletin*, investing in books the Foundation sells or making tax-deductible donations either by cheque, credit card or by automatic bank payment (ask us for a form). The Foundation can also be supported through Telecom and Clear who both give a percentage (5% & 2.5% respectively) of your toll bill to the Foundation, *painlessly and without costing you an extra cent!* Telecom subscribers can ring 0800 724 665 and ask to support "Christian Home Schoolers & Home Education Foundation", reference 10898651, ph. (06) 357-4399, through Telecom's "School Connection" Programme. TelstraClear subscribers can ring 0508 888 800 and ask to support the Home Education Foundation, ph. (06) 357-4399, through TelstraClear's "Friends of the School" Programme. Please ring today!



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# David & Liz Tosh

of Dipton in Southland

David and I have been married for 26 years. We are a farming family, and all our children have been brought up on our farm. We have 400 acres and run mainly sheep. Up until this season we have also planted about 100 acres of grain (barley and oats). Over the past few years the girls have hand-reared calves. So now we have about 50 bulls and calves as well.

The farm is near Dipton, an area comprised of about 360 households in the heart of Central Southland. Some people from the North Island not only say the city of Invercargill, which is a bit over an hour down the road, is not just the literal "end of the line" as far as New Zealand goes, but is also comparable to the end of the world: a reference to how far away it is from everything else. David's dad bought this farm back in 1952 and had to put thousands of tiles in to drain it as it was very swampy. David grew up here.

I was brought up in South Dunedin: a real city girl. I had very occasionally gone for picnics in the country, but I had no desire to ever have any more to do with farming. Well, when David's dad wanted to leave the farm, David decided to buy it. What could I do? We shifted out to the farm. I felt completely isolated for the next ten years. Over a period of time I have adjusted to the life-style.

As you see by the cover photo we have had a wedding in the family. Our eldest daughter, Maryanne, 24, who was schooled in the state system, married Peter Martin on Saturday April 5, 2003, at Dipton. The wedding day went off beautifully. All the children were in the wedding party. Peter, his Mum Jan and Dad Lyndsey, Kristian Bennet and David Silvester are in a band called Barak Zamar. They are a full-time Christian touring team. Peter's family started travelling nine years ago. They present their shows in schools, usually about three a day. It is a lively show that focuses on making good choices based on Christian principles. And now we have even more to be excited about, for Peter and Maryanne are expecting their first baby this May!

Our second daughter Louise is 22 years old. She was home schooled from Third Form and used mostly Correspondence School material. That was in the days when parents could purchase a year's subject very reasonably priced. Louise helps run her local church youth group at the Balfour-Lumsden Presbyterian Church and likes relating to the teenagers there. She lived here at home until early last year when she went flatting with another ex-home schooler.

Although Louise has no formal Nannying qualifications, she works full-time as a nanny to three children aged 15, 13 and 4. Louise has cared for these children and run their home since their mother died when the youngest was 18 months old. She copes amazingly well and displays great maturity with the care and attention she gives these children. This career path

started when the lady next door insisted on having Louise as a nanny for her children. Later on someone at church recommended Louise for the second nanny job she had. When her present employer, the father of the children, who we didn't know at the time, became a widower and began asking around for a nanny, everyone said, "Louise Tosh". It turns out that the really ill mum we had heard about and had prayed for was this man's wife. A woman has told us recently that she specifically prayed that a Christian would look after the children. Louise is in that home for a purpose, not just as a job.

Our third daughter Teresa, 19, has been home schooled from Standard 2. With her we used A Beka, Saxon, Correspondence School, virtually everything around. Teresa has also done some nannying and has studied at home up to 2002. Last year she attended Southland Institute of Technology where she is studying for a Diploma of Professional Photography, a two-year course. This course is said to be hard to get into. As part of her application, Teresa put together a portfolio of photographs she'd taken. That portfolio seemed to do the trick. The fascinating thing for us was that those were the first photos Teresa had ever taken! She is really enjoying the course and is coping well with the workload. Actually Teresa says a lot more time is taken up with things that poorly utilise the time available, not like the efficiency she is used to with studying on her own at home. We are pleased to see her ability to organise herself with her assignments: she is getting A+ and B+ grades.

Nina, our 16-year-old, is still doing lessons at home, working independently. She has done a mixture of curriculums over the years. At present she is using Saxon Maths and Correspondence School and A Beka material. Nina has become a very diligent student. She has also attended adult art classes this year: she loves art and has produced some great work. While Nina only went to school for one year, as an 8-year-old, she mixes well with adults, and her standard of work is the same as theirs...the secret to success here is that home school socialisation!

Nina has played netball for a number of years for local clubs. This year her team was top of its grade. She also enjoys childminding and is sought after for her skills. In fact, Nina and all the girls have helped run a Plunket creche which is held each term.

Nina is a very creative person, whereas I am a practical person. For example, I would wrap a present in a practical way, while Nina would do it as a work of art. She is an organised person and an organised pupil. I'm not sure how the house would function without her organisational skills.

We have used various curriculums and material over the years, about 11 years so far. There was no particu-

lar curriculum at first: we just picked up what we wanted. We do try to suit the material to the individual pupil.

I used to read to the children a lot of books from the library, historical fiction, NZ fiction, etc. This would form the basis of our curriculum as we'd make dolls to express the culture of the country under study or write to that country's embassy for information. We did this for perhaps five years. When the little ones came I found I needed to give out more individual book work so I wouldn't personally be swamped. We hope to get back to it now though.

Kasharni is our 10-year-old. She and her six-year-old brother Joshua are my great-niece and nephew. They have lived with us as part of our family since Joshua was six months old. They too have exemptions from schooling.

Kasharni loves learning. She is like a sponge for knowledge. I only recall once having to teach her the same maths concept over again. A good day for Kasharni is pages and pages of written work. She loves animals. This year she has faithfully fed the pet lambs almost every feed.

Joshua enjoys physical activity. The higher, the faster, the better! He enjoys visiting our local library. He loves playing on the computers there, and he really delights in going home with a bag of books and can easily spend an hour engrossed in a book. Joshua is just beginning to understand that words convey a message. He enjoys doing Grade 2 Saxon Maths.

Let me try to describe a typical day. The first chore is getting everyone out of bed. We have a fairly relaxed approach to things. We'll start with breakfast and a chat together, and Kasharni will feed her lambs. Formal "lessons" go from around 9am. Bible with little ones is always first. Normally we will review what was read from Scripture the night before. We read lots of books, and we write a lot and do plenty of maths. David comes in for morning tea, and it is then we have family prayers. We carry on with lessons until lunch and get into the farm work and other activities in the afternoon.

I think life on the farm adds to our childrens' management skills. Maryanne, Louise, Teresa and Nina can each run a farm and a home no problem. It's all part of the one education. Kasharni knows that the lambs rely completely on her and it helps her sense of responsibility.

We don't have a computer or email or TV. I like the freedom *from* it. At one point in her studies Teresa found that she needed computer skills and simply asked a tutor to help her learn what she needed. It was no big deal, and she learned quickly. I see it (not having a TV or computer) as an advantage as the children play and interact instead of sitting in front of a TV screen. I send them outside, they learn to think more and it is good for fitness.

Our days are full and busy, and sometimes I can get

overwhelmed with everything that needs doing. I have found a talk and a laugh with a fellow home schooling Mum can be a great pick-me-up. Lorraine Harrison was such a Mum and a bold Christian witness as well. She and I started a support group 7-8 years ago, which included creative writing every month for a while. People came from the whole of Southland. There were pretty big numbers, and it is still active. I'm not so involved in the support group now: I just felt a bit burned out with the travel. For the past year we have been doing stuff locally with the community. Even so, we've noticed you start to run into other home schoolers more and more these days. We intend doing more with home schoolers this year. I have found there is a season for all things.

Our family is grateful to the fellow home schoolers who faithfully witnessed to us all. I was a very new Christian when God spoke to me and said, "Take your children out of school and teach them about Me." I believe God entrusted our whole family into the care of loving home schooling families to be witnessed to. One by one each member of our family has given his or her heart to the Lord. So keep up the good work, all you Christian home schooling families out there!

I started reading these *Above Rubies* magazines that just started arriving in my letterbox, addressed to me, about 22 years ago. I loved them! Around 12 years later I began to notice my attitudes were changing. The Lord had impressed upon me the need to teach the children about Him. So I taught what I knew: the Roman Catholic faith. But something didn't feel right. As I looked around for other home educators, I found they were all Christians. Some were really interested in us, were friendly and witnessed to us. One noticed I was spiritually thirsty, and she went out of her way to talk with me and help me out.

The children didn't seem interested in the Bible studies we were doing, but others said to keep at it.

Out of the blue someone rang and asked to come around to talk about home education. As soon as they pulled up outside for the first time, the children said, "Here are some Christians for you, Mum." This was Paul & Evelyn George. They kept coming around and began home education themselves. Evelyn's life was a real witness, while Paul was a lot bolder with his words.

One by one the Lord brought us to Himself. David was last to be converted. It was at a Barry Smith meeting. He had attended one meeting with no apparent effect. The next day he was riding his motorbike along our road on the property with his head down and came within inches of being cleaned up by a car. The experience made him go home, get showered and go off to the second meeting with the purpose of giving his heart to the Lord.

Two days later Paul and Evelyn came in. She was crying her eyes out, for the Lord had made it clear they had to leave the area. They'd been led to come to Dip-ton in the first place to minister to a family – us – and

(Continued on page 30: *Tosh*)

# The Faith of Us Fathers



## Home-Schoolers Must Respond to “Big Media’s” Guilt-by-Association Tactics

by Fran Eaton of the *Illinois Leader*

U.S. TV network CBS broadcast a two-part series in mid-October 2003 entitled, “The Dark Side of Homeschooling.” It featured tragic situations where perverted criminal activity was covered by perpetrators insisting they were home schooling. In one of the two cases featured on the series, a young girl was killed by her older brother. The CBS series was so offensive that over twenty members of the U.S. House of Representatives (the House and the Senate being the two houses of Congress, the Legislative Branch of U.S. Government) signed a letter of complaint to CBS executives. The impression left by CBS’s national exposure is that home schoolers are suspect at best and criminals at worst.

The CBS assault on home schooling preceded an October 20 column entitled “And you thought it couldn’t get worse,” by *Chicago Tribune* entertainment critic Steve Johnson in which he wrote: “...because it’s getting harder to find truly ignorant people, it will be forced to limit its pool of dupes to gay men from repressive regimes or the home-schooled.”

I’ve bitten my tongue and kept my powder dry as one or two others attempted to defend homeschoolers in the media. But home schoolers are too busy home schooling to spend time writing op-eds and letters to the editor. And that’s a shame. Because if they don’t defend themselves, as the saying goes, who will?

If I were a paranoid home schooling parent, I would think that the various attempts by major media to disparage home schoolers reflected a concerted effort. But I’m not a paranoid home schooling parent — I just used to be one.

Now I’m a parent who has three grown children that were home schooled. I have the advantage of being able to look back at the choices we made with our children and with great confidence know that we did the right thing when my husband and I decided to teach our children ourselves.

However, I’m growing weary of the attacks of the fat, lazy, big guys who use their clout to defend the status quo at all costs and attack tenacious, determined little guys when they begin to be a threat. And that’s what is happening right now.

During the early years of our home schooling experi-

ence, we spent much of our time defending our choice of education for our children — in our neighbourhood, in our church, in our extended family, in our larger sphere of acquaintances. Through the years we became fairly good at putting a positive spin on the choice of home education. It was the best way to convince yourself and others that home education was a viable choice. You either had to have a good reason to do it, or you could be deemed as eccentric or worse.

In the mid-1980s, when we began home schooling, we were convinced that the public school system was using our tax dollars to evangelize to their vulnerable, captive audience the religion of secularism, agnosticism and even atheism. We were concerned about the poor academic performance of area government schools. But, even more so, we were concerned about the lack of spiritual training our children would receive outside of Sunday School and our family’s Bible discussions. We worried that such an atmosphere was creating the climate for our children’s possible rejection of God altogether, something we could not bear.

To us as parents who looked at our children as a grave responsibility with which God had entrusted us, we had three choices: (1) We could place our children in a God-less atmosphere from 9am to 3pm every day and teach them that God was not an integral part of their lives; or (2) We could enrol them in a religious school which would have been difficult financially for our then young family’s already-stretched budget; or (3) We could teach our children at home. Those were the choices. Because we believed that a mother should be encouraged to bond with her babies through constant interaction and reinforcement, day care was not an option for us. We made a conscious choice to live simply rather than leave our children with strangers during their formative years. It was a sacrifice — but one that has reaped bountiful rewards. Because we made that decision, home schooling became our choice. While not our first choice, we are now convinced it was the best choice.

Why all of this explanation?

I am provoked to anger by these pathetic guilt-by-association attacks that are now putting home schooling parents on their guard. It is not easy to swim upstream against a torrid current thrusting in the opposite direction. Home schooling parents spend their energy where it should be spent: teaching their children, providing their meals, clothing and shelter, and nurturing their precious hearts day in and day out. Home schooling parents already face being ostracized by bucking societal norms. They already have to fight off government incursions into their private decisions. They should not be further subject to scurrilous media attacks where all are branded by the misdeeds of one or two.

The concerted efforts reveal tragic, horrific details of a few families spread throughout the nation who, under the misnomer of “home schoolers,” are keeping their children at home to commit criminal acts on them. There is absolutely no defence for these actions. Home schooling parents, believe me, are the very people who

would advocate punishment as great as the law would allow (and maybe greater) for such evil.

Nevertheless, by highlighting these extremely rare examples of those who have done wrong under the banner of “home-schooling” and providing no context, the media outlets mentioned are attempting to propagate a negative image of almost one million home-schooled children who are blooming into outstanding American citizens and national leaders. There are home schoolers serving in the Bush White House, staffing the Republican National Convention’s upper echelons, running US Senate campaigns, becoming doctors, lawyers, business leaders and most notably of late, challenging young people from a national platform, such as the chastity message of Miss America 2003 Erika Harold who was taught at home for several years (see <http://tinyurl.com/244ty>.)

Brian Ray of the Home School Research Institute recently surveyed 5,254 adults who had been home schooled for at least seven years. 55% strongly agreed and 27% agreed — that’s 82% of the participants — with the statement, “I would home school my own children.” Does that sound like these adults were victims of abusive situations? 71% of the home school alumni were, as adults, currently involved in community service activity (e.g. coaching a sports team, volunteering at a school, or working with a church or neighbourhood association). That is nearly twice the number (37%) of similarly aged U.S. adults.

Taking all things into consideration, 59% of the subjects reported that they were “very happy” with life, while 27.6% of the general U.S. population described themselves as “very happy” with life. Again, does that sound like they were victims of abuse?

The Ray study also found that home schoolers were more active politically than the average population. But perhaps scariest of all to the secular religion fanatics who use the government school system to inculcate their world view: 94% of the home schooled adults surveyed agreed with the statement, “My religious beliefs are basically the same as those of my parents.” Ahh. . . that makes it all worthwhile, doesn’t it?

Okay, home schoolers, I challenge you to defend your choice. I challenge you to enter the public forum and tell the world why you chose home education for your children. But, as you do, I will remind you of Jesus’ words (of which an associate recently reminded me) found in Luke 6:26, “Woe be to you when all men speak well of you. . .” In other words, when you are changing the world, don’t expect accolades, expect attacks. But remember, the guilt-by-association attacks mean that you are changing the world.

(Fran Eaton and her husband Joe taught their three children at home for fourteen years. Fran served as the Director of Communications for a state home school lobbying organization for seven years before becoming Eagle Forum of Illinois’ State President. She is now *Illinois Leader’s* managing editor, and would love to hear from you at [fran@illinoisleader.com](mailto:fran@illinoisleader.com).)

(From *The Illinois Leader*, 17 November 2003, “Home-Schoolers Must Respond to “Big Media’s” Guilt by Association Tactics” by Fran Eaton, <http://www.illinoisleader.com/news/newsview.asp?c=9192> )

# Bits of Books

## Christ and Civilization, Part 1

by John W. Robbins



### The World Christ Entered

[I]f we think about the subject at all, [most of us] entertain a romantic and idealized view of Greece and Rome as peaceful, pleasant and free societies. We see the statuary and the ruins, we hear the philosophers discussed and praised, and we read the exploits of the Caesars. Athens, we are told, was a model of enlightenment and democracy, and Rome was a model of justice and law. It is largely to Greece and Rome, to their philosophers and statesmen, so the traditional story goes, that we owe our freedom, our civilization and our prosperity.

The *World Book Encyclopedia*, commonly used by high school students, informs its readers that “The principles that bound the Roman Empire together — justice, tolerance and a desire for peace — influenced countless generations.” But the very next sentence — so startling in contrast to the first — is closer to the truth: “Roman cruelty and greed caused great misery, and the use of force brought hardship and death.”<sup>1</sup> Rome was an empire of violence, not justice; it grew through conquests accomplished by armies led by brilliant generals; and it was held together by the feared Roman legions. It tolerated no disobedience, and peace was a rare event. Even at its best, the Pax Romana of the first and second centuries after Christ, the Empire was, in the Roman historian Livy’s words, “rich in catastrophe, fearful in its battles, fertile in mutinies, bloody even in peace.”<sup>2</sup> The debt Western civilization owes to Greece and Rome has been exaggerated. To understand the impact of the coming of Christ, one must have a more accurate understanding of the classical world.

### Classical Religion

Greece and Rome were not secular states; they were drenched in religion. There was then no significant distinction between sacred and secular; that was a later Christian idea. On Paul’s arrival in Athens, he found a city “given over to idols” (Acts 17:6). Dreams, omens, ghosts, apparitions and the “evil eye” were both feared as sources of harm and sought as sources of guidance. Astrology was a science and part of high culture, enjoying the respect psychiatry does today. Idols, images and shrines were ubiquitous. Animal sacrifice was a regular part of religious worship, and festivals and holidays — by one count 109 days each year were holidays in Rome — were frequent. Temple prostitution was commonplace. The name of the Greek city of Corinth, a center of religious devotion, became synonymous with sexual immorality. To “corinthianize”

was to engage in the most perverted and debauched sexual practices. In the pagan culture of Rome, homosexuality was commonplace and accepted.

The Greek and Roman gods and goddesses were men and women larger than life. They fought, they schemed, they lied, they got drunk, they raped, and they committed incest. The Romans worshiped twelve major gods and goddesses and thousands of lesser gods, which had arisen from the animism of early Rome. There were gods for war, fertility, love, harvest, travel, doors, *ad infinitum*. Each god and goddess had his or her own sphere of influence, his or her department; and the devout Roman did not worship

one god to the exclusion of others but worshiped all as circumstances demanded. A succession of spirits “watched over each period of a man’s life from birth to

**The Greeks valued  
‘orthopraxy,’ right doing,  
rather than ‘orthodoxy’  
[right thinking].**

death. Juno Lucina, Candelifera and the Carmentes aided at birth. It was Vagitanus only who could inspire the first cry. Cunina guarded the infant in its cradle, giving place to Cuba when the small Roman attained the distinction of a bed. By Rumina he was taught to take his mother’s milk; Edusa and Potina watched over him in the days on his weaning. Fabulinus taught him to talk; Statilinus to stand; Abeona and Adeona attended him in his first ventures from the house;...Catius sharpened his wits; Sentia deepened his feeling; while Volumna stiffened his will....Viduus parted body and soul.”<sup>3</sup> Prayers and pilgrimages to shrines and temples were a common part of life in the ancient world. Features of Roman religion included not only astrology, but also witchcraft and ghosts; divination by dreams, by birds and by entrails; magic, spells and hexes; heroes, gods and goddesses; holy water, holy tombs, holy relics, holy cities, holy shrines and holy days; visions, signs and incantations; animal and human sacrifices; miracles of healing, of nature and of destruction; rituals, processions, statues and frescoes; incubation, curses and worship of the dead; worship of Diana, Queen of Heaven; mendicant priests, monks and asceticism; incense, bells and choirs, *ad infinitum*. Roman society was very religious, and that religion did not end until the Christian Reformation of the sixteenth century.

Roman and Greek religions were very different from Christianity, not only in their polytheism (or, more accurately, polydemonism) but in that the pagan religions did not emphasize knowledge, learning, understanding and teaching. They had no sermons, no books to be studied, no body of doctrine to believe.

“The chief objects of pagan religions,” W. E. H. Lecky tells us, “were to foretell the future [through the study of animal entrails and later the questioning of oracles], to explain the universe, to avert calamity [and] to obtain the assistance of the gods. They contained no instruments of moral teaching analogous to our institution of preaching, or to the moral preparation for the reception of the sacrament, or to confession, or to the reading of the Bible, or to religious education, or to united prayer for spiritual benefits.”<sup>4</sup>

One result of this anti-intellectualism was, of course, that religious piety was expressed in religious behavior — attending temples, offering sacrifices, making pilgrimages — for “the Greeks valued ‘orthopraxy,’ right doing, rather than ‘orthodoxy,’ [right thinking].” In all this, Greek religion “reflected and supported the general ethos of Greek culture. It discouraged individualism.... it emphasized the sense of belonging to a community and the need for the observance of social forms.”<sup>5</sup> Greece enforced those emphases with death.

To the extent that teaching, reading and education were done in Greece and Rome, they were functions not of

the priests but of the philosophers, who were largely unconnected with the popular religious cults. Christianity, by contrast, made theological and moral knowledge and teaching both central

to the mission of the church and available to all, not just to the aristocratic classes thought to be capable of virtue. (This was not true of the Catholic Religion, which later split into the Roman Catholic and the Orthodox Churches. From the fifth century on, the Catholic Religion preferred to use images: icons, statues, frescoes and so forth, not literature, to “teach” the populace. And those thought to be capable of virtue were the “religious,” not the laity; the “religious” were the new Catholic aristocratic class.) Lecky, certainly no Christian, wrote: “Under its [Christianity’s] influence, doctrines concerning the nature of God, the immortality of the soul, and the duties of man, which the noblest intellects of antiquity could barely grasp, have become the truisms of the village school, the proverbs of the cottage and of the alley.”

Because of the variety of gods in Rome, some historians have mistakenly concluded that Rome enjoyed religious liberty. But the command of the Twelve Tables (c. 450 BC), as well as the persecution of religious dissenters, makes it clear that religious liberty was not a feature of Roman society: “Let no one have gods on his own, neither new ones nor strange ones, but only those instituted by the State.” In the second century after Christ, the pagan jurist Julius Paulus reported a contemporary legal decree: “Of those people who introduce new religions with unknown customs or methods by which the minds of men could be disturbed, those of the upper classes shall be deported, those of the lower classes shall be put to death.” The only religions permitted in Rome were those licensed and approved by the state.

Both the Greek poleis and the Roman Empire were totalitarian church-states.

For the ancient as well as the medieval pagans, statecraft was soulcraft. Socrates was executed for being an atheist, that is, for corrupting the youth of Athens by teaching them to doubt the gods of Athens. Others suffered the same fate. Centuries after Socrates was executed by the Athenian democracy, Pliny the Younger, Special High Commissioner to the provinces of Bithynia and Pontus, wrote a letter to Trajan the Em-

peror in AD 111. His letter illustrates both Rome's treatment of religious dissenters and its lack of a justice system:

"This is the plan which I have adopted in the case of those Christians who have been brought before me. I ask them whether they are Christians; if they say yes, then I repeat the question a second and a third time, warning them of the penalties it entails, and if they still persist, I order them to be taken away to prison. For I do not doubt, whatever the character of the crime may be which they confess, their pertinacity and inflexible obstinacy certainly ought to be punished...." In Rome, "pertinacity" was a crime punishable by indefinite incarceration.

Pliny explained what his subjects were required to do in order to regain their freedom:

"Those who denied that they were or had been Christians and called upon the gods in the usual formula, reciting the words after me, those who offered incense and wine before your [the Emperor's] image, which I had given orders to be brought forward for this purpose, together with the statues of the deities — all such I considered should be discharged, especially as they cursed the name of Christ, which, it is said, those who are really Christians cannot be induced to do."

In Rome, as in Athens, one could escape punishment by worshipping the gods.

In one case in which some persons had anonymously accused their neighbors of being Christians, Pliny "thought it the more necessary...to find out what truth there was in these statements [of accusation] by submitting two women, who were called deaconesses, to the torture....Many persons of all ages, and of both sexes alike, are being brought into peril of their lives by their accusers, and the process [of inquisition and punishment] will go on. For the contagion of this superstition [Christianity] has spread not only through the free cities, but into the villages and rural districts, and yet it seems to me that it can be checked and set right. It is beyond doubt that the [pagan] temples, which have been almost deserted, are beginning again to be thronged with worshipers, that the sacred rites which for a long time have been allowed to lapse are now being renewed, and that the food of the sacrificial victims is once more finding a sale."<sup>6</sup>

Pliny was pleased to report that his methods of torture and imprisonment were encouraging people to worship the gods and that the Roman temples were growing again. Throughout history coercion has been a favored method of achieving church growth.

In his letter to Trajan, Pliny emphasized that worshipping the Emperor is the way to avoid punishment. At the time of Christ, the Imperial cult was relatively new, having begun with Augustus, and it was the cult that unified Rome. Tiberius succeeded Augustus as Emperor in AD 14. Here are a few excerpts from a letter Tiberius sent to the magistrate of the city of Gytheon, instructing him in the proper rituals of the imperial cult:

"Tiberius Caesar Augustus, son of the god Augustus, *pontifex maximus*....He should place an image of the god Augustus Caesar the father on the first [chair], one of Julia Augusta on the second from the right and one of Tiberius Caesar Augustus on the third. ... Let a table [for sacrifices] be set by him in the middle of the theater and an incense burner be placed there, and let the representatives and all magistrates offer sacrifices.... Let him conduct the festival on the first day in honor of the god Augustus the Savior and Liberator, son of the god Caesar..." (MacMullen and Lane, 74-75). The worship of the state, in the person of the divine Emperor, was the ideology that unified the Roman Empire at the time of Christ.

## Notes:

1. "The Roman Empire," Volume 16, 380-381.
2. The ancient world was one "in which a large part of the labor force worked under various forms of non-economic compulsion, in which, for a long period and over wide stretches of territory, gladiatorial combats to the death provided the most popular form of public entertainment for the elites and the masses alike, in which brigandage and piracy and reprisals were often encouraged and even practiced by 'civilized' governments" (M. I. Finley, *Ancient History*. New York, 1987, 70-71).
3. Gordon J. Laing, *Survivals of Roman Religion*, 3-4.
4. Lecky, *History of European Morals*. London (1869) 1946, II, 1.
5. Robert Parker, "Greek Religion," *Oxford History of the Classical World*, 1986, 261. This, of course, is contrary to the assertions one finds in some "Christian" theologians that the Greeks were uninterested in practice or in this world, but were focused on another world, the world of Plato's Forms. These semi-educated writers compound their errors by contrasting the "otherworldliness" and "individualism" of the Greeks with the "earthy" and "communitarian" Hebrews. They might correct their errors by studying Hebrews 11 and related passages.
6. Ramsey MacMullen and Eugene N. Lane, editors, *Paganism and Christianity, 100-425 C.E.* Minneapolis, 1992, 164-165.

John W. Robbins received an A.B. from Grove City College; an M.A. and Ph.D. from The Johns Hopkins University in Political Philosophy. President and founder of The Trinity Foundation, 1977-present. Worked on Capitol Hill as chief of staff to a Member of Congress, 1981-1985.

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# Home Education Research



## Home Schooling Grows Up: The Socialisation Myth Exploded

Home educated students of the 1980s are coming of age in the U.S.A. (and the rest of the world), taking their places in society. How are they getting on?

During 2003 Dr. Brian Ray of the National Home Education Research Institute in Salem, Oregon, conducted the largest survey ever of adults who had been home educated. The study was commissioned by the Home School Legal Defense Association (HSLDA) of Purcellville, Virginia (just outside the U.S.A. National Capitol of Washington, D.C.), and surveyed over 7,300 adults, more than 5,000 of whom had been home educated for at least seven years.

The study answers home school sceptics who claim that homeschooling leads to poor socialization and demonstrates that concerns about socialization are unfounded. In particular, the study found that home educators are significantly more involved in their communities than the average public school graduate. "Home school graduates are proving the critics wrong in every arena," said Tom Washburne, Director of the National Center for Home Education (NCHE), a division of HSLDA.

The thousands of home-schooled adults who participated in the survey were found through "a highly connected network of home-schooling organizations," Dr. Ray said. Their responses were compared with data for the general U.S. population from the Census Bureau, the Department of Education and the National Opinion

Research Center.

### Continuing education

Over 74% of home-educated adults ages 18–24 took tertiary-level courses, compared to 46% of the general United States population. Nearly half (49%) of the respondents were still full-time students, most probably indicating that a lot more will soon receive academic degrees.

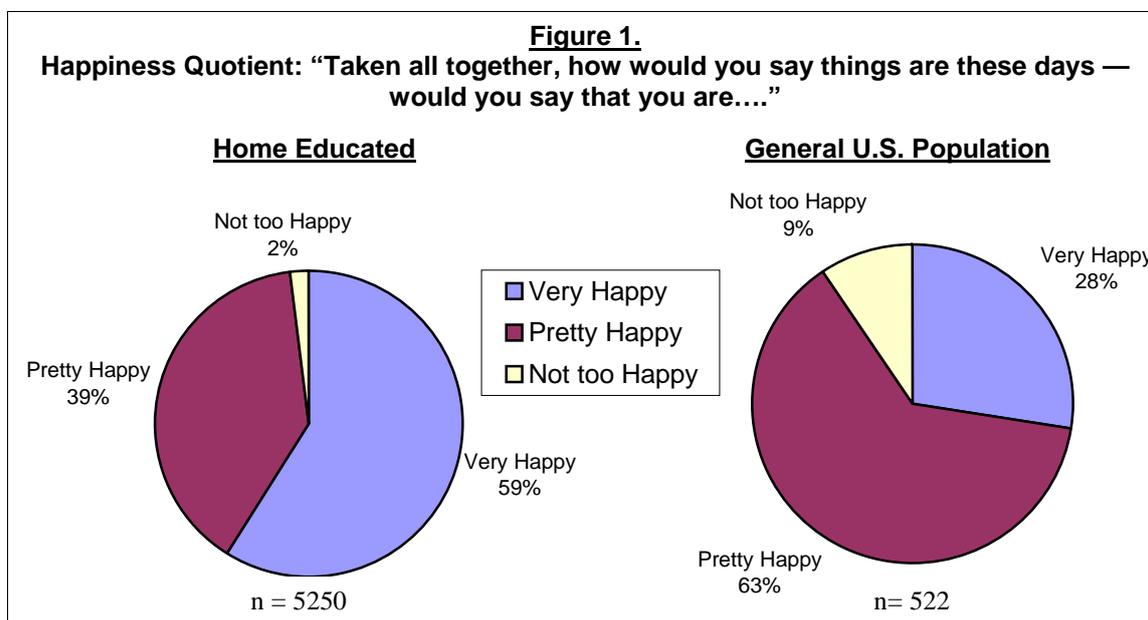
These past home educators positively outshone the general population in various areas of continuing education. 98.5% had read a book in English in the past six months, eclipsing the general population by nearly 30 percentage points. And they haven't missed out on Technology, as the NZ Ministry of Education seems to fret about, for 99.6% said they know how to use the Internet compared to a mere 37% of the general adult population.

There were two areas where the general population scored higher than home-educated individuals. One was in agreeing with the statement, "Politics and government are too complicated to understand," (35% versus 4.2% for home educators) and the other in agreeing that their "Own family has no say in what federal government does," (44% versus 6.2% for the home educators).

The general adult population also watches more TV, listens to more radio and reads more newspapers than do home educators who read more magazines regularly and make far more use of public libraries

### Employment

As previously mentioned, 49% of home education graduates from the years of compulsory schooling are full-time students. The next largest specified group were the 7.3% described as Homemaker/Home Educator. Then 6.8% fell under the classification of Professional I (e.g., Accountant, RN, artist); 6.0% were classified as Office Workers; 4.4% as Technical (e.g., computer programmer, draughtsman); 3.4% as Service Worker; and 2.5% as Owner Small Business/Restaurant, Contractor. Any that might have been un-



employed were not mentioned specifically, but would presumably be under the 7.9% classified as Other.

### Involvement in Their Communities

Home educated adults are active and involved in their communities with 71% participating in an ongoing community service activity (e.g., coaching a sports team, volunteering at a school or working with a church or neighbourhood association), compared to 37% of U.S. adults of similar ages in the general population. An even higher percentage, 88%, of the home educated actually committed themselves as members of various organisations (e.g., community group, church or synagogue, union, homeschool group or professional organization). In the general U.S. adult population, only 50% bother to make such commitments.

### Civic Involvement

Home school graduates work for candidates, contribute to campaigns and vote in much higher percentages than the general population of the United States (Figure 2). For example, 76% of home educators surveyed between the ages of 18–24 voted within the last five years, compared to only 29% of the relevant U.S. population. The numbers of home educators who vote are even greater in the older age brackets, with voting levels not falling below 95%, compared to a high of 53% for the corresponding U.S. populace.

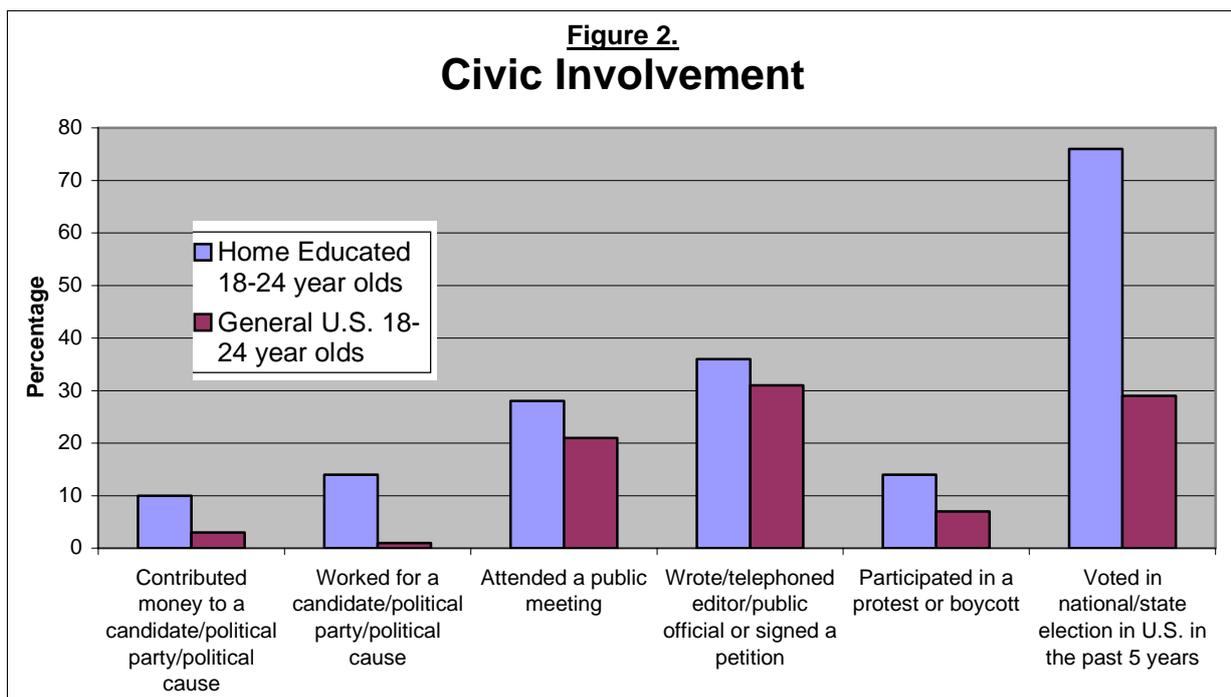
### Appreciation of Family Upbringing

For parents who sometimes wonder whether they are doing the right thing by homeschooling their children, it will be an encouragement to know that 95% of the homeschool graduates surveyed are glad that they were homeschooled (Table 1). In fact, a whopping 82% said they would home educate their children. Only 4.4% said they would not. The contents of Table 1 are altogether very encouraging on their own with no extra comment.

### Conclusion

The results of Dr. Ray’s cutting-edge research defuse long-held false criticisms of homeschooling and seem to indicate that homeschooling produces successful adults who are actively involved in their communities and who continue to value education for themselves and their children. The study rebuts one of the most persistent criticisms of home schooling, Mr. Washburne said. “Home-schooling parents have known for years that home schooling works,” he said. “What we always knew to be a myth regarding socialization has turned out to be just that, a myth. Home-schoolers appear to be active, engaged, happy adults.”

The new study “is one of the few attempts, maybe the only attempt, to get at the question of what do home-schoolers look like after the home-schooling process,” said James Carper, professor of educational psychology at the University of South Carolina, who reviewed



### Enjoyment of Life

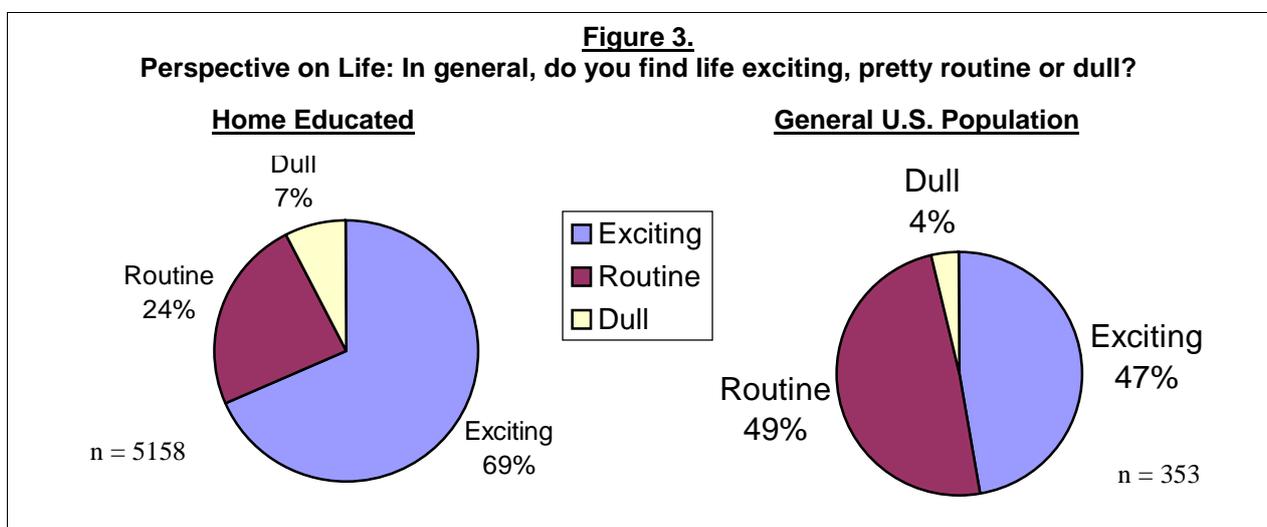
Taking all things into consideration, 59% of the home educated subjects reported that they were “very happy” with life (Figure 1). This represents more than two times as many as in the general population! Home educated adults are also far more likely to see life as exciting, 73.2%, while only 47.3% of the general population could say as much (Figure 3). When compared to the general population of the United States, home school graduates are just more content with life.

Mr. Ray’s findings. “On most measures they look better than the general public.”

Home schooling has been criticized by the country’s largest teachers union, the National Education Association (NEA), which passed a resolution at its national convention declaring that “home-schooling programs cannot provide the student with a comprehensive education experience.” An NEA spokesman said the organization had no comment on the NHERI study. Mr. Ray said critics “have claimed that adults who are home-schooled would be social isolates, disengaged

**Table 1.**  
**How Has Home Schooling Affected Your Life?**

	% Strongly Agree	% Agree	% Neither	% Disagree	% Strongly Disagree
I am glad that I was home educated.	75.8	19.4	2.8	1.4	0.6
Having been home educated is an advantage to me as an adult.	66	26.4	5.7	1.5	0.4
Having been home educated has limited my educational opportunities.	1	4.2	6.6	29.2	58.9
Having been home educated has limited my career choices.	0.9	1.2	3.9	18.8	75.3
I would home educate my own children.	54.8	27.3	13.5	2.8	1.6



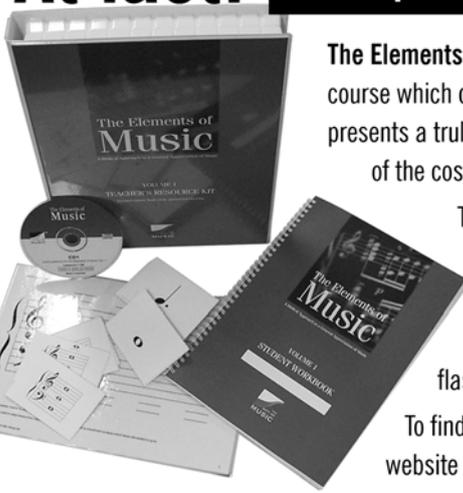
from civic life and perhaps uncaring about the world around them. The findings of this study, however, indicate just the opposite in terms of these adults' behaviours."

**Notes:**

Information for text and graphs extracted from:

*The Washington Times*, 23 October 2003, "Homegrown Success" by Robert Stacey McCain, <http://www.washtimes.com/culture/20031022-092314-2522r.htm> and the full report which is: *Homeschooling Grows Up*, 24 October 2003, <http://www.hsllda.org/research/ray2003>.

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# Learning Disabilities



## Foetal Alcohol Syndrome and Foetal Alcohol Effects, Part 3

by Linda Dillon

13. The child may not have accurate perception of hunger or satiation. If Gene really likes what we are having for dinner, he will ask for more and more until he has eaten more than the adults have, and we must tell him he is finished. My friend's nine-year-old will steal food, hide somewhere and eat it until he throws up.

14. Our son Gene is very moody. In one mood he is happy, silly, helpful and loves everybody and everything. He will say, "I love you, Mom. I'm glad you adopted me." In his other mood he is very angry, he will yell, stomp his feet, slam doors, hit his siblings, etc. These different moods can happen several times in the same day. He has a "short fuse." A little frustration about something sets him off into the yelling, angry, door-slamming mood. We make him stand in the corner while he calms down. If he yells at us, or hits, kicks or throws anything when we tell him to stand in the corner, he gets a spanking. We realize that this kind of behaviour in a teenager will be completely unacceptable and we want to nip it in the bud. If he breaks things on purpose when he is angry, we make him pay to replace them out of his allowance.

15. The child may have poor impulse control. I used to call Gene "Curious George." In the book it says, "George knew he shouldn't (whatever) but he was curious, so he did." Because of poor impulse control, there is often a problem with stealing. Our son Gene has never stolen from anyone outside of our family. However, my friend's nine-year-old son with FAE has stolen money from her purse, food from the neighbour's freezer, mail from a neighbour's mailbox and items from stores. When we have an incident of stealing at our house, we first talk about the Ten Commandments, God's most important rules. Then we talk about how adults who steal things go to jail, and it is not a nice place.

16. The child may lie about things even when caught red-handed. If we see Gene playing in Daddy's toolbox, and we say, "Were you playing in Daddy's toolbox?" he will say no, even though we just saw him doing it. He says what he thinks we want to hear, not what really happened. We try to give him a second chance to consider his answer by saying something like, "We are going to ask you again. Think about what is true before you answer." Usually that will do the trick, but sometimes he will repeat his lie. Often when Gene is caught doing something he is not supposed to be doing, he says, "Val told me to do it," or "Sarah was doing it first." So we say, "If Val told you to jump off a cliff,

would you do it?" Or, "If Sarah told you to drink poison would you do it?" He can see that the answer to these questions is no. We are trying to teach him to do what is right no matter what others around him are doing.

17. The child may be unaware of danger and have bad judgment about dangerous situations. When Gene was five years old, he rode a big-wheel tricycle out into the street in front of a truck. He definitely saw the truck coming, and he was smiling and waving at the truck driver. The truck screeched on its brakes and stopped. We thought maybe it was because he had just come out of the orphanage, so we spent a lot of time talking about the danger of cars in the street and the need to stay at the side of the road. But then at age eight he purposely rode his bike out in front of our 17-year-old daughter's car as she came down our street. My daughter slammed on her brakes and stopped to avoid hitting him. Then when she got out of the car to scold him, he laughed and said, "That was fun! But you were supposed to honk!" He thought it was a big game.

Gene is unaware of other kinds of danger also. At age six he walked right up and put his hand in front of Daddy's welding torch to see if it was hot, even though Daddy told the children they must stay out of the garage while he was welding. He was badly burned. However, now he does understand and believe that the welder is hot, and he won't repeat the same mistake.

FAS/E children must be taught explicitly about the dangers of their home and environment. They may not learn on their own that the stove is hot, electric sockets may give a shock, dogs may bite, etc. They also must be supervised as if they were younger children. I start the shower water for Gene so he won't get it too hot.

18. Sometimes running away is a problem. When I was a child and my parents punished me for something bad that I had done, I fantasized about running away. The difference is that the FAS/E child really might run away when he is angry or upset. Gene has run away down our street a couple of times and then come back. When we asked him where he was planning to go, he told us he was going to sleep in a tree. One night after a "running away" incident, Gene was happily eating his dinner and he told me how good the food was. My husband just looked over at him and casually said, "If you had run away today you wouldn't be eating this good dinner." My husband is a man of few words, but he makes them count.

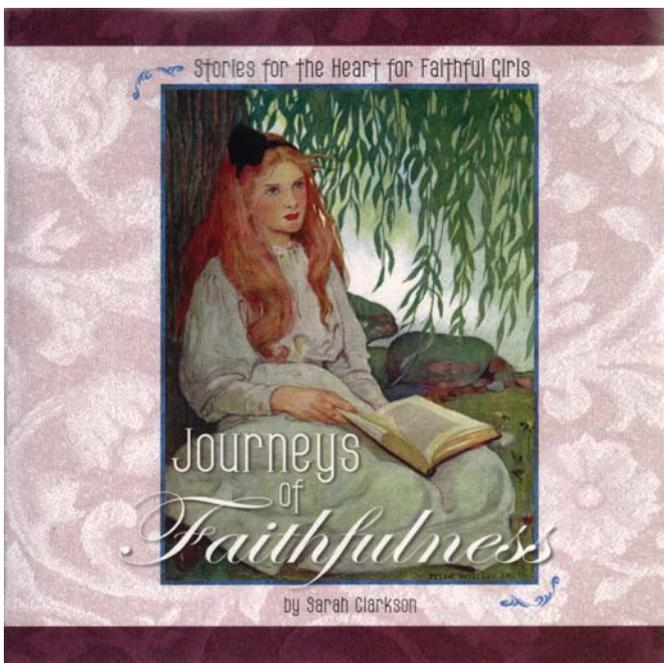
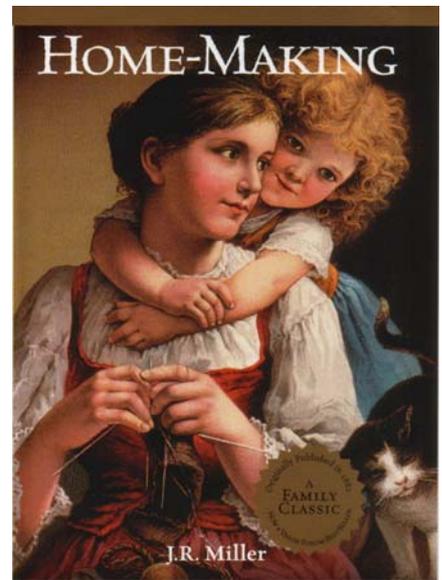
My friend's nine-year-old son has run away six times and has travelled up to two miles from home. One morning he ran away while it was still dark and his parents were sleeping. He usually steals food from the pantry first, so he will have something to eat on the way. One time a Coca-Cola deliveryman brought him home and one time the police brought him home. This habit is a real concern for their family. The little boy has no idea of the danger of running around on the streets by himself. Door and window locks and alerting the neighbours about the problem might be a good idea for their family.



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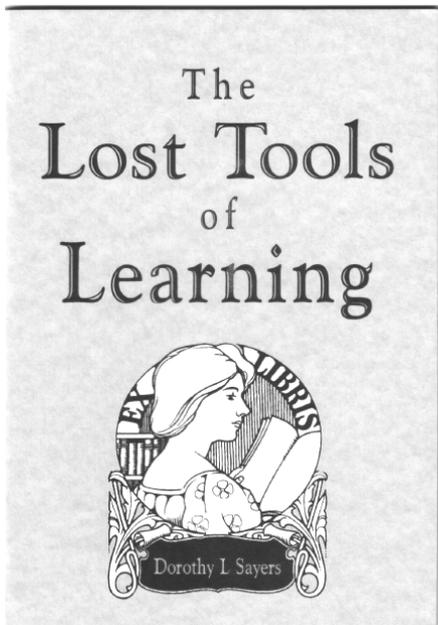
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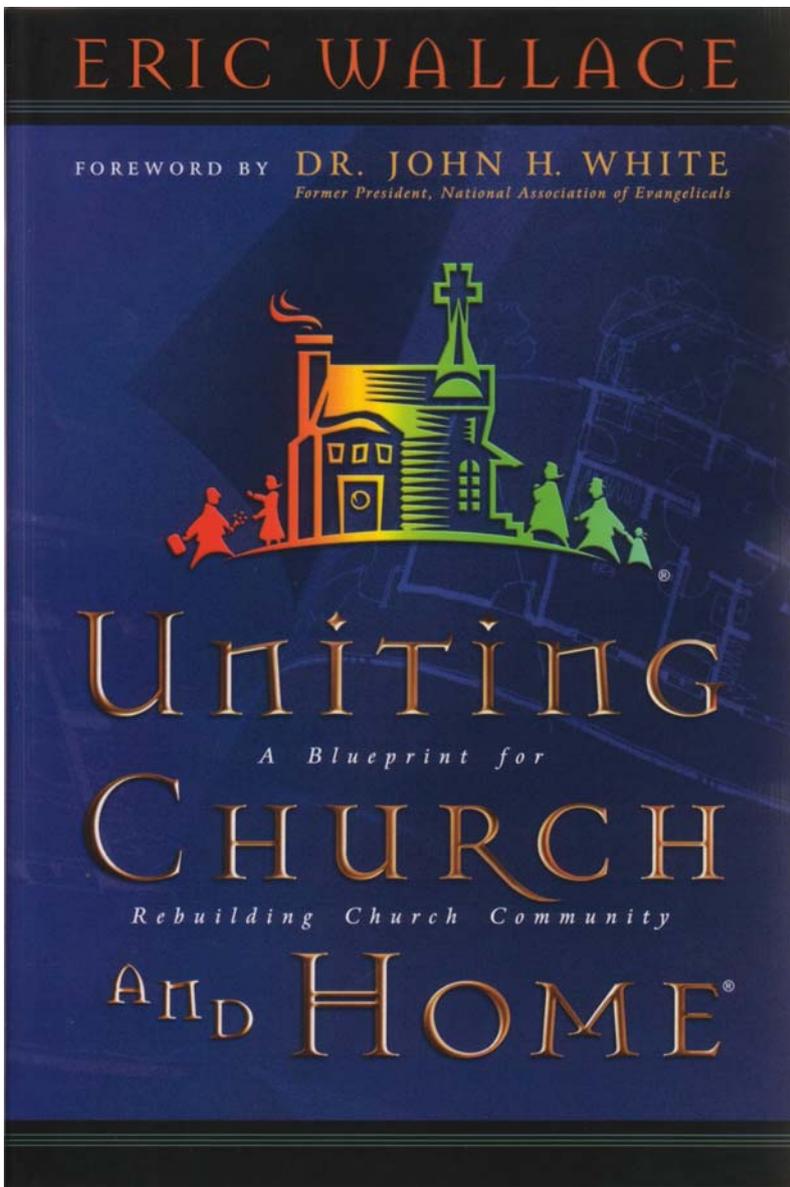
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19. Change is very difficult for these children. Moving to a new house can be a nightmare for a few months. The children feel insecure, and they have to learn the rules all over again. My friend's son ran away after moving. Our son just got into a lot of trouble doing things that he wasn't allowed to do at the old house. He thought since the sofa was in a new house, it must be OK to jump on it now. Although he wasn't allowed to play with the water and the outdoor hose at the old house, he thought it must be O.K. now that the hose was in a new backyard, etc.

20. In closing this section I want to say that using natural consequences does work. Although in general FAS/E children have a poor understanding of cause and effect, they can learn from their mistakes when it is very personal and memorable for them. For example, when my oldest daughter, Christy, was 16 years old, she had a lovely garden with several big, very prolific raspberry bushes. One day Christy told all the children, "The raspberries are ripe but do not go into my garden. Do not touch them. When I get home today, I will make you some raspberry pie." Gene was about seven years old, and he couldn't resist. While the other children were playing nicely on the swing set, he snuck away and got into Christy's garden. I was watching the children out the window, but I did not notice that Gene was missing. He ate raspberries frantically, as fast as he could stuff them into his mouth, knowing that he was doing something wrong and that he might get caught at any moment. He reappeared in the backyard with red stains on his face, shirt and hands just as Christy arrived home. She asked him, "Gene, were you eating raspberries from my garden?" He said, "No," even though the evidence was all over his face. Then he immediately began to throw up on the ground. He threw up piles of raspberries, many of them whole and unchewed. Christy looked at him and said, "Gene, you have already eaten your share of raspberries for the whole summer, and you are not eating one more!" So for a few weeks Gene sat there and watched the other children enjoying raspberry pie, raspberry cobbler, raspberries on ice cream, etc. It was a torture for him, but he did learn his lesson. He has never touched the ripe raspberries again without permission, and now he is able to enjoy raspberry desserts with his siblings. This "no raspberry dessert" consequence for stealing raspberries was much more effective than a spanking. We have found that FAS/E children easily forget spankings.

I will include one more example of the successful use of natural consequences. One day the children were playing with Lego building blocks at our big dining room table. Each child had his or her own bucket of Lego pieces. All of a sudden Gene decided he was finished, and he wanted to go play outside. We told him that was fine, but he needed to pick up his Legos first. He said he did not want to. We said, "They are your Legos so you pick them up." He suddenly saw a way out and said, "Sarah can have my Legos. I don't want to pick them up." We said, "What!?" He told us he wanted to give all his Legos away to his little sister Sarah. We realized at that moment that we could spank him and make him pick up his Legos, or we could let him learn from the consequences of his impulsive behaviour. We asked him one more time if he understood

what he was doing – he was giving away all his Legos to Sarah forever. He said yes, that was what he wanted, and he happily ran outside to play. So we relabeled his Lego bucket with Sarah's name, and she picked up the Legos and happily carried the bucket off to her room. The impact of this decision didn't sink in until the next time all the children got out their Legos to play with them. Gene was sad that he didn't have any Legos. It was hard, but we let this situation continue for a few months before we bought Gene a small box of Legos to get a new collection started again. Now Gene does pick up his Legos after he plays with them, and he does not give them away impulsively.

We have seen a tremendous improvement in behaviour in the five years that our Russian sons have been with us. These years have been difficult, especially at first, but love and prayer have seen us through. We try to encourage their successes with hearty praise. We can see that they are learning to be kind to others and to have a good attitude. They are able to learn from their mistakes, and they do have a desire to please us. Our Russian sons are very sweet, and they are happy most of the time. Our boys say "Please" and "Thank-you," they ask nicely for more food, and they ask to be excused before leaving the table. Gene is always the first child to say, "The dinner is really good, Mom." They do their chores cheerfully, such as unloading the dishwasher, vacuuming, emptying the wastebaskets and carrying in firewood. But their favourite thing to do is helping Dad work outside. Dad cuts up the firewood and the boys stack it up. They like to help Dad work on the van, work in the yard and fix things around the house. Val has started learning to drive the big riding lawn mower. He is so proud of himself after he mows an area of the yard with it.

### **Homeschooling – What Has Worked for Us**

The IQ of students with FAS and FAE can vary greatly, from 29 to 120 for FAS and from 42 to 142 for FAE. However, math and science beyond the 6<sup>th</sup> grade level is often too difficult for these children.. If this is true for your child, during the high school years it is best to focus on practical applied science and practical math skills necessary for everyday living. Your FAS/E child may not be college bound. When I first heard this at a FAS workshop, I was shocked. But if you are going to home school your child, you need a big dose of reality.

FAS/E students do best with a consistent, predictable school routine. It works best if you have the child sit in the same seat and do things in the same order each day. If there is a change in the daily routine planned, such as a field trip, let the child know the day before so they can think about it overnight.

(Continuing.)

(Used with permission from [www.nathan.com](http://www.nathan.com), National Challenged Homeschoolers Associated Network, a Christian non-profit organisation dedicated to providing encouragement to families homeschooling special needs children in ways that glorify the Lord Jesus Christ, PO Box 39, Porthill, ID 83853, USA, ph. (253) 857-4257, [nathanews@aol.com](mailto:nathanews@aol.com).)

# In Line with Scripture



**“Thou therefore endure  
hardness, as a good soldier of  
Jesus Christ.” — II Timothy 2:3**

How is the Christian soldier made? By going to chapel, by reading the Bible, by singing hymns, by talking about religion? Just as much as the veteran warrior is made at Aldershot or Southsea. He must go into the battle and fight hand to hand with Satan and the flesh; he must endure cruel wounds given by both outward and inward foes; he must lie upon the cold ground of desolation and desertion; he must rush up the breach when called to storm the castles of sin and evil, and never “yield or quit the field,” but press on determined to win the day or die. In these battles of the Lord, in due time he learns how to handle his weapons, how to call upon God in supplication and prayer, to trust in Jesus Christ with all his heart, to beat back Satan, to crucify self and live a life of faith in the Son of God. Religion is not a matter of theory or of doctrine: it is to be in the thick of the battle, fighting with the enemy hand to hand, foot to foot, shoulder to shoulder. This actual, not sham, warfare makes the Christian soldier hardy, strengthens the muscles of his arm, gives him skill to wield his weapons and power sometimes to put his enemies to flight. Thus it “works endurance,” makes him a veteran, so that he is no longer a raw recruit, but one able to fight the Lord’s battles and “to endure hardness, as a good soldier of Jesus Christ.” What then have been your best friends? Your trials. Where have you learnt your best lessons? In the school of temptation. What has made you look to Jesus? A sense of your sin and misery. Why have you hung upon the word of promise? Because you had nothing else to hang upon. Thus, could you look at the results, you would see this, that trials and temptations produced upon your spirit these two effects; that they tried your faith, and that sometimes to the uttermost, so that in the trial it seemed as if all your faith were gone; and yet they have wrought patience, they have made you endure. Why have you not long ago given up all religion? Have your trials made you disposed to give it up? They have made you hold all the faster by it. Have your temptations induced you to let it go as a matter of little consequence? Why, you never had more real religion than when you were tried whether you had any; and never held faith with a tighter grasp than when Satan was pulling it all away. The strongest believers [& home educators] are not the men [& women] of doctrine [though they’ll have this as well as vision], but the men [& women] of [home education] experience; not the boasters, but the fighters; not the parade officers in all the millinery of spotless regimentals, but the tattered, soiled, wounded, half-dead soldiers [& home educating mums] that give and take no quarter from sin or Satan [or in-laws].

(Taken from *Through Baca’s Vale* by J.C. Philpot.)

# Tough Questions People Ask

**How Can Home  
Educators Socialise  
an Only Child?**

by Craig Smith



We have six children, so I cannot speak from personal experience. But I have talked to a few and read others and offer the following for your consideration.

How much of what most of us think of negatively in relation to an only child is formed by our own experiences at school? The socialisation we experienced is immediately drawn upon subconsciously as the standard by which we will judge the issue of home educating an only child. There is an element of nostalgia attached to what we did, even though some of us had a lousy time overall at school and on the playground. We immediately think children need other children without actually stopping to think about it. And therefore, in the case of an only child, he or she would most definitely need to be around other children for there are no built-in sibling socialisers.

Think of the typical classroom. The mix you get is not of your choosing. There may be some lovely children there. It is also true that they may not be all that lovely by the end of a year of bullying or being the bully, intimidation, rivalry, humiliation, learning how to gang-up on others, tease the odd-balls or be teased, etc. There may, in fact, be few other children there who you’d want influencing your child, assuming those few could do so positively in the school environment and not themselves be drawn into the negative and aggressive behaviours and survival techniques.

Think of the children in your neighbourhood. We used to have some nice kiddies our children could happily play with. No more: our street is populated by some undesirable types, and we’ve noticed that all children seem to be far less conspicuous than they used to be, possibly because they spend more time watching TV or doing computer games. We also know that there is a growing number of acutely dysfunctional “families” and other ad hoc groups out there, some more than a little perverted in their ways. These are found both in the schools and in our neighbourhoods. It could well be that the friends the only child’s parents would choose are from church or other Christian friends anyway.

Note I said the parents would choose the friends. This is an element of socialisation that comes to the fore when you stop to think it through carefully. Normal practise is to let children find and keep their own friends. Yet we all know about coming under the influence of a “friend” who really only teaches us bad habits, disrespectful attitudes and fosters in us an appetite for forbidden fruits. When you factor in the high levels of obscenities, nakedness, immorality and violence that many parents allow their children to be exposed to

these days, being a lot more strict about who you let your child mix with is no longer seen as paranoia. In fact, if we are endeavouring to disciple our child for the Lord Jesus Christ, training him or her in godliness and righteousness, we will acknowledge it does not happen all by itself or with a wee bit of Bible reading here and Scripture memory there with something tossed in for them at church on Sunday. No, there will be a constant and consistent guiding, training, modelling and molding. You are hand-crafting this child to take on the lifetime career of Ambassador for the King of Kings. To achieve the best result we most certainly do not leave things to chance: we choose their friends.

Here is another area that will not look after itself, but one that we parents need to supervise, think about and become creative in order to finish the race as the Lord directs us to do: striving for excellence. Excellence means out of the ordinary, straining toward and surpassing higher standards. What are our standards for our child's socialisation? Have we ever even thought about it? Let's list a few: respectfulness to all, especially the aged; the ability to converse with much older and much younger people; showing deference to others, that is, letting others go first, especially women and children; having a servant heart toward others; having a clean sense of humour and one that does not laugh at another's humiliation or character assassination; knowing how to choose conversation topics that are not centred on self but are edifying to all and/or inquiring after another's welfare and interests; knowing how to avoid and/or direct conversations and proposed activities away from inappropriate themes.

This requires training in discretion and judgement, learning how to discriminate between right and wrong, good and bad, wise and unwise. Now please notice: as soon as you embark on such a journey, you will immediately incur the wrath of a great portion of our society, for they have been indoctrinated into Political Correctness which says one must never discriminate or be judgemental. Therefore, understanding why you do certain things, learning how to stick to your guns and resist peer pressure are also essential ingredients of socialisation. Again, these things do not happen by themselves. We parents need to work on these things ourselves and seek out other like-minded parents of children from whom our child would glean good things and to whom our child could be a blessing.

There is often concern about your child having a close friend or a best friend. Again, much of the thinking around this subject is coloured by rose-tinted glasses and an ill-defined nostalgia for getting up to fun things and sharing secrets. A bit of this is surely ok....too much is unhealthy, especially when the fun things progress (downhill, as any unsupervised activity is likely to do) past "high jinx" and into naughtiness, destructiveness, vengeance, etc. The obvious on-the-spot solutions are being yourselves (Mum and Dad)

your child's best friend. Since your attentions are not divided among many children, take advantage of the opportunity to invest heavily into this one child. Spend lots of time together reading all those incredible books out there, investigating everything that comes to mind by staging another impromptu field trip, impart skills a 7-year-old would normally never have (how to weld, drive a sewing machine, analyse the power bill and balance the cheque book.

What about team activities? Join one or start your own. Sports can be a bit of a bind with weekly practises plus weekend games. Music groups will expect regular attendance, but missing one does not cause the same crisis as missing a soccer forward. Submitting to the grind of coming up with a fresh programme every single week need not happen if you run your own club. Institutionalising fun things can drain the fun out of them. Staging your own activity only as often as you can fit it in, without sacrificing other priorities or suffering burnout, can in fact allow everyone concerned to fully savour the anticipation and planning, as well as the execution and afterglow stages, of an occasional well-planned event, rather than settling for the hurried, slapped-together offering of the traditionally institutionalised programme dished up relentlessly every week or fortnight. This is not to say one should be slack in meeting commitments or wary of making them. It's an alternative to the regular scheduling society expects which so often becomes a bind due to its inflexible nature. The social benefits of club commitments may not be worth being a slave to the calendar.

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# Graduates Speak

## A Special Word For Proverbs 31 Tomboys

by Miss Rebekah E. Zes



In considering what to speak on this morning, I was greatly challenged because the Lord has been working in my life in so many areas. But He impressed upon me to speak to one particular area, and that is: strength in femininity.

Growing up, I was very much what one would call a tomboy. I was rough and tough, and actually, all throughout my childhood, my father would often ask my two sisters and me, “Are you cute and sweet, or rough and tough?” And I would always answer emphatically, “Rough and tough.” I was stronger physically than my sisters and more competitive, and I indulged those things. I did not have the privilege of being home schooled until I reached high school. So as I was growing up all those years while in school, I always sought to be “one of the guys” – to be competitive with them, seek out their company and to be like them.

I greatly resented the fact that I was a girl. Discontent built up within me, and I often questioned why I couldn’t have been a boy. In order to correct this “problem,” I did everything that I could to be a tomboy because I thought life was so unfair that I had to be a girl. So I shirked from all things that I viewed as girly or weak, because I wanted to be what I considered strong, not knowing that I was under the influence of feminist ideas already at a young age.

I was very independent and always wanted to be able to do things by myself; this was due in part to how I was raised: to be very self-reliant. I had a mistaken idea of what femininity was. To me it meant that one was so dainty and delicate that one was unable to do anything for oneself; that one was so weak and dependent that one was unable to do anything, and that one was of little use; that one was so good, as to be good-for-nothing.

So I prided myself in my boyish ways and in my independence, and it caused me to lose one of the sweetest charms of girlhood: the charm of gentle trustfulness. I loathed appearing weak, and I delighted in the fact, so I thought, that I didn’t need any protection or shelter. This produced great discontentment in my life. But the Lord, very thankfully, did a work in my heart through a number of different influences, and He revealed to me the error of my thinking.

He began to show me through His Word, through friends who had been godly examples of what true young ladies should be like and through books that I began to read, that *true* young ladies should be gentle in speech, in voice, in manner, that they should be full of

love for home, yet they should also be firm and decided in their convictions. This is where a woman’s true strength lies, because real femininity is anything but weakness. My beliefs about femininity while I was growing up were all lies. But the Lord has shown me that a woman can be just as strong as a man but that those strengths are manifested in different ways. The means of a man’s strength is different than the means of a woman’s strength. We are both warriors and soldiers for Christ, but we have different dominions that we are to take.

I would like to read a quote for you from Alexis de Tocqueville’s *Democracy in America*, which was written in the 1830s, about his opinion of what he thought made America great:

Thus the Americans do not think that man and woman have either the duty or the right to perform the same offices, but they show an equal regard for both their respective parts; and though their lot is different, they consider both of them as being of equal value. They do not give to the courage of woman the same form or the same direction as to that of man; but they never doubt her courage: and if they hold that man and his partner ought not always to exercise their intellect and understanding in the same manner, they at least believe the understanding of the one to be as sound as that of the other, and her intellect to be as clear. Thus, then, while they have allowed the social inferiority of woman to continue, they have done all they could to raise her morally and intellectually to the level of man; and in this respect they appear to me to have excellently understood the true principle of democratic improvement.

As for myself, I do not hesitate to avow, that, although the women of the United States are confined within the narrow circle of domestic life, and their situation is in some respects one of extreme dependence, I have nowhere seen woman occupying a loftier position; and if I were asked, now that I am drawing to the close of this work, in which I have spoken of so many important things done by the Americans, to what the singular prosperity and growing strength of that people ought mainly to be attributed, I should reply, — to the superiority of their women.

Even though the women were at home, in the sphere which God had ordained for them, they were superior because of that. True, strong women are not masculine, but they are firm in decision, character and action and have all the softness that does not imply weakness in the wrong way – firmness that does not exclude delicacy. They are loving toward family and others; they are helpful whenever they can be; they are trusting of their fathers, and of the Lord – and they are feminine.

I have found that strength for a woman is found in her femininity, and in her embracing and fulfilling the role that God has given to her as a young lady. He has

taught me to be content and delighted in being a young lady (something I missed out on all those years growing up), and I would encourage all of you girls to treasure, embrace, take pleasure and delight in being a girl and in being feminine. The Lord has taught me also to be content under the protection and authority of my father, the authority and protection that was not always there for me growing up. When it *was* offered, it was rejected, because I thought that it was not compatible with being strong. I had to learn to forgive my father and to get rid of bitterness that I held against my father for neglecting to protect me those years while I was growing up, and I had to ask him to forgive me for pushing that protection away when it *was* offered. I had to be content to give my heart away for protection: first to my Heavenly Father, and then to my earthly father.

I realized that as I was growing up I would sometimes be ashamed or embarrassed of what my father would say or do. I learned that I could no longer do that, for my position as a daughter was to be feminine and to be content with whatever my father did. By fulfilling my role as a daughter and in being feminine, I would help my father in his masculinity. By my being confident in whatever he would say or do would in turn give him confidence.

I had to turn my heart, and I still do, daily to my father. It wasn't a one-time turning. I have to continually search out my heart, and make sure that there is no discontentment or bitterness in it. And I seek out what pleases my father, for this is my duty as a girl, and as a daughter, to seek out what pleases him and what can make him strong in his vision – that I, too, should embrace his vision and make his passions my passions. I have found untold delight and joy and pleasure in doing this – in being a young woman, being my father's daughter and completing the tasks that the Lord has given me. While pursuing femininity, I have found more strength, especially in character, than I ever did in pursuing feminism.

As girls we have duties and responsibilities that are given to us to fulfill, and we have to be responsible to do these in order for our fathers to be able to carry out the mission that God has given to them. And I want to challenge all of you girls, and all of you young ladies, to make it your aim to realize in your character all the possibilities of womanhood and to do the work that the Lord has assigned for you to do – to embrace being a girl and to delight in it; to be strong enough in your femininity and brave enough to always be loyal to Biblical girlhood and Biblical womanhood.

But in order to do this, you must always make sure that your heart is in the right place. Keep your heart yielded and submissive to God and to your father, because everything depends on where your heart is. Psalm 45:13 says, "The king's daughter is all glorious within: her clothing is wrought of gold." She is glorious within, and therefore her clothing, her outward adornment, is wrought with gold. Your inner self, your mind, heart and soul, affects how your outward life is going to be, how you are going to live your life and what you are going to do, because a dark heart is never going to pro-

duce a shining life, and a selfish heart is never going to produce an unselfish life. A sad heart will never make a glad life, and a discontented heart will never yield a contented life.

Be careful to guard your heart and to keep it stayed on Christ, for He will make you strong to do your duty. To exemplify Biblical womanhood you have to train your mind, and this is something that I am continually having to do: rid out all the influence of the world and train the mind to think in terms of Biblical womanhood. We should follow the guidelines that God has set out for us in His Word. Set your ideal before you: a strong, beautiful, Biblical girlhood and womanhood and bend all of your energies to attain this.

**Realize in your character all  
the possibilities of womanhood**

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Rebekah Zes is the second of three daughters belonging to James and Kathleen Zes. She began her home education journey when she was 14 years of age and finished her formal education in 1999, though she continues to study and learn on her own at home under the direction of her father. She joyfully serves her father in their home in Missouri (USA) while endeavoring to refine her homemaking skills under the guidance of her mother and alongside the companionship of her sisters.

This article may also be accessed on Vision Forum's website at: <http://www.visionforumministries.org/sections/hotcon/ht/family/tomboys.asp>

*(Continued from page 24: Logic)*

When people see unclear pictures and hear unpleasant music they feel uncomfortable. They associate the feeling with what they saw. If an advertiser can make us feel uncomfortable whenever we think about Candidate B, then we will probably not feel like voting for him on Election Day.

So, there's a little logic for you — propaganda and the transfer technique. See, it wasn't that bad, was it?

Propaganda is actually just a small part of logic. There are other areas of logic that could be explored such as fallacies, syllogisms, inductive and deductive logic, and Dilbert Cartoons. But we will leave that for another day.

Used with permission. Nathaniel and Hans are the sons of Harvey and Laurie Bluedorn, authors of *Teaching the Trivium* (see ad on page 18). They have been homeschooled all of their lives and live near New Boston, Illinois. They have co-authored *The Fallacy Detective* (available from the Home Education Foundation, address on page 2), a book on logic for children and adults. You can pester them with questions on logic at [www.christianlogic.com](http://www.christianlogic.com).

# Teaching Tips

## Is Logic Dangerous?

by Nathaniel and Hans Bluedorn



agree with something without thinking about it first. Propaganda is everywhere. Today we cannot chew a stick of gum without having our emotions manipulated by one propaganda technique or another. Note this example of propaganda in

this simulated TV commercial:

Logic is the paradox of life. Yes, no rational being could deny its fascination with parambolies and other concoctions of the Thessonician stream of thought. Ah, this topic has been debated between logicians many times over the course of time . . . Beeeep . . . time out. Did you understand all that? Neither did I.

Unfortunately, we have met many people who think that is what logic is: dusty old professors inventing IQ tests that no mere mortal could understand. The truth is that many homeschooling moms and dads are intimidated by logic. It looks a lot like math, and they think it's probably just as hard. It seems as though it's a subject to be tackled only by those with IQs equal to, or exceeding, that of a nuclear physicist.

This is not true. Logic is everywhere around you. Actually, illogic is everywhere around you. Your job is to recognize it for what it is. The biggest part of learning logic is learning how to discover when somebody is trying to snooker you into believing something that isn't true.

For example, picture this illogical imaginary TV advertisement:

*A banana peel is shown lying on the floor. A young boy on roller skates whizzes by and slips on the banana peel. A shocked mother comes to the rescue only to find her child dead as a doornail. Scene fades to black with the words: "Let your child enjoy life while he can . . . Fruity-Loop Gum."*

While this example may seem a bit extreme, it is not far from the techniques used in today's political speeches, advertisements, movies and, in fact, anyplace where someone wants to change your opinion. This might startle you, but sometimes the rationalizations that people give us to buy their product, to vote for their candidate or to do what they want are not logical. Often these "reasons" are based on emotion and not on clear thinking. A truck dealer pressures us to buy his new SUV because it looks tougher — not because it is tougher. The lawyer in the court room tries to persuade the jury to *feel* that his argument is right and fair — not to *know* his argument is right and fair. Learning to recognize a bad argument when it comes your way and learning how to respond properly is a major part of what the study of logic is about — self defense.

Propaganda is used by people who want to fool us by manipulating our emotions and disinforming our minds. Therefore, propaganda tries to motivate us to

*A dismal-looking teenager walks along a street. Suddenly he sees a stick of gum on the pavement. He picks it up and puts it in his mouth. From out of nowhere, a piano player with an entire band and chorus appears singing an upbeat song about obeying your feelings. The screen says, "You need a change . . . Fruity-Loop Gum."*

Did you notice that this advertisement says nothing about how Fruity-Loop Gum tastes? All it gives is an impression about the wonderful life you will have if you chew Fruity-Loop Gum. This advertisement uses the propaganda technique called transfer. Advertisers use transfer when they show you a picture of something you like (a band playing music) and, at the same time, show you a picture of their product (the stick of gum) with the hope that you will transfer your good feelings from one to the other. "Hey, that's a nice song; hey, some gum; that gum must taste like the music sounds." Of course this is illogical, but it sells gum.

Cigarette ads sometimes feature tough cowboys riding through rugged terrain. These ads are examples of transfer even though they often do not show the cowboys smoking. The advertiser wants you to feel that if you smoke their brand you will be tough and noble, get to ride horses, camp out on the range and grow leathery skin.

Advertisers also use transfer when a famous celebrity promotes a product unrelated to their fame. Michael Jordan being featured in McDonald's commercials is an attempt at transfer. Michael Jordan is no expert on hamburgers, but the advertiser hopes that when we later see the McDonald's sign we will think of our sports hero and transfer our devotion from him to the burger store. However, an advertiser is not using transfer when the sports hero is promoting a product on which he may actually have an expert opinion. If Michael Jordan promoted basketball shoes, we may more properly assume he knows what he is talking about.

Transfer can also give us negative feelings. Look for them in the following example:

*A commercial begins with a fast sequence of scenes with fuzzy distorted images of Candidate B shot on a rainy day and discordant music playing in the background. Cut to a clean, crisp image of Candidate A talking to children in a classroom. A band plays marching music. A voice over says, "A vote for Candidate A is a vote for the future."*

(Continued on page 23: **Logic**)

# Parenting

## Limit the TV

by Craig Smith



When talking about this subject of limiting TV viewing, feedback from parents suggests that frequently it's the parent who wants the TV on, not necessarily the children. Children are trained to watch TV so that parents can get some work done. TV appears to be a great tool for controlling children or keeping them occupied for a while. But hopefully most of us are learning that TV is not without its side effects.

The more difficult job as parents is probably not the weaning of our children off too much TV – it is weaning ourselves off the tube. If we have trained our children to watch TV so that they leave us alone, it means they haven't learned how to play independently. If they have become dependent on us to provide entertainment, we have not done them any favours. They do need to learn how to find their own activities if we really cannot have them helping us out just now.

Or perhaps we need to re-examine why we want them to leave us alone so much. Are we trying to do too much, things outside of our calling as home educators and as parents? Is the “good” represented by these other projects of ours robbing us of the ability properly to perform our calling, our “best”? Do we too often put the children on the back-burner “just until I get through this busy patch”? Perhaps, especially as home educators, we can far more profitably use that time building into our children's lives ourselves, rather than letting whatever happens to be on the tube (or the VCR) get built into them.

Will our children get bored if they don't watch TV? If they have access to a variety of activities, art and craft supplies, playthings, etc. (as appropriate for their ages) they will prefer to engage their minds in activity rather than staring at a blank wall or grizzling to us. Unlike watching TV, children engaged in activities are thinking. They may think up activities we wouldn't desire (like emptying all the shampoo bottles down the sink) which means they need a bit more monitoring than the genuine TV-induced couch potato does.

Some say children need to blob out in front of the TV to relax. Test out the thesis: objectively observe their behaviour after an hour of racy TV viewing and then after an hour of reading a good book (or having one read to them). Most of us already know instinctively the outcome of such observations. Boys especially like to watch action-packed adventure and will come away revved up. They may also be really discontented, somewhat confused and frustrated by the way evil and vanity are glorified, the way righteousness is scoffed at, the “adult” themes contained in many “children's” shows today and the degree of violence portrayed.

What about limiting TV in our homes? As with most

parenting issues, it's amazing how compliant children become when they know you mean it! They seem to thrive on clear, bold boundaries consistently and rigorously enforced.

Our children really enjoy the “Friday night only” rule we have. (This is for videos: we almost never allow the TV to go on). Their anticipation of those evenings is half the fun.

Surely the argument that our children need to be totally clued-up on the latest TV offerings in order to maintain friendships or be culturally relevant in order to witness to them is nearly antithetical to what Christian home education is all about. Our Christian home training, where they are more socialized by us parents than by their peers, makes them really different already. They'll learn about the TV shows if they hang around many TV-watching friends. (Actually that is a pretty good argument for being a lot more vigilant about them hanging around such friends! So much pollution is to be had from that source and often so very little of value to gain.)

I know for a fact that my brain was definitely hurt by all the TV watching I did my first 27 years. It molded by attitudes from an early age in ways that are totally contrary to Scripture. Those attitudes I am still trying to weed out, even though I cut TV viewing back to a point approaching absolute zero nearly 25 years ago. Just think what I could have learned if I'd invested that earlier TV-time more profitably! It pretty well goes without saying that the best lessons learned in life, the most valuable experiences, were acquired through living in the real world, not by a vicarious TV experience.

Even today with videos only once a week, I feel the tension creep in almost immediately, feel unsettled for hours afterwards and sometimes regret the waste of time and/or the way it cut into sleep or reading time.

One needn't be a rocket scientist to realise that almost any activity will stimulate greater intellectual development, nurture the imagination, reduce cynicism and foster a closer child-parent relationship than watching the box. Since many of us were raised with the tube as our mentor, it is not always immediately easy for us to provide alternatives now.

A few starting points are a must: Do not put a TV in your child's room. Do not allow unsupervised access to TV. Set a maximum amount of TV allowed per week: consider making this limitation binding on the entire family, parents included, to be really effective and to gain extra benefits for us parents as well. Insist our children ring us before watching a TV show or video at a friend or even a relative's place. If we say, “No,” our children are not likely to suffer the social penalty and be thought of as weird: we parents will! It protects our children from ugly TV/video shows as well as from most of the social fallout *and* forces us to come up with a sound viewing policy

(Adapted and edited from material by Christine Della Maggiora, [www.limitv.org](http://www.limitv.org).)

# Memorizing Scripture: A Joyous Legacy

by Jonathan Lindvall

I can honestly say that Scripture memorization is one of the most enjoyable parts of my children's home school experience. Many others have confided that, for them, it is, instead, a dreaded duty. I readily identify with their dilemma because Scripture memorization hasn't always been such a delight for us either. Let me share our secret.



*The Lindvall Family in Calif.*

## Is It Really Important?

I am the administrator of Pilgrims School offering an "Independent Study Program" to home school families. We provide such services as record keeping, curriculum counsel and accountability. Occasionally the accountability factor becomes a sticky point because we require several distinctive commitments. One of these is daily work on Scripture memorization.

From time to time some parent will object to this requirement to memorize Scripture. "We want our children to enjoy God's word," one sincere Christian parent said, "and forcing them to memorize Scripture will cause them to resent it instead."

Another suggested, "We want our children to focus on the content, not the form. We want to study and discuss the meaning of Scripture passages instead of working on rote memorization of the words. Remember, Paul said, 'The letter kills, but the Spirit gives life.'"

Although I have found such appeals well-intentioned, reasonable and rather compelling, I have gently but consistently insisted that daily Scripture memorization is a distinctive of Pilgrims School that I believe the Lord has asked of this particular ministry. Rather than modifying our expectations on this point, I have helped parents go elsewhere if they felt strongly that they should not submit to such requirements.

## A Biblical Injunction

On one occasion I was challenged to show a mandate in the Bible itself directing us to memorize Scripture. I confidently quoted Psalm 119:11, "Your word have I hidden in my heart, that I might not sin against You." My friend responded, "That is a testimony not a command." I returned with Joshua 1:8, "This book of the Law shall not depart out of your mouth; but you shall meditate in it day and night." Said he, "That says to meditate in Scripture, not to memorize it."

Temporarily stymied, I was certain it would be a simple matter to find a proof text to validate my position. I went to Strong's concordance and looked for the word "memorize." To my consternation the word was not to

be found in Scripture. All my life I had been taught that Scripture memorization is important for growing Christians. Now, however, I was unable to verify this notion from the Bible itself. Perhaps I had been wrong all along. What was I to do?

It just happened that my family was, at that time, working through Deuteronomy 6 as our memorization project. As I was doing a bit of word study on verses 6 and 7, I became quite excited and grateful for the Lord's timing in providing an answer to my dilemma. After giving the command which Jesus later quoted as the greatest commandment (Matt. 22:37, 38), Moses continued, "And these words, which I command you this day, shall be in your heart: And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up."

In studying the text, I found first that the emphasis was on the words themselves and not just on the concepts. Then I found that this is the only case where the Hebrew word *shanan* is translated teach. Its general meaning is to pierce. It is usually translated "sharp" or "sharpen." Here translated "teach diligently," the idea is to inculcate or insert the very words of Scripture themselves into the child.

Then I came to the next phrase, in which Moses commanded fathers to talk of them (the words) in various lifestyle situations. I found in this passage a mandate not only to discuss the principles of Scripture with my children but actually to talk of the words themselves. When we individually contemplate the words of Scripture and consider their meaning in our lives, we are fulfilling the Biblical exhortations to meditate on the word of God (Joshua 1:8; also Psalm 1:2). When we do this aloud together in our family, it becomes effectively a form of corporate meditation.

While this passage is certainly a mandate to instruct children in the meaning of the Scripture, we also take it as the scriptural reason for regularly rehearsing the very words of Scripture "when you sit in your house, and when you walk by the way, when you lie down and when you rise up." Such recitation would likely require previously memorizing the passages repeated or would, at the very least, lead to their effortless memorization through verbal repetition.

## The Emphasis

It was at this point that an insight began to dawn on me. The emphasis in this passage is clearly on the frequent review of the words of Scripture more than on the act of memorizing them. Moses clearly taught that we should soak our children's minds in God's words by saturating their environment with Scripture. In verses 8 and 9 he continued, "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates." The emphasis throughout is specifically on the very words of the commandment, not just on the meaning behind them.

I was intrigued by this idea of repetition. Moses had

told Joshua (Josh. 1:8), "This book of the law shall not depart out of your mouth. . . ." Perhaps an emphasis on oral recitation would be a key to success for my family as well. We had already begun a family tradition of quoting one or more Scripture passages as we sat down at our meals. Now I began a conscious plan of leading in rehearsing Scripture passages at times when the family was together riding in the car, at bedtime, and when we first got up in the morning.

### **The Pleasure of Recitation**

Quickly I learned that children (and adults) rather enjoy quoting things they already know. When we emphasized memorizing new material, the process took disciplined effort that admittedly was sometimes less than a delight. But, when the emphasis shifted to rehearsing together what we already knew, it actually became a delight. Young children, especially, love repeating words and phrases they are familiar with.

We have all experienced having our early talkers drive us to distraction with the constant repetition of their most recent verbal acquisition: a radio or television commercial, a cute saying, a rhyme and so forth. They seem like broken records repeating the same thing over and over. Children do this because God has given them an inclination to enjoy what they are familiar with and have thus mastered. As we tap into this inclination, our children find great joy in rehearsing Scripture with us.

When I taught fifth grade in a government school, I enticed students to memorize the Preamble to the U. S. Constitution. They would groan and complain about how hard it was until they actually had it committed to memory. Then they would, all of a sudden, change their mind about it. Students would compete for opportunities to recite the words. They would even come up to me at recess asking me to listen to them recite the Preamble. Why was this? Children simply love repeating what they have memorized.

### **Togetherness**

Another key to the delight our family finds in Scripture memorization and recitation is that we nearly always do it together in unison. Thus, the burden is not on one individual's shoulders. What a joy to quote with others, helping them when they get stuck and being helped in turn. Your children will enjoy even the task of the initial memorizing if you do it together. They will not likely be as motivated, though, if you simply assign memorization tasks to them individually.

We completely avoid any sense of individual pressure to complete a memorization assignment. Each memory project is a family project in which we, the parents, are helped by our children to memorize the selected text. The older children enjoy memorizing right along with us, without ever having to recite by themselves. The younger children chime in as a matter of course just as they do with anything else the older ones do. We are very careful not to make this a source of stress to them.

### **More Than Isolated Verses**

Also, we memorize whole passages rather than isolated memory verses. This lends itself more readily to recita-

tion. And children gain a real sense of accomplishment when they can point to a whole chapter they have memorized. You might start with some Psalms that are fairly short.

Initially it took only a minute or two for us to quote everything we knew. In time, though, our family had memorized more Scripture passages than we could generally quote in one sitting. Now we will spend about half an hour in the morning rehearsing Scripture together, taking turns selecting the next passage to quote. Although we do not take the time to quote them all each morning, we keep all of them fresh by making certain each is rehearsed at least once every few days.

### **A Dream to Pass On**

Let me perhaps pass on a dream for your family. Isaiah 59:21 says, "As for Me, says the LORD, 'this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants,' says the LORD, from this time and forevermore.'"

Imagine that! The Lord Himself is saying that our mouths and our children's mouths are to be continually occupied with His Words. God wants us to pass on a heritage to our children, our children's children and all future generations. This heritage is to result in continually speaking Scripture. I'm convinced God is calling us to develop lifestyle patterns, traditions if you will, that enable us to pass on godly routines to future generations.

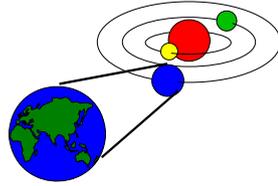
Imagine the spiritual benefit your family might be reaping today if, for the last two years, you and your children had been memorizing a conservative average of two verses each week and could recite all of them today. Imagine the benefit after four years or ten years of such a pattern. Think of the reward for a lifetime and the for future generations. This is my dream for my children.

### **A Delight and a Blessing**

I began by saying Scripture memorization was the most enjoyable portion of our home school experience. As you can see, I should really revise this to say Scripture rehearsing is delightful to us. Not only is it a joy, but it allows us to fulfill the command referred to earlier (Joshua 1:8), "And this book of the Law shall not depart from you mouth." God promised in the same verse that if we obey this command, meditating in His word day and night to observe its mandates, we would prosper and our lives would have good success. May this be fulfilled in each of our families as we, by God's grace, memorize, rehearse and apply the Scriptures together.

(Jonathan Lindvall is possibly coming to New Zealand in Oct/Nov 2004. Copyright 1988. Used by permission. Article also available on tape #110 "Soaking Children in Scripture" from Bold Christian Living, PO Box 820, Springville, CA 93265, U.S.A., ph. (559)539-0500; Lindvall@BoldChristianLiving.com; www.BoldChristianLiving.com.)

# World Views in Focus



## We Are Losing Our Children

by T.C. Pinckney

Evaluated as a long-term threat and in numbers of lives destroyed, the tragedy I want to discuss with you dwarfs, literally dwarfs, the 9/11 attacks on the World Trade Center towers and the Pentagon.

We are losing our children. Research indicates that 70% of teens who are involved in a church youth group will stop attending church within two years of their high school graduation. Think about that statement. It addresses only teenagers who attend church and participate in the youth group. What does that suggest about those teens who may attend church but do not take part in the youth group, or who do not go to church at all?

In a talk at Southwestern Seminary, Josh McDowell noted that less than 1/3 of today's youth attend church. If he is right, and 67% do not go to church and then we lose 70% of those who do, that means that within two years of finishing high school only 10% of young Americans will attend church.

We are losing our youth.

Why is this happening? Many strands go into weaving a tapestry, and surely there are many reasons this tragic departure of our youth from Christ is taking place. However, I believe the evidence clearly indicates that the primary reasons are, first, our failure as Christian parents and churches and, second, the intentional, persistent and highly effective effort by anti-theists to use public schools to lead children away from their parents and from the church.

### A Bit of History

About 1830 a group of wealthy Unitarians in Boston became unhappy with the locally controlled, parent-run, church-influenced schools then prevalent. They decided to try to establish a system of state-run, secular schools. They sent two young scholars abroad to study the main European school systems in order to decide which system to use as a model. After a two-year study the team recommended and their sponsors adopted the Prussian system as their model. Why? Because in that system the state had complete control, parents had no influence and children were entered at the earliest age.

With that decision made, the group designed a three part plan: (1) compulsory attendance, (2) a state teacher's college degree prerequisite to certification as a teacher and (3) state owned and operated schools. This was the plan they proposed to the Massachusetts' legislature.

Among themselves they agreed that if they could not at first get all three elements approved, the most important part was the required teacher's college. This was their priority because they agreed that "If we teach them what to teach, they will teach what they have been taught."

The first year's cost to establish the teacher's college was \$50,000. The Massachusetts legislature balked, saying the cost was too high. So the wealthy Unitarians made them an offer they could not refuse; they put up \$25,000 if the state would match it. They did, and in 1837 the first state public school system in the United States was established. Soon other states followed suit.

### The Philosophical Foundation of Governmental Schools

Just 14 years after the Massachusetts state school system was established, Auguste Comte wrote the following in his *System of Positive Polity*, vol. I, 1851, pages 35-36:

The object of our philosophy is to direct the spiritual reorganization of the civilized world. ... [W]e may begin at once to construct that system of morality under which the final regeneration of Humanity will proceed.

His "spiritual reorganization" was a long-term plan, and it has been steadily progressing right up till today.

And you will recall that Darwin's great mythology, *Origin of Species*, was published in 1859.

Of course Comte was not alone in this vision of a future without God, of humanity without individuality, of rule by the self-defined most capable over the less capable. In 1918 Benjamin Kidd published in London a book, *The Science of Power*. On page 309 he wrote:

Oh you blind leaders who seek to convert the world by labored disputations. Step out of the way or the world must fling you aside. **Give us the young. Give us the young**, and we will create a new mind and a new earth in a single generation.

Ten years later in 1928 Ross L. Finney, Ph. D., published in the United States *A Sociological Philosophy of Education*. On page 118 Finney wrote:

Everything depends on passing out the expert opinions of the social scientists to the masses of the people; and the schools, particularly the high schools, are the only adequate agency available for this function.

And on page 117 he had just said, "It is the business of teachers to run not merely the school, but the world; and the world will never be truly civilized until they assume that responsibility."

Another interesting quote comes from *The Reconstruction of Religion* by Charles A. Ellwood, Ph. D., Professor of Sociology, U. Of Missouri, 1923, page 177:

Human institutions, sociology shows, are in every case learned adjustments. As such, they can be modified provided we can obtain control of the learning process.

Everyone has a worldview, a perspective of the world around him.....a "reference point." He may not think of it in these terms. Indeed, he may not think of it consciously at all, but you cannot exist without a framework within which you place events and individuals, which determines your values, which values in turn guide your actions and reactions to events and people.

Although there are many worldviews designated by many exotic or not so exotic terms, they all boil down to just two types: Your worldview will be man-centered or God-centered.

We are all familiar with Deuteronomy 6:7-9: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Yet we seem to have forgotten or ignored God's commands about education:

- \* Luke 6:40 (NASB) — "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher." Do we want our children to adopt the anti-Christian, socialistic, pro-homosexual, no absolute right and wrong beliefs promulgated in government schools?
- \* Colossians 2:8 — "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This is exactly what is happening to our children. They are being spoiled by philosophies and deceits "after the tradition of men."
- \* II Corinthians 6:14 — "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" But this is exactly what we do when we send our children to government schools.

Most Southern Baptists and most Southern Baptist churches are failing to obey God's commands regarding our children. Yes, we take them to Sunday worship and Sunday School. Yes, they may also attend AWANA's or another church-centered youth program. They may even have Bible study at home.

But two or three hours on Sunday and 20 minutes or so of Bible study at home are overpowered by 30 or more hours a week in anti-Christian government schools and the constant pagan media bombardment which may add up to another 10, 20, 30, or more hours per week.

Now of course many schoolteachers are Christians. And may God bless them as they do what they can. But

they are strictly limited by school policy, humanist textbooks, programs teaching the validity of homosexuality, "make up your own minds" approaches to morality, "safe sex" instruction and on and on.

Why have we failed our God in this critically important responsibility?

We have failed because we have been willfully, blissfully ignorant ... and satisfied in our ignorance.

We have failed because the great majority of us have not made the effort to inform ourselves of the facts ... even though there are books and articles galore readily available.

We have failed because — even when we have known the facts — we have not had the courage to point them out to our people.

We have failed because we have been afraid to offend people. So we have chosen to offend God rather than men.

### **What Should We Do?**

The ideal, most Biblical solution is for parents to teach their children, to be homeschoolers. All our churches should welcome and openly encourage homeschoolers. But clearly many parents cannot or will not home-school. For their children we need to start large numbers of Christian schools. And these schools need to be truly Christian:

- \* Christian in the sincere faith of the teachers and all other staff,
- \* Christian in textbooks carefully chosen,
- \* Christian in their entire worldview.

Note that they should also teach about evolution, about humanism, about post-modernism ... but in a balanced way, giving the evolutionists' arguments fully and fairly but also demonstrating their weaknesses, the mythological presuppositions upon which these lies are based and the disastrous consequences for those who choose to live without God. Our children must be prepared to live among, confront when necessary and triumph in debate with secularists. This is one area where ignorance is *not* bliss.

It has been a privilege to be with you today. As Executive Committee members you fill a critically important role in Southern Baptist life and indeed in Christian life throughout the United States and the entire world. I pray the Lord will lay a burden on your hearts for our children and their Christian education. And I pray that He will lead you to encourage home-schooling and the establishment of more and more truly Christian schools.

(These remarks to the Southern Baptist Convention Executive Committee in Nashville, Tenn., on September 18, 2001, are reprinted with permission. T.C. Pinkney retired from the U.S. Air Force as a Brig. General. He is married to Clarita, has three children & 12 grandchildren, lives in Alexandria, Va., is the editor of *The Baptist Banner* and can be reached at TCP@TheBaptistBanner.com.)

# Over a Cuppa



## Why Send Your Children to Public Schools Rather Than Home Educate?

Here are ten good reasons:

**10. Skill development:** Government schools do a great job of teaching children to sit down and zip it up while the teacher engages in crowd control and mindless administrative duties. The ability to put one's mind on hold, to sit there and do nothing, is a skill that will be in high demand in the competitive marketplace of the future.

**9. Lack of ability:** I couldn't teach my own child — I don't know how. After all, anything meaningful in life can only be taught by those properly trained and certified to do so.

**8. Financial aspects:** We can't financially afford to home educate. Without the school-based health clinics, how could we afford to keep our children supplied with condoms and birth control supplies?

**7. Political Correctness:** I want my children to learn all the correct stuff. Given how fast history changes, I want to be sure they are up on the most recent version. Same for social interaction; my little Johnny and Mary must know which minority group or sexual orientation is flavour of the month, for a social *faux pas* of this nature could mar their reputations for life.

**6. Scheduling benefits:** Staying on the same schedule as everybody else has its benefits. That way, when we go to Disneyland, we can spend our time waiting in queues and socialising with all the other state-schooled families rather than wasting it on all those rides and attractions.

**5. Close friendships:** I like the fact that my children are spending so much of their time with people outside the family. Just think of the extra vocabulary they will learn, words never spoken around here; the varied finger signs our family doesn't use; the different attitudes we've never taught them; the creative methods of disrespect and dishonesty we had never thought to show them. The cross-cultural benefits must not be underestimated: if my children can become good friends with polytheists, agnostics, atheists, skeptics and other free-thinking types before I have been able to inculcate the truths of the Christian Gospel, they may well be able to consider Christianity as simply one more option in the marketplace of ideas instead of the absolute truth it is.

**4. Separation of church and state:** As long as we keep church and state separate, then the more time I

can keep my children under the control of the state, the less time they can possibly be under the harmful influence of the church.

**3. Socialization:** What possible better way could there be to give your children the social skills they will need as adults than to stick them with children their own age all day. Besides, the best influence on your child has to be the liberated and alternative lifestyles of the various teachers at school. Some of these people are very gifted in the way they both model and explain their living arrangements and personal relationships. Occasionally they will select students with whom to trial new alternatives, a truly *avant-garde* environment.

**2. Class size:** Learning cannot effectively occur in groups of less than twenty students. There is nothing quite like being lock-stepped through material with thirty other students to really develop within a person that true love for learning.

**1. Class pace:** I want my child to know how to learn at the proper pace. If a child can't keep up with the class, then it serves that child right to be left behind in the dust. If the child is learning too fast, then he or she needs to learn to slow down. And besides, what gives any child the right to assume that he or she can learn things he or she wants to learn rather than what the Federal Government decides should be taught for any given grade level? Anything learned at the wrong time might just as well be left unlearned.

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*(Continued from page 6: Tosh)*

to see the Lord bring each of us to Himself. Yet now they had to leave before seeing David become a Christian. So then we told them the good news! Yes, they did leave and are now in the UK. She was like an Angel in our house.

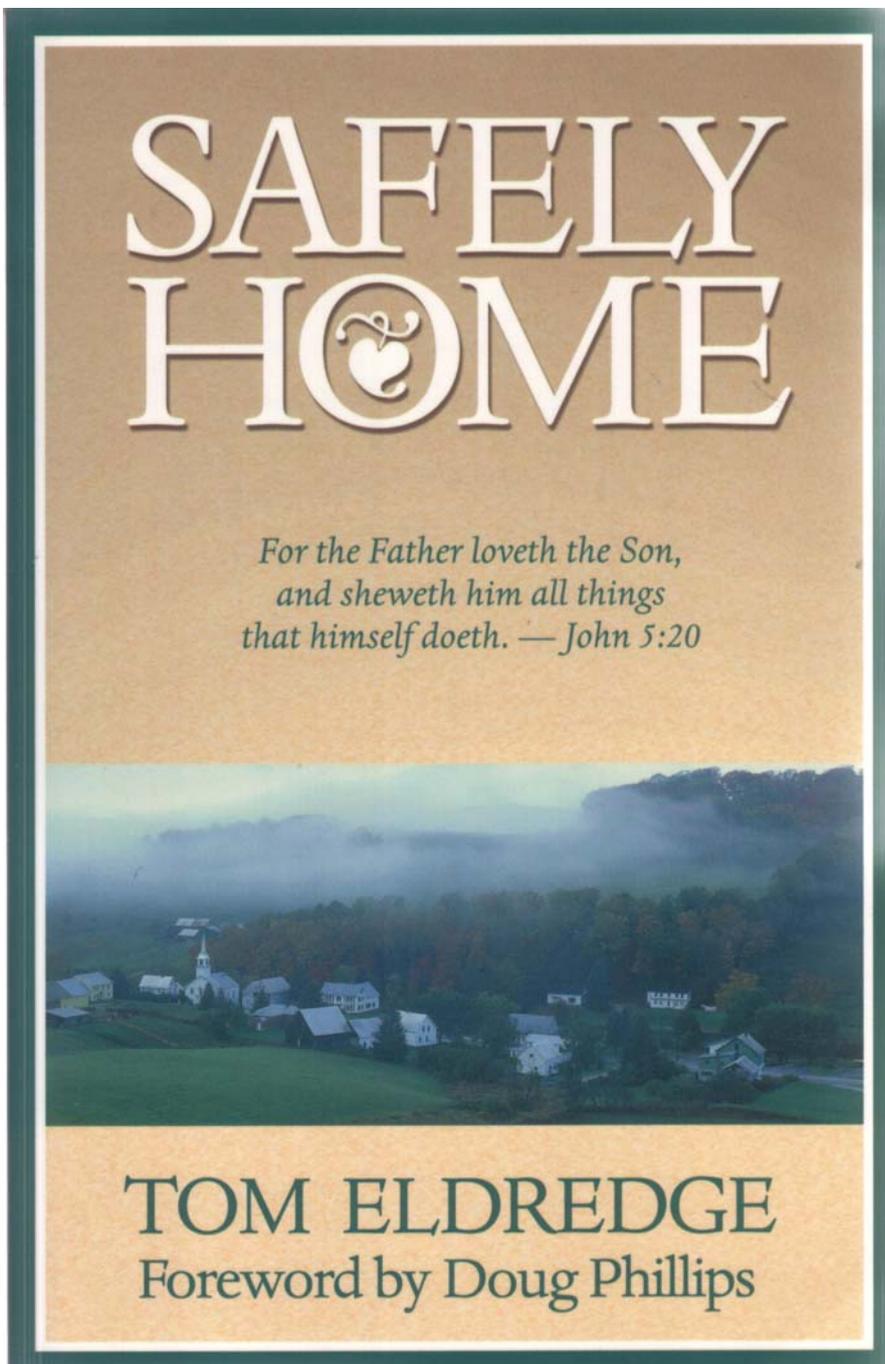
We were with the Salvation Army for a while. The Sallies baptised Maryanne, Louise, Teresa and I in the Oreti River. Lots of home educators came, which was really nice. Nina was baptised a few months after us. We now attend the Winton Community Church.

We know how difficult it can be when you decide to home educate your children. But we are convinced about the benefits. Just recently a teacher at the local school who taught most of the girls at some stage came up to me to say how beautiful she thought my girls are, how nicely they dress. She commented that they have a real "aura" of peace about them, told me I'd done a wonderful job and said she hoped she could do half as good with her children. Others also see the benefits of home education! Stick with it!

We pray God's blessings on your marriage, your family and your home schooling. We look forward to seeing the Lord's goodness in this beautiful land of New Zealand.

"What, what would have become of me had I not believed that I would see the Lord's goodness in the land of the living." — Psalm 27:13

"What joy for the nation whose God is the Lord, whose people He has chosen for His own." — Psalm 33:12



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