

“Grow in Grace...To Him Be Glory”

An Appeal to My Family: 2 Peter 3:18

[Prepared for the 94th Convention of the Michigan District of the Wisconsin Evangelical Lutheran Synod held at Michigan Lutheran Seminary, Saginaw, Michigan, June 14-16, 1988]

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A teenage boy was talking with his aunt about the responsibilities and problems of parenthood. She commented that he would understand matters a lot better when he became a father. “Oh no,” he said, “I don’t want to bring any more children into this world full of trouble and sorrow.” Perhaps if more teenage boys would take such an attitude, the United States would not have the highest teenage pregnancy rate of any Western country (by one estimate it is 96 per year for every 1,000 women aged fifteen to nineteen, counting births and abortions). But his reaction serves to remind us that this sin-laden world is really not a fit place to raise children; yet as long as children are conceived and born in sin (Psalm 51:5), it’s the only kind of world we’re going to have. This is one reason that we look forward to the “new heaven and a new earth, the home of righteousness.” (2 Peter 3:13)

Two decades have passed since this essayist sat at his aunt’s kitchen table and argued for childlessness. The world has not become a better place. The drug culture, fostered by permissiveness in the 60’s and 70’s, has grown to such an extent and its profitability ballooned so greatly that billions of dollars spent by law enforcement agencies every year barely make a dent in the traffic. The use of sex education in schools has risen dramatically while at the same time sexual activity among school-aged children has increased correspondingly, to the point where family planning clinics based at school are being advocated. Yet in those schools even *displaying* the foundation principles that underlie our system of laws as well as our Western culture, and the moral fiber once held to by Christian and non-Christian alike, the Ten Commandments, can engender lawsuits and bring the weight of the governing authorities against a teacher for “promoting a religious viewpoint in the classroom.”

Our children are forced to live with the consequences and costs of a new plague that would not even exist among men were it not for perverse activities which we are constantly urged to accept and approve. As for the churches, for most of them the Gospel is as far from the heart of their teaching as ever, in some cases farther, and not only Seminary professors but parish pastors increasingly have become “blind leaders of the blind” (Matthew 15:14).

It would not be difficult to think of numerous other examples of how ruinously sin continues to affect our world. In the face of this the apostle Peter urges his readers “But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever Amen.” (2 Peter 3:18). Throughout this Epistle the Apostle had warned against the misleading of false teachers. And in chapter 3, just before the words quoted above, he urged Christians to be on their guard so that they would not “be carried away by the error of lawless men.” Peter recognized the wickedness of the world in which the Christians of Asia Minor lived. Satan was always busy either persecuting the faithful or trying to seduce them into sin or false beliefs. One way or another he intended to make them fall from their “secure position” (v.17). Peter’s defense against these attacks was growth—growth in the grace and knowledge of our Lord and Savior.

No, it is not a slackening of wickedness in the world that gives a Christian the confidence to father and raise children in the present age. Rather, it is the love of God, unearned by us, under which we live that enables us to receive our children as a “heritage” and a “reward” from the Lord (Psalm 127:3) and an opportunity to defeat the devil’s purposes by preparing souls for heaven. If, as Jesus said, “the kingdom of God belongs to such as these,” (Mark 10:14) then we are distinctly privileged to be God’s instruments to share the message of His love in Jesus Christ with these “little ones” so that by trusting in His forgiveness for all their sins they might become fit for heaven. But we have not completed our task when we have simply introduced our children to the Savior. Otherwise we might just baptize them and let them grow up wild. It is necessary for them to “grow in the grace and knowledge...” Just as plants grow all the while they live, so a soul that has been revived by the

message of God's grace in Christ must continue to grow in its relationship with its Father in heaven, or it will begin to shrink back and die (Hebrews 2:1-4). When Jesus urges "Let the little children come to me, and do not hinder them..." He expresses His intention to draw them close to Him; He wants parents to bring them to Him, to teach them about Him, to increase their knowledge and understanding of Him and His ways.

Fatherhood and Responsibility

And no one bears a greater responsibility for accomplishing this task than a Christian father. The apostle Paul makes that very clear when he writes to the Christians in Ephesus, chapter 6 verse 4 "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." It is appropriate for us to lay emphasis on the word "father." For even though a child's mother may be his primary care-giver and first teacher, the child's father still bears a responsibility before God not only for the physical well-being of the child but also for the child's spiritual development. This is indicated by one of the requirements that Paul lays before Timothy for the office of overseer, or bishop, in the church: "He must manage his own family well and see that his children obey him with proper respect," (1 Timothy 3:4). In an age when over half of all mothers with school-aged children are working outside the home, a father's role may be becoming better recognized, as his contact with the children increases. But even if the children must be left with other people for part of the day, a father's responsibility does not end at the babysitter's door.

His responsibility extends over his wife's activity, also. Referring to Paul's Epistle to the Ephesians again, chapter 5 verse 23, we note that the Lord places responsibility for the welfare of a wife upon her husband when he tells us "For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior." Peter focuses that responsibility in his First Epistle chapter 3 verse 7 "Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers." As a husband and a father, I am responsible for the spiritual growth of my children, even the way my wife deals with them, and her spiritual growth, also. That, in part, is what it means to be the "head of the house." And like Joshua of old, I wish to say in behalf of my family "as for me and my household, we will serve the Lord." (Joshua 24:15). Those words must be more than just a slogan on a wall plaque. They ought to be the aim of every Christian family. But to point the members of his family in the right direction, a Christian father must have help. Not one of us has within himself the power or the wisdom to guide our wives and direct our children on the path to growth in the grace and knowledge of Christ. We are utterly dependent on the Holy Spirit, guiding and directing us in the words of Scripture.

As we discover the direction God gives in His Word to help our families grow in their relationship with Him, we find three tools that will prove very useful for our purposes: teaching, example and prayer.

Teaching

"Train a child in the way he should go, and when he is old he will not turn from it," (Proverbs 22:6), Frankly, the essayist is prejudiced. I spent most of my "growing-up" years in Lutheran schools—elementary school, high school and college. I know just enough of public education from experience to be convinced that there is no better way to train a child to face the temptations of life with sound Christian convictions than through full-time Christian education. In a Christian school *all* subjects are taught with the glory of God in view. Good discipline is assumed, as a fruit of faith. The children are not spoon-fed propaganda like Evolutionism or Moral Relativism. The teacher has a deep and abiding interest not only in the mental and physical, but also the spiritual development of the child. The parents and the teacher, ideally, have the same understanding of and goals for the child's welfare. The same values, ideally, are taught in school as are taught at home. I've always believed that, given a choice between our own Lutheran schools and public schools, a wise parent should not have difficulty deciding.

Yet two-thirds of our congregations have no school of their own. And in many areas a Lutheran high school is simply out of reach. But most, if not all, of our congregations have regular Sunday School programs to

help parents provide training in God's Word for their children, and some kind of youth organization to help teenagers learn to apply Christian teachings to the problems they face as they grow up. And what congregation does not provide Confirmation classes for its youngsters? If parents truly want their children to grow in the grace and knowledge of their Lord, the church probably has the tools to teach them.

Yet we may be easily deceived into thinking that this kind of teaching is enough by itself. It is not. No educational agency operated by a church is an adequate substitute for the training that goes on in a Christian home. If what the child has learned at school is *not* reinforced at home, it may not "stick." This is due, to a large extent, to the child's own sinful nature. When he writes about the importance of Christian education, Martin Luther says:

Of themselves young people are inclined to all evil. Besides, because of their inexperience they do not understand the wiles and the wickedness of the world and the devil and are far too weak to withstand the bad examples given them and the causes of offences. Nor are they able to control themselves. If they are not trained, they are ruined and lost before they get their bearings. Therefore they need and must have teachers and rulers to exhort, warn, rebuke, and chastise them, to hold them constantly to the fear of God and to His Commandments, and to ward off the devil, the world, and the flesh. (*What Luther Says*—Volume III, p. 1561 #5074)

To properly "bend the twig" requires the mutual cooperation of parents and church agencies. And nothing helps the spiritual atmosphere at home quite like family devotions. Not only do they provide a Christian focal point for each day for the children, but they provide an opportunity for father and mother also to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." In a very practical sense, family devotions may be the most effective way for a husband to help his wife directly with maturing in faith.

There are a number of ways to handle devotions. Many households have them with the evening meal. Sometimes they are used in connection with settling the children down to go to bed. Where children and parents are together for the noon meal (admittedly a rare occurrence these days) that might be a prime time. Or, with a little morning discipline, devotions could be used to start the day out right.

There are a number of books available to help parents with devotions. Our Northwestern Publishing House catalog lists a number of such books. Some will work better with younger children, some with older ones. Some are less formal than others. Some require specific object lessons. Some just give a few brief notes on suggested Bible readings. And some are even written by people within our own fellowship! A simple approach would be to just read the Bible, chapter by chapter or section by section. A person could always just read the daily *Meditations* selections for a devotion, but they are not really written for the understanding of children; they are mostly for personal use.

The trouble with family devotions is that many fathers feel inadequate to handle them. They believe that they don't really know the Bible well enough, or they are not familiar enough with doctrine, or maybe the children will not be interested. Concerning the matter of interest, it's really the subject that counts. If you are presenting the Word of God to someone, you can pretty well depend upon the Word itself to maintain interest as long as you yourself don't come across as uninterested and the reading doesn't become overly long. As to the matter of being familiar with doctrine, perhaps it is time to read the Lutheran Confessions on your own, or ask the pastor to start a class in them. Perhaps it is time for the laymen in our congregations to study more than Luther's Small Catechism or even Luther's Large Catechism. And there is no better way to get to know the Bible than to use it, as any Sunday School teacher can testify. Maybe it's time to participate in that Sunday morning class that goes on while your children are in Sunday School, to help you grow in grace. It is easy to cop out in the matter of family devotions by claiming either a lack of ability or a lack of time. But it's all really a matter of priorities. And teaching your family to grow in grace with the tools God provides ought to be right up there near the top of the list.

Example

There is more than one way to teach. And when it comes to teaching, nothing works quite as well as practical examples. The members of our families learn things from the events of their daily lives as well as the examples of the lives of the people they admire. When Moses repeated the Laws of God to the Israelites before they entered Canaan, he urged them to instruct their children in this way:

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deuteronomy 6:6-9)

These words were terribly misunderstood by the Pharisaic rabbis. They developed phylacteries to wear on their arms and foreheads that contained bits of the Torah, so that it could be said they always had the Word of God before them. But the point of the passage is that God wants us to *live* what we *profess*. The understanding of God's will and His ways we have gained through His Holy Spirit from the study of His Word is to be a part of our daily living. For we shall impress our values best on our children when they see these values exercised before their eyes.

C.S. Lewis, a Christian writer and apologist from Great Britain, wrote an essay on family life that deserves to be required reading in every Christian household. It is called "The Sermon and the Lunch." It records how a preacher managed to lose the attention of his audience by suggesting that the home is the place where we can really be ourselves, retreat from the stresses and temptations of life and be refreshed. The preacher's problem was that the kind of home he was describing did not exist; his own home was hardly a place of emotional security and domestic tranquillity. Lewis had been to lunch at their home, and had seen with his own eyes how the preacher constantly trampled the conversation of his children, behaved discourteously toward them, and frustrated their efforts to be respectful contributors in the family discourse. Lewis' point is that the family, like any other human institution, "needs redemption." It needs to have applied to it the very Christian principles that we see need to be applied outside the home. (from *God in the Dock—Essays on Theology and Ethics*, by C.S. Lewis, pp. 282-286).

We believe in forgiveness. The heart of the Gospel is the forgiveness our Father in heaven offers to us on the basis of His Son's sacrifice of His own life in our place. We live with the knowledge of our sinful human nature that is always impelling us to do wrong, the need to turn to God in repentance, abhorring our sins and trusting in His mercy. We understand that our Father in heaven wants us to turn away from sin and serve Him in holiness; that He offers us the power to resist temptation in the name of Jesus. We also believe that Jesus has given us, as the Holy Christian Church, the authority to apply God's forgiveness for sins to the people among whom we live (John 20:22-23). As fathers we can take these beliefs and turn them into more than abstract propositions. We can show our children the truths of God at work by acknowledging our own failings before them, and when necessary asking them for forgiveness, as well as offering it to them for their transgressions. We can show them by the way we strive to be righteous and charitable at home that God means what He says in His Word, that the teachings of Scripture are real. As husbands, we can encourage our wives to "honor and obey" by dealing with them sacrificially. What that means is to put their needs and welfare above our own, to give even when there is no immediate return. The words of John (1 John 3:18) "let us not love with words or tongue but with actions and in truth" apply to our relationship with our wives and our children as well.

We often complain about the bad influences exercised on our families by the world in which we live, yet we can moderate those influences by putting them into a Christian perspective. We can explain to our children why we won't take them to see the new R-rated movie that seems so popular, because Mom and Dad themselves don't care to assault their consciences with the restricted material. We can watch the carefully selected television programming with them and explain what is good and bad about the things they are seeing and hearing. We can show them that it is the words and sentiments expressed that make much of contemporary

music unacceptable for a Christian. We can let them share their experiences at play and at school with us, and then measure what others have done or what our own children have done against the spiritual lessons they have learned at home and in church.

But all of this implies spending time with them. In today's society it can be difficult to *find* time to spend with the children. Difficult, but not impossible. And if there is anything in life besides our relationship with God that deserves the expenditure of time, it must be our families. Again, it is a matter of priorities. If a man wants to cultivate a good relationship with his wife, he will set aside time to spend with her, listening to her and giving her attention. A father needs to do so with his children as well. This was impressed upon me only recently as I sat at home playing RISK with my older son and a friend of his. My wife came into the room and asked "Don't you have a paper to write for the Convention?" I answered, "I'll do it later." Sometimes for the sake of our children we must say "I'll do it later" to other responsibilities. This also provides them with a positive Christian example, showing them how they can value the precious gift of family life.

Prayer

"Your wife will be like a fruitful vine within your house; your sons will be like olive shoots around your table." (Psalm 128:3). If we truly want the members of our families to grow in grace and knowledge, to show the fruits of the Holy Spirit, then prayer must be a part of our family life. It is a part of a father's overall responsibilities and a distinct privilege for him to pray *for* and to pray *with* the members of his family.

Let us never underestimate the value of a Christian's prayers. James tells us "The prayer of a righteous man is powerful and effective." (5:16). Martin Luther was convinced that the Reformation succeeded and the Holy Christian Church preserved through the prayers of the believers. Jesus Himself said to His disciples, "I tell you the truth, my Father will give you whatever you ask in my name." (John 16:23). If we want God's blessing for our families, then let us ask for them in the name of Jesus! If we want our loved ones to grow closer to their Father in heaven and learn to know Him better, let us ask Him for Jesus' sake to bless our flawed efforts, to remove the hindrances of our sins, and to work in them through the Holy Spirit. We can exercise prayer for our children even when they are away from us, even when they are grown, as Job faithfully offered sacrifices to God in behalf of his own children (Job 1:5). As husbands, we can pray for our wives. In 1 Peter 3:7 the apostle implies that a husband's failure to treat his wife with consideration and respect will hinder his prayers. Our prayers are often hindered by our own resentments and anger. But those resentments and anger can be drained away through our prayers as we ask our Father in heaven for His forgiveness, and as we ask Him to forgive the sins that have caused the anger and resentment.

Then we can pray *with* them. One of the blessings of a Christian marriage is the privilege of praying with your spouse—approaching the throne of God's grace to ask for the blessings you each need and to offer thanks for those you have received, even though each other. Perhaps it would be beneficial for each of us to take stock of how many opportunities to pray with our wives that we miss each day. Praying together, if only briefly, at the beginning of each day or at the end of it, or during a quiet moment perhaps when the children have settled down for the night, can not only build up our relationship with God, but nurture our marriage as well.

It hardly seems necessary to urge Christian parents to pray with their children. It is likely a matter of habit in most of our homes to pray with our meals and to send our children to bed with prayer. When we pray with them, we also teach them to pray. So how are we teaching them? The "pre-packaged" prayers that we regularly use are a good start. Consider, after all, what our Lord Jesus set before his disciples when they asked Him to teach them to pray (Matthew 6:9-13, Luke 11:2-4). We regard this prayer as the model for all others, and study it in the Catechism as The Lord's Prayer. We may also use hymns and Psalms for mealtime or bedtime prayers (Psalm 106:1, 118:1, 145:15-16, hymn # 653, # 659). But prayer is basically a Christian communicating with God, speaking from the heart to a loving Father in heaven. Luther says "A Christian is always praying, whether he is sleeping or waking; for his heart is always praying, and even a little sigh is a great and mighty prayer. For so God says: "For the sighing of the needy now will I arise, saith the Lord.""

(*What Luther Says*, Volume II, p. 1087 # 3471) We fathers, even though we may be self-conscious about devising our own prayers to use with our families, need not be concerned that they are not polished and perfect. What will impress our little ones is that they are an honest expression of the matters that lie on our hearts, and they will learn also from that example; they will learn that they can talk to God about the things that trouble them, and ask Him to answer their needs. And this will strengthen the cords that tie them to Him.

Conclusion

I want my family to grow in the grace and knowledge of their Savior. There shouldn't be anyone here who doesn't want the same thing for his own family. We want the members of our families to stand firm against temptation, to hold fast to sound teaching, to be faithful witnesses for Christ. We have looked at tools which can be used effectively to help them to grow in grace. But before we are finished, we ought to consider two matters which tie this essay to the others to be presented here at this convention.

First, I cannot expect the members of my family to bloom in faith unless I am also willing to grow. The spiritual care of my family begins when I first apply the Apostle Peter's admonition to myself. Jesus asks, "Can a blind man lead a blind man? Will they not both fall into a pit?" (Luke 6:39). The Lord must first enlighten me if He is going to use me to enlighten my family.

Second, if we truly want the fullness of God's blessings to descend upon our congregations, if we are genuinely concerned about helping our people to be renewed in their relationship with God and their dedication to His service, then we must learn to help our Christian families to grow in grace. This essayist is convinced that the vitality of a Christian congregation is directly proportional to the spiritual strength of the families that form it. If we can teach our young people to become good, Christian parents; if we can help our parents to raise their children in the "training and instruction of the Lord" even at home; if we can teach fathers to love their children and show concern for their spiritual well-being, and mothers to love them by guiding them according to Scripture; then we'll be able to stop worrying about whether we are going to lose our children when they finish Confirmation classes. Then the children will understand by example as well as instruction that we need to always "grow in the grace and knowledge of our Lord and Savior Jesus Christ." And the glory will be His, "both now and forever. Amen"

Bibliography

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The Lutheran Hymnal; The Evangelical Lutheran Synodical Conference of North America; Concordia Publishing House, St. Louis, Missouri. 1941

The Thompson Chain-Reference Bible, ed. Frank Charles Thompson, D.D., PH. D.; B.B. Kirkbride Bible Co., Inc., Indianapolis, Ind. 1964

What Luther Says, An Anthology; compiled by Ewald M. Plass; Concordia Publishing House, St. Louis, Missouri. 1959, 1972

Appendix

What follows are some suggestions from the Northwestern Publishing House catalog for family devotions, as well as other materials on family life. There are many more things available, but these could be a start. These items can be ordered by writing to: Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, Wis. 53226-0975 or calling (414)475-6600

Family Devotions

- ABC Devotions*—N.P.H. by Carla J. Schoffner. 52 devotions in simple story form for ages 3-7. 109 pages \$3.95 #06N0554
- A Few Minutes With Jesus*—N.P.H., Joslyn Wiechmann Moldstad. 89 devotions for ages 3-13. 112 pages \$5.95 #06N0565
- Day by Day with Jesus*—by Rudolph F. Norden. 366 devotions for every day of the year. 384 pages \$10.95 #06-2192
- Family Altar*—by F.W. Herzberger trans. by H.N. Huxold. An old classic for every day. 382 pp. \$12.95 #12-2031
- Happy Talk*—by Annette E. Dellinger. 27 devotions for young children. The language is simple. 64 pages \$5.95 #06-2189
- I Meet God through the Strangest People*—by Daniel R. Burrow. 110 devotions for children 9-13. Stresses experiences with people. 204 pages \$5.95 #06-2166
- Little Visits with God*—by Allan Jahsmann & Martin P. Simon. Expressly for children using everyday experiences. Up to age 10. 287 pages Cloth...\$8.95 #06-2043 Paper...\$6.50 #06-2114
- Adventures with God*—by Harry N. Huxhold. 150 meditations for ages 8-12. Illustrations from everyday living. 230 pp. \$7.95 #06-2000
- Bible Reader's Guide*—N.P.H., Adolph Fehlauer. 400 readings from Genesis to Revelation. 236 pages \$5.95 #06N0558
- Devotions for Families: Fruit of the Spirit*—by Barbara Owen Webb. The whole family from 4 up participates. 48 pages \$1.95 #06-2119
- Family Evening Activity Devotions*—by Ron Brusius & Margaret Noettl. Just like the title, 52 activity devotions. 80 pp. \$4.95 #06-2173
- More Happy Talk*—by Annetta E. Dellinger. 29 devotion activities with joyful messages, fun to do. 64 pages \$5.95 #16-2604
- It's All About Jesus*—by Allan Jahsmann. Written in the language of a child, ages 6-10. 157 pages. \$5.95 #06-2117
- More Little Visits with God*—by Allan Jahsmann & Martin P. Simon. A simple, interesting story to emphasize each spiritual truth. Up to age 10. 325pp. Cloth...\$8.95 #06-2061 Paper...\$6.50 #06-2115

Lenten Devotions

- A Name Above All Others*—N.P.H. by Debra Fellere. 47 devotions for Ash Wednesday through Easter Sunday. Ages 9-12. 52 pages. \$3.50 #06N0562
- Come Follow the Lamb*—N.P.H. by Carla J. Schoffner. 47 devotions for Ash Wednesday through Easter Sunday, for ages 3-7. Illustrations from daily life. 51 pages. \$3.50 #06N0563

Advent Devotions

Advent Devotions—N.P.H. by Debera Fellers. For use with Advent Wreath 29 devotions. 32 pages \$1.95 #06N0559

Celebrate While We Wait—by the Schroeder Family. Includes 28 days of Advent and 12 days of Christmas. \$4.95 #06-2144

Christmas Devotions

The Christian Family Prepares for Christmas—\$3.75 #12-2017

Easter Devotions

The Christian Family Prepares for Easter—\$6.95 #12-23

both excellent

Prayer

A Husband Prays...A Wife Prays—by Roy G. Gesch. A two-volume set that makes a nice gift. 104 pages \$15.95 #06-2033

A Simple Way to Pray—N.P.H. by Martin Luther, trans. by C.J. Trapp. Luther's own advice about prayer. 32 pages. \$1.95 #06N0564

Here I Am Again, Lord—by Betty Isler Prayer poems by a wife, mother and grandmother. 73 verses, 80 pages \$4.95 #06-2213

Luther's Prayers—ed. by Herbert Brokering. A collection of 232 prayers by Martin Luther. 120 pages \$7.95 #06-2157

Thank You For This Child—by Jeanette L. Groth. 48 prayer thoughts that deal with the joys of parenthood. \$1.95 #06-2170

Lutheran Book of Prayer—a traditional favorite among our people. Covers many subjects. \$4.50 #06-2049

Practical Topics

Dare to Discipline—by James Dobson A reliable, good sense approach to discipline at home, from a Christian perspective. 224 pages \$5.95 #12-2145

Happiness in the Home—by Harold Haslip. Christian ways to solve the problems that tear families apart. 120 pages \$3.95 #12-2389

Children and Divorce—by Archibald D. Hart, PhD. For Christian parents from a Christian perspective. 157 pages. \$9.95 #15-2845

Making TV Work for Your Family—by William L. Coleman. A creative, practical approach to TV viewing. 106 pages. \$4.95 #12-2309

Being a Single Parent—by Andre Bustanoby. A thoughtful, sensitive book about raising children alone. 297 pages. \$7.95 #12-2391

Playing with Grownups—N.P.H. by Fritz A. Callies. Games, activities and stunts for parents & kids to do together. 108 pages \$6.95 #11N0623

Spanking-Why, When, How—by Roy Lessin. Through numerous Biblical references shows

that spanking is Scriptural and loving. 90 pages
\$2.95 #12-2178

Dr. Dobson Answers Your Questions—by James
Dobson. More than 400 questions answered
about marriage and children from a Christian
viewpoint. 527 pages \$16.95 #12-2278

The Divorced Christian—by Charles Cerling. Does
not condone divorce, but deals with it with
Biblical advice. 194 pages. \$5.95 #12-2394

The Blended Family—by Tom & Adrienne
Frydenger. About the work, patience and
common sense needed to blend a family. 182
pages \$5.95 #12-2358

I Didn't Plan to Be a Single Parent—by Bobbie
Reed. Much practical advice, not only for single
parents, but all parents. 158 pages \$6.50 #12-
2225

Peanut Butter on My Pillow—by Rita W. Kramer.
Many suggestions for the harried housewife;
plenty of humor. 151 pages. \$4.95 #12-2198

Seven Things Children Need—by John Drescher.
Thought-provoking direction for parents. Seven
basic principles. 151 pages. \$2.95 #12-2112

You Can Have a Family Where Everybody Wins—
by Earl H. Gaulke. Shows how to improve
family relationships. It does, however, ignore
the problem of the sinful human nature. 93
pages. \$3.50 #12-2105