

righteous anger. The snow makes pure whiteness and is clear as Jesus Who was pure and without sin. The snow does not have a spot on it. This is just like Jesus."

"... The farmers will cultivate the rows to pluck out the weeds as God will pluck out the wicked from His elect. . . . Then in the fall the farmers will harvest their

crops as God will harvest His elect in due season."

"... A garden of vegetables reminds me of God. People plant it and feed it with water. God has us born and feeds us with His Word through our years. The garden grows slowly. We grow slowly in the Word of the Lord."



Book Review

"The aged women likewise, that they be in behaviour as becometh holiness,

*not false accusers,
not given to much wine,
teachers of good things;*

That they may teach the young women

*to be sober,
to love their husbands,
to love their children,
to be discreet,
chaste,
keepers at home,
good,
obedient to their own husbands,*

that the Word of God be not blasphemed. Titus 2:3-5

THE WAY HOME, by Mary Pride; Crossway Books; Westchester, Illinois 60153, 1985, 234 pages.
(Reviewed by Carol Brands)

We live in an age when it is highly difficult to be a consis-

tent Biblical Christian woman. We are so surrounded with the godless, self-centered, unBiblical thinking of feminism and this thinking has so affected the church world also that Biblical views about the woman and her role are practically non-existent.

In this situation, a new book copyrighted in 1985 comes as a blast of fresh air. The author, Mary Pride, was herself a radical feminist, which shows in her schooling: she earned a B.S. in Electronic Engineering, a Master's degree in Computer Systems, and then studied theology at Covenant Seminary. But in 1977 she was converted and became a real Christian. . . and real Christians try to live by the Bible. This caused her to study the Bible passages on femininity, to reject feminism, but also to gain clear insight into problems facing women today and into the insidious ef-

fects that feminism has had on true Christian women.

And so Mrs. Pride wrote *The Way Home* with the goal of exposing feminism for what it really is and of motivating Christian women to be *homeworkers*. . . not merely "keepers at home" in idleness but, as the original word suggests, being *workers at home*. Her book bubbles with enthusiasm for the woman's basic roles as mother and wife, working at home for husband and children. . . an enthusiasm we sorely need today.

The book begins by stating that its purpose is to exposit Titus 2:3-5, which Mrs. Pride calls "the most important text in the Bible on married women's roles." Actually, the book is neither an exegesis nor an exposition, although exegesis of some parts occur and are basically good. Rather, it is an intelligent, documented, and very practical application of these verses to us in today's setting. I don't agree with every point she makes but the overall thrust of her book is nonetheless highly Biblical and encouraging.

Here is a chapter-by-chapter resume of the book's contents.

PART ONE: Back to Wifeliness ("to love their husbands")

1. The Great Con Game
2. Beyond the "Me" Marriage
3. The Joy of Unkinky Sex

Chapter 1 illustrates the essential character of feminism as a religion with the goddess being women. Chapter 2 shows how this has affected the conception of marriage and attempts to give a Biblical view of marriage (this part is somewhat weak but she is correct in her analysis that children are an integral part of the marriage scene). Chapter 3 dethrones sexual excitement as the epitome of marriage and puts it into its place as legitimate only in relation to its natural results, being maritally fruitful as God commanded, bearing children.

PART TWO: Back to Babies ("to love. . . their children")

4. God's Least-Wanted Blessing
5. Who's Afraid of the Big Bad Baby?
6. Family Banning and Planned Barrenhood

Chapter 4 presents the Bible's view that children are a real blessing. Chapter 5 outlines the fears that make many Christian women succumb to family planning. Chapter 6 reveals the incredible facts about the current abortion scene, analyzing its causes and its antidote, as she sees it.

PART THREE: Back to Mothering ("to. . . love. . . their children")

7. Who Owns Our Kids?
8. Beyond "No-Fault" Child-Rearing

9. Raising Kids Without Confusion

10. Home as a Greenhouse for Young Plants

Chapter 7 argues that only parents — not government, not any schools, not day-care centers for sure — have the ability and the God-given responsibility to raise their own children. Chapter 8 argues that God promises blessings on proper child upbringing and so children who turn out wicked are not brought up in a proper godly manner. Chapter 9 argues against believing the experts, each one's opinion is only that, one opinion, while arguing for listening to and learning from older godly women instead. Chapter 10 answers the objection that many pose to these last three chapters that this whole concept is "smother-mothering" by using the analogy of plants in a greenhouse: cared for carefully, they are stronger and tougher when transplanted than those grown out in the elements.

PART FOUR: Back to Homeworking ("to... be busy at home")

11. Would You, Could You, in the Home?

12. The Good, the Bad, and the Irrelevant: Scriptural Examples of Working Wives

13. Business at Home

14. Art and the New Renaissance Woman

15. The Times, They Are A-Changing

Chapter 11 refutes the idea that because women *can* work out they therefore *should* work out, showing instead that GOD HAS GIVEN THEM A ROLE AS HOME-WORKERS. Chapter 12 refutes some arguments for careerism based on spurious uses of Deborah, Priscilla, Lydia, Hannah, Sarah, and the Ideal Wife of Proverbs 31. Chapter 13 looks at homeworking from the economic viewpoint, showing that a wife is the *manager* of the home, not a mere maid, so that she ingeniously stretches the dollar and can, from the home, also aid her husband in producing the dollar when advisable. This chapter also warns how feminists are coercing government regulations jeopardizing homeworking. Chapter 14 shows how homeworking frees a woman to develop in endless ways that are prevented by careerism. Chapter 15 explores the common excuse, "But our technological age is too complex," showing that technology controls us only as far as we allow it to (we don't have to buy things and can always pull the plug) and that, in fact, technology can rather *aid* us in homeworking effectively.

PART FIVE: Forward to Ministry ("to be kind... subject to husbands")

16. Charity Belongs at Home

17. The Church in Your Home

Chapter 16 explores wifely

charity as (1) bringing up children in a healthy atmosphere; (2) showing hospitality to fellow-believers and anyone in need; (3) doing menial tasks willingly in order that others may have an effective ministry; (4) taking care of needy relatives; and (5) aiding anyone in need in any effective way she can. Chapter 17 develops the analogy of the Christ-church relationship to the husband-wife relationship, showing that sound doctrine combined with proper home relationships form a team that can be used for great ministry; she uses Francis and Edith Schaeffer as her model.

PART SIX: Conclusion ("that the Word of God be not blasphemed")

18. Homeworking or Home-leaving: the Consequences

This brief chapter makes the good point that disobedience to God by careerism brings blasphemy to God's Name in various ways and challenges us to obedience...but, here her mistake, for the wrong motive of aiding world revival and social godliness.

Although the book contains a great deal of valuable reading, certain ideas must be warned against. There are especially seven ideas in the book which we must counter-act.

WRONG IDEA 1 A key thrust of Pride's book is that through

a return to proper Biblical femininity — which includes submission to husbands and homeworking — the community of Christian women can influence society to revival and a return to true Christianity. Accordingly, she believes the anti-abortion movement has so far failed because Christians have failed to see their own root sin of not valuing children as blessings and of not repenting and confessing this sin, and she believes a proper response will succeed in revoking current abortion laws because God has so promised. Now, we must agree that we *are* responsible for each sin, including the sin of feminism, and that we *must* obey God in being godly wives and mothers, but we nonetheless must also recognize that there is little hope of a wicked society turning to God in the end days; this is Millennial deception.

WRONG IDEA 2 Her rejection of feminism and sexism makes Mrs. Pride rightly esteem the value of conception and children within marriage but this leads her to an erroneous view of marriage when she says, "the Biblical reason for marriage is to produce fruit for God," meaning "children" by "fruit." This as a definition confuses the institution of marriage with the institution of the family.

WRONG IDEA 3 She is very confused in her reference to the image of God in man: "What else

besides our biological differences could God have had in mind when He said that His image in man is male and female — especially since the word for 'female' comes from the same Greek word as 'to breastfeed?'" (page 41).

WRONG IDEA 4 Evangelism as a goal of homeworking. Related to the error of point 1, this point is limited to reproduction as a means of evangelism. She believes that as feminists decrease their offspring while godly women increase theirs, by sheer numbers (combined with godly training) Christians will multiply to outnumber and override the ungodly in this world. The Bible refutes this idea, showing that in the end times the godly will decrease to the point where at last, though only for a brief time, each individual member of the godly remnant will stand *totally alone*.

WRONG IDEA 5 She also errs in believing that only imperfect training results in unbelieving children. While we acknowledge that parents (ALL parents) do sin and God surely does hold us accountable for our sins, and while we further acknowledge that our sins do also grow in our generations so that we are warned to hate them, yet we must also acknowledge that God brings forth from us a twofold seed of both the elect and reprobate according to His will and not due just to our training.

WRONG IDEA 6 I don't

totally disagree with her view that homemaking may at times include also the academic training of our children, but I do disagree that it is preferable to proper school training. Where God provides proper covenant schools we should be deeply thankful for them and consider their tuition *cheap*. Any mother with a number of children would be hard-pressed to succeed in academically training her children well at home, and where God provides good schools, we should use them gratefully. But Mrs. Pride is still right here, that the responsibility for training is ultimately still the parents' so that we must always be aware of what is being taught our children and must exercise wise supervision over it.

WRONG IDEA 7 She also makes both a correct and an incorrect point in evaluating the school's calling. True, the school's calling is to teach academics. Wrong, academics cannot be divorced from spiritual values. Every course *must* be undergirded with Biblical thought-patterns! Otherwise we cannot send our children to that school.

Despite these erroneous ideas, the book as a whole is a good antidote to the feminism and careerism which is also such a growing threat in our own churches. It is highly recommended as a warning against our own sinful feminist tendencies. You will read it with profit. □■□