for this work. We can make a difference.

I say this because while the problem is national and in some ways worldwide, the solutions are **local**. That is where the matter is stopped, and we are a gathering of local churches. We make our greatest impact in the home area; that is where our strength is, and that is where we can battle and overcome pornography.

The solution to this problem is in involved people. God has given us faithful people, people of courage and perseverance, people of personal purity. Our Calvinistic heritage has galvanized our wills into resisting evil and doing the right. That is our stock, our inheritance from our fathers, and this is the time to employ it.

The people of God who will be used as a solution to this problem must have a certain world view, and God has given that to us. As Calvinists, we do not believe in retreating from the world into a Christian ghetto; rather, we believe God has called us to transform the world, to roll up our sleeves and to lift the level of life until the kingdoms of this world become the kingdom of our Lord and of His Christ.

The solutions are dangerous. That is, they have risks involved in them. But God has promised to be with us, and we go forth in that knowledge. He said, "When you pass through the waters I will be with you and through the rivers, they will not overwhelm you."

Last November 13 and 14 I represented you at the Religious Alliance Against Pornography in Washington, DC. There we were told that we have no more than two years in which to stem the tide. That means that now we have only 18 months to decimate and destroy the illegal sex industry before it moves into our homes and all is lost. The Associate Reformed Presbyterian Church can respond and does respond quickly to genuine need, and can do so and must do so—now.

Let me give a few positive suggestions in this crucial battle:

1. Begin with prayers. It is the power cell of the battle in which we are engaged. Dr. Jerry Kirk, who addressed us two years ago in this Synod meeting, bathes the work against pornography in a spirit of prayer, and we must begin there too. That will be the key to unlocking this vise grip upon us.

2. Build the team in your church. Work together with others; don't try to tackle it alone. Let the Session take the lead as the team, and then give special responsibility to a task force. Involve your people as a team.

3. Be on the lookout where investments you hold are contributing to the problem. Our college and seminary, our foundations, our local churches, our personal portfolios, should be examined to see if companies which promulgate pornography or advertise in pornographic publications are there, and we must divest ourselves of those things.

4. Be wise in good. We don't need wisdom when we set out to do evil. But when we undertake the right, we need to inform ourselves and to approach very wisely the things we do.

5. Be aware of the law. It is on your side. The law is our great ally. Obscenity is illegal. It is not protected by the First Amendment. Don't be intimidated by those who shout "censor," but instead, work to apply the law.

6. Be careful. Guard yourself, for some have been entrapped by pornography in the very effort to defeat it. Always be with others and in prayer if you have to view any material. Don't view it unless you must do so for some specific purpose. If you are involved, even casually, in any way, with pornography, put that away, that you may be cleansed and able to be a warrior in the armies of God against this pestilence.

7. Make those around you thirst for purity. Salt creates thirst. Don't damn the pornographer or the addict, but entice him by the transparent purity of your own life.

In 18th Century England, immorality was ravaging the land. But the Wesleyan revival turned the nation upside down because Christians faced up to their own unrighteousness, repented of it, were cleansed of it, and then in their purity they were used to change the national character.

Some might say, "It is too much for us," or, "The battle is lost already." But look at the struggle as David did. When he looked at Goliath, he said, "Look at how much smaller he is than God." In fact, he said, "He is too big to miss!" And that is the way God wants us to look at pornography. It is much smaller than God is. Yet it is too big to miss as we set out to attack it.

I call on you today to be salt, to preserve this great land of ours by your presence and your penetration into its life, to purify the environment for children and young people, and by your activities and your character to create a thirst for the sexuality God gives in its purity, and for Christ Himself who is the Savior of the body. For, "You are the salt of the earth."

Pornography involved in another crime

Police who recently arrested a Plymouth, Massachusetts man in connection with the sexual assault of four Connecticut children, and were looking for his wife, said they found 63 rolls of film containing pictures of nude boys and girls in the couple's home. The children involved were boys ages 11 and 12 and girls ages 7 and 9.

Hartford State's Attorney John Bailey said the couple, Nikolai and Robin Zarick, took nude pictures of and sexually abused the children after telling their parents they would "make good models."

Police said that 32-year-old Nikolai was charged with one count of second-degree sexual assault, two counts of fourth-degree sexual assault and 16 counts of risk of injury to a minor. His wife is also being sought on charges of eight counts of second-degree sexual assault and 21 counts of risk of injury to a minor.

Pornography is not a victimless crime, and its victims are often innocent young children.

Pornographer becomes Christian, burns videos

Glen Peterson, who was formerly the most outspoken defender of X-rated videos and similar enterprises in Milwaukee, Wisconsin recently became a Christian, renounced his former life and burned two boxes of X-rated videos.

Thirty-seven-year-old Peterson estimated that he had lost about $15,000 in merchandise but had regained his family and a life worth living. The remainder of the merchandise was also recently burned in an incinerator. Peterson's store, Lingerie Unlimited, was located on the edge of a residential neighborhood just a short distance from two schools and a hospital. He said he began renting G and PG videos but then went into the X-rated videos in 1983 (because) that was where the money was.

Alderman Raymond Nicholls, who is a Christian, successfully led a campaign that resulted in the city's adoption of an anti-obscenity ordinance. He and Peterson had been paired many times in the local media on opposite sides of the issue. Alderman Nicholls is now a close friend of Mr. Peterson's, who plans to open a new business soon.

One person gets porn removed

The AFA recently received a letter sharing another victory in the battle against pornography from a woman in San Diego, California who had written a letter to the manager of her local drug store asking them to remove *Playboy* and *Penthouse* magazines from their store. And, she was successful! The letter read:

"The manager called me a few days after receiving her letter and I urged her to speak to the owners about not selling them anymore. A few hours after the first phone conversation with her, she called back and said they were pulling the magazines out of the store and I was so pleased. She said that it was the only letter she had ever received in seven years.

"I was so glad you encouraged me to write. Sincerely, Terry Pistotti, San Diego, California."

Again and again we see how one person **can** make a difference!

Of two minds: the educational and cultural effects of family dissolution

By Allan C. Carlson and Bryce J. Christensen

Reprinted from *The Family in America*

Education captured the headlines again this spring, as Secretary Bennett issued a controversial report on the painfully slow pace of academic reform in the five years since the National Commission on Excellence in Education issued its landmark study, *A Nation at Risk*. But the most important education in America does not happen in its schools, regardless of reform. For a range of cultural, social and intellectual matters, the family remains the child's most important and influential school. Secretary Bennett has himself acknowledged parents as "our children's first and most important teachers."[1]

What, then, are children learning in their homes from their parents? The answer depends heavily upon the marital status of the parents.

In recent decades, researchers have identified a clear pattern of social learning within the intact nuclear family. Six elements of this pattern stand out:

1. **The Logic of Traditional Gender Roles**. Boys and girls learn best as they grow up within families with distinct and identifiable fathers and mothers. Several studies, for example, have found paternal power or dominance to foster a boy's identification with his father.[2] This power, in turn, has a positive impact on school achievement. Sociologists C. E. Bowerman and G. H. Elder, Jr., discovered that middle-class boys, ages 13-18, who were high achievers had fathers who were the most powerful individual in their family; low achievers tended to cite other family members. In a thorough study of 11-year-old boys in England, another researcher reported that father dominance within families was significantly correlated with the verbal ability of boys on a standard achievement test.[3]

Fathers...are particularly important in transmitting and reinforcing appropriate gender-role behaviors to and in their children.

Several studies indicate that fathers, compared to mothers, are particularly important in transmitting and reinforcing appropriate gender-role behaviors to and in their children.[4] Three researchers from Northern Illinois University found that identification with the same-sex parent was the strongest predictor of reading achievement. Other researchers have found that paternal rejection has a strong negative effect on boys, when compared to girls. Looking at college students, psychologist J. E. Teakan found that male "high achieving" freshmen completed an attitude questionnaire in ways resembling their mothers.[5]

While the relationship is more complex, particular forms of paternal interaction with daughters also appear to stimulate feminine traits. A study by Elizabeth Bing, for example, found a strong relationship between fathers' reading time with girls and the latter's measured verbal ability (there was no statistically significant linkage between fathers' reading to boys and academic success).[6]

More broadly, it appears that parents pass on to their children the style of heterosexual marriage that makes human social life possible and meaningful. It also appears that the expectations which fathers hold for their daughters positively influence mothers' behavior toward the girls. One study discovered that fathers' academic expectations were significantly and positively related to girls' cognitive abilities; however, their observable behaviors were not. Mothers' direct stimulation of girls' learning, though, was positively correlated with academic competence, suggesting that mothers effect the fulfillment of fathers' expectations.[7]

A growing body of research shows that full-time mothers have children with higher cognitive abilities and academic achievement, as compared to working mothers with children.

In short, families based on traditional gender roles (paternal headship, same-sex identification of children with parents, maternal nurturing, some paternal distance from the development of sons and daughters, and a division of labor within the home) produce cognitively superior children and by example teach their children the logic of traditional family arrangements. Moreover, there is mounting evidence that the efficacy of gender identification is "natural," an expression of innate, genetic imprints that characterize the human species. Indeed, the very earliest "learning" of newborns is gender specific.[8]

2. **The Importance of Personal Sacrifice for the Sake of Family and Children**. Middle-class children who are placed first in their parents' allocation of time and attention show superior academic skills, when compared to children who receive less attention. Quantity of time, not quality, appears to be the central variable. Ruth Dyk and Hermann Witkin report that creative or "field independent" children have mothers who give them consistent, uninterrupted guidance, support and affirmation, and fathers who reinforce "the maternal role by according her status and prestige in her function as mother."[9]

While the issue remains in dispute, there is a growing body of research showing that full-time mothers have children with higher cognitive abilities and academic achievement, as compared to working mothers with children. Echoing earlier work, a 1978 study found that the 10-year-old sons of employed, middle-class mothers had lower scores on language and mathematic achievement tests than did the sons of full-time mothers.[10] More recently, sociologists Martha Hill and Greg Duncan conducted a careful longitudinal analysis of the effects of maternal employment on children's subsequent education and work orientation. They concluded that sons completed significantly less schooling and earned significantly less money the more their mothers had worked while the boys were between ages 14 and