

# Magazine **Newstime**

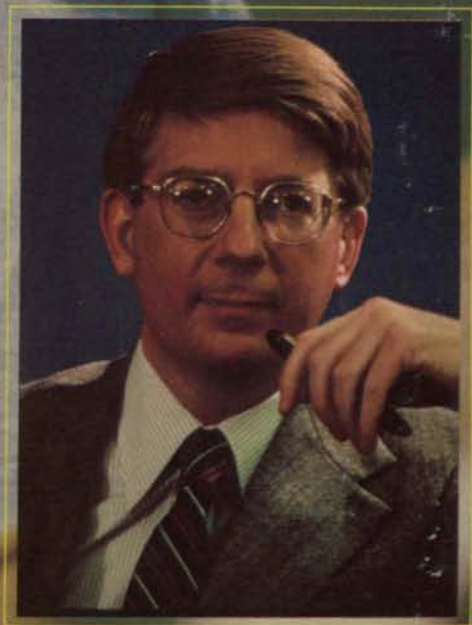
July/August 1981

## **The Media** How they shape our society

**The Myth of Neutrality**

**"Publish It Not . . ."**

**Interviews with Paul Harvey  
and George F. Will**





Like many Americans, I watch the televised news, read the newspaper and subscribe to more than one news magazine. As a nation we are probably the most informed people in the world. American technology in the communications field is awesome. But though we may be the most informed people, are we the *best* informed?

Aleksandr Solzhenitsyn observed in his 1978 Harvard Commencement Address that "the press has become the greatest power within the Western countries, exceeding that of the legislature, the executive and the judiciary. Yet one would like to ask: According to what law has it been elected and to whom is it responsible?"<sup>1</sup>

Evidence for the truth of his statement appeared in a 1974 *U.S. News and World Report* survey which reported that a cross section of national leaders ranked television ahead of the White House as the country's number one power center. The same magazine has reported that recent public opinion polls show organized religion ranking twenty-fifth in influence in our nation. Realizing this gives us an idea of how much more powerful the collective branches of the media are than other institutions in the United States. Some would conclude that they are even more power-

ty, many representatives of the media cry, "Foul!" and huddle to protect their own interests while defaming those who make the demands. Much is said about the money handled by successful Christian ministries and organizations, but who is to inquire about the financial status, influence and motives of those who minute by minute spoon-feed the national soul?

Consider the case of Janet Cooke's Pulitzer Prize. *The Washington Post* once brought down a president who had been elected by a landslide. Yet the *Post* published a fabricated story that won the coveted Pulitzer Prize. James A. Michener, himself a Pulitzer Prize winner, called it one of the saddest weeks in American journalism.

When the President erred, television networks, magazines, Congress, courts and investigators consumed millions of dollars worth of prime time in an effort to make sure that the American public was not misled. But who can arise to insure that one of America's major power sources—the media—is not misleading us? Perhaps no one can. Any suggestion of media accountability is branded as un-American, unconstitutional and ungodly. But if we are going to support the media, their sponsoring corporations and their products by our reading or viewing time and by our

I was impressed recently by a story I read. A jeweler noticed a man stopping in front of his jewelry store each morning to set his watch by the jeweler's clock. One morning the jeweler stopped the man and said, "I notice you set your watch by my clock every morning. Time must be important to you. What sort of work do you do?"

"I blow the whistle down at the factory."

"Oh no!" the jeweler said. "I set my clock every day by that whistle!"

Sometimes I get the impression that media executives all set their clocks by one another. In that respect, it is important that we know "who sets our clock"—that is, who sets the standard by which our lives are to be governed. The Scriptures say it is not wise to compare ourselves with ourselves. We need to judge what we read, see, and hear by a higher, more dependable standard than currently popular notions. If media presentations are not within the framework of God-given, eternal values, we owe it to ourselves, our children and our nation to turn them off.

I would suggest these guidelines:

1. Let the Scriptures be your standard for acceptable entertainment and information.
2. Encourage the media and



# EDITORIAL

ful than God in their influence over America.

The control and dissemination of information has become a major industry in this country, and just one top executive in this industry can have an unimaginable degree of influence on what Americans watch, think and value. Katherine Graham of the Washington Post Company, for example, was recently named by *U.S. News and World Report* among the twenty most influential people in America. Yet when groups such as the Moral Majority demand media accountability,

purchasing power, we have not only a right but a *responsibility* to know what their goals are.

The media's projected values have a great bearing on the Christian's ability to function peacefully and successfully in America, because they affect our society's concepts of love, family, manhood, womanhood, discipline, justice and government. What are the moral convictions of those who largely determine our nation's moral diet? Someone should be asking! Who determines what is news and who edits it for our consumption?

sponsors who uphold high moral values.

3. Exercise responsibility by withdrawing support from the media and sponsors who do not uphold high moral values.

*Charles V. Simpson*

Charles V. Simpson

<sup>1</sup>Aleksandr Solzhenitsyn, *A World Split Apart* (New York: Harper & Row, 1978) p.27.





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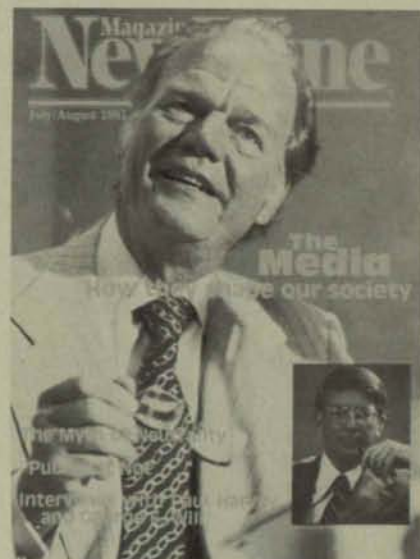
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Paul Harvey and George F. Will, interviewed this month in **New Wine**.

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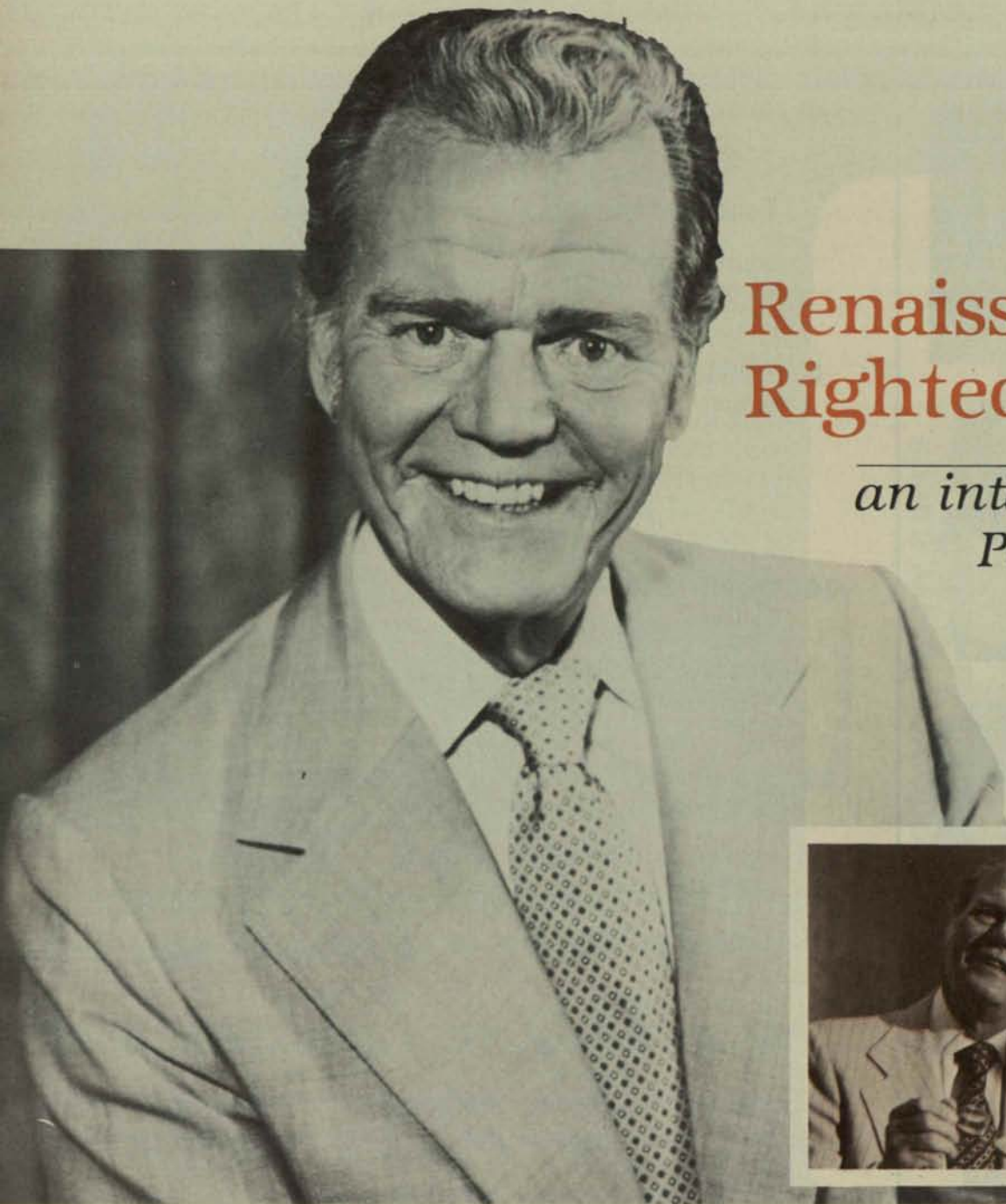
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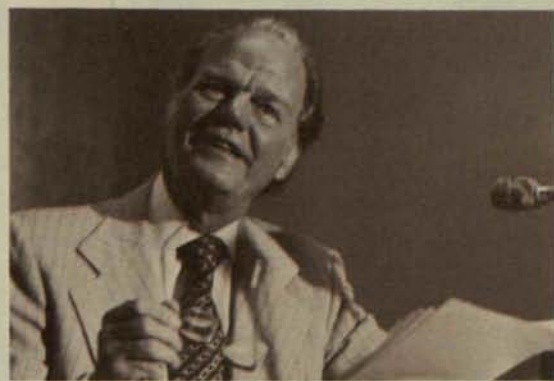
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## Renaissance of Righteousness

*an interview with  
Paul Harvey*



Paul Harvey, whose radio and television presentations have been a significant influence upon America since the early '40's, has received numerous awards, including The American of the Year, Citation of Merit and Top Commentator of the Year.

In this interview he issues a call for a "renaissance of righteousness" in the media, an encouraging note sounded by a man of such wide influence.

We hope you enjoy this refreshing perspective on the media from a man of integrity and high principles.

NW: Mr. Harvey, what do you see as the primary responsibility of the media today?

PH: To enlighten and to entertain. I don't want to presume to prescribe for anyone else, but for myself, I consider every broadcast about seven parts information and three parts entertainment. If we inform without entertaining, no one listens. If we entertain without informing, we are wasting this enormous opportunity to communicate with people.



**NW:** *As a news journalist, what principles govern your approach and reporting on a topic?*

**PH:** I really don't analyze things as carefully as that question suggests. I don't think of myself quite so seriously as some of my colleagues do. I just think of myself as a professional parade watcher who cannot wait to bounce out of bed every morning at 3:30 a.m., rush down to the curb side, watch the passing parade and call out to anyone who is interested, those things which interest me.

**NW:** *There is so much irresponsible reporting these days—such things as misusing and misquoting of sources. What general rules do you follow in this area which you have gained from experience in the field of journalism?*

**PH:** Well, of course I have lived by a very rigid set of rules with regard to libel, profanity, defamation of character and invasion of privacy, but beyond these things there is the consideration of good taste, which is always subject to individual interpretation. I just grew up with my own standard of good taste, though I would not know how to define it.

**NW:** *The press is more or less compelled at times by the idea of "the people's right to know," but Aleksandr Solzhenitsyn in his Harvard commencement address spoke of "the people's right not to know." How do you find a balance between the people's "right to know" and their right not to know?*

**PH:** Again I speak just for myself now. We are all struggling to find a manner of handling this awesome responsibility in good conscience. I just can't imagine myself revealing on the air anything that could conceivably jeopardize the security of my country. I can't imagine myself revealing anything on the air which would be unjustly harmful. But there are some "shadowland" areas that I must simply deal with one at a time. Sometimes it is necessary, it seems to me, to focus attention on a rabble-rousing troublemaker. Perhaps by giving him any attention, we give him an importance which he does not deserve, but the alternative is to allow that sort of person to sneak up on us in the dark. It seems to me that it is necessary for those individuals and their purposes to be identified.

**NW:** *That brings to mind the recent attempted assassinations of President Reagan and Pope John Paul II. How do you think the press should deal with news involving terrorists since terrorist organizations often try to use the media to gain publicity?*

**PH:** It's true that our media have been manipulated by individuals seeking attention. I detect, however, an awareness in the news media of the fact that some terrorists, the skyjackers in particular, have been using us, and there is a little less enthusiasm for

playing into their hands.

With our multiplicity of competing news media now, some of our overeager news hawks are necessarily going to be guilty of intemperance. I don't know anything that can or should be done about that, but let me say that everywhere I travel in our country, I encounter questions like yours from news people and people in news-related fields. This is encouraging to me because the essence of the question you are asking is this: "How can we do our jobs better?" This shows a great awareness of what we are up against.

With the Watergate incident we have seen our profession overthrow the United States government, for better or for worse. I'm not sure that is our proper prerogative. We turned a valid expose into a vicious personal vendetta. I think most of our scribes realize now how we can sometimes make a point sharp enough to draw blood, and maybe that is not our purpose or mission.

But the question that is being asked by journalists—how can I do my job better?—shows a growing up. When I was coming up in the old rip-and-read days of radio, we had nothing like this awareness. Many of us now are approaching our responsibilities very carefully and I hope very prayerfully.

**NW:** *We can see the media's vast potential to influence people. However, some of the reporting and broadcasting today seems preoccupied with violence and immorality which cannot help but have a negative impact on audiences. In light of the programming on TV now, what do you see as the most positive and negative effects that the media can have upon people's behavior?*

**PH:** Well, let's take the negative first. I am extremely concerned about cable TV and the lurid material that it is bringing into our living rooms and into our children's nurseries even now. This is not a premature warning about tomorrow. There are X-rated films on home television *right now*.

I don't know to whom I would want to allow the responsibility for censorship. I wouldn't want to allow it to Paul Harvey—he might try to make everyone else over in his own image. But I just hope that we might somehow have a renaissance of righteousness within the media so that we will establish a code of conduct for ourselves which would be more compatible with American tradition than the frightful situation into which we are now backsliding.

**NW:** *Where do we turn to find that kind of standard, a code of ethics for the media?*

**PH:** Historically, the National Association of Broad-



casters has done a fairly good job of standardizing codes and practices. In the larger sense most of what you are hearing and seeing these days is not offensive. But what we are concerned with here is the fraction that is offensive. I guess that, as in all

## Did You Know?

*New Wine* is more than a magazine—it's a ministry. Did you know that each month, of the total *New Wine* magazines mailed, approximately 10,000 copies are sent into over 100 countries in every part of the world? Some readers in other countries have let us know that *New Wine* is the only source of Christian teaching available to them.

Here's how one person in India expressed her gratitude for receiving our magazine:

Thank you so much for the kind favor of sending *New Wine* Magazine. *New Wine* provides us with food for our spirit as well as material for sharing and teaching in our groups. Please uphold us in prayer. Thank you once again for your kindness toward us. We assure you of our prayers.

Miss Resl Fernandes

Bandron

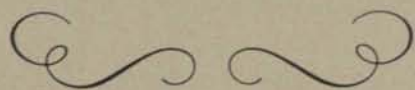
Bombay, India

Many of these magazines go to Christian workers, either missionaries or lay workers, who use them in teaching the people in their area. Other copies sent to other countries simply go to people who can understand English well enough to benefit from the content of *New Wine*.

The great majority of our readers in other lands are prohibited from sending financial support, either by their own desperate financial condition or by laws in their country which forbid money from being sent out of the country. Therefore, each month *New Wine* covers the expense of sending magazines to these readers. We are able to do this because of extra finances sent in by our contributors which subsidize this valuable ministry to those in other lands.

If you would like to have a part in sending *New Wine* to readers in other countries, you can use the postage paid envelope to contribute toward this effort, designating *Foreign Outreach* on your check.

We thought you'd like to know. Thanks for your help.



things, self-government or self-regulation is not going to survive without self-discipline. Some of us don't think that self-discipline is possible without some higher help.

**NW:** *To complete the question that we had asked before: We talked about the negative effects of the media. What would you say are the positive effects of the media?*

**PH:** Let me give you just one example of how potent the media can be as a force for good. If we escape another dead-end war such as Korea or Viet Nam—if up the road ahead we escape another of these dead-end, pulled punches; utterly worthless, dreadfully debilitating wars—it may well be because of a television program called M\*A\*S\*H\*. Such a program demonstrates graphically the fruitlessness of that kind of conflict.

**NW:** *One last question, Mr. Harvey: On the whole, would you say that you are satisfied with the job being done by the media, or do you see areas where they need to improve?*

**PH:** I don't think that we must ever be satisfied. I am not satisfied with the job Paul Harvey is doing and I don't ever *want* to be. I am not satisfied that we are doing the best that we can—indeed, as I have suggested, I am alarmed by some of the things cable television is now offering. In times like these we all just have to pray for help to do the best each of us individually can. I wish I could offer something more profound, but I don't know any easy answers to the questions we have considered.

I was talking to Billy Graham recently. He called after the dreadful attempt on the Pope's life. We have been friends since boyhood, and he reminded me that what all of us have to remember is that this isn't supposed to be a perfect world. This is "a planet that is in rebellion," as Elder George Vandeman has put it. And being demonstrated here are the bitter fruits of willfulness and misbehavior.

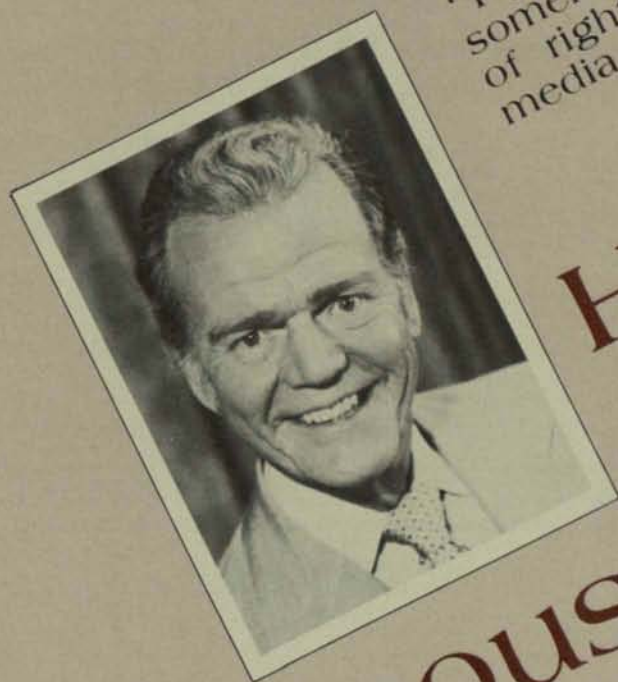
It's nothing that has happened suddenly. There was much more media coverage of this attempted assassination of the Pope than we have had covering the thirty or more previous assassinations of popes and the very multiplication of our population necessarily brings with it a multiplication of mischief. I guess what I'm trying to say is that our greater responsibility is to be *in*, and not *of*, this world and to struggle against the darkness instead of surrendering to it. ♥

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**Remember:** Friday, July 3, is a national day of prayer and fasting.

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"I just hope that we might somehow have a renaissance of righteousness within the media..." —Paul Harvey

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**NOT LONG AGO** I was given a Christian periodical with an article that focused on a controversial aspect of the charismatic movement. Part of the article dealt with the broken marriage of a well-known minister whose family problems had compelled him to leave the ministry. The language was not malicious or sensational. It was, in fact, a competent piece of journalism. Yet it left me with a negative impression.

I found myself asking, "What does the Lord think of such an article?" In turn this led me to a more general question: "How acceptable to the Lord are the standards of contemporary journalism—especially when one of the Lord's servants is writing about a fellow servant?" I was not really expecting an answer, but the Holy Spirit emphatically brought to my mind the words of David from 2 Samuel: "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice,

# "Publish It Not..."

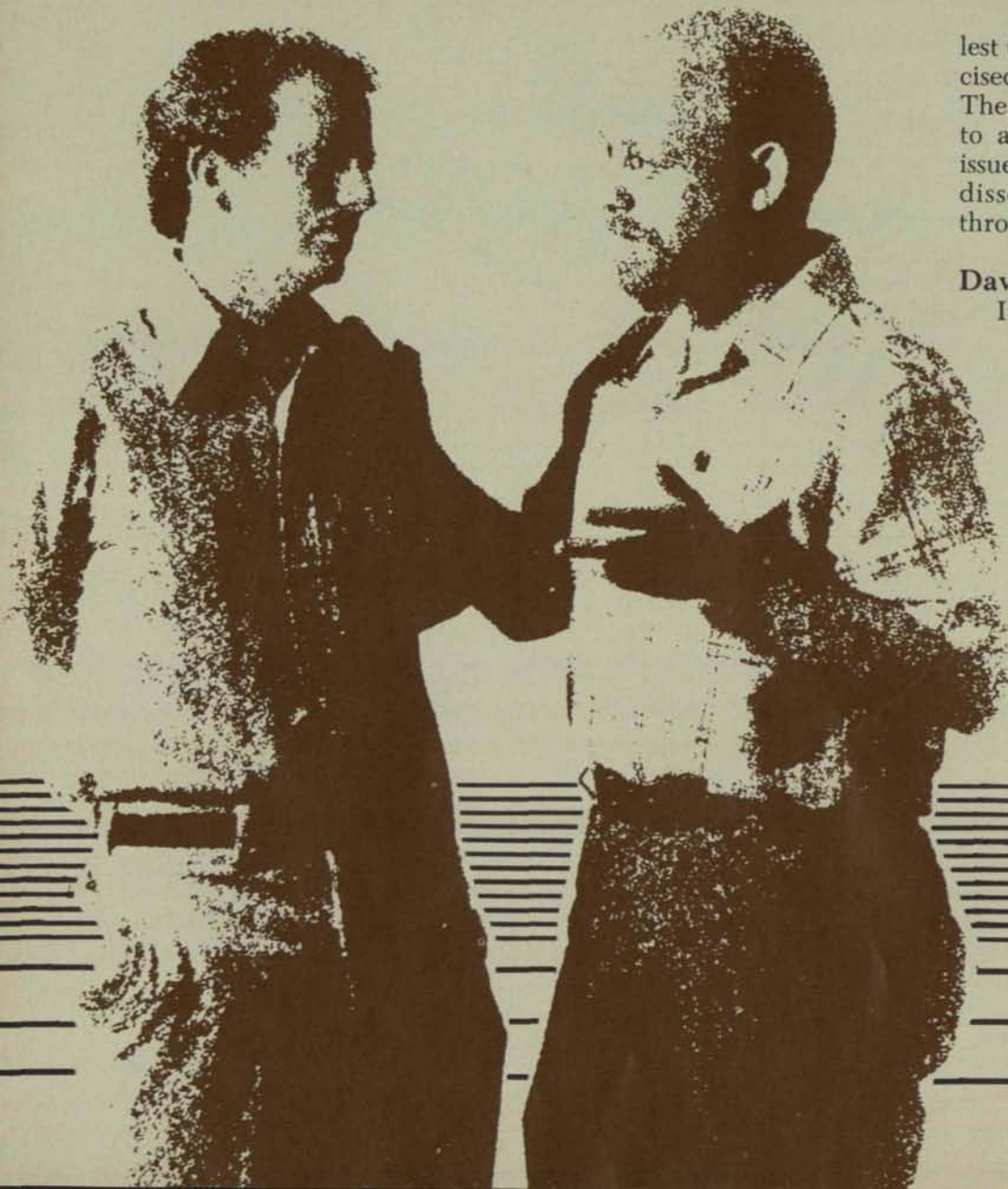
by Derek Prince

lest the daughters of the uncircumcised triumph" (2 Sam. 1:20 KJV). The phrase "publish it not" seemed to apply particularly to the very issue I was pondering: the public dissemination of information through the media.

## David's Attitude Toward Saul

In the New Testament David is referred to as "a man after God's own heart" (Acts 13:22). Yet the Old Testament records some aspects of David's character and conduct that were far from admirable, particularly in the account of his dealings with Bathsheba and Uriah.

Clearly there must have been positive aspects which more than outweighed the negative ones and brought God's approval upon David.





Probably no aspect of David's character and conduct was more consistently admirable than that revealed in his relationship to King Saul. Saul used his kingly position to exploit David unjustly. He gladly availed himself of David's unique military prowess but became insanely jealous of the fame which David gained by his victories. Failing in his initial attempt to murder David, Saul forced him to become a fugitive and pursued him with murderous hatred. Finally, David was compelled to seek refuge with Israel's enemies, the Philistines.

Twice David found himself in a perfect position to take revenge on Saul by killing him, but each time he refused to do so. His own followers thought these opportunities had been granted to him by the Lord and urged David not to let them pass. David's reply, however, disclosed the basis of his entire relationship to Saul: "Who can stretch forth his hand against the Lord's anointed and be guiltless?" (1 Sam. 26:9).

David never considered Saul merely a personal enemy, nor even a man whose misdeeds merited judgment. Above all, he viewed Saul as "the Lord's anointed"—a man whom God in His sovereignty had set apart for Himself as the leader of His people, designated by the sacred anointing by Samuel with oil. David's attitude toward Saul was determined ultimately by his attitude toward the Lord. He refused to attack Saul because he refused to disregard the Lord's anointing.

Even when Saul finally met his death in a battle with the Philistines, David did not rejoice to hear that his enemy had at last been removed and the way opened for him to become king. Rather he was concerned about the reproach Saul's dishonorable death would bring upon the Lord and His people. He pictured immediately the unholy glee such news would create among Israel's enemies. In David's eyes, the dishonor to God and His people far outweighed his own personal vindication or promotion.

### Christians' Attitudes Toward One Another

David's attitude toward Saul poses a challenge to

us as Christians which we cannot ignore. In many ways, the New Testament affirms the principle illustrated in David's relationship to Saul: *Our attitude toward God will determine our attitude toward God's servants.* We cannot truly honor God and at the same time dishonor His servants, even though we may see aspects of their character or conduct which are far from admirable.

Paul makes this principle clear when he says, "Submit to one another out of reverence for Christ" (Eph. 5:21 NIV). We are required to maintain a submissive attitude toward our fellow believers, not necessarily because they are right or wise or holy, but simply because they are the people whom Christ has chosen and redeemed for Himself at the infinite cost of His own blood. If we permit ourselves to become arrogant or critical toward other believers, we are guilty of irreverence toward Christ. We cannot truly honor Christ and dishonor His people.

As we have seen, this principle has its roots in the Old Testament. In 2 Chronicles 7:14, God defines His people as those "who are called by My name," or more literally as those "upon whom My name is called." Here is a marvel of divine grace: when God chooses a people for Himself, He sets His own name upon them. In this way, He becomes permanently identified with them in the eyes of the whole world. Once God has set His name upon His people, anything that dishonors them necessarily dishonors the name of God Himself. We cannot separate the two; we cannot combine an attitude of reverence toward God with an attitude of disrespect for the people of God.

### A Judgmental Attitude

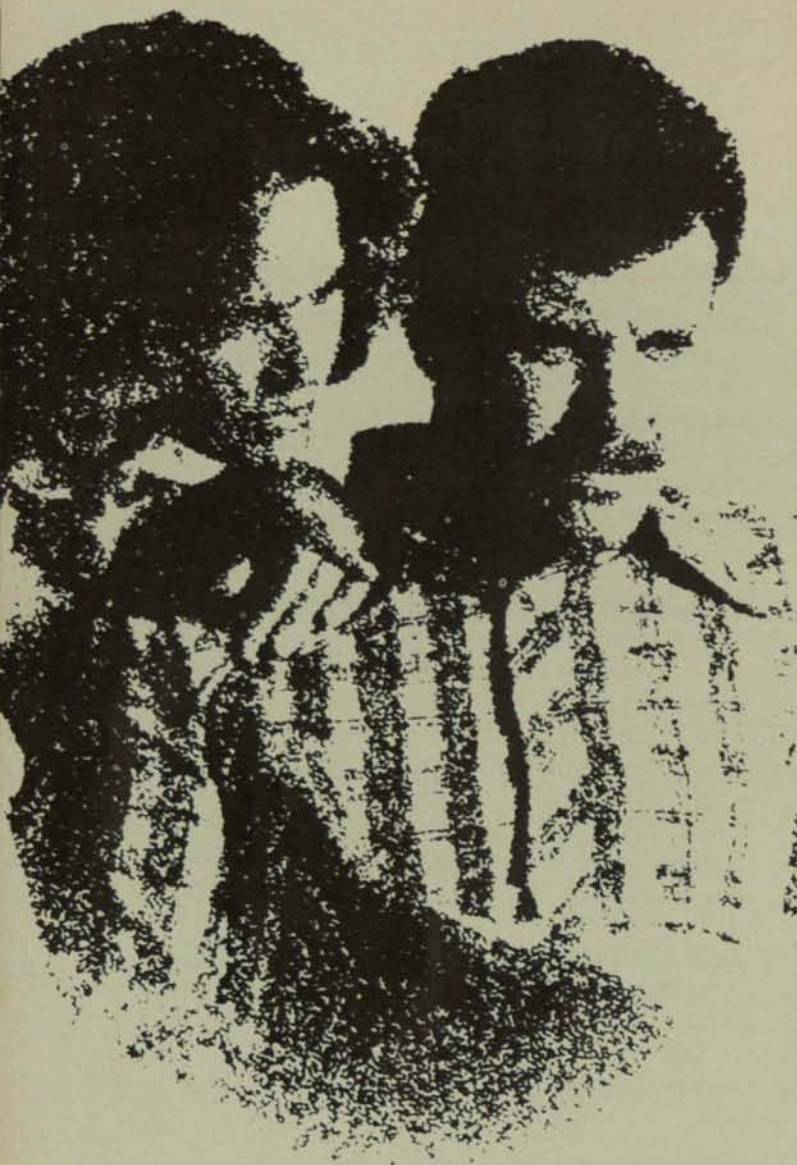
Often a disrespectful attitude toward the servants of God involves a tendency toward judging them. In Romans chapter 14 Paul warns us against adopting such a judgmental attitude toward our fellow believers. He asks, "Who art thou that judgest another man's servant?" (Rom. 14:4). The issue is not whether the other believer is right or wrong, but whether or not it is our business to judge him. If he is answerable to the Lord and not to us, then it is the Lord alone who can and will judge him. For us to assume the role of judge in such a case is presumptuous and renders us, in our turn, liable to God's judgment.

This brings to light a vitally important scriptural principle that is apparently ignored by many Christians today. In cases where a person is accountable to us, we have both the right and the duty to judge him in those areas for which he is accountable. In cases where a person is not accountable to us, we have no right to judge him. For us to assume a judgmental attitude in such cases makes us guilty of unscriptural presumption.



Derek Prince was educated as a scholar of Greek and Latin in Great Britain at Eton College and at Kings College, Cambridge. His radio program, "Today With Derek Prince," is aired across the U.S. Derek and his wife, Ruth, spend a large portion of the year living and ministering in Israel. The remainder of the year they live in Pompano Beach, Florida, where they are also involved in ministry.





In two specific passages, the Epistle of James gives us the same instruction. In chapter four we read:

Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it.

*There is only one Lawgiver and Judge*, the One who is able to save and to destroy; but who are you who judge your neighbor? (Ja. 4:11-12 NAS).

Again in chapter five we read:

Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door (Ja. 5:9 NAS).

James warns us not to "speak against" nor "complain against" our fellow believers. Many Christians interpret these verses to mean that we are not free to speak or complain against other believers *unless*

*what we say about them is true*. But this is not what James actually says. He says we are not to speak or complain against our fellow believers at all! James lists no exceptions. We are not free to speak or complain against other Christians, *even if what we wish to say about them is true*.

In each of the passages quoted, James gives the same reason for his prohibition. He closes the first passage by saying, "There is only one Lawgiver and Judge...who are you to judge your neighbor?" At the end of the second passage he says more urgently, "The Judge is standing right at the door." The implication is clear: when we speak or complain against our fellow believers, we are, perhaps unconsciously, assuming the position of judge. But unless we have a scriptural basis for this position, we are guilty of presumption. In all probability our sin of arrogance in judging is greater than the sin we condemn in the person we criticize.

Tragically, religious people usually react much more readily to the negative than to the positive. For example, a man may faithfully pastor a congregation for twenty years, fulfilling all his pastoral obligations yet receiving little notice. But let that same man commit one tragic error—such as becoming involved in an immoral relationship with a woman in his congregation—and the news will be carried to every corner of the nation within a few hours. Why do we find it so much more exciting to speak *against* our fellow believers than to speak *for* them?

Another regrettable but long-standing tradition among religious people is the practice of one minister proving his own "orthodoxy" by openly attacking other ministers whose views differ from his. This is wrong even when he accurately represents their views. But all too frequently a minister with this kind of attitude does not do justice to those he is attacking. Rather he sets up a "straw man" by presenting only those views of his fellow ministers which he finds easy to discredit, or by presenting them in an incomplete or inaccurate form. He then proves his own orthodoxy by valiantly assailing this "straw man." As a means of establishing truth or promoting the Kingdom of God, this procedure accomplishes precisely nothing. In fact, its final results are usually detrimental.

In this regard, I have discovered three important principles from many years of personal experience and observation, as well as from my own mistakes.

1) *A ministry that is based on a negative attitude will never produce positive results.*

2) *If I succeed in proving everyone else wrong, that does not in any way prove me right.*

3) *The best way to deal with error is not to attack it, but rather to present the positive truth which invalidates it.* To focus continually on mistakes tends to make people preoccupied with error rather than



with truth.

### The Problem with "Frankness"

In our attitudes toward others we must guard against unhealthy influences from secular culture. One such contemporary trend in the media is to "tell it like it is." Frequently, this is applied to the topic of sex. The underlying philosophy is that we must present all aspects of human experience, and anything is

**A cynical, mercenary, demagogic press will produce in time a people as base as itself.**

Joseph Pulitzer

permissible as long as it is true factually. This line of reasoning is accompanied by a so-called "frankness," which is by implication contrasted with the narrow-mindedness of "square" people who are not willing to "tell it like it is."

Actually, this approach is a smoke screen which disguises the real issue. The issue is not whether we are to "tell it like it is," but whether we are to tell it at all. In this respect, the Bible sets a standard which is valid even today. It deals frankly and openly with all forms of sin—including sexual sin. It establishes clear standards in regard to fornication, adultery, homosexuality and incest. In addition, the Bible presents in the Song of Solomon the most beautiful picture in literature of natural sexual love. But it never crosses the line between "frankness" and indecency. Not one word is intended to stimulate impure or unhealthy desires or imaginations. The Bible never lowers its standards for the sake of "reader appeal." I see no reason why committed Christians should depart from these clear biblical standards and bow instead to the essentially pagan standards of our contemporary culture.

### Christians' Use of the Media

If we accept the scriptural principles outlined in this study, they will inevitably affect our approach as Christians to the use of the media. Many ways of using the media that are acceptable by contemporary secular standards are not permissible for us as Christians. We are governed by higher standards established in the unchanging instruction of Scripture. Specifically, we are not free to do these things:

1) *We are not free to attack or discredit others who are also servants of our Lord—even though we may strongly disagree with their beliefs or their practices.*

2) *We are not free to publish news—even if it is*

*true—that reflects dishonorably on the people of God, unless by doing so we achieve some important, positive result which outweighs the dishonor and cannot be achieved in any other way.*

3) *We are not free to yield to the motives that frequently govern the secular use of the media.* The fact that a certain item will "sell" our publication, promote our program, or increase our listening or viewing audience must not in itself determine our use of that item. Our ultimate motive must always be to promote the glory of our God and the honor of His name, and we must never forget that the honor of God's name cannot be separated from the honor of His people.

### Dealing With Those We Are Responsible to Judge

So far we have focused on our relationship to other believers who are not under our authority and whom, for this reason, we have no right to judge. To complete this study, however, we must also consider situations in which we have been placed by God in authority over other believers. Some examples of those who are given such authority are: the elders of a church in relation to the members under their oversight; the leaders of a denomination in relation





to ministers of the denomination whom they have ordained; or the governing board of a missionary organization in relation to missionaries whom they have officially endorsed and sent out. In each of these cases, the proper exercise of oversight carries with it the obligation to judge. When someone becomes accountable to us, we have both the right and the responsibility to exercise judgment in those areas of conduct for which he is accountable to us.

If we find ourselves called by God to exercise oversight of this kind, there are normally three successive phases in our judgment of conduct. First, we are responsible to see that appropriate standards of conduct are maintained. Second, if these standards are not maintained, we are responsible to administer correction and, if necessary, discipline. Third, if these two steps fail to produce the necessary changes, we are responsible to inform all concerned that we can no longer endorse those who persistently fail to maintain the required standards of conduct. In some instances, this third phase may culminate in some final disciplinary action, such as excommunication or dismissal.

Someone recently brought to my attention a situation in which these principles of oversight were correctly applied. A well-known Bible teacher who heads a large organization with a nationwide outreach issued a report to his supporters that a member of his staff (who also happened to be a member of his own family) had been guilty of immorality, and had therefore been relieved of his responsibilities and placed under discipline. This report was a model of how a painful situation of this kind should be handled. I was particularly impressed by these characteristics of the report:

- 1) The statement was permeated with a sense of the fear of the Lord. Its language was carefully chosen. The report said only enough to indicate the precise nature of the offense; the names of others involved were not disclosed.

- 2) The Bible teacher himself humbly acknowledged his own failure to provide proper pastoral care for the staff member who had committed the offense.

- 3) The report was circulated only to those who, because of their commitment to the organization, had a legitimate right to know what had taken place. No unnecessary occasion was given to "the daughters of the Philistines" to rejoice.

If the Bible teacher in this case had tried to cover up the situation, he would have failed in his responsibility to the many Christians who looked to him for leadership. By circulating the report as he did, he sealed up the situation from further, wrongly motivated publicity and kept the harm done to a minimum.

As I pondered this case, it brought very clearly into focus the right and the wrong ways to handle

such a situation. On the one hand, it was right for the responsible leader to release such a report. On the other hand, it would have been wrong for any other Christian leader or group to circulate a similar report concerning a believer who was not under their authority. It would have been still more wrong if the report had been circulated through the media to "the daughters of the Philistines"—that is, to unbelievers, or even to believers who had no legitimate right to be informed.

In conclusion, we must remember that the scriptural principle underlying the entire issue of right and wrong publication is the one we first stated: God's honor is inseparably bound up with the honor of His people. Reverence for God will always produce respect for His people, and especially for His designated leaders. It will never permit us to publish—by word of mouth or by the media at our disposal—anything that needlessly dishonors God's people. ♥





O Lord, who may abide in Thy tent? . . . He who walks with integrity . . . and speaks truth in his heart. He does not slander with his tongue . . . but . . . honors those who fear the Lord. Psalm 15:1-4 (NAS)

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. Ephesians 4:29

From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked. Luke 12:48

# THE WORD

Son of man, I have made you a watchman . . . so hear the word I speak and give them warning from me. Ezekiel 3:17

No one who practices deceit will dwell in my house; no one who speaks falsely will stand in my presence. Psalm 101:7

Be careful . . . that the exercise of your freedom does not become a stumbling block to the weak. 1 Corinthians 8:9

The tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell. James 3:5-6

Do not go about spreading slander among your people. Leviticus 19:16

A worthless man digs up evil, while his words are as a scorching fire. A perverse man spreads strife, and a slanderer separates intimate friends. Proverbs 16:27-28 (NAS)

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## The Media

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Do not spread false reports . . . Do not help a wicked man by being a malicious witness. Exodus 23:1

Simply let your "Yes" be "Yes," and your "No," "No"; anything beyond this comes from the evil one. Matthew 5:37

Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Ephesians 5:6

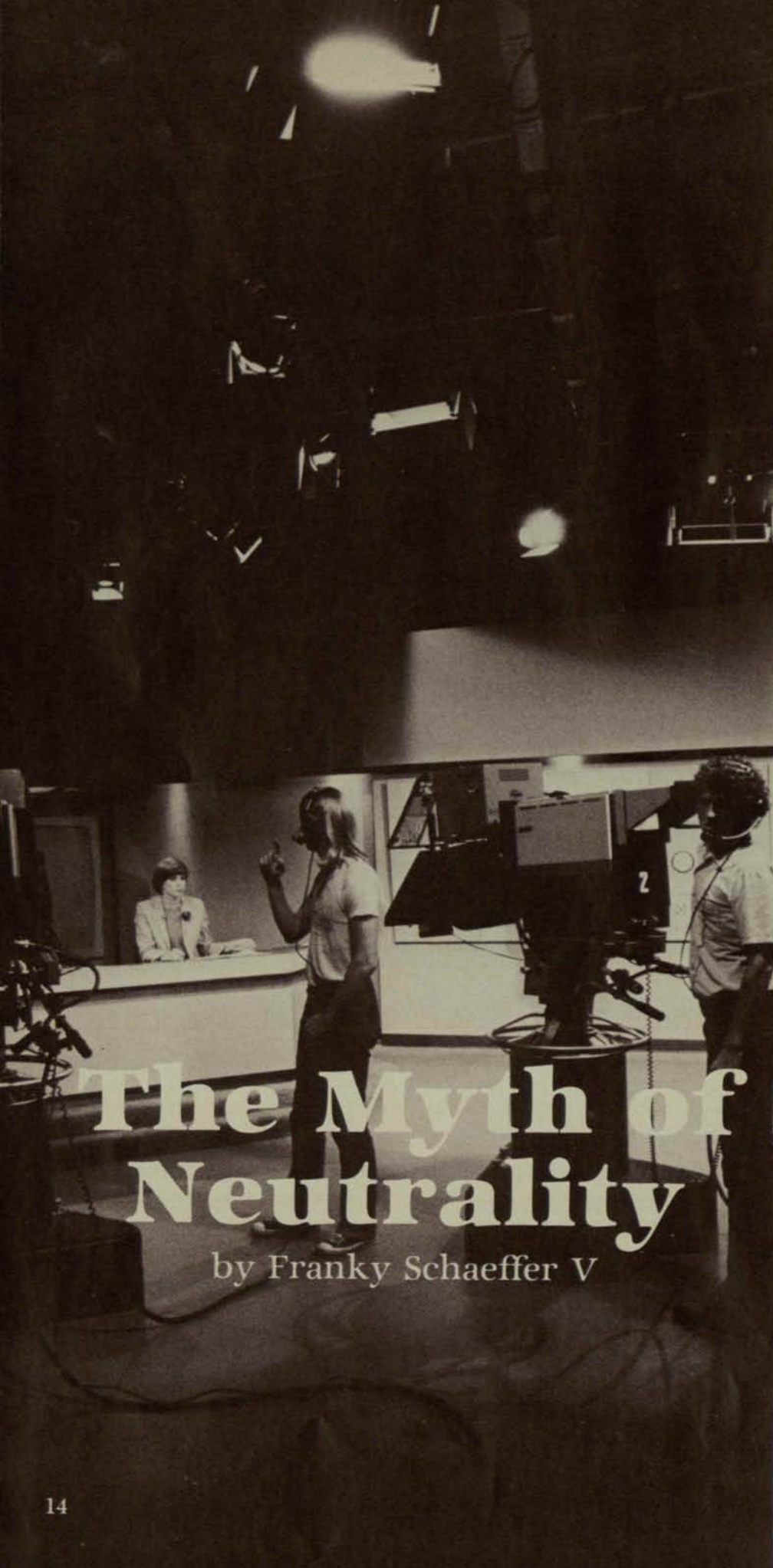
The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. Matthew 12:35-36

Therefore each of you must put off falsehood and speak truthfully to his neighbor . . . Ephesians 4:25

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Scriptures are from the New International Version © 1978 by the New York International Bible Society unless marked otherwise.





I REMEMBER the passage in George Orwell's book, *Nineteen Eighty-Four*, in which the principal character of the novel is working in the ministry of propaganda. Simultaneously two contradictory pieces of information come across his desk which for once place in his hands conclusive proof that the "news" being spewed out by the totalitarian information services of his regime is self-serving and false.

For some time I have had my own suspicions about our nation's "ministries of propaganda" in the form of our free press. It seems to me the press is dominated by four or five large information factories whose philosophical presuppositions and consistencies link them, in effect, into one monolithic organization. Like Orwell's character, I have seen a pattern of events in the last few months which has accentuated a problem that I call the "Myth of Neutrality"—a myth which the major "prestige press" likes to propagate for itself.

### Documentary Film Project

A little background is in order. In 1977 and '78, I wrote the screenplay for and directed a five-hour documentary series entitled *Whatever Happened to the Human Race?* It featured as its narrators Dr. C. Everett Koop, then Surgeon-in-Chief of Philadelphia Children's Hospital and Professor of Pediatric Surgery at the University of Pennsylvania, and Francis A. Schaeffer, evangelical theologian and writer. The latter happens to be my father.

The topic of this film endeavor and its book counterpart was the disintegration of Western man's view of himself, as mirrored in the dramatic changes taking place in the realm of medical practice and ethics. Specifically it dealt with the reversal of the long-held abhorrence of abortion, transforming our society into one which not only tolerates abortion but also in many ways advocates it as a solution to our social problems.

# The Myth of Neutrality

by Franky Schaeffer V



The project also included a close examination of a very real and often ignored fact of medical life at this time—infanticide. Infanticide is the killing of children *who have been born*, usually by deliberate neglect or lack of treatment in our hospitals, because they have some physical defect, and so are considered problem infants. Finally, the project examined the whole question of euthanasia as advocated by a growing, clamorous clique of “ethicists” whose ethic seems to be that we should push what is morally acceptable to further and further limits in our society.

This series of films has been seen by approximately two million people so far, principally through rental by churches and schools as well as sales of prints to various individuals and organizations. It has also been on television in ten cities in the United States, including the ABC affiliate, Channel 7, in Washington, D.C., where a ninety-minute edited version of the series was shown on prime time earlier this year. That brings me to my tale.

### Opposition to the Film

Prior to the airing of the program, word got out (via the fundraising efforts of the small group of local Christians who were purchasing the time to have the show broadcast) that the program was going to be given major exposure in the D.C. area. There was an immediate and shrill reaction from those organizations who espouse

the “pro-choice” position on abortion. This reaction took the form of their attempting in every way to stop the airing of the show, which takes the position opposite to their own on abortion and other issues. In this case, they exercised their freedom of “choice” by sending out letters to their mailing lists urging them to bombard Channel 7 with calls and letters demanding that

tioned as well the ethics of Channel 7 for being willing to show this program at all. The letter then went on rather oddly (I thought at the time) to condemn our show as too well-produced and, in their words, “slick,” and to condemn Channel 7 for airing something this effective from the “other side.” Having condemned us for making a program that communicated too

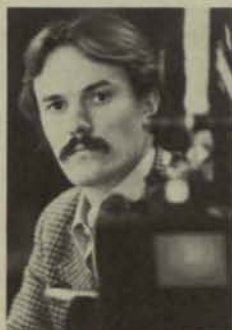


the program not be shown.

A photocopy of one of these letters from the National Religious Coalition for Abortion Rights was sent to me by a friend in Washington. The letter was much as one would have expected it to be in that it urged the stopping of the program, castigated our show for being “propaganda,” and ques-

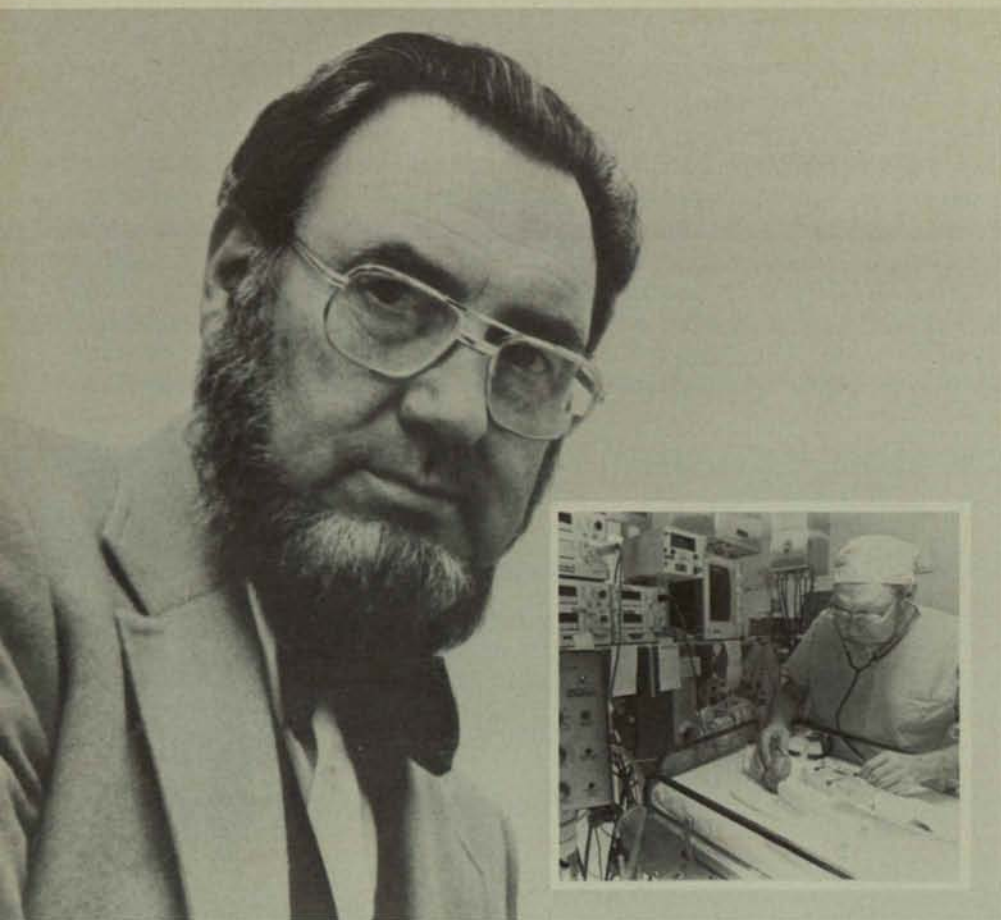
well, the letter then went on to say that its main objection to the show was that the pro-choice side did not have any programming to match *Whatever Happened to the Human Race?* or to put up against it at that time. This seemed to be the chief objection.

In due course, the program *was* aired and was followed by a review on the second of January by Judy Mann in *The Washington Post*. The headline of her article basically summed up her point of view, which was “No Matter How Moving, Show Still Propaganda.” Ms. Mann then took a long space in that day’s *Post* basically to parrot the letters from the National Religious Coalition for Abortion Rights and other pro-abortion organizations, restating their objections. The *Post* article was dreadfully



*Franky Schaeffer is a filmmaker, author and president of Franky Schaeffer V Productions, Inc. Among his films are How Should We Then Live?, an historical documentary, and Whatever Happened to the Human Race?, a series on medical and social ethics. He is the author of Addicted to Mediocrity and co-author of Plan for Action. Franky, his wife and three children reside in Massachusetts.*





predictable and did not have anything new to add to the litany of anti-pro-life material that the *Post* has consistently turned out for its readership.

The article began, "Score a resounding ten points on the emotional Richter scale for the anti-abortion forces that have produced a film called *Whatever Happened to the Human Race?*" It went on to call Channel 7 to task for being willing to show a film that is "propaganda masquerading as public affairs programming." The article concluded by quoting several executives of various pro-abortion organizations who questioned the accuracy of the show, and with several insinuating, unanswered questions about Francis Schaeffer, such as, "Who is he really?" and "Where is he getting his money?" Naturally, there were no quotes included from any of those involved in the making of this film—Dr. Koop, Francis A. Schaeffer, or myself—nor were any questions asked

us directly.

### Opposition to Dr. Koop

A few weeks later, the second chapter in this story began with Dr. C. Everett Koop's appointment by the Reagan administration to the position of Deputy Assistant Secretary to Health and Human Services in line to becoming Surgeon General of the United States.

*The Washington Post* again took up the tale and described Dr. Koop as "a leading anti-abortionist" in an article by Bill Peterson on March 6, 1981, headlined "Abortion Foes Gain Key Federal Post." Dr. Koop was dispatched and dismissed with the following label: "A fundamentalist Christian with a Lincolnesque beard, Koop has been a board member of at least two anti-abortion groups—the National Right to Life Committee and the Americans United for Life—and is the narrator of a controversial anti-abortion film,

*Whatever Happened to the Human Race?*" Having branded him as not quite the kind of person "we" would really like in this sort of position by labeling him a "pro-life activist," *The Washington Post* then went on to describe (in unflattering terms) other Reagan appointments.

Other newspapers picked up the *Post* story, and Dr. Koop's chief accomplishment in life, as far as they were concerned, seems to have been his activity on behalf of the unborn. For some reason, *The Washington Post* and the others were unable to bring themselves to mention Dr. Koop's almost endless string of glittering medical and administrative credentials accumulated over a lifetime as a pioneer in the field of children's surgery and as an internationally recognized figure of immense stature in the pediatric field.

Eventually, *Time* magazine ran the story with an article entitled, "Thunderings from the Right." In that article they referred to Dr. Koop as a doctor who had "made his name in the '70's separating Siamese twins." They also referred to the fact that he had appeared in the anti-abortion "presentation" *Whatever Happened to the Human Race?* and let it go at that. *The Boston Globe* dismissed Dr. Koop in an editorial as a "clinician...with tunnel vision."

Finally, the story eventually came to the attention of the lowest common denominator in the business of information—the network "news." NBC prepared a special report for their weekend news edition on Sunday, March 15, in which they featured Dr. Koop as a recent Reagan appointee and referred to him merely as someone who "had appeared in a pro-life propaganda film." NBC could not bring themselves to mention the name of the film, anything about it, or any of Dr. Koop's credentials. It seems that the only point they felt they wanted to borrow from *The Washington Post* article



was that he was somehow involved in "propaganda."

Recently the French government awarded Dr. Koop the *Legion d'Honneur* for his contribution to pediatric surgery. He has had the longest tenure as a Surgeon-in-Chief in any major U.S. hospital. Dr. Koop has pioneered and administered countless Third World medical relief efforts. He has been the honored guest of nations. Yet *The Washington Post* and com-

manner in the major news organizations' reporting, only one opinion is being expressed when it comes to any news story which manifests a point of view socially or philosophically different from their own. While this is not a control of the press quite as formal as, let's say, the Soviet Union's, it is nevertheless at least a philosophically controlled press. It is dominated, not by the KGB looking over its shoulder, but by a shared,

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**The press must also be accountable....It must know that its faults and errors have ceased to be private vagaries and have become public dangers.**

**Commission on Freedom of the Press, A Free and Responsible Press.**

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pany seem interested in Dr. Koop only in so far as they can ignore his credentials and belittle and snipe at him for being a physician who is acutely aware that human life is sacred and worth standing up for.

What is intriguing here is how small a world it is in terms of what decides the attitude taken by one of the major purveyors of the news. Once that attitude is set by, let's say, *The Washington Post* in their cozy relationship with pro-abortion forces (as in our case), there is little chance that the tone taken by the other major news companies will be any different. This, I believe, is for two reasons: 1) human laziness, which finds it easier to pick up a story slant than to reinvestigate its merits on a fresh basis; and 2) the rather monolithic, humanistic, comfortable, liberal consensus which the major news organizations (*The New York Times*, *The Washington Post*, *Newsweek*, *Time*, *Life*, the networks) often seem to hold in common.

### **Lack of Objectivity in the Press**

The whole episode leads me to conclude that, in essence, the major news organizations of the United States do not represent what could be called a free press. Since there is little diversity of method or

self-assured, liberal humanistic consensus. The Soviet press dispatches those whom it dislikes with epitaphs such as "anti-social," "counterrevolutionary," etc. The monolithic U.S. press uses the same shallow, glib technique with its own code words: "fundamentalist," "pro-life," "conservative," "right-wing," are disapproving labels; "pragmatic," "moderate," "pluralistic," are approving ones.

Not once in any of the news coverage mentioned above were the films examined objectively on the basis of what they were saying. Nor were Dr. Koop's credentials examined from the perspective of whether he could do a good job for his country in his appointment. The news value in these reports, therefore, was almost totally absent. The reading and watching public of these news organizations, especially in the NBC report, remained uninformed as to what the "propaganda film" was saying or even who, what and where Dr. Koop was. It seems that the companies in question were less interested in journalistic information than in using their immense power to move society in the direction they favor. Their reporting can hardly be called "objective."

### **Changing the Situation**

It is time for the Christian community to stop passively accepting the abuse that it receives at the hands of the press. What can we do to change the situation? Here are some suggestions:

1) We should inform our elected representatives and the President himself that we strongly object to the pressure being mounted by pro-abortion forces against Dr. Koop. We must let them know that those like Dr. Koop who stand for what the Christian community believes must not have their appointments torpedoed by the obviously coordinated efforts of the press to undermine them.

2) We should persistently write letters to magazines, newspapers, television stations and networks about unfair treatment of issues and individuals.

3) When a newspaper or magazine consistently distorts the facts in a deliberate and editorial manner while pretending to report the news, we should cancel our subscription to it and write a letter to the editor explaining why.

4) We should write to corporations who advertise regularly on television and in newspapers to say we will boycott their products if they continue to endorse what amounts to anti-Christian propaganda.

5) We must read, watch and think with far more discernment, not allowing information to pass untested into our minds as we receive it from the networks and newspapers.

6) Last, but certainly not least, Christians must re-involve themselves in a *positive* sense with the world in the area of journalism. Instead of being only nay-sayers, throwing rocks and protesting from the sidelines, we must make a positive effort as well to establish an active agenda for the Christian cause. If anything is to change, the realm of the press must be reclaimed by Christians and used for the ends of justice and righteousness. ♥





# INTERNATIONAL CONCERNS

by Bob Mumford

*The following report is the first appearance of a new feature in New Wine entitled "Concerns," which will alternately focus upon one of three more specific areas: 1) International Concerns; 2) Social Concerns; and 3) Biblical Concerns. This month we present our first "International Concerns" feature.*

Bob Mumford, one of the teachers on New Wine's Editorial Board, was recently in Rome, Italy, as our representative to the Fourth International Leaders' Conference of the charismatic renewal in the Catholic Church. We present here his report of the conference highlights which included a special audience with the Pope that had been arranged for the delegates.

Only four days after the meetings ended came the tragic attempt

*on the Pope's life. Christians of every persuasion in every part of the world joined in prayer for his recovery. Such universal concern was an example of the biblical principle that "if one member of the body suffers, every other member suffers with it." It was also a token of the unity the Lord desires for His people, a unity New Wine hopes to encourage through the "International Concerns" feature as it focuses upon what God is doing in the Body of Christ throughout the world.*

MY WIFE, JUDY, and I arrived at the conference center in Rome, Italy, to find a scurry of people at the registration table. We had come to attend the Fourth International Leaders' Conference, an important meeting of leaders of the

charismatic renewal in the Catholic Church. Eight of us from various Protestant denominations were designated as special Protestant observers. When we arrived, David DuPlessis and his brother Justus were the first ones we met inside the door. Rev. Des Evans from Ft. Worth, Texas, appeared soon after, and the fellowship was delightful! We also had the privilege of speaking to a Moroccan Protestant who seeks to serve the Lord in a country whose population is ninety-nine percent Muslim. He noticed my name tag, and as his face beamed with the joy of the Lord, he spoke of the strength and spiritual help he had received from *New Wine* and the teaching ministries of the five men who serve on *New Wine's* Editorial Board.



The atmosphere of the conference was charged with warmth, love and praise. While waiting to register we heard sporadic singing in the large hall.

The 540 delegates gathered there from 95 nations looked like a United Nations Assembly. National costumes were worn by many and the mix of skin colors in the crowd filled me with joy. Delegates from twenty-two African nations, twenty-five Asian nations and twenty-six Latin American nations made it a genuinely international conference.

The worship at the conference included many songs familiar to us, as well as some in Polish, German, French and other languages. Each of the seats was equipped with headphones so that five choices of language were available for hearing the messages: English, German, Italian, French and Spanish. As the talk was given, simultaneous translation into our own language came through the headphones.

The talks were basic and helpful. They were for the most part biblical and Christ-centered. Emphasis on loyalty to the Church was much the same as one would

them sought to deal with the same problems we all face when seeking to develop spirituality and new leadership. A talk by Albert Monleon on "The Vertical Life of the Leader" was an excellent message on walking with God through a vital relationship with Jesus Christ. "The Repentant Leader," given by Ralph Martin, was a powerful call to biblical repentance. Cardinal Leon Josef Suens, chief primate of Belgium, gave a message on "The Mystery of the Church and the Leadership of the Renewal." His content and delivery were strengthening and instructive on the theme of the whole Christ and the whole Church. Kevin Ranaghan's teaching concerning communities and leadership was especially helpful to me.

In the course of the conference some of the problem areas we face in seeking ecumenical fellowship and unity were brought up, including the question about the place of Mary. As far as I know, we know no more about the ministry of Mary than the New Testament tells us. Some feel that Mary and her role will contribute to Catholic-Protestant dialog. Many others, however—both Protestant and Catholic—are expressing deep and serious reservations about ecumenical dialog in this direction. In any case, the Catholic Renewal certainly seems willing and anxious to face the serious questions all of us have in seeking a real and scriptural base for fellowship and unity.

Spiritual growth and commitment were evident in the testimonies of a leader from El Salvador who witnessed the slaying of his four sons by insurgents for preaching Jesus Christ, and a young priest from Poland who told what it meant to "take up your cross" in his country.

On the final night of the conference, a special audience with the Pope was arranged for the 540 participants. It was held out of doors on what turned out to be a

beautiful spring evening.

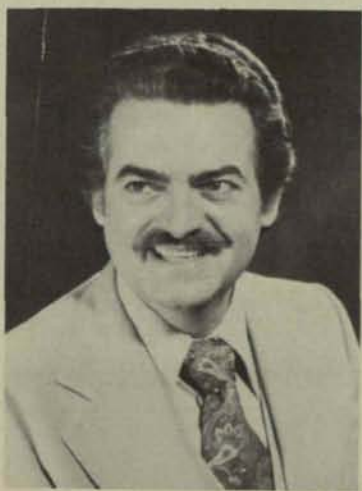
Singing, worship and praise filled the garden where we met. Pope John Paul II arrived, and when a song of praise to the Lord Jesus Christ was sung in Polish, he was visibly moved. "Our God Reigns" was sung next with anointing and joy, and the Pope joined the chorus with evident enthusiasm. At the close of the singing his spontaneous response was, "Long live the charismatics!"

The Pope's address to the participants was clear and forceful. He warned of an "autonomous church of the Spirit" and spoke of the need to face "the serious task of ecumenism." His confidence about finding the right and proper solutions rested in the fact that "God, by His Holy Spirit, will bring the strategy necessary to see true, spiritual ecumenism." He spoke clearly in favor of the renewal, a cause for joy among all the leaders present.

As the representative of *New Wine Magazine* at this conference, I can certainly say that what I witnessed there has assured me that the Renewal is growing. This thought was expressed very well by Tom Forrest, the coordinator of the conference, who said, "The Renewal is not a finished product. It is a baby—still weak and still growing!" When we who were the Protestant observers gained an overview of what God is doing among this people, we were all, without exception, deeply impressed.

Once more, in my twenty-eight years of walking with the Lord, my experience is best described by a favorite scripture from Acts chapter 10. In that passage, Peter's response to what God had done is much like my response to what I witnessed at the conference in Rome:

I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right, is welcome to Him (vss. 34-35 NAS).



expect in any Lutheran, Anglican or other denominational conference.

The theme for the talks and the workshops was familiar. All of



# The Unruly Tongue



## Four case histories of “garbled glotto”

by Bruce Longstreth

**THE SHORTEST DISTANCE** between two points is a straight line—that is true in geometry, but not in “glottology” (matters of the tongue). The use of the tongue to

cover up, confuse and deceive is the subject of this article, and as examples I will give four “case histories” of garbled speech, or what I call “garbled glotto.”

### The Case of the Runaway Tongue

I had travelled from Mississippi to California to testify in a court case involving some close friends. The lawyer was interviewing me



as a witness to an accident which had happened three years before.

"Were you on the bus at the time of the accident?"

"Yes, sir! I was the youth pastor and we were on our way to Dodge Ridge to ski when the bus, a refurbished Greyhound, hit a hole in the road and flipped over on its side. I think . . ."

"Mr. Longstreth, simply answer the question. Were you on the bus?"

"Yes, sir! And not only that. . . ."

"Mr. Longstreth, yes or no! *Any more than that* and you'll get us both into trouble on the witness stand."

I pondered that phrase: "Any more than that and you'll get us both into trouble. . . ." It sounded strangely like a scripture verse. In fact, it was.

Jesus had no doubt heard the merchants on many occasions arguing back and forth about their wares. "I swear by the beard of my father Jacob that this camel only has 10,000 miles on him." And his answer to this situation appeared in the Sermon on the Mount: "Let your conversation be 'yes, yes' or 'no, no.' *Anything more than this is of evil*" (or, as the margin reads, "is from the *evil one*").

Shortly after I had learned my lesson on the witness stand, a man came to my door soliciting for a well-known charity.

"Would you like to contribute to the Such and Such Foundation? It is a worthwhile cause and we have many needs. Think of the suf-

fering, disease, death and disorder brought upon society by this malady. Your contribution will help thousands to know peace of mind and happiness when this disease is finally cured."

"No," I said, remembering my testimony in the California court.

The man acted like he had never before in his soliciting career heard the word "no." He actually started to give me a tax-deductible receipt for the "no" which he had grown so accustomed to not hearing.

His best work had always come

great and all of us had praised, worshipped and sung together—all the ingredients that make you feel like "God's in His heaven; all's right with the world." Suddenly, a man pulled his car out in front of me. From my mouth, which had just previously been the source of praise and worship, came this exclamation: "You turkey!" From my two-year-old daughter sitting beside me came the words: "No, Daddy. Him not a turkey—him a *man*!"

What had happened to me? I had been feeling great. Things

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## I determined to speak the truth under pressure as a matter of discipline.

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in response to an "I don't think so because. . . ." He had an answer for every "because" that had ever been thought of. But a "no" went beyond his education.

"*Any more than this*," the lawyer had said, "and we'll both be in trouble." "Any more than this," Jesus said, "is from the evil one."

Our first rule of speech, then, must be this: *Discipline your tongue to take the shortest possible route in every situation.*

### The Case of the Forked Tongue

I was driving home from a good meeting. The fellowship had been

couldn't have been better and yet, under the slightest pressure, my tongue couldn't discern the difference between a turkey and a man.

It was important for me to learn two things: 1) My tongue seemed able to adapt to its surroundings quite readily—and that is hypocrisy. 2) Under pressure, it could fail to reflect the proper discernment that even a child has—and that is ignorance. Rattling around in my mouth was an ignorant Pharisee that could get me into trouble with almost anyone, including small children.

After "Chameleon Tongue" had apologized to his daughter, I determined to speak the truth under pressure as a matter of discipline. Now when some inattentive driver pulls out in front of me, I yell at the top of my lungs, "You person!" My daughter looks at me strangely, but never questions my discernment.

James cites our tendency to bless one moment and curse the next in his New Testament letter, telling us quite frankly that there is no cure for it. He says that a



Bruce Longstreth graduated from Simpson College in San Francisco and did graduate study at Golden Gate Seminary in Mill Valley, California. He is presently the managing editor of *Fathergram*, a monthly newsletter prepared as a service and resource for fathers. Bruce also serves as a pastor in Gulf Coast Covenant Church in Mobile, Alabama, where he lives with his wife, Janet, and their two daughters.



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## Just Around the Corner

### Is the Neighborhood Dead ?

A look at our role  
in the community.

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tongue that can speak good things about God and bad things about people is about as useful as a freshwater well that produces salt water or a fig tree that produces olives.

My tongue had blessed God and turkeyed man, and all that James, the spiritual giant of the Jerusalem church, could say about it was, "This should not be" (Ja. 3:10). No sympathy, no formulas, no self-help program. Just simply, "This should not be." Sometimes the cure for the most complex problem is a simple and direct word.

"I'd sure like to quit smoking."

"Quit!"

"If only I could lose twenty pounds."

"Stop eating so much!"

"I wish I could play the piano better!"

"Practice!"

"My problem is that I speak with a forked tongue."

*"This should not be!"*

It is good for us to realize that we have within us an untameable member—that six inches below the source of great imagination and creativity is a betrayer who, when we least expect it, will show us just how stupid we really are. But knowing that this member, so capable of misbehavior, should instead be praising God and blessing man sets a goal that will forever

keep us humble in our pursuit of God's holiness. James goes on to say, "You will be a perfect man if you are never at fault in what you say."

When the scripture says, "Be holy as I the Lord God am holy," we don't say, "I can never do that," but rather "By your grace I will be like you are!" If James says, "Your tongue should not be forked in speech," I will say, "It is my goal to speak the truth to God and men, pressure or not." This is not a cure, we must remember, but a goal.

#### The Case of the Fat Tongue

One problem we face today is that we have become accustomed to "doublespeak," or what Jude calls in verse 16 of his letter "fat (arrogant) words for the sake of gaining advantage."

"Fat" words, those which cover

for me. It was located on Nugget Road in a subdivision called "Gold Mine Estates."

I should have gotten a clue from the agent's expression and his list of alternate suggestions; but I insisted, so he reluctantly turned his car in that direction. What we discovered, in the words of this generation, was that Gold Mine Estates was "the pits!" Nugget Road had been mined before we got there, and there were large holes in the road where the nuggets apparently had been taken out. What had happened? The "fat tongue" had struck again.

The name "Gold Mine Estates" was an insidious attempt to mislead me, as deceitful as a used car dealer trying to unload a "clunker" by calling it "an experienced car," or the army calling a neutron bomb a "radioactive enhancement device."

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### Sometimes the cure for the most complex problem is a simple and direct word.

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up, sugar-coat and deceive, are widespread in our language. Not all of them are bad. Sometimes a "coated" word shows concern for a person's feelings. For example, when you go to a funeral you say, "I'm sorry to hear that your father *passed away*" instead of, "I'm sorry your father died." You do this to be considerate—not to mislead. Moving from the considerate to the humorous, we note that bus drivers are now called "urban transportation specialists" and janitors, "maintenance engineers."

I remember one occasion when I was the victim of "fat" words. I had been looking for a house and suggested to my real estate agent that we drive out in the country to look at a particular home which, according to the ad, was just right

Something to be feared in the Church is the use of "fat words" to describe sin in the congregation of believers. Here is a typical list:

<i>Biblical word</i>	<i>Fat word</i>
Adultery . . . . .	Indiscretion
Sexual . . . . .	A sexual lapse
immorality	
Hatred . . . . .	Difference of opinion
Discord . . . . .	Denominational differences
Evil temper . . . .	Irish background
Stinginess . . . . .	Frugality
Fear of people . . .	Shyness

As long as we cover our sins with fat words, there is no cure for problems that we list in that right-hand column. For example, if I am plagued with an evil temper and I



insist that "I'm Irish, and you know how they are—quick tempered, red hair and all..." God cannot cure me of being Irish. But He provided a cure for the problem listed in the left column, *evil temper*, through the scriptural term "confession," a word whose original meaning was "saying what you mean" or more exactly, "using the same word God uses." In other words, if I eliminate that "fat" from my confession and simply state, "I have a bad temper," that is the first step toward allowing God to cure that problem. When we accept God's diagnosis, we put ourselves in a position to receive God's cure.

In our relationships with one another we need to eliminate the fat from our words. The Scripture commands us to find a way to speak the truth in love so that the whole community will be able to grow up. A significant characteristic of the Church should be that it is the one place where truth can be shared without fear of reprisal or bad feelings. We must say what we mean, and speak the truth with the thought of healing every situation, keeping in mind that we must not tear down or criticize without having a plan to build.

### The Case of the Unknown Tongues

We have recently celebrated the feast of Pentecost on the church calendar. It commemorates the outpouring of the Holy Spirit upon the disciples forty days after the resurrection of Jesus. Many have experienced a similar outpouring in our day and can testify to the excitement and enthusiasm of people who are immersed in the glory of God's Spirit.

One of the things that may go unnoticed in the joy of personal experience is the statement of those who stood by watching the excited disciples: "How is it that we hear the wonders of God in our own tongues?" The miracle of Pentecost for me is that the most unruly of

our members became the instrument that caused the nations to hear the wonderful works of God in their own language. The runaway member that talks too much became God's instrument. The ambivalent part consolidated itself to speak one thing—God's greatness. The overweight instrument which flatters and manipulates was "put in shape" to praise God before the nations.

We have come to an hour when the Church is being called to speak to the world as one voice in His name. Entire nations will hear in their own language the wonders of God. Our preparation for this day of proclamation should be these principles:

1. *Let our conversation be "yes" and "no."* We must make our words precise.
2. *Let holy conversation*

*be our goal.* "A forked tongue should not be."

3. *Let our inflated, "fat" words be put on a reducing plan to speak the truth in love to build up the Body of Christ.*

4. *Let the Holy Spirit speak through us the word of God's grace to those who need to hear it in words they can understand.*

The world has had its fill of garbled glotto. It is waiting for a concise, un mistakeable message spoken in a clear voice. The runaway tongue, the forked tongue, and the fat tongue have no place in the Body of Christ. Rather, our call from God is to speak with the precision, integrity and honesty of a people who have been entrusted with His words. ♥

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## Tips for Fathers

*Suggestions and advice from Fathergram, a monthly newsletter for fathers.*

### *Tips from a reader for effective family discussions:*

- 1) Remember that you are instructing your family all the time—whether by word or example. Be sure your examples and your teachings are compatible.
- 2) When you select a time to teach, prepare a natural, casual setting. *Take the phone off the hook*, if necessary, to avoid interruptions.
- 3) Father, take the initiative—see that all participate.
- 4) Establish your goal in everybody's mind—to form lives, not just to "inform." Stress character more than knowledge. Expect obedience.
- 5) Keep the discussion interesting and to the point. *Don't preach.*

### *A reader's idea for special family times*

"My wife and I set aside one special day each month on our calendar called, 'children's day.' It is an important date which isn't subject to postponement or a 'rain check' since it belongs to our children. We surprise the children with a special family activity—a picnic, movie, dinner, trip, play, etc. They really look forward to it, and so do we."

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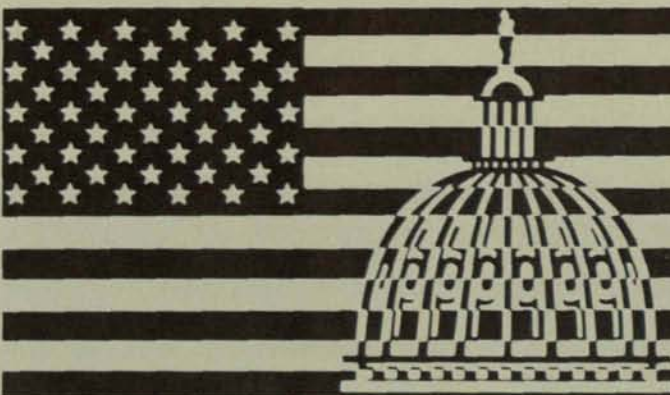
If you would like to receive *Fathergram* each month, write: *Fathergram*, P.O. Box Z, Mobile, AL 36616.



## A Perspective on the Attempted Assassination of President Reagan

It is a well-known fact of American history that every President elected in the twentieth year since 1840, when William Henry Harrison was elected President, has died in office, and most of them have died a violent death. There is no doubt in my mind, and I believe in the minds of many Christians, that this tragic fact of American history represents the outworking of some kind of curse that has come upon the governmental system of the United States. It is also generally known that while President Lincoln was in office he permitted his wife to have a spiritualistic seance conducted in the White House, although he himself did not take any active part in it. I think this is one clear reason why the White House has been exposed to a curse.

It has also been said that American Indians have, with their own particular form of religious spiritual power, placed a curse upon the White House because of various ways in which the American government has gone back on its solemn commitments and treaties with them. Again, this would suggest a legitimate ground for a



## Intercessors Report

by Derek Prince

Intercessors for America, P.O. Box D, Elyria, OH 44035

curse upon the White House. However, I do not believe that as Christians we should simply accept this. I believe that God opens our eyes to these facts in order that we may be able to deal with them on a spiritual plane.

I was in a major conference in November, 1980, when the Lord seemed to prompt us to pray specifically for the safety of President Reagan and to revoke the curse over the Presidency, particularly as it applied to the president elected in each twentieth year. Now I believe that prayer has been effective. When I received the

shocking news of the attempted assassination of President Reagan, I immediately turned to the Lord in prayer. There came to me a surprising sense of peace. Somehow I felt that Satan had overplayed his hand, and that though he had clearly tried to reenact the tragedies of previous presidencies, God had, in answer to prayer, placed a boundary beyond which he could not go. We know that the bullet that struck President Reagan was just a short distance from his heart. It was as though God said: "You can come this far, Satan, but no further."





In this connection, I am reminded of Job 38:11 where God tells Job that He speaks to the sea and says, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." In other words, God sets a boundary for the sea and no matter how much it tosses and roars, it cannot pass that line which God has set for it. I believe the same is true in the spiritual realm. God sets a boundary for all the roaring and the raging of Satan, and no matter how much he may roar and rage—and Scripture reveals that he does exactly that—there is a boundary set by God beyond which Satan cannot pass.

Although we naturally regret deeply the trauma that has come to the President and others who were injured in the attack, as well as to the American people, I believe in a certain sense we should ultimately interpret it as a victory for God. I believe that God has demonstrated that He is willing to hear our prayers on behalf of our president and our government, and that He can set a boundary beyond which all the forces of Satan cannot pass. I believe that this shocking incident should be a tremendous challenge to American Christians to reevaluate our prayers for our



government, and to recognize that God expects us to raise up a tremendous volume of intercessory prayer for our nation and its leaders.

There is no doubt in my mind that President Reagan is the man whom God has chosen at this time to be a leader for the American people, and I believe the very attempt at assassination is yet another indication that he is facing satanic opposition. We owe it to

President Reagan, to our nation, and to ourselves to be much more fervent and consistent in our prayers for him and for the whole governmental system of the United States. But in a certain sense, I see good coming out of all of this. I believe there can be a kind of spiritual backlash against Satan and his activities that will usher in a new era of righteousness and of seeking God by American Christians. Let us pray that it may be so.







*an interview with George Will*

# Responsibility in Journalism



George F. Will, winner of the Pulitzer Prize for Distinguished Commentary, studied at Trinity College, Oxford University, and Princeton University. He has taught at Michigan State University and the University of Toronto, and served on the staff of former Senator Gordon Allott. Previously the Washington editor of *The National Review*, Mr. Will is now a columnist for 360 newspapers across the country, including *The Washington Post*. He is also a contributing editor for *Newsweek*, writing a column that appears regularly on the final page of that magazine.

In the following interview, this distinguished journalist examines the strengths and weaknesses of the media and their impact on our society.

**NW:** Mr. Will, as a columnist and journalist, what is the primary impact that you want to make upon your audience?

**GW:** I am one of those who tend to discount the theories that claim journalists have an enormous impact on the public. I write for "op-ed" pages basically—editorial and opposite-editorial pages. The fact is, most Americans do not read newspapers, and most newspaper readers do not read the opposite-editorial pages. Those who do are almost by definition abnormally interested in politics. Therefore they bring to the opposite-editorial page a mind full of thoughts and convictions, information and ideas. These people are less apt than most to be tossed about by this or that argument. So those facts would tend to reduce the "enormity" of the power or influence of what I write.

Power is a word we use constantly but rarely measure. It is hard even to define power, much less

measure it. But within a modest but not excessively modest assessment of the influence I might have, what I am trying to do is reveal the kernel of political or philosophic importance within public events, within arguments, within court cases, within policy positions, within legislation, because often such kernels of significance tend to be missed.

I once said that it is my aim in life to die without ever having written a column about who is up and who is down in the White House. That's not the kind of "inside politics" I am talking about. I'm talking about the inside of the action, the kernel of significance.

**NW:** Do you think that you're being heard in your attempts to reveal those "kernels of significance"?

**GW:** Well, yes, I think that I am. I have 360 newspapers, the back page of *Newsweek* and regular television exposure, so I certainly am "infesting"



society with my views. But then again there is a long jump from writing and broadcasting to knowing that you are having any effects at all, much less the effects that you want to have.

NW: *Perhaps the most admirable qualities of your writing are the balance and sense of responsibility that you display. These stand in contrast to the characteristics of some journalists who tend to communicate irresponsibly by focusing on one aspect of an issue to the exclusion of other, more important aspects—thus, creating an unbalanced story. What responsibilities do you think a journalist has in communicating with his audience?*

GW: To begin, I would say there are responsible and irresponsible journalists just as there are responsible and irresponsible plumbers, dentists, physicians or mechanics. I don't know whether the ratio of responsible to irresponsible is higher or lower in journalism, but I don't think it is widely abnormal. We are of course more conspicuous in what we do.

I am a lapsed professor of political philosophy. I taught in several universities before I went to work in the Senate, which was the job that I had before I became a writer. I suppose for that reason I tend to approach topics with some of the impulses and instincts—that is, the disciplines—that I acquired as a teacher. These disciplines built into me a concern to try to look at things “in the round.” Whether or not I succeed in doing so, of course, is another matter. But I think perhaps my style reflects the pedigree of my professional commitment, which has its roots in teaching and in academic life.

NW: *Is there anything that governs you beyond the merely academic standards—some kind of code of ethics?*

GW: Well, we all have standards whether or not we are aware of them, and I suppose that, being a columnist, I'm self-conscious about a kind of philosophy that I wish to advance which may seem plausible and attractive to people who do not adhere to it. It would be difficult for me to explain what my philosophy is in a few words. I do that 130 times a year in bite-sized chunks in my column.

NW: *Where do you draw the line between “the people's right to know” versus, as Aleksandr Solzhenitsyn said, “the people's right not to know”?*

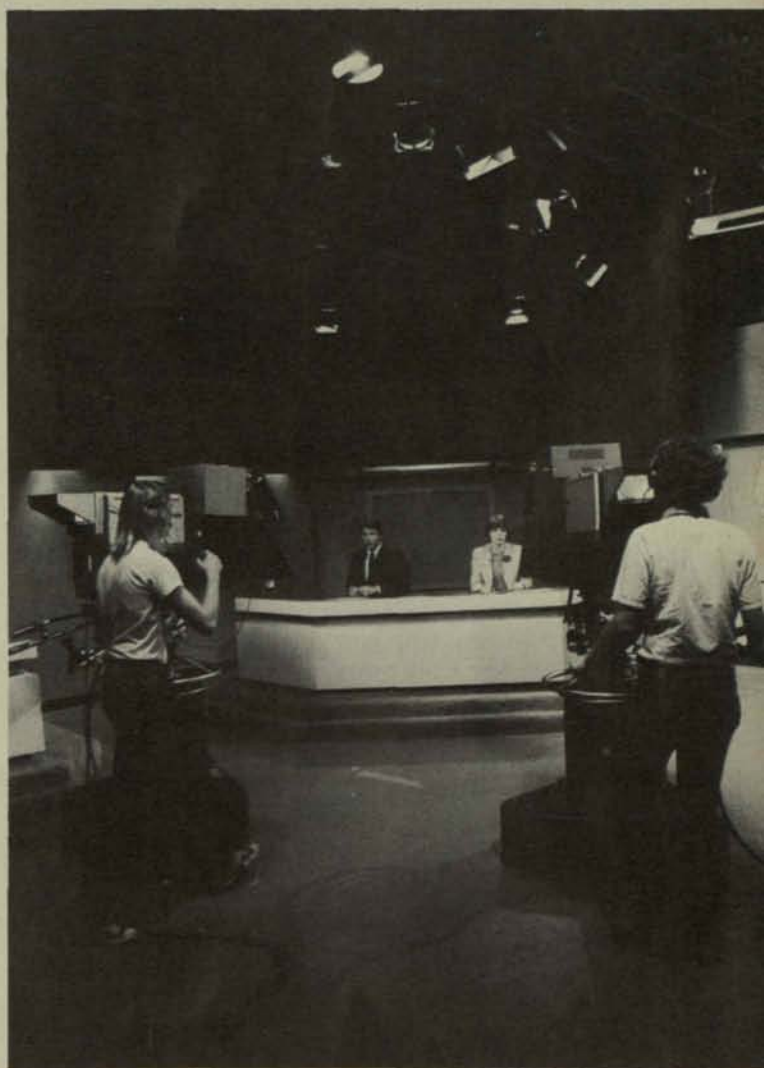
GW: The slogan, “the people's right to know,” is one of the less helpful slogans around today because it tends to produce the impression that government exists to make good or exciting journalism possible—that is, to make life fun for reporters or for newspaper readers or television viewers. But in reality, government exists to produce justice, and it

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is a fact that justice and good government are not always served—to use one of the words coined recently—by “openness.”

Certain things must be done—*ought to be* done—in private: Supreme Court conferences and meetings of the Federal Reserve Board, for example. And I think much of what is done in Congress would be done better were it done out of the public eye. Therefore, it seems to me that you first qualify the idea of the public's right to know by noting that the public has many rights, including the right to good government and the right to justice. Sometimes the public's right to know can conflict with those other rights.

Then there are other matters such as people's right to privacy that are more important than the public's right to know. The public has a right to know, among other things, what it needs to know. But as the *need* to know something becomes less, and as the knowing of it is simply an exercise in voyeurism in some cases, then the “right to know,” I think, is negligible.





NW: *How would you respond to the cries of "control" and "censorship" that such an approach would inevitably raise?*

GW: There are some people who cry "censorship" as a way of sparing themselves the unaccustomed pain of thought. But the idea that any restraint is censorship is semantic confusion.

NW: *Do you think that censorship should be a matter of self-imposed discipline or of public consensus?*

GW: I think certainly we all exercise censorship in that we practice a kind of self-editing in our private lives. There are some things we refuse to say or do.

I happen to be in favor of public censorship as well. I simply think the First Amendment has been radically misconstrued for the last sixty years or so. Prior to that time it was well understood that limitations on public speech were compatible with the real purposes of the First Amendment. People tend to forget that the First Amendment is, after all, an *amendment*; it is part of a larger document. And just as the Constitution has more purposes than maximizing free expression, the First Amendment has smaller purposes than maximizing free expression.

NW: *What do you see as the most valuable asset of the collective media and of your own field of print journalism? And what do you see as their most glaring weakness?*

GW: The best facet of American journalism in general is the richness of its diversity. There is no special interest or point of view that is not catered to somewhere in the United States. We have seen the decline of a few large general circulation magazines such as *Life*, *Saturday Evening Post*, and *Collier's*, yet we have perhaps failed to notice the explosion of literally thousands of smaller, specialized magazines. There is a tremendous richness in the magazine field, on the op-ed pages of our papers, and in the existence of a fair number of great and vital newspapers around the country. So the strength of American journalism is its diversity and the rather considerable professionalism, the reservoir of talent and dedication in the profession, that should not be disparaged simply because of one or two notable cynics.

The great weakness of journalism is that in most cases it is a profession of generalists in a world of specialists. That is, we have very specialized, complex problems, and our difficulty is that the world is becoming complicated faster than the journalists are becoming complicated. That I think is the main weakness.

Television presents its own problem because television is slave to an inherently superficial news-gathering instrument—the camera. TV exists to present vivid portrayals and much of the world simply

cannot be captured on film. For example, you cannot take a picture of the law of supply and demand. That is one reason why television has had trouble figuring out how to use its technology to cover economic news.

NW: *Do you think the cumulative effect of the media on our society is positive or negative?*

GW: Well, it's very mixed. It is positive in the sense that people no longer have an excuse for being ill-informed—yet many people are still ill-informed. Again, this is not so much because the information isn't there; it is because they are relying on inadequate sources. For example, when someone relies on the evening news, even when the evening news is doing what it does *well*, he is relying on something inadequate, because the evening news is a kind of headline service.

But beyond this, I think that first of all—because of the pace and speed of journalism (which reflects the pace and speed of modern life, particularly on television)—there is a tendency to simplify problems. All problems are often presented as at most two-sided, when in fact there are usually a dozen or so sides to every issue. Beyond that, I think there is a tendency to simplify public discourse, to assume that any argument about public policy can be presented in thirty seconds. In addition to all that, I think the worst effect of the media is not in journalism, but in broadcast television.

NW: *Are you referring to the superficial nature of TV programming?*

GW: No, I am referring to the coarsening of public entertainment—the fact that so much of it is vulgar and violent, and generally lowers the threshold of disgust.

I have written on this topic before and I really don't have much to add to what I've written. It just seems to me that television, and the three networks competing with enormous financial stakes for large audiences, are driven by the logic of their competition to more spectacular violence and more titillating sexuality. Because of this they are generally lowering year by year the standards of what is considered acceptable to put before the public.

NW: *What would you propose as an alternative to this situation, or as a solution?*

GW: I really don't know. I am all in favor of consumer boycotts. I am all in favor of the people who say, "If so-and-so soap manufacturer is going to pay good money to put that stuff on the airways, we're not going to help them out by buying their soap."

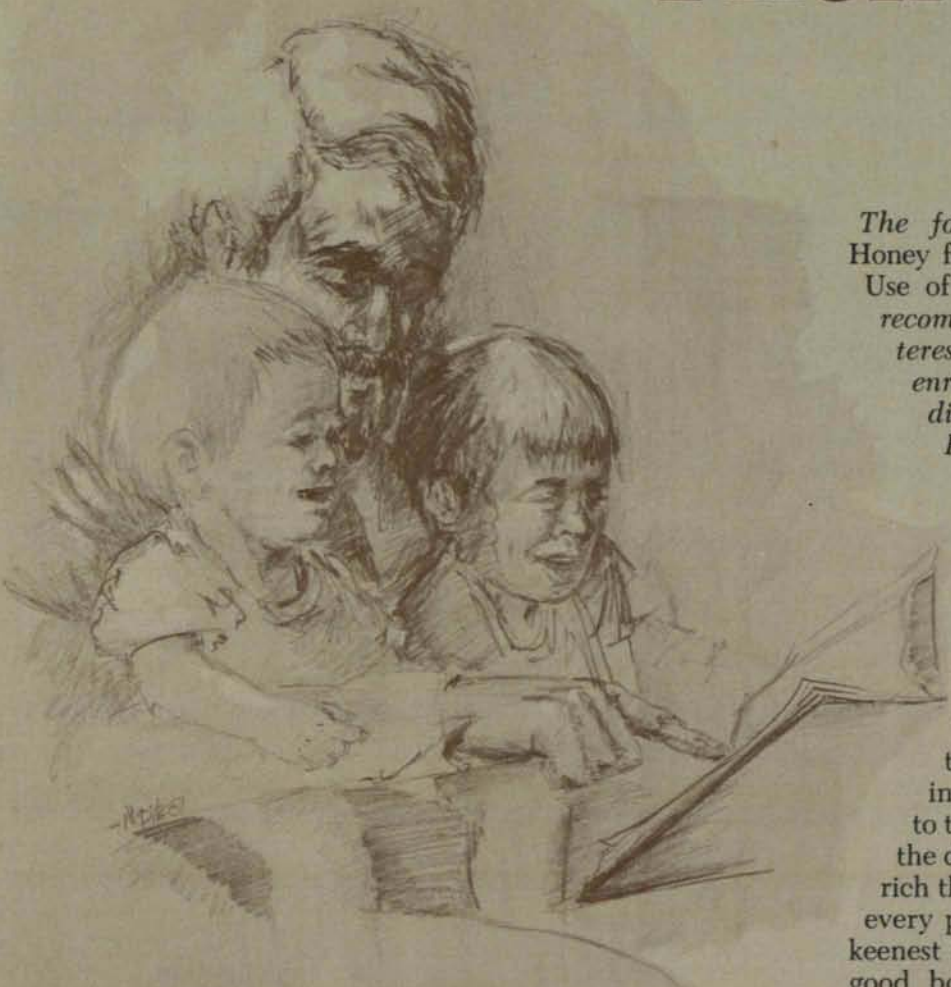
NW: *Do you think that will cause some changes?*

GW: Yes. If it gets big enough, it sure will. ♥



# With What Will We Furnish Their Minds?

by Gladys Hunt



*The following excerpts are taken from Honey for a Child's Heart: The Imaginative Use of Books in Family Life. We highly recommend this book to parents who are interested in making reading a vital and enriching part of their family life. In addition to many practical ideas, Gladys Hunt offers in her study an extensive list of recommended books for children.*

*New Wine has included in this issue these thoughts on the constructive use of the print medium in order to present a positive alternative to excessive use of other media, such as television and radio.*

**CHILDREN AND BOOKS** go together in a special way. I can't imagine any pleasure greater than bringing to the uncluttered, supple mind of a child the delight of knowing God and the many rich things He has given us to enjoy. This is every parent's privilege, and books are his keenest tools. Children don't stumble onto good books by themselves; they must be introduced to the wonder of words put together in such a way that they spin out pure joy and magic....<sup>1</sup>



Since words are the way we communicate experiences, truth and situations, who should know how to use them more creatively than Christians? The world is crying out for imaginative people who can spell out truth in words which communicate meaningfully to people in their human situation. Of all people on earth, committed Christians ought to be the most creative for they are indwelt by the Creator. Charles Morgan speaks of creative art as "that power to be for the moment a flash of communication between God and man." That concept opens up our horizons to a glimpse of God-huge thoughts, of beauty, of substance beyond our cloddish earthiness, of the immensity of all there is to discover.

Yet, tragically, Christians often seem most inhibited and poverty-stricken in human expression and creativity. Part of this predicament comes from a false concept of what is true and good. The fear of contamination has led people to believe that only what someone else has clearly labelled *Christian* is safe. Truth is falsely made as narrow as any given sub-culture, not as large as God's lavish gifts to men. Truth and excellence have a way of springing up all over the world, and our role as parents is to teach our children how to find and enjoy the riches of God and to reject what is mediocre and unworthy of Him.

Children are the freest and most imaginative of creatures. They love the fun of words and have a spectacular ability to learn. We must respect their eagerness

and competence by introducing them to good books. I am frankly excited by the potential of books to build a whole, healthy, spiritually alert child who has the capacity to enjoy God and be useful to Him....

### Books Can Build Character

Any good book can be used by God in a child's development, for a good book has genuine spiritual substance, not just intellectual enjoyment. Books help children know what to look for in life. It is like developing the taste buds of one's mind as a child learns to savor what he sees, hears and experiences and fits these into some kind of worthwhile framework.

What is unfamiliar becomes close and real in books. What is ridiculous helps children see the humor in their own lives. Sympathetic understanding is a generous by-product of sharing the emotions of others in stories. Books are no substitute for life, but a keener pleasure comes to life because of books....

Facing failures and tragedies with the characters of a story may vicariously give children the experience of courage and loyalty. Weeping with some and rejoicing with others—this is the beginning of a compassionate heart....

What I am saying is simply this: As Christian parents we are concerned about building whole people—people who are alive emotionally, spiritually, intellectually. The instruction to *train up a child in the way he should go* encompasses so much more than teaching him the facts of the Gospel. It is to train the child's character, to give

him high ideals and to encourage integrity. It is to provide largeness of thought, creative thinking, imaginative wondering—an adequate view of God and His world. He can never really appreciate the finest without personal redemption. But many a redeemed person lives in a small insecure world because he has never walked with God into the larger place which is His domain. We have books and The Book at our disposal to use wisely for God's glory.

A young child, a fresh uncluttered mind, a world before him—to what treasures will you lead him? With what will you furnish his spirit?...

### What Makes a Good Book?

Real books have life. They release something creative in the minds of those who absorb them. The author captures reality, the permanent stuff of life, and something is aroused in the heart of the reader that endures.

A good book has a profound kind of morality, not a cheap, sentimental sort which thrives on shallow plots and superficial heroes, but the sort of force which inspires the reader's inner life and draws out all that is noble. A good writer has something worthy to say and says it in the best possible way. Then he respects the child's ability to understand. Principles are not preached but are implicit in the writing....

Of the writing of children's books today there is no end, but many of these have no claim as literature. The publishing of children's books is a profitable enterprise in our affluent society and the market is deluged with what may look on the surface to be everything a child needs. I'm not sure it is laziness that lets parents buy these; I think it is more a lack of exposure to what is truly good in children's literature....

What makes one book superior and another inferior? Let's begin by taking apart the elements of a

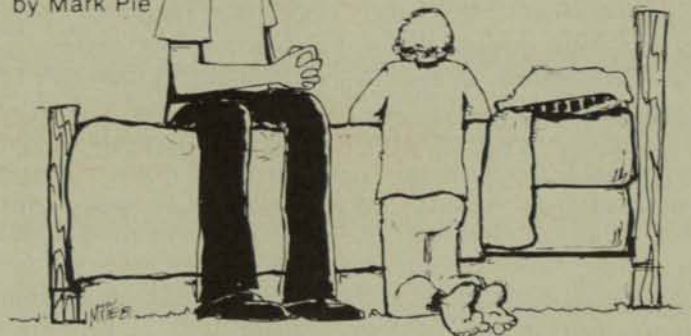


Gladys Hunt is the Associate Director of Cedar Campus, a training center in Cedarville, Michigan, for the InterVarsity Christian Fellowship. She has written several books, including *MS Means Myself* and *Does Anyone Here Know God?* Gladys and her husband, Keith, presently reside in Ann Arbor, Michigan.



# the lighter Side

by Mark Pié



And that's the way it is, Tuesday, July 14, 1981

book. First, we begin with the idea behind the book. What is the author trying to say? We call this the theme and a weak theme results in a flabby story.

To get across the theme, the writer must use words, language. How the author uses language is called style. Every writer forms his sentences differently and thus weaves his personality into his writing. Word choices reveal the author's skill because they carry action, emotion, truth—and make the music of good prose.

Plot is the design of the idea. Good plots grow out of strong themes. Plot doesn't answer, "What happened next?" Plot answers "Why?" The plot holds the story together in such a way that events take on meaning. Involved in plot is characterization. The skill with which the author makes the characters memorable and live for us determines in large measure the quality of the story....

The quality of the idea, the skill of the plot, the depth of characterization, the distinctive style of the author—that's the best I can do by way of defining a good book....

What is excellent has a certain spirit of literature present. The sensitivity of the reader says, "This is true." "This is real." And it sets in action something in the reader which profoundly affects him. It

has been an experience—spiritual, imaginative, intellectual or social. A sense of permanent worthwhile-ness surrounds really great literature. Laughter, pain, hunger, satisfaction, love, joy—the ingredients of human life are found in depth and leave a residue of mental and spiritual richness in the reader.

If we familiarize our children with this kind of writing, then they have a ground for making comparisons. Not everything they read will be excellent, but they will know a story's possibilities. It will set their reading patterns in motion....

## Making Reading a Priority

Parents unconsciously teach their children what is valuable by the way they spend their own time. If television is more important to the parent than books, the children will likely choose the same. If the caliber of television and its advertising was consistently excellent, then perhaps less would be lost. Television is here to stay and its better productions are highly recommended learning experiences. Certainly it would be folly for me in one paragraph to try to defeat the allurements of the screen. But families do have to repeatedly make conscious decisions about what is valuable and

then choose the best over the mediocre. If appreciation of beauty and the gift of articulation are meaningful to you, then I suggest that exposure to great writing is a necessity.

The choice will sometimes be a clean house with the television as morning baby sitter, or a partially clean house, no telephone conversations, and a half hour of sharing a picture book. Or father might choose to delay the relaxation of reading his newspaper to make time for a story with the children.

A busy schedule is the enemy of reading. Agreeing in principle with all the benefits of books, you may at this point simply sigh and say, "I wish we had more time for reading." But the fact remains that we arrange time for what we think is truly important. Perhaps some other activities will have to be curtailed—committees, hobbies, clubs, church meetings, a wife's job—in order to free you to do what you decide is right to do....

The plea I am making is simply this—make time for books! Don't let your children live in spiritual poverty when abundance is available!...

## The Reluctant Reader

Sometimes a parent comments, "Our older daughter loves books, but our second son seems to have no interest in reading at all."

Not all children take to books like ducks to puddles. Each child is a special person in his own way. Some are just poor readers and lack motivation. Reading comes hard for them. This is when family togetherness in books comes to the rescue, at least in part. Reading aloud and sharing a book demonstrates that stories are fun, that books are friends.

Getting them reading on their own might mean a careful curtailment of easier substitutes, but a parent in cooperation with a creative God ought to be able to come up with other assists. Try reading a very exciting story



together with such a child—a story one couldn't bear to leave uncompleted—and then push the child carefully out on his own. Make certain the project doesn't lead to failure because it is too difficult, and be available for help. Whetting his appetite this way, and then helping him find another book by the same author could mean a fresh start for the child. But it takes a sensitive parent who cares. I am convinced that many poor readers have developed psychological blocks early in their reading career, often by comparing themselves with rapid readers who leave them behind in the dust.

Don't put a premium on speed, and never say, "That book is much too young for you!" If he can read it, let him. (Make sure he doesn't have a school teacher who is belittling him this way.) Coax him onward without threatening his self-image in the complicated joy of reading....

### Reading Aloud Together as a Family

"If families don't read books together, how do they know each other's friends?"

That's exactly how we feel about it.

Reading aloud as a family has bound us together, as sharing an adventure always does. We *do* know the same people. We have gone through emotional crises together as we felt anger, sadness, fear, gladness and tenderness in the world of the book we are reading. Something happens to us which is better experienced than described—a kind of enlarging of heart—when we encounter passages full of grand language and nobility of thought....

Reading aloud doesn't allow anyone to set a speed record, but this is one of its advantages. How nice to amble together through the descriptive paragraphs which might otherwise be raced past, and take a leisurely look around. One

sees and feels more this way.

Characters seem more real when a story is read with some gift of expression. Maybe it is because a whole family is identifying with the characters and this strengthens the bonds one feels. Beautiful writing is seen more clearly to be what it is. We often interject, "That is magnificent!" or "What terrific insight!" And sometimes the reader gets a lump so large in his throat over the beauty or pathos of a situation that we all pause to swallow back our agony before going on....

I have mentioned two of the by-products of reading aloud: family closeness because of shared experience, and the bond of appreciation of good writing. The third factor has been alluded to: the opportunity of teaching what is true and good.

Cruelty, evil, greed come into clear focus against kindness, truth and honor in a well-written story. (I say *well-written* because nothing offends a child more than having to be told when something is mean and base or noble and good. This painful spelling out of what one is supposed to learn from a story evidences the author's inability to create valid characters in a real life plot. And it insults children.)

The best teaching we have done in our family has been through reading the Bible and good books aloud together. It is really not such a profound concept. How would you best be enlightened to some truth—by being told that it was wrong to be nasty and thoughtless to others, or to meet and come to love some character in a story and then feel her hurts when someone is unkind and says cruel things?

We sometimes talk about the characters we meet in our stories and about the motivation of their deeds. We discuss worthy ideas and try to hang important concepts into a larger framework of truth. The Christian parent who uses both the Book and books has a

distinct advantage. The Bible spells out the precepts, the teaching of God's plan for man. It also tells us about real people—their faith, their sins, their courage, their disbelief—and we see the fruit of each in what follows in their lives. Good books fulfill our human need for adventure and wider experience, but they also provide support for the kind of character development of which the Scriptures speak.

When we meet a situation in a story where there is trouble and no faith, a child may say spontaneously, "Oh, if he only knew that God could help him!" Reading *The Adventures of Robin Hood* we discussed some pretty important issues when a tearful child asked, "Did Robin Hood go to heaven? He was such a good man." We didn't completely solve our mutual sorrow over Robin's death in the story, but some weightier matters were touched upon.

But deeper than this have been those elements of great strength of character and largeness of heart that I have spoken of earlier. These are intangible things. One cannot drive a point home and say, "There he has learned that lesson." But by continual exposure to a variety of people and experiences, the real values of life are taught most profoundly.

...I recall a quote of Paul Hazard, "I like books that set in action truths worthy of lasting forever, and of inspiring one's whole inner life...."<sup>2</sup>


What a pleasure to share that kind of a book with a child! ♥

<sup>1</sup> Magic: Any extraordinary or irresistible influence. *The Random House Dictionary*.

<sup>2</sup> Paul Hazard, *Books, Children and Men*, Horn Books.

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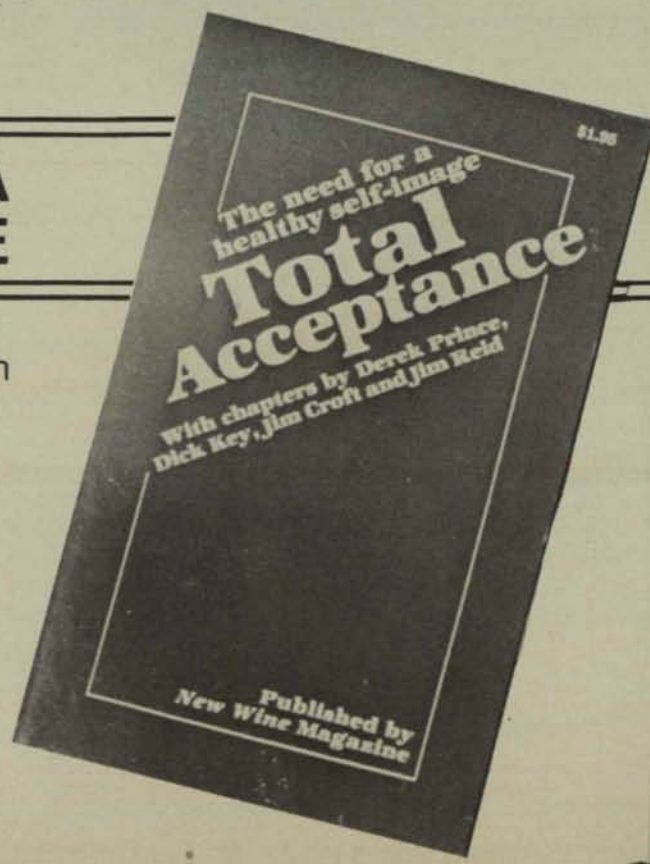
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# Dear New Wine,

## Great magazine

I would like to take the time to tell you that you have the best Christian magazine on the market. I use the articles for both personal and sermon use. The issues are timely and excellent in content. You do not skirt issues that are controversial, but approach them in a manner that shows the love of our Lord.

Envoy Mark A. Holland,  
The Salvation Army  
Junction City, KS

## Not-so-great magazine

We are sorry to say we do not intend to renew our subscription. We have been saddened to see what was the best charismatic publication available deteriorate into narrow nationalism, sensationalism and self-improvement teaching. That's not what I need to grow.

Aaron Martin  
Ephrata, PA

## Understanding grief

I would like to thank you for printing the article "Facing the

Reality of Grief" by Len Sehested in your May issue.

Five years ago, at the age of twenty, I became a widow. Now I have an understanding of some of the feelings I experienced in becoming "instantly single."

I praise God for your magazine and for Len Sehested sharing her experience.

Patty Scarbrough  
Kirkland, AZ

## Practical help

The booklet about abortion was so helpful to me [*Abortion in America*]. I used its information in a speech I gave in a competition between high schools here in Germany and from Europe and won first place. Thank you Jesus. Thank you.

Tracy Cargile  
APO New York

## Bearing fruit

I have just finished reading the April edition of *New Wine*. I'd just like to tell you that it was one of the best issues I've ever read of any magazine.

I'd like to especially thank Dan Wolfe for the much needed article he wrote, "The Enemy Within." I think it should be must reading for all people, especially new Christians. It is all too easy for people to blame God for supposedly allowing Satan to attack them. But Mr. Wolfe has pointed out what most confronts man—man himself.

Thank you, Mr. Wolfe. You did a real service to all, and I thank the Lord for using you. Much fruit has been borne in my life as a result of

God's working through *New Wine* and Mr. Wolfe.

George Del Vecchio  
Menard, IL Death Row

## Where is the enemy?

How I wish you had addressed the balance a Christian needs in his life between too much self-love and not enough self-love ("The Enemy Within" by Dan Wolfe, April issue). There is a place for your teachings. Scripture is very clear about how God feels about pride as you have outlined so well. Now, please, bring us into balance by presenting the other half of this issue: the self-love Jesus expected us to have so we would know how to love our neighbor.

Corliss Hansen  
Vermillion, SD

## Something deeper

My wife and I are finishing our 17th year of ministry here in the jungle of North Brazil with the Yanomami Indians.

Although we can pull in on the radio nearly every hour of the day a good radio broadcast, I usually finish most programs with a craving for something deeper and designed to minister to me. The need is usually not met.

However, this is not the case with *New Wine*. There is such a solid feeding ministry from *New Wine* which I almost consistently appreciate. Thank you so much for your ministry to me.

A Missionary  
North Brazil

P.O. Box Z, Mobile, AL 36616

The editorial policy and purpose of *New Wine* is: (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord. We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit. *New Wine* is a non-subscription magazine supported by the voluntary contributions of those who believe in its mission. All

gifts are tax deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine* Magazine is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine*, for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.





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I am absolutely swamped with reading materials and had actually considered dropping your magazine. But your last month's magazine made me realize that I need to make it required reading. Each issue is timely and just what I need. Sometimes I wonder if you're reading my mind! Keep up the good work.

Thank you,

Mrs. Larry Stubrud  
Everett, Washington

