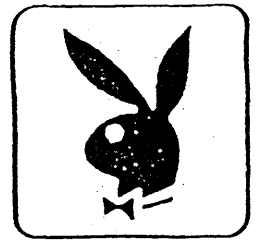


Pornography: Diversion or Depravity?



- 1A. THE CHALLENGE OF PORNOGRAPHY
- 2A. THE CONCEPT OF PORNOGRAPHY
- 3A. THE COURSE OF PORNOGRAPHY
- 4A. THE CASE FOR PORNOGRAPHY
- 5A. THE CONSEQUENCES OF PORNOGRAPHY
- 6A. THE CURE OF PORNOGRAPHY

1A. THE CHALLENGE OF PORNOGRAPHY

1b. The Norm:

Twenty years ago pornography was hard to find; today it is difficult to avoid. In the words of J. Edgar Hoover:

"Distribution of pornographic material prepared especially for juveniles is now so efficient that it is quite accurate to say that no child is beyond its reach." (cited in Issues and Answers: Pornography, The Christian Life Commission of the Southern Baptist Convention, p. 3)

2b. The Neglect:

1c. The churches were uninvolved.

- 1d. Socially active churches were preoccupied with politico-economic issues.
- 2d. Evangelical churches were involved with saving souls.

Carl F. H. Henry has specifically said of pornography that

Christians should publicize their views of the moral wrong of degrading sex into a cheap animal commodity. Strangely enough, socially-active churches were so preoccupied with politico-economic issues, and evangelical churches with changing persons, that neither did much to stem the tide of pornography. Women's liberation movements have protested the pornographic depiction of women as mere sex objects tripped of personality for the sake of male gratification: now the nude male centerfold has made its debut in some women's magazines. Christians should enter the arena of public persuasion, emphasizing not only the adverse effects of pornography on the morals of youth, but also its offense to God. (cited by Court, Pornography: A Christian Critique, pp. 10-11)

Porn shops driven out

The X-rated videotape revolution and urban development are driving pornography out of the red-light district and into the home.



Stepping In - Invited Or Not



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2c. Society was uninvolved:

Most Americans are aware that the number of sex-saturated books, magazines, and movies has increased rapidly within the past decade. Because genuinely hard-core pornography is peddled in secret and practically never put on public display, however, most Americans are likely to underestimate the vast extent of pornography distribution in this country today. (Issues and Answers, p. 2)

3b. The Need for Discussion:

1c. Pornography is widespread in its influence

Pornographic materials are flooding our nation. The problem is not new, but its volume has never before been so large nor taken so many different forms. "The porno industry has mushroomed from an underground industry. . . into an open, aggressive, \$2 billion-a-year, crime-ridden, growth enterprise." (Issues and Answers, p. 1)

2c. Pornography is anti-Christian in its philosophy:

For pornography is significant not simply because of the existence of a whole industry of exploitation, but because it represents a philosophy of man which is fundamentally not only anti-Christian but also anti-human. It raises questions about the dignity of men and women, the limits of human freedom, the purpose of sexuality, and the welfare of children, as well as the moral status of sexual deviations. . . The pervasiveness of such an evil is something not to be ignored but confronted. (Court, p. 9)



3c. Pornography is anti-human in its effect. It attacks sexuality and human nature.

The Christian needs to confront pornography because it debauches the nation, denies Christian morality, destroys the home and depraves the individual.

2A. THE CONCEPT OF PORNOGRAPHY

1b. Negatively:

1c. Sexually explicit material is not necessarily pornographic. Medical books, marriage manuals and anthropological studies are explicit in content but not necessarily pornographic. The Bible itself describes sexual activity with great candor. Says Williams in his book, See No Evil:

The Bible frankly relates the libidinous adventures of such heroes as Judah, David, and Samson; the perverted behavior of the men of Sodom and the Benjamites at Gibeah; the incestuous relations between Lot and his daughters; David's unique dowry; and Onan's form of birth control. Spiritual relationships are symbolized with sexual analogies, and the

Spiritual relationships are symbolized with sexual analogies, and the rapture of lovers sharing the delights of conjugal embrace is conveyed in erotic poetry. (T. M. Williams, See No Evil, p. 15)

- 2c. Sexually stimulating material is not necessarily pornographic. What arouses some is not at all stimulating to others.
- 3c. Sexually graphic material is not necessarily pornographic. Art, paintings, figurines, statues may be but not necessarily pornographic (e.g. National Geographic Magazine)

2b. Positively:

1c. The design of pornography:

1d. The abuse of sex, not the use is wrong:

But while the Bible provides a model for freedom to represent human sexuality, it also demonstrates a limitation. We accept the candor in the context of the purpose. The historical accounts of sexual misadventures display the fallen nature of man and his need for redemption. The frankness reveals the biblical writer's unashamed acceptance of man's sexuality. The erotic love poetry sanctions the sensual enjoyment of the male-female relationship. Sex in the Bible is not pornographic because it is not abused or used to overwhelm the reader with sensuality for its own sake. It is kept subordinate to and in support of the Bible's overall purpose both in emphasis and proportion. (Williams, p. 15)

2d. The debasing of sex, not description is wrong:

It is the manner in which pornography treats sexual matters that makes it unacceptable. Pornography is that which exploits and dehumanizes sex, so that human beings are treated as things and women in particular as sex objects. (Court, p. 10)

2c. The definition of pornography:

1d. The etymology:

The word pornography comes from the Greek, pornei, meaning "harlot" and graphein, meaning "to write." Thus, the word means

- the writing of prostitutes or
- writing about prostitutes
- with the purpose of seducing the reader into consorting with one.

2d. The lexicography:

1e. Webster's Dictionary:

"The depiction of erotic behavior (as in pictures or writing) intended to cause sexual excitement."

Pornography, wherefore art thou? (Pros and cons)

2e. The Penguin English Dictionary:

"Obscene writings or pictures intended to provoke sexual excitement." (Holbrook, p. 129)

3e. Margaret Mead, anthropologist:

"Words or acts or representations that are calculated to stimulate sexual feelings independent of the presence of another loved and chosen human being."

4e. George P. Elliot, novelist:

"Pornography is the representation of directly or indirectly erotic acts with an intrusive vividness which offends decency without aesthetic justification." (Williams, p. 13)

3d. The definition of obscenity:

1e. The etymology:

The term obscenity is derived from the Latin root words ob (for, or against) and caenum (filth).

2e. The lexicography:

Obscenity designates something too filthy to be tolerated by decent society. Baker's Dictionary of Christian Ethics describes obscenity thusly:

In current American usage, the word is used largely to describe material relating to sexual acts that are considered filthy and degrading. Obscenity when applied to language means the employment of crude words relating to sexual activity or human excrement that are instantly offensive to the ears of most normal persons. (p. 466)

3e. Legal definition:

The Supreme Court held an Roth v. US, 1957 decision that "sex and obscenity are not synonymous." They gave this definition:

"Obscene material is material which deals with sex in a manner appealing to prurient interest." Prurient, in turn, was defined as "inciting lascivious desires or thought." In short, obscene material, in the legal sense, is that which is deliberately designed to arouse a desire for illicit sex activity, and, by this definition, sufficiently harmful or threatening harm to society to warrant its suppression. (Ibid., p. 467)

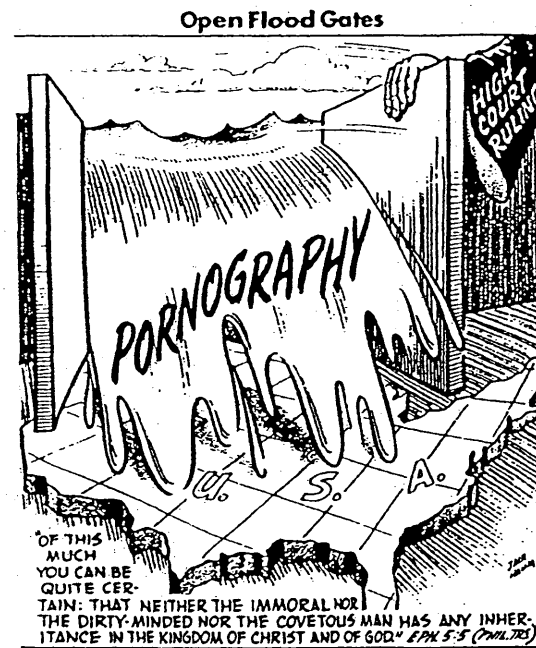
We're Losing
the Porn War

3A. THE COURSE OF PORNOGRAPHY

1b. The Progress in History:

Until the advent of the camera, pornography depended on the skill of an artist who could draw pictures. However, the camera made possible for an artist to equal. The movie camera can do what the still camera is unable to do: produce multiplied numbers of "still" shots that are linked together sequentially and chronologically. Not merely one shot taken at an instant is available, but a continuous act of indefinite time length. In fact, the movie camera theoretically could make a pictorial record without interruption of the life of any individual from birth to death.

The advent of black and white and, later, color photography added a dimension that painters alone had enjoyed for centuries, and promptly opened still another door to the profitable industry based on man's known erotic nature. Almost without exception pornography preys upon people for financial gain, pandering to depraved appetites with the grossest and vilest displays. (Harold Lindsell, The World, the Flesh, and the Devil, pp. 105-106)



2b. The Progress in the U.S.A.:

- 1c. 1960-1965 -- Infiltration in our country
- 2c. 1965-1970 -- Influence in our culture
Playboy, situation ethics, softcore and hardcore pornography
- 3c. 1970-1975 -- Investigation by committees
- 4c. 1975-1980 -- Institutionalized in communications
Films and magazines
- 5c. 1980-1985 -- Invasion of the home (chambers)
T.V., cable TV, video
- 6c. 1985-1990 -- Invitation into the Church

Alexander Pope's familiar quatrain, in Essay on Man, might well have been written for the progression of pornography:

Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, the pity, then embrace.

**D.M. leads in readers
of Playboy, Penthouse**

3b. The Prevalence of our Culture:

1c. Its meteoric rise:

Jeremiah shows the sudden growth of pornographic publications:

The aggressive, open marketing of pornographic sex began in 1955. Hugh Hefner, with little money and a center-page foldout of a nude Marilyn Monroe, bargained the Playboy theme into a \$170 million empire—one of the most amazing financial success stories in journalistic history. Playboy's circulation has been put at 5,900,000 per month. Newsstand sales bring the figure to 11,000,000, and each magazine is said to be read by seven people. According to its own advertisements, Playboy is read by three out of four males in college and one out of every two men under thirty-five in professional and managerial occupations. (David Jeremiah, Before It's Too Late, p. 64)

2c. The Christian reaction:

The proliferation of pornography has increased alarmingly over the last ten or fifteen years. Although it has existed for centuries, pornography has generally been taboo, limited in availability and technically poor in quality. Society unmistakably frowned upon all forms of pornography and censorship laws were enforced. . . If the Christian has nothing to say on such basic issues, then a significant dimension of faith and witness is missing. If the churches fail to speak theologically with conviction, proclaiming a better way, then a confused, despairing generation will be deserted. (Court, pp. 8-9)

"THANKS OLE BUDDY!"

4b. The Problem With the Courts:

1c. The Presidential Commission Report on Obscenity and Pornography, published in 1970.

1d. The reason for the Commission:

The Commission was established in 1967 in response to the fear throughout the United States that harmful consequences could flow from the growth of pornography. This concern led to a whole range of studies conducted over a three-year period. (Court, p. 13)



2d. The result of the Commission:

The report is probably the most influential defense of pornography ever published. After a two-year study of the problem, the Presidential Commission, appointed by President Johnson, claimed:

. . . that there was no proof that pornography was harmful to morals and recommended repeal of all laws prohibiting it. President Nixon repudiated the report and Congress has emphatically declined to act on its recommendation. (Henry, p. 518)

Below are some of the findings and recommendations of the Commission:

The Commission believes that there is no warrant for continued governmental interference with the full freedom of adults to read, obtain or view whatever such material they wish. Our conclusion is based upon the following considerations: "Extensive empirical investigation, both by the commission and by others, provides no evidence that exposure to or use of explicit sexual materials play a significant role in the causation of social or individual harms such as crime, delinquency, sexual or nonsexual deviancy or severe emotional disturbances."

"Despite the existence of widespread legal prohibitions upon the dissemination of such materials, exposure to them appears to be a usual and harmless part of the process of growing up in our society and a frequent and nondamaging occurrence among adults."

"The commission is of the view that it is exceedingly unwise for government to attempt to legislate individual moral values and standards independent of behavior, especially by restrictions upon consensual communications. This is certainly true in the absence of a clear public mandate. . ." (Krutza and Di Cicco, pp. 33-35)

3d. The response to the Commission:

Not all of the members of the commission agreed. The minority report called the commission's majority report a "Magna Carta for the pornographer." They charged that, "The commission has deliberately and carefully avoided coming to grips with the basic underlying issue. The government interest in regulating pornography has always related primarily to the prevention of moral corruption and not to prevention of overt criminal acts and conduct, or the protection of persons from being shocked and/or offended.

"The basic question is whether and to what extent society may establish and maintain certain moral standards. If it is conceded that society has a legitimate concern in maintaining moral standards, it follows logically that government has a legitimate interest in at least attempting to protect those standards against any source which threatens them.

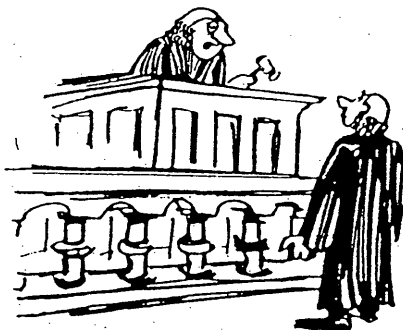
"We believe that pornography has an eroding effect on society, on public morality, on respect for human worth, on attitudes toward family love, on culture.

"We believe it is impossible, and totally unnecessary, to attempt to prove or disprove a cause-effect relationship between pornography and criminal behavior.

"Children cannot grow in love if they are trained with pornography. Pornography is loveless; it degrades the human being, reduces him to the level of animal. And if this commission majority's recommendations are heeded, there will be a glut of pornography for teachers and children.

"We point also to the results of a Gallup poll, published in the summer of 1969. Eighty-five out of every 100 adults interviewed said they favored stricter laws on the sort of magazines and newspapers available on newsstands.

(Ibid., pp. 35-36)



2c. The Supreme Court decision of June 21, 1973:

The high court in three 5-4 opinions delivered by Chief Justice Warren Burger significantly departed from its former trend toward permissiveness in defining pornography.



In Burger's majority opinion the court abandoned the former test that material had to be "utterly without redeeming social value" and instituted a 3-pronged test:

**The material must appeal primarily to the prurient interest of the average person according to contemporary community standards.

**It must depict or describe sexual conduct in a "patently offensive way" that is outlawed by state law.

**The material must on the whole lack "serious literary, artistic, political or scientific value." ("Court Expands Porno Controls," The Dallas Morning News, Friday, June 22, 1973)

4A. THE CASE FOR PORNOGRAPHY

1b. The Effectiveness of the Case for Pornography:

These defenses have been highly effective. Not only have they persuaded courts to remove restrictions on pornography, they have effectively muddled the mental crispness of many Christians and moralists, and left them puzzled about delineation between right and wrong in matters of sexual representation. The Christian who expects his witness in the world to be valid cannot ignore these defenses and depend on a blind faith approach in dealing with moral issues. He cannot expect the unbeliever to be convinced when he declares that pornography is wrong "because it is sinful." The unbeliever does not accept faith and sin as valid criteria for activity. If he is to be won, the Christian must meet him on his own ground. Many of the defenses for pornography are well thought out and need to be met and answered.

(Williams, pp. 41-42)

2b. The Arguments for the Cause of Pornography:

1c. The aphrodisiac argument:

1d. The argument:

Some proponents argue that pornography may actually assist people with severe sexual problems.

2d. The answer:

Even if pornography can perform this function, marriage depending on pornography to cement the relationship is a sick one that needs help on a much deeper level than pornography can reach. As Williams notes, "The need for pornography is only a symptom of the problem and pornography is only a treatment of the symptom that leaves the deeper infection intact. But even when pornography is used for such a beneficial purpose, its basic immoralities are still operative. Although pornographically aroused lust may turn mates to each other for satisfaction, the emphasis is on self rather than on love for the partner. (Williams, p. 42)

2c. The catharsis argument:

1d. The argument:

The catharsis, or "drain-off," theory holds that pornography provides an outlet for the relief of socially dangerous sexual tensions, thus averting many rapes and other sex crimes. Instead of victimizing an unwilling human with his rampaging passion, the potential rapist or molester can assuage his craving by purchasing a magazine or seeing a peep show. (Williams, p. 43)

2d. The answer:

Pornography cannot function as a catharsis, because it cannot deliver what it promises.

A sex magazine or peep show offers no outlet to passion; they stimulate but do not relieve. Pornography promises sexual pleasure but provides only further agitation, forcing the viewer to seek elsewhere for relief. This is why psychologist John Drakeford called pornography a "sexual mirage." It invites with a promise of pleasure, but the pleasure vanishes when approached, leaving only the frustration of a further aggravated but unappeased appetite. (Ibid.)

Court has an interesting statistic showing that greater freedom to pornography over the period of a decade shows rises in the rate of reported rape rather than a decline. Pornography does not serve as an outlet for sexual perversion:

United States	139%
England and Wales	94%
Australia	160%
New Zealand	107%
Copenhagen	84%

Those countries which continued restraint on pornography showed a relatively small increase: (Court, p.51)

Singapore	69%
South Africa	28%

sex by mail order

3c. The art argument:

1d. The argument:

In our society the artist's creative impulse is pampered, protected, and indulged as a fragile, precocious thing that will function only when unshackled. Williams observes that, "When this freedom results in highly explicit sexual depiction as it often does it is defended as a legitimate exercise of artistic license. This defense of pornography is perhaps the most effective and the most difficult to counter. (Williams, p. 45)

- 1e. Explicit sex is seldom a necessity to great art.

The defense of sex in the arts as necessary to the making of sensitive moral statements is so much verbal camouflage for the profit. (Williams, p. 53)

- 2e. The justification for art not creativity but legitimate, positive purpose. Art is communication.

- 3e. There is a legitimate distinction between eroticism and immorality:

An erotic book included in the Old Testament canon, serves as an example to the Christian that sexuality—even sexual ecstasy—is a legitimate subject for literary expression. There is nothing in the Bible or in Christian morality that demands silence on sexual matters. Sexual expression is immoral only when it involves an abuse of sex. (Williams, p. 49)

- 4c. The no-effect argument:

- 1d. The argument:

This view dismisses all the fuss over pornography as much ado about nothing and asserts that the widespread proliferation of pornographic books and plays has no effect on a person's character.

- 2d. The answer:

Printed subject matter does effect the mind for good or evil, as advertisers well know. In the words of librarian Felix Pollak, "If one denies the power of the word to do evil, one denies the power of the word to do good. In effect, one denies the power of the word, (cited by Williams, p. 54)



Williams points out the dangers of even moderate amounts of pornography:

While the conscious mind stands smugly aloof and thinks itself too clever to be taken in, the subconscious soaks it all up. The money spent on advertising is not wasted, for, in spite of ourselves, we are affected by the power of the word. This is why soft-core or even marginal pornography is dangerous. Like effective advertising, it works so subtly we do not even realize what is happening. We watch or look or read, comfortably convinced the sexual content is light enough and our moral fiber is strong enough that we are immune to any negative effects. We are further anesthetized to the danger by the general tolerance of society toward the prevalence of sexual material. Preoccupation with sex is evident everywhere we look.

Movies, long obsessed with the subject, are growing bold beyond belief, and television is rapidly following suit. Rock and country music sear the radio waves with lyrics of lust and seduction. Suburban book stores and even grocery store magazine racks are laden with provocative sexual reading material. There is no escape. Our entertainment and information media are saturated with sex. (Williams, p. 55,56)

5c. The philosophical argument:

1d. The argument:

Man is an autonomous being, devoid of responsibility to anyone. God does not exist. All ethical decisions are relative. There is no right or wrong.

2d. The answer:

For the Christian with a theocentric world view there are fixed categories of right and wrong. Man is responsible to a personal, rational, powerful, holy God, not the product of irrational forces-- matter + time + chance.

5A. THE CONSEQUENCES OF PORNOGRAPHY

Pictorial and written pornography are powerful psychological and spiritual forces. They present their views of life in such a manner as to make the illicit appear desirable, moral, or at least normative. Pornographers do not warn their viewers and readers of the undesirable consequences stemming from their merchandise. Nor do the characters they describe often reap the harvest their actions deserve. They follow the pattern of liquor advertisers who picture men and women of distinction, not the debauched and sodden faces of drunkards as they lie senseless on the street or on the floor of the living room. Neither do they portray men and women in the grip of delirium tremens, or dead on the highways. (Lindsell, p. 107)

1b. Pornography Dehumanizes Persons:

Pornography is anti-human. By its preoccupation with organs and functions, pornography departs from the representation of real people. Stories lack plots with character, pictures portray anatomy often without the face whereby a human being might be identified. By this subhuman approach, pornography dehumanizes. It treats sexual behavior between humans as of no greater significance than the copulation of animals. In fact, pornography presents sexual acts with animals as if they could be simply another variety of human experience. In Leviticus 18:23, such acts are condemned as "perversion." (Court, p. 81)

**The Church Should
Speak Out Against
Pornography**

2b. Pornography Distorts Life:

Most pornographic material is highly unrealistic, notes Williams,

"Depicting supersexed heroes with elephantine organs capable of performance and frequency far beyond the capacity of any human being." (Williams, p. 36)

3b. Pornography Degrades Sex:

According to the Bible, sex has its proper place in a marriage bond, with two individuals giving themselves totally to each other. Pornography empties sex while excluding love. It glorifies the brothel while completely ignoring the home.

Court observes that paradoxically, pornography is anti-sex:

To reject pornography is to take a stand for sex as a special way of expressing and deepening interpersonal commitment. Pornography fails to understand sex as a sacred gift intended for joy, intimacy and deep fulfillment in a loving, lasting relationship. Instead it makes a public spectacle of what should be intimate acts. It takes what should be deeply personal and exploits it commercially, thereby denying the dignity and spirituality of sex. It even undercuts any idea of sex being fun in relationships which are strong and secure. (Court, p. 82)

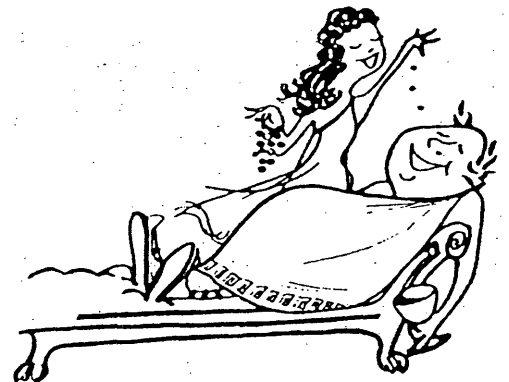
4b. Pornography Destroys Chastity:

Pornography encourages mental adultery. Christ condemned adultery of the mind, or merely thinking adultery. Pornography becomes a problem for both single and married individuals:

The single person, lacking a legitimate recipient for intimate sexual expression, can ill afford to tamper with material that can only increase the difficulty in remaining sexually continent until he makes a commitment to a mate. The married person can ill afford to tamper with material that draws sexual attention away from his chosen representative of the opposite sex. When he imagines himself sexually involved with some provocatively posed model in a magazine photo, he is breaking his commitment to his mate. The mental activity induced by pornography is what Jesus called adultery, even though it happens only in the mind. (Williams, pp. 34,35)

Appreciation for the opposite sex is one thing, adultery with the opposite sex another. Williams draws a careful distinction:

This does not mean we are prohibited from appreciating the attraction of the opposite sex. It is unrealistic to think that when a couple marries, their eyes will suddenly become blind to sexual beauty as it exists in people other than their mates. When the sight of a beautiful woman causes a man to stand in appreciative awe of the God who fashioned humanity in masculine and feminine components, he does not sin. To appreciate creation is one way to glorify the Creator. But if he cannot look at her without thinking in terms of personal sexual possession, he has stepped outside the bounds of acceptable mental activity and succumbed to lust. He can legitimately appreciate and enjoy generic sexuality; but he must limit all sexual expression, mental and physical, to one chosen representative of the opposite sex. (Williams, p. 34)



5b. Pornography Develops Into an Obsession:

The consumer of pornography is seeking a sexual thrill. Soft-core pornography with depictions of normal sex does fine for awhile, but soon he has seen or read about all this genre has to offer. Repetition dulls his sensitivity, so he begins to search for stronger stimuli. The cycle repeats itself until he reaches the end of the line with hard-core pornography, the strongest stuff the pornographer has to offer. But even then he is not satisfied and cannot stop. With each failure to find just the story or picture to stimulate his deadened senses he may vow to stop wasting his time and money in such a futile search. But invariably the temptation will arise again to insist that there is bound to be something better in the next magazine or movie. As John Atkins describes the principle, "Full blown eroticism does not satisfy for long. After the straightforward account of orthodox sex, he looks for aberration." (Williams, pp. 29-30)

6b. Pornography Damages Privacy:

Williams describes Pornography's invasion of privacy:

The Apostle Paul notes that "we carefully protect from the eyes of others those parts that should not be seen." Whatever variation in dress and bodily exposure humanity has allowed throughout history, it has clung to one fundamental principle with little exception. That principle, dictated by instinct and affirmed by the Bible, is that the private parts and activities should be kept that way-private. Visual pornography, at least, is an affront to this universal principle. It turns the participants into exhibitionists and voyeurs. The sexual parts are not hidden because they are evil. There is nothing sinful or evil about any part of the human body or its functions. It is a beautiful, God-created wonder, an anatomical masterpiece. Nor did the body become evil when man fell in Eden. It was not man's body that initiated the Fall, but his will. The body participated in the Fall as servant to the will and continues to share and display the consequences of that act. . .

Presumably the primary reason for sexual modesty is to deter lust. Initially we react negatively to the statement made by the official in Georgia that "all nudes are lustful" as being overly prudish. But behind his statement is a truth we twentieth-century sophisticates tend to forget: The nude human body is a normal cue to sexual excitation. (Williams, pp. 26,27)

7b. Pornography Desecrates Morality:

It is completely opposed to the teachings of Jesus about purity and love. His teachings set men and women free from enslavement to lust. Pornography, in the name of liberation, enslaves to an obsessive preoccupation with lust. Further, it deliberately attacks that which is sacred to the Christian faith. The violation of nuns, perversions practiced by priests and the use of churches for sacrilegious orgies are

**Plan Porno Film on
Christ's Love Life**

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COPENHAGEN, DENMARK
— A pornographic Danish film called "The Love Affairs of Jesus Christ" is to be made in the south of France next month, partly financed by the Danish government. The official Danish Film Institute has decided to give 600,000 crowns (\$110,000) towards filming costs. Criticism of the film as blasphemous has been made in several circles.

avored themes. The person of Jesus himself is desecrated by obscenity and blasphemy with the purpose of ridiculing Christian beliefs. The hate and anger directed against women in so much pornography is also vented against God himself. (Court, p. 86)

6A. THE CURE OF PORNOGRAPHY

1b. The Attitude Toward Pornography:

Dr. Lindsell has well outlined the believer's attitude toward and criterion for pornography:

Paul says Christians ought to think about whatever is pure and lovely (Phi. 4:8). As a corollary, whatever is impure and unlovely ought to be shunned. All pornography should be put away, and if there is any confusion over what constitutes pornographic material, the following criterion should be observed: whatever arouses erotic impulses, outside of those that belong properly and beautifully to marriage, should be regarded with suspicion and kept away from, in order to avoid the condemnation of God. (Lindsell, p. 108)

2b. The Answer to Pornography:

1c. Morality:

Christians should be keenly aware of the blatancy, as well as the subtlety, of pornography.

They should see more clearly that it is characteristic of the world; when they are sucked into the vortex of pornography they become worldly, their minds and hearts are defiled, their commitment to God is weakened, and their effectiveness as servants impaired. (Lindsell, p. 108)

2c. Modesty:

Modesty, says Lindsell, is God's answer to pornography. Lindsell quotes Paul and Peter who both speak plainly on the issue:

Paul says that "women should adorn themselves modestly and sensibly in seemly apparel" (1 Tim. 2:9). Peter argues for "reverent and chaste behavior . . . not the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious" (1 Peter 3:2,3). Both are saying that a certain modesty and circumspection in dress should characterize Christian women. Surely we should assume that anyone who has crucified the flesh with its passions and desires (Gal. 5:24) will avoid any mode of dress which is designed to draw undue attention to one's own person.
(Lindsell, p. 109)

3b. The Approach to Pornography:

1c. Dedicate your mind:

Romans 12:1,2 - "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

2c. Discipline your eyes:

Job 31:1 (NIV) - "I made a covenant with my eyes not to look lustfully at a girl."

3c. Develop discernment:

1 Thess. 5:21 - "Prove all things; hold fast that which is good."

4c. Dwell on the pure:

Phil. 4:8 - "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

5c. Depend on the Word and the Spirit:

2 Cor. 10:5 - "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Psa. 119:9, 11 - "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in my heart, that I might not sin against thee."

6c. Declare war on pornography:

Censorship begins in one's own home. The Ephesian Christians are an example of voluntary censorship of harmful literature:

Acts 19:19- "But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus."

7c. Deflect Satan's attacks:

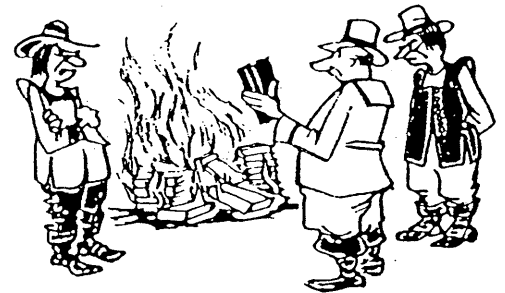
2 Cor. 2:11 - "Lest Satan should get an advantage of us: for we are not ignorant of his devices."



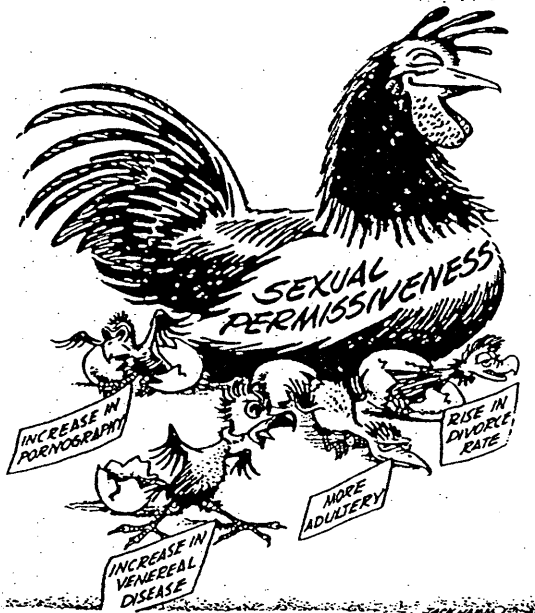
Jeremiah gives some very practical advice:

Satan knows our weaknesses and uses all the tools at his command to

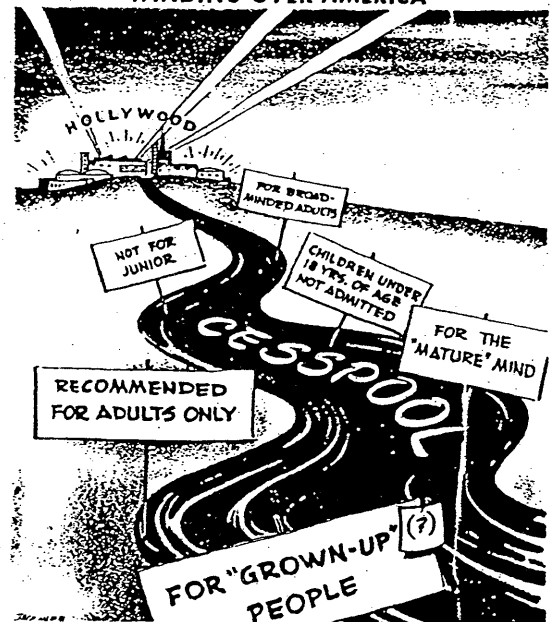
Satan knows our weaknesses and uses all the tools at his command to keep us constantly in great spiritual jeopardy. When will we learn that there are certain places and situations that promote sin in our lives? It may be the magazine rack in the airport newsstand, the local theater, the movie channel on your TV set, the "adult" bookstore you have to pass on your way to work. Whatever it is, we must determine not to give our enemy an advantage. Stay away from the airport magazine racks. don't go to the theater, discontinue cable TV, take another route home. Don't knowingly put yourself in the place of defeat. Certainly Paul had this in mind when he wrote these words to the Romans: "Neither yield ye your members as instruments of unrighteousness unto sin but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). (Jeremiah, pp. 72,73)



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WINDING OVER AMERICA



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Dear Billie

Chief Billie O. Wallace,
Police Department,
East First and Court,
Des Moines, IA 50309

Dear Billie:

As you are obviously aware, the Des Moines Police Department has placed a false and misleading advertisement in the pages of The Register and Tribune. We are dismayed, distressed and disappointed by the Police Department's action, however noble your motives might have been.

The ad, to refresh your memory, ran under the category of "MASSAGE, MODELS, ESCORTS, ETC." and it said: "Billie's Girls. 244-7689." The phone number was that of the Vice Squad, and the ad apparently was used to entice men into propositioning for prostitution some policewomen posing as models. Several men were arrested as a result of the ad.

The role of the newspaper, Billie, is not that of an arm of a law-enforcement agency. Credibility is our most important asset, and if we run false information in our newspapers — articles or advertisements — that credibility and our reputation, and thus our livelihood, are seriously undermined. Therefore, we must protest as vehemently as possible the action of your department. It defrauded our readers and our company.

In addition, we feel obligated to note to you that the Federal Trade Commission Act and the Iowa Criminal Code make it illegal to place a false and misleading advertisement. We doubt seriously that you want your department to commit a crime in the pursuit of duty.

We all are proud of our police department. If in the course of its work it feels it must lure potential customers of prostitutes by advertising in our newspapers, we will be happy to establish a classified-advertising category entitled "MASSAGE MODELS — POLICE DECOYS." Other than that, however, we forcefully request that you find methods other than the use of our classified advertising to pursue your pursuit of potential lawbreakers. We ask your assurance that you won't use our advertising in the future to place such fraudulent, false, misleading — and illegal — notices.

Best wishes.

BLUE HOLE BOOK STORE
SALE VIDEO TAPES
FILMS, MAGAZINES, BOOKS
1117 GRAND 782-3282
ROSE LN. 782-4111
Out Calls 4-11pm
Glad Calls 782-3282
BILLIE'S GIRLS
244-7689
BETWEEN THE LINES
Mens & Womens 319-246-0774
"HOT STUFF"
OUTCALLS 782-2442
SATURDAYS 319-246-0774
MASON CITY
19 & 20 W. 2nd St. Model 1000000
SWEET 'N SEXY OUTCALL
777-1243 OPEN 24 HOURS

Your "Dear Billie" editorial was disgusting in its convoluted logic. If you want truth in advertising, drop the word "massage" from your pandering ads...

In pandering to dirty old (or young) men, you are setting the moral tone for youth to follow.

The "new morality" is just the same old immorality that has been around for centuries. Stop playing with words and tell the truth. — Rosemary Loeb, P.O. Box 112, Gothic Center.

Letters to the Editor

Paper's 'blind spot' on massage ads

Dear Mike:

Thank you for your letter. You have my assurance that I will not use your advertising in the future to place fraudulent, false, misleading — and illegal — notices. — Billie B. Wallace, chief of police, Des Moines.

P.S. I am impressed with your concern for The Register and Tribune's credibility and reputation, and thus its livelihood. Likewise, your desire to protect your readers from being defrauded — an admirable position.

However, I am also confused. You were chosen to lead The Register and Tribune as editor and president because of talents possessed such as intelligence, education, perception, demonstrated performance, speaking ability, wisdom and more. I have personally observed you demonstrate some of these qualities.

For unknown reasons, you appear to have a blind spot, so to speak, when it comes to the "realities" of your paper's advertising section — "Massage, Models, Escorts, Etc." Nearly all grassroots people in Des Moines — laborers, salesmen, hotel employees, waitresses, cab drivers, housewives, TV and newspaper reporters and others — know the real nature of "merchandising" that takes place in that arena.

Especially, my police officers want to know if your naive is real or financially motivated. I personally feel it is real; however, they say to me, Chief, we have made 14 arrests so far this year by calling these ads in the paper. Thirteen of the subjects have pleaded guilty to the charge of prostitution (one pending). Eleven of the businesses are still advertising in the paper at this time. Who is kidding whom? ... — Billie.

Your outraged castigation of the Police Department — particularly Chief Wallace — for the placing of a "deceptive" ad in your paper under the heading "Massage, Models, Escorts, etc." comes across as hypocrisy.

Your paper has reported on more than one occasion (there are probably many more unreported) the arrest of women selling sex illegally. They have operated out of the "agencies" advertised in your paper. Prostitution is illegal in the city of Des Moines and the state of Iowa, yet the deceptive advertising you find so reprehensible is still accepted in your paper.

Are you being deceived by these agencies or are you deceiving your readers? Who do you think you're fooling? — Oswald H. Morley, 329 N.W. College Ave., Ankeny.

Your "Dear Billie" editorial of July 13 is so incredible [that] it demands response. You lay great stake by your credibility and ask Police Chief Wallace to place no more false ads for "Billie's Girls." But your want-ad listing of "Massage, Models, Escorts, Etc." for that same date carries columns of ads for sexual commerce of one sort or another.

Nobody really believes that massage ads are advertising massages, and if your credibility depends on that assumption, you were in big trouble long before the chief's ad...

If you want to defend your massage ads on the basis of the First Amendment, that is more plausible, but you should take the chief's money with no questions asked, just like you do with everyone else's. But protesting "Billie's Girls" and blithely accepting the rest of the junk in your massage ads makes your concern for credibility a joke. — Lynn K. Verbrich, 1085 Forty-fourth St., Des Moines.