

**WHO IS MOST ACCOUNTABLE
FOR AMERICA'S ABORTION CRISIS?**

The U.S. and Western Church's Tragic Disconnect
with 1900 Years of Church History

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**“There has never been, nor will there ever be,
a good way to do a bad thing.”**

—Donald Wildmon, Methodist minister and founder of
American Family Association

PREFACE

Have you the reader wondered how America—graced so richly by God with a noble founding and widely esteemed as a beacon of liberty, justice, and compassion—could legalize abortion and its willful killing of preborn American citizens by the tens of millions? A half-century later the carnage continues.

Have you wondered why abortion's legalization was preceded and accompanied by an alarming increase in fornication, adultery, and unwanted pregnancies; in euthanasia, divorce, cohabitation, child neglect and alienation; and in pornography, rape, sexually transmitted diseases, addictions, perversions, and related destroyers of family and culture? Why did those huge increases occur?

As America's moral decline accelerated, did you wonder why the enemy forces could penetrate, decimate, and transform our culture without strong resistance from any of our institutions? What disarmed our defenders and bred their permissiveness—in political discourse, legislation, court rulings and law

enforcement; in media coverage, our medical, financial, and educational systems. And yes, what disarmed the church in America (and the prosperous Western nations) and induced its devastating detachment from virtuous warriorship through the Gospel and power of Christ?

Decades passed as the decay consolidated, and by year 2015 our spiritual adversaries and their human agents had conditioned our homeland for the legalization of same-sex unions and the defilement of holy marriage. With that grievous milestone achieved in *Obergefell v. Hodges*, the adversaries focused on the surge of gender unrest in America and popularized “gender transition” surgery until its affliction and mutilation reached small bewildered children in what had become a treacherous motherland.

In that climate our regressive culture was a vulnerable target. It was ripe for a “pandemic” that would scheme and paralyze nations across the world with goals that included a sweeping reduction in human population and coercive restraints on both the nations’ sovereignty and their citizens’ right to self-govern. America yielded, to a direful degree. By Independence Day of 2020, the “democracy” with “pulpits” that Alexis de Tocqueville heard “*flame with righteousness*” in 1835 had

squandered much of its freedom, permitted invaders to trounce Christianity, and had become the world's leader in pornography production.

That summary, while brief, is sufficient to indicate that at some point in America's church history a grave adversary, an eminently devious and spirit-driven saboteur, initiated our culture's tragic turn and descent. The lead sentinel God had assigned to our nation's security, the church, did not foresee the inherent dangers and the inborn chain reactions stored in the malignant sabotage. The church did not foresee because it no longer found useful the numerous warnings that venerable Christian leaders had provided during 19 prior centuries, beginning with prominent leaders of the Early Church, extending to and beyond the Protestant Reformation, and including widely revered translators and commentarians of God's inspired Word. A substantial (partial) list of those churchmen is entered on pp. 36-38.

Did those champions of the faith warn aimlessly? No, they did not. Their warnings were Scripture based and certain to be time proven, but they grew remote to a church drawn adrift by forces I address in the following pages. The drift moved the church and its seminaries in

the Western nations into a fateful disconnect with their history whereby the pulpits “flamed” less, and then much less, with teachings essential for the Body of Christ to ably serve and lead its culture. With diminished discernment and empowerment, the church could no longer repel its shrewdest and strongest aggressors.

And when did the critical sabotage occur? It gained its ‘foothold’ in America in the 19th century, as I endeavor to explain, and reached its maturation during the first half of century 20. Thereafter, its influence grew with each new stage of our culture’s descent. The descent stages may appear to us to rely on isolated causes, but they rely primarily on the primal sabotage and its potentiality for ongoing assaults and injury. We might then view the sabotage as the “trigger” or the “switch” most responsible for the Western church’s mounting calamities—and view the saboteur as the commander of Satan’s atomic arsenal for cultural upheavals.

As to the evil sabotage and its ruthless leader, I suggest we probe them with abundant help from church history and a crucial commandment the Western church has minimized for many years, **Genesis 1:28**. Further help resides in **2 Chronicles 7:14**, an oft-quoted Scripture

revered for what it says but rarely observed for what it purposefully does not say or include, as I note hereafter.

Thank you, everyone who reads this small booklet (which is to serve, Lord willing, as a portion of a longer study I hope to complete). The booklet's content involves everyone alive on earth today, but my primary appeal is to readers who adhere to the Christian faith. I firmly believe God graced to me the booklet's primary message before He overturned *Roe v. Wade* through His use and guidance of the U.S. Supreme Court. And having achieved in *Roe's* overturn what He alone could, God now awaits His church's response. Will we amend our ways and become the Triumphant Church, the true Bride of Christ, whereby our "sin" may be forgiven and our "land" may be healed? That opportunity—and the instructions for its attainment—remain before us, in 41 free-standing words:

***If my people, who are called by my name, will
humble themselves and pray
and seek my face and turn from their wicked
ways, then I will hear from Heaven, and I will
forgive their sin and will heal their land.***

— 2 Chronicles 7:14

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God blessed them, and said, "Have many children, so that your descendants will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds, and all the wild animals." — Genesis 1:28 (GNT)

And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and the birds of the heavens and over every living thing that moves on the earth." — Genesis 1:28 (ESV)

God blessed them and said, "Have many children and grow in number. Fill the earth and be its master. Rule over the fish in the sea and over the birds in the sky and over every living thing that moves on the earth." — Genesis 1:28 (NCV)

Does accountability for the horrendous killing of America's preborn children and the resultant cultural decline in our nation rest chiefly with the U.S. Supreme Court's decision to legalize abortion in 1973?

The answer is No. Government's role in abortion's legalization was inexpressibly abhorrent, but it was not most accountable. Government reacted to and callously exploited pivotal *cultural change* that a *more vital institution* condoned or approved years prior to *Roe v. Wade*.

What we term "the abortion holocaust" is a *grave by-product* of practice and policy seldom voiced in today's church and pro-life circles. We who occupy (and comprise) those circles have adapted to government bearing the heavy blame, and that is precisely what the spiritual powers that crafted America's massive carnage and its accompanying cultural woes desire of us. As long as we focus on government misgivings, however degenerate and onerous they may be, we will evade what has been most detrimental to our preborn citizens and our constitutional republic. We will also fail to humble ourselves and prepare our minds and hearts to confess our "*wicked ways*," whereby merciful God can apply His promise to "*forgive our sin*" and "*heal our land*."

As to practice and policy most accountable for America's betrayal of its youngest and most dependent citizens, the Supreme Court revealed the answer, if inadvertently, while reckoning with *Planned Parenthood v. Casey* in 1992. With millions of Life defenders hopeful the Court would use that critical case to overturn *Roe v. Wade*, the Court, instead, reacted decisively to the progression of cultural change it observed in 1992 and upheld the sinister case of 1973. Then, with candor and brevity, the Court stated its clearest reason for retaining *Roe v. Wade*.

And the Court's reason? Its majority opinion read: “... ***the abortion decision is of the same character as the decision to use contraception***” and then followed with “[Americans have come to rely on] ***the availability of abortion in the event that contraception should fail.***” Words with greater import cannot be found in U.S. Supreme Court rulings. And how did the Protestant church respond to the Court's insight into contraception, insight the Justices did not likely realize affirmed Christian Church doctrine from the Early Church period until the 20th century?

Evasion was the church's primary response. Few in the pulpits and pews had given thought to the intimate (bonded) relationship of abortion and contraception

because the latter had become a non-issue in almost all Protestant sanctuaries in America. Thus, the innate empowerment of contraception to obscure (hide) the detriment and loss that *child aversion* inflicts on family, church, and nation.

The Church's Sanction of Contraception Lays the Foundation for *Roe v. Wade*

The seedbed for abortion's legalization received advanced preparation about three decades before the germinal seed was planted. The historic preparation occurred in England in 1930 when a majority of the Anglican bishops attending that year's Lambeth Conference voted to sanction contraception "*...when there is a clearly felt moral obligation to limit or avoid parenthood and where there is a morally sound reason for avoiding complete abstinence.*" Could vain presumption be more craftily stated? In America the sanction came in 1931 by way of the Federal Council of Churches of Christ, a confederation of small denominations that were unified by a social gospel akin to Christian Socialism (which viewed Christ's ministry through socialist politics and economics). Thereafter, pervasive acquiescence led to pervasive approval of contraception in America and the Western churches,

and by default the Protestant church became our culture's most detrimental population controller and the leading groundbreaker for the vast population reduction calls from future globalists.

In such manner, satanic powers sought arduously to lure Western Protestantism into approval of pregnancy prevention. Their 19th-century stepping-stones were ideas and trends emanating from industrialization, urbanization, Darwinism (*Origin of Species*, 1859), the expanding influence of science and technology on church orthodoxy—and, more perceptibly, the advent of conspicuous (open) promotion of birth control. In America, Robert Dale Owen, son of utopian socialist Robert Owen and birth control theorist, wrote (in 1831) *Moral Physiology: A brief and plain treatise on the population question*. In 1832, Charles Knowlton, physician, atheist, and a pioneer birth control advocate, published *The Fruits of Philosophy: The Private Companion of Young Married People*. In 1855, Charles Goodyear's vulcanized rubber condom replaced many centuries of would-be equivalents. Lectures where contraceptive devices were sold (with increasing regularity) invaded urban areas, especially in the northeast states. Birth control interest, advocacy, literature, and product availability spread, but no actual birth control movement emerged.

The movement erupted early in the 20th century, led by combat-ready feminists and most notably by socialists Emma Goldman, Jessie Ashley, Mary Dennett, and the woefully driven "Radiant Rebel" Margaret Sanger. Goldman, a political anarchist, rebel writer, fiery lecturer, and "free lover," was arrested multiple times, imprisoned, and at one point deported to Russia. Ashley, attorney for women's issues, writer, and dissident, was arrested for birth control patronage and jailed for refusing to honor the National Anthem. Dennett and others (including Ashley) founded the National Birth Control League in 1915.

In the prior year (1914), Sanger fled to Europe to avoid arrest for her newspaper *The Woman Rebel's* violation of postal obscenity laws. In 1916, she opened (illegally) America's first birth control clinic, and 30 days in jail did not lull her fervor. In 1917, she launched her influential *Birth Control Review* magazine and in 1921 founded the American Birth Control League. In 1942, she replaced the League with Planned Parenthood Federation of America and its culture-revamping call for a deep-rooting "*new morality*." The rapidly expanding birth control movement was enhanced by WWI allurements (such as the war's prominent use of condoms), by the social leniencies of the Roaring Twenties, and later by the "liberating" spirit of WWII.

Did opposition within the Protestant church fight back against the ruinous birth control gains in the 19th century? In America, fervent opposition endeavored to do so, as with Charles Knowlton's arrest, trial, and conviction for his disruptive publication named above. Opposition more widespread and substantive culminated in 1873 when devout Christian crusader Anthony Comstock, a Protestant reformer, achieved federal passage of the Comstock Act, which defined contraceptives as "obscene and illicit" and made their distribution through the mail or across state lines a federal crime. For many years denominational leaders had opposed birth controls much like the Early Church fathers and writers (Justin Martyr, Irenaeus, Clement of Alexandria, author of the Didache, Cyprian, Hippolytus, Lactantius, Epiphanius, Chrysostom, Jerome, among others) had done and centuries later like Protestant reformers, preachers, and authors (Martin Luther, John Calvin, Martin Bucer, William Bradford, John Knox, William Tyndale, Matthew Henry, Cotton Mather, John Wesley, (and later) Charles Spurgeon, C.S. Lewis, Arthur Pink, and John R. Rice) did, to name several among the many.

But with long revered church barriers steadily eroding, the 20th century would begin and progress with Protestants numbing to contraception opponents, such

as renowned Baptist evangelist Billy Sunday. Soon the dark invaders would see windfall gain with the church's sanction of birth control—a permeative step that would sever 1900 years of Christian Church unity against child aversion and anchor into church history an *epochal turning point* in Western values. The result would be uncharted cultural transformation with far-reaching desolation. Today, with the transformation and desolation screaming at us, the church in America condemns the population reduction schemes of vain theorists (alluded to earlier) yet appears to remain oblivious to the population control disaster it formally initiated before World War II and continues to sustain with silence and indifference.

The Birth Control Movement Advances and Fills Strategic Voids Created by the Church's Retreat

Encased increasingly in church secrecy, contraception was of minimal concern to America's Protestants by mid-20th century. Had an impassioned army of pastors and laity led with prayer and resolve to purge the church of child aversion's inherent perils, God would have forgiven the initial sanction and spared the church and America untold tragedy. But with Protestants partaking ever more freely of Planned Parenthood founder

Margaret Sanger's religion, "Birth Control," they did not perceive the ominous cultural upheaval underway. Nor did they have heart to battle the aggressive and cunning leadership that Sanger and her associates thrust against America's traditional moral values and the Christian Church. Sanger reviled "*Christianity*" as "*parasitic*" and "*infamous*." She deemed "*The marriage bed...the most degenerating influence in the social order... a decadent institution*." Desiring a "*race of human thoroughbreds*," she reviled the poor and uneducated as burdensome "*human weeds*."

And how does Planned Parenthood advise youth today? Their "Birth Control Choices for Teens" (in 14 pages) suggests that youth not advance to "intercourse" until 'they believe themselves ready' for the risk of pregnancy. Until then, they advise youth as follows (WARNING, ADULT CONTENT):

If you choose outercourse, you will enjoy sex play without vaginal intercourse. This will keep sperm from joining egg. Outercourse includes:

- Masturbation—Masturbation is the most common way we enjoy sex. Partners can enjoy it together while hugging and kissing or watching one another. Masturbation together can deepen a couple's intimacy.
- Erotic Massage—Many

couples enjoy arousing one another with body massage. They stimulate each other's sex organs with their hands, bodies, or mouths. They take turns bringing each other to orgasm. •Body Rubbing—Many couples rub their bodies together, especially their sex organs, for intense sexual pleasure and orgasm. — “Birth Control Choices for Teens”

The bitter fruit from the Protestant church's alliance with contraception is now on display in America, with broad public approval or convenient toleration of legal abortion. The political turbulence generated makes passage of a crucial Life Amendment (to end forthrightly all child killing) painfully difficult. With the innocent blood crying out and no Life Amendment, the crisis rests with our pastors, evangelists, denominational heads, today's prophets, seminary leaders and theologians; with the elected officials and other office holders we respect; and with the authors, publishers, spiritually-minded scientists, movie directors, TV news, radio talk hosts, and other relevant voices. Of those, many if not most are admirable and a substantial number are God fearing; yet with rare exception they appear unaware that contraception is the enemy's cleverest and sharpest weapon for upholding child aversion and, thereby, for enfeebling (confusing,

exploiting, depleting, and corrupting) our culture and robbing the church of vital discernment, growth, influence, and authority.

Disregard for church history assuredly thrives today. Few Protestant clergy will so much as utter publicly the word contraception. Equally few will inform their people that traditional birth control pills contain an abortifacient chemical that inhibits a newly conceived child's implantation in the uterus. That is the chemical's purpose. The pills' hidden death toll may rival or exceed the toll of surgical abortions, and the toll likely includes many deaths in the congregations and homes of silent clergy. I discuss these matters more fully in *To End the American Holocaust: The Leadership Only Pastors Can Provide*; in *The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence*; and in *What the Facts Reveal about Planned Parenthood*. Each of those publications is posted at www.PleaseLetMeLive.org, the archive home of Life Chain's original website and the future home, Lord willing, of a library for the study of child aversion and contraception.

Virtually gone from the Western pulpits is the vital sermon that asserted *Why God Instituted Holy Marriage*. Already in decline two centuries ago as the

Protestant Reformation priorities steadily declined, that strategic message denounced birth control as did the Early Church. It required new spouses to be ready for family life, with sufficient spiritual maturity to discern their children's incalculable worth to the Christian home and to the "*Kingdom of God*" that Christ affirmed during His ministry on earth. Today, rare is the Protestant Christian, young or elderly, who has ever heard the word *contraception* spoken in a church service. The deprival underscores Western Protestantism's perilous devaluation of both the sanctity of marriage and the value of *covenant offspring*, and it leads observers to ask if traditional *Christian marriage* can retain its essential role in Western culture.

Those concerns accentuate the calamity of our leaving contraception to the relentless and seductive promotion of Planned Parenthood and their insidious allies, as witnessed earlier. The Early Church writers and Protestant Reformation leaders viewed the use of birth control as *sexual perversion*, as did liberal neurologist-psychologist Sigmund Freud and (by consensus) the other psychoanalysts of his era. *Will we ever realize that the spirit of child aversion (with its reliance on contraception) is, intrinsically, the lead recruiter for illicit sex, abortion, illegitimacy (now 46% of U.S. births), pornography (with its three million U.S.*

websites), cohabitation (includes almost 60% of U.S. adults age 18 to 44), divorce (up from 4% to 40% since 1950), severe sexual addiction, sexual diseases (that oppress 1 in 4 Americans), appalling gender confusion, and the genital mutilation (horrid yet pitiable) now afflicting American adults, youth, and even small children (as mentioned earlier) in alarming and rising numbers? (The brief definition of the pervasive “Sexual Revolution,” which has proven to be multiple times more destructive than all U.S. wars and similar outbreaks combined, is none other than **contraception**— or **“birth control,”** the title of Margaret Sanger’s religion. Has not her religion infiltrated the Western church direfully, much as decadent Israel and Judah were infiltrated by pagan practices and sensualistic rituals that greatly hastened their decline?)

It is therefore essential for Protestants to view contraception (the primogenitor of sexual perversion and all of its cumulative degenerative levels) as far more than a “private” or “Catholic” issue. It is a fundamental Scriptural issue with early relevance (and indeed early) in the 28th verse of God’s holy decrees for mankind; and Western Protestantism upheld that core truth during periods of both spiritual fervency and apathy until 1930 (in England). Prior to church sanction of contraception in America (1931), the staunch

activism against that shrewd and powerful enemy was Protestant led. Catholic author John F. Kippley described America's Catholics of that time as a "small and quiet minority," and he added: "There is no doubt about it: the anti-contraception laws of the later 19th century were passed by Protestants for a largely Protestant America." About thirty states had laws that forbade the sale, transport, and advertisement of contraceptives. But those laws fell prey to the cultural compromises accumulating in Western Protestantism.

Thereafter, the unrelenting birth control crusade led by Margaret Sanger and her inner circle of feminists and socialists easily outmaneuvered the uninformed and compliant Protestant church in America. Aided by FDA approval of oral contraceptives (the "Pill") in 1960 and by support from other high government offices and popular liberal clergy (and their wives), Sanger alertly turned to a U.S. Supreme Court mindful of the church's leniency. The Court procedurally issued a series of verdicts, beginning with *Griswold v. Connecticut* in 1965, that (taken together) legalized birth control for all women, men, and youth. That step further confirmed that broad public acceptance of birth control is necessary before a country will accept legal abortion—and broad acceptance of birth control had been underway in America for many years. As for the

Griswold v. Connecticut ruling in 1965, until then Mrs. Estelle Griswold (who served as Planned Parenthood's executive director in Connecticut) could not legally buy or use a contraceptive in her state. Four years prior, in 1961, she was arrested, found guilty, and fined for providing contraceptives to other married women.

Amid prevailing church passivity, the Supreme Court rulings were determinative. In 1967, Colorado and California legalized abortion. New York followed in 1970, and three years later *Roe v. Wade* and *Doe v. Bolton* assumed their ghastly duties on January 22, 1973. With the addition of *Doe v. Bolton* (which followed *Roe v. Wade*'s same-day passage), abortion became legal throughout nine months of pregnancy or "up to birth." (Since then, no state lacking legal protection for the rare survivors of abortion has incurred any penalty or punishment.)

The year 1973 was 110 years after President Lincoln's ***Emancipation Proclamation***, his executive order in 1863 to end in the U.S. the institutionalized iniquity of slavery. The premier cost of ending that wretched evil was a catastrophic civil war that claimed 600,000 American lives, millions of injuries, and massive economic loss; but *Roe v. Wade* and *Doe v. Bolton* institutionalized an even graver (and far more deadly)

evil. The cost of those rulings (in human lives and cultural devastation) has been incalculable, and what will be the eventual result if God imposes proportional retribution for the depth and scope of their injustice? Grievous evils institutionalized by nations draw God's most wrathful abhorrence, as conveyed by God through His prophets and painfully experienced by biblical Israel and Judah.

Further Overview of Western Church Losses

So how destructive was Western Protestantism's decision to sanction and abide contraception? The decision led the Western nations to woeful disregard for the value of human life (always created in God's image) and to the deadliest period in world history. In America, it led to far more abortion deaths (surgical and chemical) than the 60 to 70 million often reported by sources that must rely on abortion industry statistics. Inescapably, the decision led to the defamation of biblical marriage (with Supreme Court approval of *Obergefell v. Hodges* in 2015), to gender chaos, and to a sorrowful remake of our political and legislative standards. The church's condonement and silent approval of contraception led our nation into social turmoil reminiscent of the paganism and hedonism from

which the Early Church significantly lifted Western culture. And today, in year 2024? The Western church's allegiance to God Jehovah, its cultural influence and leverage, its patronage and membership have plummeted and most drastically in Europe, the fatherland of Protestantism. In Germany, Luther's homeland, Protestant church attendance has fallen below 10%, with 33% of Germans claiming no religion and 15% declaring themselves atheists. Unsurprisingly, many churches that have closed now house Muslim interests and worship.

A similar pattern is underway in the "*Land of the Free and Home of the Brave*," where God found cause to lift His protective shield as our culture degraded to a tipping point far too similar to biblical Israel's (and Judah's) fatal defiance. Our regular church attendance has fallen to 20% or lower. Pagan norms now thrive in America, and only one example need be given. Consider how our law enforcement agencies, despite their oath to protect all lawful persons, uphold abortionists' egregious "right" to kill the most innocent and most dependent citizens among us while arresting fellow citizens who nobly and peacefully interfere with the killing. Such is the case in America's most conservative cities and counties, and how can such brazen injustice prevail in the U.S.? Did not the absence

of church *salt and light* impose that dilemma on law enforcement? And does that merciless "new normal" anguish us? Or do most of us simply complain a bit (or a lot) and regard the barbarism as the "way it is" today? In such manner, truth and justice endure ceaseless dishonor. The nuclear family battles vicious predators. And much can be learned from the high percentage of youth who leave the church when they reach adulthood and depart home.

Another problem noted earlier [population control] will not forever lie dormant among Western culture's challenges. It reflects child aversion's reliance on materialism and leisurism, on feminism and weak husbandry and fatherhood; and news headlines we often discount or ignore identify it. Consider the headline "Women Now Outnumber Men on U.S. Payrolls." Or: "Study: 'Jaw-Dropping' Decline in Births to Have Disastrous Global Impact." A headline titled "'Remarkable' decline in fertility rates" precedes a stern warning that "...there will be profound consequences for countries with 'more grandparents than grandchildren.'" Two weeks before the 2020 election, a timely headline: "Are there enough Christians to save America?" In late 2021: "Poll: More American Adults [44%] Say They Don't Expect to Have a Child." In 2022: "Elon Musk Reiterates Warning About

'Population Collapse: There Aren't Enough People [about 8 billion] For Earth, Let Alone Mars.' In 2023, we read such headlines as “Deflecting America’s Birth Rate Asteroid,” and several countries are now urging mothers to produce more babies, to curb their nation’s economic and military risks. But efforts to restore a declining population have been a hard sell.

Sadly, the low birth trend is not new. A 1982 book title asked: *Where Have All the Mothers Gone?* With birthrates declining globally, about 100 countries are now below the birthrate required for nations to maintain their populations: the rate of 2.1 children per female (whether wed or unwed). South Korea has fallen below 1 child per female, while Singapore, Spain, Italy, Ukraine, Japan, China, and some other nations are slightly above 1. The U.S. birthrate of 1.70 is aided by immigrants who birth more children than do native Americans. How huge is *child aversion*?

Mathematically, the current world birthrate is leading humanity away from Genesis 1:28’s fulfillment and toward our extinction. As for the current (world) population of 8 billion residents, everyone could stand inside Jacksonville, FL's huge city limits, the largest "city limits" in America. As for world hunger and starvation, adequate food abounds, but sin prevents its rightful distribution.

Is the Western church alarmed about the birth dearth's impact on Christianity? The alarm cries are few. Most readers of this page will not likely recall a single alarm cry. Have denominational leaders upgraded their premarital counseling guidelines regarding pregnancy in the Christian home and urged more family time for in-home fellowship, training, and worship? Are they encouraging families to adjust to less income so that employed mothers can stay home and joyfully strengthen Christ's Bride with more covenant offspring—and their progeny? Are churches adjusting their budgets to assist that goal? And instead of further beautifying their own campuses, are the prosperous churches applying the larger portion of their building funds to functional church facilities in Third World nations so that families in those stressed countries can grow their congregations with more births?

The Western Church's Current Mindset

Meanwhile, with good intent but disheartened, we of the church invoke the weary *"if only" mindset*. *If only more Christian candidates were elected to public offices and more pro-life justices were appointed*. Yet after waiting a half-century for favorable elections and court rulings,

public opposition to *Roe v. Wade*'s total overturn rose to new highs in 2021 and 2022. Of that, I wrote in 2022: "And if Roe is overturned? It will be momentous and may reduce abortions by 15% or more, but the heavy curse of abortion will remain if no church-led solution emerges. Roe's overturn will require no state to end their killing, and abortions will likely increase in states that permit them. Will states with "trigger laws" enforce them? How long will the state battles last? What about offshore and international abortion networks, the countless deaths from birth control pills now in common use, the "mail-order" chemicals, and the flood of funding promised for free abortions?

What about political schemes and the future reliability of state legislation and U.S. Supreme Court rulings, unless the church intervenes profoundly?" [Since *Roe*'s overturn, support for abortion in America has grown.] *If only all citizens could see what an actual abortion entails.* A very purposeful goal indeed, yet when the church (much less the public) saw glaring fetal tissue consume our TV screens in 2015 (a marvel only God could achieve against big media's impenetrable bias), we of the church expressed little remorse for what had occurred on our watch, and we hastily blamed abortion providers and government for the cruelty and defilement we said we abhorred. If only the media and our

elections were honest. *If only the church and pro-life were better funded. If only....*

Such *if onlies* are desirable, but they will not disarm abortion's guileful enablers and restore Western Protestantism. Nor will more customary prayer campaigns in Washington, D.C. likely do so. The "if only" most urgent is for the church to conquer our sexual lust, our materialistic priorities, our prideful and selfish interests, and (with reformed minds and hearts) entrust our wondrously graced procreative fertility to God's divine purpose and counsel. That will require genuine church renewal, and God will surely help us if His permissible timeline remains open to our plea.

If the renewal occurs, darkness will lift from the Western church. We will have overcome the lethal spirit of child aversion and its alluring baits for pregnancy prevention. We will realize why birth controls breed lust for *carnal pleasure* and rob home, church, and nation of *Godly treasure*. Having subdued the enemy's strongest appeals (lustful sex, selfish will, and prideful concerns), we will deem each child God creates for our home *precious beyond measure* and then rejoice if cynics ask, "Are all those children yours?" As those realities bond in our lives, our expanding families will serve to discipline and humble us to be "*the peculiar people*"

and "*the peculiar treasure*" God asks of His true **sons** and **daughters**. As such, we will delight in how holy matrimony affirms Genesis 1:28 and in why God's primary purpose for marriage was to gain properly trained offspring to "*fill*" and "*subdue*" planet Earth with His eternal love and flawless requirements.

A Personal Confession: Multiple times when writing about my failures I have addressed what I consider my "*mountainous life regret*": that of limiting my family to only two precious children (and, through one of them, to four precious grandchildren; our daughter is unmarried.

Child aversion and contraception deceived my heart and mind, and I can only hope that the additional children God intended for my home were birthed into homes more loving and deserving. My loss of additional offspring is unending and non-correctable. Yet it is not without value. Merciful God provides for me to share my loss frequently, both to warn and to encourage other spouses (of childbearing age and young adults who intend to marry). God also provides for me to share often a quote I received from a dear brother in Christ regarding how a Christian man should humbly process a critical (life-changing) mistake. The quote: "***When an honest man learns he is mistaken, he will either cease being mistaken or cease being honest.***"

My wife (of 61 years) and I were blessed with easy conceptions and easy births. If only we had dedicated to God the fertility He had graced and entrusted to us. While exceedingly grateful for His forgiveness, I have asked God to not lessen the loss I experience day by day. It reminds and helps me convey my regret to others, as expressed above, with hope of saving them deep sorrow. My wife readily acknowledges similar loss and regret.

God's True "Sons and Daughters": When providing the generational lineage of Jesus, Luke identifies Adam as the first (created) "*son of God.*" From Adam and Eve (the first daughter of God) to Noah, Abraham, Isaac, Jacob, and Moses onward, God's Word aligns procreation with blessing and obedience. Prominent among the many confirmations of that principle was the foremost reward God assured Israel for her fidelity in Canaan: He promised her "*abundant prosperity in the fruit of your womb.*" Among God's correlative promises to an obedient Israel was His assurance that "*all enemies who rise up against you will be defeated before you.*" Less than two centuries later, God mercifully and miraculously rescued His Chosen People (then deeply backslidden and ill-equipped militarily) with reluctant Gideon and a God-chosen and pride-taming 300 warriors. But about 150 years thereafter, in

order to expand David's noble kingship and to empower Israel to serve as the model nation God had long sought, God promised "*to make Israel as numerous as the stars in the sky.*" Solomon's sins ended that promise, and God stripped Judah from Israel's boundary. Thereafter, only ungodly kings ruled Israel and led her ever deeper into idolatry and then into Assyrian captivity. About 120 years later, Judah's captivity began in Babylon. Neglect of Genesis 1:28 proved costly.

God Foreknew Each Inhabitant of Earth: Having created earth for mankind's habitation, God foreknew each person who would ever live on earth and each person who would be denied conception. He foreknew each miscarriage; He had provision for those children; and He foreknew each pregnancy that would be terminated. He foreknew the wisest size for each family and the best order for the children's births. He foreknew the parental hearts that would welcome children and would nurture them into covenant offspring. And yes, He foreknew the *covenant offspring* who would help build His Kingdom on earth and in Heaven. The Early Church so taught and firmly rejected the birth controls in which the Romans reveled. For another 16 centuries, Church leaders dared not revise the Early Church's valuation of pregnancy. But what about the Western church today? The vast majority of us do not discern the

unique worth of covenant offspring to either our own family or to God's Kingdom of believers, and we are beset by aimless desires and longings. Until we assume our duty to obey *Genesis 1:28* and to honor God's preeminent purpose for sacred marriage, our efforts to defeat the evils assaulting our culture and devouring the church's rightful impact will fall tragically short. Let us grasp that compelling reality and humbly believe and trust the counsel God has already provided for the solution to our crisis, as is stated in the verse below. By doing so, we are assured of the *forgiveness* and *healing* that God promised.

A CLOSER LOOK AT 2 CHRONICLES 7:14

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from Heaven, and I will forgive their sin and will heal their land.

The preceding verse (spoken by God to Solomon after the Temple dedication) pointed ahead to the crises God foresaw for Israel. For their deliverance, He prescribed a four step solution, and the solution He provided for His Chosen People surely fits the precarious circumstance of America today. Having graced the

church in our nation with *Roe v. Wade's* overturn, God now waits to see how His sons and daughters manage our portion of the abortion crisis. Yes, God is willing to help us more, but His terms are conditional, and we have not yet embraced them. Instead of discerning and confessing our “*wicked ways,*” we have permitted persistent enemy forces to control our vision and to lure us into the ancient folly of blaming adversaries for our own failings.

Might then we consider what 2 Chronicles 7:14 does not include or say to us? It says nothing about vain politicians, corrupt elections, oppressive laws, global enemies, or devouring cultural trends but speaks only to and about God's sons and daughters who comprise the unsettled church in America. Then what about our deliverance? Does it require us to part our own Red Sea? Or should we truly repent and through humble obedience and faith trust God to vanquish foes too powerful for us? Did not God impose on errant Israel (and Judah) armies and other calamities too powerful for them, which left them no option but to rely on their God or submit to their oppressors?

Our adherence to God's four-step solution would bolster our faith in His promises and His sovereignty. It would curb our distractions. And it would lead us, as Christ's

cleansed Bride, to an astonishing victory for the world to behold. What a glorious testimonial! And from what **“wicked ways”** should the Western church **“turn”**? Among the several, our most essential is a sharp turn away from child aversion and contraception. Let us make that turn humbly and see God defeat the cunning destroyers that defy Genesis 1:28 and the church's assigned mission to subdue the earth with covenant offspring.

RESOURCES FOR A CONGREGATIONAL STUDY AND DISCUSSION OF CHILD AVERSION AND CONTRACEPTION

A Reliable Primary Book: For a serious study of child aversion and contraception (from a single primary source), I highly recommend *The Christian Case against Contraception: Making the Case from Historical, Biblical, Systematic, and Practical Theology & Ethics* (285 pp), by Protestant (Presbyterian) scholar, pastor, teacher of Hebrew, and father of five children Bryan C. Hodge. His book is thorough yet readable and involves numerous Christian Church leaders and writers who sustained the Church's opposition to birth control from the Early Church period until the 1900s. Hodge endeavors to leave no stone

unturned in his search for truth about contraception—which involves his perceptive analyses of the flawed reasoning of current churchmen who have attempted to justify birth control. We, the church, are very fortunate to see this book written in our day. [Purchase of 5 or more copies earns a 40% discount. The publisher can be reached at 541-344-1528.]

A 2nd Reliable Source: A superb companion to Bryan C. Hodge's carefully researched book is Rick and Jan Hess's very friendly and heart-warming classic (a 1990 publication) *titled A Full Quiver* (236 pp). Both Bryan Hodge and I recommend this refreshing and encouraging selection. [Regrettably, it is out of print due largely to reduced interest in procreation, but used copies are available on the internet. A strong church demand could lead to renewed publication of this gem.]

A 3rd Reliable Source: An exceptional and sadly forgotten book, *The Home (Courtship, Marriage, and Children)* by much beloved evangelist and pastor John R. Rice, contains 398 pages of pure sensibility and wisdom. Included is a penetrating pastoral overview of contraception (one of the last such overviews published by an American pastor), plus 21 additional chapters on aspects of dating, marriage, child rearing, and family-life principles that help assure fulfillment for each

family member. Published in 1945, *The Home* reckons with family much as did the Early Church and gives the reader a glimpse into the final years of America's church leaders' open discussion of birth control. A close friend of evangelist Billy Sunday and known for his deep compassion and for "weeping over both sinner and saint," John R. Rice fathered six daughters (who with their husbands remained in Christian service). He was a revivalist used mightily by God and was a prolific author of more than 200 books, articles, and pamphlets. Over 100 million copies of his "What Must I Do To Be Saved?" were printed. His biographer called him "The 20th Century's Mightiest Pen." [As with *A Full Quiver*, used copies of *The Home* are available on the internet. I am now urging Sword of the Lord Publishers (the organization John C. Rice founded) to reprint this masterful book. For *The Home (Courtship, Marriage, and Children)* to be out of print further reflects the contemporary church's disconnect with Church history and its silence on the imperative subject of child aversion and its lead anchor, contraception.

Bryan C. Hodge Defines "Contraception"

"Any practice, with or without a device, that is intended to be used by an individual involved in the

sexual act, in an effort to prevent the climax of that act from creating an opportunity for God to bring forth a covenant child through the natural, created means of the biological processes that He has set in place.” —*The Christian Case Against Contraception*

Prominent Church Leaders Who Rejected Child Aversion and Contraception

In his book, Hodge provides what he terms a “representative” but “by no means exhaustive list” of Church leaders and authors who, throughout Christian Church history until the 1900s, opposed pregnancy controls and warned against their use. Hodge listed the churchmen in alphabetical order, as seen below.

Henry Ainsworth, Henry Alford, Jacob Alting, Thomas Aquinas, The Augsburg Confession, Augustine, Author of the Epistle of Barnabas, Christian Gotlob Barth, Richard Baxter, Johann Albrecht Bengel, Samuel Thomas Bloomfield, William Bradford, Martin Braga, Keith Leroy Brooks, John Brown, Johannes Brunneman, Heinrich Bullinger, Martin Buccer, Abraham Calovius, John Calvin, Robert S. Candlish, Joseph Caryl, Geoffrey Chaucer, Adam Clarke, Anthony Comstock, John Chrysostom, Clement of

Alexandria, Cyprian, Cyril of Alexandria, Robert Dabney, Conrad Dannhauer, Author of the Didache, Daniel Defoe, Franz Delitzsch, William Dodd, Phillip Doddridge, The Synod of Dort, Alfred Edersheim, Edward Elton, David Engelsma, Epiphanius, Simon Episcopius, Joseph S. Exell, Marcus Minucius Felix, John H. C. Fritz, Ludwig E. Fuerbringer, Thomas Gataker, Annotations of Geneva Bible, Christian Gerber, Johann Gerhard, John Gill, Charles Gore, William Gouge, William Greenhill, Joseph Hall, Robert Hall, Matthew Henry, Hippolytus, Geore Hughes, Irenaeus, Melancthon W. Jacobus, William Jenkyn, Jerome, Franciscus Junius, Justin Martyr, Johann Karl Friedrich Keil, Richard Kidder, John Knox, Paul E. Kretzmann, Lactantiu,s Theodore F. K. Laetsch, Johann Peter Lange, Thomas H. Leale, Edward Leigh, Herbert Carl Leupold, C. S. Lewis, Martin Luthe,r Walter Arthur Maier, Thomas Manton, Cotton Mather, John Mayer, Jean Mercier, James G. Murphy, Wolfgang Musculus, Martin Justus Naumann, Teunis Oldenburger, Johannes Olearius, Lukas Osiander, John Owen, David Paraeus, Simon Patrick, Arthur W. Pink, Edward Pocock, Matthew Poole, Charles Haddon Spurgeon, Franklin P. Ramsay, J. Heinrich Richter, Andre Rivet, John B. Robbins, Richard Rogers, The Saxonian Confession, Sebastian Schmidt, Friedrich W. J. Schroder, Thomas Scott, Titus, John Skinner, Richard

Stock, Francis Taylor, Jeremy Taylor, W.H. Griffith Thomas, John Trapp, Johann Christian Friedrich Tuch, Zacharius Ursinus, James Ussher, C. F. Vent, J. F. Walvoord, Richard Watson, John Weemes, John Wesley, The Westminster Divines, William Whittingham, Christopher Wordsworth, Adolph Wuttke

OF FUNDAMENTAL IMPORTANCE TO PROTESTANTISM

No Protestant denomination upheld contraception before century 20. I cite (below) a passage from a document I wrote several years ago and referenced earlier, *The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence* (posted at www.PleaseLetMeLive.org). The author of the quote is gifted Christian researcher Brian Clowes, PhD, who authored The Pro-Life Activist's Encyclopedia, a massive resource, and other publications. Multiple authors have drawn the same conclusion as Clowes, who wrote:

From the time of its founding, the Christian Church has universally condemned contraception [until 1930-1931].... As the various Protestant denominations formed, their founders and leaders

also condemned contraception in the most forceful terms imaginable. John Calvin called the sin of contraception "condemned" and "doubly monstrous".... John Wesley said contraception is "very displeasing to God, and the evidence of vile affections." Martin Luther called contraceptive users "logs," "stock," and "swine."

Virtually every leader of every Protestant denomination condemned contraception explicitly in sermons and writings. These included Anglicans Henry Alford, William Dodd, Joseph Hall, Richard Kidder, John Mayer, Simon Patrick, Arthur W Pink, Thomas Scott, Jeremy Taylor, W. H. Griffith Thomas, James Usher and Christopher Wordsworth; Calvinists Jacob Alting, Robert S. Candlish, Franciscus Junius, Cotton Mather, Teunis Oldenburger, David Paraeus, Franklin P. Ramsay, Andre Rivet and Sebastian Schmidt; Evangelicals Keith Leroy Brooks and Thomas H. Leale; Huguenot Jan Mercier; Lutherans Johann Albrecht Bengel, Johannes Brunneman, Abraham Calovius, Conrad Dannhauer, Franz Delitzsch, John H.C. Fritz, Johann Gerhard, Johann Kaarl Friedrich Keil, Paul Kretzmann, Theodore F.K. Laetsch, Herbert Carl Leupold, Walter Arthur Maier, Wolfgang Musculus,

Johannes Olearius, Lukas Osiander, and J. Heinrich Richter; Methodists Adam Clarke and Richardson Watson; Nonconformists Henry Ainsworth, Daniel Defoe, John Gill, Matthey Henry, George Hughes William Jenkyn and Matthew Poole; Presbyterians John Brown, George Bush, Robert Dabney, Alfred Edersheim, and Melancton W. Jacobus; and Puritans Richard Stock and John Trapp. Until 14 August, 1930, all Christian churches were unanimous in their opposition to artificial means of birth prevention.

[Clowes observes in an article "**Does Contraception Lead To Abortion?**" that while "Even committed Christians rarely discuss the moral aspects of contraception anymore....it is impossible to find any early Protestant minister speaking out in favor of contraception."]

[Clowes comments further about Contraception]:
The classical definition of the word "*contraception*" comes from the Latin (*contra* = opposed to, and *concepto* = conceive). This definition was generally accepted by the medical profession until the beginning of large-scale development of scores of different abortifacients in the late 1960s. At about that time, pro abortion

and population control groups intentionally began to blur the line between contraceptives (which prevent the union of sperm and egg) and abortifacients (which end the life of an early developing human being *after* the sperm and egg have been united). The semantic subterfuge was committed for three purposes: (1) to anticipate the shift in abortions from surgical butchery to silent chemical killings, which are much more acceptable to the public; (2) to protect the availability of abortifacients should surgical abortion be outlawed; and (3) to promote the use of abortifacients, which, as a class, have a higher effectiveness rate than do contraceptives. As a result, all medical dictionaries now simply lump contraceptives and abortifacients together into a single category. — *The Facts of Life*

The Prior Anglicans' Lambeth Conference Statement on Contraception in 1920

The previous statement was issued by the Anglican (Protestant) Bishops (in England) 10 years before their conference officially approved contraception in 1930. U.S. approval followed in 1931. The Anglican's 1920 statement read:

We utter an emphatic warning against the use of unnatural means for the avoidance of conception, together with the grave dangers—physical, moral and religious—thereby incurred, and against the evils with which the extension of such use threatens the race. In opposition to the teaching which, under the name of science and religion, encourages married people in the deliberate cultivation of sexual union as an end in itself, we steadfastly uphold what must always be regarded as the governing considerations of Christian marriage. One is the primary purpose for which marriage exists, namely the continuation of the race through the gift and heritage of children; the other is the paramount importance in married life of deliberate and thoughtful self-control. — “Resolution 68: Problems of Marriage and Sexual Morality”

Brief Comments on My Personal View of Contraception

With kind regard for readers who may wonder about the nature and degree of my opposition to birth controls, I could explain my opposition in detail, but my short and informal reply is *“No pleasure if no*

treasure.” That quite evidently means that no pleasure is deserved and should not be sought if the prospect for treasure (the conception of a covenant child) is withheld. To that conviction I add my agreement with Bryan Hodge’s definition of *contraception* (on p. 35). Imagine how nobly Western church priorities would be upgraded and reclassified if God’s sons and daughters embraced Hodge’s definition.

Hodge’s view is thought extreme today in America and the Western nations, as we strive to satisfy and justify our engrossment with sexual pleasure. For how long will we misinterpret Song of Solomon and blend with the world? Hodge’s definition was not deemed extreme by the church until a century ago, when Western leaders began pressing for a lenient Church policy on sexual norms. In *The Christian Case Against Contraception*, Hodge debates, with disarming insight and Scripture, the shallow and detrimental arguments advanced today by several Western church leaders.

Yes, we of the Western church are mindful of the anguishing transformation of our culture, yet we (aside from a devoted minority) appear comfortably unaware of our nonengagement and of our self stifled power to defeat the pillaging forces with the righteous weapons of faith, truth, courage, and resolve. We discount time-

proven warnings of prior centuries as if they are trite and out of touch with our “new reality.” As were Israel and Judah, we are enamored by “*false prophets*” whose falsity resides not so much, if at all in many cases, in what they speak as in what they refuse to expose, to reject, and to war against. Such teachers, the Bible tells us, were in demand, welcomed, and “*loved*” in the synagogues, while God’s true prophets were shunned, scorned, or punished with death.

Western Protestantism’s Odd and Perilous View of Planned Parenthood’s Specialties

Planned Parenthood ideology and methods are the Western nations’ foremost destroyer of human lives and cultural wellbeing, and Planned Parenthood’s two specialties are *birth control* and *abortion*. With birth control serving as abortion’s bonded partner and its high failure rate serving as abortion’s prime recruiter (victim supplier), how can the church expect to abolish Planned Parenthood’s second specialty as long as it fails (refuses) to oppose and expose the lead purpose of Planned Parenthood’s first specialty?

Similarly, however much our pulpits may choose to preach against abortion, will the demonic forces plotting

the killing ever fear the preaching as long as it ignores child aversion's wicked spirit and contraception's assist role? A half-century of preaching since abortion's legalization has provided valuable insight to that inquiry. During the praiseworthy Church periods (such as the Early Church and Protestant Reformation eras), the pulpit permissiveness and sidestepping we observe today had no footing. Instead of evading contraception, the Church exposed and rejected it outright, as a primary teaching. Our pulpits in century 21 must do likewise, and they must "plead their case to win it."

The Wisdom of Church Leaders: Past and Present

Are today's stewards of the Western church wiser and more devout and result minded than the numerous Christian leaders who (in unity through 19 centuries) denounced contraception and warned church and culture about its corruptive powers? For a century, the Western church has largely ignored those warnings, and the results are now before us as our culture implodes with no turnaround in sight.

With our words, we continue to reverence the "Pillars of the Faith" who provided the warnings, but we forsake

them when we disregard their awareness of the adverse impact pregnancy prevention has on God's Kingdom (both on earth and in Heaven). How can we continue to discount the glaring (exploding) evidence that the evils they spoke against are now ravaging and revamping our culture? Why do we excuse ourselves by continuing to blame government and other forces?

Whereas the Early Church rigidly opposed the Roman Empire's obsession with lustful sex and contraceptives, the Western church has chosen not to dwell on the Western democracies' obsession with them, but to a lesser yet tragic degree has chosen to join their obsession. Consider, for instance, "The Pill," which I referenced earlier is now a mainstay in our vernacular and traditions, following its federal approval in the U.S. in 1960. And instead of our pulpits exposing its ignoble use and proven lethality, we have spent *billions* of dollars on church facilities, church salaries, church TV and radio programs, on divinity schools and universities, on prayer assemblies and conferencing, on church growth and counseling projects, on charities and therapy centers and recovery programs required as a result of the church's failure, and the list could extend. Yes, good fruit can be attributed to those expenditures, but our culture's losses since 1960 dwarf the good-fruit. The legalization of abortion alone led to the gravest death

toll, by far, in our nation's history; and as we look back, how could we have seriously doubted that abortion's legalization would lead to the legal defilement of Holy Marriage, to gender chaos, to decadent legislation that would defend the chaos, and to an array of other cultural ills armed with infamous spiritual entourages of ground enforcers?

For an example of a prior Christian leader whom we laud for our preferred reasons while ignoring his perceptive insights into contraception's ruinous power, is any Christian author admired more today than apologist C.S. Lewis (1898-1963)? Yet how often do we hear or read of his discernment of contraception's adverse generational impact on humanity? As quoted by Bryan Hodge in *The Christian Case Against Contraception*, Lewis asserts that "the biological purpose of sex is children" and that "*Man's power*" by means of "*contraception*" allows one generation to be determinative over the following generation. In his words:

As regards contraceptives, there is a paradoxical, negative sense in which all possible future generations are the patients or subjects of a power wielded by those already alive. By contraception simply, they are denied existence;

by contraception used as a means of selective breeding, they are, without their concurring voice, made to be what one generation, for its own reasons, may choose to prefer. From this point of view, what we call Man's power [not God's power] over Nature turns out to be a power exercised by some men over other men with Nature as its instrument. — *The Abolition of Man*

If not for the deception and control imposed by the spiritual powers now gutting our culture, why do Western church leaders refuse to study contraception and to search out the root causes of our culture's destruction? Why do they refuse to evaluate contraception's nefarious role in Church history? And to what degree does the love of money and sex—both dominant powers in the spiritual realm—account for the Western church's lack of restorative influence?

May God grant that America and the Western church will soon discern our separation from the most consequential leaders in Christian Church history and that our pulpits will again urge God's people, His sons and daughters, to doubt no longer that child aversion is a weapon of immeasurable impact and is wielded by spiritual raiders. If the pulpits resolve to so persuade,

the truth and righteousness they inspire will steadily consume the beguiling evils now central to America's disintegration.

**Contraception Deprives God of Children He
Desires to Add As Family Members,
and Approval of Contraception
Is Anti-Life and Betrays “Pro-Life” Values**

The preceding C.S. Lewis quote coincides with a passage John R. Rice wrote in his classic book *The Home*, which I recommended (on pp. 34-35) for a congregational study of contraception and child aversion (as well as for study of a family-life plan that honors God). While addressing God's sacred option to build large families whenever He purposes, Pastor Rice wrote:

The use of contraceptive devices to prevent the conception and birth of children is wrong because it goes against the clear tenor of Bible teaching.

The Bible teaches that to have large families is a positive good, a blessing from God.... If it is a virtue to have large families, then it is a lack of virtue to limit the family to less than what it would

be if God had His way and gave the children that He wants to give to a home. Since married couples are commanded to "multiply and replenish the earth" (Gen. 1:28, 9:1), then not to multiply is a sin.... It seems also that we may properly infer from the general tenor of the Scripture that to want fewer children than God would give without human rebellion and contraceptive devices is likewise a sin.

A second theological issue that intersects with contraception is the church's pro-life message. Abortion advocates quickly spot instances of hypocrisy among those who defend life in the womb. Sadly the contradiction of many pro-lifers runs far deeper than the pro choice crowd even accuses. It is inconsistent for one woman to encourage another not to get an abortion because the life in her womb is precious, while at the same time taking actions to prevent such "precious" life from forming in her own womb. It is likewise disingenuous for one woman to tell another not to be afraid to bring a child into this world while she herself is terrified to become pregnant. If you think the common use of contraception would be for the welfare of the nation, and for society, then consider carefully what happened in France and

Russia when birth control information was freely available, when the birth rate fell, when the home disintegrated, and when morality declined fearfully. —*The Home (Courtship, Marriage, and Children)*

And what has happened in America since the now traditional contraceptive Pill was federally approved? Has not the birthrate declined dangerously, with more and more headline warnings about the seismic social and economic losses that the scarcity of births will eventually impose? Has not the home been plundered? Has not morality been shattered? And has not sodomy settled in as a ghastly badge of shame on the Stars and Strips of our once thriving nation?

In Renouncing Contraception, the Early Church Viewed Its Use as Rebellion Against God and His Desire To Create Human Beings Whom He Foreknew as Living Persons

In *The Christian Case Against Contraception*, Bryan Hodge quotes an array of Early Church authors and leaders to convey the Church's disdain for contraceptive use as aberrant and evil. In doing so Hodge includes Epiphanius' revulsion to "*strange*

Gnostic cult” behavior that was the ***“worst practice and crime.”*** Epiphanius (AD 315-402) explained the “strange” cult behavior as follows:

They exercise genital acts, yet prevent the conceiving of children....for the purpose of satisfying lust. To such an extent has the devil deceived these wretched people that they betray the work of God by perverting it to their own deceits. Moreover, they are so willing to satisfy their carnal desires as to pollute each other with impure seed, by which offspring are not conceived but by their own will evil desires are satisfied. [Twelve centuries later, Protestant Reformation leaders used similar words to assess contraception use.]

Hodge thereafter writes about mankind’s use of contraception to deny God’s preference for who is conceived and lives on earth:

The conclusion is that the person who uses contraception is not simply limiting a biological function...but is directly attacking an act of God.... All such acts, as the Church has always concluded, therefore, are acts of rebellion. God wants to make a child through the sexual act, and the person wants to prevent Him from doing so.... In God’s

perspective, then, the person is alive before coming into existence.... Psalm 139:16, Jeremiah 1:5, Hebrews 7: 9-10, among others.... In Deuteronomy 32:39, God declares that He alone is God and therefore He alone is to control life and death.... We find in these passages the intent of God to reserve both the giving and the taking of life as His domain.... Christianity exists when Christ is Lord of the person in all things, and false Christianity thrives in giving over only what the person cannot control already. When this is applied to the sexual act, one can easily see that the lordship of Christ is scarcely to be seen within the modern evangelical conscience. — *The Christian Case Against Contraception*

Those truncations help explain why Church leaders have historically associated contraception with rebellion against God, with lustful sexual indulgence, and with murder and death (the sins of omission) of persons God selected and foreknew. The truncations also further explain why contraception is a devastating enemy to a “Culture of Life” and why Early Church and Protestant Reformation leaders would seriously question the earnestness and methodology of today’s Life movements in America and the other Western Nations.

America's and the Western Church's Costly Disconnect from "Generational Birthing and Nurturing" of Covenant Offspring

In the Preface of this booklet, I referenced the tragic separation (the *disconnect*) that overtook Protestantism in America and the Western nations. Our cultural life boat is now adrift as the storm encircles us, but the boat's security is available to us any time we choose to humbly seek it. Our separation and drift reflect our lost regard for God's primary intent for our sexuality and, thereby, our lost regard for the generational birthing and nurturing of covenant offspring. Instead of shunning the world's sexual norms (as did the Early Church and subsequent Protestant leaders until a few centuries after the Reformation began), we of the Western church have permitted the world's norms to lead us into crisis. And inasmuch as church congregations either reflect the empowerment of God's approval or they drift and wither (in terms of spiritual salt and influence), the large majority of Western church congregations are now adrift and withering.

Judah's captive remnant, young Daniel included, crossed 600 miles of sand to reach Babylon and did so chiefly because Judah's disloyal priests and popular false prophets (who often served as delightful and comforting

guest speakers) failed to accept and apply the stern but protective requirements spoken to them by God's anointed prophets. Hardness of heart lured Judah into an unmindful disconnect with their miracle-rich history, and in due time the separation imperiled their nation into captivity. One decisive result of their separation was their lustful obsession with sex (which God described in graphic terms) and their lost regard for God-ordered family life and its generational birthing and nurturing of *covenant offspring*. The same disconnect and yes, the same lustful obsession with sex, had imperiled Israel to Assyrian captivity about 120 years prior. We might reasonably assume that Judah would have learned from Israel's captivity, but Judah followed Israel's sorrowful path to their own captivity. For how much longer will the Western church attempt to follow both God's path and the secular world's?

Today, with the Western church suffering from its evident separation from Church history's most commendable periods, pastoral staffs should pause at length before shunning a congregational study of child aversion and contraception. They should consider both God's eminent request for covenant offspring and our culture's crucial need for them. Why, for example, must the church in America grieve over oppressive governmental regulations? Or why should we suffer

persecution levied by an evil “majority rule” when we have God’s solution graced to us, to raise up in our Christian homes sufficient offspring to build a “Godly majority rule”? Does not our grieving and complaining identify with Israel and Judah’s self-imposed estrangement from discernment, truth, and regard for the 20 “family values” God intended? Who in fact was Israel’s and Judah’s most consequential enemy? Was it powers like Assyria and Babylon, whom God called His “servants” and whom He could easily control? Or was it their reliance on false security emanating significantly from synagogue oratory and practices that belittled (and displaced) the protective counsel delivered to them by God’s chosen prophets?

From that perspective, to what degree is the Western church, by its default, the most consequential enemy of Western culture in our day? In America, a nation founded on Godly principles, is not the condition of our culture the most accurate report card our church can obtain? God promised David (and Israel) protection “*against all enemies,*” and He promised them unconquerable strength with offspring “*as numerous as the stars*” if only they would trust solely in Him. In God’s first (yes, His first) commandment to mankind, He conveyed His desire for the entire earth to be a Kingdom ruled by a *lineage of covenant humanity*.

Among His purposes, God knew the mutual benefits that parents and offspring would provide each other. And to achieve those benefits, He commanded Adam and Eve and their progeny to birth and rear sufficient covenant children to eventually subdue fallen mankind's misuse of freewill and provide for righteousness to rule on earth (as in Heaven). In their family life, Adam and Eve experienced disappointment and grief early. Their first son (Cain) killed their second son (Abel); and while most of mankind have evaded God's commandment (as did Cain) since God spoke it to Adam and Eve and their progeny, the commandment remains equally binding on us today.

As to the depth of the Western church's aversion to the study and discussion of contraception relative to the unbiblical sexual freedom that we Christian spouses and church leaders have commonly assumed, Bryan Hodge wrote of the aversion in the opening pages of *The Christian Case Against Contraception*:

As a preface to this subject, I ought to point out its very controversial nature. It is controversial in that the amount of hostility that arises from the mere claim that there may be something wrong with it pales in comparison to any other subject I have ever encountered.

Why then, as I referenced much earlier, is the word contraception so controversial and unwelcomed in Western Protestantism? Why is it evaded so comprehensively? Why do our church leaders fear it beyond all other words in our shared lexicon and steadfastly refuse to study and evaluate its dark role in our Church history? And why is it multiple times more volatile than the word abortion? Those questions, in my judgment, share the same answer: With contraception serving as the mother of legalized abortion, Holy Marriage defamation, genital mutilation, and related evils, the spirit of child aversion has powerful allies in the spirit realm, and those enemy powers cannot afford to risk losing the church's approval of willful pregnancy prevention.

The Western Church's Unmindful Role in Population Control

Until the 1930s, as I often mention, the entire Christian Church upheld the premise that God should manage human conceptions and pregnancies. The Church did so to the extent that no church leader of historical record supported artificial pregnancy preventives or any technique that provided sexual gratification while forbidding the possibility of a child's conception. In

each age, the leaders lived in what for them were *modern times*, and each leader experienced the cultural draw of child aversion, with contraceptives available in both liquid and solid forms. And whether apostasy or revival ruled in their day, the leaders remained mindful of the horrific impact birth controls would have on family, church, and public welfare. Does that mean that the Church was full of spiritual health in each era? No, it does not, because fallen mankind has always fallen short of God's standard for the Church's health. But, fearing the dangers inherent in compromise, Church leaders through the centuries retained their opposition to contraception and its mentality, as seen in the Anglicans' Lambeth Conference statement of 1920, on pp. 41-42.

Perhaps surprisingly for many readers, that Lambeth Conference assessment of contraception held true for the first notable population control advocate, **Englishman Thomas Malthus 1766-1834**, whose scholarly interests were Christianity, political economy, demography, and agriculture. After carefully researching world population and food production records, Malthus concluded that the food supply would one day lag far behind population growth and result in mass starvation. Today he is dear to birth control enthusiasts and to globalists and socialists who seek an insane population reduction. Malthus wrote

his influential essay, *Principle of Population*, in 1798, but both his lifestyle and methods of birth control differed hugely to those of Margaret Sanger and today's prominent birth-control magnates. Malthus was a Protestant (an Anglican) minister who practiced what he preached and firmly opposed artificial contraception. His pregnancy prevention methods were abstinence ("moral restraint," in his words) and "late marriages" that would account for fewer children. He married at age 38 and fathered three offspring. When we look back to 1798, we can readily conclude that his influence on population control was meager compared to the control exerted later by the Western church, with its widespread acceptance of child aversion and contraception.

The Western Church's Decline Reveals Its Increasing Cultural Irrelevance

Due primarily to the waning of the Protestant Reformation's zeal and impact, Western Protestantism has experienced decay for two centuries, but the decay has accelerated greatly in recent decades. Only a minority (46%) of British citizens check the "Christianity" box when their "Religion" is requested, and America has declined to the 60% range. If truth be known, *regular* (weekly) church attendance in the U.S.

is below 20%. With "church growth" a continual concern, only poisonous cultural influences could prevent church leaders from discerning and declaring childbirths (and certainly the births of children valued and reared to be covenant offspring) a prime growth source.

A rightful covenant offspring mentality would dramatically alter the spiritual temperament of America's congregations and would strengthen their readiness for authentic worship. It would duly retrofit sermons and church policies. It would bolster fellowship and inspire a revival spirit, giving hope for God's will to be "*done on earth as it is in Heaven.*" When reared as covenant offspring, children are (within their very existence) deft disciplinarians of their Christian parents. And do not Christian homes need *covenant offsprings'* disciplinary influence as much as the offspring need the benefits of their parents' discipline? A family, a congregation, or nation that truly values children will witness elite blessings that are unobtainable from any other source.

Yet the Western church's relevance and the quality of family life have declined steadily as the human birth dearth tightens its grip across the earth and as God's foremost creation, *humanity*, forsakes its assigned purpose with self-depletion. Yes, the world population

will continue to increase for several years (due to what demographers call “population momentum”), but the growth is temporary and resembles a vehicle traveling 60 miles an hour with little fuel remaining. And while it is regrettable but understandable for the secular world to obtain sexual pleasure (at the expense of God’s displeasure) and deny other humans the blessing of life, is it not grievous when Christians do so? That question helps us understand why so many Church leaders for many centuries associated contraception’s power over human life with God defiance, death, and unintended murder.

That inquiry also recalls the question I asked earlier: “To what degree does the love of money and sex—dominant forces with spiritual ties—account for the Western church’s current lack of influence on public values and behavior?” In comparison to the modern Western church, distinguishing marks of the Early Church were its poverty, private homes for prayer and worship, and periods of severe persecution. The “Early Church” identifies most accurately with the first 300 years of Church history or until Emperor Constantine gained rule over the Western half of the Roman Empire in 312 AD. During those preceding years, the Church flourished under Holy Spirit anointing and was guided and blessed uncommonly by God. The Book of Acts tells us the

Church grew daily, while in continual prayer and worship. During coming years the Church spread into the Mediterranean world through numerous “home churches” that yielded willingly to the counsel and supervision of a single bishop who served a given area while preaching and likely shepherding his own congregation. One such bishop was revered (and martyred) Pangratia Polycarp, of the Smyrna Church (in today’s Turkey), a church our Lord (through Apostle John) singled out for commendation.

Polycarp exemplified the spirit of the Early Church and the *righteousness* it stressed—and for which he died (with use of green wood to extend his suffering). A disciple of Apostle John (the last to die of Christ’s chosen 12), Polycarp refused income (as did all bishops of that time period, church history tells us) if it exceeded the Early Church’s allocation to devout widows. Two decades after Jesus’ crucifixion, the apostle Paul devoted his life to fulfilling the Great Commission Jesus assigned to the Church He created and endeared as His “Bride.” Paul gave of himself sacrificially for about three decades, until he was beheaded by wicked Nero. And amid the persecution that Paul and the Church endured, the Church thrived with praise and thanksgiving for being found worthy to spill martyr blood in honor of their Lord and Savior.

While doing so, with the aid of their large families of covenant offspring, they steadily anchored the name and teachings of Jesus inside the pleasure and idol-driven Roman Empire. They did so in obedience to Genesis 1:28 and the Great Commission Jesus commanded His disciples to fulfill. (Regarding Polycarp (above), was I implying that clergy today should rely on income equivalent to a widow's pension? No, I was not. I was endeavoring to note the degree to which church leaders' expectations, generally speaking, have measurably changed relative to compensation for their ministerial services.)

Should not we of the Western church assume far more seriously our duty by discerning God's purpose for instituting *marriage and family* and by perceiving and expelling the spiritual assailants that forbid the conception of covenant offspring? God is waiting for His sons and daughters in America to make that commitment and to become influential salters who are "*in the world*" but "*not of it.*" Today, should we wonder why our culture is sex obsessed, as was the worldly empire the Early Church withstood in obedience to God and to their rightful interpretation of the holy Scriptures they willingly embraced? And how can church leaders fail to discern America's steep moral decline since our pulpits grew silent about the

inestimable worth of *covenant children* and about Christian homes that willfully deny them life and family membership? But in any given month, our pulpits could and may humbly assume their Watchman role and stand stoutly against the spiritual powers that sustain our nation's sex obsession. If divine intervention brings that to be, let us pray as sons and daughters in God's Kingdom that it will be merciful.

Who Is the Rightful Owner of Our Fertility?

I spoke earlier of the fertility God graced to us, His sons and daughters, whom He chose to grow and maintain His Church and Kingdom on earth and in Heaven. Of the ways we can best serve, I believe He conveyed the foremost one through His commandment to His first created son and daughter. He commanded Adam and Eve to use their remarkable fertility for the literal creation of other mankind who would live on earth in a covenant relationship with their Creator and teach their offspring to do likewise. Many Bible verses speak to God's purposes for the birthing and rearing of covenant children within a family structure. And while Adam's and Eve's fertile periods were lengthy (due to their expansive lives), our fertile period is much shorter, and we should reverence its use, as unto God. To whom

then does the fertility of Christian spouses rightfully belong? Is it ours to manage as we prefer—or is it God’s to manage as He desires? The Bible tells us clearly that God owns all He has created, and might He as Creator know best how to manage the fertility He graced to mankind?

Expressed otherwise, are we to be “*sold out to Christ*” and submit to His guidance our very lives, our goals, our time and vocation, our finances and selection of a marriage partner, the home we select for purchase, along with our fears and burdens large and small—but not rely on His guidance for *proper use* of the astounding creative fertility He graced to us for creation of our own imprinted offspring to rear for His glory?

And did He not inform us of our obligation early in His inspired Word, in verse 28 of the more than 32,000 verses in many Bible translations? With God knowing the level of each son’s and each daughter’s obedience and the degree of *our desire for covenant offspring*, much like He knew Hannah’s heart, should not devout Christian spouses intent on living free of sexual lust and on serving God honorably through their family (rather than honorably through celibacy) desire God’s guidance and timely management of the fertility He allotted to them?

Sadly, the spirit of child aversion has lured Western Protestants into a mindset that often takes mothers' fertile periods for granted and of little worth. As a result, we have permitted the spirits of child aversion and materialism to conquer our concern about Christian wives leaving their homes for employment and for using contraceptives to sustain their "careers." In the process, many Christian spouses are hardly more committed to the conception and rearing of covenant offspring than are pleasure-seeking (and powerless to procreate) homosexual couples. That observation reminds us of Sigmund Freud's psychoanalytic conclusion that a couple's first use of contraception is their first step into sexual perversion, and for many Christian spouses that perversion feeds on itself until their child bearing years slip away and they lose forever the most precious family treasures possible for them.

**Is Not God, Who Foreknew and Created Each of Us
and Ordained Marriage and Family Life, a Much
Wiser Family Planner Than We Are?**

While the Christian Church consistently opposed artificial means of contraception until the 1900s, many Church leaders were reluctant to oppose abstinence from sexual intimacy unless it resulted from persistent

spousal aversion to the birthing and rearing of covenant offspring. For evident reasons they thought abstinence far less offensive to God than the lustful use of a contraceptive. Earlier I wrote about history's first prominent population control advocate, British minister Thomas Malthus (father of three children) who recommended "moral restraint" and late marriage (rather than contraception) to control undue population growth. Other Church leaders throughout the centuries have believed that Christian spouses, *with their hearts free of lust*, should fully entrust God with their fertility, lest their periods of abstinence deprive God of conceptions of persons God foreknew and desired to live on earth. But not a single Christian leader of record can be cited who defended the use of artificial birth controls or any other methods that permitted spouses to "enjoy the pleasure" without "permitting the treasure," if God so willed.

In my judgment, and while I strongly wish my wife and I had fully entrusted our fertility to God, I believe that both of the preceding views regarding "abstinence" and "moral restraint" deserve respect. The "moral restraint" view is a far distant morality to abortion and contraceptives that allow the pleasure without permitting the treasure. I realize, too, that a sturdy (but not expansive and not unanswerable) list of questions

can be asked about both of the views described above. While Malthus held a mistaken belief about population growth exceeding food supply, he valued both marriage and offspring. Also, “moral restraint” for some Christian spouses may grieve them deeply because their intent is free of child aversion. Otherwise, to use abstinence with ill intent is clearly unbiblical when the foremost purpose of holy marriage is to build a family with covenant offspring. Abstinence, therefore, is a strong test of heart and mind regarding the worth of marriage, family, and children. It is important that couples agree on those matters before their wedding. The once noble tradition of dating should be revived, and church leaders and parents should provide the guidelines with the support of their entire congregations.

As for family planning, one who does not believe that God is the best and most trustworthy “family planner” should ponder how well we in the Western church have done (and are doing) with our own (family) planning. Is not our culture crumbling? About 20% of abortion seekers are said to be “born again” believers. Sodomy is officially legal. American Christians’ divorce rate has risen six times over since contraception was federalized. And illegitimacy has risen over ten times since 1950 (ten years before the pill was legalized).

Should not Christian spouses intent on building a family ask who is best qualified to select each egg for fertilization, mindful that each monthly cycle is different and the difference may uniquely imprint an offspring? As for sexual delight, *the Christian Church held for centuries that God graced the desire and the joy to mankind primarily for procreation and fulfillment of God's Kingdom goals.* In support of those goals, God instituted marriage and in His Inspired Word stressed repeatedly the importance of attentive child rearing within a family.

What has resulted as Christian spouses have grown increasingly accustomed to use their marriage and sexual desire for their own exclusive pleasure? The sacredness of the sexual union in marriage has declined sharply. I recall a radio minister boasting about his frolicking sexual life with his wife as his congregation loudly applauded, in thoughtless merriment. As a result of such mindset in the Western church, we are no longer shocked by statistics that convey the stunning percentages of Christian leaders who confess (anonymously to George Barna and other professional researchers) their porn addiction. When the statistics are published, widespread cynicism is expressed in the secular domain, and the Western church suffers further loss of influence.

[The preceding and following pages provide opportunity for reader benefit, and they also provide opportunity for disagreement. Realizing that “to disagree” is every reader’s right, I ask only that you not discount all I have written because of a single or even a few comments and conclusions I have shared. I thank you in advance for not doing so. I sincerely do. Yet please consider that to defend birth control use is to condone and defend the spirit of child aversion (child rejection). That wicked and death-focused spirit is not Pro-Life but Anti-Life, and is thereby contrary to numerous Scriptures that proclaim the value God places on humanity (family members) who are denied conception —of persons, as I noted earlier, whom God foreknew as living human beings before He created earth.]

Pivotal Questions Regarding Pastoral Leadership

First, let us ask: Is the Protestant church in America and the Western nations doing a substantial amount of good today? When the good alone is considered, my answer is a prompt “Yes.” Our church is productive on many fronts. A firm majority of our pastors love and serve God committedly and have the support of their congregations. Together, they draw many lost souls into

God's Kingdom through their local and foreign evangelism. Their charities provide compassion, food, and other essentials for numerous struggling mankind, again both within their church communities and beyond. We view our churches as stabilizing forces in our increasingly unstable nation and assume our culture would suffer severe loss without their presence and influence. Beyond those benefits and services, a number of others could be readily added.

Yet why the cultural turmoil in the Western nations and here in America? Is not our society ill and collapsing? Why are we beset by evil rulers and outvoted in our elections? As alluded to earlier, how did enemy powers gain enough public approval and boldness to begin their outright persecution of Christians? As previously referenced, much as the church in Germany allowed its deterioration to lead to a holocaust that claimed massive loss of human lives, we too have partaken of worldly values to the degree that an engulfing holocaust has claimed even more lives beneath our flag—and today we are disconnected from cardinal virtues that have long distinguished our Church's rich history.

The truth is our soil is polluted by the blood of innocent preborn Americans, and the reigning spiritual polluters continue to tear our culture apart.

All the while, we appear unable to identify the most

crucial single cause of their reign. I speak of the extreme and extensive reluctance, if not refusal, of our church leaders (except for a rare few, as was the case in pre-war Germany) to comprehend the abominable toll that the spirit of child aversion and church silence have taken on our nation. *I again stress that we have allowed into our hearts and lifestyles a grievous aversion to the conception, birthing, and rearing of covenant offspring, which God commanded of us early in His divine Word. Must then we wonder any longer why our abortion holocaust continues?*

I delve more deeply into the subject of church and cultural decay in ***The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence***, (posted at <https://www.pleaseletmelive.org/>). There I quote revered pastor and opponent of contraception Charles Spurgeon who wrote: ***"If God be with us, we shall be signs and wonders until those about us shall say, 'What is this that God is doing?.... A healthy church kills error and tears into pieces evil."*** About a century and one-half later esteemed Charles Colson wrote about our church and republic: ***"This nation cannot be saved unless the church is first revived. Reviving the church is the key to saving America."*** To that I would add that before the church can be revived it must reconnect with its history.

Then another question: Given America's and Western culture's absorption with sex and given the concerns many pastors have about their church's pressing budget demands and fragile church attendance—and given their concerns about their prior marriage and family counseling, their years of silent response to birth control's devastation in their observable culture, their taxing apprehension about confronting pregnancy prevention, and for some or many their own personal use of contraceptives—is it fair to expect them to denounce child aversion and contraception with anointed and persuasive sermons and instructive congregational classes?

My answer is a respectful yet firm Yes. It is not only fair but urgent that they do so. Our pastors are our nation's most essential leaders and indeed far more so than our government officials. They are our most gifted communicators and orators and our superior hope for divine inspiration and guidance—especially when they are graced with Holy Spirit's anointing. The worth of their discernment has been extolled throughout Church history. Thus God waits eagerly to work through them and each of His obedient sons and daughters to begin restoring the Western church and the nations it represents. To serve ably, our pastors must seek the courage and humility necessary to fulfill their

watchman duties in our troubled age and to reconnect us their congregations with the noble periods of Church history. Then, we can be confident that God will empower their pulpits with discernment, influence, and authority to minister and lead our nation restoratively.

**Let Us of the Church and Life Ministries
Consider, Once More, the Sacred Matter of God's
Foreknowledge of Each Person To Be Conceived
and Birthed on Earth and Why We Must Reject and
Denounce Contraception**

The Bible tells us that God not only foreknew each of earth's inhabitants but also foreknew the exact time period and place on earth ordained for each person (**Acts 17:26**). Other prominent Scriptures include **Psalm 139:15-16, Jeremiah 1:5, Romans 8:28-30, and Ephesians 1:3-4.**

Why do we who labor in our Lord's service not see that each abortion and each use of contraception (along with each missed opportunity to denounce both of those cohesive and penetrating evils) betrays the import of God's foreknowledge? Does not our reluctance to condemn contraception blend ruinously with our secular culture's betrayal of God's divine preferences?

And why do we not readily weigh our culture's loss and compare it to the Early Church and Reformation's leaders' cultural gains through their adamant rejection of birth control? Does not fear of risking one or more self-interests hold back the vast majority of our most able and valuable church and Life ministry leaders in America and the Western nations? And how likely is our nation's abortion crisis to be resolved until our silence about contraception ends? That question is addressed and answered vividly in the next brief segment.

Core Truth about Solving America's Abortion Crisis

The prominent passage from which the quotation below was truncated was written by Dr. Charles Rice, professor of constitutional law for 45 years, father of 10 children, devout seeker of truth and virtue, and devoted friend to America's preborn citizens. His name and service have grown synonymous with our hope for a Culture of Life to bless our nation. With the confirming evidence now before us, Dr. Rice reckoned rightly in 1999 that:

Any pro-life effort that temporizes on contraception will be futile because the trajectory is a

straight line from the approval of contraception to the approval of abortion...euthanasia...pornography...promiscuity...divorce...homosexual activity...in vitro fertilization...and cloning. — Dr. Charles Rice, *50 Questions On The Natural Law: What It Is and Why We Need It*

Within that quotation, the word "*futile*" deserves our utmost attention. Imagine the volume of reward if the Western church chose to heed Dr. Rice's warning. Many millions of preborn lives would be saved from cruel deaths. Our church and culture would be nobly transformed. And all of Heaven would rejoice gloriously.

In Conclusion: If, therefore, America's abortion crisis is to end, the calamitous impact of child aversion and contraception must be widely preached, taught, and discussed among God's sons and daughters.

Both church and parachurch ministries committed to rescuing endangered Preborns must no longer rely exclusively or so heavily on strategies that to a sorrowful degree have failed since abortion's initial legalization over five decades ago (1967, in Colorado and California). *Instead, let us grasp the deep root of our nation's abortion crisis and crush the serpent head*

of child aversion and birth control. Their codependency is satanic and calculatingly central to our nation's moral collapse.

To reach our goal most effectively, let us follow the leadership of pastors who “*hunger*” for “*truth and righteousness,*” who humble themselves in repentance, and who envision and prepare for a critical battle to restore the church and rescue our nation. As the pastors lead, we laypersons must seek and experience their hunger and humility. We must seek and manifest their courage for battle. And we must support and serve with them as loyally and ably as the cause requires.

By doing so, the church can spare America and much of the world untold grief and loss. We know God hates all evils and especially idolatrous ones that have been institutionalized by government (abortion, same-sex “marriage,” and gender transition desecration). Our firm resolve and unity against child aversion and contraception would generate a vital church awakening and serve as a compelling basis for a sweeping spiritual renewal in our country. The results would be glorious, as God proceeded to lift the bondages imposed by powers that hate His sons and daughters and their eminent regard for covenant offspring and family life. The lights of Liberty and Justice would brighten on

many fronts. The church united would further heal and grow profoundly—and become the genuine Bride of Christ, the Church Triumphant that “*the gates of Hades*” could no longer “*prevail against*” in the Western nations.

[I must again thank my readers for bearing with me and for earnestly considering what I have written. Kindly keep in mind that this document is part of a longer one on which I am working while under medical treatment, and for my successful completion of the longer version, I will very much appreciate your prayers. My email: Royce@REDunn.net / Royce@PleaseLetMeLive.org.]

Please consider once again three avowals that are integral to America’s collapsing culture and to the abortion crisis in our nation and throughout the Western church:

1) “...the abortion decision is of the same character as the decision to use contraception.” —U. S. Supreme Court Majority Decision (505 U.S. 833), *Planned Parenthood of Southern Pennsylvania v. Casey*, 1992

2) “The brief definition of the pervasive “Sexual Revolution,” which has proven to be multiple times more destructive than all U.S. wars and similar out-breaks combined, is none other than contraception—or ‘birth control,’ the title of Margaret Sanger’s religion.” —“Who Is Most Accountable for America’s Abortion Crisis?”

3) “Any pro-life effort that temporizes on contraception will be futile because the trajectory is a straight line from the approval of contraception to the approval of abortion...euthanasia...pornography...promiscuity...divorce...homosexual activity...in vitro fertilization ... and cloning.” — Dr. Charles Rice, *50 Questions On Natural Law: What It Is and Why We Need it*

**May Our Merciful Father God Bless Each Reader
with His Gentle Spirit and
Marvelous Presence**

**Readers are encouraged to download and distribute
this booklet, which is posted at
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