

WHO IS MOST ACCOUNTABLE FOR AMERICA'S ABORTION CRISIS?

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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 one-time Christian America—graced so richly by God 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 bred 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—intent on an eminently devious and spirit-driven sabotage—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 saboteur. The church did not foresee because it no longer deemed useful the *numerous warnings* that venerable Christian leaders had provided during 19 preceding centuries, beginning with prominent leaders of the Early Church and including the most widely revered translators of God's inspired Word. To glimpse a partial (“representative”) alphabetized list of those acclaimed churchmen, turn briefly to pp. 12-13.

Did those champions of the faith warn aimlessly? No, they did not. Their warnings were Bible based but grew remote to a church drawn adrift by forces I address later. The drift moved the church and 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 far more heavily on the primal sabotage and its potentiality for ongoing assaults. I therefore view the sabotage as the “trigger” or “switch” most responsible for the Western church’s mounting calamities, and I regard the saboteur “the commander of Satan’s atomic arsenal” for cultural upheavals.

As to the sabotage and its ruthless leader, I probe them with abundant help from church history and a crucial commandment the Western church has minimized for many decades: **Genesis 1:28**. Further help will come from **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 introduction to a longer study now underway). The booklet’s message involves everyone alive on earth, but my primary appeal is to readers of the Christian faith. I firmly believe God graced the booklet’s message to me and did so before He overturned *Roe v. Wade* through His use of the U.S. Supreme Court. 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? The opportunity is now before us.

*“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*

WHO IS MOST ACCOUNTABLE FOR AMERICA'S ABORTION CRISIS?

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 those circles have adapted to government bearing the focus of 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 twentieth 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 seedbed for *Roe v. Wade* was under preparation well before the first seed was officially planted. That historic event 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 based their unity on 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 within the inclusive Christian Church, and by default the church became our nation's surest population controller and the original 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 *Moral Physiology: A brief and plain treatise on the population question* in 1831. 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 often sold invaded urban areas. Birth control interest, advocacy, literature, and product availability spread, but no actual movement emerged.

The movement erupted early in the 20th century, led by combat-ready feminists and most notably by socialist 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 (including 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 powers would see windfall gain with the initial church 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.

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 "*human weeds*."

And how does Planned Parenthood advise youth today? Their "Birth Control Choices for Teens" (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, prophets, seminary leaders and theologians; with the elected officials and other office holders we respect; and with the authors, publishers, scientists, movie directors, TV news, radio talk hosts, and other influential voices we commend to a meaningful degree. Of those people, most are admirable and many 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 our culture and robbing the church of discernment, growth, and influence.

Disregard for church history thus abounds. 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. The pills' hidden death toll may rival 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 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 contraception.

Virtually gone from the Western pulpits is the vital sermon that extols *Why God Instituted Marriage*. That strategic message (already in decline two centuries ago, as Protestant Reformation priorities steadily declined) denounced birth control and required of new spouses a readiness for family life and sufficient spiritual maturity to discern their children's incalculable worth to the Christian home within "The Kingdom of God" that Christ affirmed repeatedly. Today, rare is the Protestant, young or elderly, who has ever heard the word *contraception* spoken in a church service, and their deprival both underscores Western Protestantism's perilous devaluation of the *sanctity of marriage* and *covenant offspring* and 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 best one-word definition of the pervasive "Sexual Revolution" (which has proven to be multiple times more destructive than all U.S. wars combined) is none other than *contraception* or "*birth control*," the title of Margaret Sanger's religion. Has not Sanger's religion infiltrated the Western church direfully, much as decadent Israel and Judah were infiltrated by pagan practices and rituals that greatly hastened their decline?

It is therefore essential for Protestants to view contraception as far more than a “private” or “Catholic” issue. It is a fundamental Scriptural issue with early relevance in the Book of Genesis (Chapter 1, verse 28); 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 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 prominent liberal clergy (and their wives), Sanger alertly turned to a U.S. Supreme Court mindful of the church's leniency. The Court issued a series of verdicts, beginning with *Griswold v. Connecticut* in 1965, that (taken together) legalized contraceptives 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 inaction, 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 the same day, January 22, 1973. With the addition of *Doe v. Bolton*, 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 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 that wretched evil was a catastrophic civil war, but *Roe* and *Doe* institutionalized a graver evil in our homeland. Its cost in human lives and cultural devastation is truly incalculable, and what will be the eventual cost if God imposes proportional retribution for its depth and scope? Grievous evils that are institutionalized draw God's strongest abhorrence, as witnessed by biblical Israel and Judah.

So how destructive was Western Protestantism's decision to sanction and abide contraception? It led the Western nations to woeful disregard for the value of human life and to the deadliest period in world history. In America alone, it led to far more abortion deaths (surgical and chemical) than the 60 to 70 million commonly reported. Inescapably, the decision led to the defamation of *biblical marriage* (*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—and back into the throes of paganism and hedonism from which the Early Church significantly lifted Western culture. And today, in year 2022? The church's allegiance to God Jehovah, its cultural 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.

A similar pattern is underway in the "*Land of the Free and Home of the Brave*," where God removed His protective shield as our culture degraded to a tipping point (again reminiscent of biblical Israel's and Judah's fatal defiance). Church attendance has now fallen below the often cited "around 20%." 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. 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 ill noted earlier in this document 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."

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 toward extinction. The world's current population (of 8 billion residents) could stand inside Jacksonville, FL's huge city limits, the largest "city limits" in America. As for world hunger, 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 document will not likely recall a single cry. Have denominational leaders upgraded their premarital counseling guidelines regarding pregnancy 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 additional births?

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. 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? If only all citizens could see what an actual abortion entails.* A noble 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) to entrust our uniquely graced fertility to God's divine purpose and guidance. 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 taught and trained offspring to "*fill*" and "*subdue*" planet Earth with His eternal love and flawless requirements.

Regarding 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.

Having created earth for mankind's habitation, God foreknew each person who would ever experience life. He foreknew each child who would be denied conception and each pregnancy that undiscerning hearts would terminate. The Early Church so taught and firmly rejected the birth controls in which the Romans reveled. For 19 centuries Church leadership dared not revise the Early Church's valuation of pregnancy, but what of the Western church today? We no longer discern the true worth of offspring and are beset by aimless desires and wanderings. 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 influence will fall tragically short. Let us grasp that compelling reality and humbly seek God's forgiveness and guidance.

"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

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 say? It says nothing about vain politicians, corrupt and oppressive laws, global enemies, or deceptive and devouring spirits 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 God or submit to their oppressors?

Our adherence to God's four-step solution would bolster our faith in His sovereignty. It would curb our distractions. And it would lead us, as Christ's cleansed Bride to an astonishing victory for the entire world to behold. What a glorious testimonial! And from what "*wicked ways*" should the church "*turn*"? Among the several, our most essential is a sharp right turn, away from child aversion and contraception. Let us make that turn, remain obedient, 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.

A Personal Confession: Multiple times in my writings I have addressed my "*mountainous regret*" for limiting my family to only two precious children (and four precious grandchildren). The loss is unending and prompts me to share frequently a quote I received from a dear brother in Christ. The quote: "When an honest man learns he is mistaken, he will either cease being mistaken or cease being honest." My loss is of indescribable regret. My wife and I were blessed with easy conceptions and easy births. If only we had entrusted to God the fertility He graced to us. I have asked God not to lessen the loss we experience day by day. It helps me convey our loss to others, in hope of saving them deep regret.

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

A Reliable Resource Book for Pastors and Congregations: 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 exceedingly comprehensive 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 leaves no stone unturned in his search for truth about contraception—which involves his perceptive analyses of the flawed reasoning of current churchmen who have endeavored to justify birth control. [Purchase of 5 or more copies of Hodge's book earns a 40% discount. Call the publisher at 541-344-1528.]

A 2nd Reliable Source: A superb companion to Bryan C. Hodge's comprehensive and 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, but good used copies are available on the internet.]

A 3rd Reliable Source: An exceptional and sadly forgotten book, *The Home*, by much beloved evangelist and pastor John R. Rice, contains 398 pages of 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 greatly used 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* to be out of print further reflects the contemporary church's disconnect with Church history and its silence on the imperative subject *child aversion* and its lead anchor, *contraception*.

Bryan C. Hodge Defines “Birth Control” and “Contraception” as follows:

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.

In his *The Christian Case against Contraception*, Hodge provides what he terms a “representative” but “by no means exhaustive list” of Christian Church leaders who, throughout Christian Church history, have opposed contraception and stated their reasons. His “representative” list follows in alphabetical order, as published:

Henry Ainsworth	Simon Episcopus	Wolfgang Musculus
Henry Alford	Joseph S. Exell	Martin Justus Naumann
Jacob Altting	Marcus Minucius Felix	Teunis Oldenburger
Thomas Aquinas	John H. C. Fritz	Johannes Olearius
The Augsburg Confession	Ludwig E. Fuerbringer	Lukas Osiander
Augustine	Thomas Gataker	John Owen
Author of the <i>Epistle of Barnabas</i>	Annotations of <i>Geneva Bible</i>	David Paraeus
Christian Gotlob Barth	Christian Gerber	Simon Patrick
Richard Baxter	Johann Gerhard	Arthur W. Pink
Johann Albrecht Bengel	John Gill	Edward Pocock
Samuel Thomas Bloomfield	Charles Gore	Matthew Poole
William Bradford	William Gouge	Charles Haddon Spurgeon
Martin Braga	William Greenhill	Franklin P. Ramsay
Keith Leroy Brooks	Joseph Hall	J. Heinrich Richter
John Brown	Robert Hall	Andre Rivet
Johannes Brunneman	Matthew Henry	John B. Robbins
Heinrich Bullinger	Hippolytus	Richard Rogers
Martin Buccer	Geore Hughes	The Saxonian Confession
Abraham Calovius	Irenaeus	Sebastian Schmidt
John Calvin	Melancthon W. Jacobus	Friedrich W. J. Schroder
Robert S. Candlish	William Jenkyn	Thomas Scott
Joseph Caryl	Jerome	Titus
Geoffrey Chaucer	Franciscus Junius	John Skinner
Adam Clarke	Justin Martyr	Richard Stock
Anthony Comstock	Johann Karl Friedrich Keil	Francis Taylor
John Chrysostom	Richard Kidder	Jeremy Taylor
Clement of Alexandria	John Knox	W.H. Griffith Thomas
Cyprian	Paul E. Kretzmann	John Trapp
Cyril of Alexandria	Lactantius	Johann Christian Friedrich Tuch
Robert Dabney	Theodore F. K. Laetsch	Zacharius Ursinus
Conrad Dannhauer	Johann Peter Lange	James Ussher
Author of the <i>Didache</i>	Thomas H. Leale	C. F. Vent
Daniel Defoe	Edward Leigh	J. F. Walvoord
Franz Delitzsch	Herbert Carl Leupold	Richard Watson
	C. S. Lewis	John Weemes

William Dodd
Phillip Doddridge
The Synod of Dort
Alfred Edersheim
Edward Elton
David Engelsma
Epiphanius

Martin Luther
Walter Arthur Maier
Thomas Manton
Cotton Mather
John Mayer
Jean Mercier
James G. Murphy

John Wesley
The Westminster Divines
William Whittingham
Christopher Wordsworth
Adolph Wuttke

Of Fundamental Importance to Protestantism: No Protestant denomination approved of contraception before the 20th century. 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 prolific Christian researcher Brian Clowes, PhD, who also 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 those who used contraceptives "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 Delitsch, 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*

Protestants' Anglican Lambeth Conference Statement on Contraception in 1920:

The Protestant statement below was issued by the Anglican Bishops (in England) 10 years before their next conference approved contraception in 1930. U.S. approval followed, in 1931.

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.

Two Crucial Questions:

1. Planned Parenthood, the earth's foremost destroyer of human lives and cultural wellbeing, specializes in *abortion* and *birth control*. With birth control (contraception) serving as abortion's prime partner and supplier, how can we the church in America expect to abolish Planned Parenthood's first specialty as long as we silently conform to (and refuse to reject) their second specialty?
2. Similarly, however strongly our nation's pulpits may choose to preach against abortion, will the satanic powers that plotted and sustain the killing fear the preaching seriously as long as it sidesteps *birth control* and the *child aversion spirit* that pervades and restrains the church?

The Core Truth about Solving America's Abortion Crisis: The 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, and devoted friend to America's Preborns. Dr. Rice reckoned rightly 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. —50 Questions On Natural Law

Within that quotation, the word "*futile*" deserves our utmost attention. Imagine the monumental gain if the Western church were to give Dr. Rice's warning the depth of consideration it deserves.

Conclusion: If, therefore, America's abortion crisis is to end, the calamitous impact of *child aversion and contraception* must be widely taught, preached, and discussed among God's sons and daughters. Both church and parachurch ministries committed to rescuing endangered Preborns must no longer rely exclusively on strategies that to a sorrowful degree have failed since abortion's initial legalization over five decades ago (in Colorado and California, 1967). Instead, *let us grasp the deep root of our nation's abortion crisis and crush the serpent heads of child aversion and birth control. Their codependency is central to our nation's moral collapse.* Let us accomplish that under the leadership of pastors who "*hunger*" for "*righteousness*," who will humble themselves in repentance as need be, and who will prepare for a critical battle to rescue the church and to save our nation. As the pastors lead, we laypersons must seek and experience their hunger for righteousness. We must equal their courage for battle. And we must support and serve with them as loyally as the cause requires.

By doing so, the church can spare America and much of the world untold loss. We know God hates all evils and especially idolatrous ones that are institutionalized by government (abortion, same-sex "marriage," and gender transition desecration). Our unity against child aversion and contraception would provide a vital awakening within the church and would serve as a firm and compelling basis for spiritual renewal in our nation. The results would be immense and glorious. As God proceeded to lift the bondages imposed by powers that hate His sons' and daughters and their regard for covenant offspring, the light of Liberty would brighten on many fronts. The Western church would be free to heal and grow profoundly—and to become the genuine Bride of Christ, the Church Triumphant that "*the gates of hell*" could no longer "*prevail against.*"

I sincerely thank my readers again for bearing with me and for earnestly considering what I have written.

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Notes