

The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence

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PREFACE

"When an honest man discovers he is mistaken, he will either cease being mistaken, or cease being honest." (Author Unknown)

What on earth happened! Given the age and depth of our Judeo-Christian heritage, how could America possibly legalize human child killing?

That was the first of two questions confronting me when God stilled my priorities and called me to the Life ministry in 1985. The second question was more difficult. Observing minimal gut opposition to the wanton killing of our nation's youngest citizens, I asked myself, "Why, please tell, is the church so relaxed and casual about an atrocity so inherently immoral, unjust, and un-American?" Later, I would ask myself why I had been so relaxed and casual.

Of the two questions, I came to see early on that the answer to question one applied also to question two. Yet while realizing the involvement of demonic powers in both abortion and church decay, I was slow to identify the principal weapon the powers deployed to sedate and disarm the church and to hasten our culture's self-destruction. A vivid memory is the moment I discerned the weapon's spirituality.

As we consider the impact of that weapon, may God enable us to see the vast worth of our sexuality—and the vast harm and loss from its misuse. May we discern more fully God's plan for marriage, for His true Church, and for the growth and spread of Christianity through the birthing and training of covenant children, the earth over. May we read and study with honest intent and realize that our "Biblical world view" may be seriously compromised by modernity. May God protect us from self-serving assumptions that lead us to contradictory conclusions. And may our confidence and courage grow until we realize how we, with God's sovereign help, can restore the church, restore our republic, and duly honor the Great Commission.

The Taproot of America's Holocaust: Child Aversion, Contraception, and Church Silence

"A great civilization is not conquered from without until it has destroyed itself from within."—Ariel Durant

A transformation of enormous consequence suppresses Protestantism in America and the affluent Western nations, and it suppresses with unusual privacy. For over 80 years the Protestant church has quietly embraced *contraception* and refused to discuss the embrace. Laity who have heard the C-word spoken from a Protestant pulpit are few in the extreme, which points to why *silence* has been contraception's prime defender and why no other word in the English lexicon quiets clergy to the comprehensive degree that the C-word does. And why so?

The gravity of the C-word resides in its intimate spiritual ties with the lead anchor of America's (and the world's) abortion holocaust. That anchor, *child aversion*, has impacted the Western church and nations more severely than any other adversary, including the tyranny of Stalin and Hitler. Planned Parenthood founder Margaret Sanger, chief architect of the sexual revolution and "mother of the Pill," adopted birth control as her *religion*—which she evangelized devoutly and to which the Western church has gravitated with grievous results. To regard Sanger the world's most consequential leader of the 20th century is to assume what is very difficult to refute. Driven by her "joys of the flesh," Sanger's zeal for birth control stunned civil authorities and earned her access first to jail and then to the earth's highest offices. As her *religion* spread and penetrated, the revolution she forged imprinted modern society: the court and law enforcement, the marketplace, workplace, entertainment, school, civic group, and most crucially, church and home. Church sanction of contraception provided the conclusive "missing link" for the spirits Sanger served. And the results, thus far? Her victims, dead and wounded, number in the hundreds of millions—and more when all input is probed. Before her death she drifted into cults, drugs, séances, and lunacy. Her years were 1879-1966.

Until we of the Western church acknowledge child aversion's spirit-led mission against mankind, as did the Early Church (see pp. 13-14) and 19 centuries of Christian teaching that included 400 years of Protestantism, little prospect exists for an end to our nation's abortion carnage, gender insanity, and rapid decline into pre-Christian paganism. As America's at-risk Preborns wait sacrificially, we must discern and end our bondage to contraception's spiritual overseers, the *"powers and principalities"* of Ephesians 6. Modernity betrayed us. Can only calamity awaken us? The answer rests uppermost with our pulpits. Kindly consider the account that follows. **[For coherence, the reader is urged to read the poem through first and then return to read the corresponding prose segments.]**

They die. They die. Church, have we heard?

The Preborns die, about one-third;
They each a little throwaway,
And yes, here in the USA.
By rightful count those killed at mills,
By IUDs, the patch, the pills,
The sixty million toll oft read
Is far below the number dead.

And might we pause to reckon why
The pews and pulpits let them die?
Why with such ease we live with *Roe*,
Why we forego concerns of woe?
The answer is not buried deep,
A noble rule we would not keep;
It lies abandoned and bereft:
To love our neighbor as ourself.

Private birth control abortions, plus the unreported surgical abortions, may rival or exceed in number the surgical abortions of record (60 plus million). Many women, including Christian wives who consider themselves pro-life, experience chemical abortions unaware when their birth control pill fails to prevent conception and their newly conceived child dies 7-10 days later because the pill repressed implantation in the uterus (the source for their child's nutrition and oxygen). When will the pulpit silence end and church congregations learn the truth about modern contraceptives? All birth control pills have abortifacient (abortive) potential, which the Pill makers' spreadsheets freely disclose. The oral contraceptive pills (OCPs) are known collectively as "the Pill," under many labels. In addition to killing Preborns, birth controls can injure users in a broad variety of ways discussed hereafter (pp. 22-23).

Child Aversion: an anti-child mentality yielded to self-will and preference rather than to God's will and guidance.

Instead we groomed new rules to serve,
Much like the world thought we deserved;
And when the world and church can blend,
The gravest wrongs are sure to trend.
Go, "fill the earth," was God's command
To Adam, Eve, and Noah's clan;
Of worshippers, God many sought
And for each one redemption bought.

But we the church repelled the use
Of God's command to reproduce;
That sermon died from want of ply:
"God Instituted Marriage: Why?"
Yes, marriage still the pulpits taught,
But seldom ever as they ought,
For rare were they who heard them say,
"We procreate or else we pay."

Cohabitation soon displaced
Much vital work that marriage graced;
The gender roles became confused
And "family" was much abused.
Conception saw its true begin
Revised by OB/GYNs,
From moment egg is fertilized,
To when implanted. What a lie!

And so it was that birth control
Bemused our minds and swelled blood flow,
As children, be they small enough,
Became of worth much as if stuff.
The child aversion spirit quenched
And from our hearts covertly wrenched
Our loyalty to Little Ones,
Those the rejected, daughters-sons.

II

The contracepters all the while
Proclaimed the future they would style:
Abortion, VD would be gone,
Unwanted children? None to groan.
But what results did mankind get?
The opposite of said intent:
The epidemic STDs,
A holocaust, seared heart disease.

How abortive are birth controls? Planned Parenthood attorney Frank Susman stated: "***The only contraceptive methods sure to not cause early abortions are surgical sterilization and barrier methods, such as condoms. Of course, these methods have their own problems, and neither of them prevents the spread of STDs.***" Susman rightly called the IUD and birth control pill "abortifacients." Spermicides do not abort, but their side effects and failure rates limit their usage.

Christianity in America and the Western nations is in serious decline, and the church's refusal to provide sufficient worshippers for the Kingdom of God is an omission of vast consequence. Amid deep seminary neglect, we no longer discern God's procreation plan. Yes, useful sermons on marriage are preached, but few congregants have ever heard "Why God Instituted Marriage." That vital message withered and largely ceased long ago and cannot be preached without discussion of contraception and God's call for His people to "***be fruitful, multiply, and fill the earth.***"

The world will ignore that command, but if we the church ignore it, our accountability deepens severely. Has not God foreknown each child He ordains for conception and that He desires for His Kingdom and for each Christian home? Also today, numerous Christian spouses regret not having more children, as do the author of this document and his wife. Our loss is incalculable. Why did no pastor warn us about contraception?

In 1965 the American College of Obstetricians and Gynecologists changed (redefined) *conception*, from the moment of *fertilization* to the date of *implantation*. They did so to accommodate the birth control pills' failure rates. With the redefining, a child who cannot implant due to birth control constraint is viewed self-servingly by ACOG as a non-child from a non-pregnancy. The pill companies' spreadsheets warn users about their products' potential to restrict implantation, but pill users seldom have access to or else fail to review that information. Church leaders, please inform the users.

To deaden our awareness and groom our toleration of abortion's colossal death toll, *child aversion* relies on our neglect of God's preeminent purpose for marriage: *procreation*. How often do we think about the prodigious flow of innocent blood? About its impact on the church and our homeland? And about our duty to help end it?

"***For they sow the wind, and they shall reap the whirlwind,***" declares Hosea 8:7. Consider contraception's record within the U.S., following its availability to both unwed youth and adults. Abortion numbers rose exponentially. Illegitimacy rose from 4% in 1950 to 46% today. STDs rose from 4 diseases to a few dozen strains. Divorce rose from 4% to 40%. Child abuse rose 800%. Addictions and cohabitation rates rose dramatically while marriage rates declined sharply. In 2017 the *New York Times* reported that 110 million Americans are STD carriers, and many other cases go undiagnosed. In 2018 Josh McDowell's research told us that 78.8% of men and 80% of youth pastors in evangelical churches view pornography. Porn is an issue in 3 of 5 divorces. Our nation's fertility rate decline raises economic and national security concerns as China's 1.4 billion population and growing military preparedness loom before us.

If only we before our lurch
Had sought to know the Early Church,
They would have told us birth control
Was baleful rot unto the soul.
Think not timidity would close
Their minds to all sex interposed;
And when they pondered contraception,
They perceived its devastation.

As was assumed four hundred years
When Protestants lent not their ears
To siren calls for birth controls
That lure the flesh and crave bankrolls.
They knew why marriage was installed
And wanted not their flesh enthralled
At the steep cost that lay ahead
If they defiled the marriage bed.

But Nineteen Hundred Thirty-One
Saw Luther / Calvin overrun
By the dire leak that led the flood
Of contraception's thirst for blood.
No, that was not the church's plan,
But Satan gained the upper hand
When holy marriage we would slight
Of its appointed chief birthright.

III

The decades passed with church bought in
To grander homes and fewer kin,
As silent pulpits hid the Word
And "*contraception*" was not heard.
Yet child aversion was, by far,
The spirit seed that most would mar
A mighty nation, it remold,
So that the killing could unfold.

Such was affirmed in *Casey's* case,
Where our head Court found cause to base
Extending life for *Roe* and *Doe*
On contraception's lethal role.
Its "*character*," so said the Court,
Was, yes, "*the same*" as to abort,
And said "*abortion*" was in need
When "*contraception*" failed its creed.

Early Church writers (Justin Martyr, Athenagoras, Irenaeus, Tertullian, Clement of Alexandria, Hippolytus, Origen, Cyprian, Lactantius, Epiphanius, Jerome, Augustine, and others) reviled contraception and abortion while extolling sexual purity and God's procreation plan through marriage. They esteemed celibacy when committed to God's service (as Apostle Paul taught), while marriage, by virtue of the union, required an openness to children as God willed. Believing God foreknew and chose each child who is conceived, they deemed contraceptive use a form of murder, however unintended, as did the early Protestant leaders, the Puritans, Matthew Henry, John Wesley, and Protestant leadership up to the 20th century (see pp. 13-16).

Contraceptives are of ancient and pagan origin, including liquid forms known and denounced by the Early Church. The condom dates back thousands of years before Charles Goodyear patented his rubber version in 1844. The Early Church gave us Pro-Life by lifting civilization out of paganistic traditions. Must today's church be complicit with our culture's return to pre-Christian paganism?

Are Protestants of today wiser than the Early Church and 19 centuries of Christian precedent (including four centuries (1517-1930) of Protestantism led by Luther, Calvin, and fellow reformers)? Is their record unworthy of our discussion? What about America's Protestant-led anti-birth control laws overturned by *Griswold v. Connecticut* in 1965 (see below)? Consider how readily the passage of *Griswold* led to *Roe v. Wade* in 1973. And consider how today's pulpit silence aids and prolongs the egregious killing. From a Christian worldview, opposing birth control is far easier than defending it.

Prompted by the Anglican church's approval of contraception in 1930 (in England), the U.S. Federal Council of Churches of Christ gave their approval (for the "hard cases") in 1931, and the results were epochal. Church surrender armed and ignited the forces intent on cardinal change in our nation's marriage and family values. Margaret Sanger took note. A new day had dawned for her cause. Protestantism had sanctioned her religion, *birth control*.

Materialism and child aversion are among the co-dependents that rely on contraception to work their will within the church and our culture.

Instead of overturning *Roe v. Wade* with their *Planned Parenthood v. Casey* ruling in 1992, as millions of Life defenders had hoped, the U.S. Supreme Court reaffirmed *Roe v. Wade* due to our nation's accustomed use of contraception. The Court both reasoned and wrote that "*contraception*" and "*abortion*" are of the "*same character*" and that "*abortion*" had become a necessary backup when "*contraception*" failed. Annual contraception failures in the U.S. number in the millions.

Roe v. Wade followed *Griswold v. Connecticut's* legalization of *contraception* in 1965 by ensuring "*marital privacy*" for a married couple (thus the origin of the "privacy" clause on which *Roe v. Wade* would rest eight years later). Subsequent Supreme Court rulings extended *contraception* "rights" to unmarried adults, then to teens, and next to all ages, married or unmarried. The path to *abortion* "rights" was now established.

And as it failed, its spirit peered
Upon the gains that it frontiered;
The porn sites on the Internet
Rose to the millions. Weigh the threat.
Abortion stats saw ghastly rise
And unwed births sequential highs,
From four to forty-six percent,
Much as divorce and church descent.

IV

Still we, the church, much more would lose:
LGBT would wield their ruse
That Satan long before devised
Against God's hallowed marriage prize.
The High Court's direful yeas profaned
The sacred Union God ordained,
As we looked on with lame lament
And lay the blame on government.

How sorrowful the church our Lord
Entrusted to our one accord
Would ever drift so far amiss
And sanction contraception's kiss.
How sorrowful the nuptial lie,
How sorrowful Preborns must die,
While we obliged a veiled affliction
Very much like sex addiction.

Who then can doubt that our retreat
Left marriage stranded, for defeat,
As had occurred for *Roe v. Wade*,
The deadly spoil from prior Court raid.
Did not God's Word say long before,
Through servant Job, Nine: Twenty-Four,
That when to evil nations turn,
God "*blindfolds*" judges? Will we learn?

Yea, when the church lost self-control,
Our flesh resolved to game our soul,
And into wilderness we'd stray
And wander till the present day.
The church that sowed the Fuhrer's reign,
We of the Stars and Stripes became,
And talk of mighty deeds for Christ
Rings hollow to the sacrificed.

"Wherever contraception leads, abortion always follows," wrote Brian Clowes, PhD, in *The Facts of Life*, "Contraception."

"Comparing contraception and abortion enables us to see that they are linked in a death chain.... Not to recognize the evil of contraception while fighting abortion is like working to kill the termites on the roof of a house, while the whole structure is being eaten away from within. It is like leaning over a deck to chip away at an iceberg, while the ship is being gutted beneath the waterline." —Msgr. Vincent Foy, PhD, "Contraception Versus Abortion"

"Abortion is the necessary end of the conveyor belt in a society that worships sex." —Evangelist Jim Anderson, *UNMASKED*. In a May 2018 Gallup poll, 69% of Americans said sex between consenting unmarried adults was "morally acceptable" (a 16% increase since 2002).

Wrote Professor Charles Rice, in *50 Questions On Natural Law*:
"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."

Passage of *Obergefell v. Hodges*, which legalized same-sex marriage in 2015, was virtually assured with the prior passage of *Griswold v. Connecticut*, *Roe v. Wade*, and *Doe v. Bolton* (*Roe v. Wade* legalized abortion and *Doe v. Bolton* extended its legality until birth). Separating procreation from sexual intimacy liberates perversions that slay vibrant cultures. Of that separation, Dr. Patrick F. Fagan wrote: **"The 'coming' out of paraphilias** [extreme and highly corruptive sexual perversions] **would have never occurred without the aid of contraception"** (see p. 17). Procreation through marriage is of transcendent worth to God, and its denial is acutely consequential for church and nation.

"When a land falls into the hands of the wicked, he [God] blindfolds its judges. If it is not he, then who is it?—Job: 9:24

The forces laying siege to our culture have relied on vain courts whenever legislation did not serve their goals. Of crucial need are church leaders who, as vigilant "*watchmen on the wall*," safeguard our homes and nation against the penetration of ruinous forces, spiritual and human (Isaiah 62:6, Ezekiel 33:6).

Few German Christians of the Nazi era perceived their apathy before destruction and rubble surrounded them. America's holocaust is several times larger than Germany's and continues to grow. The "*powers and principalities*" cited in God's Word blur our awareness and stifle our resolve to end legal abortion with the help God is eager to provide. We resemble the Israelite army subdued by Goliath's taunts.

V

Meanwhile, the other nations known
 For Christian roots downsized their home
 And bothered not to frame their fate
 With prudent care of their birth rate.
 Imported labor bound with strife
 Would veil their hope and dim their light,
 Which helps us see, with truth our grip,
 That babes are key to rulership.

For God advised, go procreate
 And do not wait until too late,
 Or enemies will steal your wealth,
 By either might or patient stealth.
 He many sons and daughters sought
 And knew provision would be wrought
 If only we upon the earth
 Would love each person's soul and worth.

But what about starvation pains
 In nations where poverty reigns?
 Are not too many mouths to feed
 Why birth control should intercede?
 No, each conception God allows,
 His cause is just, His Word avows;
 The casualties are due to sin:
 The food surrounds but can't get in.

VI

Today vast killing spans our land,
 Just as "*the god of this world*" planned;
 A holocaust befit his craft
 And wait he would till we adapt.
 That we have done these many years,
 Our fear of God rare as our tears,
 And rhetoric can never hide
 Hypocrisy that thrives inside.

"Pro-life, pro-life," we like to say,
 But have we loved the throwaway?
 The libs and courts we freely fault,
 But have we served like living salt?
 Is not our task to be the light
 That guides our culture from the blight?
 And will not principalities
 Yield when our prayers are righteous pleas?

Wrote Theodore Roosevelt: "***Birth control is the one sin for which the penalty is national death.***" With low birthrates (of hardly more than 50% of need), Western European economies rely today on millions of immigrant workers, which has led to major social unrest and may imperil the nations' sovereignty much sooner than they realize. Wrote Libyan leader Muammar Gaddafi: "...***without swords, without guns, without conquest, [Europe] will turn into a Muslim continent within a few decades.***" Two books on the West's population crisis are *The Birth Dearth* and *How The West Was Lost*. As traditional Europe dies, America's own birthrate (1.76) is below replacement level of 2.1 child per female (whether married or single), and the decline would create greater economic hardship if not for a higher immigrant birth rate (which is now declining, also).

God has always known that His timeline for mankind would involve a sin problem rather than an unsolvable population crisis. Food is plentiful and can be readily increased, but sin inside governments limits food distribution. America and Canada could feed the current world population if pressed to do so.

Over-population fears are hardly new to mankind; they predate the Early Church. A later population control pioneer, Thomas Malthus, an ordained cleric, opposed contraception and urged control of births through sexual abstinence. Fearing population growth would exceed food supply, he published his misleading book, *An Essay on the Principle of Population*, in 1798. How "filled" is the earth today? It is not very full. All humanity, 7.3 billion people, could crowd into the city limits of Jacksonville, FL (America's largest city boundary).

God's procreation plan never requires undue pregnancies but may require some sacrificial ones. Sexual purity, wise infant-toddler management, and an obedient spirit toward procreation are safeguards that enable Christian spouses to repel lust and rely on God to select and time their children. Yes, birthing deaths occur in devout Christian homes, but might God perceive them much like He perceives His sons and daughters who are obedient unto martyrdom? "Martyrdom" is an Early Church term that, for Early Christians, gave "witness" or "testimony" for the Gospel of God's Kingdom.

"The god of this world has blinded the minds of those who don't believe" (2 Corinthians 4:4) Christ urged Peter to "*watch*," lest he "***enter into temptation***" (Matthew 26:41), and Paul exhorted the Romans to "***awake out of sleep***" (Romans 13:11). Is not an awakened church America's greatest need?

Wrote pro-life leader Rev. Flip Benham: "***Like slavery before it, abortion is preeminently a Gospel issue***" and that in a democracy "***it takes a village***" to sustain a holocaust. All village segments must assist either willfully or passively. Law enforcement must protect the hired killers, rather than the innocent and endangered Preborns. The courts, civic groups, school systems, business leaders, and the church must (at minimum) evade the killing sufficiently for it to prevail. Abortion was legalized in Colorado and California a half-century ago (1967); and as Rev. Benham has asserted, the church can end legal abortion whenever the pulpits and pews resolve to do so.

Consider how the means abound
That keep us from the killing grounds;
Of ministries, have they no end,
And must we boast of all we tend?
The Early Church had only two,
And through the two they served and grew;
They understood the two neglect
And many more would soon project.

The *urgent need* won their consent
Because they knew what *urgent* meant,
And what of us? The Tempter draws
To works, while good, that spare his cause.
For them we labor, schedules filled,
Unmindful how the Tempter willed.
When will we learn that he will yield
The lesser loss his prize to shield?

VII

"Be not deceived, God is not mocked,"
Pro-Life is better "walked than talked,"
And might we duly call to mind
Some good intents we hide behind?
A list could feature quite a slew,
But for our sake, a few will do;
We know them well, they we esteem,
But bear they fruit as it may seem?

First, to our worship, how divine?
We take of bread and of the vine;
We hear the Word, we join in praise,
We give, receive, and parse our ways.
Some softly speak, some amplify;
Some stand, some sit, some prophesy;
Some hail the organ, some the drum,
And what has been, church, the outcome?

We leave fulfilled, it seemed so true,
We "went to church," that's what we do;
But what remained unreconciled
Was *pure religion, undefiled*.
Such is our custom week by week,
Beguiled, we Satan's plan safe keep,
And seethe he not on our church day
To hear us worship, preach, and pray.

Who but God could have raised up David Daleiden to bring fetal body parts to America's major TV networks in 2015? By doing so, God surely had two cultural powers in mind: 1) the earth's most destructive organization, Planned Parenthood, and 2) a church that had tolerated the atrocities for a half-century. And how did each power respond? Planned Parenthood hastily defended their slaughter, and the church hastily held Planned Parenthood and their government support accountable—but not ourselves. Our blindness prevailed, and our prophets were largely silent, yet on whom was God most focused? Wrote contrite Martin Neimoller of his war-stricken church in 1946: "***Christianity in Germany bears a greater responsibility before God than the National Socialist, the SS, and the Gestapo.***" By comparison, consider the Early Church, which boldly rescued and reared abandoned Roman newborns and nursed Roman plague victims deserted by their fellow Romans.

We of the Western church do not discern which needs are *urgent*. Child aversion works cleverly to confuse and divert us. We extol spiritual warfare but do not perceive our own bondage and do not realize we provide the compromises a holocaust and an aggressive homosexual movement require. Our nation's destiny is crying out for us to confront those evils with candid discussion and strategic planning, but we are intimidated by them. Wrote Chuck Colson: "***This nation cannot be saved unless the church is first revived.***" ***Renewing the church is the key to saving America.***" Are we too late, as was Judah in 2 Kings 23:26-27? Or is the opportunity still open to us? We must assume so.

Author's note: In a tabloid "Contraception: The Tragic Deception," I confess my own failure to honor God's procreation plan, and I choose the word *immeasurable* to describe the personal loss I mention on p. 3. My wife and I have two God-honoring children (son and daughter) and four grandchildren. Our daughter is single. Where, today, are the other children whom God intended for our home? He surely placed them into families more de-serving. My duty is to be mindful of them and of their children—and to pray for God's merciful provision and guidance on their behalf.

The church in America does much purposeful work on a broad scale, at home and abroad. Yet, like the German church prior to WWI and WWII, our failure to expose and repel institutional evil and injustice calls into question our value to our nation. How beneficial was the German church before the world wars? Did its good works exceed its failure to curb anti-Semitism and the rise of Nazism, which gave way to a holocaust and warfare that claimed tens of millions of lives? Similarly, do the benefits of the church in America today exceed its deficits? If God closed the synagogues of unrepentant Israel and Judah when the fruit of their labor declined to liability level, where does the church in America rank on God's asset vs. liability scale? Should we explore that question in workshops and conferences?

His treasured ground remains secure,
The silent screams, they we ensure;
The little bodies, pierced and torn,
Dismembered, crushed, and little mourned.
How could it be no plea was made?
Their hope again the church betrayed;
Did not before their call to kill
The spirits bind the church's will?

That they had done in German towns
Before the SS made their rounds,
And likewise here in the U.S.
When slaves were chained by vain duress.
How long, how long must Preborns wait
For Jeremiah Five Two-Eight
To purge our hearts of apathy
And end abortion's agony?

Is there no evil we'll depose,
However grim injustice grows?
We have no Hitler, clubs, or drones
To threaten us and break our bones.
Nor have we courage like the men
Who signed a Declaration when
Injustice was a small affair
Compared to what Preborns now bear.

We praise Bonhoeffer and Wurmbrand,
Niemoller, Kolbe for their stand;
And, pastors, please resolve today
To brave the risks and lead like they.
A letter penned within the jail
Of Birmingham was not for bail;
It pled the heart of MLK
And Civil Rights saw night turn day.

How poor our vision of what is,
As if our test's a no-wrongs quiz;
How randomly we contradict
What we believe and then restrict.
We say our child we would not sell,
A million bills could not compel;
But we want not another's touch
Because we think kids cost too much.

For over 50 years the defense of America's Preborns has been led chiefly by laity, and the colossal death toll affirms laity's inability to fulfill pastoral duty. True are the words of Afro-American pastor Cleonard Childress in *No Shepherds Cry*, that **"The pew cannot do what the pulpit is supposed to do."** To end the killing, pastors must realize that they and the church are subdued by the spiritual forces that crafted the holocaust, else no holocaust could have imbedded and thrived.

Backslidden Judah assumed they worshipped God *"in spirit and in truth"* and served the *fatherless* admirably, but they did both half-heartedly. God said of Judah to Jeremiah (5:28): **"They do not plead the case of the fatherless to win it,"** and He vowed to **"make them captives"** of Babylon. In America, all aborted children are *fatherless* (orphaned) because mothers hold all legal rights to their pregnancies. Should America's discarded children be viewed as martyrs—forsaken in a nation favored with a rich Judeo-Christian heritage?

Wrote Pastor Curt Young: **"In no uncertain terms, God declares that spiritual exercise counts for nothing when injustice is permitted to go unchecked. It is the muted cries of harm's victims that reach His ears. Their blood cries out to Him from the ground. Petitions from saints indifferent to these sounds that pierce God's heart are hollow by comparison. Love not only requires us to care for neighbors who are victims of injustice but also to overcome the injustice itself so that other neighbors may be spared."** —*The Least of These*

Did our Declaration of Independence and freedom from King George pose a need as urgent as ending America's abortion crisis? The answer is no, assuredly not.

Today many distinguished Christian leaders could render greater service for God and country through hand-written jail-cell messages than through their prominent microphones, and innocent blood will likely cry out until they perceive that truth. In actuality, many pastors would submit to jail service if only they perceived the need, and we lay leaders should require no less of ourselves. When an apathetic clergyman asked Martin Luther King why he was in jail, MLK replied, **"Why are you not?"** America's holocaust will end when a sufficient number of our nation's 300,000 "pro-life" pastors comprehend the Preborns' urgent need for them.

At Stalag IXA (Ziegenhain, Germany 1945), war prisoner Master Sgt. Roddie Edmonds was ordered to identify the Jews among his 1292 soldiers who stood nobly in formation. With steadfast heart and firm voice, Sgt. Edmonds told the stalag officer, **"We are all Jews"** and then held his ground as the officer's pistol pressed Sgt. Edmond's forehead. Over 200 Jews were spared. In America, how precious the year will be when our pastors, as lesser magistrates, resolve to unite the church and declare to the pro-abortion forces: **"We are all Preborns."** Please, Lord God, may that come to be.

And in like manner truth we speak
 Yet into folly blindly sink;
 We fondly say that each Preborn
 Has each and every human norm.
 But were the Preborns twelve years old,
 Would we defend or would we fold?
 If we with Rachel's love were filled,
 Would we stand by while Herods killed?

VIII

Next might we weigh within our reach
 The worth of all the time we teach;
 The day long through on radio,
 Around the clock, the TV show?
 But through it all our culture wakes,
 To cleave each day to what forsakes;
 Will not a nation shun the Word
 When blood cries out and is not heard?

As to the fruit from knowledge stored
 Inside the seminary door,
 Will history forget the ways
 The killing thrived amid the craze?
 With all the verve for more "church growth,"
 While *urgent need* is left to sloth,
 Should we extol an "age of grace"
 With justice left to cope like waste?

Consider, too, the duty stowed,
 Among the church's CEOs;
 Will history laud how they led,
 While near their steeples millions bled?
 Of many conferences chaired,
 How often was the killing aired?
 Were pastors urged to interpose,
 At death mills sow, ban birth controls?

And of the clergy who accrued
 Delusive fame and wealth pursued,
 Will history ignore their dross
 While they ignored a holocaust?
 Their fine attire, their jets soared high,
 Their mansions grand, on lakes nearby;
 Vain "miracles," cheap wealth they sold,
 The market brisk, their shame foretold.

"We cannot convince the world of the unborn's humanity until we convince ourselves." —Rodney Guarneri

"Many of us are hunting mice—while lions devour the land." —Leonard Ravenhill

Wrote Francis Schaeffer: **"Every abortion mill should have this sign posted on it: 'This abortion mill is open by permission of the local church.'" —The Great Evangelical Disaster "Christianity is not conservative, but revolutionary....Truth carries with it confrontation... loving confrontation, but confrontation nevertheless—The Church at the End of the Twentieth Century**

"Unfortunately, only a few German Christians saw the Jews as their brothers and sisters.... If only the church had seen that when the Jews were persecuted, it was the Lord Jesus who was suffering!" —Erwin Lutzer, Hitler's Cross

Wrote Matt Barber: **"We have simply moved from the gas chambers to the abortion clinics—from Auschwitz to Planned Parenthood...to live under Roe v. Wade is to live in shame."**

Wrote Pastor Helmut Thielicke following the German holocaust: **"The church had overlooked its greatest danger, namely that in gaining the whole world it might lose its own soul."**

Recalling Israel and Judah's desire for prophetic approval, despite God's warnings about their national sin of *shedding innocent blood*, Pastor John Anderson humbly asks of himself and his fellow U.S. clergy (See p. 24): **"Have we in the Church effectively become a generation of false prophets?" —A Compassionate Roar**

"If God be with us," wrote Charles Spurgeon, "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 in pieces evil." How true! But America's seminary goals have not prepared our church leaders to rightly discern and defeat grave injustice. Is not church fruitfulness more needful than large sanctuaries? As to America's strong church attendance compared to Western Europe's, why are our social problems (abortion, divorce, STDs, out-of-wedlock births, crime, and now school shootings) much higher than theirs? Statistics imply that in the Western nations such problems are proportionate to church attendance but are so inversely (higher attendance means greater social unrest), and America leads the West in both attendance and unrest. If that premise be true, Revelations 3:15-16 tells us that God prefers coldness to lukewarmness. Also, *actual* (regular) church attendance in the U.S. has declined to about 20 percent, and when the pollsters call, the occasional attendees are added.

Wrote evangelist-orphanage director George Müller: **"A servant of God has but one master. It ill becomes the servant to seek to be rich, and great, and honored in that world where his Lord was poor, and mean, and despised.... Laying up treasures in Heaven will draw the heart heavenward."**

Oh History! What will you say
About the church we are today?
Will you acclaim the books we wrote
Or find them hardly worth their tote?
Will you extol our zeal to build
Grand campuses on plain and hill?
Or will you lead us back to Acts,
To learn the undiluted facts?

The question, church: Are we the Bride,
Redeemed, supplied, and sanctified?
Have we the martyrs' love explored,
That saves the weak from lie and sword?
Or have we tilled the docile soil,
Wherein détente assumed our toil,
With more of less to celebrate,
While down the street they mutilate?

We here again then underscore,
Our enemy knows what is core:
That flesh and blood do not direct
The holocaust our fears protect.
The hellish spirits brokered well,
They knew the church, they could not quell
Until its leaders were restrained
With duties blind to evil gained.

IX

But wait! Before the all is told;
We know not what God may unfold;
Bold Polycarps, though few compare,
May lead though paid a widow's share.
Their derelictions they confess,
With contrite hearts they coalesce,
To lift up Life's essential voice,
And end the mortal works of "choice."

Oppression freed, they now aggress
With *mighty feats* to repossess
The treasured grounds that church default
Had yielded up to Satan's vault.
Did not Christ vow the "*gates of hell*"
However strong, "*shall not prevail*"
Against the Church Christ called His Bride,
Repentance cleansed and rectified?

Said Martin Luther King of his people's struggle against the laws restraining their civil rights: "***In the end we will remember not the words of our enemies but the silence of our friends.***"

Regarding the worth of public opposition to evil slave laws, Abraham Lincoln wrote: "***To sin by silence when they should protest makes cowards of men.***" Child aversion and contraception silenced the Western church and numbed our conscience. Much like "***the new king who did not know***" about Joseph's historic service to Egypt (in Exodus 1:6), we of today's church lost sight of crucial teaching that Christianity upheld until century 20: to deem children blessings; thus to welcome their conception.

After the Jewish holocaust, Israeli Prime Minister David Ben-Gurion asked of Israel's would-be friends: "***What have you done to us, you freedom-loving peoples, guardians of justice, defenders of the high principles of democracy and of the brotherhood of man? What have you allowed to be perpetrated against a defenseless people while you stood aside and let them bleed to death...? Why do you profane our pain and wrath with empty expressions of sympathy which ring like a mockery in the ears of millions of the damned in the torture houses of Nazi Europe?***"

If they could speak, what appeal would America's aborted children convey to us the church? And what would be our reply? Will not God require a reply of us? Confessions of failure from European church groups followed WWII. Should not our confessions begin as soon as possible?

Ephesians 6: 10-12 both warn and encourage us: "***Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.***"

Polycarp, martyred bishop of Smyrna (one of two churches God commends in Revelations 2:8-11), refused salary beyond a "widow's share." So did all bishops prior to Constantine, according to documents of that period. Within America are pastors who would not barter their servanthood and would preach without salary if need be, as did Early Church pastors and Paul, the apostle. These shepherds may one day comprehend their strategic worth to our nation's Preborns and, through their authority in Christ, end the prodigious flow of innocent blood. In so doing they may spare our republic untold retribution.

Is not God waiting for such leadership? Have not we of the Western church grieved God as did His Chosen People when they aligned with the 10 spies, against Joshua and Caleb's faith? Their fear and rebellion led to 40 additional years of wilderness depravity. Must America endure another 40 years of loss and shame, for want of leadership with warrior faith?

Their pulpits now discard all fear
When wickedness they tag and spear,
For unity they deem disguise
If it is cloaked in compromise.
No budget sink will discompose
When *contraception* they expose;
Faith fought and won the all of them,
When all of it they stored in Him.

Their prayers? They wrap in fervent love
And teach the church to never shove
From prayer our love, that we may know
Prayer cannot work if love lets go.
The doubters? They no longer squawk,
For they hear not a hireling talk;
And heed they will a shepherd's plea
When they can see he's no trainee.

X

Oh Pastors, please. Rise up and lead,
Forsake not those in greatest need;
We laity for years have tried
To lead pro-life unqualified.
Your calling with apostles rests,
The prophets, teachers, evangelists;
Let us your armor bearers be
Who do not flinch or battle flee.

Please hasten! Quicken! Mobilize
Your precious flocks of every size;
Let none whose sins Christ's blood's atoned
Evade a duty we all own.
Did not two churchmen Christ unmask
When urgent need they each bypassed?
To love our neighbor is our call,
And who can doubt Christ called us all.

Oh lift your voice, take David's shield,
Lead Shammah fight to Life's bean field;
It's true lone Shammah could not win,
But fought so hard that God charged in.
The fiercest foe for world to fight
Is humble hearts with Godly might;
When fear we purge from deep within,
As Church Triumphant, we will win.

Missionary R. Arthur Matthews, mentored by Watchman Nee, wrote into his masterpiece *Born for Battle* crisp truisms that test our faith and seek our application. Declares Matthews: "*God looks for a man through whom He may declare war on the enemy.... Each man has his own measuring cup.... God identifies Himself with obedient weakness.... Without God man cannot; without man God will not.... For every provocation against God's cause there is provision for victory.... Oh Lord! Help me accept the fact that I am born for battle.*" Is not God waiting for warrior pastors who, in our day, will "measure" their "cup" full of faith and lead a church that "*kills error and tears in pieces evil*"?

A companion verse could be:

And pastors, should we not beware,
Lest we rely too much on prayer,
And settle for a tame prayer meet
When God would have us test our feet?
The hungry? Should we pray or feed?
Christ said the latter was their need;
And likewise prayer's insight and might
Excel when at a killing site.

Wrote pastor and prayer leader A.W. Tozer: "*I believe the problem is that we have been trying to substitute praying for obeying, and it simply will not work.*"

"*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ....*" —Ephesians 4:11-12

Earnest application of Christ's parable of the priest, Levite, and Good Samaritan (Luke 10: 25-37) would liberate the Western church and inspire us to defeat child aversion and rescue our nation's rejected Preborns. Let us the church, in our day, apply Christ's parable and not wait until our Lord applies it, retributively, to gain our awareness and repentance.

2 Samuel 23:11-12 tells of warrior Shammah's astounding victory over a squadron of Philistines (the traditional destroyer of Israel's crops) who sought to lay waste Shammah's bean field. When his fellow Israelites fled the battle, Shammah stood and fought, unyieldingly, "*his hand clinging to his sword.*" Defeat could not reach him, for like lad David contesting Goliath, Shammah's limitations, faith, and resolve gave God opportunity to manifest His wondrous compassion and power, for His own glory—"*and the Lord brought about a great victory.*" Is not God waiting for similar opportunity to gain victory over paganistic evils and insufferable injustice in America today? Surely He is, and such opportunity awaits the church's rejection of contraception and defeat of child aversion.

Please, Pastors! Fill your city gates,
Surround your courts in every state;
And to your nearest death mills go,
With numbers deep in overflow.
For as you lead, close by your side,
We, loyal millions, will abide
Until the killing none exhort
Due to compassion none can thwart.

Will we need more than prayer and faith
And unity for Preborns' sake?
Our every need God will provide,
The battle plan, each step He'll guide.
And for our test and starting point,
Whereby our mission God anoints,
What message must the pulpits bring
For Him to open our wellspring?

The answer, Pastors, shun delay:
The *child aversion spirit* slay;
Rearm your pulpits with the *word*
That few there be of flocks who've heard.
Fear not. Humility can calm
Each thread of discord like a balm,
When *contraception* you speak out
And its dominion start to rout.

Oh will you, Pastors, take that step,
Defying Satan's fiercest prep
Against almighty God's decree:
"Those slaughter bound, Church go and free"?
Oh Laity! Rise! Let us share
Our shepherds' yoke, their armor bear,
That we, the Church, as steel will stand
And drive child killing from our Land.

Preeminent among America's leaders, pastors are uniquely stationed to peacefully interpose as lesser magistrates on behalf of their fellow citizens and nation. When in 1989 Romanian tyrant Ceausescu ordered the arrest of Timisoara pastor-patriot Laszlo Tokes, police arrived and watched nervously yet somewhat amused as a valiant, nonviolent congregation blocked their pastor's church doors. God intervened. Awareness spread. Other congregations arrived. The Romanian Revolution ensued, and within two weeks Ceausescu was overthrown. —Told in *The Doctrine of the Lesser Magistrates* by Pastor Matthew J. Trehwella (a timely book for all clergy willing to lead on Life's battlefield)

The Life Movement has many resources that prayer, faith, courage, and unity can apply with sturdy resolve and love. They include sermons and fasts, care homes (for troubled pregnancies), purposeful jail time, counseling, supply centers, vigils and marches, speeches, banquets, multi-media (social, TV/cable, email, radio), public dramas, the pen ("mightier than the sword"), literature distribution, music, art, newsletters, symbols, town hall meetings, political action and voting, boycotts, petition drives, seminars, workshops, banners and billboards, ads (print and digital), signs (many options), brainstorming sessions, employee-to-employee / neighbor-to-neighbor / student-to-student and child-to-child interaction and persuasion.

Consistent with Sgt. Edmond's bold reply to the Stalag IXA officer, we of the church need a peaceful, love-driven spirit of holy defiance. We commend such spirit in the Early Church and in later revered warriors who exposed evil laws and defeated embedded injustice. But are we willing to emulate them? Several thousand pastors agreed to defy the IRS in 2017 for sake of their church's tax exemption, and is not the need of numerous American Preborns who are shown less mercy than our slaughter animals far more urgent? Did the U.S. Fugitive Slave Laws deserve compliance? Was not America's independence won by defying King George? Before the church, today, is a primal test of our faith, courage, and worth to our nation: What values will we defend, sacrificially if need be, with righteous defiance? Which ones?

WE THE CHURCH MUST CONFRONT THE RUTHLESS INJUSTICE IN OUR NATION

There is no question that God calls us to heroic efforts to protect weak, defenseless people who are threatened with violence.... Throughout the Book of Acts we see many examples of militant Christian faith. It is never disrespectful but always firm. The apostles were willing to confront and resist authority, to venture into the most hostile environment imaginable for the glory of Christ, to bring His truth to bear wherever they might. We should be no less militant in matters pertaining to the righteousness and love of our God in this day.... When the laws of men are in conflict with the laws of God, our commitment must extend beyond personal holiness. Even if we can manage to keep our behavior pure, it is not for us to rest content. Christians should confront the authorities over unrighteous laws in order to change them and so to vindicate the righteousness and truth of their God.... The [church's] integrity and the credibility of its message are at stake. —Pastor Curt Young, *The Least Of These* [Two other imperative books are Pastor Bryan C. Hodges's *The Christian Case Against Contraception: Making the Case from Historical, Biblical, Systematic, and Practical Theology & Ethics* and Pastor Erwin Lutzer's *Hitler's Cross* (about the European church under Nazism).]

RESOURCE QUOTES FOR PASTORS AND PRO-LIFE LEADERS' USE

John F. Kippley: For approximately 70 years from the first beginning of the contraceptive movement in the 1860s, the churches resisted. In the United States, Protestant concern was reflected in the passage of a federal law against the manufacture, sale, or possession of contraceptives in the District of Columbia and federal territories; it also forbade the mailing of contraceptives or advertisements for them. Passed on March 3, 1873, and known as the Comstock law after its chief backer, Anthony Comstock, a young Protestant reformer, it was followed by many similar state laws. Catholics in the United States at this time were a small and quiet minority. There is no doubt about it: the anti-contraception laws of the later 19th Century were passed by Protestants for a largely Protestant America. It was also during this same period that the states passed anti-abortion legislation. — *Birth Control And Christian Discipleship*

Brian Clowes, PhD: 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 Bruneman, 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 Edershei, 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 "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."]

[Definition of Contraception]: The classical definition of the word "contraception" comes from the Latin (*contra* = opposed to, and *conceptio* = 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*

Pastor Bryan C. Hodge: THE EARLY CHURCH: To the Church Fathers, marriage and procreation are eminently desirable human goods. But why do the Fathers consider them so? In a culture given to bountiful concepts of the sexual act, the Church had to ask, both biblically and theologically, what, if any, were the divine boundaries set for the sexual act? Aided with their Bibles and the Holy Spirit, who guides His people into all truth, they set their minds to answer that question with the sole purpose to glorify God regardless of the cost that answer might require of them.

The Primary Purpose of the Sexual Act: They concluded that marriage, although capable of fulfilling other secondary functions, was primarily for the purpose of family. Sex, likewise fulfilling other secondary roles, had its primary purpose as the instrument through which God created family. Hence, if one wished to have sex, he or she should get married and have a family. To have sex inside or outside of marriage for any other reason, to the exclusion of the primary reason, is considered a violation of this familial/sexual boundary, which God set in place. Thus, the basic patristic argument, that the primary purpose of the sexual act is to be procreative, is rooted, not in Greek philosophy or science as some would suggest, but in Genesis 1 and 2. It is in Scripture that the Fathers found their view of the sexual act despite the contrary cultural views presented to them.

Irenaeus (AD 140-201), who was a disciple of Polycarp, a disciple of the Apostle John, stated that "God made the male and female for the propagation of the human race." Note that the terminology used by Irenaeus ("God made male and female," for "propagation") harks back to Genesis 1, where God made them male and female and then gave them the command to be fruitful and multiply.

Justin Martyr (ad 100-165) refers to all Christians when he says, "If we marry, it is only so we may bring up children."

Clement of Alexandria (AD 150-215) tells us that "to have coitus other than to procreate children is to do injury to nature." This argument from nature will continue as one of the foundations to the Church's condemnation of contraception. It should be understood that by "Nature" the Fathers are not saying that one ought not interfere with blind forces which occur in the natural world. The Fathers neither see nature as a blind force, nor do they seem to be referring to nature as "that which observably occurs in the world according to its observable function." Instead, the argument from nature (the Greek word *physis*) stems from the creation of male and female in Genesis 1:27-28 interpreted through Paul's argument in Romans 1:26-27, where he calls productive sexual acts *physikos* "natural" and unproductive sexual acts *para physin*, "contrary to nature." This argument from nature is drawn from that which is set in place at creation and therefore "derived its norms of human and social behavior from the divine norms of the universe." These divine norms, for the New Testament and Patristic authors, however, were communicated at creation, prescriptively through special revelation, and as such tell us what we ought to do; whereas, in Greek thought (specifically Stoic), the norms that stem from human experience of the world are descriptive and can tell us only what nature does, not what it should do. The patristic argument is of the former, and there is no trace of the latter within it.

Epiphanius (AD 315-402) remarking on a strange Gnostic cult, commended: "They exercise genital acts, yet prevent the conceiving of children. Not for the purpose of producing offspring, but for the purpose of satisfying lust, are they eager for corruption. 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 offsprings are not conceived but by their own will evil desires are satisfied." He cites Romans 1 and 1 Timothy 2:15, as well as Genesis 38, to condemn these acts. He further concludes that their rejection of children in the sexual act is truly the "worst practice and crime."

Cyprian (AD 200-258) conveys to us that the Fathers do not think of procreation as some sort of regrettable, joyless duty. He states rather that "it is a source of joy and glory to humans to have children like themselves."

It is this joy that brought **Marcus Minucius Felix** (AD?-250) to discuss the reason that Christians want to get married: "By choice we are bound by the bond of a single marriage with the desire of procreating."

Lactantius (AD 255-320) argues that God does not participate in the sexual act because "the sexes themselves, and the intercourse between them, were given to mortals by God for this reason, that every race might be preserved by a succession of offspring." He further remarks that "there would be no adulteries, debaucheries,

and prostitution of women if everyone knew that whatever is sought beyond the desire of procreation is condemned by God."

Such comments, as Lactantius's above, have led some to believe that the Fathers had believed that pleasure in the sexual act was bad in and of itself. It would, of course, be absurd to picture an individual trying not to enjoy the sexual act. The point, however, that is made by the early teachers is not that *desire* is bad, but that *passion/lust*, which intoxicates one's mind like a drug, is bad and ought to be avoided in exchange for a pleasure and desire that is controlled by God's revealed wisdom.

For instance, the very same Lactantius who said the above also said that "sexual desire is given to us for the Procreation of offspring." There we have in one sentence that God has given us sexual desire/pleasure, but that it is for the divine purpose of procreation...

The act of Onan, called *coitus interruptus*, later referred to as "Onanism," was condemned as a type of birth control....Speaking of Onan, Cyril of Alexander states that "he broke the law of coitus".... [In *The Christian Case Against Contraception*, Pastor Hodge provides a rather full examination of Onan's misdeed, by covering the different interpretations held up to now. With due deference to the interpretations, Pastor Hodge maintains their inclusion of an anti-contraception reproof, for multiple reasons.]

Contraception, of course, includes any sexual act that does not provide the opportunity for God to create a covenant child through the natural means He has set in place....

The conclusion is that the person who uses contraception is not simply limiting a biological function, nor simply being responsible with his or her body, but is directly attacking an act of God. He or she is going against God's hand in the act of conception and, hence, is going against His will. 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 underline is added above and below]

I did not write this book to argue that everyone on earth should have more children. The goal is not that the earth should have tons more people on it just for the sake of it. The goal is that more covenant children be born and raised to the glory of God through the gospel of His Christ. My argument, then, is to the Christian community. It is a plea for God's people to do what only they can do (i.e., to have and raise up children to the Lord).... It is time for the modern evangelical to turn away from the pattern set down by the demonically influenced culture and to embrace the pattern God set down in Scripture for His people to follow. –The Christian Case against Contraception: Making the Case from Historical, Biblical, Systematic, and Practical Theology & Ethics. [While additional reading is purposeful, pastors and other Christian leaders who read only one book on *contraception* would, for multiple reasons, be wise to select this book.]

Lactantius: [Regarding sexual abstention being "better" than artificial contraception] [Some] complain of the scantiness of their means, and allege that they have not enough for bringing up more children, as though, in truth, their means were in [their] power...or God did not daily make the rich poor and the poor rich. Wherefore, if any one on any account of poverty shall be unable to bring up children, it is better to abstain from relations with his wife. –*Divine Institutes* 6:20 (A.D. 307) **[Lactantius writes elsewhere:]** God gave us eyes not to see and desire pleasure, but to see... for the needs of life; so too, the genital [*generating*] part of the body, as the name itself teaches, has been received by us for no other reason than the generation of offspring.

[Author's Note: Bryan C. Hodge, in *The Christian Case Against Contraception*, urges abstention for the wife who fears pregnancy for health reasons: *"If the woman is of such weakened state that she cannot go through a pregnancy, why is it that she does not simply decide to abstain from the sexual act in her frail condition?"*]

Augustine (AD 354-430): [Regarding the Old Testament patriarchs' concern for "holy sexuality"] So chaste were they in their relations with their wives ... that they never went in to them for carnal intercourse except for the sake of procreation. —*serm.51.22* tr. WSA III/3:34, 33

[Regarding the intent of those who choose to marry] The union, then, of male and female for the purpose of procreation is the natural good of marriage. But he makes a bad use of this good who uses it bestially, so that his intention is on the gratification of lust instead of the desire of offspring...

[Regarding lust as a "disease" and marriage's forbidden intruder] This disease of concupiscence is what the apostle refers to, when, speaking to married believers, he says: This is the will of God, even your sanctification, that you should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the disease of desire, even as the Gentiles which know not God (1 Thessalonians 4:8-5). The married believer, therefore, must not only not use another man's vessel, which is what they do who lust after others' wives; but he must know that even his own vessel is not to be possessed in the disease of carnal concupiscence. —*On Marriage and Concupiscence (Book 1)*

Matthew D. Schultz: [Regarding 1 Corinthians 7:5] Paul says to married folks: *Do not deprive one another, except by consent for a time to give yourselves to prayer, and then return together lest Satan tempt you at the point of self-control.* One could consider that it is not a sin for a married couple to have intercourse, not only for the sake of procreating children which is the good of marriage but also for the sake of the carnal pleasure involved. Thus, those whose self-control is weak could avoid fornication, or adultery, and other kinds of impurity too shameful to name, into which their lust might drag them through Satan's tempting. Therefore one could, as I said, consider this not a sin, had the apostle not added, *But I say this as a concession, not as a rule.* Who, then, denies that it is a sin when he agrees that apostolic authority for doing it is given only by concession? —*The Early Church and Contraception*

C.S. Lewis: I am considering what the thing called "Man's power over Nature" must always and essentially be.... All long-term exercises of power, especially in breeding, must mean the power of earlier generations over later ones.... 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 over Nature turns out to be a power exercised by some men over other men with Nature as its instrument. —*The Abolition of Man*

Pastor John R. Rice: 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 less 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. —*The Home, Courtship, Marriage, and Children*

[Author's note: Children Are Blessings: Genesis 30:1, Genesis 33:5, Deuteronomy 7:13-14, Deuteronomy 28:4 and 10-11, 1 Samuel 1:26-28, 1 Chronicles 25:5, Psalm 8:2, Psalm 17:14, Psalm 127:3-5, Psalm 128:1-6, Psalm 139: 13-16, Proverbs 13:22 and 24, Proverbs 17:6, Proverbs 23:24, Malachi 2:15, Matthew 18:1-6 and 10, Mark 10:13-16, Luke 9:46-47, John 16:21, James 1:27, 1 Timothy 2:15]

Pastor Joseph D. Signore III: Fewer babies born to Christians means a smaller number of Christians. A smaller number of Christians means deeper darkness and less hope for civilization, since Christians are the light of the world.... One can only imagine what the beginning of the twenty-first century might have looked like had Christians in the previous century not departed *en masse* from the biblical and historical teaching of the church to be fruitful and multiply. Yet in saying this, sadly, for many congregations the reality is that statistically it is just too late. Couples of childbearing age make up such a small percentage of many long-established congregations. Even if things dramatically change and those few couples were to faithfully do their part, it would not be enough to undo the compound effect of previous generations' decisions to abundantly use contraception instead of prolifically procreating children according to God's design and training them for his kingdom.... American Christianity is long and perhaps irreversibly on its way into exile. —*Contraception on the Christian Conscience*

[Author's note: How severe is the church's decline in the U.S.? The National Opinion Research Center released data in March, 2019, that delineated three groups of Americans: the "no religion" faction had risen to 23.1 percent, while Catholics tallied 23 percent, and evangelicals 22.8. Mainline Protestants, *"once the largest U.S. religious demographic in the 1970s, were at just 10.8 percent of the tally, a far cry from 1975 when they were over 30 percent."* —"There are now as many Americans who claim no religion as there are evangelicals and Catholics, a survey finds."]

William Newton, PhD: The New Oxford Dictionary defines "game-changer" as "an event, idea, or procedure that effects a significant shift in the current way of doing or thinking about something" [and] contraception is a frequent member in lists of "ten things that changed the world," alongside earlier inventions like the wheel, the compass, the printing press, electric light bulb, and newcomers such as penicillin and the Internet.... Contraception obscures our moral vision.... [and] the contraceptive pill is more powerful than a tablet of LSD. The latter only changes one's perception for an evening; the former has changed the minds of a whole culture and a whole generation. The anti-life atmosphere exuded by contraception goes a long way to explain why countries that permit contraception very quickly follow up with laws permitting large-scale abortion. There was just eight years separating the legalization of contraception and abortion in the USA (1965 and 1973); seven years in Britain (1961 and 1968); eight in France (1967 and 1975). —*Contraception and Abortion: Fruits of the same rotten tree*

Pharmacists for Life International: Contraception is the Achilles Heel of the Pro-Life Movement. If we do not take clear steps against contraception, it will destroy the Pro-Life Movement as assuredly as it destroys the smallest Life. —Pharmacists for Life International Website

Dr. Patrick F. Fagan: [Regarding why contraception is foundational to sexual perversions] In traditional society, because the sexual act was seen as exclusive to marriage for the enjoyment only of husbands and wives and for the begetting of children, the censuring of parapilias [severe perversions, deeply corruptive] had high social value and force. Shaming was incredibly effective; taboos were actions or speech that were unmentionable and, for the fully acculturated, unthinkable. Taboos kept paraphilia hidden and to a large extent contained. When the procreative and pleasure principles of sex were severed by widespread contraception, however, taboos lost their purpose; the ability to censure paraphilias was diminished as well. Infertile sexual pleasure became an end in itself; the rationale for protecting family and marriage-based sex was weakened. By now, society massively separates the two: sex is over here and children are over there, with only a small connection between the two.

The pleasure side of the sexual act is maximized; the child side is minimized. —"The Deconstruction of Perversion: Paraphilias Come Out of the Closet"

Sigmund Freud: The abandonment of the reproductive function is the common feature of all perversions. We actually describe a sexual activity as perverse if it has given up the aim of reproduction and pursues the attainment of pleasure as an aim independent of it. So, as you will see, the breach and turning point in the development of sexual life lies in becoming subordinate to the purpose of reproduction. Everything that happens before this turn of events and equally everything that disregards it and that aims solely at obtaining pleasure is given the uncomplimentary name of "perverse" and as such is proscribed. —*The Sexual Life of Human Beings (introductory Lectures on Psychoanalysis)*

Alan Carlson, PhD: Every great president since Abraham Lincoln has learned that political success requires uniting one's party and splitting the opposition. In the same way, the success of Margaret Sanger in transforming American attitudes toward contraception (without which the government's forty-year campaign for birth or population control under the guise of "family planning" would not have been possible) has a lot to do with her strategy of splitting her opposition. When Sanger launched the American Birth Control League in 1921, she faced fierce resistance not only on the part of the Catholic church but also among all varieties of American Protestants, including fundamentalists and modernists of the northern denominations. The Episcopal church's position was typical; the Lambeth Conference of Bishops of 1908 and 1920 had delivered warnings against the use of contraception as well as the false teaching that the conjugal act was an end in itself. In essence, the foe that Sanger would need to split was not a Catholic one; it was the widely shared *Christian* consensus against birth control that not even the Reformation had breached.

And split her opposition she did. Throughout the 1920s and 1930s, the atheist Sanger exploited the anxieties of American Protestants who feared Catholic immigration, winning over liberal Protestants with an appeal to the "science" of soft eugenics and the "health effects" of birth control as a way to build the Kingdom of God in America. Working through the wives of Protestant clergyman on both sides of the Atlantic, Sanger was instrumental in persuading the bishops at the Lambeth Conference of 1930 to reverse course and endorse contraception, as well as the Federal Council of Churches (FCC) to do likewise in 1931. While the FCC endorsement triggered a revolt among its member denominations, by the end of the 1930s opposition to birth control was fading away from the FCC constituency. —*Paving the Way for Title X: How Protestants Swallowed the Pill and Evangelicals 'Out-Libertined' the Mainline*

Margaret Sanger: Birth control appeals to the advanced radical because it is calculated to undermine the authority of the Christian churches. I look forward to seeing humanity free someday of the tyranny of Christianity no less than Capitalism. —*The Birth Control Review* [Our objective is] unlimited sexual gratification without the burden of unwanted children.... The marriage bed is the most degenerating influence in the social order.... The most merciful thing that the large family does to one of its infant members is to kill it. —*Woman and the New Race* Through sex mankind may attain the great spiritual illumination which will transform the world, which will light up the only path to an earthly paradise. —*Pivot of Civilization* Before eugenicists and others who are laboring for racial betterment can succeed, they must first clear the way for Birth Control. —*Birth Control and Racial Betterment* **H.G. Wells:** When the history of our civilization is written, it will be a biological history, and Margaret Sanger will be its heroine. —Preface to *Pivot of Civilization*

Prof. Janet Smith: Far from being a check to the sexual revolution, contraception is the fuel that facilitated the beginning of the sexual revolution and enables it to continue to rage. In the past, many men and women refrained from illicit sexual unions simply because they were not prepared for the responsibilities of parenthood. But once a fairly reliable contraceptive appeared on the scene, this barrier to sex outside the confines of marriage fell. The connection between sex and love also fell quickly. Ever since contraception became widely used,

there has been much talk of, acceptance of, and practice of casual sex and recreational sex. The deep meaning that is inherent in sexual intercourse has been lost sight of; the willingness to engage in sexual intercourse with another is no longer a result of a deep commitment to another. It no longer bespeaks a willingness to have a child with another and to have all the consequent entanglements with another that babies bring. Contraception helps reduce one's sexual partner to just a sexual object since it renders sexual intercourse to be without any real commitments. Certainly one can easily imagine how attractive abortion would be in the face of a contraceptive failure—one has made no commitment to one's sexual partner or exacted one, so how can one expect one's self or one's sexual partner to take on the responsibility of raising a child? —*The Connection Between Contraception and Abortion*

Royce Dunn: Child aversion and contraceptive mentality have anesthetized the church against evils that should mortify us. Why, why has the very thought of pervasive child defilement not outraged us? What lured us from "mere Christianity" and conditioned us to condone such grave inequity? Why have our church and seminary officials, national Christian leaders, and local clergy not mobilized us in non-violent open revolt? Must Christianity continue to die in America, as many Christian spouses anxiously prevent pregnancy, while others seek abortions, and pastors refuse to warn mothers about birth controls that kill by preventing implantation? Why are our shepherds not pleading in our "city gates" (city halls and supervisorial chambers) for the lives of desperate local Preborns? And why are we laity not pleading for our shepherds to so plead while we, as intercessors, surround the *gates* in numbers that astonish, alarm, and with God's help convict the politic and secular culture in our cities and towns? Those are but reasonable duties of "the peculiar people" and "royal priesthood" God called us to be, but adversaries have enfeebled us, with a sleuth weapon. Will we regain our moral reckoning and defend Christianity? Will we avert calamity? —Please Let Me Live Archives

Prof. Evan Lenow: For many Protestants, acceptance of contraception has created unintended consequences—cohabitation and a growing acceptance of same-sex marriage. According to the Barna Group, 41 percent of practicing Christians believe that cohabitation is a good idea.... The normalization of contraception in marriage has fostered the belief that contraceptive sex in marriage is no different than contraceptive sex in a cohabitating relationship. In both relationships, the main consequence to be avoided is the conception of a child.... Sex is now understood to be primarily about pleasure. Procreation is something else. It is sex without contraception, no more joyful and meaningful than sex with contraception. Intercourse doesn't need the context of marriage anymore. And marriage need no longer be directed toward the rearing of the next generation. Are we surprised that a contraceptive culture is also one in which marriage declines? —*Protestants and Contraception*

Raymond Dennehy: Contraception formally severs orgasm from procreation.... It is, therefore, no surprise that, as the practice of contraception becomes increasingly widespread, the incidence of homosexuality should increase massively. The emergence of homosexuality as a socially vigorous phenomenon can be correctly evaluated only within the context of the contraceptive society. Homosexuality is, after all, the ultimate in sterile sexual acts that can be performed between two human beings. It carries to its logical conclusion the self-centered demand for personal gratification which characterizes contraception. Indeed, the disintegration of the family now in progress, involving, as it does, divorce, adultery, child abuse, abortion, premarital promiscuity, and the subversion of the relationship between man and woman to rivalry and bitterness, not to leave out the aforesaid blatant homosexuality, has its source in the contraceptive mentality. —*"Introduction," Christian Married Love*

Ann Barnhardt: Oddly, nay shockingly, nay unexpectedly, after the ratification of contraception and its corollary abortion, illegitimacy rates skyrocketed. Divorce rates skyrocketed. Adultery skyrocketed. Homosexuality is now not only out of the shadows but is militantly demanding a specially protected status on par with race, if not a superior status. The institution of marriage is almost dead. Pedophilia is in the early stages of being normalized, and ephebophilia, or sex with pubescent adolescents, is now almost fully normalized in the entertainment indus-

try. As Freud said, if you take the reproductive function out of sex, then all bets are off. You can pout and whine about this all you want, but you know that it is true. Look around. Turn on your television. Look at the perverse filth that is pumped out day after day, getting worse and more perverted with each passing season. Look at your families. —*The Entire, Sad Contraception Issue Explained*

Patrick Delaney: Despite the overwhelming evidence of the role contraceptive ideology plays in our societal demand for abortion, the National Right to Life Committee and many other alleged pro-life organizations have adopted a zealous neutrality on the issue.... Indeed, a recent study conducted by the pro-abortion British Pregnancy Advisory Service found that "almost 60% of women requesting abortion claim to have been using a method of contraception at the time they became pregnant... [and] almost nine of 10 women claimed that they usually used a method of contraception even if they had not on this occasion.... One of these days we are going to have to wake up and consider that maybe, just maybe, 1900 years of unified Christian moral teaching has a little wisdom to offer us sophisticated moderns. —"Coddling Contraception: The exceptional consequences of zealous indifference"

Teresa R. Wagner: [Written in 1999, before the legalization of same-sex marriage] The ethic of consent and privacy would never have been possible without the Pill, which provided the focus of legal and constitutional claims about the right to privacy in the 1965 Supreme Court case, *Griswold v. Connecticut*. Once the contraceptive right to sex was established, additional sexual rights followed, including the right to divorce through no-fault divorce, beginning in California in 1970, and right to abortion in 1973 in *Roe v. Wade*, which was based on the same rationale of privacy discovered in the *Griswold* case. Now, almost all sexual conduct except forcible rape (because it lacks consent) is fair game, or is at least on its way to becoming legitimate. While illegitimacy, abortion, adultery, and divorce constitute the first wave of the contraceptive culture, homosexuality, pedophilia, "consensual" incest, necrophilia, and bestiality may be the next. —"The Empty Promise of Contraception"

Charles Spurgeon: Hence note, 'tis one of the greatest outward blessings to have a family full of dutiful children. To have many children is the next blessing to much grace. To have many children about us is better than to have much wealth about us. To have store of these olive plants (as the Psalmist calls them) around about our table is better than to store oil and wine upon our table. We know the worth of dead, or rather lifeless treasures, but who knows the worth of living treasures?... But though all things are of God, yet all things are not alike of him: children are more of God than houses or lands. The Westminster Dictionary of the Bible says: "The olive was also a symbol of prosperity and divine blessing, of beauty and strength (see Psalm 52:8, Jeremiah 1:16, and Hosea 14:6)." —*Treasury of David*

Mary Pride: Jesus said that whoever welcomes a little child in his name welcomes *him* (Mat. 18:1-5). We welcome children when we are willing to bear them in our bodies and nurture them thereafter. Anticipating that some people would always disparage God's blessing of children, Jesus said, "*See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.*" (Matt. 18:10).... If children are a blessing, why don't we want to have them?... The two methods Christians use to plan their families—(1) spacing and (2) limiting family size—both have one thing in common: *they make a cutoff point on how many blessings a family is willing to accept.* Can anyone find one single Bible verse that says Christians should refuse God's blessings?... A blessing is something you want to have.... But the only way the world is ever going to know this is to see Christian couples who are willing to have and enjoy large families.

When the church came out in favor of family planning, it produced certain effects. Outside careers became truly possible for women with the blessing of the church. Only when a woman deliberately chose to stop having children and was able to carry through on her plans would she be able to launch into a career without fear of "interruptions." This was the first wave. The second wave was a sudden demand for abortion, to insure that her new career plans *were* failsafe. Along with this came a decreased dependence on her husband, leading to marital

stress as she felt more free to do her own thing without bothering to consult him. You know the rest of the story. Epidemic divorce, abortion-on-demand, child abuse, the popularity of homosexuality (with women trying to become men, who wouldn't be confused?), infanticide, and so on. All because children are no longer considered a blessing. —*The Way Home*

Rick and Jan Hess: For us, and others we have talked with who had many children, the toughest number to handle was two children. It seems to be that when the second little one pops onto the scene, many parents still have an infant or toddler. Thus, they are faced with two high-maintenance cases to handle. That can be trying. Plus, many parents (us included) think they are experts when they have only one child. But their second-born, very often more independent, may cause a radical drop in their self-confidence. By the third child, though, *Numero Uno* is usually a bit more self-sufficient and, if he or she has been properly trained, is actually beginning to be helpful. My big problem with Zachary, our eighth, is accessibility; I often have to ask one of the older brothers or sisters to let me hold him!

Two things need reinforcement: First, pregnancy is not going to occur except through God's active agency, and second, God obviously had reproduction as well as pleasure in mind when He designed our bodies. His initial command to Adam and Eve was not "Have a blast, guys!" but "Be fruitful and multiply" (Genesis 1:22). What is there to worry about? Nothing! Given the very real possibility of conception using any birth control method, there is always a "chance" of conceiving, which should keep any birth control practitioner uneasy who knows his contraceptive statistics. So we discover quite a paradox here. Rather than birth control practitioners being at ease, actually it is only those who feel no need to force their control in these matters who can relax and enjoy a truly worry-free relationship. —*A Full Quiver*

[Author's note: The "worry-free relationship" above referenced in *A Full Quiver* must be free of lust.]

[Author's note: Christians who support contraception are often concerned about poverty-level mothers having more children than they can support if they forego contraception and about churches being overwhelmed by calls for financial help. First, God has always known the world would yield to contraception and the evils it facilitates, but He requires far more from His sons and daughters. Thus the essentiality of premarital counseling that stresses why God instituted marriage and family and why husband and wife must be prepared from day one of their marriage to assume their father-mother roles. Church leaders have much catch-up work to do if today's culture of death and gender chaos is to cease. God is eager to assist but is waiting for us to rise in His power against the wickedness attacking our homes and families.]

Liane Jablonski: It is quite common for missionary couples to delay having children in order for them to concentrate on a specific situation that requires complete time involvement and/or to send the children they do have away to school for social and for work/time reasons as well. They often say that the only circumstance under which they would do this is for the Lord's work, which takes precedence over their own normal desires for family. It occurred to me that Paul addressed that subject, but his answer was to not have children, but NOT TO BE MARRIED. In 1 Corinthians 7, Paul indicates that he believes being single is really the best way to concentrate on God's work, while allowing that being married is not wrong and is appropriate for some people. —*HELP*, Issue V

Rev. Walter J. Schu, L.C.: Most abortions are the result of unwanted pregnancies, most unwanted pregnancies are the result of sexual relationships outside of marriage, and most sexual relationships outside of marriage are facilitated by the availability of contraception. To turn this 'progression' around: contraception leads to more extramarital sexual intercourse, more extramarital sexual intercourse leads to more unwanted pregnancies; more unwanted pregnancies lead to more abortions. —*Contraception and Abortion: The Under-lying Link*

John Horvat, II: The U.S. Centers for Disease Control and Prevention (CDC) reports that the 2017 fertility rates reached a forty-year low. The rate now stands at 1.76 lifetime births per woman. This is well below the 2.1 births needed for population replacement. This is also the second year in a row that it has dropped to a record

low.... That is why demographers are perplexed by the low birthrates [during] full prosperity. The normal rule of more babies seems to be broken. Mentalities have changed. People are not having more babies for cultural reasons. The culture favors a mentality that is not baby-friendly. It ruthlessly prevents life by widespread contraception and abortion.... The new mentality reflects a different attitude toward motherhood. Couples tend to have children on their own terms. This usually results in fewer children and more contraception. An increasingly hedonistic culture only makes these new priorities more feasible. When pleasure is the main motivation in life, people become more self-centered and individualistic. The center of life becomes the individual and not the family. — *Why Is Prosperity No Longer Good for Babies*

Mother Angelica: It is estimated that women experience at least one very early abortion for every year that they are on the Pill. Both pro-abortion and pro-life groups acknowledge that the Pill causes early abortions.... The birth control pill increases the risk of breast cancer by over 40% if it is taken before a woman delivers her first baby. This risk increases by 70% if the Pill is used for four or more years before the woman's first child is born. — *What a Woman Should Know About Contraceptives*

Ronald L. Conte Jr. [Who Decides What] Suppose that a husband says to his wife, "I've decided how many children we will have, when we will have them, and when we will stop having children, and you have no say in the matter." How would his wife react to this?.... And if a wife said the same to her husband, what would his response be? Would he not also be upset at having no role to play in decisions about the number of their children and when they will be born?.... Suppose that a husband and wife say to God, "We've decided how many children we will have, when we will have them, and when we will stop having children, and You have no say in the matter." How would God react to these words? Wouldn't God be offended at this couple's attempt to keep Him from having any influence over the procreation of children? All children are God's children.... Couples who use contraception are attempting to gain control over procreation. — "Why Contraception Is Wrong"

Speak the Truth in Love [from random blog comments on why contraception is harmful]: It makes Christian sexual morality incoherent. Why wait until marriage if sex is not about children anyway?.... Experience has shown that it takes time but eventually premarital sex becomes the norm.... It can make you marry the wrong person.... It opens the door to gay marriage because marriage is no longer about children.... It changes our thinking about sex from being primarily about children to being primarily about orgasm exchange. This changes sex from a loving act to a selfish act.... It causes us to lose respect for human life. If we are free to manipulate the act that creates life, then how can that life be sacred? It causes us to lose respect for all holy things.... It causes health problems in women. Too many to mention.... It increases the temptation for adultery.... It disconnects men from their masculinity and women from their femininity. We lose track of who we are.... It causes parents to see children as something to enrich their own life rather than a gift from God to bless the world.... It is a societal form of suicide.... Sends a message of unlove to your children. I don't want more like you.... It creates the impression that denying your sexual desires is unreasonable or even impossible.... To me the bottom line is integrity. Integrity in my relationship with God, with my wife, with the church, with society, and with my family. — "50 Reasons Why Contraception Is Bad"

Dr. Laura Briden: The Pill is chemical castration. We cannot continue to not see this. Clinicians know it. Women themselves know it because they feel better off the Pill. But researchers mysteriously decline to examine the reality that is right in front of us. They decline to challenge the Pill Gospel and instead waste research money comparing one Pill to another. Why attempt to choose the best of a bad lot? The real question should be: "Aren't women better off without these drugs? The Pill gospel rests on the delusion that hormonal contraception is a substitute for real human hormones. It is not a substitute. The franken-steroid drugs in the Pill, patch, or implant are not even hormones. Pill-bleeds are not periods. Women and doctors have been duped into believing that Pill progestins (drospirenone and medroxyprogesterone) bear some resemblance to

our own progesterone. But they could not be more different. —"The Pill Is Bad Medicine. 7 Ways Hormonal Birth Control Harm Women"

Sam and Bethany Torode: Giving up contraception goes against everything our culture tells us about sex and marriage.... Our culture tells us that sex is really about pleasure, not spousal unity and procreation. Thus, in order to stay culturally relevant, many Christians stress that it was God who designed sex to yield pleasure.... In so doing they unconsciously buy into our culture's hedonistic pursuit of pleasure as an end in itself....check out the shelves of most Protestant bookstores—you'll find books on sexual technique that rival the pages of *Cosmopolitan*.... Is there really a great "controversy" as to whether hormonal contraceptives thin the endometrium, making it hostile to implantation? Outside of Christian circles, I haven't found any. Bethany and I searched the Internet and scoured the shelves of the local Barnes & Noble, reading everything we could find on the Pill, checking the authoritative pharmaceutical guides (including the Physicians Desk Reference), peer-reviewed medical journals, and consumer health organizations. Everywhere we looked, we found the same conclusion: all forms of the Pill thin the uterine lining to prevent implantation.... In order to claim that the Pill never acts as an abortifacient, one has to discredit all of the sources the doctors and patients normally rely on for their pharmaceutical information.—*Open Embrace: A Protestant Couple Rethinks Contraception*

Naomi Parker: It's been more than 50 years since the oral contraceptive (OC) known as "the Pill" revolutionized women's health and our culture as a whole. Unfortunately a shadow has been cast over what has long been considered a tool of empowerment, by the lack of disseminated information pertaining to its hidden dangers. Since the pill's release, hundreds of studies have pointed to the effects it can have on metabolic and nutritional processes, yet the findings have remained largely hidden to the millions of women taking it. Most are familiar with annoying side effects such as headaches and weight gain; however many risks are more serious, i.e. birth defects, depression, hypothyroidism, cancer and stroke. While nutrient deficiencies are responsible for many of these conditions, others may be attributed to disrupted hormonal processes. Some consequences of OC use can be easily reversed and others last a lifetime. All in all, it is troublesome that many health issues brought on by the drug could be prevented if information was more available.... Some of the many documented effects of use are as follows: Headaches. Fatigue. Impaired blood sugar regulation. Depression. Gallstones. Persistent Human Papillomavirus (HPV) infection. Increased triglycerides. Disturbed protein metabolism. Risk of thrombosis and hypertension (stiff muscles). Birth Defects. Cervical dysplasia. Anemia. Cardiovascular disease. Altered mucus membrane. Insomnia. Nerve problems. Weakness. Easy bruising and poor wound healing. Asthma. Osteoporosis. Loss of smell and taste. —*Hidden Dangers of Oral Contraceptives*

Conquer Series: As we see the daily political and social turmoil in our society, Christians are praying for God to send a spiritual revival to stir the church and ignite the fire of repentance throughout the land. But some Christian leaders are wondering if revival is possible at this point.... Dr. Ted Roberts explained: "In the church's present condition of sexual bondage, there is no way real revival could ever take place. God would have to repent for it to take place, and he is not about to change his moral standard. He asks us instead to repent, which simply means to turn around.... Now, real revival is not just where the church gets happy, but where the culture is impacted and changed. Our culture today is overdosing on destructive sexuality and is desperately looking for answers." —*Why Revival Is Not Possible with the Church in Its Current State*

George Grant: It seems that during much of the twentieth century, the memory of the church was erased. Its books, its culture, and its history were all but destroyed in the mad rush toward modernity. The community of faith forgot what it was and what it should have been. The result was that, despite the heroic efforts of a remnant of dissenters, the needy, the innocent, and the helpless lost their one sure advocate.... A disinterested church inevitably becomes a self-serving church.... Righteous indignation and holy zeal became all but endangered species during much of the century.... Risk, jeopardy, and self-sacrifice were replaced by security, certainty, and self-

gratification. Thus, the only urgency that drove much of the church during this dark period in history was its own satisfaction. – *Third Time Around: A History of the Pro-Life Movement from the First Century to the Present*

Martin Luther: Now observe that when that clever harlot our natural reason...takes a look at married life, she turns up her nose and says, "Alas! Must I rock the baby? wash its diapers? make its bed? smell its stench? stay up nights with it? take care of it when it cries? heal its rashes and sores? and on top of that care for my spouse, provide labor at my trade, take care of this and take care of that?... What then does Christian faith say to this? It opens its eyes, looks upon all these insignificant, distasteful, and despised duties in the spirit, and is aware that they are all adorned with divine approval as with the costliest gold and jewels. It says, "O God, because I am certain thou hast created me as a man and hast from my body begotten this child, I also know for a certainty that it meets with thy perfect pleasure. I confess I am not worthy to rock that little babe or wash its diapers, or to be entrusted with the care of a child and its mother. How is it that I without any merit have come to this distinction of being certain that I am serving thy creature and thy most precious will? Oh, how gladly I will do so, though the duties should be even more insignificant and despised. Neither frost nor heat, neither drudgery nor labor will distress or dissuade me, for I am certain that it is thus pleasing in thy sight." – *Sex and the Supremacy of Christ* [Author's note: Though Luther married late, at age 42, he and wife Katharina had six children.]

Pastor John O. Anderson: [Of his quote "*Have we in the Church effectively become a generation of false prophets?*" (back on p. 9), when writing (in *A Compassionate Roar*) about the popularity and influence of Israel's and Judah's "false prophets": Pastor Anderson concludes that notwithstanding their "*sheep's clothing*," the false prophets were from within the mainline synagogue community and not from without, as often assumed. As such, they were not unwelcomed scoundrels (or at least no more so, Anderson observes, than the "miracle" workers within the Church whom Jesus denounced (as having never known them), in Matthew 7:22-23. Accordingly, the false prophets failed chiefly, writes Anderson, "*to faithfully proclaim all of God's Word*" about "*national sin*" that was corrupting and damning their nation. To that Anderson adds: "*The messages of the false prophets to the people were focused so continuously on positive and optimistic themes...that Israel and Judah simply accepted by default the perilous delusion that God would not deal with their sin, that He would not judge them.*"

Anderson's study of the false prophets prompted him to reexamine his own ministry, with sober regard for God's disdain for America's national sin of innocent bloodshed.

Failure of the false prophets to "*proclaim all of God's Word*" calls to mind Martin Luther's assertion: "*If I profess with the loudest voice and clearest exposition every portion of the truth of God except that little point which the world and the Devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that point.*"

Pastor Matt Trewhella: [Regarding the church's neglect of law and policy in America, of the pulpits' God-given duty to instruct magistrates in their moral duties by commending uprightness and denouncing grievous failures among them, Trewhella writes:] The lesser magistrate doctrine declares that when the superior or higher authority makes unjust/immoral laws or decrees, the lower or lesser ranking civil authority has both a right and a duty to refuse obedience to that civil authority.... Historically, the practice of the church has been *that when the state commands that which God forbids or forbids that which God commands, men have a duty to obey God rather than man*. The Bible clearly teaches this principle. The lesser magistrate is to apply this principle to his office as magistrate. When an unjust decree is made by a higher authority, the lesser magistrate must choose to either join the higher magistrate in his rebellion against God or stand with God in opposition to the unjust or immoral decree.... The doctrine of the lesser magistrates is rooted in the historical biblical doctrine of interposition. *Interposition* is that calling of God which causes one to step into the gap, willingly placing oneself between the oppressor and his intended victim. – *The Doctrine of the Lesser Magistrates, A Proper Resistance to Tyranny and a Repudiation of Unlimited Obedience to Civil Government*

The Arithmetic of Abortifacient Birth Controls

(From *Birth Control and Christian Discipleship*, by John Kippley)

Unobstructed intercourse at the fertile time does not always result in pregnancy. However, the probability of conception occurring for a couple not using anticonception devices (condom, diaphragm, and spermicides) is at least 25% in any given cycle among normally fertile couples of average sexual activity,¹ and it ranges up to 68% for couples who have relations every day during the fertile time.² The lower figure (25%) will be used in describing the magnitude of early abortions with the IUD and the Pill; it is conservative relative to coital patterns stated by Kinsey for American couples where wives are under 40.³ Thus, a pregnancy rate of .25 in each cycle among one million women using IUDs every cycle would result in 250,000 conceptions per month. An average of 12 menstrual-fertility cycles per year would yield 3,000,000 IUD-caused early abortions. However, since the IUD has about a 5% surprise pregnancy rate, among 1,000,000 IUD users in the U.S.A. there would be approximately 50,000 recognized pregnancies each year, many to be killed later by surgical abortion. Subtracting these 560,000 from the directly IUD-caused abortions yields an estimated 2,950,000 early abortions each year caused by the IUD. Multiply that by 84 for the estimate of the world—247,800,000 early abortions each year.

Estimates about the number of abortions caused by the Pill are more difficult because of the triple-threat action of the Pill. The older high dosage pills had “break-through ovulation” rates of between 2% and 10%;⁴ given the lower dosage in today’s Pills and the numbers of women using the minipill which apparently has almost no suppression of ovulation, the 10% figure does not seem unreasonable to use, but we can calculate it both ways. Among the 13.8 million American women using the Pill,⁵ the 10% figure would yield 1,380,000 ovulatory cycles each month. Applying the 25% overall conception rate would yield 345,000 conceptions each month or 4,140,000 new lives each year, almost all of which would be aborted by the implantation-resisting effects of the Pill.

A 4.7% rate of breakthrough ovulation was observed and reported in 1984.⁶ Applying that rate to the 13.8 million American women on the Pill would yield 648,600 ovulations and an estimated 162,150 new lives conceived each cycle, or 1,945,800 each year, almost all of whom would be denied implantation and thus aborted.

Even if you want to use the low 2% breakthrough ovulation rate, a figure I think is too low considering the lower dosages and the minipill today, you will end up with over 800,000 early abortions per year from the Pill alone, about half as many as from surgical abortion. And again such figures are only for the United States and would need to be multiplied by 4.3 times for the rest of the world.

¹ C. Tietze, “Differential fecundity and effectiveness of contraception,” *Eugenics Review* 50 (1959) 231. Thirty percent of couples discontinuing contraception achieved pregnancy in the very first cycle thereafter. Cited in C. Tietze, “Probability of Pregnancy Resulting From a Single Unprotected Coitus,” *Fertility and Sexuality* (1960) 485-488.

² J.C. Barrett and J. Marshall, “The Risk of Conception on Difference Days of the Menstrual Cycle,” *Population Studies* 23 (1959) 455-461. The authors calculated the probabilities of conception based in coital frequency as follows: once per week = .14; every sixth day = .17; every fifth day = .20; every fourth day = .24; every third day = .31; every second day = .43, and every day = .68.

³ A.C. Kinsey et al., *Sexual Behavior in the Human Female* (Philadelphia: Saunders, 1953) Table 93. For 2,200 white married women, coital frequency per week by age: 21-25 yrs = 3.0; 26-30 yrs = 2.6; 31-35 yrs = 2.3; 36-40 yrs = 2.0.

The coital frequency rate of every fourth day is lower than any of the above Kinsey rates, and Barrett and Marshall calculated a .24 pregnancy probability for such a rate. Therefore the .25 rate used in my calculations is conservative relative to published American coital patterns and the conception probability rates published by Tietze and BarrettMarshall.

⁴ John Peel and Malcolm Potts, *Textbook of Contraceptive Practice* (Cambridge: Cambridge University Press, 1969) 99.

⁵ Robert A. Hatcher and others, *Contraceptive Technology: 1990-1992* (New York: Irvington, 1990) 228.

⁶ “We are close to lowest steroid dosage in the Pill,” *News and Views*, 30 November 1984. Excerpts from the second annual meeting of the Society for the Advancement of Contraception, Jakarta; ed. W. Korteling, (West Orange, NJ: Organon International).

Infant Homicides Through Contraception

A summary of research data compiled by Dr. Bogomnir M. Kuhar, Executive Director,
Pharmacists for Life International

[Author's note: With Dr. Kuhar's permission, in 1999, I quoted the summary below in "Contraception: The Tragic Deception," published by Please Let Me Live and cited earlier in this document. Given the date of Dr. Kuhar's research (1998), it is profoundly regrettable that recent summaries of other such studies are unavailable to us. Their lack further confirms the deep entrenchment of contraception, including the deadly abortifacients, and points to a prevailing unawareness and indifference throughout our culture. Accountability for the tragedy is evidently widespread but rests heavily with pulpit silence.

While Christians know about surgical abortions, most are unaware of the abortifacients' death toll, as related in John Kippley's "The Arithmetic of Abortifacient Birth Controls" and Dr. Kuhar's summary (below) from *Infant Homicides Through Contraception*. Both studies reveal the prospect of chemical abortions exceeding the surgical killings, and Dr. Kuhar's research denotes a much higher death toll from the chemicals.

Was Dr. Kuhar's research reliable when published? And what changes have occurred since 1998? Comparative studies and more recent ones would provide valuable answers.

Meanwhile, Pharmacists for Life International stands by Dr. Kuhar's data, and their website (www.pfli.org) continues to feature *Infant Homicides Through Contraception*.

The summary that follows is drawn verbatim from Dr. Kuhar's publication.]

1) ORAL CONTRACEPTIVES [The Pill, in over 40 varieties] Oral contraceptives have a threefold mechanism of action: a) they suppress ovulation; b) they alter the cervical mucus to reduce sperm migration into the cervical os; and c) they alter the biochemical milieu in the endometrium resulting in the prevention of implantation/nidation. It is the latter mechanism which is abortifacient and which concerns us here. Oral contraceptives have a breakthrough ovulation rate of 2 to 10% (Peel and Potts, 1969). This figure varies with the author in question. For example, one study with 7 low dose oral contraceptives found an ovulation rate of 4.7% (Van der vange, 1986). In 1990, the Ortho Corporation's annual report on oral contraceptive usage estimated 13.9 million US women use oral contraceptives. A 2% rate yields 278,000 ovulatory cycles based on the above user estimate. We also know that in any given cycle there is a 25% overall conception rate for normally fertile couples of average sexual activity (Kippley, 1986). Multiplying the two yields a result of 69,500 chemical abortions per cycle or 834,000 per year. A 10% rate yields 1,390,000 ovulatory cycles times 25% rate for a resulting 347,500 chemical abortions per cycle or 4,170,000 per year. Thus we have a range of 834,000 to 4,171,000 abortions annually.

2) INTRAUTERINE DEVICES [IUDs: their use has declined, due to risk] IUDs work by **interfering** with the enzymatic processes of the developing blastocyst and by inflaming the endometrium whereby it is hostile to implantation/nidation. Also, the Progestasert IUD acts by altering the endometrial milieu, making it inhospitable to implantation/nidation. The probability of conception using an IUD, based on about 1.5 million users times the 25% conception rate equals 375,000 conceptions, since IUDs do not prevent ovulation. We also know there [is about a] 15% IUD user unplanned pregnancy rate; therefore, 56,250 preborn lives are recognized per cycle (many of those to be killed later by surgical abortion?), leaving 318,750 mechanical abortions per cycle or 3,825,000 per year. [In the U.S., numerous lawsuits have sharply reduced the demand for IUDs.]

3) DEPO-PROVERA (DMPA) This long-acting progestin is injected under the woman's skin every 3 months and was approved by the FDA in Dec. 1992 for "contraceptive" use. DMPA was available for over 20 years, and many physicians have used it as an abortifacient, an unlabeled and unapproved use, but one which is perfectly legal in the

United States. Based on an estimated 1,000,000 users and an ovulation rate of 40-60% (Belsey, 1988), we can determine at the lower rate there are 400,000 ovulatory cycles times 25% conception rate yielding about 100,000 chemical abortions per cycle or 1,200,000 per year. At the 60% rate, we have 600,000 ovulatory cycles times 25% conception rate equaling 150,000 chemical abortions per cycle or 1,800,000 per year. It must be borne in mind the worldwide number, not estimated here, must be quite significant since it has been used in developing countries—at times without the approval of the local government—for over 20 years, shipped from Upjohn's facility in Belgium. DMPA also acts by altering the endometrial milieu, preventing implantation/nidation by the tiny preborn human.

4) NORPLANT Norplant is a subdermal implant of six one-inch long silastic rods which contain the progestin levonorgestrel, and acts for up to 5 years. There are an estimated 1,500,000 users, more or less with about another million worldwide, according to Wyeth-Ayerst, distributor of the chemical in the United States for the Population Council. Norplant acts like other progestins as an abortifacient (supra 1,3) with an ovulation rate of 50- 65% (higher in some studies). At a 50% ovulation rate, we have 750,000 ovulatory cycles times a 25% conception rate, equaling 187,500 chemical abortions per cycle or 2,250,000 per year. At a 65% ovulation rate we have 975,000 ovulatory cycles times a 25% conception rate or 243,750 chemical abortions per cycle or 2,925,000 per year. [Editorial note: Dr. Kuhar accepts the Centers for Disease Control and Alan Guttmacher Institute's 1989 estimate of 1,500,000 surgical abortions annually in the U.S., and he accepts the CDC's estimate of 50,000 to 100,000 Prostaglandin (PG) and Saline abortions annually.

CONCLUSION: Totaling up, the above yield an estimated 9,659,000 to 14,320,000 chemical, mechanical and surgical abortions per year in the U.S. alone. Extrapolated out from 1973—the year of *Roe v. Wade*—that would amount to 193,180,000 to 286,400,000 abortions over 20 years (1973-1993) due to chemical, mechanical or surgical means. This truly is the bloodiest century in history.

***"Great civilizations are not murdered. They commit suicide."* —Arnold Toynbee**

Does not evidence abound that powerful foreign adversaries threaten America's future? But is not a much graver threat growing within our own borders?

Our republic has been called a Promise Land, reminiscent of the 12 rustic tribes God lifted from slavery and led across sea and desert to Canaan's "milk and honey," there to grow them into the world's mightiest nation 3,000 years ago.

Before the tribes entered Canaan, God confronted them with hope and with warning. For their obedience He promised blessing. For their rebellion He promised suffering.

And what was the foremost blessing God pledged to His Chosen People? He pledged ultimate prosperity (*Deuteronomy 28:11*), "*prosperity in the womb.*" He desired a covenant people, numerous in number, who would honor Him with holiness and whom He would reward with impregnable security, good health, and fulfillment. And if they rebelled? He pledged poverty, hunger, and bondage.

The record of their blessings and sufferings was divinely written for our awareness, that we may understand their rise and fall. And what was central to both? The management of their fertility and sexuality. Will America follow ancient Israel and Judah into fatal decline? Or will we come to our senses, humbly repent, and restore our nation through covenant offspring and obedience to the "whole Gospel" God gave to us for our welfare and His glory? Today we wait. We wait for anointed leadership. Will the pulpits of our nation provide it.

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