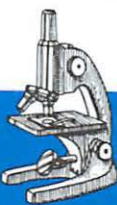






# Science

Chemistry, Biology,  
Astronomy, Geology,  
Physics, Mathematics



**How does the study of stars help us seek the Kingdom of Heaven?**



A radio telescope helps to study the stars.

Fear of overpopulation is convincing many parents to have fewer children. Christians, however, should not have such fear since God promised Abraham that his seed would be as the stars and we are children of Abraham by faith. (See Genesis 22:17 and Galatians 3:7.)

Until recently, astronomers calculated that there might be fifty million stars. Modern telescopes now reveal that there are billions upon billions of stars. Thus, Christians have a long way to go to fulfill the quota God gave us and to obey God's first command to fill the world with people.

**How does studying natural resources explode the overpopulation myth?**



Starvation is not caused by dense population.

For centuries, prophets of doom have predicted extinction of the human race due to depletion of the earth's natural resources. The facts reveal how absurd these fears are.

Do Resource D.

**How does the study of demography relate to the Kingdom of God?**

When demographers add the myth of overpopulation to their equations, they arrive at conclusions which are damaging to the Kingdom of God.

Do Resource E.

# Law

Government,  
Economics, Logic



**How is seeking God's Kingdom and righteousness basic to legal systems?**

Criminal minds and clever lawyers have taken laws which are designed to protect righteousness and used them as weapons against justice.

The Founding Fathers warned that if America ever strayed from its Biblical foundations, its law system, no matter how good, would become ineffective.

**How did God make the protection of children the legal foundation for justice?**

The limited and appropriate execution of justice is rooted in the principle of "... life for life, Eye for eye, tooth for tooth ... stripe for stripe" (Exodus 21:23-25).



**Righteousness will protect the unborn.** Just prior to that instruction is the warning that if two men are fighting and accidentally hit a woman who is with child so "... her fruit depart from her, and yet no mischief follow," the man who hit her must be fined. The law continues, "And if any mischief follow, then thou shalt give life for life..." (Exodus 21:22-23).

Two highly respected Bible commentators, Keil and Delitzsch, explain that the phrase "her fruit depart" refers not to miscarriage but to premature birth. The word *fruit* is plural to allow for the possibility of twins.

If, however, the baby is hurt in any way, there must be life for life, eye for eye, and so on. If accidental manslaughter of an unborn child required the death penalty, imagine what is due for those who knowingly and willfully shed the blood of the unborn.

Do Resource F.

# Medicine

Health,  
Nutrition, Behavior,  
Counseling



**How do myths about childbirth hinder the Kingdom of God?**

The average number of children in American families was seven when our nation was founded. It has since plummeted almost 400 percent to less than two per family. This shocking statistic demands careful investigation.

One major contributing factor is that childbirth has been taken out of the natural environment of the home and placed into the sterile atmosphere of the hospital.

Many hospitals routinely intervene through the procedure of rupturing the amniotic sac, the practice of performing an episiotomy, the use of the stress-producing internal fetal monitor, the practice of drug-induced labor, and the wrong positioning of the mother. As doctors have become accustomed to such intervention, it is little wonder that C-section rates have skyrocketed in recent years.

**God designed birth to be a natural process. However, we have turned it into a feared surgical procedure.**

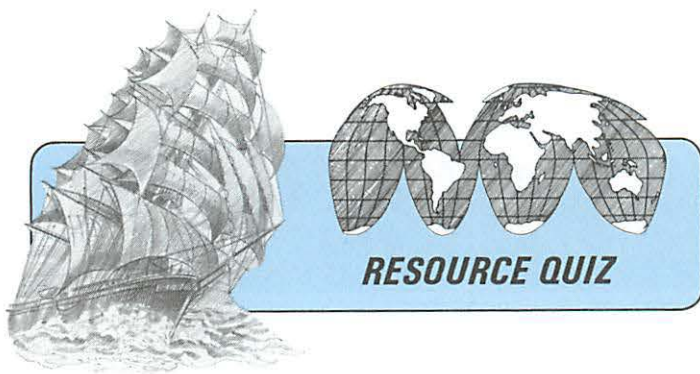


Added to these intrusions, which are done primarily for the protection and convenience of the doctor, is the humiliation of immodesty in the presence of a predominantly male medical team.

Among the industrialized nations, the United States ranks very high in infant deaths. The nation with the lowest infant mortality rate is Sweden, where home births with trained midwives are customary.

Difficult births discourage women from having more children and lead to using damaging birth control methods.

Do Resource G.



How many of these questions can you answer before studying the resources?

## WHAT IS THE KINGDOM OF GOD?



- How does the first blessing of man relate to the Kingdom of God? . . . . . 2287
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- What is demography? . . . 2337
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## WHAT LAW OPPOSES GOD'S KINGDOM?

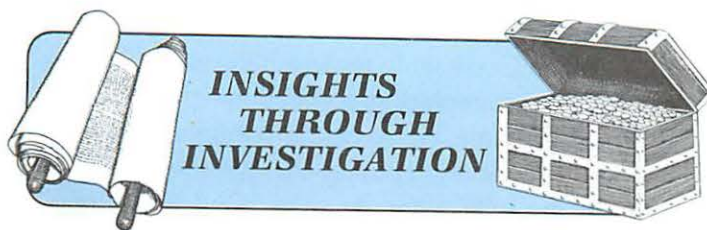


- Why is common law crucial to *Roe v. Wade*? . . . 2344
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## HOW DO CHILDBIRTH MYTHS HINDER THE KINGDOM OF GOD?



- Who was the first President to be born in a hospital? . . . . . 2357
- What is the safest country in which to have a child? . 2359
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## HOW DOES GOD'S FIRST COMMAND RELATE TO SEEKING HIS KINGDOM AND HIS RIGHTEOUSNESS?



Pictures of densely populated cities convince many people that the world is overpopulated. How does the Hebrew text of Genesis 1:28 answer this assertion?

Jesus affirmed the relationship between the Kingdom of God and children when He said: "... Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16). Based on this instruction, God's first blessing and command takes on new significance as it relates to the Kingdom of God.

### The first blessing and command:

*"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it . . ."* (Genesis 1:28).

When God says something once in Scripture, it is important. When He repeats it, we must understand that it is *very* important. When He confirms a truth a third time, He establishes it as a vital, universal, non-optional teaching.

Thus it is with God's command, "... Be fruitful and multiply. . . ." This command was given to Adam and Eve when there was no death on the earth. It was repeated twice to Noah after the Flood.

### The first blessing and command confirmed:

*"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth" (Genesis 9:1).*

### The first command re-confirmed:

*"And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein" (Genesis 9:7).*

It is significant to note that in each case this command was given to those who are righteous and who would, therefore, seek to train up their children to be Godly and to carry out God's will and righteousness on the earth.

It must be further noted that this command was never rescinded by God, nor has it been fulfilled by man. Anyone who feels that man has fulfilled God's command does not understand the real meaning of the Hebrew text. (Remember: Hebrew is read from right to left on a page.)

בָּרָא אֱתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:  
 .them created He female and male ;him created He  
 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים  
 ,God them to said and ,God them blessed And  
 פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּ  
 ;it subdue and ,earth the fill and ,multiply and fruitful Be

From this text the following words make God's intentions abundantly clear concerning children:

1. Fruitful
2. Multiply
3. Replenish
4. Subdue
5. Abundantly

## 1 BE FRUITFUL!



### DEFINITION:

The Hebrew word for “fruitful” is פָּרָה (paw-RAW), which means “to bear fruit; to bring forth; to cause to be made; to increase; to be productive; to be fertile; to reproduce.”

### APPLICATION:

God’s instruction to married couples is to be fruitful in childbearing years. A young couple is to prune things from their lives which would hinder them from bringing forth healthy children. A couple who takes steps to prevent fruitfulness in the face of this command would certainly be violating God’s design for marriage.

The more earnestly a couple desires children even in the face of “medical impossibilities,” the more rewarded of God they will be with either physical or spiritual children, because “. . . the fruit of the womb is his reward” (Psalm 127:3).

## 2 MULTIPLY!



### DEFINITION:

The word רָבָה (raw-BAW) means “to increase in great abundance; to enlarge greatly; to heap up; to produce exceedingly; to propagate prolifically.”

### APPLICATION:

The fruitfulness of a couple is not only in having children in abundance. It is in thinking in terms of bringing forth a multitude for generations to come. This involves passing on their vision to their children and to their children’s children.

## 3 REPLENISH!



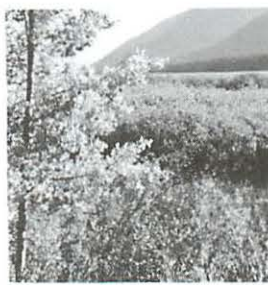
### DEFINITION:

In Hebrew the word מָלֵא (maw-LAY) means “to fill to overflowing; to go beyond capacity.” The English word *replenish* stems from the Latin *plenus*, which means “full.”

### APPLICATION:

When God said to replenish the earth, He was not referring to replacing population—there was no death at the time He gave the command. He still intends for Godly couples to fill the earth to overflowing with a Godly seed. God is not concerned about running out of resources. His unseen supply has already included manna from heaven, meat from ravens, oil from depleted barrels, and an abundance of loaves and fishes.

## 4 SUBDUE!



### DEFINITION:

*Subdue* in the Hebrew is כָּבַשׁ (kaw-BASH), meaning literally “to tread down; to disregard.” It includes the following concepts: “to conquer; to keep under; to overpower; to bring into subjection; to overwhelm; to subjugate.”

### APPLICATION:

God established a contest of sorts after the Fall. Where man did not subdue the earth, wild beasts were given predominance. God kept the land of Canaan from His people until their population increased, so the wild animals would not take over the land. It is ironic that in our day major efforts are underway to replenish and protect wildlife as our society destroys children.

## 5 ABUNDANTLY!



### DEFINITION:

The word God used for “abundantly” is שָׂרַץ (shaw-RATS); it literally means “to swarm,” as when bees swarm for a new hive. It is an active word which assumes organization and productivity.

### APPLICATION:

When Godly people abundantly multiply and when they practice conservation according to God’s laws, they advance His Kingdom in the world. Satan, knowing of this potential, is attacking families.

### PROJECT

Find as many Scripture passages as you can which refer to Satan’s attempts to destroy the Godly seed. Example: Cain killing Abel.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## HOW CAN YOUNG COUPLES AVOID FOUR TRAPS IN ORDER TO SEEK FIRST THE KINGDOM OF GOD?



Ewing Galloway



Ewing Galloway

The trap of trading children for a career may look attractive at the beginning of a marriage, but there are unexpected consequences to that decision.

Many young married couples believe they will find fulfillment in marriage by postponing having children. What they fail to see is that each of the following four allurements of the world is a counterfeit to what God actually designed for them if they had only sought first the Kingdom of God and His righteousness.

**"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:39).**

## Four deadly traps which hinder us from seeking God's Kingdom through children:

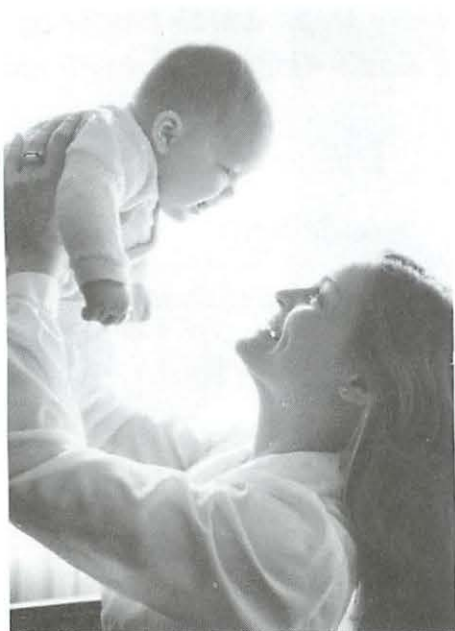
1. **Education**
2. **Security**
3. **Independence**
4. **Pleasure**

Children are a blessing from the Lord. When any society calls God's blessing a curse, that society will experience God's judgment. The judgment will be seen in damaged marriages, weak churches, and a debt-ridden nation.

In our day there are enormous social pressures against having children. Surrender to these pressures will produce statements such as the following:

1. Before we have children, we want to finish our **education**.
2. We will think about having children after we become established in our careers.
3. We cannot afford to have children until after we gain financial **security**.
4. In order give our children a college education, we need to build up investments.
5. We are not thinking about having children because we enjoy our **independence**.
6. If we have children, they will take away our freedom.
7. We are afraid that children will interfere with our marital **pleasure**.
8. Children will cause my wife to lose her physical attractiveness and health.

Each of these statements is in direct opposition to Jesus' command to "...seek...**first the kingdom of God, and his righteousness...**" (Matthew 6:33). Ironically it is primarily through children that "...**all these things shall be added unto you.**"



H. Armstrong Roberts

## How Children Relate to the Kingdom of God

The Kingdom of God is the realm in which God rules. In God's Kingdom, Jesus Christ is the King of Kings and the Lord of Lords.

In order for a kingdom to exist, there must be subjects who obey the laws of the king. The more people there are who follow his laws, the more glory and strength there is to his kingdom. The fewer there are who obey the king's laws, the weaker his kingdom will be.

These facts are pointed out in Proverbs 14:28: *"In the multitude of people is the king's honour: but in the want [lack] of people is the destruction of the prince."*

The exciting potential of Christians is to multiply a Godly seed and thereby to strengthen the Kingdom of God. At the same time, we can lead people to be born again into God's Kingdom. In this way we will remove as many as possible from Satan's kingdom so that he as the "prince of this world" will find his kingdom diminishing.

God makes a clear statement as to the importance of children to His Kingdom in the following verse:

*"But Jesus called them unto him, and said, Suffer little **children** to come unto me, and forbid them not: for of such is the **kingdom of God**" (Luke 18:16).*

The context of this verse reveals that the disciples in Jesus' day had the same attitude about children that is prevalent today, namely, that children are a bother.

The disciples rebuked parents who tried to bring their children to Jesus so He could bless them. *"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little **children** to come unto me, and forbid them not: for of such is the **kingdom of God**" (Mark 10:14).*

A third witness of this vital truth is found in Matthew 19:14: *"But Jesus said, Suffer little **children**, and forbid them not, to come unto me: for of such is the **kingdom of heaven**."*

The Lord Jesus Christ reinforces an equally strong relationship between children and the Kingdom of God in the following statement:

*"... Whoso shall receive one such **little child** in my name receiveth me" (Matthew 18:5).*

The Greek word for "receive" in this verse, δέχομαι, contains an amazing concept, as pointed out in Thayer's Greek Lexicon. It means "to receive into one's own family in order to bring up and train in the ways of the Lord."



**Children are the heritage of the Lord, the strength of a man, and the crown of grandparents. (See Psalm 127:3-5 and Proverbs 17:6.)**

**Examine four deadly traps which hinder couples from seeking God's Kingdom first through children.**

# **1 "Before we have children, we want to finish our EDUCATION."**

Anyone who thinks that an education is something to be finished is totally lacking in understanding. Those who believe that today's education will prepare them for success in life are equally devoid of understanding.

## **DEFINITION:**

**Education** is defined by modern society as simply a program of instruction which is usually imparted through formal classroom instruction. Anyone who completes a course of instruction is said to have received an education regardless of whether the content of that course has anything to do with practical living, or whether the student has learned how to relate his knowledge to daily problem solving.

A woman who had been married for many years suddenly realized that although she had a degree in accounting and bookkeeping, it had never occurred to her to apply what she had learned to her family's troubled finances.

Thus, we have the distinction between an educated person and a wise person.

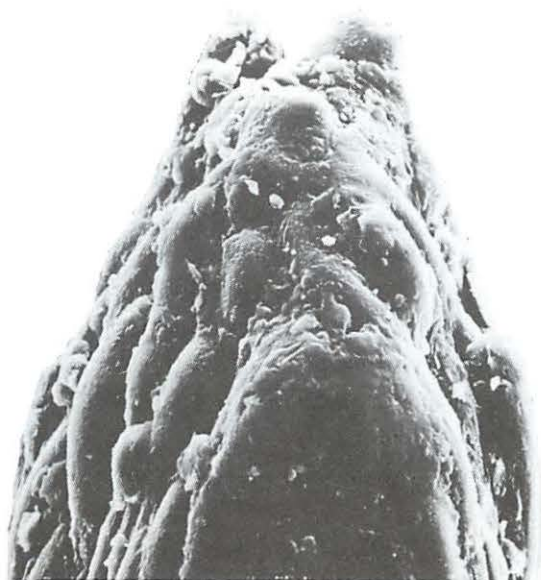
The word **educate** in its Latin origin means "to lead out" or "to draw out." The *e* in *education* means "out," and *ducere* means "to lead."

A course of education is designed to lead a student to conclusions which the teacher has already formed in his mind. Ironically a person can be "well educated" and at the same time be "not very intelligent."

The word **intelligent** means "to choose between." It is from the Latin word *intelligens*, which in turn comes from the root *intelligere*. *Intelligere* is made up of two words: *inter*, meaning "between," and *legere*, meaning "to choose."

The myth of modern education implies to a student that he is beginning to learn all the knowledge on any given subject. Consider the following point.

Suppose you want to study a pencil dot on a piece of paper. At first you would probably conclude, "There is not much to study here." However,



Electron micrograph by Harold Clarke

No matter how well-educated you are, there will always be new things to learn and vast areas of knowledge to uncover. For example, can you identify this photograph of a very common item?

if you were to place this dot under an electron microscope, you would discover a vast new world.

Then suppose you decide to photograph what you saw under the microscope. Because of the magnitude of what you saw, you would not be able to photograph it in one picture. It would have to be done with a series of pictures. If this series involved 8- x 10-inch photographs and you worked for eight hours a day taking pictures, it would take you seven years to photograph the pencil dot!

After you have completed all photographs, you would still be looking at only one layer of the dot. Yet, the orderly structure you would see could be expanded to yet further levels and open up additional worlds of microscopic study.

Furthermore, to know all there is to know about the dot does not give you the intelligence to know how to use that knowledge for practical application and creativity.

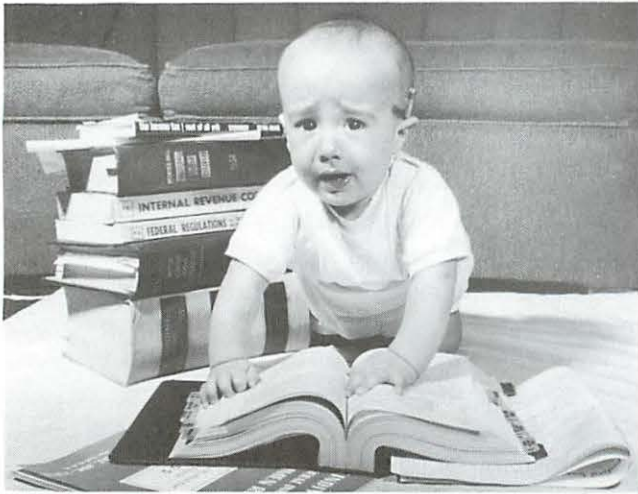
Similarly, the vast array of knowledge contained in just the books of the Library of Congress could not be studied in many life spans. Who is to say, then, that the little bit of knowledge which teachers arbitrarily choose for a course of study is adequate for a successful life?

The need, then, is not for knowledge, but for **wisdom**. Wisdom is the ability to see life and the practical decisions of life from God's perspective.

The wisest man who ever lived confirmed the folly of trying to prepare for life through education. He stated:

*"... Be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:12-14).*

**NOTE:** God's first commandment relates to children: "... Be fruitful, and multiply, and replenish the earth, and subdue it . . ." (Genesis 1:28).



## ***How will God give a married couple a better education when they seek His Kingdom through having children?***

### **1. God designed the needs of children to bring parents to the first principle of education—the fear of the Lord.**

Only by the wisdom of the Lord will parents be able to train their children properly, and only by the protection of God will children be kept from disease and evil.

As situations arise which are beyond human ability to resolve, parents are forced to cry out to the Lord. It is significant that Scripture does not record that Enoch walked with God until after he had a son:

*"And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah. . . . And he was not; for God took him" (Genesis 5:21-22, 24).*

### **2. Questions and problems children have will motivate parents to search out information and provide practical answers.**

Practical areas of life will become the topics of research and discussion when there are children in the home. Many of the simple questions asked by children motivate parents to discover areas of knowledge which they thought they previously understood. For example, a child asked, "Why does salt melt ice?"

The father thought for a moment and then realized he could not give his son a clear answer. An "educated" friend tried to help the father by explaining, "I learned in school that salt lowers the boiling point of water." However, they were not sure how that related to ice.

The boy then asked, "Why do we use salt to make ice cream?"

After a lengthy discussion among five college graduates, they all realized they could not give the boy a precise answer to a very practical question.

By looking up the answer on their own, these adults would receive an education they never obtained in class and which they will not soon forget.

### **3. By accepting the responsibility of training their own children, parents will receive a true education in the vital areas of living.**

God instructs parents to teach their children His ways from before birth to the years of apprenticeship. (See Deuteronomy 6:7 and Galatians 4:2.) The most effective way for parents to carry out this responsibility is to become learners with their children.

As children see their parents' excitement about new insights from God's Word, the children also become more enthusiastic about learning.

The education God wants parents to give their children involves training them how to be successful Christians, marriage partners, parents, business managers, and spiritual leaders. This kind of training will bring both parents and children to true wisdom and maturity.

**4. What parents learn in teaching their children will become the basis of an exciting life message in their own lives.**

Teachers need credentials before others will listen to them. The rarest and most admired credentials today are those held by parents who have reared Godly and successful children. At each stage of growth, other parents will observe your successes in rearing children and will value any instruction you give to them.

This type of education will not only bring success in the lives of the children, it will also motivate parents to consistency in Christian disciplines, thereby opening other opportunities for vocational advancement and spiritual ministry.



**Special questions  
about education  
from young  
married couples**

**• Are you saying my college days are over if I marry?**

Scripture makes it clear that a husband's primary concentration after marriage must be upon his wife, especially during their first year together. God made provision for this in Deuteronomy 24:5:

*"When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken."*

Marriage counselors confirm the wisdom of this provision by revealing that many marital problems can be traced back to a lack of mutual commitment and concentration during the first year of marriage.

Paul's instruction in I Corinthians 7, however, goes beyond the first year. He commands both husbands and wives to make it their priority to see how they can please each other. Full-time schooling will put a strain on a marriage and will be even more tragic if it replaces children. The principle of Proverbs 24:27 is for a man to establish his life work before he takes on the responsibility of a wife and household:

*"Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house."*

**• What if God is calling me to the ministry? Shouldn't I go to seminary so I can become qualified?**

The formal classroom as we know it today was not what Paul had in mind when he told Timothy to train men for the ministry. (See II Timothy 2:2.) We can be sure of this because Paul instructed Timothy to train others in the way *he* had been trained, and Paul had trained him with an apprenticeship experience.

This was the same method Christ used in training the apostles. Therefore, if you want to be trained for the ministry, find faithful pastors who will be able to teach you what God has taught them.

**• How would such an apprenticeship program work for someone who wants to become a medical doctor?**

The chief surgeon at one of our nation's leading university medical centers never went to medical school. He trained under other doctors and through personal study was able to validate each medical exam. The university recognized the superior quality of his training and offered him their highest position.

Another medical doctor apprenticed more than twenty specialists, some of whom are so outstanding that clinics are named after them today. The success of his training methods is now being studied by leading universities throughout our nation.

**• Isn't it true that the more formal education a person has, the higher the salary he will receive?**

Statistics have been used to give this perception; however, actual facts do not support this assertion. In the first place, 80 percent of those who are employed today are not using the training they received at college. Meanwhile, a growing number of employers are becoming alarmed at attitudes which are being exhibited by many college graduates.

They feel they are entitled to the highest pay with the least work and have a contempt for manual labor. Thus, in a growing number of cases, employers will pass up a "highly educated" applicant for one who demonstrates a learner's spirit and a willingness to work.

The shortcomings of higher education began to be evident many years ago, as indicated by the experience of Thomas Edison.



**Thomas Edison**  
1847–1931

Thomas Edison is acclaimed as probably the greatest inventor in history. He had only three months of formal schooling, but he changed the lives of millions of people with his inventions.

The following article appeared in the *Medford [Oregon] Mail Tribune* on June 16, 1923.

## SOMETHING WRONG WITH COLLEGES SAYS THOS. EDISON, DOESN'T KNOW JUST WHAT

NEW YORK, June 16.—Although denying that he opposes colleges, Thomas A. Edison declared that he is convinced there is something wrong with the college system, in a statement today to the New York Tribune in which he discusses the recent graduation of his youngest son, Theodore, from the Massachusetts institute of technology. He said he obtained some of the best men in his plant at West Orange, N.J., from colleges, but admitted that the sixty in his employ had been culled out of 2000.

"There is something wrong with the college system," he said. "I don't know what the trouble is, that is not my line. I can only judge by the result.

"But one thing is certain. The present system of education in the college does not train men to think. University presidents, in criticising my questionnaires, said that the college does not try to fill the students' mind with a lot of information but teaches him where to find it. Yet when we tried my questionnaire at one college, the students couldn't pass it because they didn't know where to find what they wanted."

## 2 "We are postponing having children until we achieve financial SECURITY."

The thought of achieving security through finances is another misconception. God never intended for us to achieve security through money, possessions, or investments. Rather it is to be gained through a right relationship with Him and obedience to His commands, the first of which was "... Be fruitful, and multiply . . ." (Genesis 1:28).

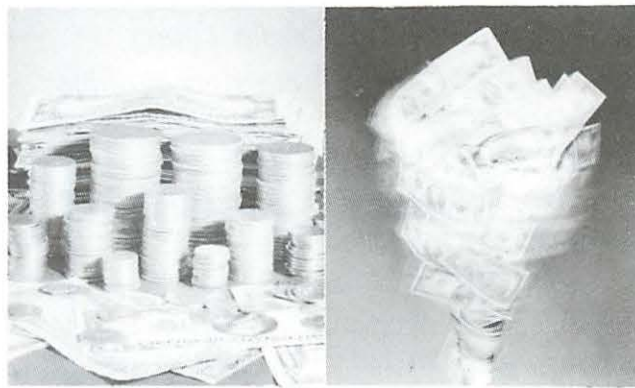
### DEFINITION:

The word **security** comes from the Latin word *securus*, which means "without care." One who has security is without anxiety or fear. Security is freedom from danger and harm. To be secure is to enjoy protection and safety.

Security brings a sense of assurance, confidence, trust, and reliance, and it results in peace of mind.

To believe that any of these qualities can be derived from temporal and transitory things such as money or possessions is to ignore the clear warnings of Scripture as well as the reality of our own experience.

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Proverbs 23:5).



Ewing Galloway

H. Armstrong Roberts

**It is significant that God speaks of the eagle when explaining how riches make themselves wings and fly away. An eagle will soar when storms come, and money will vanish in the face of personal troubles.**

The riches that do not fly away are consumed by moths, rust, and thieves. Therefore, we are warned in Matthew 6:19, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Attempting to find security in money is, in reality, a form of idolatry. This observation is true because idolatry is expecting from people or things what only God can give. Only God can give security. Thus, when we expect to gain security from money, we actually make money our god.

**Ironically, the security that parents are striving to grasp is to be found in the very children they are postponing having.**



H. Armstrong Roberts

## ***How will God give a married couple security when they seek his Kingdom through children?***

Any couple in our country who claims they cannot afford children would be laughed to scorn by couples all over the world who enjoy only a fraction of our prosperity. Even the poorest among us are wealthy by comparison. It is, therefore, not a matter of what we can afford; it is a matter of where we place our values.

Jesus speaks of a man who found a pearl of great price. He sold everything he had in order to buy that treasure. Children are like pearls from the Lord. To sacrifice for them is to store up eternal treasures.

If a person is wise, he will heed Christ's instruction: "... Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:20).

When a young married couple asks the question "How can we afford children?" they imagine the escalating costs of hospital births, food and clothing, education, and an additional array of expensive desires. What they usually do not consider are the following ways in which God wants to meet their needs:

### **1. By teaching them contentment**

The first and most important lesson every young couple must master is to develop contentment. Contentment comes by learning to be satisfied with the basic essentials of food and clothing. This is the wise instruction of I Timothy 6:8,

*"And having food and raiment let us be therewith content."*

Contentment is also achieved by learning how to enjoy the things God has given rather than focusing on the things He has not provided. Contentment is realizing that God has provided everything that is needed for our present happiness. Contentment is strengthened by the awareness that relationships are more valuable than possessions.

Contentment is knowing that the most valuable things we have are free, such as twenty-four hours in each day, God-given relationships, and the measure of health we enjoy.

### **2. By enabling them to reduce expenses**

The quickest way to financial freedom is not by increasing income but by decreasing expenses. Solomon warns that when riches increase, the desires and living standards of those who have them also increase. This observation helps to explain why many double-income families never seem to have enough money.

*"When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?" (Ecclesiastes 5:11).*

Many wise young couples are searching out new and better ways to have children and to train them up to be mighty in God's Spirit. They are discovering that by returning childbirth, education, health care, and hospitality to the home as God intended, costs are tremendously reduced.

### **3. By enabling them to increase income**

In the final analysis, children are a heritage from the Lord, and what God "orders," He pays for! King David gives this testimony in Psalm 37:25: *"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."*

A young couple in the Detroit area had the normal fears of not being able to afford more children. The husband was a supervisor at a large company, and the wife, who had a Ph.D., worked in the aerospace industry.

After studying God's design for the family, they made several major decisions. The wife quit her job and began teaching her young children at home. The husband transferred to a different department where he received a lower salary but had more time to spend with his family.

To their delight they discovered that they could live on much less than they had thought possible. Then God unexpectedly rewarded their faith by leading the husband to a new job where he earned a significantly higher salary than in any previous employment.

#### 4. By enabling them to develop skills

Home industry is an exciting new horizon for young couples who want to enjoy the full scope of blessing God designed for the family. Home industry involves crafts and skills which are learned by each one in the family, especially for the purpose of giving to others.

A family with ten children learned how to serve outstanding catered meals as a team and does this as a ministry for churches and other groups. They also sing together to the delight of their audiences. This family is careful to keep these ministries balanced with the responsibilities of their home education program and the jobs of the older children. Yet, in one year they received over \$20,000 from these extra family projects.

The virtuous woman of Proverbs 31 is praised for the products she made in her home. *"She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet."* (Proverbs 31:19-21).

#### 5. By the generosity of Christians

It is a false presupposition to believe that a young couple needs to be financially self-sufficient before they can consider having children. God has ordained that necessary expenses for carrying out His work should fall not only upon the diligence and responsibility of individuals, but also upon the larger body of the church. In any given local church there are usually Christians who are not physically able to bear children. There are others who can have children but may be going through a period of financial need.

God uses each of these circumstances to bring the body together in love and true Christian fellowship and function. This is what Paul is talking about in II Corinthians 8:14-15:

*"But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had*

*gathered much had nothing over; and he that had gathered little had no lack."*

#### 6. By provision in old age

Young couples are often frightened away from having children by the shocking statistic that it costs \$100,000 to raise one child. By using the same statistics, however, we learn that a child will earn a million dollars during his lifetime. That is not a bad return on the parents' investment!

The alarming reports of the high cost of having children fails to take into account the factors which have been discussed in the previous points. For example, the major part of this proposed expense involves obtaining a college education. Parents who understand the potential of apprenticeship training not only avoid the cost of college, but they can see their sons and daughters earning money during those years.

Then as parents became elderly and unable to work, it is God's design for their children to provide for their financial needs. To the degree that parents exercise faith in having many children and diligently invest themselves in their children's lives, they will experience a marvelous security during their old age.

### 3 **"We are not thinking about having children because we enjoy our INDEPENDENCE."**



Ewing Galloway

A wise and experienced philosopher once concluded, "There are two great tragedies in life. The first is not getting what you want, and the second is getting what you want." The fact is that we often do not really know what we want, but God does, because He designed us.

The word *independence* has been used to describe the struggle the American Colonies experienced with Great Britain in becoming a free nation. The Declaration of Independence refers to "life, liberty, and the pursuit of happiness."

However, the terms *independence* and *happiness* are incomplete in themselves; they need to be balanced by the concepts in the words *maturity* and *joy*. Without these balancing truths the words *independence* and *happiness* will become dangerous catchphrases used to justify rebellion, destruction, and anarchy.

#### DEFINITION:

The word *independence* comes from the Latin *dependere*: *de* means "of," *pendere* means "hang," and *in* is a negative prefix. Thus, *independence* has taken on the meaning of not hanging, or hanging free from the influence, guidance, or control of others. To be independent is to be self-reliant and self-sufficient.

In reality, we are all dependent upon others in various ways. Without the help of others we would not be able to function. God confirms this fact, which should be obvious to all of us.

**"For none of us liveth to himself, and no man dieth to himself" (Romans 14:7).**

As Christians, we are all members of one body, and each member depends upon the functions of other members. (See I Corinthians 12:14–27.) The more mature a person is, the more he will understand the proper balance between dependence and independence.

The Biblical word for "mature" is *perfect*. The Greek word for "perfect" means to be complete and finished. The word has various applications physically, mentally, and spiritually.

An important test of maturity is how long a person can wait between achievement and reward. Passing this test is necessary before a person can understand and enjoy the right kind of independence.

The waiting time between achievement and reward allows for the trials that are a necessary part of life. It also allows a person to distinguish between pleasure and joy.

The word *pleasure* comes from the old French word *plaisir*, which means "to please" in the sense of pleasing oneself. Pleasure relates to having an enjoyable sensation or emotion, satisfying

sensual desires, delighting in that which appeals to the physical senses. When pleasure becomes a goal in itself, it turns into sensual gratification and overindulgence.

The belief that we can experience unending pleasure is a denial of the reality of life. Troubles will come each day, but as those troubles are worked out according to the will of the Lord, the result is joy.

Joy is inward delight and gladness. Unlike happiness, it is not dependent upon circumstances. Therefore, Paul was able to go through times of sorrow; yet, his joy was inextinguishable. (See II Corinthians 4:8–18.)

Joy is experienced when we see God delivering us out of trouble and at the same time accomplishing His perfect will through the struggle.



H. Armstrong Roberts

### ***How will God give greater independence and joy when a married couple seeks His Kingdom through children?***

Those couples who mistakenly believe they will have greater independence and joy by not having children overlook the basic factors that produce independence and joy.

#### **1. How children bring independence to a nation**

God documents how His nation gained independence through the multiplication of children and how they were brought back into slavery by destroying their children:

*"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1:7).*

When Pharaoh recognized how powerful the nation of Israel had become, he became alarmed because he recognized that they had the ability to bring his nation under their control.

*"And he said unto his people, Behold, the people of the children of Israel are more and mightier than we" (Exodus 1:9).*

When Pharaoh tried to decrease their number by hard labor they increased instead. He then realized that if he was to weaken the nation of Israel, he had to decrease their birthrate. Thus, he commanded the midwives to kill the newborn babies if they turned out to be boys.

God blessed the midwives for refusing to carry out Pharaoh's evil command. In the end, Pharaoh's heart became hardened and cruel, and when the people cried out to God, He delivered them from Pharaoh's army. He brought them out of Egypt and established them as an independent nation.

The reverse of this process took place when the nation of Israel "... mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them.

*"Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.*

*"Thus were they defiled with their own works, and went a-whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.*

*"And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand" (Psalm 106:35-42).*

## 2. How children bring joy to a church

The very existence, growth, and fellowship of the church is related to children. Paul referred to those whom he led to Christ as children for whom he labored and travailed as in birth. (See Galatians 4:19.) Those who become Christians are described as newborn babes in I Peter 2:2.

The care of new Christians is compared by Paul to that of a nurse cherishing her children. (See I Thessalonians 2:7.) Even the concept of salvation is described as being "born again." (See John 3:3.)



**Children controlled the freedom and the bondage of Israel.**



H. Armstrong Roberts

**Each of the developmental stages of a little child has significant and direct spiritual application to the young believer in Christ.**

As the families within the church receive the blessing and heritage of children, the church is strengthened and increased because God views children as the strength of the church.

***"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger" (Psalm 8:2).***

Jesus further explained that the strength of children is their faith in and praise of Him. (See Matthew 18:3 and 21:16.)

The initiative and spontaneity of children in coming to Jesus and praising Him is lifted up by the Lord as a standard to be followed and to be encouraged. (See Luke 18:16 and Matthew 21:15-16.)

When children receive Christ as their Savior and become mighty in spirit, they will enter into positions of leadership both in the church and in the community and will advance the cause of Christ through the church.

*"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man [or the church] that hath his quiver full of them: they shall not be ashamed, but they shall speak with [subdue or destroy] the enemies in the gate" (Psalm 127:3-5).*

### 3. How children bring independence and joy to a family.

The promises of Psalm 127 are particularly applicable to the couple with many children. They are the ones who receive the blessing of the Lord. They will experience great joy. Their children will be used to conquer for the Lord. “. . . They shall not be ashamed. . . .”

As children are trained up in the ways of the Lord, they bring gladness and joy to their parents. Solomon affirms this in Proverbs 10:1 and in Proverbs 15:20: “A wise son maketh a glad father. . . .”

John also gives testimony to this fact. “I have no greater joy than to hear that my children walk in truth” (III John 4).

As children grow up in the wisdom of the Lord, they increase in favor with God and men and are able to accept increased responsibilities at an earlier age, thus allowing parents freedom and assistance unimagined by those with small families.

A mother of ten children exclaimed, “I feel as though I am the freest and most independent woman in town because my older children are such capable assistants.”

Another woman who had a baby when she was forty-five years old was rebuked by a friend as being too old for “such things.” The new mother smiled and said with confidence, “When you are sixty years old, you are going to be all alone. But when I am sixty, I am going to have the joy and assistance of a fifteen-year-old daughter in my home.”

Today, parents who have many children are not only courageous but also wise. As they instill strong character qualities into their children, they will not need to fear as old age approaches. Their children will enthusiastically obey the clear instruction of Scripture to care for their parents in old age. (See I Timothy 5:4 and Matthew 15:1–6.)

What a stark contrast to multitudes of elderly people today! They are abandoned in nursing homes, having the possessions they exchanged for children taken from them. These forsaken people are left alone to grieve. Oftentimes they do not realize that if they had had more children they would now be cared for in a far better way. They would also be able to present their children as eternal trophies to the Lord. “. . . For of such is the kingdom of heaven” (Matthew 19:14).

### How Joy Is Related to Sorrow

Joy is experienced in direct relationship to sorrow. No one will ever experience heights of joy

who has not first tasted depths of sorrow.

Jesus experienced great joy because He was a man of sorrows and acquainted with grief. It is for the ultimate purpose of joy, therefore, that God has introduced the birth process with the travail of sorrow.

“A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world” (John 16:21).

## 4 “We are afraid that having children will interfere with health and PLEASURE.”

God designed children to bring the spiritual, psychological, and physical pleasures of marriage into balance. In our day, the physical pleasures of marriage are overemphasized. Children are, therefore, viewed as a hindrance to sensual pleasure.

These are the couples who are “. . . lovers of pleasures more than lovers of God” (II Timothy 3:4). To them He gives the warning, “He that loveth pleasure shall be a poor man . . .” (Proverbs 21:17).



**Loving pleasure will always lead to a barren, unfulfilled life.**

### DEFINITION:

There are at least three words in the Greek language which are translated *pleasure*. The first

one is ἡδονή (hay-daw-NAY), meaning “gratification of sinful desires.” It is from this word that we get the term *hedonism*.

A hedonist is one who holds that pleasure is the chief goal of man. Hedonism involves the pursuit of or devotion to pleasure with the avoidance of all pain.

The Greek word ἀπόλαυσις (ah-PAW-lau-sis), together with ἔχω (EH-koe), “to have,” is rendered “to enjoy the pleasures,” such as in Moses’ decision recorded in Hebrews 11:25: “*Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.*”

Pleasure is used in a good sense in the Greek word εὐδοκία (you-daw-KEY-uh) which literally means “good pleasure.” It implies a gracious purpose, a good object being in view with the idea of a resolution. It is used in Philippians 2:13: “*For it is God which worketh in you both to will and to do of His good pleasure.*” Have you ever applied this verse to the good work of God in creating a child in the womb?

True pleasure involves enduring necessary pain to obtain an enduring reward. It was through this process that our spiritual birth took place:

*“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Hebrews 12:2).*

The true test of pleasure is whether it produces life or death. It is at this point that Satan is a master deceiver. He has convinced many young couples that if they have children their lives will be threatened and their health diminished.

In contrast to this deception is God’s promise: “*. . . She shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety*” (1 Timothy 2:15).



Erving Galloway

## ***How will God give a married couple greater pleasure and health when they seek His Kingdom through having children?***

### **PREREQUISITES TO RECEIVING PLEASURE FROM CHILDREN**

God affirms that children are a source of great pleasure to a young married couple. “. . . So are children of the **youth**. **Happy** is the man that hath his quiver full of them . . .” (Psalm 127:4–5).

There is a condition, however, to the joy and pleasure which children will bring their parents. Children must be trained up in the nurture and admonition of the Lord. (See Ephesians 6:4.)

#### **• Prenatal training**

Nurture begins in the womb as both the father and the mother train the child to recognize their voices. It is also important that they reinforce the authority of Scripture by reading it to the child in the womb. It is now a recognized fact that unborn children *do* learn in the womb.

#### **• Consistent daily schedule**

Child training also begins in the womb as the mother maintains a regular schedule of daily activities. Continuing this schedule after birth enables the child to become secure and obedient.

#### **• Childbirth exercises**

There are other important factors which enhance the pleasure of children. These factors include working toward a healthy birth through precise exercises and proper nutrition.

#### **• Reject feeding on demand**

Following birth it is essential that a mother design a wise feeding schedule and reject the unscriptural theory of feeding on demand. Those who claim that God immediately responds to our every cry as His children ought to reread the Psalms, particularly David’s cries in Psalms 6, 13, 35, and Asaph’s cries in Psalm 74.

## ***How Having Children Increases the Pleasure of a Married Couple***

### **1. The pleasure of being “heirs together”**

Peter appeals to husbands to be wise and gentle toward their wives on the basis of their being “. . . heirs together of the grace of life . . .” (1 Peter 3:7).

The expression *the grace of life* refers to the desire and the power which God gives a married couple to bring children into the world.

Christian parents have the added joy of knowing that through proper training and discipline they have the potential of making their children heirs of eternal life through faith in the Lord Jesus Christ.

## 2. The pleasure of being learners together

When parents accept their God-given responsibility to teach their own children, parents receive an extra measure of love and gratefulness from children in return.

Many parents feel intimidated at the idea of being teachers of their own children. However, these parents fail to realize that God wants them to have a learner's attitude rather than a teacher's attitude.

As parents communicate the excitement of what they are learning from the Lord, their children tend to have an increased desire to learn from them and from the Lord.

## 3. The pleasure of developing spiritual gifts

God gives each child natural tendencies and unique abilities, which will become a dynamic spiritual gift when that child is born again. Proper training and application of this gift will result in significant spiritual achievement. It is in relation to their spiritual gifts, or bents, that the following promise applies.

*"Train up a child in the way he should go [according to his spiritual bent]: and when he is old, he will not depart from it" (Proverbs 22:6).*

Each person in the family becomes a vital part of a team as he discovers and uses his spiritual gift. The result is unity through diversity and loyalty through strength.

## 4. The pleasure of anticipating fulfillment

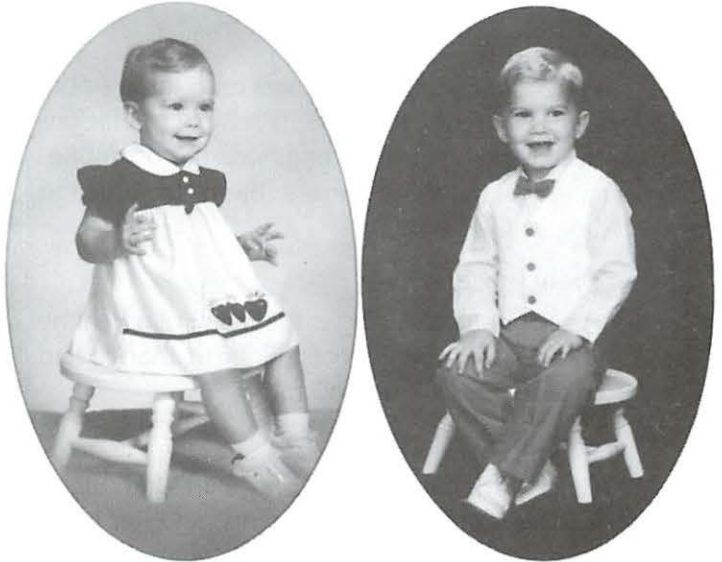
Enjoying the physical relationship of marriage is much like enjoying the pleasure of recreation. If either one is engaged in to excess, it ceases to be pleasure and becomes a chore.

God designed marriage to have times when physical relationship would bring maximum pleasure to both the husband and the wife and times when abstinence should be observed.

Orthodox Jews have discovered and experienced the benefits which come by following the abstinence guidelines in Leviticus 15. As a result the husband learns self-control and the wife feels cherished.

It is not surprising, therefore, that Orthodox Jews have one of the lowest divorce rates of all religious groups. When one Orthodox Jew was asked about this he said, "My marriage is like a continuous honeymoon. Each month my wife and I look forward to our times of coming together."

## How Having Children Protects and Increases the Health of the Mother



**When a young couple learned of the pleasure and health of having more children, they had a reversal, and the boy and girl pictured above were born.**

Medical science is only beginning to rediscover the amazing health benefits that come to women when they remain morally pure, and in marriage, fulfill their God-given design of having children.

It is significant that God's judgment on the woman for her sin was to increase her toil in childbirth even as the man's toil in making a living was increased. Yet, this very toil brings health benefits to both. This is the message of I Timothy 2:15:

*"Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."*

**The following conditions are prevented, greatly improved, or cured as young married women have children:**

### • Ovarian cysts

Ovarian cysts are a common ailment to young women. A contributing factor to ovarian cysts is excessive weight loss. However, when a married woman has a child, the cysts clear up.

## • Endometriosis

There is medical evidence that women who continue to have children greatly reduce the risk of endometriosis. If a woman has endometriosis it will often clear up when she has more children.

## • Breast cancer

Strong documentation is confirming that birth control pills cause cancer in women. Women who nurse their babies further reduce the risk of cancer by one third.

## • Hormonal imbalance

Hormonal imbalance upsets emotional stability and contributes to PMS (Premenstrual Syndrome). Having children strengthens the hormone-producing glands and causes them to function according to God's design.

## • Metabolic upset

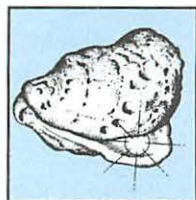
A sense of well-being is the result of a healthy metabolism. The functions of childbirth change and balance a woman's metabolism.

## • Heart ailments

As the mother carries the child, her blood volume increases by about two pints, and her heart is then strengthened to pump the extra blood. Following the birth there is a release of the strain, and the result is a greater strength for herself.

## • Fibroid tumors

Many fibroid tumors disappear as a woman carries another child. In cases where they do not disappear, they can often be removed in such a way as not to damage the womb.



### THE HIDDEN MESSAGE OF THE LOST PEARL

"When I was eleven years old, my family took a vacation in Florida. One morning my brother and I went swimming. The shallow water revealed an oyster bed. We began digging up oysters. It was great fun. During the morning we accumulated quite a collection.

"Our greatest finds were not the live oysters, but dead oysters which still had both halves of the shell joined together. Many were closed tightly, and we didn't know until we had pried them open whether they were alive or not.

"The live ones we threw back. The empty ones usually did not reclose, but remained partly open. These we set aside as our most prized treasures.

"Toward the end of the morning, I dug up a very nice, complete oyster shell which was in perfect condition. It was obviously dead because it was already open about an eighth of

an inch and seemed empty. It was definitely one that I wanted to keep, except for one flaw—it had some kind of object trapped inside that rattled. I thought it detracted from the quality of my shell.

"The halves of the shell were still very tight and were hard to budge with just my fingers. It took all of five minutes to remove this rather large, round, perfectly smooth object. Having successfully removed it, and being pleased with my now empty and unblemished shell, I threw the object toward the end of the pier.

"At about the midpoint of its flight, a horrifying light dawned in my mind. I was old enough to have known, but young enough to have overlooked the value of what I had just thrown away. I had treasured what was secondary and had lost what was real. My focus had been wrong.

"I visually marked the location of the splash. With great care I slowly approached the spot, trying not to disturb the bottom. For the next half hour I searched diligently.

"Finally, when it was time to leave, I told my parents what I had done. Then we all looked for it. Our efforts were useless and our time was up. Our schedule demanded that we leave.

"When I was twenty-five years old, I got married. For some undefined reason, I rejected for seven years the idea of having children. I thought I had valid reasons, but no one had ever talked to me about it. I had received no counsel or teaching from either family, friends, or church. No one seemed to consider it to be a critical issue. In addition, the world had all kinds of new medical methods for preventing pregnancy.

"As I look back, I don't remember hearing one dissenting voice. Down deep I always knew that I wanted children someday. I didn't really want to be childless all of my life. Eventually, I decided that I wanted five children. So, after seven years of some very difficult decision making, we had our first child—a girl.

"To my great amazement, I found that I actually liked having a child. In fact, having a child is one of the greatest things that has happened in our lives.

"The fears which had prevented conception for so long proved to be mostly imaginary. This new member of our family changed our lives. We discovered a multitude of rewards that we had not known we were missing.

"My wife and I have just been told that it now looks medically impossible for us to have any more children! Suddenly, all our newly established family dreams have been erased. All the excitement and anticipation of a newly discovered future have vanished. It seems as though there is a void in our lives—as if four of our five children have just been killed.

"What makes the burden so heavy is that we had the treasure within our grasp and we threw it away. We saw the outer shell and mistakenly overlooked the treasure within. With our hands we plucked it out and cast it away. We tried to take God's timing into our own hands."

*Used by permission.*

## PROJECT

The next time you hear someone say he or she does not want any more children, ask if you *could* go over this Resource with him or her. Notice which points relieve fears, and write down any additional questions not covered here.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## HISTORY RESOURCE

### HOW DID ONE WOMAN BENEFIT GOD'S KINGDOM BY DISCOVERING SECRETS OF RAISING CHILDREN?



A History of Methodism, James Buckley,  
Harper & Brothers Publishers

**Susanna Wesley**  
1669–1742



A History of Methodism, James Buckley,  
Harper & Brothers Publishers



The Church of England, H. D. M. Spence,  
Cassell and Company, Ltd.

**Susanna Wesley's greatest contribution to the advancement of God's Kingdom did not die with her two famous sons, John and Charles. The principles she discovered for raising up children who were mighty in spirit continue to bear fruit wherever they are applied.**

This amazing woman took seriously the axiom, "The hand that rocks the cradle is the hand that rules the world." She rocked nineteen cradles in an age when children were regarded as a bother, and historians now agree that two of those whose cradles she rocked had more impact on English history in the eighteenth century than any of their contemporaries.

Whenever praised for her success, however, this mother responded humbly, recognizing as her "secret" the principles of Scriptural child-rearing, many of which she had learned from *her* mother—

for her mother had rocked twenty-four cradles, and Susanna was in the twenty-fourth!

When these facts from the life of Susanna Wesley are presented to the average church congregation today, laughter erupts. Looks of disbelief and amazement are exchanged between mothers who are struggling with two or three children. These modern mothers do not understand the secrets of child-rearing which Susanna Wesley applied not only in training outstanding children, but in doing it under some of the most adverse conditions of the seventeenth and eighteenth centuries.

England was in a state of spiritual decline. Charles II was on the throne with his secret ambitions to return the nation to Roman Catholic control. The loose and immoral lives of the king and other government leaders influenced the laws they made and reflected the sinfulness of the people.

Literature, plays, and other forms of entertainment served only to spread the godless fantasies of their authors to the thoughts and actions of common Englishmen. The people carried their greed into their businesses as well.



The Church of England, H. D. M. Spence, Cassell and Company, Ltd.

**This period cartoon relates the servile status of young children hired out by their parents in eighteenth-century England.**

Young children were being sent into the manufacturing industry, where they were overworked while paid and taught practically nothing. In the medical arena, deception, overcharging, and abortions were common. Yet, even the Church offered no solutions. Those who were called to be the salt and light of the world were preoccupied with their own battles.

The Established Church of England was defending its threatened power and doctrines from attacks of various other denominations. Those outside the Church of England were quite varied in their beliefs and methods themselves, but they were all dubbed “Dissenters” or “Nonconformists” because of one common characteristic—they were not part of the Established Church.

The Dissenters included such Godly men as John Bunyan and the Pilgrims and Puritans who sailed to America to find liberty. Also numbered in this classification were those who had called for and performed the execution of King Charles I in 1649 and who were now trying to disestablish, or “purify,” the Church of England through illegal means.



**The tyranny of Charles Stuart (Charles I) as King of England provoked his people to civil war. The Dissenter armies hunted him down, tried him as a traitor, and condemned him to death.**

The Established Church was taking advantage of its position to encourage laws persecuting the Nonconformists. However, on January 20, 1669, one prominent London Dissenter had reason to rejoice whatever the circumstances of England were. His wife had just given birth to her twenty-fourth child. She sat in bed gently rocking the baby.

Standing proudly beside her was her husband, Dr. Samuel Annesley, a respected London minister who had cemented his position as a Dissenter twenty years earlier. It was not the first time he had spoken out against the government, but by one disrespectful comment against the king, he had sacrificed his claim to one of the most prestigious pulpits in London.

Since that time the influential Dr. Annesley became known as the St. Paul of the Nonconformists, and the Annesley home on the small

London road called Spital Yard became a haven for Dissenters.

• ***She taught authority by her reverence.***



A History of Methodism, James Buckley, Harper & Brothers Publishers

**Dr. Samuel  
Annesley  
1620–1696**

It was in this environment of serious theological discussion that young Susanna was reared. By age thirteen, having listened to the many educated men who visited her father, Susanna had weighed their cases and felt compelled to side with the Established Church of England rather than with the rebellious strain of Dissenters to whom she was exposed.

To Dr. Annesley, this decision of his youngest child was painful, as he had labored and suffered much for the Dissenters' movement. However, Susanna must have made her appeal humbly and respectfully, because despite this disagreement between them, Dr. Annesley continued to nurture the special relationship he had begun to develop with this daughter.

Among those who called on the hospitable Dr. Annesley was the son of another prominent Dissenter and student at the Reverend Edward Veal's Dissenting Academy—Samuel Wesley. When the school closed two years later, this young scholar transferred to Mr. Morton's Dissenting Academy.

Yet, as Susanna had already done by this time, Samuel Wesley decided to join the Church of



P. & O. Line

**Samuel Wesley ministered for several months to superstitious sailors who had learned to fear the powerful and the unknown.**

England. He left the Nonconformists' educational system and enrolled at Oxford University, a school then closed to Dissenters. Five and a half years later, Samuel Wesley was ordained a minister of the Church of England and given his first chaplaincy on a British man-of-war.

However, his heart was not with the sea; it was with young Susanna Annesley back in London. After only a few months the new chaplain resigned his relatively well-paying position and returned to London to marry nineteen-year-old Susanna.



Such a Woman, Rita F. Snowden, The Epworth Press

**Young Susanna loved to read. She spent hours studying the Scriptures and other literature, but she purposely avoided novels and similar books which would not contribute to her spiritual growth.**

The young couple settled in Holborn near a small London church where Samuel was offered a post as a curate (an assistant minister in the Church of England). With the meager salary this position afforded them, Susanna set up housekeeping and prepared for the birth of their first child. Samuel Wesley Jr. arrived on February 10, 1690.

His was a difficult birth for Susanna. In fact, none of her other births were as difficult as this first one. If Susanna had been living today, there is no question that an attending physician or midwife would have advised her to limit the number of her pregnancies in order to avoid complications such as those she had encountered with this birth.

Although we do not know what the "deep affliction, both of body and mind" she experienced was, we do know that Susanna did not allow her initial sorrow to reduce her future joy.

In June, when Samuel Jr. was four months old, Mr. Wesley accepted an offer to minister in South Ormsby, Lincolnshire.

It was a long and difficult journey to their new home, especially for Susanna, who had lived only in London for the first twenty-one years of her life.

- ***She taught ownership by her contentment.***

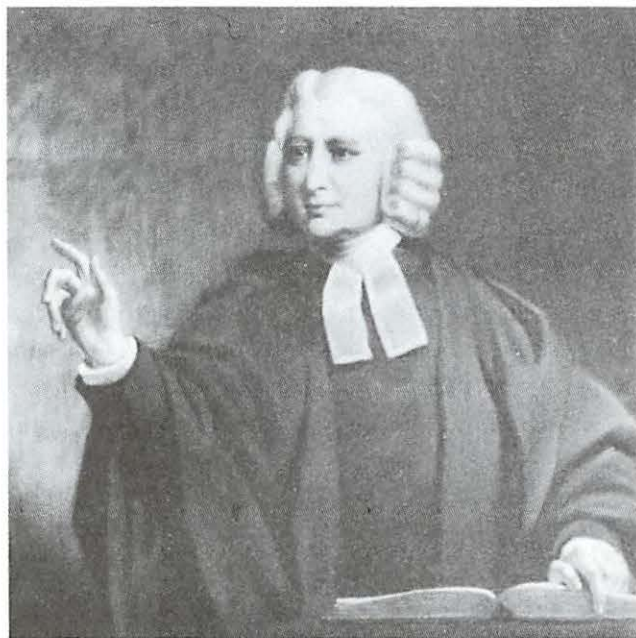
The years in Lincolnshire were not easy for Susanna. Mr. Wesley did not make enough money to support his growing family. Early in 1691, a baby girl, whom they named Susanna, was born. Now there were two Susannas and two Samuels in the family, but not always in the house.

Samuel Sr. spent most of his time working with his parish of 260 members and fulfilling his duties as the personal chaplain of the Marquis of Normandy, whose country home was in South Ormsby. Even when Samuel was at home, he spent hours hidden in his study, trying to make a fortune through his literary interests.

His poetry and other articles did little, however, to help support the Wesley household, and the family began to contract debts. Mr. Wesley continued to expend so much of his time and resources trying to supplement his salary through poetry that Susanna one day came to the point of advising her children, "Make poetry sometimes your diversion, tho' never your business."

Apparently it did not occur to Samuel to involve his children in his writing. If he had done this, he could have helped his wife and further developed the skills which would one day be especially needed by his more prominent sons.

Meanwhile, as Mr. Wesley was preaching and writing, Mrs. Wesley contentedly cared for little



Charles Wesley, Elmer T. Clark, The Upper Room

**Charles, the youngest son of Mr. and Mrs. Wesley, is remembered not for his dynamic sermons, but for the seven thousand hymns and poems he wrote.**

Samuel and Susanna at home. Just before Susanna reached her first birthday, Emilia was born. Soon after Emilia's first birthday, Mr. Wesley was arranging for the burial of baby Susanna.

On top of her sorrow over the death of young Susanna, Mrs. Wesley began to be concerned about Samuel Jr. He was four years old; yet, he had never spoken a word. One day Samuel Jr. had been out of sight for longer than usual, so his mother began to look for him.

Susanna searched all through the house and in the garden. Deeply concerned, she called out for her son. Little Samuel crawled out from under a table where he was playing with the cat and answered in perfect English, "Here am I, Mother!" Relieved and full of joy, Susanna wrapped her arms around the young boy and thanked God.



**The same year that Samuel Wesley Jr. spoke his first words, another articulate speaker, François Marie Arouet, was born. Remembered better by his pen name, Voltaire became a leader in the French Revolution while Samuel Wesley developed in a leadership role among the clergy of Great Britain.**

Compared to most children, he had learned to talk late, but as with Albert Einstein and other famous men of great intellectual ability throughout history, those first, silent years helped Samuel develop a greater capacity for learning.

By initially thinking in pictures rather than in words, speech came later for Samuel. When he did begin speaking, however, his communication immediately took the form of complete thoughts.

Susanna wrote that he learned so quickly "and had such a prodigious memory, that I cannot remember to have told him the same word twice. What was yet stranger," Susanna continued, "any word he had learned in his lesson, he knew wherever he saw it, either in his Bible or any other

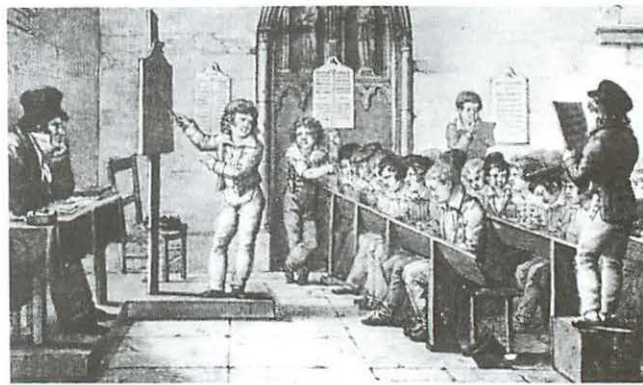
book: by which means he learned very soon to read . . . well."

Susanna's joy was doubled that December when Annesley and Jedediah were born—twins! She had high hopes for her four children, and she and her husband wanted to provide the best education possible for them.

- ***She taught success by her creativity.***

Although they were poor and still in debt, Susanna and Samuel scraped together what resources they could and enrolled little Samuel in Mr. John Holland's private school. Mrs. Wesley expected that her brilliant young Samuel would be greatly helped and would learn much in his first school year.

That year ended, however, in deep disappointment for Mr. and Mrs. Wesley. Having tried the system, and believing that even she, a simple, poor housewife, could do better than the British schools, Mrs. Wesley removed Samuel from the school and began to teach him and her other children at home.



**Years after Mrs. Wesley removed Samuel Jr. from the classroom, her wisdom was confirmed when Mr. Wesley discovered that Samuel's teacher had been dismissed from thirteen previous positions because of his wickedness.**

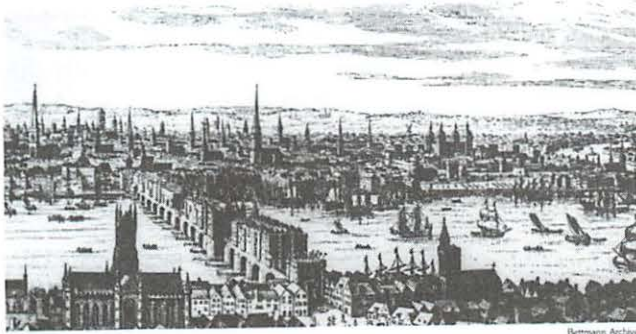
The success of the methods she would develop and employ in the education of her children bears witness to itself in the fruit of her children's lives. Susanna did not believe she was doing a good job, but this is because she did not initially realize that it was the *character* which she imparted to them, not the knowledge she taught, that would prepare her children for having major roles in the advancement of God's Kingdom.

- ***She taught suffering by her tolerance.***

In 1732 Susanna's famous son, John, pleaded with his mother by letter to share with him her

secrets of successful child-rearing. Susanna initially responded:

*"The writing anything about my way of education I am much averse to. It cannot, I think, be of service to anyone to know how I... used to employ my time and care in bringing up my children. No one can, without renouncing the world, in the most literal sense, observe my method; and there are few, if any, that would entirely devote above twenty years of the prime of life in hopes to save the souls of their children, which they think may be saved without so much ado; for that was my principal intention, however unskillfully and unsuccessfully managed."*



**Susanna Wesley invested all her time training her children. Although her husband spent months on end, year after year, in London, Susanna returned to this city of her birth only once in over forty years.**

The Wesleys suffered ridicule and torment from the villagers about them who were convicted by their Godly disciplines and the truths they preached and lived. In Epworth, where Samuel and Susanna ministered for forty years, the village people set fire to their home several times, threatened to harm their children, stabbed their cows, crippled the family dog, burned their crops, and were even indirectly responsible for the death of one of their children.

Many who learn of the trials this family experienced imagine Mrs. Wesley as a tireless and unflinching woman; yet, in reality Susanna was constantly reminded of her own frailty by regular sickness. Although the nature of her illness is not clear, we know that Susanna suffered affliction throughout her life, especially after reaching fifty years of age. While she was often bedridden for days, weeks, and sometimes months at a time, she nevertheless relinquished her rights to lie idly about, choosing instead to suffer patiently and fulfill her

responsibilities as much as possible. Her gracious attitude in her suffering was beautifully expressed in the following words:

*"Though man is born to trouble, yet I believe there is scarce a man to be found upon earth, but, take the whole course of his life, hath more mercies than afflictions, and much more pleasure than pain. I am sure it has been so in my case. I have many years suffered much pain, and in great bodily infirmities; but I have likewise enjoyed great intervals of rest and ease. And those very sufferings have, by the blessing of God, been of excellent use, and proved the most proper means of reclaiming me from a vain conversation; insomuch that I cannot say I had better have been without this affliction, this disease, this loss, want, contempt, or reproach. All my sufferings, by the admirable management of Omnipotent Goodness, have concurred to promote my spiritual and eternal good. . . . Glory be to Thee, O Lord!"*

### • ***She taught responsibility by her orderliness.***

Although Susanna hesitated to share her principles of education, John persisted in asking her, and in July of 1732, she finally sat down with her quill and ink to set forth her method on paper.

*"Dear Son,*

*According to your desire, I have collected the principal rules I observed in educating my family. The children were always put into a regular method of living, in such things as they were capable of, from their birth; as in dressing and undressing, changing their linen, etc. . . ."*

Sadly, many of Susanna's children did not live long enough to enter into and benefit from her "regular methods." One month after the December 1694 birth of Annesley and Jedediah, Samuel was preparing for their burial. Susanna had borne five children in five years, but three of them had died. Only young Samuel and Emilia remained.

Emilia was three years old by this time, but Mrs. Wesley was so encouraged by Samuel's progress after almost five years without learning so much as how to speak or read that she purposed to

wait until each child turned five before helping him to begin studying even the alphabet. The results were amazing.

On each child's fifth birthday, Susanna took the child alone into a room. In one day she taught him the entire alphabet, upper and lowercase, until he knew it thoroughly. Only two of the children required an additional half-day of instruction.

After learning the letters, each child began reading Genesis 1, mastering it syllable by syllable, word by word, verse by verse, until he could spell and read it perfectly. Within three months, each child could read and speak English very well—well enough, in fact, to begin the foreign languages which Mr. Wesley taught them. Mehetabel, for example, was reading the Greek New Testament when she was eight years old, only three years after learning the English alphabet!



While classroom teachers spent days and weeks drilling the letters of the alphabet into their students using lessons and primers like the one shown here, Susanna Wesley successfully taught her children to read and write much more quickly by using Scripture.

*"... It is almost incredible what may be taught a child in a quarter of a year by a vigorous application, if [he] have but a tolerable capacity and good health. Kezzy excepted, all could read better in that time than most women can do as long as they live."*

The only exception to this, as Susanna noted, was Kezia. This is significant, because Kezia learned her letters before she turned five, but did not follow the same study of Genesis 1 as the others. As a result, Susanna said, "... She was more years learning than any of the rest had been months."

Within a year after the twins died, another baby girl was born. Susanna would yet have a namesake, so this child was named Susanna. With her three children, mother Susanna began to establish and enforce household rules. She developed eight key bylaws which were not simply a list of "do's

and don'ts" for the children—they were statements of responsibility for both the children and the parents.

- Susanna recognized that children sometimes lie to avoid punishment. In order to prevent this habit from forming in her children, Mrs. Wesley promised them that if a child charged with wrongdoing confessed and repented, he would not be spanked.
- No lying, stealing, disobedience, quarreling or fighting, or any other sinful act was allowed to pass unpunished.
- No child was paddled twice for the same offense. If he repented afterwards, the matter was forgiven and not brought up again.
- Every time a child performed a good deed, especially when he did it of his own initiative, he was praised and often rewarded.
- When a child performed a good deed with the intention to please, but the deed was poorly or improperly done, the intentions were praised, and the child was graciously taught how to do better in the future.
- The rights of property were strictly observed. Even the smallest pin or coin, borrowed against or without the owner's consent, had to be returned, and the offending child was punished.
- Promises had to be kept, and gifts given could not be taken back, unless they were given conditionally and the conditions had not been met.
- No girl was taught to work or sew or the such until she could read very well.



Susanna Wesley's bylaws were founded on the Ten Commandments and other basic Scriptural principles.

In addition to these eight rules, Susanna maintained her training methods. The baby would be laid in the cradle awake and rocked continuously through naptimes, three hours during the morning study time and three during the afternoon study time. Eventually, the length of those naps would be reduced to two hours each, then one hour each, and finally none at all. This schedule would gradually accustom the child to regular times of sleeping and waking.

- ***She taught discipline by her kindness.***

The next year, 1696, Mary was born. Mrs. Wesley continued the naptime routine with Mary and taught little Susanna, now one year old, “to fear the rod and to cry softly.” While Mrs. Wesley believed that discipline was important, she did not endorse the abusive punishments being inflicted upon children in the classrooms and industrial mills of England in that day.

Discipline, as defined by Mrs. Wesley, is “strength guided by kindness.” She would be firm and uncompromising, but also kind and loving to her children.

*“When turned a year old (and some before) they were taught to fear the rod and to cry softly, by which means they escaped abundance of correction which they might otherwise have had, and that most odious noise of the crying of children was rarely heard in the house, but the family usually lived in as much quietness as if there had not been a child among them.”*

When the children grew strong enough, Mrs. Wesley restricted them to three meals a day. They were not permitted to eat or drink between meals (unless they were sick) or to ask out loud for extra servings at meals. The children ate what was given to them, and if they desired more, they could whisper to the maid, who would whisper their request to Susanna.

By eight o'clock each evening the children were all washed and in bed. Mrs. Wesley never permitted anyone to sit with a child until he fell asleep, but required that each child lie quietly alone in his bed until he fell asleep by himself.

- ***She taught success by her availability.***

Despite rigorous schedules, many children, and strict rules, Mrs. Wesley did not neglect to spend time with each individual child.

*“I discourse every night with each child by [himself] on something that relates to [his] principal concerns. On Monday I talk with Molly; on Tuesday with Hetty; Wednesday with Nancy; Thursday with Jacky; Friday with Patty; Saturday with Charles; and with Emily and Sukey on Sunday.”*

John (affectionately called “Jacky” by his mother) often wrote to her in later years about how he longed to be able to continue their Thursday-evening sessions together. These times and the memories of them probably did more to influence the lives of her children than any of the other principles Susanna Wesley applied.

- ***She taught freedom by her loyalty.***



James Edward  
Oglethorpe  
1696–1785

As Susanna Wesley listed her principles of discipline and education in a letter to John, General James Edward Oglethorpe was making final plans for sailing to the American colony of Georgia in October 1732. Mr. Wesley was a strong supporter of General Oglethorpe and wrote to him frequently. John and Charles later made a trip to this colony, where the Lord taught them many vital lessons.

Susanna carefully dipped her pen in the inkwell to replenish its supply. Returning the nib to the paper before her, she continued her July 24, 1732 letter to John describing her methods of education.

*“In order to form the minds of children, the first thing to be done is to conquer their will and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees, as they are able to bear it; but the subjecting the will is a thing that must be done at once, and the sooner the better, for by neglecting timely correction they will contract a stubbornness and obstinacy which are hardly ever after conquered, and never*

*without using such severity as would be as painful to me as to the child. . . . I cannot yet dismiss the subject. As self-will is the root of all sin and misery, so whatever cherishes this in children ensures their after wretchedness and irreligion: whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident when we further consider that religion is nothing else than doing the will of God and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgence of it can be trivial, no denial, unprofitable."*

'Conquering the will' would be a continual task for Susanna, especially with new children being born almost annually. One of these, Mehetabel, was born in 1697, the same year the Wesleys moved to Epworth. The growing Wesley family was relocating from Samuel Wesley's South Ormsby church and its £50 annual salary to a larger parish promising £200 a year.



**Samuel Wesley Sr. served almost forty years at St. Andrew's parish in Epworth.**

Feeling confident with this dramatic increase in salary, Mr. Wesley borrowed £150 to consolidate several smaller debts and to cover the expenses involved with moving to and furnishing their new home.

Epworth was located in a geographically unique section of England called the "Isle of Axholme." Although this eighty-square-mile "island" was thirty miles inland, it was surrounded by water. Four rivers, the Trent, the Tarne, the Don, and the Idle, formed its boundaries and made the Isle of Axholme a very isolated, swampy area, which often flooded. In order to reclaim more usable land from the swamp, the British government contracted the

Dutch engineer Cornelius Vermuyden to build dikes and drain the island.

The agreement offered a third of the land to Vermuyden in payment, while the British royalty claimed another third, and the remaining third was left to the inhabitants. The contract became an issue of great controversy as the people bitterly claimed their rights to the land which had been in their families for generations.

The people responded violently to the government, burning tools, destroying newly built dikes, and finding other ways to hinder the Dutch workmen. They reacted with great hostility to these aliens who had moved onto their land. Thus, the 2,500 inhabitants of Epworth probably regarded the new rector and his family as just another group of foreigners who had invaded their island.



A History of Methodism, James M. Buckley, Harper & Brothers, Publishers

**The new rector at Epworth was born in November of 1662 to Mr. and Mrs. John Westley. Later in life Samuel dropped the "t" from his last name and became Samuel Wesley.**

Although Mr. Wesley did not violate the people's property rights, he became an object of the Epworthians' bitterness as he "violated" their personal rights through the strict moral demands of his fiery sermons. While Samuel Wesley was trying to conquer the wills of his parishioners, Mrs. Wesley was at home training the five Wesley children to submit their wills to God.

Essential to her success in doing this were her uncompromising rules that no child would ever get that for which he cried and that every act of disobedience would be punished.

*"When a child is corrected [he] must be conquered, and this will be no hard matter to do, if [he] be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and [he] is brought to revere and stand in awe of the parents, then a great many childish follies and inadvertences may be passed by. Some should be overlooked and taken no notice of, and others mildly*

*reproved; but no wilful transgression ought ever to be forgiven children without chastisement less or more, as the nature and circumstances of the case may require."*

When Hetty, as Mehetabel was often called, learned to speak, the first thing Mrs. Wesley taught her was the Lord's Prayer. This she had done with each of her children, and each child prayed it every morning and evening, daily submitting his will to God: "... Thy will be done ..." (Matthew 6:10).

Susanna's most effective method of training her children to submit to the will of Godly authority was her own example. Mrs. Wesley told her children in later years "that your father and I seldom think alike" and that she and her husband "rarely agreed on a particular matter."

Yet, in positions where they disagreed, Mrs. Wesley recognized the authority and responsibility of her husband and voluntarily submitted to him. Perhaps the greatest period of testing in Susanna's life began in 1698.

One year after Hetty was born, Susanna's ninth child was born and died. In May of 1699, Susanna gave birth to a baby boy whom they named John, but he, too, died soon. One year later, Benjamin was born; he died shortly afterwards. Then in 1701, Susanna had twins, and they also died within the year.

It was during these years that the rectory caught fire for the first time, and two-thirds of it burned down. During her sufferings the neighbors were of no comfort, continuing to vandalize their property. Samuel was caught up in his ministry outside the home, and Susanna herself was often bedridden with illness.

Then in the summer of 1701, this period of testing climaxed. Samuel and Susanna had a political disagreement as to the legitimacy of the acting king. William of Orange was not in line for the English throne, but Parliament invited him to become king after James II abdicated.

When Mr. Wesley asked Susanna what she thought, she respectfully presented her case, but did not press the matter beyond a simple, thirteen-word explanation. For some reason still not fully understood, John Wesley, who told the story in later years, claimed that his father lost his temper and rashly vowed that as long as they had two kings, they (he and Susanna) would have two beds. With that, he left for London.

Susanna was left at home with the children, certainly nothing new, for Samuel had often been

away in London for months at a time. However, he said he was leaving for good this time, even though Susanna was then carrying their fourteenth child.



**King James II, having fallen into disfavor even with members of his own family, was disheartened by the news that William of Orange had landed with his armies on England's shores. James fled to France, and William, at the invitation of government leaders, assumed the throne.**

Several months later, William III died from injuries incurred when his horse threw him. Anne became queen, and Mr. and Mrs. Wesley agreed she was a legitimate heir to the throne. Mr. Wesley was then free from his vow to return home to his forgiving wife, which he did.

When he arrived at Epworth, Samuel was introduced to Anne, the newest addition to the Wesley family. The cementing factor to the reunion of Samuel and Susanna was the birth of their first child conceived after Samuel's return from London.

Born on June 17, 1703, this son was named for two of the Wesleys' previous children who had died soon after birth. John Benjamin, the only Wesley with a middle name, would be remembered by generations to come as one of the greatest men of faith in history.

Throughout her intense suffering, especially during the six years which preceded John's birth, Susanna remained meek and forgiving, submissive to God's will. In a letter Susanna wrote to her brother in India who had criticized her husband after these things happened, Susanna still faithfully defended Samuel:

*"For better or for worse, I'll take my residence with him. Where he lives, I will live; and where he dies, I will die; and there will be buried. God do so unto me, and more also, if aught but death part him and me."*

- ***She taught design by her determination.***

In 1704, for the first time in over fifteen years, one year passed without a birth or death in the Wesley household. There was still a sense of loss, however. Samuel Jr. left for Westminster School at the age of fourteen to begin his formal education toward becoming ordained by the Church of England.

Susanna had been especially dependent on Samuel. He was her first-born son and had been with her throughout her much suffering and her joy. Although Samuel Sr. did not totally neglect his responsibility for the education of his children and their need for a father who loved and cared for them, he was so absorbed in his ministry and spent so little time at home that Samuel Jr. became, in Samuel Sr.'s own words, "a father to . . . [his] brothers and sisters."



**Susanna's first-born son, Samuel, was named after the prophet in Scripture as well as for his father and grandfather. As Hannah had done with her Samuel, Susanna dedicated him to the Church before his birth.**

A History of Methodism, James M. Buckley, Harper & Brothers, Publishers

**Samuel Wesley Jr.  
1690–1739**

John was only one year old when Samuel left for Westminster, but he was the second surviving son, and upon Samuel's departure, he became the oldest son at home. He was not to be the only son for long, however. In 1705, one month before John's second birthday, Susanna gave birth to another baby boy.

The same year also marked an important election in England. In Lincoln County where Epworth is located, two men named Colonel Whichcott and Bertie were challenging Sir John Thurold and "Champion" Dymoke for their Parliamentary seats.

Campaigning was begun in earnest, especially on the Isle of Axholme. Although the inland island was isolated and generally forgotten by the rest of the nation, it was divided among a greater number of landowners than any other area of the county. Because only landowners were permitted to vote, the Lincoln County candidates gained a sudden interest in the people of Axholme.

The area was considered to be a key section of the county, and whoever carried the Isle of Axholme was practically guaranteed the victory. Epworth being the largest city on the Isle and Mr. Wesley the leading clergyman, it is understandable that the politicians came directly to Samuel to try to elicit his support.

Mr. Wesley assured Sir Thurold that he would not vote against him. Samuel was determined not to vote for the other incumbent, however, and promised his second vote to Colonel Whichcott.

After a short trip to London, Samuel returned to discover that Colonel Whichcott was actually a Dissenter who bitterly opposed the Church of England. Samuel then felt obliged to remove his support from the colonel and support both incumbents instead.

This change of loyalties enraged the Dissenters in Epworth. Thus, while Samuel was in London to record his vote, an angry Nonconformist mob formed around the rectory. Standing beneath Mrs. Wesley's window, they "kept drumming, shouting, and firing off pistols and guns."

Worn out from the emotional turmoil the mob caused her, Susanna gave her newborn child to the nurse and went to bed. The nurse remained awake throughout the noisy mob demonstration, but when the commotion died down an hour or so after midnight, she fell asleep.

The exhausted nurse unknowingly rolled over onto the baby as she slept and awoke to find him dead. She ran out and threw the baby into the arms of the maid, who immediately took the child to Susanna. Samuel said later that "she composed herself as well as she could, and that day got it buried."

Samuel returned to Epworth after the election, having voted against Colonel Whichcott. Unfortunately for Samuel, one of Colonel Whichcott's relatives, a Mr. Pinder, also happened to be one of Mr. Wesley's creditors.

After a baptismal service, Samuel was met on the road by Mr. Pinder, who demanded immediate payment of his debt. Mr. Wesley agreed to pay the small debt, which amounted to less than £30, but informed Mr. Pinder that it would require a few hours for him to return home and sell some furniture or farm animals.

Samuel later wrote, ". . . All his answer was, that I must immediately pay the whole sum, or go to prison." Mr. Wesley could not produce the money there on the street, so he was taken directly to Lincoln Castle where he was thrown into debtors' prison.

In spite of the miserable conditions in which he was held, Mr. Wesley boldly took advantage of the situation and began a ministry to the other prisoners. His only concern was for his wife and children who were left in Epworth with no regular income. They were relying entirely on the dairy products from their small farm.



Illustrated History of Methodism

**Perhaps the prison ministry of John and Charles in later years was influenced by their father's term in prison and the reports he brought back about his ministry there.**

Yet, Susanna's concern was for her husband in prison, who had "little above ten shillings" to pay for his food. She sent him the small amount of jewelry she had, including her wedding ring, to help him purchase food or pay his debts. Samuel, however, returned them to her.

Samuel sent an appeal to Archbishop Sharpe for aid. The archbishop, in turn, went to visit Susanna, and after promising her assistance, he asked, "Tell me, Mrs. Wesley, whether you ever really wanted bread."

*"My Lord," Susanna replied, "I will freely own to your Grace that, strictly speaking, I never did want bread. But then I had so much care to get it before it was eat, and to pay for it after, as has often made it very unpleasant to me. And I think to have bread on such terms is the next degree of wretchedness to having none at all."*

Impressed by his visit, Archbishop Sharpe soon paid half of the £300 total which Samuel owed and arranged for the payment of the rest. After three months in prison, Mr. Wesley was released. However, he had not learned his lesson and continued to borrow money throughout the rest of his life.

### • ***She taught purpose by her faith.***

On May 8, 1706, one year to the day after the birth of the Wesleys' most recent child, Martha was welcomed into the family. In December of the following year, Susanna had another child. Born prematurely, Charles Wesley was sent in the Lord's perfect timing and would eventually become one of the most respected hymnwriters in Church history.

One winter morning, a year after Charles' birth, six-year-old John was awakened by light shining through the curtains drawn about his bed. He was unusually tired, and no doubt desired more sleep than he had received.

It was actually almost midnight. John should have slept on for hours, but he wisely did what his mother had taught him instead of what he felt like doing.

Susanna had instilled into her children such a desire to do what they knew was right beyond mere obedience that John did not give the desirable prospect of "sleeping in" a second thought and called for the nurse. John did not realize that the nurse was not in the room. In fact, no one but himself was in the room.

His father was the only one who heard John call, but though he tried, he could not help him. Only when John got up and looked out of the curtains did he realize the ceiling above him was engulfed in flames.

Just minutes before John had awakened, Mr. Wesley was aroused by someone in the street yelling, "Fire! Fire!" Getting out of bed and opening the door, he discovered that it was his home that was on fire. In another room Hetty was awakened at the same time by pieces of burning wood falling on the foot of her bed from the ceiling.

Hastily Samuel told Susanna and Emily to get out of the house, and he dashed to the nursery. He awakened the nurse, who took baby Charles and bade the other children to follow her, but John did not hear the commotion and continued to sleep until he was awakened by the light of the fire in his room.

They quickly made their way through the hall and down the stairs to the door, but the door was locked, and the key was upstairs. Samuel bravely ran back up the stairs to retrieve the key and returned just moments before the stairs, too, burst into flames. The key did them little good, however, for when they opened the door, the gusting northeast winds drove the flames toward them and barred the exit.

The children escaped through the windows and the small garden door, but Susanna, who was eight months pregnant, was not able to use either of these exits. She attempted several times to break through the wall of fire blocking the doorway, but each time was driven back.

*"In this distress I besought our blessed Saviour for help, and then waded through the fire . . . which did me no further harm than a little scorching [of] my hands and my face."*

Then Samuel heard John crying upstairs. Pierced by the realization that one of his children was still in the midst of the inferno, Samuel attempted to beat back the flames and work his way back up the stairs, but his efforts were in vain. Realizing the hopelessness of the situation, Samuel made his way out of the quickly disintegrating building and dropped to his knees to commend his doomed son to the Lord.

John, having opened the curtains enough to recognize the imminent danger he was in, made a dash for the nursery door, but the flames in the hallway would not permit passage. John then retreated to the window where he was seen by his family and the neighbors gathered in the yard below.

One of the onlookers proposed to fetch a ladder. "There will not be time," said another and quickly proposed his alternative plan.

Without a moment to spare, a large, sturdy neighbor braced himself against the wall. Another man named Clarke climbed up onto his shoulders, and reaching into the second floor window of the low parsonage, he grasped little John from the nursery just seconds before the entire roof collapsed.



Wesley His Own Biographer

John so vividly remembered the fire which consumed the parsonage and almost took his life on the night of February 9, 1709 that years later he was able to record a detailed account of this event which so deeply influenced his life.

Blessed by having come so close to losing another son but seeing him spared so miraculously, Samuel cried out, "Come, neighbours, let us kneel down; let us give thanks to God! He has given me all my eight children. Let the house go: I am rich enough!"

Through John's miraculous escape, Susanna recognized that God had a special calling for him.

*She purposed "to be more particularly careful of the soul of this child, that Thou hast so mercifully provided for, than ever I have been, that I may do my endeavour to instil into his mind the principles of Thy true religion and virtue."*

John also recognized God's claim on his life because of the fire and referred to himself as ". . . a brand plucked out of the fire" (Zechariah 3:2). The morning after the fire, Mr. Wesley paced about the area where his home had once stood to see if anything could be salvaged. All that remained was a small lump of silver, a bit of old iron, and a few sheets of paper.

Gazing over the items, he stopped to read the page which was from his prized Polyglot Bible. Its Latin print spelled out, "Vade: vende omnia quae habes, et attolle crucem, et sequere me," which translated into English means, "Go; sell all that thou hast; and take up thy cross, and follow Me."

• ***She taught freedom by her alertness.***

Since the Wesleys now had no home, their few friends in the area and some relatives took in various ones of the family until the rectory could be rebuilt. Emilia and Mrs. Wesley stayed with a family in Epworth.

Young Susanna stayed with her uncle Samuel Annesley until he left for India. At that time she joined Hetty, who was staying in London with another uncle, Dr. Matthew Wesley. John stayed with a minister, and the rest of the family was dispersed among other friends in Epworth. Samuel Jr. was still at school and had his provisions there.

Mrs. Wesley had taught her children proper behavior and to stand alone for what is right. Yet, several months of fellowship with other Christians who did not regard the same high standards minus the support of their mother's reinforcement began to wear away at their Godly disciplines.

In less than one year the rectory was rebuilt, and the family reassembled. Mrs. Wesley also brought home with her Kezia, who was born a month after the fire.

Kezzy, as Mrs. Wesley called her daughter, was Susanna's last child, but even after nineteen children, her contemporaries and historians alike praise the beauty which Susanna retained to her death. Mrs. Wesley understood, however, that *"... beauty is vain: but a woman that feareth the Lord, she shall be praised"* (Proverbs 31:30).

Upon their return to the rectory, Mrs. Wesley immediately discovered that the children had developed lapses in character and discipline while away. Thus, she began "a strict reform" as soon as they were all under the same roof again.



*The Life of John Wesley*

The new rectory was built out of brick rather than wood and is still standing today in Epworth, England.

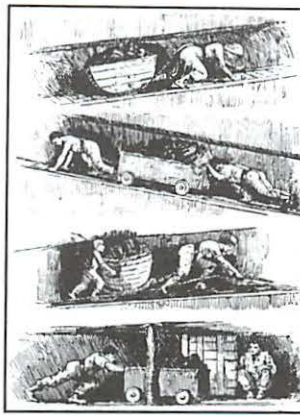
Each morning at five o'clock, Susanna rallied the family together to have what we now call a *Wisdom Search*, reading the day's Psalms and a chapter from the Old Testament in groups of two (the eldest child with the youngest who could speak, the second oldest with the next youngest, and so on). Then they had a time of private prayer followed by a family breakfast.

After opening with singing, they began their studies, all of which were centered around Scripture. Mrs. Wesley herself wrote the few textbooks they used besides the Bible. After six hours of study, the family closed their school day as they had begun, by singing the Psalms.

At five o'clock in the evening, another *Wisdom Search* was conducted. This time the children read the Psalms and a chapter from the New Testament while Mrs. Wesley met individually with each child on designated evenings. At six o'clock, after family prayer, supper was served. Soon afterwards, the children were washed and put to bed.

Most mothers in Susanna's day, rather than reforming their children, would have been trying to hire them out. Even six-year-old John was a

potential employee for a chimney sweep or coal miner. By sending the children out of the house to be trained by another, the parents of eighteenth-century England thought they could gain independence. Susanna's attitude was different.



*The Church of England, H. D. M. Spence, Cassel and Company, Ltd.*

In eighteenth-century England children were often used to perform tasks in small spaces like coal mines where full-grown men could not fit. Difficult, unwanted jobs and load-bearing work was also assigned to children in the industrial and textile mills of Susanna Wesley's day.

*"There is nothing I now desire to live for, but to do some small service to my children. . . ."*

Susanna may not have realized it at the time, but every little bit she invested in her children would be multiplied back to her later in life.

### • ***She taught headship by her initiative.***

Though the children were home and reform was under way, Mr. Wesley was still as busy as ever, and the winter months of 1711–1712 found him in London again, attending another convocation. While he was gone, Emilia came across a story in Samuel's study about some Danish missionaries. Susanna read the report and felt both convicted and inspired.

*"I was never, I think, more affected with any thing," she told Samuel in a letter. "... It came into my mind: Though I am not a man or a minister of the Gospel... yet if my heart were sincerely devoted to God... I might do somewhat more than I do. I thought I might live in a more exemplary manner in some things. I might pray more for the people, and speak with more warmth to those with whom I have an opportunity of conversing.*

*"However, I resolved first to begin with my own children. . . ."*

Mr. Inman, the curate substituting for the traveling Mr. Wesley, dutifully held morning services each Sunday, but never an evening service. He had

enough trouble trying to keep the pews filled on Sunday mornings!

With the inspiration received from the story of the Danish missionaries, Susanna began to hold her own Sunday evening services at home for the children. They began meeting in the kitchen, and Susanna led them in a time of song, prayer, and reading of some of her husband's short sermons.

As others found out about the little service, they asked permission to attend. Susanna never sought this ministry to her neighbors, she only took advantage of the opportunity. Soon word-of-mouth advertising brought over two hundred people, and many more had to be turned away for lack of room!



**Although Susanna began in the kitchen with her own children, as the group multiplied, they probably began to fill other rooms as well. Some historians even propose that the Wesleys moved the meeting to the barn in order to allow more to attend.**

Susanna wrote a letter to her husband about the meetings, and so did Mr. Inman. Susanna had more of the townsfolk attending her Sunday night meetings than Mr. Inman had in church for the Sunday morning services!

Mr. Wesley was understandably terrified to learn of the *conventicles*, as such home services were called. In 1664, forty-seven years earlier, the British Parliament had passed the Conventicle Act, which made illegal any such meetings with more than five guests in attendance unless certain requirements were met.

Mrs. Wesley, however, carefully ensured that the laws were kept, and she ministered within the requirements of the unscriptural Conventicle Act. In response to Samuel's first letter regarding the meetings, Susanna appealed.

Samuel had proposed that one of the men read to avoid the awkward appearance of a woman reading the sermons. Susanna reasoned, "I do not think one man among them could read a sermon

without spelling a good part of it out. And how would that edify the rest? Nor has any member of our family a voice strong enough to be heard by such a number of people."

Susanna also wrote, "Our meeting has wonderfully conciliated the minds of this people toward us, so that we now live in the greatest amity imaginable. . . . Some families who seldom went to church, now go constantly. . . ."

Yet, due to the reports of Mr. Inman, Samuel Wesley responded with another letter, this time vaguely telling Susanna of his desire that she stop the meetings. Mrs. Wesley, believing that he did not fully understand the legitimacy and value of the conventicles, wrote one last appeal.

She expressed in it her hope to continue the outreach but also her foremost desire to meet her husband's wishes. After a lengthy discussion of the meetings, Susanna concluded the letter with a request that if he desired her to stop, he should give clear and emphatic direction to do so, assuming full responsibility for the spiritual consequences to the villagers' hungry souls upon himself as her authority.

It seems that Mr. Wesley made either a positive reply or no response at all to her second, articulate appeal, and the meetings continued until Mr. Wesley returned. He then resumed the Sunday evening services at church. Susanna's meek appeals and obedient spirit were among the qualities which so impressed her husband that he wrote of her:

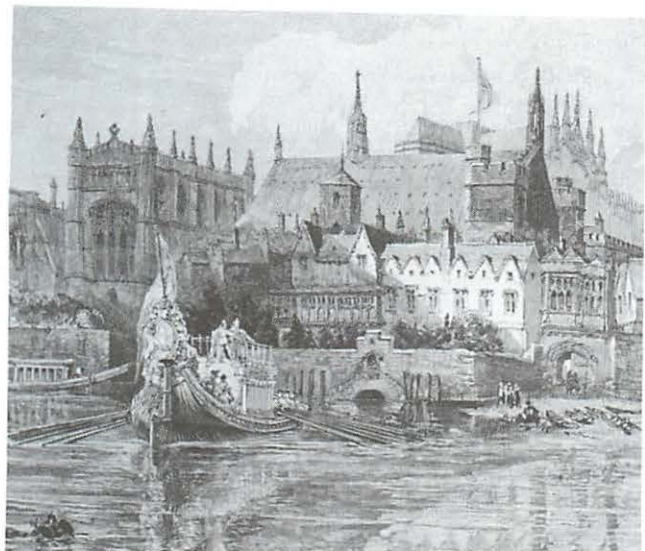
"She graced my humble roof, and blest  
my life,  
Blest me by far greater name than wife; . . .  
[She] Scarce thought, much less could act,  
what I denied,  
In our low house there was no room for pride;  
Nor need I e'er direct what still was right,  
She studied my convenience and delight. . . .  
All my commands, requests at her fair hands,  
And her requests to me were all commands:  
To others' thresholds rarely she'd incline;  
Her house her pleasure was, and she  
was mine. . . ."

- ***She taught success by her love.***

In 1714 John left for the Charterhouse School in London, having been nominated by the Duke of Buckingham. The following year Charles left for Westminster. Later the two went to Oxford together. Despite the fact that these were regarded as the finest schools in England, the Wesley boys

were exposed to all manner of ungodly influences through them.

They were still able, however, to emerge true to their disciplines because their parents continued to counsel them by letter and to hold them accountable. John and Charles also developed special projects together and kept each other accountable.



The Church of England. H. D. M. Spence, Cassel and Company, Ltd.

**While Charles was at Westminster, a childless, wealthy relative named Garret Wesley offered to adopt Charles and make him his heir. When Charles refused to leave his family, Garret Wesley adopted another relative named Richard Colley. Richard later married and had a son named Arthur Wellesley. He is remembered today as the Duke of Wellington for his victory over Napoleon at Waterloo.**

In 1724, while John was at Oxford and Charles was still at Westminster, Mr. Wesley assumed the parish of nearby Wroote, maintaining his position at the church in Epworth. The Wesley family moved to the parsonage at Wroote and rented out their Epworth home. Although the additional responsibilities brought Samuel additional income, most of the new revenue was consumed by the additional expenses of a second church.

Kezia was five years old by that time, and Mrs. Wesley did not have any more children. Samuel, John, and Charles (the three boys) were all away at school, and one by one the daughters were leaving home and marrying. Yet, the Wesleys still had a deep love for children.

Recognizing the need and potential of one young lad in Wroote named John Whitelamb, the Wesley family shared what little they had and took him into their home. Mr. and Mrs. Wesley provided the same education for this tall, slender youth as they had for their own sons.

They educated him at home and then enrolled him in Oxford. While at Oxford, John Wesley tutored John Whitelamb without charge until young Mr. Whitelamb was ordained and he returned to serve as Samuel Wesley Sr.'s curate.

- ***She taught ownership by her security.***

Meanwhile, travel for Mr. Wesley over the four-and-a-half-mile distance between Wroote and Epworth was difficult. Some days Mr. Wesley could walk the route. Other days the swamps were so flooded he had to travel by boat. During the spring of 1725, Mr. Wesley suffered a mild stroke, and his right hand was paralyzed.

He began to suffer from gout, and his overall health was declining from these and other ailments. Mr. Wesley seemed close to death several times, but each time he recovered, though never to be quite as healthy as he had once been.

Fulfilling his pastoral duties became more and more difficult, so after ten years of ministry at Wroote, he turned the parish over to John Whitelamb, who had recently married his daughter Mary. Eventually he could not make his visitation rounds at Epworth and even had to turn over some of the Sunday services to another.

Yet, Mr. Wesley bore his suffering well. He spent the last twenty-five years of his life writing a book called *Dissertations on the Book of Job*. Through his study he learned how to bear his miseries contentedly: "... I despair of nothing, but firmly believe that He who is best will do what is best. ... And there I rest the whole matter, and leave it with Him to whom I have committed all my concerns, without exception and without reserve. ..."

Then in the spring of 1735, his health took a definite turn for the worse, and Mrs. Wesley called the children home to his bedside.

"Are you much in pain?" John asked his father.

"God does chasten me with pain," Mr. Wesley responded, "yea, all my bones with strong pain. But I thank Him for all! I bless Him for all! I love Him for all!"

John, perhaps wondering about his own spiritual condition, inquired, "Are the consolations of God small with you?"

"No! no! no!" was his father's ready response. "The weaker I am in body, the stronger and more sensible support I feel from God." Several times Samuel exclaimed to John, "The inward witness,

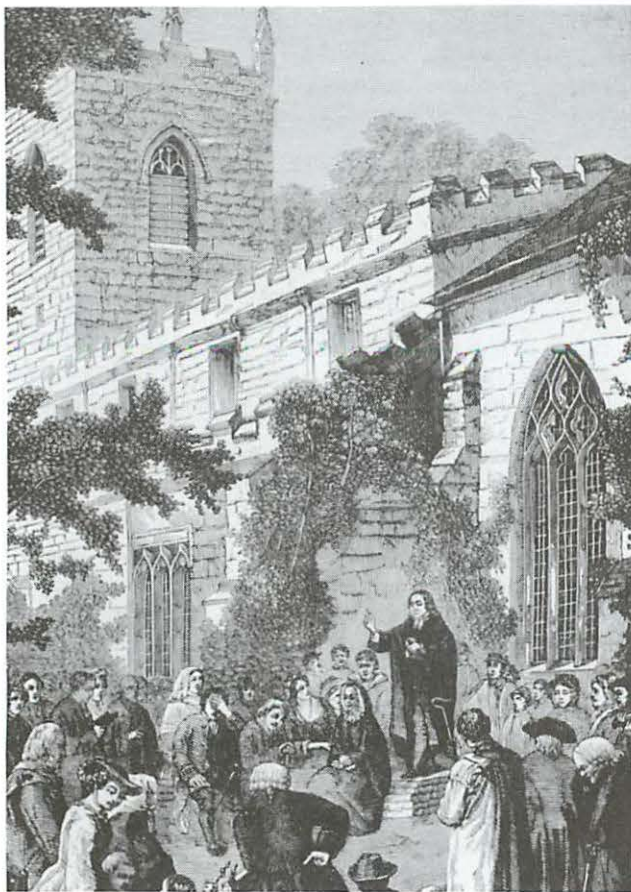
son! The inward witness; that is the proof, the strongest proof of Christianity!"

Again and again, Samuel turned to Charles and laying his hand on his son's head encouraged, "Be steady! The Christian faith will surely revive in this kingdom. You shall see it, though I shall not."

On the morning of April 25, 1735, having held communion with his family, Mr. Wesley became so "full of faith and peace" that his family began to expect a possible recovery. That evening, however, as John whispered to his weary father, "Are you not near Heaven?" Samuel responded, "Yes, I am!"

The family knelt about his bed, and as John prayed the Commendatory Prayer, Samuel Wesley Sr. quietly died. Mrs. Wesley had suffered perhaps more than her husband during his dying days. A number of times she had fainted because of her grief as she was caring for him at his bedside.

The Wesley children did not know if their mother would be able to bear their father's death when it came; yet, she responded much more calmly



The Story of Methodism, A. B. Hyle, Wiley & Company

**When John Wesley was refused a hearing in the British churches (even at Epworth where his father had ministered for forty years), John appealed to the people from behind the Epworth church, standing on his father's grave.**

than expected. "Now I am heard," she said, "in his having so easy a death, and my being strengthened to bear it."

Susanna not only lost her husband, but she lost her home as well. Another minister would be assigned the Epworth parish, and Susanna could no longer remain in its rectory. The material goods Samuel left behind were quickly consumed as Susanna focused first on paying his debts. Once their obligations were fulfilled, Mrs. Wesley was left with extremely little for herself.

In the England of her day, a sixty-six-year-old widow such as Mrs. Wesley would usually have been left to the Church or the state for care. However, because Susanna had not neglected her own children, but had diligently given herself to their care, she was rewarded.

Not only did her children provide a home for her, they were practically competing for the honor of caring for her! While Samuel Jr. was financing his mother's last days in the parsonage just following Mr. Wesley's death, Charles wrote to him, "... She must be still, in some degree burdensome to you, as she calls it. How do I envy you that glorious burden and wish I could share it with you!"

Mrs. Wesley first moved to Gainsborough to live with Emilia, who was then running a ladies' boarding school. After a year with her, Susanna was convinced to move to Tiverton where she lived with Samuel Jr., who had married a minister's daughter and was beginning his own family.

Ten months later she relocated again, this time to Wooton, Wiltshire, where Martha and her husband, Westley Hall, made their home. Less than another year later, Mrs. Wesley moved with the Halls to a new home in Salisbury. She stayed with them happily for two years before she moved to London, where she lived in John's home for the remainder of her life.

### • **She taught freedom by her virtue.**

With many of her children married and establishing their own families, Susanna was no longer supporting her children. In fact, they were supporting her. Yet, Susanna knew that as long as she was alive on earth, God had a purpose for her.

She continued to counsel her children and began to teach her grandchildren as she had her own sons and daughters. One of Charles Wesley's sons later said of his grandmother, "She had the happy talent of imbuing a child's mind with every kind of useful knowledge in such a way as to stamp it indelibly on the memory."

Susanna did not stagnate in her relationship with the Lord either. She continued to be faithful to a commitment she had made at thirty years of age to spend an hour each morning and each evening in a personal time of prayer and study of God's Word. Susanna not only continued to mature spiritually, but as the palm tree in Psalm 92, she flourished as she aged.



*"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the Lord is up-right: he is my rock, and there is no unrighteousness in him" (Psalm 92:12-15).*

In fact, while living with John, seventy-year-old Susanna experienced a significant personal revival. John quotes in his journal his mother's description of how she was reminded of God's grace and so deeply impressed with the significance of His forgiveness as the Spirit bore witness with her spirit that it was for her Jesus had died.

*"... Two or three weeks ago, while my son Hall [Martha's husband] was pronouncing those words, in delivering the cup to me, 'The blood of our Lord Jesus Christ, which was given for thee,' the words struck through my heart and I knew God for Christ's sake had forgiven me all my sins."*

### • ***She taught responsibility by her endurance.***

In spite of her continued personal growth, the wise counsel she gave to her children, the things she taught her grandchildren, and the assistance she was to John with his growing Methodist Community, even seeing the developing fruit of previous labors in

the lives and ministries of her children, Susanna still felt inadequate.

Ten years before her death she wrote, "I never did much good in my life. . . ." In later years, reflecting on her life in the light of Luke 17:10, Susanna wrote in a letter to John, ". . . I have been an unprofitable servant. . . ."

Despite her feelings of inadequacy, Susanna recognized the potential of each child. The awesomeness of having such a powerful influence on a human life and much more the knowledge that one day she would answer to the Lord for the children He had entrusted to her compelled Mrs. Wesley to endure whatever hardship arose and to toil on in their Godly education.

*"Though the education of many children must create abundance of trouble, and will perpetually keep the mind employed as well as the body; yet consider 'tis no small honour to be entrusted with the care of so many souls. And if that trust be but managed with prudence and integrity, the harvest will abundantly recompense the toil of the seed-time; and it will be certainly no little accession to the future glory to stand forth at the last day and say, 'Lord, here are the children which Thou hast given me, of whom I have lost none by my ill example, nor by neglecting to instil into their minds, in their early years, the principles of Thy true religion and virtue!'"*

### • ***She taught suffering by her joyfulness.***

With spiritual growth there comes a new perspective on suffering. Rather than seeing sufferers as prisoners of this world, a mature Christian sees death and suffering as the gateway to eternal freedom in a far better place.

The turbulent times of Susanna's spiritually mature years only confirmed her longing for the joyful presence of her Savior. In the closing years of her life, God gave Susanna the opportunity to transfer two more portions of her heart to Heaven as she experienced the homegoings of her firstborn in 1739, followed two years later by her youngest.

Susanna was also reminded of her own eternal reward in the summer of 1742, as her illness climaxed. The Wesley children gathered together to her bedside where she lay, and on July 23, Susanna spoke her last words on earth: "Children, as soon as I am released, sing a psalm of praise to God!"

That evening, the children stood around the bed as John led them in a chorus of praise to God.

Her own illness and suffering the loss of her husband, the deaths of twelve (and later, two more) of her nineteen children and several grandchildren, the loss of all her own brothers and sisters and her parents, all served as reminders to Susanna of the promise of Heaven where “. . . God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4).

Through all her temporal pain and suffering on earth, Susanna learned to see more clearly. She was then able to pass her vision on to John and Charles, who turned their country “upside down” as they sought the Kingdom of God and His righteousness.

*“And were it not that God supports, and by His omnipotent goodness often totally suspends all sense of worldly things, I could not sustain the weight of many days, perhaps hours.”*

*“I have long since chosen Him as my only good; my all; my pleasure, my happiness in this world, as well as in the world to come.”*

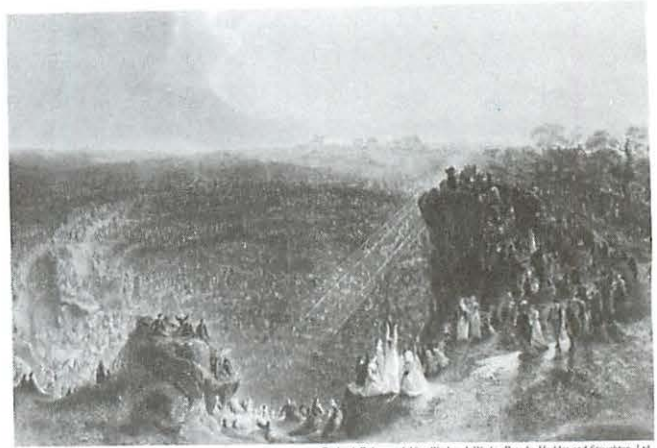
Susanna Wesley

The Wesley children made an impact on this world for the Lord which will never be forgotten. Yet, there is an ironic contrast between the lives of Susanna Wesley and her husband.

In seeking God’s Kingdom, Samuel Wesley tried to change the Church by neglecting his children, and he failed both the Church and his family. Susanna simply concentrated on her family and changed the Church and the nation and influenced the world.

Because several of the Wesley children had the same wrong focus their father had, they violated some of the same principles he had violated. However, Mrs. Wesley’s diligent investment in the Kingdom of God was certainly not in vain. All the Wesley children, as far as can be seen, put their complete faith in Jesus Christ for salvation. This was Susanna’s goal.

Moreover, Mrs. Wesley went far beyond her immediate goal of saving her own children. Susanna Wesley developed such faith in them that her children went out and reached hundreds of thousands, perhaps millions of others during their lives—making a tremendous impact on their nation.



England: Before and After Wesley, J. Wesley Bready, Hooker and Stroughton, Ltd.

**John Wesley’s preaching ministry was transformed by the faith and disciplines built into his life by Susanna. He learned from his mother to stand alone on God’s Word, and he was dismissed from the churches. He learned from his mother to share God’s Word, and he outgrew the churches.**

The inestimable number of those the Wesleys reached for Christ in eighteenth-century England is particularly significant when it is taken into consideration that the entire population of England at that time was under six million people! Even today the ministry, lives, and hymns of the Wesley family continue to transform lives.

Truly, a Godly mother like Susanna Wesley dedicated to the Kingdom of God and His righteousness can “rule the world” from her home, and her physical and spiritual children will rise up and call her “blessed.”

## PROJECT

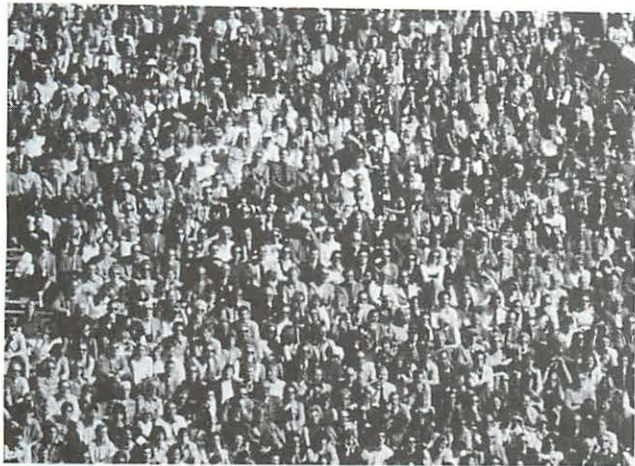
Discuss in your family the answers to the following questions. If possible, share the testimony of Susanna Wesley’s life with a young mother who needs encouragement to rear her children for God. Write a report of your counseling session for your *Life Notebook*.

1. What were some of the spiritual conditions in the day of Susanna Wesley which are parallel to those of our day?
2. What reassurance can the account of Susanna’s first-born son give to mothers today who are concerned about sons who are slow learners?
3. What was Susanna Wesley’s secret to rearing a house full of quiet children?
4. How did God meet Susanna Wesley’s needs in her later years through her dedication to seek the Kingdom of God in earlier years?

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## HOW DOES A STUDY OF NATURAL RESOURCES REFUTE THE MYTH OF OVERPOPULATION?



**"Our number are burdensome to the world, which can hardly support us. . . . In very deed, pestilence, and famine, and wars, and earthquakes have to be regarded as a remedy for nations, as the means of pruning the luxuriance of the human race."**

*Tertullian writing about Carthage in the second century*

The myth of overpopulation has been heralded for centuries. Plato, Aristotle, and Confucius all promoted the myth hundreds of years before Christ was born. In the fourth century, Jerome wrote, "The world is already full, and the population is too large for the soil."

In the 1960s, prophets of doom continued to announce that the world was headed toward self-destruction. One of the most outspoken prophets, Dr. Paul Ehrlich, stated that "It is already too late to avoid famines that will kill millions, possibly by 1975."

Dr. Ehrlich also claimed, "It is certainly evident that no conceivable increase in food supply can keep up with the current population growth rates for long." Another prophet went so far as to say, "I state flatly that the hungry world will not be able to feed itself ten years from now." That was in 1967.

Such prophets of doom painted a picture of mankind standing on the brink of extinction,

threatening to take all other living creatures with him. They demanded immediate governmental controls to limit family size, restrict the use of natural resources, and promote a one-world government to redistribute the wealth of the world.

Today, more than two thousand years after the prophets of doom first spoke, the world has more food, more resources, more energy, less poverty, and a longer life span than at any other time since the days of Noah.



**When Jesus was born there were 200 to 300 million people on the earth. Today there are slightly more than 5,000 million. That is up to 25 people living today for every one living then. Yet, the earth is still not overpopulated.**

## 1 THE MYTH OF OVERCROWDING

Overpopulationists envision a world teeming with people stepping on one another's toes, jostling one another as they walk down busy streets, or living in gigantic high-rises surrounded by crowded slums. While these situations do exist, they simply do not characterize the face of the earth. On the average, the world has only 86 people per square mile of usable land surface. That is approximately seven and a half acres for each man, woman, and child.

The myth of overcrowding arises from our experience with congested cities where the population density may be tens of thousands of people per square mile. In fact, Hong Kong, the world's most crowded population center, has as many as 270,000 people per square mile. Hong Kong, however, is an exception. The Netherlands, one of the most crowded countries of the world, has a

population density of only about 1,112 people per square mile, almost twice the density of India (612 per square mile), and four times the density of China (284 per square mile). By contrast, the U. S. has a population density of about 66 people per square mile.

#### THE TEN MOST CROWDED COUNTRIES IN THE WORLD

Monaco	46,993 people per square mile
Singapore	10,824 people per square mile
Malta	2,755 people per square mile
Bangladesh	1,843 people per square mile
Bahrain	1,778 people per square mile
Maldives	1,554 people per square mile
Barbados	1,524 people per square mile
Taiwan	1,396 people per square mile
Mauritius	1,308 people per square mile
The Netherlands	1,112 people per square mile

Monaco is one of the smallest countries of the world, occupying only a half square mile. Singapore is about the size of Chicago, Illinois (238 square miles). The largest of these countries, Bangladesh, is about the size of Wisconsin, but it has twenty times the number of people. The Netherlands is about the size of Massachusetts, Connecticut, and Rhode Island combined. All the rest are smaller than most large U. S. cities.

While these countries are indeed crowded, they represent only a fraction of a percent of the total



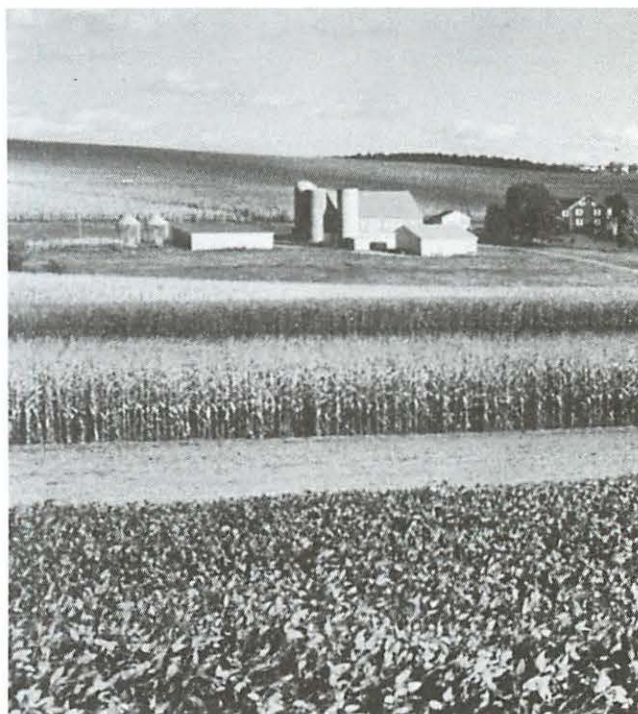
**Bangladesh occupies one of the richest farming regions of the world. Its fertile plains receive plenty of water, and its year-round growing season allows multiple harvests each year. Even though 80 percent of its population are farmers, the military government of Bangladesh allows them to grow only enough food for their own families.**

land use of the earth. The vast majority of the world's surface remains unoccupied.

#### POPULATION DENSITIES OF OTHER COUNTRIES

Japan	833 people per square mile
India	612 people per square mile
China	284 people per square mile
Great Britain	601 people per square mile
Haiti	513 people per square mile
France	263 people per square mile
Ethiopia	94 people per square mile
United States	66 people per square mile
USSR	32 people per square mile

A view from the air reveals that most of the surface of the earth is devoid of people. Between cities, houses appear only as scattered dots separated by miles of fields, forests, lakes, mountains, and pastures. Even the urban sprawl near cities is primarily empty space.



**Many small towns rest in the midst of sprawling farmlands where the population density drops to only one or two people per square mile.**

It is only when people are funneled into bottlenecks on poorly designed freeways during rush hour, jostled on busy city sidewalks at closing time, crowded into elevators at lunch hour, or jammed into the exits of a sports arena just after a game that population densities reach levels of several million per square mile.

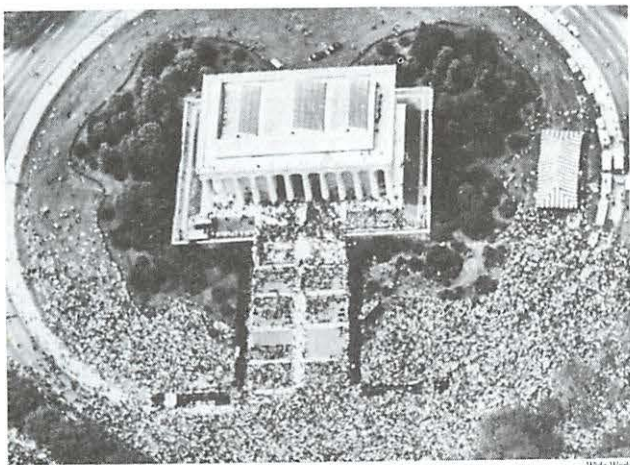


An average public school classroom has a population density of about one million people per square mile.

To put the world's overpopulation myth into perspective, consider how much land would be required to accommodate the world's population of approximately five billion people in the following four situations.

### • **Standing room only**

If the entire world population were crowded as close together as possible and young children two years or younger were held on their parents' shoulders for protection, they could all fit within the boundaries of Washington, D. C.



On August 28, 1963, more than 200,000 people gathered between the Washington Monument and the Lincoln Memorial. Had the entire world joined them on that day, they would not have exceeded the city limits.

The area of the city of Washington, D. C., is approximately 68 square miles. Sixty-eight square miles equals 1,895,731,200 square feet. If estimates of the world population are around 5,000,000,000

(five billion), each square foot would have to hold 2.6 people. That is packing them in as tightly as they could squeeze together, yet it is a realistic estimate of "standing room only."

### • **High-rise apartments**

Consider an example of crowding the entire world population into high-rise apartments, similar to the population density of New York City. New York City has a density of 24,494 people per square mile. If the 5,000,000,000 people of the world were to live that way, they would require the combined areas of the states of West Virginia, Ohio, Indiana, Illinois, and Missouri. The rest of the world's land would be available for farming, recreation, and wilderness sanctuaries.



If the entire world population were as concentrated as New York City, it would occupy an area equal in size to these five shaded states.

### • **Comfortable homes**

If a family with five children occupied a five-bedroom home on a third of an acre of land, they would be less crowded than most suburban areas today. Such a housing arrangement would require 2,372 square feet per person. If we were to invite all the people of the world to live in suburbia, we could put them all within the federally owned lands in the contiguous forty-eight states. Not a single immigrant would need to spill over onto any private, city, county, or state lands.



Today the Federal government owns 404,063 square miles of land, an area equivalent to the combined areas of the states of Arizona, Colorado, New Mexico, and Utah (420,691 square miles). Figuring the world population outside the United States at 4,750,000,000, that is approximately 11,755 people per square mile, or precisely 2,372 square feet per person. A family of seven could share 16,604 square feet (slightly more than one-third of an acre).



If the entire world lived in suburbia with a comfortable home and small lot, the area occupied would be equal in size to the combined areas of Utah, Colorado, Arizona, and New Mexico.

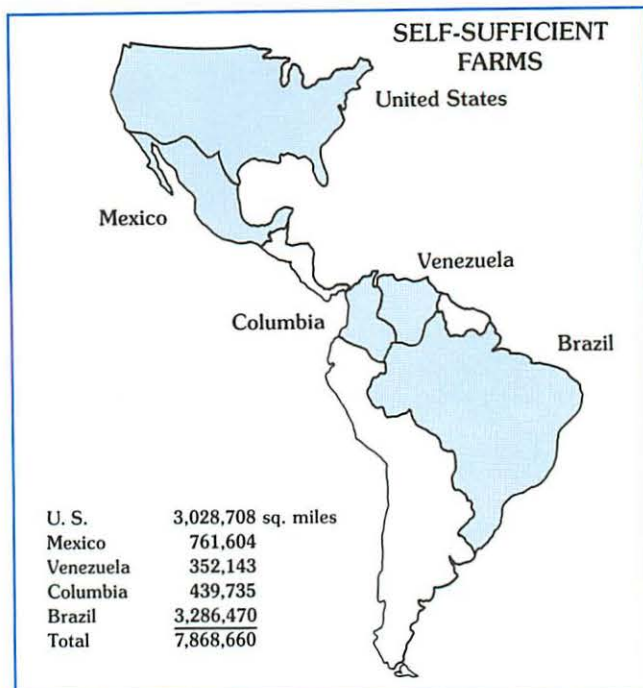
### • *Self-sufficient farms*

Researchers estimate that it requires about one acre per person for a family to raise its own food. Estimating the world population at 5,000,000,000 and spreading them out no closer than 640 people per square mile (640 acres per square mile), the entire population of the world would require a total of 7,812,500 square miles of usable land.

It would take the land area of only five countries to support the population of the entire world on individual self-sufficient farms: the United States, Mexico, Venezuela, Columbia, and Brazil. The rest of the world would be completely empty of people.



A self-sufficient farm would require a minimum of about one acre per person.



If the entire world lived on self-sufficient farms, they would occupy an area equal in size to the countries of the United States, Mexico, Columbia, Venezuela, and Brazil. The entire eastern hemisphere would not know the face of man.

### THE MYTH OF AN OVERCROWDED LIFEBOAT

Many of those who promote the myth that the world's population is running out of land picture a crowded lifeboat filled with people. They suggest that the earth is floating in a vast ocean and is almost ready to capsize under the weight of its occupants.

In reality, the inhabitants of the lifeboat take up only a fraction of 1 percent of its space and require less than 12 percent of its cargo room to store more than enough food for everyone.



U.S. Coast Guard

A Coast Guard rescue ship sailing toward the "lifeboat" in which we live would get the impression that the boat was empty except for a wealth of unused provisions stowed under one of the seats.



The myth of “not enough land” stems from overcrowded cities rather than an overpopulated earth. When viewed from outer space, the earth itself appears empty. Only a highly magnified picture reveals the presence of man.

## 2 THE MYTH OF NOT ENOUGH FOOD

### THE MYTH

- “A lifetime of malnutrition and actual hunger is the lot of at least two-thirds of mankind.” (Director of the United Nations Food and Agriculture Organization, 1950)
- “The battle to feed all of humanity is over. In the 1970s the world will undergo famines—hundreds of millions of people are going to starve to death.” (Paul Ehrlich, *The Population Bomb*, 1969)
- “About half of the world’s population is underfed now, with many approaching starvation.” (George Fichter, *The Golden Book of Earth and Ecology*, 1972)

These are the words of doom which propagate the myth of food shortage and impending worldwide famine. Proponents of the population “explosion” use those words effectively to fan the flames of hysteria. They print and illustrate emotion-packed stories of starving children to convince the world that the earth is rapidly running out of food.

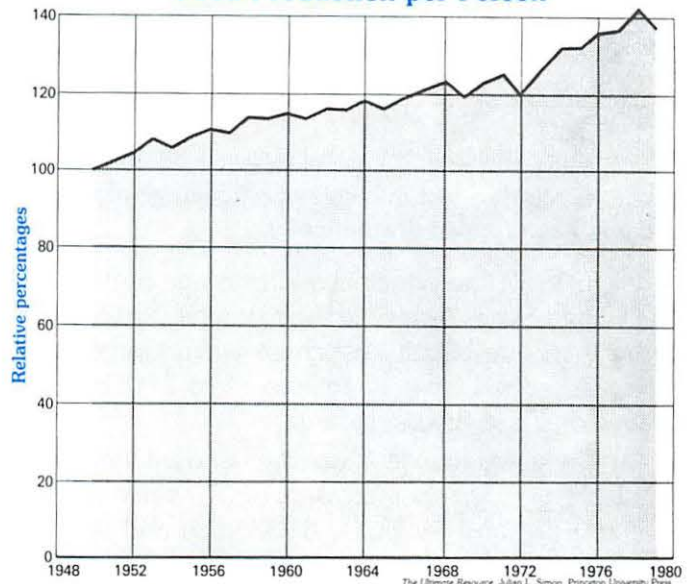
In truth, famines do occur, and hundreds, perhaps even thousands, of people do starve. While

such a loss is very real, the picture of a world full of starving children is simply not true.

The facts reveal that deaths caused by famine have dropped 1,000 percent during the last seventy-five years. (David Gale Johnson, *World Food Problems and Prospects*, 1975)

The world food supply is far more secure for today’s poor than at any other comparable time. Both the percentage of the world’s population afflicted with famine and the absolute number of starving people are smaller today than at any other time for which we have reliable estimates.

**Food Production per Person**



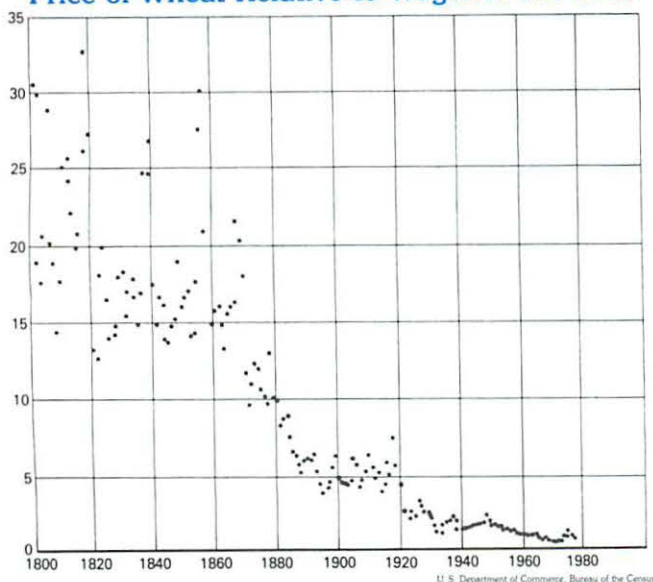
In 1978 the world’s food supply was 40 percent more per person than it had been in 1948. Such data demonstrates that our food supply continues to increase faster than our population.

### How do we know there is enough food?

In spite of God’s provision of more than eighty domesticated food plants, the world relies predominantly on just three: rice, wheat, and corn. Because rice, wheat, and corn account for approximately half the world’s crop of grain, the prices for these grains provide the best single indicator of the overall world supply of food.

In times of famine, shortages drive prices up. In times of abundance, large stockpiles bring the prices back down. Today, prices are at an all-time low. For example, the price of wheat relative to wages dropped to about 2 percent in the late 1970s and has continued to drop throughout the 1980s. In fact, the glut of surplus wheat on the world market has set record sales of storage bins and prompted farmers to take millions of acres of farmland out of production until the glut is consumed.

### Price of Wheat Relative to Wages in the U. S.



**While the actual cost of wheat in dollars has risen, its relative cost in terms of percentage of one's income has dropped dramatically.**

In 1987, the principal grain storage centers in the United States increased their storage capacity to more than one billion bushels of grain. Conservatively described, that is equivalent to 100 billion loaves of bread held in storage.

On a worldwide basis the amount of food available *per person* increased by 37 percent between 1950 and 1977. By 1983, rice and wheat production in India was almost 350 percent more *per person* than it was in 1950.

Between 1980 and 1985, 20 countries increased their exports of wheat, rice, or corn. Pakistan exported 1,297,000 metric tons of rice to its neighbors in 1985. China exported 950,000 metric tons of rice and 6,400,000 metric tons of corn. During that same period of time 14 major countries decreased their imports of grain. Indonesia, for example, decreased its imports of rice by 6,000 percent from 2,040,000 metric tons to only 34,000 metric tons. Bangladesh reduced its imports of rice by more than half, from 84,000 metric tons to 39,000 metric tons.

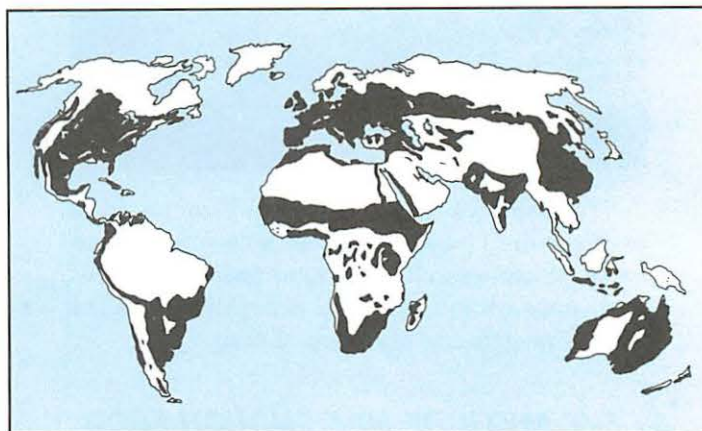
Also, the use of new varieties of grains has resulted in improved yields in both India and Pakistan. These new grains tend to mature earlier and allow farmers to raise two and even three crops in as little time as fourteen months. Philippine and Indonesian farmers often use new rice varieties to grow three crops in one year, and they alternate high-yielding sorghum grains in the dry seasons.

Experts at both Oxford and Harvard Universities estimate that if the world's farmers used the

best methods, they could raise enough food to provide an American diet for 35.1 billion people. At a Japanese standard of living, farmers could feed over 100 billion people. The continent of Africa is capable of feeding 10 billion people, and India alone has more than enough land to feed the current world population of 5 billion people.

Such estimates assume that nearly half of the earth's land area would remain in conservation areas for recreation and preservation of wildlife.

### Major Agricultural Centers of the World



**In 1985, farmers worldwide produced a total of 510,029,000 metric tons of wheat, 465,970,000 metric tons of rice, and 490,155,000 metric tons of corn. That is a total of 1,466,154,000 metric tons of the three major grains.**

**Production of other grains had a combined total equal to or exceeding the "big three." This means that world grain production was close to 3 billion metric tons in 1985, or about 1,322 pounds of grain for every person on earth.**

### Why do people starve?

The data reveals that famines are not caused by overpopulation. Famines result from drought, pestilence, parasites, war, inadequate transportation, government price supports, and living habits which violate God's design.

For example, two of the major dietary diseases of infants are caused by early weaning rather than not enough food. Marasmus (muh-RAZ-mus) and kwashiorkor (kwash-ee-OR-ker) are two such diseases which occur in children as a result of a protein and calorie deficiency. These diseases reached epidemic proportions when mothers in "developing" countries were encouraged to wean their infants at an earlier age. Because they were unable to buy cow's or goat's milk, they fed their babies a gruel of corn flour, sago, and arrowroot, thereby denying them the extra protein of breast milk.



UPI/Bettmann Newsphotos

Protein deficiency inhibits the development of protective antibodies which, in turn, lowers resistance to disease. Many children suffering from protein malnutrition die from sickness rather than starvation. One group of Haitian mothers found that adding a handful of beans to every two handfuls of grain provided enough protein to save their babies.

Other mothers returned to their old nursing methods, and their subsequent children thrived once more. Those babies whose mothers continued to follow the “new” trends suffered the fatal consequences of malnutrition.

Other deficiencies arise from eating “polished” grains rather than whole grain. Most countries, as they become more “modernized,” strip the rich outer shell from both rice and wheat. This increases the storage life of the flour or grain but deprives consumers of the vitamins that prevent malnutrition. Much of these vitamin-rich “wastes” are fed to cattle, which, not surprisingly, remain quite healthy.

Pellagra (puh-LAG-ruh) is a disease caused by niacin deficiency and usually occurs among people whose staple food is corn. However, simply soaking the corn in lime water before grinding restores niacin and prevents pellagra.

In India, politics have contributed to major famines. For example, in mid-1968 several provinces had abundant crops of both wheat and rice, while a neighboring province of seven million people went without food. Normally, abundant food means falling prices, but the government of India refused to lower the price of grain. They maintained prices at an artificially high level, which kept the grain beyond the means of those who were starving. During that famine, corrupt agents of the East India Company increased their grain profits by more than 50 percent.



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The northern plains of India contain 300,000 square miles of the richest soil in the world, and their flatness makes them easy to irrigate. However, government policies do not encourage farmers to make the best use of the land.

In China after the collapse of the Ming dynasty in 1644, political stability and new agricultural policies gave the country the most advanced agricultural system in the world at that time. During the 1900s, however, China has been racked with internal revolution and strife, which has prevented agriculture from expanding.

Many of the famines in Africa are the result of war. Farmers simply cannot cultivate crops in the midst of battle zones. Troops plunder and burn the crops of their enemies. Bridges and roads are destroyed so food and supplies cannot be transported to those who need them. In many situations surplus food sits in warehouses, with no means of transporting it to those in need.

### ***Why are there so many discrepancies in famine and food reports?***

One of the reasons there are so many discrepancies in reports of famine victims is simply that so little hard data is available, and rumors tend to grow all by themselves. For example, Kurt Waldheim, while Secretary General of the United Nations, stated that 100,000 West Africans had perished from hunger between 1968 and 1973.

However, when questioned about hard data to support the claim, he could not provide it. Within a few years the mythical death toll had risen to 300,000, again without substantiation. In 1983,

World Book Encyclopedia reported that “Millions of people in the Sahel (West Africa) died of starvation because of crop shortages caused by the droughts.”

It turned out that the numbers which Mr. Waldheim reported were estimates made by an Australian professor visiting Nigeria at the time of the drought. Her information was based upon theoretical estimates rather than actual observations. Her exact words were “at an absolute, and most improbable, upper limit a hundred thousand people who would not otherwise have died, succumbed to the effects of the famine.”

### Nomads of the Sahel



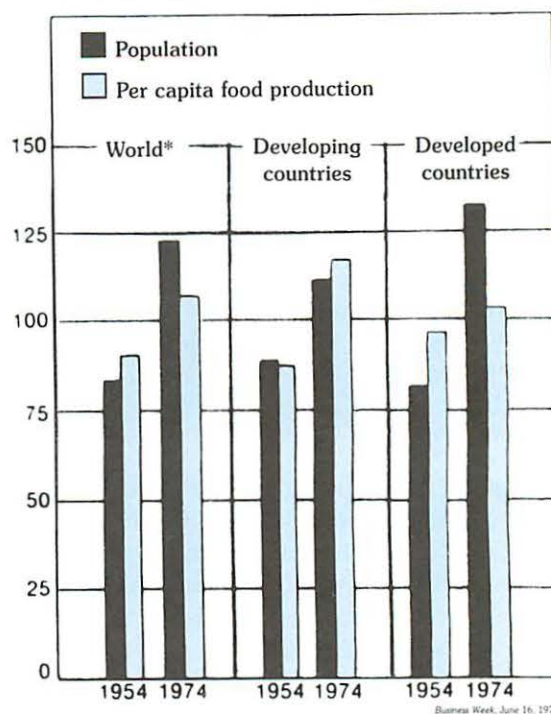
The Sahel is a region of persistent droughts located just south of the Sahara desert. Normally the nomads of the Sahel simply move when there is a drought. However, in recent years political conflicts have prevented many of the nomads from immigrating into countries where food is plentiful.

Another reason for apparent discrepancies in food is a misuse of the data which is available. For example, a graph titled “The Disproportions of People and Food” suggests at first glance that food production is falling behind as population increases. A closer look reveals that data regarding food is presented as per capita food production using the years 1961–1965 as a base.

Any figure over 100 means more abundant food per person than in 1961–1965. Any figure less than 100 means less food per person.

The graph clearly shows that even though population increased dramatically there was actually more food per person in both developed and developing countries. This means that food supplies increased faster than population. In fact, developed countries produced almost 16 percent more food per person even though their population increased by about 10 percent.

### The Disproportions of People and Food



\*Excluding Communist Asia

According to the graph, developing countries produced about 5 percent more food per person even though their population increased by about 33 percent. When understood properly, the graph shows that the countries of the world produced substantially more food per person in spite of their rapid population growth.

## 3 THE MYTH OF DIMINISHING ENERGY AND NATURAL RESOURCES

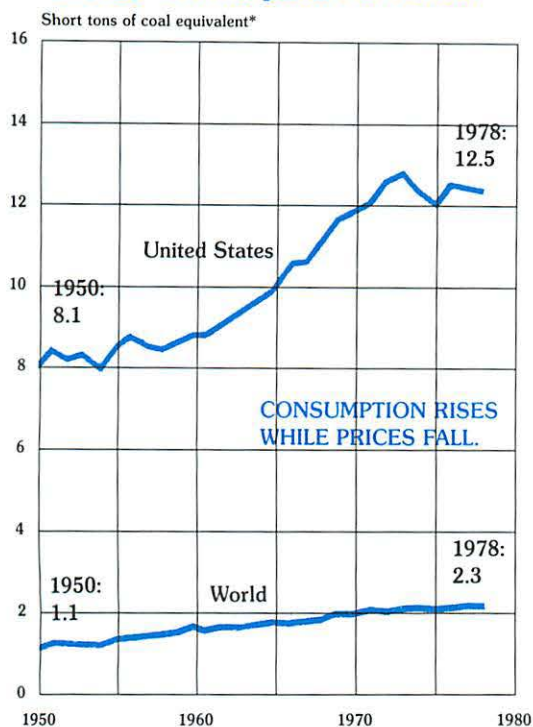
### THE MYTH

“It will appear that there is no reasonable prospect of any relief from a future want of the main agent of industry [coal energy] . . . We cannot long continue our present rate of progress. The first check for our growing prosperity, however, must render our population excessive.” (Stanley Jevons, *The Coal Question*, 1865)

“Thermonuclear bombs, poison gases, and super germs have been manufactured and stockpiled . . . for possible use against others . . . in their competitive struggles for dwindling resources.” (Paul Ehrlich, *Population, Resources, Environment: Issues in Human Ecology*, 1970)

As with food, prices for natural resources provide one of the best indicators of scarcity or abundance. Increasing prices often suggest dwindling supplies, while decreasing prices indicate expanding supplies. In complete contradiction to the myth of diminishing resources, the costs of energy continue to decrease. In fact, the real price of electricity in 1979 was one-third of what it was in 1920. Raw materials cost no more now than they did at the beginning of the century.

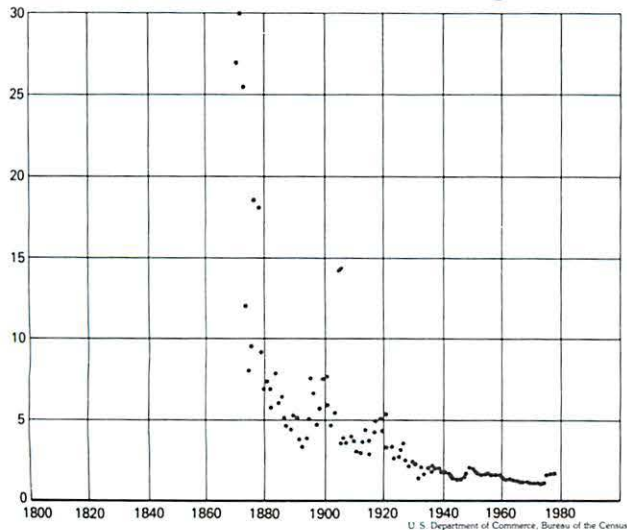
### Energy Consumption Per Person



\*One short ton of coal equals 0.9 metric ton.

Americans comprise 6 percent of the world's population, yet, we use about 40 percent of the world's resources and 5 times more energy per person than do our neighbors in other parts of the world.

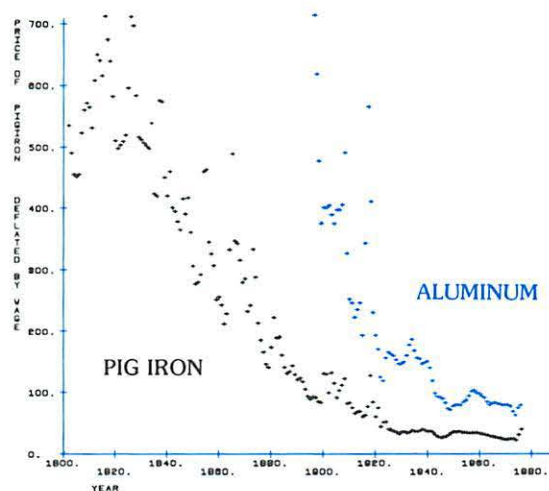
### The Price of Oil Relative to Wages



U. S. Department of Commerce, Bureau of the Census

The facts suggest that energy and natural resources are becoming less scarce as populations increase. It appears that instead of consuming limited supplies, the expanding population finds fresh deposits of old resources and discovers creative new substitutes which add to the pool of natural resources rather than detracting from it.

### Adjusted Prices of Iron and Aluminum



U. S. Department of Commerce, Bureau of the Census

Twenty-five million people (one-tenth of the total population) in the U. S. today consume the same amount of electricity as the entire population of 132 million did in 1940. Yet, the adjusted cost of electricity also continues to drop as the population grows.

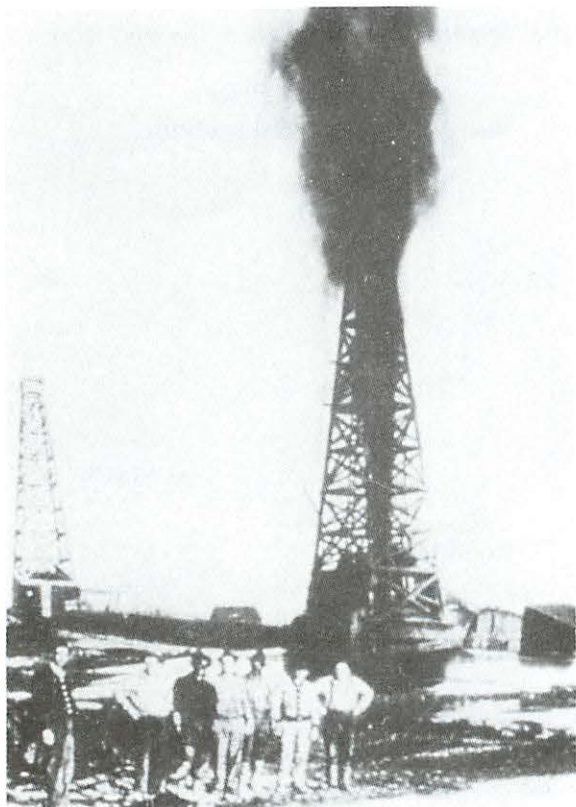
### How can resources continue to increase as they are consumed?

One of the major myths of diminishing resources is the idea that the earth's natural resources are finite and limited. The prophets of doom picture the earth as a car running low on gasoline. They suggest that the gas gauge reads "empty" and the engine is already beginning to sputter.

However, they ignore the fact that most people begin to look for a gas station when the gas gauge approaches empty. The closer it gets to empty, the harder they look for a station. At first, a driver may pass up the more expensive stations, looking for the lowest price. As the needle continues to move to the left, though, the driver will happily pay a premium price to fill his tank.

The same is true of energy and resources. When reserves of a particular mineral become scarce, there is greater incentive to look for new deposits. The more scarce the mineral, the harder we look for it. Deposits we once ignored become more

profitable to mine; and recycling, which was once more expensive than smelting natural ore, suddenly becomes more attractive. The net result is an increased supply of whatever was lacking.



American Petroleum Institute

In 1885, the U. S. Geological Survey said they saw little or no chance of finding oil in California. Yet, oil was found. Then in 1891 the same thing was said about Kansas and Texas. Two years later, oil drillers hit a gusher near Beaumont, Texas, which sprayed more than 800,000 barrels of oil into the air before it could be capped. In 1980, the Geological Survey said we had already tapped every possible source of oil. Yet, oil continues to be one of our most abundant resources.

Many of those who proclaim a population explosion suggest that gasoline stations are running short of their product and all the possible sources of crude oil are dried up or will dry up in the very near future. Yet, they neglect to acknowledge that three-fourths of the world has yet to be adequately explored for oil and that our known oil reserves are so plentiful that many oil companies have actually cut back on oil production.

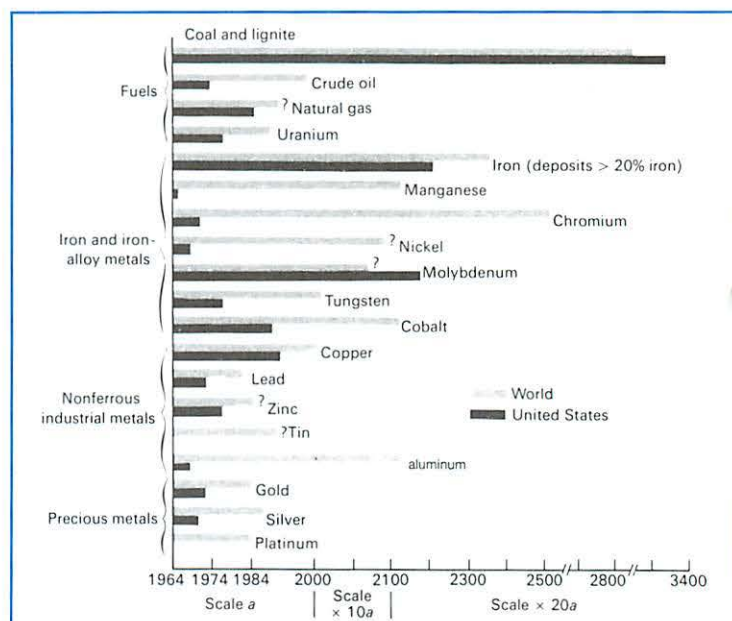
By 1975 the U. S. had drilled 2,425,095 oil wells, while the USSR had explored only 530,000. Australia and New Zealand had invested in only 2,500. China had 9,000 to its credit, and the entire

continent of Africa, outside of the OPEC nations, had drilled only 15,000 wells.

### ***How do reserves of natural resources fluctuate with price?***

Reserves of natural resources are extremely difficult to estimate. They are constantly changing, depending upon the price and profits involved in their exchange. For example, in 1974 the U. S. Geological Survey estimated that there was only a 10-year supply of natural gas left at the current price of \$1.75 per thousand cubic feet. Yet, in 1977 the American Gas Association said that if the price rose to \$3.00 per thousand cubic feet, the gas industry could find enough natural gas to last for another 2,500 years.

### **Estimates of Natural Resource Reserves At 1968 Prices**



Population: Resources: Environment: Issues in Human Ecology, Paul & Anne Ehrlich, W. H. Freeman & Company.

Notice that by these estimates the U. S. should have already run out of oil, natural gas, uranium, manganese, chromium, nickel, tungsten, cobalt, copper, lead, zinc, tin, aluminum, gold, silver, and platinum. Yet, in 1986 alone, the U. S. mined 1,050,000 metric tons of copper, 2,475,436 troy ounces of gold, 19,882 short tons of manganese, 6,127 short tons of nickel, 225,000 metric tons of zinc, 18.35 quadrillion Btu's of oil, and 16.49 quadrillion Btu's of natural gas.

Reserves of natural resources are much like the food we store in our kitchen cupboards. We usually buy enough groceries to stay just ahead of our needs. We stock up on reserves only when we expect increased demands such as guests for dinner or when prices are too good to pass up. In the same way, reserves of natural resources tend to stay just

ahead of the demand unless producers expect a substantial increase in profit.

As profits from the sale of natural resources drop, the reserves tend to disappear. However, as profits go up, reserves increase dramatically. This suggests a repetitious cycle driven by supply and demand. When the reserves abound they will generate increased supply and reduced profits. Falling profits eventually reduce the supply and drive prices back up. Increased prices, in turn, generate higher profits, and higher profits produce more reserves.

As one wise man put it, "We have been running out of resources ever since we discovered them. Yet, the very scarcity of a resource motivates men to discover new and better ways of producing it."

### ESTIMATES OF NATURAL RESOURCE RESERVES AT 1986 PRICES

(1988 World Almanac)

Mineral	Reserve Base	Mineral	Reserve Base
Aluminum	23,000 min. metric tons	Nickel	111,000 thousand short tons
Chromium	7,500 min. short tons		
Cobalt	18,400 min. lbs.	Platinum—	
Columbium	11,000 min. lbs.	group metals	2,100 min. troy oz.
Copper	566 min. metric tons	Silver	10,800 min. troy oz.
Gold	1,490 min. troy oz.	Tantalum	90 min. lbs.
Iron	206,000 min. long tons	Vanadium	18,300,000 short tons
Lead	142 min. metric tons	Zinc	290 min. metric tons
Manganese	4,000,000 thousand short tons		

Current reserves actually exceed the estimated reserves of twenty years ago.

### Why is the price of oil so high?

In 1973, crude oil sold for \$2.40 a barrel. It cost OPEC nations about twenty cents to produce a barrel of crude oil. It cost another \$1.50 to ship that oil halfway around the world. However, by 1980, OPEC had cut back production and fixed the price of oil at an inflated level of \$35.00 per barrel.

As a result, the world turned to other sources of crude oil. The U. S. cut its dependency upon OPEC oil by almost two-thirds between 1979 and 1985. During that same period, auto manufacturers improved gasoline efficiency by 15 percent, creating an oil glut which prompted OPEC to cut back oil production even further. By creating an artificial shortage of crude oil they hoped to maintain their inflated prices.

In the case of oil, the indication of scarcity is actually in its cost of production, not its politically controlled market price. In real terms, oil is cheaper to produce today than when it was first discovered.

### How does the discovery of alternative resources create an endless supply of natural resources?

Until the mid-1800s oil was considered more of a nuisance than a resource. Only after the discovery of kerosene in the 1840s did oil become widely used as a source of light. Once it became a valued resource, it took only three years for the cost of extracting a barrel of oil to drop from 20 dollars (\$20.00) to 10 cents (\$0.10). This was because prospectors began to use steam engines to dig new oil wells.



Oilways, Exxon Company, U.S.A.

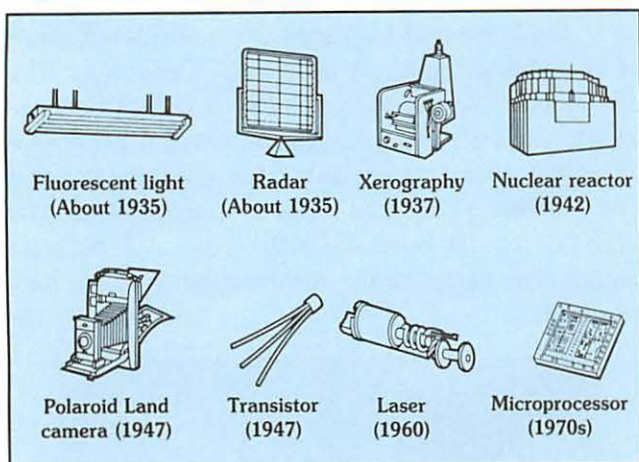
In the 41 years between 1859 and 1900, the production of oil, a once unknown resource, rose from 2,000 barrels a year to more than 64 million barrels a year. By 1981 oil production had reached an almost unbelievable 16 billion barrels a year. Yet, in 1986 world oil sales topped 20 billion barrels in spite of major cutbacks in production.

The discovery of electricity as a light source in 1882 quickly replaced the demand for kerosene, and the oil industry appeared doomed. There was simply no use for the abundant resource. However, in 1901 Ransom Eli Olds built the first mass-produced automobiles. In 1908 Henry Ford introduced the Model T with interchangeable parts. These two men almost single-handedly created a new use for an abundant resource that changed the face of the entire world in just a few years.

Who is to say that someone might not be on the verge of another invention as important as kerosene, electricity, or the automobile, which will make both oil and the automobile obsolete? For example, the invention of polyvinyl chloride (PVC) made from the world's most abundant resource—salt—revolutionized manufacturing and provided an

alternative raw material for the invention of thousands of items.

### Inventions Change Our Need For Resources.



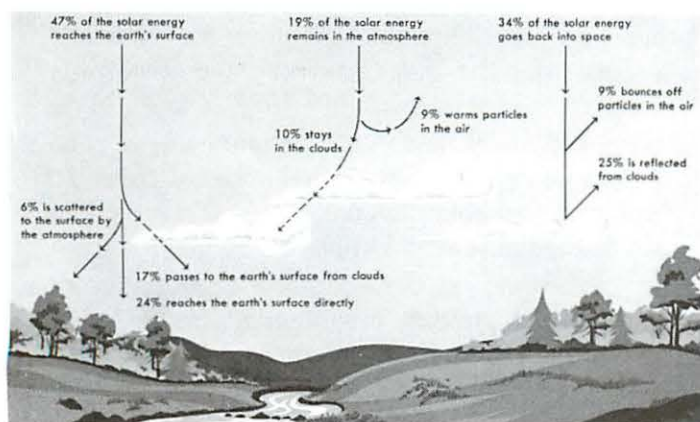
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The inventions of the transistor, the microchip, nuclear power, super conductors, lasers, and computers came after Thomas Edison stated that all major inventions had already been made.

### How do renewable resources refute the myth of overpopulation?

Many people think of energy as the “master resource.” Without energy to mine, transport, and manufacture, all the natural resources of the world are useless. However, with an unlimited supply of energy, even the most remote resources can be reached and transported to those who need them.

Unfortunately, most current forms of energy are not renewable. Coal, oil, and natural gas, while they exist in vast deposits, ultimately have limits. Once they are burned, they cannot be renewed. However, the earth is not without renewable energy. In fact, the earth receives almost 200 quadrillion kilowatt hours of renewable energy from the sun every single day.



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The earth reflects more energy back into space in a single day than man uses in an entire year.

We already “plug into” that powerful resource to produce the raw materials for food, lumber, paper, clothing, and natural irrigation (rainwater). Yet, we have not learned to harness the renewable energy of the sun. Consider that only 40 minutes of sunlight falling on the surface of the earth produces the equivalent of 50 trillion kilowatt hours of power. That quantity is almost equal to the total amount of energy used by the entire world for a full year.



South Dakota Division of Tourism

Photosynthesis and the water cycle are means through which we harness the energy of the sun to grow rice, corn, wheat, and other food products. We harness the energy of the sun to grow cotton for clothing and trees for lumber and paper pulp. It is the sun that powers the water cycle which brings rain to irrigate fields.

One of the biggest challenges science has ever faced is the discovery of the technology to convert solar power efficiently into usable energy. Today's solar cells require huge collectors in order to produce any usable energy. Even then they waste about 90 percent of the sunlight they do collect. However, if the efficiency of these converters could be improved substantially, they would need to gather only 0.008 percent of the renewable solar energy we receive from the sun to provide the entire world with all its energy needs.

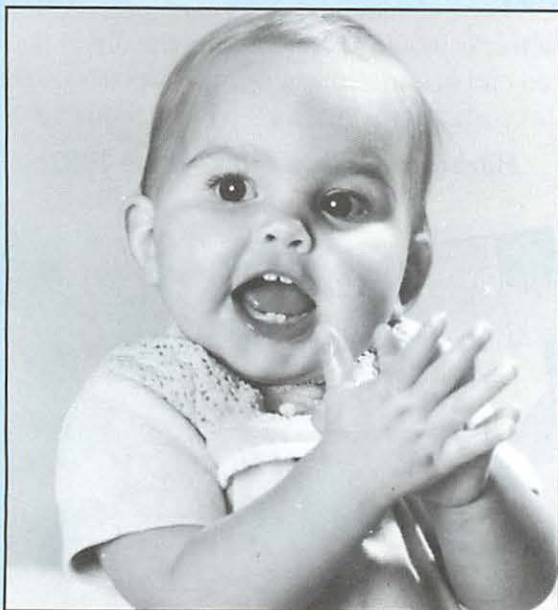
When you consider that other renewable sources of energy, such as the tidal forces of the oceans, wind power, and lightning, have not yet been efficiently tapped, there is clearly more than enough energy from the sun both directly and indirectly to meet the world's energy needs until the day the sun's light is darkened.

*“Immediately after the tribulation of those days shall the sun be darkened . . .”*  
(Matthew 24:29).

## 4 THE MYTH OF EXCESSIVE POLLUTION

### THE MYTH

*"We can't lick the pollution problem without considering this little fellow. . . ."*



H. Armstrong Roberts

### **Population stabilization is essential**

"He is screaming for 26,000,000 tons of water, 21,000 gallons of gasoline, 10,150 pounds of meat, 28,000 pounds of milk and cream, 9,000 pounds of wheat, and great storehouses of all other foods, drinks, and tobacco. These are his lifetime demands of his country and its economy."

Believers in the myth of overpopulation blame pollution on the "demands" of our increasing citizenry, especially those who cannot defend themselves. They view population control as the only way of cleaning up our contaminated environment.

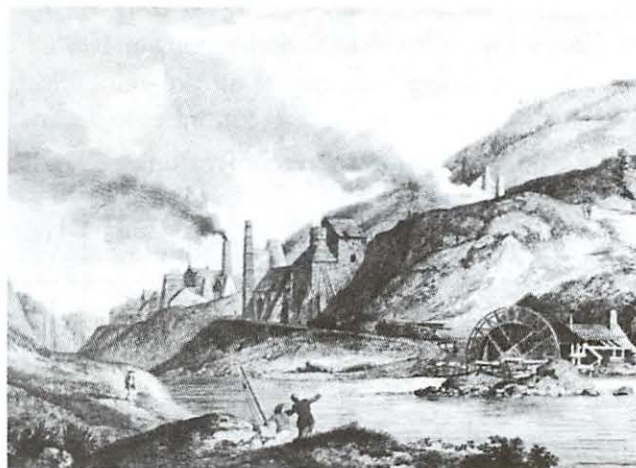
While it is evident that water, air, and land pollution is a major worldwide problem, it is equally obvious that pollution is related more to mismanagement, a wasteful standard of living, and a violation of God's principles than it is to overpopulation. Blaming pollution on population growth is evidence of failure to recognize man's responsibility as a steward of God's creation.

### **How have air and water pollution changed?**

Today we report the pollutants from factory and automobile exhausts as particulate matter,

sulfur and nitrous oxides, carbon monoxide, and heavy metals. We forget that the "good old days" had major pollution problems, too. Not more than one hundred years ago people reported the pollutants from horse "exhausts" in terms of disease, pestilence, and death.

Each summer, city streets overflowed with a mixture of "horse apples" and urine. The "mud," as it was euphemistically called, bred so many flies that just about any city would have been considered unlivable by today's standards. Epidemics spread as a result of extremely poor sanitary conditions, and between 1603 and 1665 more than 150,000 people died from the plague, which was spread by rats and fleas. (See *Wisdom Booklet 20*, Resource H.)



British Museum, London

While the industrial revolution introduced pollutants to every corner of the earth, there is no question that more people suffered from the pollutants of cholera and the plague in one year than those who have suffered from "modern" pollutants in the past hundred years.

### **Is pollution increasing?**

Between 1840 and 1940 most measures of air and water quality showed severe deterioration. Many rivers flowed without fish, and the sky above numerous cities was so blackened that visibility rarely exceeded one mile, even on clear days.

The Center for the Biology of Natural Systems has shown that between 1947 and 1970, the population in the United States increased 40 percent, but pollutants increased 267 percent due to the use of synthetic pesticides, 630 percent due to nitrogen oxides in motor fuel, 648 percent due to inorganic fertilizer nitrogen, and 1,845 percent due to detergent phosphorus. All these pollutants resulted from shifts away from older, less-polluting technologies.

However, as the world's population increased, the concern for pollution increased, as did the

resources to deal with the problem. In recent years approximately 40 kinds of fish have returned to the Thames river in London, and the number of varieties of birds observed in the backyards of London has just about doubled. On an average winter day the visibility has grown to more than 4 miles. Most U. S. cities are also cleaner today than they were 20 years ago.

Within the United States the Federal government has established monitoring stations to measure the levels of the most common air pollutants. The data shows that air pollution is clearly on the decline. Lead pollution from industrial processes, for example, dropped from 8,900 metric tons in 1970 to 2.3 metric tons in 1985 and continues to fall. Lead pollution from automobiles dropped from 62,700 metric tons in 1970 to 900 metric tons in 1985.

In fact, every category of air pollutant which has been monitored since 1970 continues to decline.

### Air Pollutant Concentrations

Pollutant	Unit	Air quality standard	1976	1980	1985
Carbon monoxide	ppm	9	11.2	9.0	7.2
Ozone	ppm	.122	.15	.14	.12
Sulfur dioxide	ppm	.03	.015	.011	.009
Total suspended particulates	µg/m	75	63.2	64.0	48.1
Nitrogen dioxide	ppm	.053	.028	.029	.025
Lead	µg/m	1.5	1.27	.60	.26
<b>INDEX</b>					
Carbon monoxide	1976 = 100	9	100	80	64
Ozone		.122	100	93	80
Sulfur dioxide		.03	100	73	60
Total suspended particulates		75	100	101	76
Nitrogen dioxide		.053	100	104	89
Lead		1.5	100	47	20

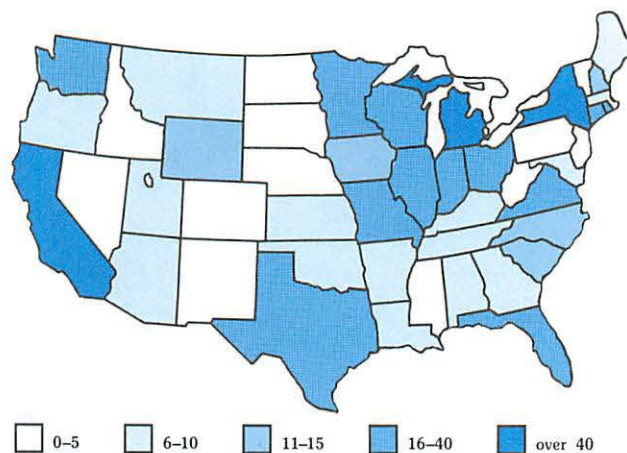
**Trends in reducing pollution have continued as public awareness of the problem prompted individuals to care and the increasing population provided the needed funds to clean up the mess.**

Pesticide residues also continue to fade as their ill effects have been discovered and banned. Levels of DDT have dropped from 7.95 parts per million in 1970 to 1.67 parts per million in 1983. Even the chemical dieldrin (DEE-uhl-drun), an insecticide, has decreased from 0.16 parts per million in 1970 to 0.06 parts per million in 1983. This does not mean that pollution is no longer a problem. It does, however, suggest that the amount of pollution is not directly related to the number of people. Even though the U. S. population increased by more than 25,000,000 since 1970, major pollutants have decreased. In fact, the greatest

periods of pollution took place around the turn of the twentieth century, when the U. S. had fewer than half the people it has today.

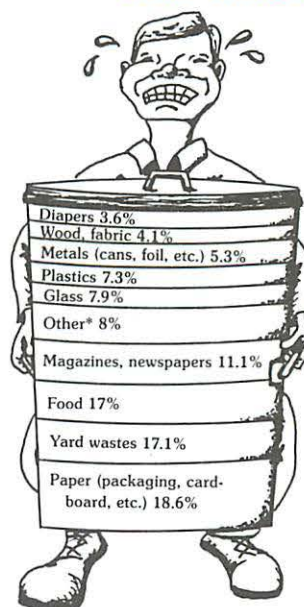
The only major pollutant which continues to increase without restraint is that of solid wastes, including nuclear wastes and hazardous chemicals. The U. S. produces enough solid wastes to fill 5 million large semitrailer trucks each year. A fleet of these trucks would stretch around the world twice if placed end to end. Collecting and disposing of these wastes costs approximately 4.5 billion dollars a year.

### Hazardous Waste Sites—June 1987



The growing mountains of solid waste are the result not of an exploding population, but of a changing lifestyle, which puts a premium on disposable items and new chemical and nuclear technologies. Even if the population were to remain constant, we would still have grave problems disposing of the mountains of trash and garbage we throw away every day.

### Solid Wastes Generated



**Each American generates 25 pounds of trash a week, according to an EPA study.**

**(Breakdown by weight for an average Tucson household)**

\*Includes dirt and unrecognizable materials  
Source: The Garbage Project, University of Arizona

During the past quarter century our “disposable” society has almost doubled its annual garbage and trash production from 87.5 million tons to 157.7 million tons. By the turn of the century the malodorous mounds may reach 192.8 million tons per year. The state of California leads the world in the production of trash and garbage with an average of 2,555 pounds per person per year.

However, any industrial urban center which ignores its responsibility to be a steward of God’s creation would have the same pollution problems regardless of its population.



This paper trash could be recycled, saving energy and possibly preventing a tree from being cut down.

### **How does pollution result from violating God’s design?**

One of pollution’s basic problems is that it violates God’s design of “dust to dust.” According to God’s design, every living system must return whatever it consumes back to the dust from which it comes. For example, a tree’s fallen leaves quickly decompose and become fertilizer for other vegetation. Water is filtered as it percolates through sand and is then purified as it evaporates. Only then is it allowed to fall back onto the earth in the form of rain.

Leaves were never intended to be raked into plastic bags and concentrated in a landfill. Yet, 17 percent of all solid wastes in the United States come from lawn clippings and leaves. Likewise, water was never intended as a vehicle for diluting industrial wastes or flushing toilets in order to dispose of

sewage. Yet, factories in the U. S. alone use about 140 billion gallons of water a day, and public water utilities use another 25 billion gallons a day. Most of that water is treated so it returns to its source as clean as it used to be, “dust to dust.” However, approximately 11 percent is returned to its source without any treatment at all.

Fifteen percent of our solid wastes comes from glass and plastics which may require up to one million years to return to dust. Almost 30 percent of our trash results from disposable paper products such as packaging, newspapers, and magazines. While paper products decompose quickly, concentrating them in landfills wastes the countless hours of sunlight required to grow the trees from which they were made.

Many pollutants also contain toxic chemicals which poison streams and foul the air. Within God’s design for creation, toxic wastes quickly decompose into harmless components before they can enter the food chain and harm others. Snake venom, for example, is highly toxic, but it decomposes quickly when exposed to oxygen.



Fertilizers and detergents which do not decompose wash into rivers and lakes, producing luxuriant growths of algae, which rob fish of oxygen and eventually kill them. Scientists call this type of pollution *eutrophication*. The term comes from the Greek εὖ (EWE), meaning “well,” and τροφός (traw-FOSS), meaning “nourisher.”

Most of man’s pollution problems result from his failure to use “biodegradable” materials which return to dust as God intended. For example, sulfur dioxide which escapes when coal is burned produces acid rain which does not decompose but remains active for years. Pesticides which do not return to dust poison animals they were not intended to harm. Burying long-lasting hazardous chemical by-products without purifying them creates a pollution time bomb which may not stop ticking for thousands of years.

## How is recycling consistent with God's design?

Recycling things such as plastic, glass, aluminum, paper, and compost returns dust to dust. Plastic milk jugs, for example, can be ground up, purified, and remolded into new containers instead of being discarded. Aluminum cans and paper are already becoming valuable items for which recycling centers are willing to pay a good price. Fresh compost can turn a vegetable or flower garden into a flourishing enterprise without expensive fertilizers.

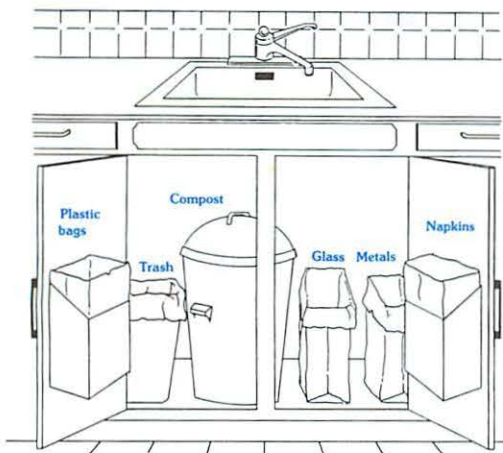
Can you imagine what the earth would look like if God did not recycle everything in His creation? Leaves would be piled as high as the trees. Dead animals would litter the ground. The land would be parched from lack of water. Even the sun would burn out without the recycling of its nuclear fuel.

### A FEW ADVANTAGES OF RECYCLING

- The energy used to produce one can from aluminum ore is equivalent to that used to make twenty cans from recycled aluminum.
- Recycling one aluminum can saves enough energy to light a 100-watt bulb for 3½ hours.
- Throwing an aluminum can in the trash is equivalent to filling it half full of gasoline and wastefully burning it.
- Recycling a twelve-pack of aluminum soda cans saves more energy than many families use in a whole day.
- Recycling one ton of newspaper saves 100 cubic feet of landfill space. Recycling paper preserves millions of trees each year.

## PROJECT 1

Start a recycling center within your home. Share the fruit of your labors with others in order to bring glory to God.



## PROJECT 2

### When will the world overcome famine?

Famines have occurred throughout history. They were common when there were only a few million people on the face of the earth, and they will continue until the coming of the Lord. Four purposes for famine are evident in Scripture: judging for sin, turning people back to God, teaching dependence, and displaying God's sovereignty. Match each of the following references to one of God's purposes. In some of the passages, drought is identified rather than famine.

- |                      |                        |
|----------------------|------------------------|
| • Genesis 12:10      | • Nehemiah 5:3         |
| • Genesis 26:1       | • Jeremiah 14:16       |
| • Genesis 41:55-57   | • Lamentations 2:11-12 |
| • Leviticus 26:25-26 | • Lamentations 4:4-6   |
| • Ruth 1:1           | • Ezekiel 5:12-13      |
| • II Samuel 21:1     | • Amos 4:6-10          |
| • I Kings 17:12-13   | • Matthew 24:7         |
| • II Kings 4:38      | • Acts 11:28           |
| • II Kings 6:25      | • Revelation 6:8       |
| • II Kings 25:3      | • Revelation 18:7-8    |



UPI/Bettmann Newsphotos

## PROJECT 3

### What are the purposes behind the myth of overpopulation?

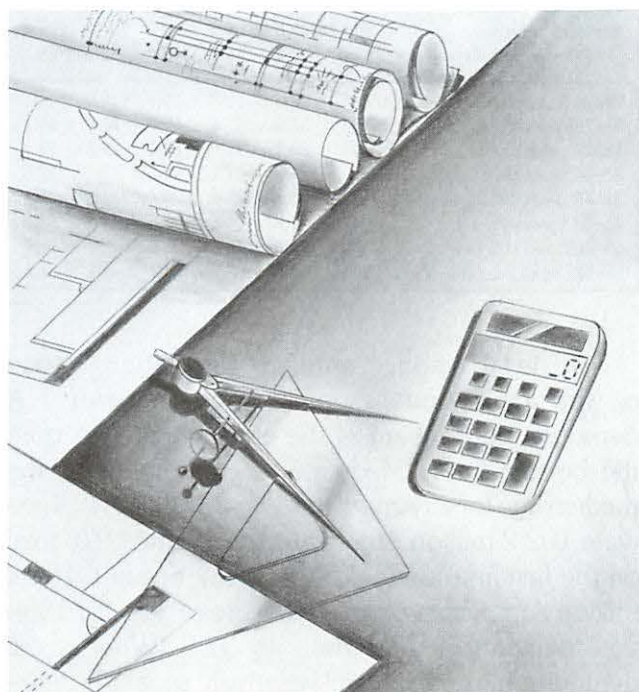
Nearly every proponent of the population myth proposes the need to establish a new world order under one government to conserve the world's resources, redistribute the world's wealth, and restrict the birth of children. Discuss how these purposes relate to the prophecies in chapters 13-20 of Revelation.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## AUTHORITY THROUGH ACCURACY

### HOW DOES THE STUDY OF DEMOGRAPHY RELATE TO THE KINGDOM OF GOD?



There are devastating results when a demographer's calculations are inaccurate and when interpretation of them is based on humanistic presuppositions.

Demography is the statistical study of human populations. In studying a specific population, demographers seek to determine its size, what kinds of groups are subsets of the population, how large these subsets are, what changes are taking place in the subsets, and how these changes will affect the rest of the population.

A demographer is interested in more than just the total number of people in a population. He seeks to determine birthrates, death rates, how many people are presently in certain age groups, how many people were in those age groups ten years ago, how many people will be in those age groups ten years from now, where people are presently living, where people were living twenty years ago, how the present birthrate compares with the

birthrate fifty years ago, how the present death rate compares with the death rate fifty years ago, and how all of these changes affect the rest of the population.

In the United States, demographers use population information which is available from the Bureau of the Census. Our Constitution calls for a count of the population of the United States every ten years. The first count, or census, took place in 1790, and a census has been held every ten years since then.



U.S. Department of Commerce, Bureau of the Census

Preparation for the decennial census in the United States involves gathering and correlating information from every part of the nation.

In 1976, our federal government passed a law calling for a population count every five years. The regular census was taken in 1980, but the five-year census scheduled for 1985 could not be conducted because funds had not been set aside to pay for it.

The census in 1790 simply counted the people in order to determine how many congressional representatives each state should have and how much each state should be taxed. It counted the number of free persons, the number of slaves, the number of free white males, and whether they were under or over 16 years of age. The people doing the counting also recorded the gender and color of all free persons and the names and addresses of heads of families.

Today the census not only counts people, but also collects information about age, income, housing, education, employment, race, and gender. In addition to the population census held every ten years (called the decennial census), there are smaller monthly censuses called Current Population Surveys that provide more up-to-date information.





According to the information collected by the Census Bureau, a child born in 1985 could expect to live 74.7 years. For each 1,000 children born in 1985, 10.69 died before the age of 1.

A person who was 20 years old in 1985 could expect to live for 56.1 more years. For each 1,000 persons who were 20 years old in 1985, 1.02 died before they reached the age of 21.



H. Armstrong Roberts

As children of God, our “life expectancy” is in His hands. Proverbs 10:27 tells us, “*The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.*”

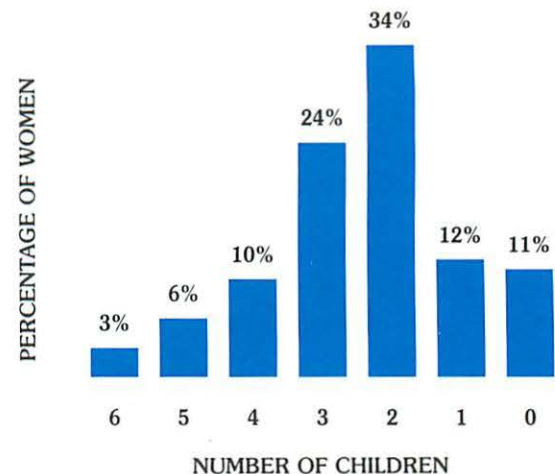
## 2 Understanding the statistics provides the tools for precise interpretation.

One of the most revealing statistics about population growth is the *total fertility rate*. Demographers have determined that in order for a country to achieve *zero population growth*, the *total fertility rate* of the women in that country must be 2.1. That is, each woman in the country should have only 2.1 children. In other words, 9 women out of 10 should have 2 children and the tenth woman should have 3 children.

Where do they obtain this figure? If each husband and wife have 2 children, there will be 2 people to replace the parents when they die—zero population growth. However, not every couple can have children, and some children die before they are able to marry and have children of their own. Thus, 2.1 is the figure given as the total fertility rate (TFR) needed for zero population growth.

In 1790, the year of the first census, American women typically had 7 children, giving them a total fertility rate of 7. By 1890, one hundred years later, the rate was down to 4 children. By 1983, nearly another hundred years later, the TFR for the U. S. had dropped below the replacement rate of 2.1 children per woman to 1.8.

### HOW THE TOTAL FERTILITY RATE IS DETERMINED



#### BASED ON 100 WOMEN:

3% OF 100 WOMEN = 3 WOMEN

3 WOMEN EACH HAVE 6 CHILDREN = 18 CHILDREN

6% OF 100 WOMEN = 6 WOMEN

6 WOMEN EACH HAVE 5 CHILDREN = 30 CHILDREN

10% OF 100 WOMEN = 10 WOMEN

10 WOMEN EACH HAVE 4 CHILDREN = 40 CHILDREN

24% OF 100 WOMEN = 24 WOMEN

24 WOMEN EACH HAVE 3 CHILDREN = 72 CHILDREN

34% OF 100 WOMEN = 34 WOMEN

34 WOMEN EACH HAVE 2 CHILDREN = 68 CHILDREN

12% OF 100 WOMEN = 12 WOMEN

12 WOMEN EACH HAVE 1 CHILD = 12 CHILDREN

11% OF 100 WOMEN = 11 WOMEN

11 WOMEN EACH HAVE 0 CHILDREN = 0 CHILDREN

TOTAL = 240 CHILDREN

$$\frac{\text{TOTAL NUMBER OF CHILDREN}}{\text{TOTAL NUMBER OF WOMEN}} = \text{TFR}$$

$$\frac{240 \text{ CHILDREN}}{100 \text{ WOMEN}} = \text{TFR of 2.4}$$

Another statistic often used by demographers is the *crude birthrate*, which is the number of births per thousand people in the population. However, one must be careful using the crude birthrate because it cannot indicate the actual number of births unless one knows how many people were in the population at the time.

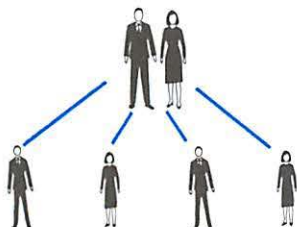
For example, during the past year Country A had a crude birthrate of 20.0. Country B had a crude birthrate of 23.0. Which country had more actual births? To determine the answer to this question we must know one more thing.

Suppose Country A had a population of 100,000 and Country B a population of 50,000. Since there were 20 births per thousand in Country A,  $100 \times 20 = 2000$  births. Since there were 23 births per thousand in Country B,  $50 \times 23 = 1,150$  births. Although the Crude Birth Rate for Country A was lower, the actual number of births was higher due to the greater population.

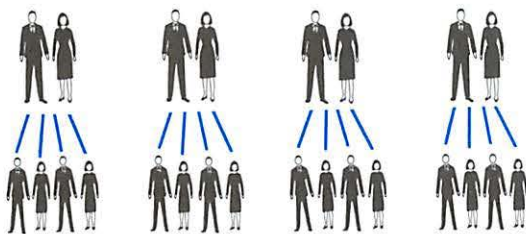
Simply looking at the total number of births in a year can also be misleading. Look at the difference in the following situation. One couple has triplets (3 children), or 3 couples each have one child. Either way, the number of children born in one year is the same—3. In the first case, the next generation has *increased* by 50 percent—2 adults will be replaced by 3 children. In the second case, 6 adults will be replaced by 3 children, a *decrease* of 50 percent in the next generation.

### HOW THE TOTAL FERTILITY RATE IS APPLIED

Suppose one couple has 4 children (TFR = 4).



Each of the 4 children marries and has 4 children (TFR = 4).



At this rate (TFR = 4) there will be 1,024 children born in the tenth generation. Economists and social scientists claim this would be too many people and if we continue having children at this rate the world will be overpopulated.

Now, use the same logic in reverse. The 1,024 children grow up and form 512 couples who believe the myth of overpopulation and each couple has 1 child (TFR = 1). After 9 generations of believing the myth, there will be only 1 child born in the tenth generation. A TFR of 1.0 is not unrealistic. Today, West Germany has a TFR of 1.27.

The United States is presently in a situation similar to the one described above. Beginning in 1946, the TFR of the U. S. reached 3.0 and remained for almost the next 20 years. The total number of children born was high.

### TOTAL FERTILITY RATE IN THE U. S. 1945–1985

Expressed as lifetime births per woman

1945	2.49	1966	2.72
1946	2.94	1967	2.56
1947	3.27	1968	2.46
1948	3.11	1969	2.46
1949	3.11	1970	2.48
1950	3.09	1971	2.27
1951	3.27	1972	2.01
1952	3.36	1973	1.88
1953	3.42	1974	1.84
1954	3.54	1975	1.78
1955	3.58	1976	1.74
1956	3.69	1977	1.79
1957	3.77	1978	1.76
1958	3.70	1979	1.81
1959	3.71	1980	1.84
1960	3.65	1981	1.82
1961	3.63	1982	1.83
1962	3.47	1983	1.80
1963	3.33	1984	1.81
1964	3.21	1985	1.84 (Provisional)
1965	2.91	1986	1.80 (Provisional)

Source: U.S. National Center for Health Statistics, *Vital Statistics of the United States*.



H. Armstrong Roberts

**If all the couples in a society who can have children have only two, the population of their nation will decrease.**

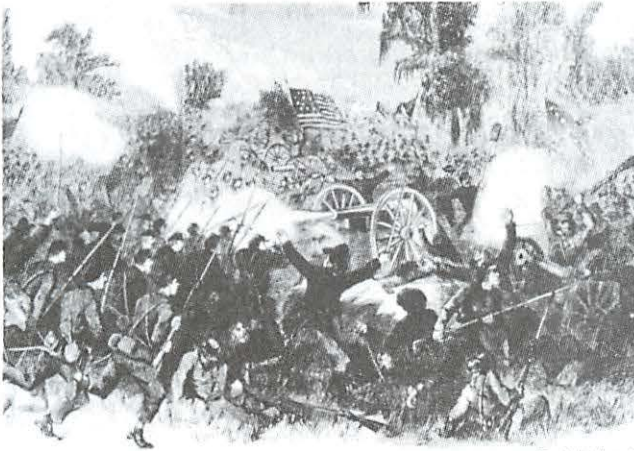
Today these children, called “baby boomers,” are having children of their own, and the total number of children being born appears to be quite high again. However, this is only because the number of mothers is high.

Each mother during the “baby boom” years had, on the average, between 3 and 4 children. This produced the large number of mothers who are





## HOW DOES FAILURE TO SEEK THE KINGDOM OF GOD RESULT IN THE DEATH OF CHILDREN?



Frank Leslie's Illustrated

The abortion controversy has been so intense that many have compared it to the slavery question and the resulting Civil War in the nineteenth century. Just under half a million lives were lost in that war. The abortion death toll has been two or three times that number every year since 1973!

The young couple could hardly wait. They had excitedly planned and prepared for the arrival of their first child. The doctor had told them it was going to be a boy. The couple had his room appropriately decorated and furnished, and they had even purchased some little outfits.

The husband imagined what it was going to be like to be a father and responsible for the life of his own son. The wife was overjoyed at the prospects of starting her family.

Then, suddenly, tragedy struck. The mother sensed something was wrong; the once-active baby within her was no longer moving.

Days later, her fears were confirmed as the dead baby was delivered. It was only then that the husband learned something he had not known about his wife, something which had caused the miscarriage.

She had been with child once before as a teenager and had been told by an abortion clinic that it would be a simple procedure to terminate the

pregnancy. The staff at the clinic assured her there would be no detrimental side-effects.

Nothing could have been further from the truth! There were not only devastating psychological side-effects, but also serious physical consequences, one of which led to the death of the couple's eagerly awaited child.

This tragic choice is evidence of the way our legal system has begun to treat the most defenseless of all human beings—children, especially those yet unborn.

On January 22, 1973, the Supreme Court handed down a ruling which, in effect, legalized abortion on demand in every state of the Union. Even though the trend during the decade preceding this ruling had been toward less restrictive anti-abortion statutes, *Roe v. Wade* (and its companion case *Doe v. Bolton*) abruptly invalidated all or part of the abortion laws in every state, both the restrictive ones passed in the nineteenth century and the liberalized statutes of more recent vintage.

In light of Scripture, abortion is murder and is clearly prohibited by the Sixth Commandment: "Thou shalt not kill" (Exodus 20:13).

The chapter following the Ten Commandments gives further insight into how God views this practice: "If men strive, and hurt a woman with child, so that her fruit depart from her, . . . he shall be surely punished . . ." (Exodus 21:22).

This instruction is case law, which means it is a specific example used to articulate general principles. One principle is seen in the fact that this was an *accidental* abortion. Anyone who injured a pregnant woman or her unborn child, even accidentally, was to be punished severely. Thus, *intentional* abortion was implicitly prohibited.

The requirement that the offender pay a fine even when the woman and the baby survived without injury indicates how strongly the law protected the woman with child.

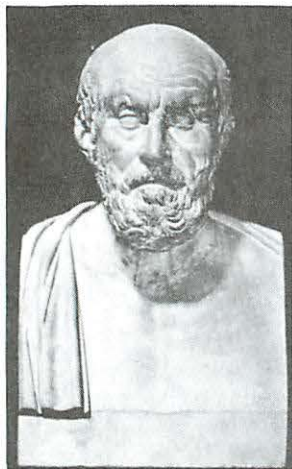
Most significantly, the imposition of the death penalty if the baby died shows that abortion is no less a crime in God's eyes than murder.

Rejecting this Biblical standard in their *Roe* ruling, seven of the nine Supreme Court Justices declared the Texas anti-abortion statute to be unconstitutional. This landmark decision has been widely criticized, even by commentators who favor legalized abortion. Riddled with factual inaccuracies, the ruling was based on a mistaken perception of constitutionality. Ironically, the ruling itself violated the Constitution in at least five important ways.

# **1** *Roe v. Wade* misinterpreted the precedents established by the common law.

Justice Harry Blackmun, who wrote the majority opinion in *Roe v. Wade*, apparently believed it would be essential to demonstrate that legal history justified the Court's conclusions. After dealing with the routine procedural questions, the opinion launched into a lengthy examination of historical precedents.

Justice Blackmun's analysis of the attitude of ancient civilizations toward abortion was that they generally permitted it. He also dismissed the Hippocratic Oath, which strongly forbids performing an abortion, as a minority point of view having no great significance for modern medical practices. Both of these conclusions were based on factual inaccuracies.



Uffizi Gallery, Florence

Hippocrates (460?–377? B.C.), a Greek physician, is known as the father of medicine. He is credited with originating the Hippocratic Oath, which serves as an ethical guide for medical professionals. One of the commitments included in this oath is, “I will not give to a woman an instrument to produce abortion.”

The opinion's treatment of the common law is similarly misinformed. The Court asserted that abortion, whether before or after “quickening” (the point in the pregnancy when the mother first feels the baby move in her womb), was never a crime under common law. The accuracy of this assertion is crucial because of the Constitution's explicit acceptance of the common law. (See Amendment 7, for example.) In other words, if the common law proscribed abortion (condemned it as unlawful), then state laws prohibiting it could not be ruled unconstitutional.

English common law was not legislation passed by a governing body. It was case law, developed over centuries by judges who decided cases according to prior rulings, or “precedents.” The common law had its roots in Scriptural principles and the Judeo-Christian tradition.

There are very few common-law cases dealing with the matter of abortion. Some scholars, including the one Justice Blackmun cited most frequently, interpret this fact as proving that the common law allowed abortion.

A closer examination of the cases, however, reveals that abortion was not only prohibited but actually considered a criminal act. The earliest cases of which we have records dealt with arguments about whether abortion was homicide and whether the offender should suffer the death penalty. It was for the sake of these questions that the “quickening” distinction was emphasized. There was no disagreement about abortion being illegal.

Two factors explain why there were so few cases. The limitations of scientific knowledge at that time made it impossible to prove that the death of a child had been caused by abortion rather than by a medical problem. Also, because social and religious sanctions against abortion were still strong, few women were inclined to break the law.

Perhaps the clearest indication of the common-law approach to abortion is what two famous legal commentators had to say about it. Writing in the early years of the seventeenth century, Sir Edward Coke paraphrased the Scriptural guidelines of Exodus 21 and then summarized by saying, “And so horrible an offence should not go unpunished.”



Library of Congress

**Sir Edward Coke (1552–1634) was an eminent English judge who held many offices, including attorney general and chief justice of the King's Bench. He considered abortion a criminal offense.**

Sir William Blackstone (1723–1780) was an attorney, a judge, a member of Parliament, and a law professor. He wrote a four-volume commentary on the English common law, which classified abortion as a “great misprision” [almost as serious as a capital offense].



Library of Congress

Sir William Blackstone, whose name was practically synonymous with the law for American attorneys of the eighteenth and nineteenth centuries, wrote in his influential 1756 commentary: “Life is the immediate gift of God, a right inherent by nature in every individual; and it begins in contemplation of law as soon as an infant is able to stir in the mother’s womb.

“For if a woman is quick with child, and by a potion or otherwise, killeth it in her womb; or if anyone beat her whereby the child dieth in her body, and she is delivered of a dead child; this, though not murder, was by the ancient law homicide or manslaughter.”

The common law was formally adopted by every state which entered the Union (except Louisiana), in most cases by a provision of the state constitution.

Because midwives, rather than physicians, aided women in childbirth before the nineteenth century, additional evidence of the fact that abortion was not a common-law liberty can be found in early statutes regulating midwifery. For example, a New York City ordinance passed in 1716 required midwives to be licensed and specifically forbade them to help women obtain abortions.

## 2 **The Court’s ruling denied the personhood of a whole class of human beings.**

Another more fundamental issue the Supreme Court considered in making the *Roe v. Wade* decision was whether or not the unborn child (sometimes called the scientific term “fetus”) was a person. During oral arguments before the bench, the appellant’s attorney was forced to admit that if the “fetus” were judged to be a person, the whole case for legalizing abortion would collapse. This admission is stated clearly even in the Court’s majority opinion.

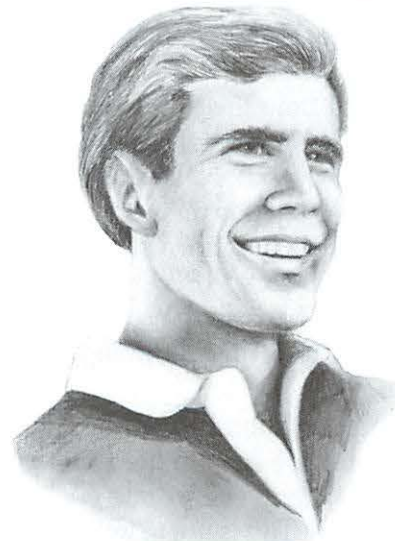
Thus, in order to reach its foregone conclusion, the High Court had to find that “the word *person*, as used in the Fourteenth Amendment, does not include the unborn.” That amendment reads in part: “No state shall . . . deprive any person of life, liberty, or property, without due process of law.”

In an attempt to justify the Court’s position, Justice Blackmun painstakingly examined all the other uses of the term “person” in the Constitution. Finding that none of them could logically include a child in the womb, he then drew the conclusion that “person” in the Fourteenth Amendment must also exclude unborn children.

While it is often helpful in defining a term to examine the ways the same word is used elsewhere in the same document, it is an unwarranted assumption to say that a given word will have exactly the same denotation in every context. To assume this can lead to some untenable conclusions.

Each time the body of the Constitution uses the word “person,” it is setting up a specific category of persons to which a specific provision of the law applies. Nowhere is the intent to distinguish between those who are legal persons and those who are not.

For example, the phrase “no person” is used several times in Articles 1 and 2 to set forth the requirements for holding the national offices of Representative, Senator, and President. Eligibility is based on such criteria as citizenship, age, and length of residence in the United States. The fact that certain people (including unborn children) lack these qualifications does not establish that they are not persons; it simply means they are not persons who are eligible to hold these offices.



**Why is this man not yet eligible to hold the office of President of the United States? Does this mean he is not a person?**

By simply citing these and other clauses where the Constitution employs the term “person” instead of attempting to give a legal definition, the *Roe* decision failed to prove anything about the status of the unborn child. In fact, the Court totally ignored its own prior ruling on this point.

Just five years earlier in *Levy v. Louisiana* (1968), the Justices upheld the Constitutional rights of illegitimate children by stating: “We start from the premise that illegitimate children are not ‘non-persons.’ They are human, live, and have their being.” Having asserted these three criteria of personhood, the Court went on to say, “They are clearly within the meaning of the Equal Protection Clause of the Fourteenth Amendment.”

In addition to considering this judicial precedent for defining a “person,” it would have been logical for the Court to look into what the legislators who wrote and ratified the Fourteenth Amendment understood and intended by the term in that context.

Representative John Bingham, who sponsored the amendment in the House in 1866, said it was intended to be “universal” in its application, including “any human being.” Similarly, the main Senate sponsor, Senator Jacob Howard, declared that the measure would apply to even the “humblest, the poorest, the most despised of the human race.”



Library of Congress

**John Bingham**

It is also clear that the members of Congress around the time the Fourteenth Amendment was passed had no intention of excluding unborn persons from its protection. This can be seen in the fact that in other legislation they explicitly recognized the personhood of the unborn child. The District of Columbia Divorce Act of 1860 referred to children “born or begotten” before the commencement of a lawsuit, giving a child the same legal right before birth as after.

The state legislatures were in agreement on this matter, as can be seen in the fact that between 1848 and 1876 nearly every state enacted statutes to restrict abortion. This is not to imply that abortion was legal prior to that time. Previously, under the common law, a child who had “quickened” was protected. In other words, abortion was not allowed

after the point in the pregnancy when the mother sensed movement.

As biological knowledge expanded, doctors became aware that life is present from the moment of conception. They realized that the new human being is actually alive from that moment on, even though the woman cannot feel the child stirring until four or five months later. Acting on these scientific findings, the American Medical Association (AMA) took the position that abortion at any time was “unwarranted destruction of unborn life.”

A book generated by the AMA in 1868 reported: “Physicians have now arrived at the unanimous opinion, that the fetus *in utero* is alive from the very moment of conception. . . . The willful killing of a human being, at any stage of its existence, is murder. . . . Abortion is, in reality, a crime against the infant, its mother, the family circle, and society. . . .”



Countway Library, Oxford Medical School

**Dr. Horatio Storer, who was also a lawyer, headed the AMA Committee on Criminal Abortion. He was a co-author of the 1868 book and a strong advocate of legally protecting unborn life.**

Doctors all over the country and the leaders of the AMA were soon successful in convincing state lawmakers to adopt or amend anti-abortion statutes. As Justice William Rehnquist pointed out in his dissent to *Roe*: “By the time of the adoption of the Fourteenth Amendment in 1868, there were at least thirty-six laws enacted by states or territorial legislatures limiting abortion.”

Perhaps the strongest legal precedent for recognizing the unborn as persons under the Fourteenth Amendment can be found in the only other Supreme Court ruling which has ever dealt

with the meaning of the word “person.” Nearly a century before the abortion decision, the Court held in *Santa Clara County v. Southern Pacific Railroad Company* (1886) that a corporation is a person.

No one asserts that corporations are human beings, but their legal status as persons is almost beyond judicial challenge. Yet, the *Roe* Court, in analyzing the use of the word “persons” in Article 1, Section 2, where the Constitution directs that the population be counted, pointed out that it was “not aware that in the taking of any census under this clause, a fetus has ever been counted.”

However, it is not consistent to argue that being counted in a census is a legal requirement for personhood, because corporations, although considered “persons” in the legal sense, are not counted in a census. This inconsistency puts the Court in the ironic position of having said that something which is not human (a corporation) is a person while something which is human (an unborn child) is not a person.

Establishing this status of non-personhood as one of the keystones of its abortion ruling led the Court to make two mistakes.

One error was asserting that an unborn child is not a person. Apart from the Biblical perspective, there is an abundance of scientific evidence and judicial precedent that leads to the opposite conclusion. If there were any doubt at all, the Court should have ruled in favor of life.

The Justices would have been wise to follow the advice given in an earlier ruling: “Illegitimate and unconstitutional practices get their first footing . . . by silent approaches and silent deviations from legal modes of procedure. This can only be obviated by adhering to the rule that constitutional provisions for the security of person and property should be liberally construed” (*Boyd v. United States*, 1886).

The other mistake the Court made was assuming that something must be a person in order to be protected by state laws.

As one critic has pointed out, dogs are not persons, nor are they considered to have constitutional rights. However, this does not mean that the state may not make it unlawful to kill them. Even if someone claimed to be killing dogs as an act of political protest or as a religious ritual under the protection of the First Amendment, the state would not automatically be barred from regulating or prohibiting the practice.



Under U.S. law this week-old eaglet was more protected while in its egg than a child in his mother's womb. One who destroys an eagle egg can be fined five thousand dollars. Yet, abortionists who have murdered thousands of unborn infants are not prosecuted.

### **3 The ruling undermined the system of limited government established by the Constitution.**

The men who wrote our Constitution accepted the Scriptural view of man as having a sinful nature. They were very careful, therefore, to set up a system whereby each level and each branch of government was limited in its powers.

Regarding the relationship between the state and federal levels, the Constitution limited the national government by precisely defining what powers it had and reserving the rest to the states. Within the federal level, the various constitutional checks and balances were designed to allow the executive, legislative, and judicial branches to operate effectively without any one branch controlling the others. In the *Roe v. Wade* ruling, the Supreme Court overstepped its boundaries in both of these areas of limitation.

The Tenth Amendment, included in the Bill of Rights adopted as part of the original Constitution, declares, “The powers not delegated to the United States by the Constitution, nor prohibited by it

to the states, are reserved to the states respectively, or to the people.”

The regulation of abortion, a matter which had been handled by the states ever since there had been states, suddenly came under the control of the national government. The Court’s rationale for taking this action was that “fetuses” are not Fourteenth-Amendment persons. However, because the power to regulate abortion was not specifically delegated to the national government, this decision to take control of the issue violated the Tenth Amendment.

*Roe* also upset the constitutional system of checks and balances because in it the judiciary was assuming a legislative function. In evaluating this case, one legal scholar criticizes the Court “not so much [because] it bungles the question it sets itself, but rather [because] it sets itself a question the Constitution has not made the Court’s business.”

Under the principle of judicial review, the Supreme Court does have the authority to rule on the constitutionality of the actions taken by the executive branch and the laws enacted by the legislative branch. However, that power was intended to be exercised with great discretion and within certain parameters.

John Marshall, the influential Chief Justice who led the Supreme Court to rule for the very first

time that a law was unconstitutional (*Marbury v. Madison*, 1803), later wrote: “Judicial power, as contradistinguished from the power of the laws, has no existence. Courts are mere instruments of the law, and can will nothing. Judicial power is never exercised for the purpose of giving effect to the will of the judge; always for the purpose of giving effect . . . to the will of the law.”

The function of the Court is to interpret the laws, not to formulate law. Yet, critics of *Roe*,

including many who favor abortion, emphasize that this ruling sets forth national policy, thereby usurping the role of Congress.



U.S. Bureau of Engraving and Printing

**John Marshall (1755–1835) was Chief Justice of the U. S. Supreme Court from 1801 until his death.**



**President Lincoln said, “If the policy of the Government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of the Supreme Court . . . , the people will have ceased to be their own rulers, having to that extent practically resigned their Government into the hands of that eminent tribunal.”**

This was, in fact, the basis for Justice Byron White’s dissent to the majority opinion in *Roe*:



**Justice Byron White**

“I find nothing in the language or history of the Constitution to support the Court’s judgments. The Court simply fashions and announces a new constitutional right for pregnant women and, with scarcely any reason or authority for its action, invests that right with sufficient substance to override most existing state abortion statutes.

“The upshot is that the people and the legislatures of the fifty states are constitutionally disentitled to weigh the relative importance of the continued existence and development of the fetus, on the one hand, against a spectrum of possible impacts on the mother, on the other hand. As an exercise of raw judicial power, the Court perhaps has authority to do what it does today; but in my view its judgment is an improvident and extravagant exercise of the power of judicial review. . . .”

The proper exercise of judicial review must stem from the Scriptural foundation of the entire legal system. It is only in recent decades, as this foundation has been eroded, that judicial review has been abused by the Supreme Court. (See the Law Resource in *Wisdom Booklet 39*.)

#### 4 The ruling created a “right” which is neither stated nor implied in the Constitution.

The new constitutional right which Justice White said the Supreme Court had fashioned and announced in *Roe* was the right of a pregnant woman to have an abortion. Ostensibly the ruling placed certain restrictions on the exercising of this right. In practical terms, however, it meant that a woman could abort her child at any time during the pregnancy and for any reason.

The “trimester rules” established by the Court said the state could not interfere in any way with a woman’s freedom to choose abortion during the first three months of pregnancy. During the second trimester it could regulate only certain circumstances of abortion which related to the health of the mother. Only in the last trimester was any consideration given to the unborn child, because of the viability (capability to live apart from the mother) at this stage. The state could regulate or even prohibit abortion, except when continuation of the pregnancy would threaten the woman’s health.

The end result of these “distinctions” was the same. The health exception in the final trimester was made broad enough to encompass virtually any reason a woman might have for wanting to get rid of her child. “Health,” as the Court defined it, included such factors as economic pressures, psychological stress, and the social stigma of bearing an illegitimate child.

Because abortion is nowhere mentioned in the Constitution or its amendments, the rationale the Justices used to legitimize this new right was the *privacy doctrine*. The “right to privacy” is not mentioned by the Constitution either, but its legal existence had recently been established by the case of *Griswold v. Connecticut* (1965), which classified as unconstitutional a state law prohibiting the use or distribution of contraceptives.

The legal notion of privacy has a sound basis in the common law and in the Constitution itself, but it must be tempered by Scriptural principles. (See the Law Resource in *Wisdom Booklet* 31.) The problem with the *Griswold* decision (and with using it as a precedent in *Roe*) is the leap of logic it takes from earlier rulings. Previous family privacy cases dealt with the right to have children and to control their education, but *Griswold* assumes the obverse, that there exists the right **not** to have children.

To remain unmarried is certainly a legal right single people have, whereas remaining childless,

rather than being a right under the law, is a responsibility, which according to Scripture is properly fulfilled by not engaging in fornication. Yet, the Court created in *Griswold* the right of married couples to intervene in the natural, God-ordained biological process of conception for any reason they choose. The *Roe* ruling took a further leap of logic by saying that this “right of marital privacy” should extend to all individuals whether married or not, thus wrongly concluding that a single woman has as much right to have an abortion as a married woman has to use contraceptives.

*Griswold*, then, is not a valid precedent for *Roe*. The constitutional underpinnings of the ruling are similarly flawed. The Court identified two amendments as justifying the establishment of the abortion privacy right—the Ninth Amendment and the Fourteenth Amendment.

The Ninth Amendment argument was that the “unenumerated rights” reserved to the people included the right to have and perform abortions. Because this amendment was part of the Bill of Rights, consideration must be given to the question of whether or not the framers of the Constitution considered abortion to be a right they wanted to protect.

Professor Cyril Means, the legal scholar cited frequently in the *Roe* opinion, poses the issue in rigorous terms: “Only if in 1791 elective abortion was a common law liberty can it be a Ninth-Amendment right today.” Historical evidence clearly indicates not only that the common law prohibited abortion but also that the framers of the Constitution certainly would not have considered abortion an unenumerated constitutional right.



Independence National Historical Park Collection

**Would these men who signed the Constitution in 1787 have regarded a woman’s decision to have an abortion a constitutional right?**

When the American colonists petitioned the king and finally went to war against England, it was not for the purpose of defending some abstract philosophical conception of rights. They were fighting for the established rights of Englishmen, which they felt were being taken away from them by Parliament.



New York Public Library

The colonists were not fighting the redcoats for some abstract list of rights yet to be determined. They risked their lives and fortunes to defend the God-given rights of personal security, personal liberty, and private property.

The best expression of these rights, and the one most familiar to the framers of the Constitution, was in Blackstone's *Commentaries*. Sir William Blackstone did not view human rights as coming from the state. He believed in "natural rights" given by God. With this premise, the framers would have considered any activity contrary to Scripture as not being protected under the Bill of Rights reference to unenumerated rights.

The Supreme Court relied also on the Fourteenth Amendment as a warrant for its *Roe* decision, maintaining that by forbidding a woman to have an abortion, the state of Texas deprived her of liberty without due process of law. Stretching the term "liberty" to include the right to abort goes beyond the intent of those who wrote the amendment and the states which ratified it.

Even more significantly, the Court confers this so-called right on one class of people (pregnant women) only by depriving another class (children in the womb) of a more fundamental right, which is protected by the same amendment.

Sir Blackstone, who was still highly respected in the era when this amendment was undergoing the

ratification process, categorized rights under the headings of personal security, personal liberty, and private property. Having noted elsewhere that abortion was a crime, he certainly did not list it as a right under personal liberty. However, under personal security he did include the right to life, which clearly extended to the unborn child.

By arbitrarily defining "person" in a way which excluded the unborn, the Justices refused to come to grips with this conflict between the mother's supposed liberty and the child's right to live. Declaring that the "fetus" had merely "potential life" and that the state's interest in protecting this life was limited to the third trimester, the Court in fact left the decision in the hands of the physician.



Ewing Galloway

Under the *Roe* guidelines, as long as a doctor is willing to say an abortion is better for the mother's "health" (as broadly defined), then it is illegal for the state to prohibit it.

Several earlier lower court decisions showed more wisdom in resolving this conflict than the *Roe* Court did. The federal appeals court in the District of Columbia, for example, ordered a pregnant woman to have a blood transfusion, without which both she and her unborn child would have died. The courts have typically recognized a person's right to refuse—usually on religious grounds—to have a blood transfusion, but in this case the judge ruled that the unborn child's right to life took precedence over even the fundamental right of freedom of religion (*Application of the President and Directors of Georgetown College, Inc.*, 1964).

The New Jersey Supreme Court had to face the question of how the burden imposed on parents by a handicapped child was related to that child's

right to life. The parents brought suit saying that if they had known about their son's defects, the mother would have had an abortion (*Gleitman v. Cosgrove*, 1967).

Speculating on what the child would have said about this option, the judge said, "Our felt intuition of human nature tells us he would almost surely choose life with defects as against no life at all. . . . The right to life is inalienable in our society. A court cannot say what defects should prevent an embryo from being allowed life such that denial of the opportunity to terminate the existence of a defective child who is an embryo can support a cause for action. . . ."

The ruling went on to say, "The sanctity of the single human life is the decisive factor in this suit. . . . We are not talking here about the breeding of prize cattle. It may have been easier for the mother and less expensive for the father to have terminated the life of their child while he was an embryo, but these alleged detriments cannot stand against the preciousness of a single human life. . . . We firmly believe the right of their child to live is greater than and precludes their right not to endure emotional and financial injury."

Another significant decision in this regard is *Union Pacific Railway Company v. Botsford* (1891). Ironically, this case is often cited (as it was in *Roe*) by those who favor abortion legalization, because it was the first time the Court explicitly recognized a right of privacy under the Constitution.

The issue in *Botsford* was whether a woman who was suing the railroad company for injuries she had suffered could be required to submit to a physical examination. The trial court ruled that because of her common-law right to privacy it could issue no such order. In affirming that decision, the Supreme Court also pointed out that the common law allowed such an intrusion into the privacy of one's person only in the case of a writ called *de ventre inspiciendo* (Latin for "to inspect the womb").

This type of writ authorized the examination of a woman convicted of a capital crime for the purpose of determining if she was with child. This was done, the Court explained, "in order to guard against the taking of the life of an unborn child for the crime of the mother." The significance of this case, then, is not just that it established the existence of a common-law right to privacy but that it demonstrated that the unborn child's right to life superseded the mother's right to privacy.



In 1867 while the states were debating whether to ratify the Fourteenth Amendment with its "due process" clause, a national newspaper published this engraving with an account of an illegal abortion.

## 5 The ruling deprived unborn persons of the statutory right of "due process" of law.

The phrase "due process of law" refers to the legally mandated procedures which are designed to protect individuals from injustice. It means that a person must not be punished without having a hearing or trial in court, where he has the opportunity to defend himself or to be defended by a lawyer.

This protection from arbitrary actions of the government was originally guaranteed by the Constitution in the Fifth Amendment: "No person shall be . . . deprived of life, liberty, or property, without due process of law. . . ." This, like the other provisions of the Bill of Rights, was considered to be a limitation on the power of the federal government.

With the ratification of the Fourteenth Amendment after the Civil War, the same limitation was placed on actions of state governments. The historical context of this expansion of the protection was the Reconstruction goal of forcing former slave states to recognize the legal privileges of blacks, but the language of both amendments clearly holds that no individual or class can be denied this fundamental right of "due process of law."

By saying that it was legal for Jane Roe, who by that time was no longer pregnant, to have an abortion, the Court deprived an unborn child of life without due process. Due-process restraints would

have required that the Court appoint an attorney *ad litem* to represent the child's interests in the case. (*Ad litem* means "for the purpose of the suit.") The Court's failure to do so renders the *Roe* ruling unconstitutional.

Furthermore, the majority opinion's contention that "the unborn have never been recognized in the law as persons in the whole sense" contravenes a considerable body of judicial opinion regarding the legal status of the child before birth.



**After the third month, a child has certain rights under the law. Can he inherit an estate? Can he own property? Can he be represented in court by a guardian or an attorney? If he is injured by someone's actions, can a suit be brought on his behalf? Can he be deprived of life without due process of law?**

While admitting that "unborn children have been recognized as acquiring rights or interests by way of inheritance . . . and have been represented by guardians *ad litem*," the Court maintained that this "has generally been contingent upon live birth." This admission by the Court raises the pivotal question of what other rulings have, in fact, established regarding the legal status of the unborn child.

The Supreme Court alluded to the property *rights* of an unborn child. These rights have been said to be "as old as the common law itself." Sir Blackstone said that the child in the womb may have a guardian or legacy assigned to him and may inherit

an estate. Later decisions held that in the case of a devise (a disposition of property by a will), such a child was to be included in the category of children living at the time of a tenant's death. He could even qualify as one "born" during a testator's lifetime.

A ruling handed down by a New York court in 1941 aptly summarized the way the court approached this question before abortion became a volatile issue: "It has been the uniform and unvarying decision of all common law courts in respect of estate matters for at least the past two hundred years that a child *en ventre sa mere* [French for 'in his mother's womb'] is 'born' and 'alive' for all purposes for his benefit" (*In re Holthausen's Will*, 1941).

A 1969 federal case indicates that this precedent was still valid at the time of the *Roe* ruling. The Court said that a little girl conceived shortly before her father died was entitled to receive survivor's benefits under Social Security. She was judged as having met the requirement of "living with" her father at the time of his death.

The situation in the area of tort law is somewhat more complicated. Traditionally, it was impossible to win a lawsuit seeking damages for prenatal injuries, but almost every state now allows such suits. The *Roe* ruling emphasized that in most jurisdictions the "fetus" had to have reached the point of viability at the time of injury in order for the suit to be upheld. In actual fact, by 1973 only seven of thirty jurisdictions surveyed required viability.

The Supreme Court also mentioned that some states were allowing parents to file wrongful death suits when an infant was stillborn. Because wrongful death actions are for the benefit of the survivors, Justice Blackmun interpreted this trend as vindicating the interest of the parents, and thus justifying the mother's right to abort. However, the real relevance of such wrongful death suits to the abortion issue is that they presume that a person existed in the first place.

The Court's insistence that the "fetus" must be born alive in order to acquire legal rights is also a misinterpretation. As a result of the relatively slow procedure of judicial matters, a lawsuit filed on behalf of an unborn child is usually not adjudicated until after the pregnancy has ended in either live birth or stillbirth. For the Court to observe that the infant must have been born alive constitutes not a binding legal requirement but what one commentary called a "gratuitous and superfluous" observation.

Therefore, to conclude, as the *Roe* opinion does, that unborn persons are outside the protection of the “due process” clause without allowing those persons to have their interests represented before the Court is clearly a violation of that very clause.



Sandra Day O'Connor

As Supreme Court Justice Sandra Day O'Connor has written: “*Roe* . . . is clearly on a collision course with itself . . . [because it has] no justification in law or logic.”

By tolerating the social attitudes that gave rise to the legalization of abortion, our nation chose to ignore the laws of God’s Kingdom.



Puck magazine, April, 1878

The anti-children attitude was evident in the abortion controversy more than one hundred years ago. In 1878 a New York magazine printed this picture of what Fifth Avenue would look like if the illegal abortionists were put out of business. Notice how the drawing implies that children are a nuisance.

Chief among those attitudes is the rejection of children as the gift of the Lord, which is, in effect, a rejection of life. The anti-children mentality has become so prevalent in our country today that even unbelievers are alarmed about it.

Says one non-Christian writer: “Historically, human societies have been pro-child; modern society is unique in that it is profoundly hostile to children. We in the West do not refrain from childbirth because we are concerned about the population explosion or because we feel we cannot afford children, but because we do not like children.”

The inevitable result of this rejection of life is death. The flood tide of death unleashed by *Roe v. Wade* in 1973 has taken several different forms, some of which are not nearly as obvious as the intentional killing of an estimated 23 million babies by legal abortions since then. Statistics show that women who have had abortions and later become pregnant will have three times more ectopic pregnancies, three times more miscarriages and premature deliveries, and three times more complications during labor than women who have not had abortions. This means that when a woman who once chose to snuff out the life within her later desires to bear a child, she is much more likely to lose that little one than she would be if she had never chosen to abort a child. It is calculated that some 100,000 *wanted* babies die every year because their mothers have had an abortion previously.

These pregnancy complications are, of course, detrimental to the health of the mother as well. An estimated forty of these women will die as a result each year.



James Shaffer

One of the most effective ways of dealing with abortion is for a woman who has been misinformed and damaged by a doctor or clinic to appeal to a judge to make the doctor or clinic responsible for such action.

Pro-abortionists often argue that unplanned pregnancies produce unwanted children who are likely to be abused by their parents. According to them, these "problem" pregnancies should be "terminated" in order to reduce the incidence of child abuse. In reality, abused children are more likely to have been wanted by their parents than children who are not abused.



American Humane Society

The first time a U. S. court ever took action to protect a child from abusive parents was in 1874 when a New York judge took this nine-year-old girl away from her parents. She had bruises from being whipped and several gashes from a pair of scissors.

One study found that over 90 percent of battered children were the result of planned and desired pregnancies, whereas only 63 percent of the control group of non-abused children were born from "wanted" pregnancies.

It is also clear that in the years since *Roe*, child abuse has not decreased. In fact, it has risen sharply in proportion to the soaring number of abortions. This pattern of increased child abuse following the legalization of abortion has been evident in other countries as well. Japan and England are two examples.

Child abuse sometimes results in death. Based on the increase in child battery in New York, one expert predicted that as many as fifty thousand American children would die during the 1980s as a result of child abuse.

Psychologists have discovered that abortion and its accompanying anti-children attitudes have a devastating impact on the brothers and sisters of the aborted baby. Even if they are not told about the abortion, they sense that they are not worth much to their parents. One Canadian psychologist blames the abortion mentality for the increased rate of child suicide.

Within a few months of the *Roe* decision, it became obvious that the legal system was sliding toward tolerating infanticide. In the summer of 1974, a doctor in South Carolina performed an abortion on a woman who was seven months pregnant, using a drug which induces premature labor. The baby boy was born alive but subsequently died, apparently due to the effects of the drug. The doctor was put on trial, but the judge ruled that the boy had not been a "viable fetus." Yet, the child had lived for twenty-one days!

Many other cases of doctors strangling, drowning, or otherwise killing aborted babies who were born alive have been documented.

Those who survive and grow up in this age of "throw-away children" will eventually tend to adopt an attitude of "throw-away parents." Ultimately, with the legalization of euthanasia, this generation will begin to reap the seeds of death it has sown by tolerating abortion.

## PROJECT

There are three possible ways to nullify the Supreme Court's legalization of abortion:

- **Constitutional amendment:** An amendment can originate in Congress or in a constitutional convention called for by the states. In either case the proposed amendment must be ratified by the states.
- **Congressional legislation:** Congress could enact a law overturning the *Roe* ruling and could remove the issue of abortion from the jurisdiction of the Supreme Court and other federal courts.
- **Court reversal:** The Supreme Court itself could reverse the *Roe* decision by handing down an opposite ruling in a future case.

Find an example of how people have attempted to use each of these methods of reversing Supreme Court decisions in the past.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_



## HOW DO MYTHS ABOUT CHILDBIRTH HINDER THE GROWTH OF THE KINGDOM OF GOD?



Humanistic myths have caused people to view pregnancy as a disease rather than the joyous process of receiving a gift of God's strength and heritage.

Where is the safest place to have a child? Would you guess Japan, Finland, Sweden, or the United States? While the United States is by far the most expensive place to have a child, it has one of the highest infant mortality rates among all the industrialized nations of the world. In 1984 the rate was 10.8 deaths per one thousand live births—far above the rates for Japan, Finland, and Sweden.

In fact, an infant born in the United States in 1967 was four times more likely to die in the first day of life than an infant born in Japan. For every infant who died there were several others who were brain damaged as a result of injuries or breathing problems associated with birth.

Unfortunately, many practices which are generally accepted as routine birth procedures developed gradually from social customs, cultural

patterns, and convenience rather than from medical research. They are myths without sound medical foundation or justification.

Some doctors, midwives, and nurses attempt to improve upon God's design, and thus, treat childbirth as a disease. This tendency, coupled with the fact that most women have not taken proper care of their bodies, motivates doctors to add a complex maze of procedures to the childbirth process. Treatments, therefore, frequently require more treatments to counteract the side effects of the first ones.

Many of these common practices not only jeopardize the life of the child, but they also discourage mothers and fathers from having additional children. By discouraging parents and decreasing their desire for children, these obstacles hinder the growth of the Kingdom as the hearts of mothers and fathers are turned away from children.

Learn about the myths surrounding childbirth which discourage mothers and fathers from adding to the Kingdom of God.



When husbands are told what it will cost to have a baby, they are often shocked. This response is an indicator of a myth about childbirth. Do you know what it is?

### 1 THE MYTH THAT CHILDBIRTH MUST BE EXPENSIVE

In northern Wisconsin the cost for a physician's work of prenatal care and delivery is \$800. In Colorado, physicians charge approximately \$1,700. In Ventura, California the cost is \$1,600, and in Fort Worth, Texas the fee is \$1,500.

These charges do not include the hospital fee, medications, anesthesia, and nursery costs, all of which may run an additional \$2,000 to \$3,000. Therefore, the total cost of having a child, without complications, is \$3,000 to \$5,000.

Some couples avoid having children simply because it is too expensive. Home births, however, are a far less expensive and far more rewarding alternative. Home births cost only \$300 to \$1,800, depending on the region and the assistants involved.

It is the father's responsibility to evaluate and decide what services are best for his family. While some home births emphasize a low-cost, "natural" approach to delivery by avoiding any and all intervention whatsoever, others emphasize the need to work with God's design.

Due to complications resulting from the myths surrounding medical treatment for expectant mothers and their babies, the cost of health insurance has skyrocketed. An insurance policy which covers just maternity care may cost up to \$166 per month, with a \$100 deductible.



There is a common myth about childbirth displayed in this picture. Can you name it?

## 2 THE MYTH THAT THE HOSPITAL IS THE SAFEST PLACE TO DELIVER A BABY

Most people have come to assume that a child must be born in the hospital since any other place is unsafe. The actual statistics from a variety of standpoints, however, paint a different picture.

First of all, countries which have the lowest infant mortality rates have the least number of hospital births. While hospitals may offer the greatest safety for complicated pregnancies and births, most births are actually safer at home. Most of the children born in Sweden, for example, are delivered at home with the aid of trained midwives.

One home-birth doctor points out that women who deliver children at home enjoy a "home-court advantage." Moreover, the mothers are not subjected to routine medical procedures.

In addition to these benefits, a home birth precludes hospital infections, which are becoming an increasing concern to both hospitals and patients.

The prevalence of home birth is illustrated in the following quiz:

### WHO WAS THE FIRST PRESIDENT OF THE UNITED STATES BORN IN A HOSPITAL?



29. Warren G. Harding



30. Calvin Coolidge



31. Herbert C. Hoover



32. Franklin D. Roosevelt



33. Harry S. Truman



34. Dwight D. Eisenhower



35. John F. Kennedy



36. Lyndon B. Johnson



37. Richard M. Nixon



38. Gerald R. Ford



39. James E.  
Carter, Jr.



40. Ronald W.  
Reagan

**Of the first forty Presidents, the first and only one to be born in a hospital was President Carter.**

Home births are not only safer for normal pregnancies and deliveries when carried out under the guidance of a skilled midwife, but they also tend to reduce the fear of childbirth and, therefore, the pain as well.

Research demonstrates that fear adversely affects labor and blood flow. In hospitals, women are often separated from their husbands at points during labor and delivery. The lack of a husband's protective influence greatly magnifies a mother's sense of vulnerability, thus increasing her sensitivity to pain.

Being with a husband, family, and familiar faces increases a mother's feeling of being loved. Because love casts out fear (see I John 4:18), and fear amplifies pain, there is less pain in an environment where a mother feels loved. The result is less need for medication, which can adversely affect both mother and child. Another benefit of the husband's presence during labor and delivery is the tendency for the quality of medical services to improve dramatically.

### **3 THE MYTH THAT THE MOTHER IS BETTER OFF NOT KNOWING THE CONSEQUENCES OF MEDICATION**

In countries where mothers are protected from knowing the possible disadvantages of medication, more and more medications are used. Such routine use of drugs is associated with increases in mental retardation resulting from neurological damage at birth.

In the United States, where many medications are given without informed consent, incidents of retardation in babies are increasing at a rate of more than 100,000 per year.

The respiratory center of an infant is highly susceptible to sedatives and anesthetics. Such drugs easily cross the placenta and may depress the infant's breathing for up to a week.



**An ever-expanding number of drugs is being developed to assist a mother in delivery. Most doctors who prescribe them believe a myth about their use. Do you know what it is?**

Almost all obstetrical drugs—diuretics, sedatives, antiemetics, muscle relaxants, analgesics, and regional and general anesthetics can affect an unborn infant within minutes of administration to the mother.

Barbiturates given during labor have been demonstrated to depress an infant's sucking reflex for up to five days after birth. Some frequently used medications, such as meperidine (Demerol™) are detectable in the infant's blood for several weeks after birth. Regional anesthetics, including pudendal blocks, inhibit the mother's ability to push in some instances and may prompt "explosive" births and perineal damage in other cases.

Studies reveal that the use of local pain blockers also increases the need for external intervention on the part of the doctor or midwife. Where caudal, epidural, or saddle block anesthetics are used routinely, there is a greater need for uterine stimulants and forceps to compensate for the loss of muscle control.

Forceps are metal instruments used to grasp and pull the infant from the womb. Forceps deliveries rarely exceed 5 percent in countries where mothers actively participate in the births of their babies. However, the use of forceps may be as high

as 65 percent in hospitals where medication is routinely a part of each birth.

Pain blockers also affect maternal blood pressure which, in turn, limits the flow of blood to the uterus, causing greater fatigue and longer delivery times.

Babies' heart rates dropped significantly in almost half of a group of ninety-three mothers given paracervical block anesthesia. In another study, incidents of Apgar scores of 6 or less almost tripled when mothers had paracervical blocks.

In spite of the fact that medication to induce labor results in a greater number of breech positions and prolapsed cords and an increased risk of infection, elective inductions continue to increase in number. An elective induction is one which takes place prior to forty-one weeks without some immediate distress on the part of the mother or child.

Parents are rarely informed that an overdose of induction medication can produce uterine spasms with possible placental separation, amniotic fluid embolus (clot), afibrinogenemia (ay-fie-brih-no-jen-EE-me-uh) (a lack of fibrinogen—an important clotting factor—in the blood), or laceration of the birth canal.

The powerful force of induced contractions can tear the muscles surrounding the birth canal. Natural contractions rarely do such damage.

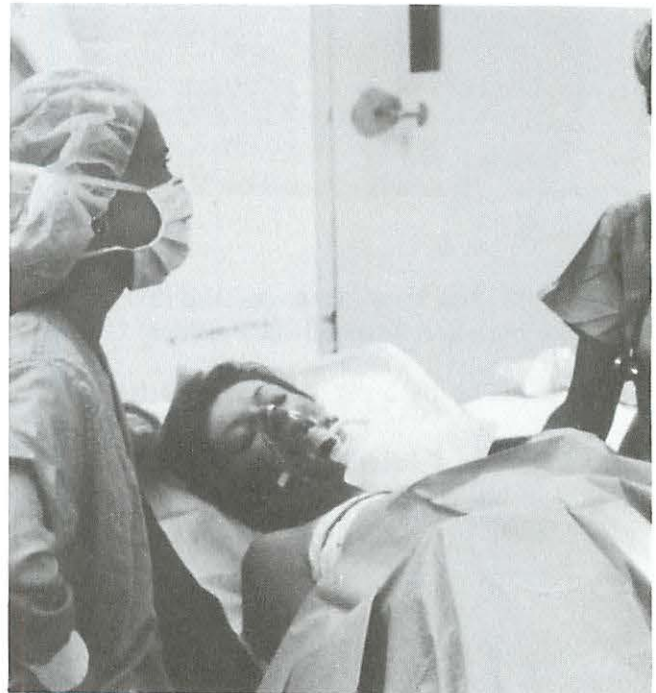
Furthermore, the abrupt onset of artificially induced labor tends to magnify greatly the intensity of contractions, making them extremely painful for an unmedicated mother. Such procedures are often more than mothers can stand and many times turn them against having any more children.

Protecting mothers and fathers from the knowledge of harmful side effects of medications deprives them of their responsibility as parents and makes them feel helpless in a world they do not understand. Such feelings may also serve as a powerful discouragement to have additional children.

A mother who has been medicated may feel that her birth experience was so bad that she cannot imagine what it must be like without medication. However, the satisfaction of participating in the birth almost always overrides any pain and contributes greatly to the joy.

John describes this tremendous fulfillment:

*"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John 16:21).*



**These nurses are monitoring a woman in labor. There is a myth most doctors and nurses believe regarding labor. What is it?**

## **4 THE MYTH THAT LABOR MANAGEMENT METHODS ARE INCONSEQUENTIAL**

A labor room is often an impersonal place where doctors monitor a mother's progress by telephone, nurses come and go as their shifts change or as new patients arrive, and fathers are discouraged from participating in decision-making.

This experience can cause parents to reject the thought of having another child. It can also result in complications in the delivery of the baby.

Research reveals that in many respects the management of labor is actually more important than the management of delivery. In fact, many of the complications of delivery are caused by a casual approach to labor.

On the other hand, where the father and a professional assistant remain with the mother throughout labor, delivery, and the postpartum period, there is both a decreased need for medication and a much lower infant mortality rate.

When mothers are allowed to walk about for as long as they wish during labor, there is a minimum of discomfort. Walking reduces the pressure on the spinal cord, internal organs, and back muscles, and typically offers a more rapid engagement and descent of the baby's head in the pelvis. Nutritious,

easily digested food should be allowed during labor so a mother can maintain her physical strength.

In Sweden, Finland, and Japan, there is consistently wise management of labor. Note in the table below that their infant mortality rates are significantly lower than those in our country, where labor management methods are considered inconsequential.

INFANT MORTALITY RATES  
OF INDUSTRIALIZED NATIONS

Nation	1979*	1984*	1989†
Sweden . . . . .	7.5	6.4	3.3
Finland . . . . .	7.7	6.5	6.0
Japan . . . . .	7.9	6.0	6.0
Denmark . . . . .	8.8	7.7	7.8
Netherlands . . . . .	8.7	8.3	8.0
Norway . . . . .	8.8	8.3	8.0
Canada . . . . .	10.9	8.5	8.0
France . . . . .	10.0	8.2	8.2
Singapore . . . . .	13.2	8.8	8.9
West Germany . . . . .	13.5	9.6	9.0
Spain . . . . .	12.8	9.7	9.0
Switzerland . . . . .	8.5	7.5	9.0
Australia . . . . .	11.4	9.2	9.6
Belgium . . . . .	11.2	10.7	10.0
United Kingdom . . . . .	12.9	9.6	10.0
New Zealand . . . . .	12.6	11.6	10.0
United States . . . . .	13.1	10.8	10.4
Austria . . . . .	14.7	11.4	10.6
Italy . . . . .	15.3	11.6	12.0
Israel . . . . .	15.9	12.8	13.0
East Germany . . . . .	12.9	10.0	13.1
Cuba . . . . .	19.3	15.0	13.6
Greece . . . . .	18.7	14.1	13.8

\*Data based on National Vital Statistics Systems.

†Data taken from the 1989 *World Almanac and Book of Facts*. The statistics for Sweden, France, Australia, United States, and Cuba are from 1986; Austria is 1987 data, and the remainder are from 1985.

The most recent data available shows that the United States is in seventeenth place in infant mortality rates, and that Sweden is in first place with only 3.3 deaths per thousand live births.

In addition to right methods in managing labor, it is vital that peaceful, melodious music be used and that the entire procedure be supported by prayer and a *rhema* from Scripture.

What myth about delivery is demonstrated by the woman in this hospital room?



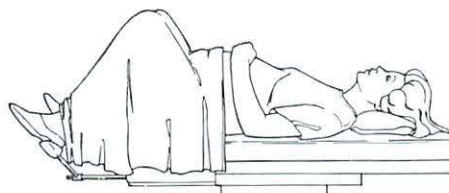
Ewing Galloway

## 5 THE MYTH THAT A PRONE POSITION IS BEST FOR GIVING BIRTH

One of the greatest obstacles to a spontaneous and complication-free birth is the position most American mothers routinely assume during delivery.

The position is called the *lithotomy* (lih-THAH-tuh-me) position, and it places the mother flat on her back. Obstetricians who require this position are actually living up to the meaning of one of the names often given to them. The name is *accoucheur* (ah-koo-SHER), which comes from the French word *accoucher*, (ah-KOO-shay), meaning "to cause to lie down."

*Lithotomy* comes from the Greek: *lith*, meaning "stone," and *tom*, meaning "to cut." The position was originally used for bladder surgery because of the convenient angle it gave the doctor. It is chosen by obstetricians today for *their* convenience rather than for the benefit of mothers and their babies.



The lithotomy position

The lithotomy position limits the mother's ability to breathe deeply, restricts the flow of blood back to her heart, decreases the intensity of her contractions, inhibits her desire to push, and hinders the spontaneous expulsion of the placenta. The lithotomy position also opposes gravity, making the use of forceps a greater possibility.

There are several other positions for giving birth that are far more comfortable, less painful, and more productive. These include a type of squat, lying on one's side, and a semi-sitting position. Each has its own advantages, and all are less likely to produce complications than the lithotomy position.

When one of these positions is chosen, mothers push more effectively, need less pain medication, and are less likely to need an episiotomy.

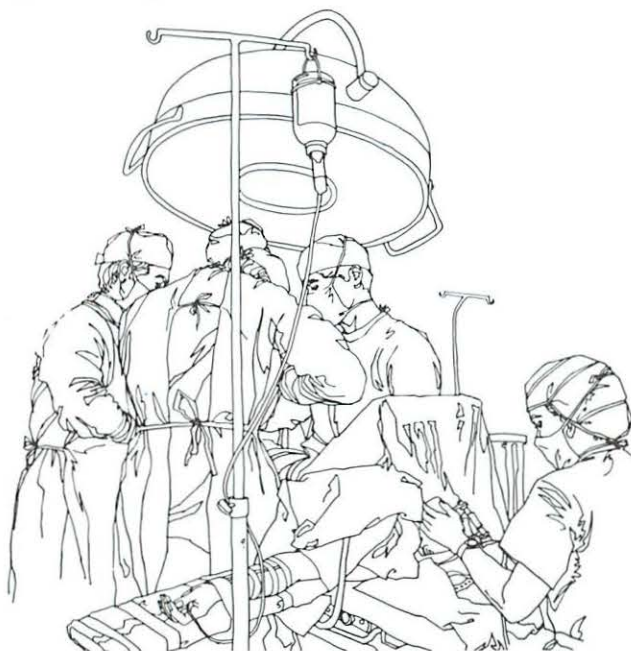
A sitting position during delivery offers a mother more comfort and also allows for a more powerful push. An even more effective position, however, is the squatting position, because the mother gains an extra centimeter of space between the bones through which the baby must pass.

In countries where the lithotomy position is avoided, Apgar scores are improved. To arrive at an Apgar score, an observer checks the infant's heart rate, breathing, muscle tone, reflexes, and color. Each sign receives a score of 0, 1, or 2. A total score of 10 is the best possible. An Apgar score of 4 or below indicates that the baby is in distress.

**APGAR SCORING CHART**

Sign	Score			1 min. score	5 min. score
	0	1	2		
Heart rate	Absent	Slow (below 100)	Over 100		
Respiratory effort	Absent	Slow; irregular	Good crying		
Muscle tone	Limp	Some flexion of extremities	Active Motion		
Reflex irritability: response to catheter in nostril	No response	Grimace	Cough or sneeze		
Color	Blue; pale	Body pink; extremities blue	Completely pink		

The first tangible evidence of the health of a newborn baby is summarized on an Apgar chart such as this one. The scoring system is actually named after the anesthesiologist who developed it, Dr. Virginia Apgar. The newborn infant is rated at 1 minute after birth and again at 5 minutes. An acronym of the word *Apgar* summarizes the five areas of evaluation: Activity, Pulse, Grimace, Appearance, and Respiration. (This acronym does not follow the order of the signs in the chart above.)



These doctors are performing a cesarean section. Do you know what tragic myth about childbirth causes doctors to perform repeat c-sections?

## 6 THE MYTH THAT ONCE A WOMAN HAS A C-SECTION SHE MUST ALWAYS HAVE A C-SECTION

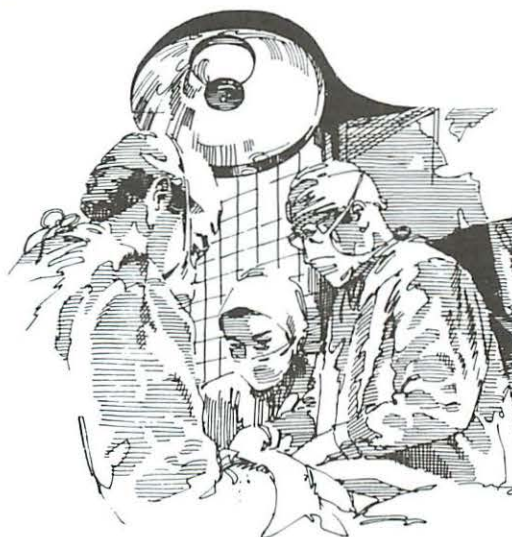
It was not too many years ago that a team of inspectors would be sent to any hospital which had a cesarean section rate of more than 10 percent. The national average has climbed as high as two-and-a-half times that figure! Some hospitals even have a 70 percent c-section rate.

There are many contributing factors to this shocking condition. One of the chief causes is the common belief that "once a c-section, always a c-section."

This belief is not only contrary to documented experience but also to medical research and the position of the American Medical Association, which says that such a myth should not be perpetrated.

One hospital in the Chicago area reduced its c-section rate from 20 percent to 12 percent by observing three guidelines:

- Always get a second opinion.
- Always give a "trial of labor" for those who have had c-sections.
- Deliver all breech babies normally unless there is sound reason to do otherwise.



Doctors who give routine episiotomies are following a painful and unnecessary myth. Are you aware of what it is?

## 7 THE MYTH THAT AN EPISIOTOMY IS BENEFICIAL TO THE MOTHER

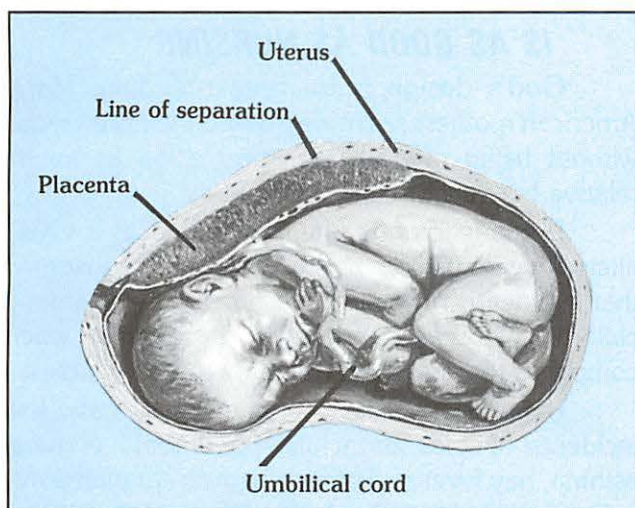
A routine episiotomy may, in fact, do as much to discourage mothers from having more children as any other single factor. As the painful incision heals, it burns, then tingles, and finally itches.

Research, however, does not substantiate the need for routine episiotomies, as just as many mothers “tear” with an episiotomy as without one.

Pelvic relaxation resulting from over-stretched muscles is also unrelated to the use of episiotomies. Such a tendency appears to be more related to a lack of exercise and poor muscle tone throughout life than to stress during delivery.

Additionally, some people simply have a greater proportion of collagen fibers to elastic fibers. Those with fewer elastic fibers also experience greater problems with pelvic relaxation.

In addition to these findings, exercise beginning the day following birth was found to restore normal elasticity and firmer muscle tone faster than did episiotomies, which required several weeks to heal.



The handling of the umbilical cord and the placenta after birth is also carried out on the basis of myths. Do you know what these myths are?

## 8 THE MYTH THAT THE CORD SHOULD BE CLAMPED IMMEDIATELY AND THE PLACENTA REMOVED QUICKLY

Blood continues to flow from the placenta to the newborn child for several minutes after birth. During this time blood volume reaches an equilibrium so that the infant receives precisely the amount of blood God intended him to have.

“Milking” the cord pushes too much blood from the cord into the child, and the excess blood may place a strain on the child’s liver. Because an infant’s liver is immature at birth, it may be unable to remove from its system the breakdown products of the excess red blood cells. The result may be a

yellowish coloring of the skin, eyes, and body fluids called *jaundice* (JAWN-diss).

The practice of milking the cord is not the only cause of jaundice, however. Besides an immature liver which would be unable to handle a normal amount of red blood cell breakdown products, there is sometimes an *ABO incompatibility*, where the mother’s blood type is O and the baby’s blood type is A or B. The mother’s blood and the baby’s blood do not mix, but sometimes the mother’s anti-A and anti-B antibodies cross the placenta and “attack” the baby’s red blood cells—causing them to break down too fast for the baby’s liver to handle.

Milking the cord may also force the baby’s blood cells into the mother’s circulation, increasing the risk of an Rh-negative mother developing antibodies from an Rh-positive child and endangering any future Rh-positive children.

Immediately after birth the placenta begins to separate from the uterus naturally, prompted by uterine contractions which continue even after the baby has been born. When a baby is allowed to nurse after the umbilical cord is cut, these contractions are stimulated.

When a doctor hurries to remove the placenta prematurely, he may push down on the mother’s abdomen with a firm massage with one hand while pulling on the umbilical cord with the other hand.

This action literally pulls the placenta away from the lining of the uterus. For a woman who has had no anesthetic this action can be extremely painful. Any placental fragments which remain in the uterus may cause continued bleeding, even after the mother leaves the hospital.

While there are instances, such as with heavy bleeding, when removing the placenta quickly may save the mother’s life, such intervention is rarely found necessary when the mother receives little or no medication.



Newborn baby before the cord is cut



Ewing Galloway

Can you identify another common myth about childbirth which is shown in this picture?

## 9 THE MYTH THAT THE BABY SHOULD BE SEPARATED FROM HIS PARENTS AFTER BIRTH

The first twenty-four hours following birth appear to be the most critical time for establishing a bond between the parents and the child.

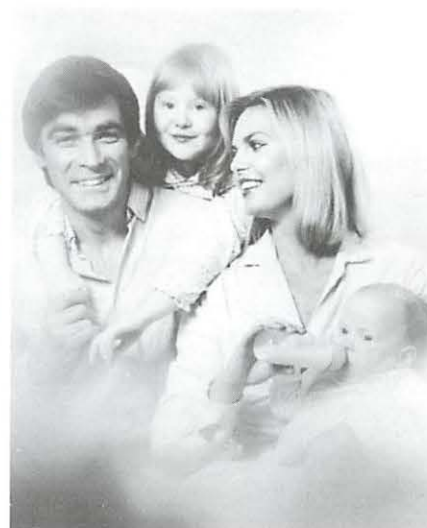
Parents are often separated from their child during this critical time. When a child is separated from his mother during this period, bonding does not take place, and adverse effects may occur in maternal responses for up to a full month after the delivery.



Ewing Galloway

There are other reasons for keeping the baby with the mother immediately after birth, especially in a hospital setting. Routine tests on the baby are often done without thoroughly informed consent.

The mother in this picture is fully confident that she is giving her baby the best possible nutrition. Do you know what myth she believes?



H. Armstrong Roberts

## 10 THE MYTH THAT BOTTLE-FEEDING IS AS GOOD AS NURSING

God's design is for breast-feeding. Many American mothers are merely asked their preference without being offered any information as to the relative benefits of either method.

Bottle-feeding is often presented as a viable alternative in spite of one study which demonstrated that the death rate was *nine times greater* among children who were bottle-fed from birth when compared to parallel groups of breast-fed babies.

Babies who receive mother's milk have less incidence of colds, bronchitis, pneumonia, eczema, asthma, hay fever and other allergies, ear infections, colic, gastroenteritis, and scarlet fever. **In addition, sudden infant death syndrome (SIDS) rarely occurs among babies who are breast-fed.**

Nursing shields an infant from the bacteria carried by his own family members. In fact, family members are the safest people for the baby to be around, because *colostrum* (kuh-LAHSS-trum), the milk the mother produces for the first few days after giving birth, contains antibodies to potential diseases carried by the family members. Colostrum is also rich in protein and in antibodies against three strains of the polio virus, the coxsackie B virus, two types of colon bacilli (bacteria) which can cause fatal infant diarrhea, and pathogenic strains of *E. coli*.

Breast-feeding an infant is also beneficial for the physical closeness it allows mother and child and for the emotional bonds it fosters. Additionally, mothers who nurse show less susceptibility to delayed uterine bleeding after giving birth.

Date completed \_\_\_\_\_ Evaluation \_\_\_\_\_