

Abortion: Woman's Choice or Wicked Carnage?



1A. INTRODUCTION:

"Abortions last year terminated one-third of all pregnancies in America. Since the Supreme Court's decision of 1973 (Roe vs. Wade), the annual number of abortions performed in the United States has risen from 744,600 to 1.5 million. Nontherapeutic abortion is in fact a 20th-century form of birth control. It has become the second most common surgical procedure, circumcision being the first. Abortion on demand is without question the greatest moral issue facing America today. No other contemporary moral problem in this country results in the deaths of over a million innocent, unborn children each year. Since 1973, eight million unborn babies have died in hospitals and abortion clinics throughout America." (J. Carl Laney, "The Abortion Epidemic: America's Silent Holocaust," Bibliotheca Sacra, October-December 1982, pp. 342.).

"The rise in the number of abortions from 1969 to 1975, from 20,000 to 1 million or so, is a five thousand percent increase. If we were to simply make a straight-line projection, we could say that in about ten years every female in the United States, from newborn babies to the very oldest ladies, would have received two abortions each. Of course, this is silly. But it is evident that abortion on demand is becoming a "way of life" to increasing numbers of Americans. It makes a very good life, at least in financial terms, for the small number of physicians who specialize in it. And it is a "way of death" for increasing numbers of the youngest human beings in America each year." (Harold O. J. Brown, Death Before Birth, p. 31).

2A. THE CURRENT PRACTICE OF ABORTION:

1b. The Meaning of Abortion:

Abortion is the expulsion of the human fetus prematurely from the womb (Ryrie, p. 85-86).

1c. Accidental abortion:

An accident causes the premature delivery of the fetus.

2c. Therapeutic abortion:

Termination of the pregnancy for the sake of the mother's life.

3c. Eugenic abortion:

The prevention of the birth of retarded or deformed children.

4c. Psychiatric abortion:

Abortion for the sake of the mother's mental life.

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5c. Social abortion:
Abortion to ease economic pressure on a family.

6c. Ethical abortion:
Abortion in case of rape or incest.

7c. Abortion-on-demand:
Abortion for any or no reason.

2b. The Method of Abortion:

Five methods of abortion are currently used in America. (C. Everett Koop, Abortion in America, p. 11-4).

1c. D & C or Dilatation and Curettage Abortion:

This method is most often used in the first thirteen weeks of pregnancy. A tiny hoe-like instrument, the curette, is inserted into the womb through the dilated cervix, its natural gateway. The abortionist then scrapes the wall of the uterus, cutting the baby's body to pieces. Now used less frequently than suction.

Abortion at six weeks kills a little human being with arms and legs, fingers and the beginning of toes. His head may appear outrageously large compared to his body, but this is only because of the rapid rate at which his brain is developing. At this age he will already respond, by flexing his neck and trunk, if his lips or nose are stroked lightly. His brain waves can be observed with modern electronic devices. (Kenneth M. Mitzner, Christianity Applied, November 1974, p. 22).

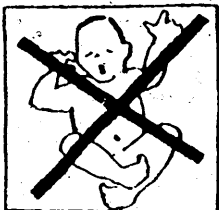
2c. Suction Abortion:

Most commonly used method for early pregnancies, the principle is the same as in the D & C in this technique, which was pioneered in Communist China, a powerful suction tube is inserted through the cervix into the womb. The body of the developing baby and placenta are torn to pieces and sucked into a jar.

(Ibid, pp. 22-23).

The D and C is being displaced by suction curettage, in which the baby is torn from the wall of the uterus by a small but very powerful vacuum cleaner. The doctors who use this device frequently refer to it by the affectionate term "baby-scrambler."

A six-week fetus is only about an inch long and may pass through the baby-scrambler in one piece. The method is used, however, up to about 3½ months, when the baby is three or four inches long, and the older babies are torn to pieces by the suction. The doctor who does the abortion never has to look at the results of his work. However, after a legal abortion, the pieces have to be examined in the pathology labo-



ratory, just as a tonsil or an appendix has to be examined. Needless to say, many pathologists are revolted by this task and have been very cooperative in providing photographs of the dismembered babies for use by anti-abortion groups.

The head, the rib cage, and the limbs are usually separate and recognizable. The eyes are frequently popped. The abdomen has been torn away and the viscera emptied out, but in some specimens the heart and the intestine are identifiable. A skilled doctor can do this to fifteen babies a day and still have plenty of time to play golf.

At best, we said, abortion is equivalent to killing a person in his sleep. But the victim of the baby-scrambler is no silent sleeper. Depending on his age and inclination, his last moments may be spent swimming in his watery surroundings, drinking some of the fluid, learning to coordinate the movement of his hands, sucking his thumb, or making faces.

3c. Salt Poisoning, or Hyper-Natremic Abortion:

This method is generally used after thirteen weeks of pregnancy. A long needle is inserted through the mother's abdomen and a strong salt solution is injected directly into the amniotic fluid which surrounds the child. The salt is swallowed and "breathed" and slowly poisons the baby, burning his skin as well. The mother goes into labor about a day later and expels a dead, grotesque, shriveled baby. Some babies have survived the "salting out" and were born alive.

4c. Hysterotomy or Cesarean Section Abortion:

Used in the last trimester of pregnancy, the womb is entered by surgery through the wall of the abdomen. The tiny baby is removed and allowed to die by neglect or sometimes killed by a direct act.

5c. Prostaglandin Chemical Abortion:

This is the newest form of abortion and uses chemicals developed and sold by the Upjohn Pharmaceutical Company, Kalamazoo, Michigan. These hormone-like compounds are injected or otherwise applied to the muscle of the uterus, causing it to contract intensely, thereby pushing out the developing baby. Babies have been decapitated during the abnormal contractions. Many have been born alive. The side effects to the mother are many. A number of mothers have even died from cardiac arrest when the prostaglandin compounds were injected. Upjohn is one of the primary contemporary pharmaceutical firms known to have reverted to chemistry for death since the days of Nazi Germany. Upjohn's 1979 Annual Report boldly declares that the company will promote these abortion chemicals in India and China during the coming decade.

3A. THE CONTEMPORARY PROBLEM OF ABORTION:

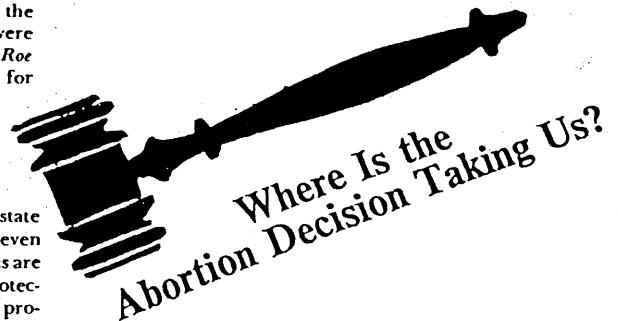
1B. The Supreme Court Decision: Roe V. Wade, Jan. 22, 1973.

1c. The radicality of the decision:
(Brown, p. 74)

Only two months later, in January of 1973, the U.S. Supreme Court, in two 7-2 decisions, turned the whole nation around and established abortion as a "constitutional right." The major decision, *Roe v. Wade*, was so sweeping that it astonished even the most ardent pro-abortionists. No one had expected the right to destroy a developing child right up to the time of birth, an action which is legal in no other civilized society. Judging by Chief Justice Warren D. Burger's concurring opinion, some of the members of the Court apparently had no idea what they were doing. But deliberately or not, the U.S. Supreme Court with *Roe v. Wade* made abortion on demand a way of life (or death) for millions of Americans.

2c. The result of the decision:
(Ibid, p. 74)

As a result of *Roe v. Wade*, it is virtually impossible for any state to do anything to protect developing life. This holds true even during the last days prior to birth, although most Americans are unaware of that fact. *Roe v. Wade* apparently would allow protection during the final days of pregnancy, but because such protection is explicitly conditioned on "health," as defined in *Doe v. Bolton*, it remains for all practical purposes nonexistent. This places the United States alone among all the civilized nations of the world in permitting abortions at such a late point in pregnancy that the fetus, if born prematurely or by normal Caesarean section at that time, would live. Such late abortions are considered in most nations of the world to be infanticide.



- 3c. The ramifications of the decision:
(Ibid, p. 78)

Roe v. Wade divides the nine months of pregnancy into three trimesters (three-month periods). There is no biological reason for this division; nothing happens to the developing fetus at the end of the third or sixth month that would make it logical to give it different rights. There is a practical medical reason for the division: during the first three months, abortion is possible by a relatively simple operation; during the second three months, a more complex procedure is necessary; and during the last three months, abortion is performed as a hysterotomy, a procedure that delivers a live but immature baby as by a Caesarean section—with the difference that the baby is allowed to die or is killed outright rather than protected and cared for. These are well-known medical facts that require no documentation; they can be confirmed by anyone familiar with abortion techniques and practices.³

LEGALIZING MURDER

- 1d. The first trimester: abortion-on-demand

For the first three months, the woman's right is largely absolute.

(Ibid, pp. 78-79)

During the first trimester, according to *Roe v. Wade*, the state may make no regulations regarding abortion. *Planned Parenthood v. Danforth*, July 1, 1976, prohibits the state from requiring the consent of the prospective father or of the parents of a pregnant minor. The freedom to abort is the closest thing to an absolute freedom possible, it seems. The absence of regulation, of course, allows abortion on demand during the first trimester.

LEGAL RIGHTS OF
THE CHILD

- 2d. The second trimester: abortion-on-demand

From three months to "viability" the woman's health is determinative.

(Ibid, p. 79)

During the second trimester, according to the Supreme Court, "the State, in promoting its interest in the health of the mother, may, if it chooses, regulate the abortion procedure in ways that are reasonably related to maternal health." In other words, there may be no regulation with respect to the life of the fetus. This too is abortion on demand. The state of Missouri attempted to prohibit the saline technique of second-trimester abortions—something even pro-abortion physicians acknowledge to be relatively more dangerous to maternal health.⁴ But the Supreme Court declared this unconstitutional in *Planned Parenthood v. Danforth*. Thus, in the second trimester there is no protection for the developing child and absolute freedom to abort it.

Abortion—
The Deadly Favor

Abortion
on
Demand

- 3d. The third trimester: abortion-upon-deliberation

From viability to birth two interests are at stake: the life and the health of the mother.

Abortion is possible when the pregnancy is deemed to affect adversely the woman's psychological, emotional and familial situation.

(Ibid, p. 88-89)

When we put it in this technical, abstract language, it may sound innocent enough. But the fact is that since 1973, at least 4 million developing human lives have been destroyed in the United States thanks to the value preferences of seven "justices." Each of us who pays taxes in America has contributed to the snuffing out of over 1 million lives, since approximately thirty-five percent of all abortions are tax-funded. Against this

background, we can understand why George H. Williams, Hollis Professor of Divinity at Harvard University and holder of the nation's most distinguished chair of Protestant theology, calls the present Court an "evil Court." There are no kind words to describe a body that first legitimizes, and then in effect orders, mass liquidations on the basis of its "value preferences."⁵

³Justice Blackmun, author and defender of the *Roe v. Wade* decision, has frequently commented on the "hate mail" he has received on the issue. Writing hate-filled letters is neither Christian nor particularly useful. Nevertheless, once one has grasped the full nature of the situation that Blackmun and his six consenting colleagues have created, it is hard to be polite about it. Justice Blackmun's complaints about the grief his "hate mail" causes him sound a bit like Dr. Shaw's comments on the "terrible ordeal" he goes through every time he has to watch a retarded baby die of starvation.

2b. The Historical Development:

1c. Aristotle:

Animation was fixed at between 25-40 days for a male fetus and 50-80 days for a female fetus. He thought females were misbegotten males (Augenstein, p. 116)

2c. Tertullian:

Tertullian writes in the 3rd century in his Apology, ix

A maturer age has always preferred death by the sword. In our case, murder being once for all forbidden, we may not destroy even the fetus in the womb, while as yet the human being derives blood from other parts of the body for its sustenance. To hinder a birth is merely a speedier man-killing; nor does it matter whether you take away a life that is born, or destroy one that is coming to the birth. That is a man which is going to be one; you have the fruit already in its seed.

(Ante-Nicean Fathers, Vol. III)

The value of prenatal life

3c. Clement of Alexandria:

His book, The Teacher is the first major treatise on Christian Ethics. He writes of the fact that abortion would not only take life but "destroy human feeling with it" (The Teacher, book II, Chap. 10).

4c. The Roman Catholic Church:

Until 1884 and 1902, with a brief exception, the Catholic Church distinguished between the "foetus animatus" and "foetus inanimatus" or "informus" (Anderson, p. 76-77).

5c. European Nations and American States differ on the time a fetus becomes a human person:

What magic occurs:

- at birth in the U.S.A.
- at 28 weeks in England
- at 26 weeks in Maryland (before 1973)
- at 24 weeks in New York (before 1973)
- at 20 weeks in Sweden
- at 16 weeks in Washington (before 1973)
- at 12 weeks in Denmark
- at 10 weeks in France
- when a "fetus" becomes a "baby"?

'Aborted' Baby
Lives 2 Hours,
Discipline Set

Are we a Schizophrenic Society? (Dr. and Mrs. J. C. Willke, Handbook on Abortion, p. 4)

4A. THE COMMENCEMENT POINT OF A HUMAN LIFE:

1b. The Pressing Enigma:

1c. When does life begin for the embryo?

2c. When does an embryo become a human being?

3c. When does the fetus become a being with an eternal destiny, after which point abortion is murder?

2b. The Possible Explanation:

Seven suggestions have been made about the beginning of human life:

- 1c. At conception:
When sperm and egg cell unite
- 2c. At implantation:
When the zygote becomes attached to it's mother's womb.
- 3c. "Humanization":
When the embryo becomes a fetus with recognizably human shape
- 4c. Animation:
When human life is evident
- 5c. Viability:
When the fetus, if aborted, might conceivably be kept alive
- 6c. At birth:
When it becomes universally recognized as an infant
- 7c. At the age of 1 year:
When the infant reaches the stage of development comparable with that attained by most animals at birth (Anderson, p. 76).

Substantial differences about when human life begins are confined to the ancient Stoic philosophers and to medieval theologians. (The Pythagorean school of philosophy, which originated the Hippocratic Oath, believed with modern science and the Bible that life begins at conception.) Among modern medical and scientific authorities the only disagreement concerns the point at which a distinctive individuality is established, whether at conception or at nidation (the implantation of the fertilized egg in the wall of the uterus). Nidation occurs approximately seven days after conception; the abortion decision and all the abortion procedures discussed always occur some time *after* nidation. Therefore, the question of whether the individual human life begins at conception or one week later at nidation does not affect the fact that abortion destroys a developing, individual human life."

(Brown, pp. 83-84)

We must protect human life from the moment of conception, not because we are sure that an individual is present, but because we cannot be sure of the contrary.

3b. A Summary of Viewpoints:

- 1c. The unborn fetus is not a human life--all abortion is justified.
- 2c. The unborn is a potential human life--abortion safeguarded.
- 3c. The unborn is human life or a person in the full legal sense--fetus afforded protection of any other human life.

5A. CONSERVATIVE PRINCIPLES CONCERNING HUMAN LIFE

1b. Scriptural Evidence

Does Scripture attribute equal value to the life of an adult and the life of an unborn child? Is the unborn baby a human being?

1c. The absence of prohibition against abortion:

(Bruce K. Waltke, "Reflections from the Old Testament on Abortion," Journal of the Evangelical Theological Society, Winter 1976, p.5)

Dr. Waltke observes:

"But when we turn to the Bible in the case of abortion we are embarrassed for two reasons. First, it does not directly answer our question. Second, theologians who infer their answers from it differ in their conclusions. The queen of sciences, here as elsewhere, appears to have a wax nose that can be shaped according to the personal tastes of those who look at her."

CHILDREN ARE AN HERITAGE OF THE LORD

There is no command, "Thou shalt not have an abortion."

1d. Abortion was unthinkable in Israelite culture.

1e. Children were recognized as special tokens of God's favor:
Gen. 33:5; Psa. 113:9; 127:3

2e. God was seen as opening the womb and permitting conception:
Gen. 29:33, 30:22; 1 Sam. 1:19-20

3e. Childlessness was seen as a curse, preventing the husband's family name to be carried on: Deut. 25:6; Ruth 4:5

2d. Abortion would have fallen under the command: "Thou shalt not murder": Ex. 20:13

2c. The application of passages of Scripture:

1d. A possible text for abortion: Ex. 21:22-24

1e. The passage:

(KJV)

(NIV)

²² If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.
²³ And if any mischief follow, then thou shalt give life for life,
²⁴ Eye for eye, tooth for tooth, hand for hand, foot for foot,

²²"If men who are fighting hit a pregnant woman and she gives birth prematurely⁴ but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. ²³But if there is serious injury, you are to take life for life, ²⁴eye for eye, tooth for tooth, hand for hand, foot for foot,

Can a Christian Consider Abortion

2e. The proper interpretation:

(Dr. Charles C. Ryrie, You Mean the Bible Teaches That . . .
p. 87)

There are two principal interpretations of "so that her fruit depart." One understands it to mean a premature birth of the child, and the fine is assessed because the life of the child might have been harmed. Of course, if the child that is prematurely born does not live, then the *lex talionis* (the principle of an eye for an eye and a life for a life from Lev 24:17-20) applied.¹ The other interpretation considers this as referring to the accidental miscarriage of the fetus, and the fine is imposed as an indemnification to the father because the fetus was lost. If the mother also should die in the accident, then the *lex talionis* applied.²

The Hebrew word yatsa, translated "depart" or "came out" usually refers to a live birth (Gen. 22:25-26; 35:11; 38:28-30; Ex. 1:5, etc.) In no case is the word used for a miscarriage.

The usual verb for miscarriage is shakol and is found in Gen. 31:38; Ex. 23:26; Job 2:10 and Hosea 9:14.

The reference here appears to be to a premature birth rather than a miscarriage. If it is a miscarriage, the fine levied would indicate the death of the fetus to be a lesser crime than murder for which capital punishment was exacted. The fetus would not be considered to be fully human. If the reference is to a premature birth, it must be concluded that God values viable fetuses the same as He does adults.

Laney correctly observes:

Even if it could be successfully demonstrated that the text refers to accidental miscarriage rather than premature birth, it still could not be used to justify abortion. First, the injury is accidental, not intentional as would be the case in abortion. Second, though unintentional, the action was considered wrongdoing and punishable by law. Third, while the text may not expressly prohibit abortion, neither does it grant authority to perform abortion. (Bibliotheca Sacra, October-December 1982, p. 348)

2d. The divine involvement with the unborn:

1e. His activity in conception of the individual: Gen. 29:31-35; 30:17-24; Ruth 4:13; 1 Sam. 1:19-20

2e. His activity in the formation of the individual:

God told Jeremiah: "Before I formed thee in the belly I knew thee . . ." (Jer. 1:5)

**BAPTISTS
CONDEMN
ABORTION**

The word "formed" (yatzar) is used of the divine activity in the creation of Adam, Gen. 2:7-8. In a secular sense, Yatzar is used in relation to a potter fashioning a useful vessel of clay. God fashioned Jeremiah in the womb, separated him for a prophetic ministry. God was active in life Jeremiah prenatal state.

Job traced his human origin back to his primal beginnings with these metaphors: Job 10:8-12

Thy hands fashioned and made me altogether,
and wouldst thou destroy me?
Remember now that thou hast made me as clay;
and wouldst thou turn me into dust again?
Didst thou not pour me out like milk
and curdle me like cheese,
clothe me with skin and flesh
and knit me together with bones and sinews?
Thou hast granted me life and lovingkindness,
and thy care has preserved my spirit (Job 10:8-12).

3e. His activity in the development in the individual

Psalms 139:13-16 (ASV)

- 13 For Thou didst ^aform my ¹inward parts;
Thou didst ^bweave me in my mother's womb.
- 14 I will give thanks to Thee, for ¹I am fearfully and ^e,
wonderfully made;
^aWonderful are Thy works,
And my soul knows it very well.
- 15 My ^{1a}frame was not hidden from Thee,
When I was made in secret,
And skillfully wrought in the ^bdepths of the earth.
- 16 Thine ^aeyes have seen my unformed substance;
And in ^bThy book they were all written,
The ^cdays that were ordained *for me*,
When as yet there was not one of them.

Dr. Ryrie has well summarized the teaching of v. 13:

In this verse the protection and possession of God over the unborn are clearly stated. God's concern and creative power are extended to prenatal life. This teaching would make it impossible to consider the embryo or fetus "just a piece of tissue" or "an insensible blob of tissue."

In verse 14 David reflects on the fact that he is a product of God's awesome creative work in his mother's womb. In the next verse, he refers to his exquisite fashioning in his mother's womb ("in the depths of the earth" is a metaphor). The Psalmist then refers to God's watchcare over His "unformed substance," that is his "embryo" (Golen). The verse is of great significance for the abortion controversy since the embryo in man refers to the prefetal product of conception up to the third month of pregnancy.

As Laney says:

Psalm 139:13-16 is a strong biblical polemic against abortion, for it clearly demonstrates God's personal involvement in the creation, formation, and development of the human baby. (Laney, p. 349)

3d. The humanness of the unborn in Scripture:

1e. The image of God:

According to the Bible, what uniquely distinguishes man from animals is man's creation in the image of God, Gen. 1:26-27; 5:1; 9:6. If the Bible discloses that the unborn baby is made in the image of God then it must be obvious that the unborn child is fully human.

2e. The nature of man:

Man possesses from the moment of conception characteristics of his parents, including their material and immaterial nature. In Psalm 51:5 David confesses that at conception he had a sin nature:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

The iniquity and sin are not those of his mother but his own. Ryrie observes:

This important passage establishes the humanness of the fetus since guilt is attached to it and since only humans and angels can be guilty of sin. The act of conceiving is not sin, but man from his conception onward is tainted with sin and is guilty before God. This can only be true if humanness is ascribed to the fetus. (pp. 89-90)

3e. The humanness of the unborn:

Luke 1:41, 44 are a faithful apologetic for the fact that though a child is unborn, yet it is human.

Luke 1:41, 44 also point to the humanness of the unborn child. John the Baptist is said to have "leaped" in Elizabeth's womb "for joy" when Mary's greeting was heard. John's prenatal recognition of the presence of Mary, the mother of the divine Messiah, points to his spiritual and rational capacity in the unborn state. Appropriately, the term used to describe John in his prenatal state is βρέφος ("baby"), the Greek term used for a child before and after birth (cf. Luke 2:12, 16; 18:15; 2 Tim. 3:15). Psalm 51:5 and Luke 1:41, 44 reflect the scriptural view that unborn children are spiritual, rational, moral beings. A baby, then, is "In the Image of God" in the unborn state. Frame remarks, "There is nothing in Scripture that even remotely suggests that the unborn child is anything less than a human person from the moment of conception."²

(Laney, p. 350)

4e. The origin of the soul:

The traducian (from the Latin traduco, "to transfer") This view sees the transfer of the soul from parent to child at the moment of conception. The whole human race was seminally present in Adam and participated in his original sin (Rom 5:12; Heb. 7:9-10). The soul is present in the unborn child. Since the fetus is especially planned, patterned and protected by God and even in his prenatal state is in God's image with moral accountability, the unborn child must be fully human.

2b. Theological Evaluation: Is abortion ever justified?

1c. Rape:

Rape rarely results in pregnancy. Furthermore, it is strange justice that allows the innocent child to be killed for the crime of his father. God promises to sustain the individual even with the heaviest burden: 1 Cor. 10:13.

2c. Incest:

Aborting the fetus would further jeopardize the physical and emotional well-being of the victim. Abortions on the young are extremely dangerous. The Lord is especially able in time of need: Heb. 3:18; 4:15,16.

3c. Protection of the mother's life:

C. Everett Koop, the present surgeon general of the United States and a leading pediatric surgeon, has stated:

"In my thirty-six years in pediatric surgery I have never known of one instance where the child had to be aborted to save the mother's life." (cited by Laney, P. 352).

Dr. Koop emphasizes that he always opts in favor of life. He would protect the human life as much as possible, even that of the unborn fetus.

4c. Deformity:

Modern medical science makes it possible for a physician to determine whether a child is deformed or defective long before the child is born. If a test shows that the child is deformed, should it be aborted? A sovereign God certainly has the rightful authority to make some children "imperfect." When Moses questioned his own ability to speak to Pharaoh God said, "Who has man's mouth? or who makes him dumb or deaf, or seeing or blind? Is it not I, the Lord?" (Ex. 4:11). Deformed children are special because as with the man in the Gospels who was born blind (John 9:3), God can use these handicapped for His glory.

6A. CONCLUSION

Every Christian has a responsibility to become involved in this moral and ethical issue and to the best of his ability do something about it (Prov. 24:11-14).

1b. Proper Information:

The Christian cannot be properly involved until he is informed of the issues. Literature on abortion from a Christian perspective is available from the Christian Action Council (788 National Press Building, Washington D.C. 20045).

Abortion for abnormalities

2b. Persistent Prayer:

Alfred Lord Tennyson said: "More things are wrought by prayer than this world dreamed of." God's Word says that the effectual fervent prayer of a righteous man availeth much." A single prayer by any individual could sway the sentiment of the nine men on the Supreme Court. Our concerted prayers can make possible a Human Life Bill which would permit pro-life-states to outlaw abortion." Our prayers can effectively influence our legislators to pass a Human Life Ammendment to the Constitution so that unborn children can receive the same protection as other Americans.

3b. Political Support:

Christians should know the position of their political representatives concerning abortion and should support those who share their conviction concerning the inestimable value of unborn human life. At the same time, they should not support candidates and institutions who favor or encourage abortion.

4b. Prenatal Counseling:

Through counseling someone with an unwanted pregnancy, one may help save the life of an unborn baby. Many pregnant mothers need counseling as to the various possibilities open to them, they need housing and help in finding adoptive parents for their infants.

5b. Pastoral Compassion:

While a Christian may be upset with the practice of abortion, he must show understanding and compassion when dealing with those who have had abortions. Christians should hate the sin, but reflect Christ's love for sinner (Rom. 5:8).

Many women who have had abortion were exploited by the men who wanted sex without responsibility and by physicians who were more interested in finances than the physical and mental well-being of the mother. Women who have had abortion need the healing of the grace of God not the distain of the people of God.

**ANTI-ABORTION
PRAYER VIGIL**

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TODAY'S SLAVE . . . THE UNBORN CHILD

SLAVERY 1857	ABORTION 1973
Although he may have a heart and a brain, and he may be a human life biologically, a slave is not a legal person. The Dred Scott decision by the U.S. Supreme Court has made that clear.	<i>Although he may have a heart and a brain, and he may be a human life biologically an unborn baby is not a legal person. Our U.S. Supreme Court has just made this clear.</i>
A black person only becomes a legal person when he or she is set free. Before that time, we should not concern ourselves about him because he has no legal rights.	<i>A baby only becomes a legal person when he is born. Before that time, we should not concern ourselves about him because he has no legal rights.</i>
If you think that slavery is wrong, then nobody is forcing you to be a slave-owner. But don't impose your morality on somebody else!	<i>If you think abortion is wrong, then nobody is forcing you to have one. But don't impose your morality on somebody else!</i>
A man has a right to do what he wants with his own property.	<i>A woman has a right to do what she wants with her own body.</i>
Isn't slavery really something merciful? After all, every black man has a right to be protected. Isn't it better never to be set free than to be sent unprepared, and ill-equipped, into a cruel world? (Spoken by someone already free)	<i>Isn't abortion really something merciful? After all, every baby has a right to be wanted. Isn't it better never to be born than to be sent alone and unloved into a cruel world? (Spoken by someone already born)</i>

- The unborn baby is now the modern Dred Scott. As with a black slave then, the unborn baby now has no legal rights, is the "property" of the owner (mother), and can be killed if the owner wishes, any time before birth.
- The 14th Amendment to the Constitution was enacted specifically to overturn the Dred-Scott decision.
- Nothing but another Constitutional Amendment can overturn this recent dreadful decision.
- If you would respect all human life, black or white, born or unborn, young or aged, mother or baby, then . . .

JOIN US! . . .
IN A MAJOR CONTINUING EDUCATIONAL EFFORT IN
SPEAKING FOR THESE TINY ONES WHO CANNOT SPEAK
FOR THEMSELVES

Advertisement, The Cincinnati Post, February 19, 1973
by Cincinnati & Northern Kentucky Right to Life

ABORTION

The Diary of an Unborn Child:

- October 5 - Today my life began. My parents do not know it yet. I am as small as a seed of an apple, but it is I already. And I am to be a girl. I shall have blonde hair and azure eyes. Just about everything is settled though, even the fact that I love flowers.
- October 19 - Some say that I am not a real person yet, that only my mother exists. But I am a real person, just as a small crumb of wheat is yet truly bread. My mother is, and I am.
- October 23 - My mouth is just beginning to open now. Just think, in a year or so I shall be laughing and later talking, I know that my first word shall be Mama.
- October 25 - My heart began to beat today all by itself. From now on it shall gently beat for the rest of my life, without ever stopping to rest. And after many years it will tire, it will stop, and I shall die.
- November 2 - I am growing a bit every day. My arms and legs are beginning to take shape. But I have to wait a long time yet before these little legs will raise me to my mother's arms, before those little arms will be able to gather flowers and embrace my father.
- November 12 - Tiny fingers are beginning to form on my hands. Funny how small they are! I shall be able to stroke my mother's hair to my mouth and she will probably say "Oh no, no, dear. . ."
- November 20 - It wasn't until today that the doctor told mom that I am living here under her heart. Oh, how happy she must be! Are you happy, Mom?
- November 25 - My mom and dad are probably thinking about a name for me. But they don't know that I am a girl. They are probably saying Andy. But I want to be called Cathy. I am getting so big already.
- December 24 - I wonder if Mom hears the whispering of my heart. Some children come into the world a little sick. And the delicate hands of the doctor perform miracles to bring them to health. But my heart is strong and healthy. It beats so evenly--tup-tup-tup. You'll have a healthy little daughter, Mom!
- December 28 - Today my mother killed me.

(The above is an imaginary diary of a child in the mother's womb up until the day the mother murders it.)



CONCEPTION



2 MONTHS

EMBRYO:

POTENTIALLY HUMAN

3 MONTHS



5 MONTHS

6 MONTHS



7 MONTHS

FETUS:

PROGRESSIVELY HUMAN

VIABILITY:

PERFECTLY HUMAN

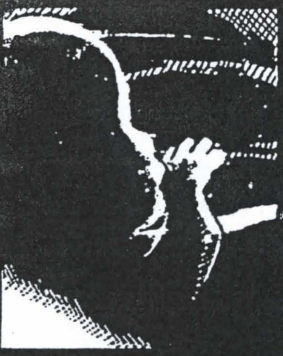
BIRTH



Prof. Manfred E. Kober
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DIARY OF AN UNBORN CHILD



2 MONTHS

Heartbeat
Brainwaves
Responds to touch
Sucks thumb
EKG recordable



3 MONTHS

Wakes & sleeps
Digests & Bowel movements
Fingerprints
Breathes (fluid)
Squints & swallows
Makes a fist
All body systems functioning



4 MONTHS

Cries
Hears voices
Eyebrows & eyelashes
Rapid eye movement



5 MONTHS

Survival possible if born
Can learn & remember voices, music, etc.
Well-coordinated
Kicks felt by mother



7 MONTHS

Continued growth in size & maturity

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are life...

— The Declaration of Independence

Who has the right to snuff out the life of this child who cannot decide for himself?

Abortion is destroying America's future ... one life at a time. In the U. S. there is one abortion every 20 seconds!

JACK HAMM

From Photos by Dr. Rainer Jonas