

Slight Revisions of Statements by William Wilberforce & Abraham Lincoln¹

In January 1807, “The Prime Minister, Lord Grenville, introduced the Slave Trade Abolition Bill in the House of Lords” (“Parliament Abolishes”);² and Wilberforce published a 400-page “Letter on The Abolition of the Slave Trade,” in which he said [“Slave Trade” replaced with “Abortion”],

That the Almighty Creator of the universe governs the world which He has made; that the sufferings of nations are to be regarded as the punishment of national crimes; and their decline and fall, as the execution of His sentence; are truths which I trust are still generally believed among us. Indeed to deny them, would be directly to contradict the express and repeated declarations of the Holy Scriptures. . . . (I)f [Abortion] be a national crime . . . a compound of the grossest wickedness and cruelty, a crime to which we cling in defiance of the clearest light . . . in opposition to our own acknowledgments of its guilt . . . is not this then a time in which all who are not perfectly sure that the Providence of God is but a fable, should be strenuous in their endeavours to lighten the vessel of the state, of such a load of guilt and infamy?³

Toward the end of the Civil War, in 1865, in his second inaugural address, President Lincoln affirmed more strongly that the Civil War was God’s judgment for our national sins:

These [babies] constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of . . . Both read the same Bible and pray to the same God . . . It may seem strange that any men should dare to ask a just God’s assistance in [aborting babies], but let us judge not, that we be not judged. . . . The Almighty has His own purposes. “Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh.” If we shall suppose that [abortion] is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both . . . this terrible [plague, national division, riots, violence and risk of] war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge . . . may speedily pass away. Yet, if God wills that it continue until all the wealth piled by [70 years of abortion] shall be sunk, and until every drop of blood drawn with the [scalpel, suction machine, and abortifacient pills] be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, “the judgments of the LORD are true and righteous altogether.” [Psalm 19:9]⁴

¹ Excerpted from, Jacobson, Thomas W. and Wm. Robert Johnston, *Abortion Worldwide Report: 1 Century, 100 Nations, 1 Billion Babies. The History, Policies, and Sacred Accounting, and the Means to Retore Protection of Human Life* (GLC Publications: 2018), pp. 230, 232.

² “Parliament Abolishes the Slave Trade.” *Parliament of Great Britain*, www.parliament.uk/about/living-heritage/transformingsociety/tradeindustry/slavetrade/overview/parliament-abolishes-the-slave-trade/.

³ Wilberforce, William. *A Letter on The Abolition of the Slave Trade; Addressed to the Freeholders and Other Inhabitants of Yorkshire*. London, 1807, p. 4–6.

⁴ Lincoln, Abraham. “A Proclamation.” *A Compilation of the Messages and Papers of the Presidents, 1789–1897*, compiled by James D. Richardson, Bureau of National Literature and Art, vol. V, 1910, pp. 3365–66.