



Bible Explorations, Inc.
 1279 West Henderson Ave, PMB # 317
 Porterville CA 93257



Bible Explorations Newsletter

January-February 2022 Issue

Inside This Issue

1	Another Year Gone By...
1-9	The Bloody City by Ted Schultz (Cont.)
9-10	The Messengers (EGW); Vierra Vitality

ANOTHER YEAR GONE BY ANOTHER YEAR CLOSER TO HIS RETURN!!

Hello to all our Bible Explorations' family! We have had a rough year, however, we made it through. We have sadly had friends and loved ones fall ill, and some have gone to sleep until Jesus comes. Prayers for the families and friends of these wonderful BE family members!

As many of you know, the property here in Terra Bella has to be sold (since mom passed) but we are NOT closing Bible Explorations. Some of the funds from the sale will go back into Bible Explorations account. Dad wanted it to continue as long as it was self-sustaining, and because of your continued generosity and God's grace and love, we are continuing to send out the messages, have zoom meetings (church/prayer meeting, even our camp meetings!), as well as have them all both recorded and live to share on our YouTube channel (BibleExplorations.com/YT), Roku, and our website. If you want any books, just email or call and we can send you some.

We are still receiving calls and emails from folk who are just finding us, love the content, appreciate what our beliefs are. They realize some churches are not the same now days, and enjoy hearing things that are both timely, and from the past that we need to know that will repeat soon!!

Please do not use the "pink envelopes" any more. They will soon go to a "dead" letter file. You can send donations to the following address in Porterville, (1279 West Henderson Ave, PMB# 317, Porterville CA 93257) and you can also continue to send donations using Bible Explorations' PayPal (info@BibleExplorations.com) or use the donation button on the website or QR Code on the screen. You can also continue to use our 877-475-1318 number to call and give a credit card donation. We continue to send out tax receipts.

The ministry will continue as a California one so we don't have to close and start over. For the time being Sandy will be living in Nevada. God will lead us and this ministry, we are keeping our hearts and ears and eyes open! Please continue to pray for all of us! Join us on zoom (BibleExplorations.com/zoom) or on our Facebook page! We love to see and hear from everyone!

THE BLOODY CITY by Ted Schultz (Continued)

"Suggestive guidelines"

On May 13, 1970 the committee voted to accept "suggestive guidelines for therapeutic abortions."

Ministry, August, 1991. It was also decided to drop the plan to bring the issue of abortion in our hospitals to the floor of the General Conference session. Thus the “representative form of church governance,” (*Adventist World*, June, 2014, p. 9) the church claims to have, was completely bypassed and this life and death issue was not even allowed to come before the world-wide church body for consideration. So the guidelines of abortion remained only a suggestion and did not become an official position of the church. The medical community rejected the “suggestive guidelines” and continued on the compromised course that they had already taken. Meanwhile non-Adventist doctors who worked with Castle Memorial wanted to provide abortions on demand and if Castle Memorial did not provide this they would take their patients elsewhere which, in turn, would “mean a loss of goodwill and also patronage for Castle Memorial.” *Ministry*, August, 1991.

The Abortion Problems Committee met two more times in 1970 after the May 13 meeting. The July 20 committee had sought the viewpoint of west coast leaders in gynecology. Still the committee closed the meeting without finding any meaningful solution and recommended further study. When the committee met again on September 25, it was not just Castle Memorial that was being discussed but the implications the abortion issue was having on the entire denominational medical system. While leaders were in an ongoing state of indecision a number of Adventist hospitals were providing an increasing number of abortions and they were not just therapeutic abortions.

Though not generally known, many abortions were being provided under the label of therapeutic which many medical workers and church leaders knew were not therapeutic at all. The committee was expanded and an effort was made to bring uniformity to all the health-care institutions in North America. Even though the request was made asking that the decision-making process be expedited, 1970 would close and no official guidelines would become reality.

“And so, one year after the abortion issue had been brought to the attention of the twentieth-century Adventist church, an ad hoc committee convened ‘to make sure that the cause of truth and humanity are recognized theologically, medically, and philosophically in this large area of concern today.’

Of the 18 individuals named to the ‘restructured’ committee at a GC officers’ meeting held on January 6, 1971, 11 were present.” *Ibid*.

A stunning revelation

At this meeting a stunning revelation came to light. “Harold Ziprick, the head of Loma Linda University’s Obstetrics and Gynecology Department, presented a paper entitled ‘The Abortion Problem Today,’ which showed the complexity of the abortion question. The rest of the morning was spent discussing the numbers of therapeutic abortions in Adventist hospitals [e.g., Glendale Hospital: 1966, 1 abortion; 1967, 3 abortions; 1968, 4 abortions; 1969, 10 abortions; 1970, 34 abortions. White Memorial Hospital: 1968, 3 abortions; 1969, 12 abortions; 1970, 79 abortions].” *Ibid*. Brackets in the original.



Do you see anything wrong with this picture? These statistics from Glendale and White Memorial were said to be *therapeutic* abortions. An actuary would instantly spot more than just a mere anomaly in these statistics. On a year to year average one sees exceedingly more than a linear increase. In fact, we see in these statistics something far beyond an exponential increase. The only way the term “therapeutic abortions” could have been applied to those numbers is if the word “therapeutic” had taken on a new dimension of meaning. Those drastic increases in abortions were not accountable to an increase in rape and incest, but to the repeal of anti-abortion laws. Those sitting in that meeting on January 6, 1971 had to have known that they were being schooled on what the new definition for “therapeutic abortion” was. One can imagine what the committee members were thinking as they ran the numbers in their minds. Let’s see, Glendale and White Memorial abortions times the known number of the church’s hospitals that were performing abortions equals total estimated number of abortions being performed in our hospitals. And our hospitals were just getting started in that wicked business.

“*The American Hospital Association Guide to the Health Care Field* 1986 lists 12 of the 56 Adventist Hospitals in the United States as offering ‘abortion services’.... The hospitals listed are as follows: ‘Castle Medical Center, Hadley Memorial Hospital,

Hanford Community Hospital, Loma Linda University Medical Center, Porter Memorial Hospital, Portland Adventist Medical Center, Shady Grove Adventist Hospital, Shawnee Mission Medical Center, Sierra Vista Hospital, Walla Walla General Hospital, Washington Adventist Hospital, and White Memorial Medical Center.” *Ibid.*

The January 6, 1971 meeting amended and revised the May 13 1970, abortion guidelines. Like all previous meetings it was recommended that continued study be given to the issue. As long as study continued “therapeutic” abortions continued. Thus the “goodwill” of the community continued and considerable “patronage” to the hospitals continued. In other words it was business as usual as the blood of the innocent ones continued to flow.

The committees’ new term of choice

“Finally, on July 13, 1971, Wilson was able to write to Blacker [Pacific Union Conference President] that the GC has produced some guidelines: ‘Please contain yourself and do not become too ecstatic, but at long last we have a report for you regarding the interruption of pregnancy. This is a more sophisticated term than “abortions,” and since there are therapeutic and elective, we feel that the new term covers the whole spectrum. To be sure, we have not answered every question that can come up, nor have we made provision for opening up the door in harmony with certain pressures that are being brought to bear on the medical profession today. [That door had already been opened wide]. We feel it is a fair position and one that we can defend. I hope it will be helpful to you and to our brethren who have been facing the music for over a year now in Hawaii.’” *Ministry*, August, 1991. (Brackets supplied). So with the expanded meaning of “therapeutic abortions” and the usage of “more sophisticated terms” leadership was able to sufficiently launder their statements as to give them the ring of piety when at the same time gross disregard of God’s Word and blatant disobedience was common practice. Modern Adventism, like Israel of old, was able to put the branch to their nose (Eze. 8:17) as the innocent ones continued to be slaughtered. The following month C.E. Bradford, secretary of the committee, released a statement in regard to the guidelines the committee had released. He like Wilson referred to the guidelines as “the report.” Bradford described “the



report” “as the opinion of a representative committee of theologians, physicians, teachers, nurses, psychiatrists, laymen, etc.” “I suppose you would say this is *quasi official*, without the full imprimatur of the brethren.” *Ibid.*

Still no official position on abortion

George Gainer now begins the concluding remarks of his research as published in the *Ministry Magazine* in August of 1991. “So, after more than a year and a half of intermittent committee work and discussion, the Adventist Church still had no *official* position on the abortion question. Did this mean that CMH [Castle Memorial Hospital] was left in the same quandary regarding abortion on demand as they had found themselves in when Hawaii’s abortion laws were repealed in January 1970? The answer is no. The wording of the new guidelines was ‘**broad enough to interpret any way you choose to.**’” *Ibid.* [Quoting the words of Marvin C. Midkiff, the administrator of CMH at the time, emphasis supplied]. “This allowed CMH to open its doors to abortion on demand through the twentieth week (and even later for ‘compelling social or medical reason’) and still be in harmony with GC guidelines.” *Ibid.*

It is important to note that while the more restrictive guidelines of May 13, 1970 were published, the liberalized guidelines of July 13, 1971 were never published. This has resulted in a great deal of confusion, both within the church and in the general public. **This was done while offering abortion on demand through the twentieth week.**

“In effect, the church has simultaneously held two positions regarding abortion. The published May 13, 1970, abortion guidelines have presented to Adventist clergy and laity, and to the general public as well, the appearance of a restrictive stance. And the unpublished interruption of Pregnancy Guidelines have permitted its hospitals a free hand in this economically significant practice.” *Ibid.*

“So what is the truth about Adventism and Abortion? Is abortion on demand the norm for Adventist health institutions? On this question M.C. Midkiff said, ‘I believe if you do a bit of research you will find that the majority of Adventist hospitals permit abortion on request.’” *Ibid.*

“Although the church has been hesitant to let it be known, at present [August, 1991] it is clearly **not**, in

either policy or practice, limiting its medical institutions to therapeutic abortion.” *Ibid.* Emphasis supplied.

As we have just seen, Adventist hospitals in North America were already well on their way to doing abortions on demand at the time that Castle Memorial Hospital administrators sought help from the Pacific Union Conference on the abortion issue. These abortions were referred to as “therapeutic abortions” when, in fact, the vast majority of them were actually abortions on request. It is difficult to believe that church leadership did not know that this was taking place. Our medical institutions were simply melding into the decaying moral status quo of society at the time. It appears that responsible church leadership was as well.

It was in 1971 that the famous Roe v Wade case was first heard. Roe v Wade would become law on January 22, 1973. A seven to two decision by the Supreme Court ruled that state laws that banned abortions were unconstitutional, except to save the life of the mother. But not all states were banning abortions. California’s laws were relatively liberal and many women came from other states where abortion laws were more strict. One such state was Texas where Norma McCorvey lived. Norma McCorvey is the real name of the person behind the Jane Roe of the famous Roe v Wade case. Norma became pregnant in 1969 and sought an abortion. It was this same year that Adventist doctor, Edward C. Allred, co-founded Family Planning Associates Medical Group. That organization would come to employ three hundred people. This diabolical organization would become responsible for shedding more innocent blood than just about any other organization in North America. “Since 1969, Allred estimates he has done at least 250,000 abortions in his clinics.” *The Fresno Bee*, Sunday, March 18, 1979. “On the two days each week that Allred performs abortions in Fresno his patient load averages 100 women and sometimes ranges between 120 and 130.” *Ibid.*

Taking advantage of a legal loophole

Before Allred had co-founded Family Planning Associates he was offered a job running a small hospital in Los Angeles. An L. A. Times article sketches a little of this history for us. “After finishing medical school and serving in the Army medical corps in Vietnam, the 30 - year - old Allred returned

home in 1967 to begin a career. He took a job running a small hospital in South-Central Los Angeles that was struggling to stay afloat. ‘They needed a young, aggressive physician,’ he says, ‘They found me.’ The turnaround began when a group of doctors approached him saying they wanted a place to perform abortions for wealthy clients. The procedure had been illegal, so Allred thought they were crazy. **But the newly passed Therapeutic Abortion Act, which dealt with rape and incest, allowed pregnancies to be terminated in cases where a woman’s mental health was endangered.** This clause gave doctors more leeway than politicians had intended. Suddenly, California had the nation’s most liberal abortion law.” *Los Angeles Times*, July 26, 2002. (Emphasis supplied).

It was the “woman’s mental health” loophole in California’s abortion law which the doctors at the 22-bed Avalon Memorial Hospital took advantage of that breathed financial life back into the ailing institution. “We had plane loads of people coming in,’ Allred says. ‘We’d meet them at the airport with a bus.’” *Ibid.*

The seventh day Sabbath – the number one day for abortions

“Saturday is the most popular day for women to get abortions. At Avalon more than a hundred are often done from 8 a.m. to 5 p.m. Allred says.” *Santa Cruz Sentinel*, June 14, 1973. What a way for a professed Seventh-day



Adventist physician and those under his employment to spend the sacred hours of the Sabbath! What a testimony to the world. Instead of worshiping Him that made heaven and earth, that which was being formed in His image was being destroyed.

So it has been for over a half century that “a woman’s mental health,” flying under the rubric of “therapeutic abortion,” has opened the flood gates of abortion in American life in general and in the Seventh-day Adventist Church’s medical institutions specifically. And thus it continues to the present time.

Fifty years of history

When the Executive Committee of the General

Conference met in October of 2019 to once again consider the issue of abortion few realized how history was repeating. After two days of discussion, the Statement on the Biblical View of Unborn Life and Its Implications for Abortion was released. This statement was heralded as being biblical. Repeatedly top leadership proclaimed it to be “a very biblical statement,” “this is a very balanced and biblical document,” “it is a biblical document.” But all the information was not yet in. It was way too early to celebrate. At that same meeting it was announced that another document would be crafted by a separate committee at another time to guide the church’s medical institutions in the day to day application of the statement that had just been produced. That document was projected to be available about the first of the new year. However, it would be nine months later that the protocol for the medical institutions appeared unannounced on a website. This document was up for about a week and then disappeared. The introduction of that document stated in part as follows: “During Annual Council of October 2019, the statement on the Biblical View of Unborn Life and Its Implication for Abortion was adopted and voted. During the same session, The General Conference Adventist Health Ministries Department was assigned the task of producing a document outlining the principles of caring for health professional and healthcare institutions working with pregnancy and its anomalies. This document was drawn up in consultation with ethicists, biblical theologians, and specialized health professionals.” In the appendix this document defined therapeutic abortion. “Therapeutic abortion: Abortion induced when pregnancy constitutes a direct and documentable threat to the physical or **mental health of the mother**, or in the case of a fetus with documented life-threatening anomalies that are incompatible with life outside the womb.”

Completely contrary to Executive Committee action the Health Ministries Department had slipped in the loophole that had served for fifty years to provide abortion on demand under the term of “therapeutic” abortion all the while making the bold claim that our hospitals do not perform “elective” abortions. This is not merely a semantical word game. This is outright lying. Thus was perpetuated the 1967 Therapeutic Abortion Act of the California Legislature. Also it continued to use the same method of governing that has been used in the church for the fifty years since 1970-71. And what was that method? We repeat that

history here. “In effect, the church has simultaneously held two positions regarding abortion. The published May 13, 1970, abortion guidelines have presented to Adventist clergy and laity, and to the general public as well, the appearance of a restrictive stance. And the unpublished Interruption of Pregnancy Guidelines have permitted its hospitals a free hand in this economically significant practice.” *Ministry Magazine*, August, 1991. So it is today. One statement is published for general consumption and another statement is used by which the church’s hospitals carry on the business of abortion as usual. For fifty years the world looked on and viewed the Seventh-day Adventist Church as playing the part of hypocrites because we would say one thing but do another. This was not something that had come about by an inadvertent administrative mistake. We all make mistakes both individually and collectively. Our merciful heavenly Father understands. He sees and forgives us when we ask for



His forgiveness. When we ask Him, He gives wisdom and grace to help us not repeat the same mistake again. But when we see the same horrible

business of abortion being carried on not for just a matter of months until the situation can be remedied, but being carried on knowingly and systematically for fifty years, then we can know of a certainty that something is fundamentally amiss. That fifty year history sets squarely before the church that, for whatever reason, we have publicly professed one thing, yet as a body we have walked directly contrary to what we have professed. The world is not ignorant of this duplicity. This has gone on for so long that those outside looking in, who have been following this issue, have come to view Adventists as completely untrustworthy in their words. How could it be otherwise? If someone lied to you repeatedly over the span of fifty years would you trust their word? How is it that the medical institutions can demonstrate such a lack of moral integrity for fifty years, yet the 2019 General Conference Executive Committee would once again place into the hands of the medical establishment the authority to write the protocols by which they would govern themselves? What standing do they have to be believed and trusted? Even if they tell the truth could you trust

them to operate according to the words of truth that come out of their mouths? Given the fifty years betrayal of trust, the General Conference Executive Committee had no credible basis whatsoever to authorize the Health Ministries department to write the protocols by which the medical establishment would govern itself.

Fifty years has provided sufficient time for pro-abortion attitudes to become fully established within our medical institutions. For the most part abortion has been business as usual and those who have carried on this diabolical work have been praised and honored at the highest levels within the church. However, on rare occasions, the voice of conscience has been heard. "A former Washington Adventist Hospital chaplain, Ardyce Sweem, remembers that after expressing her concerns to administration over the hospital's abortion practices, she found on her desk the next day an information sheet for job openings in a local Catholic hospital. She reports that, '...because of my convictions on this matter, I was even advised to seek employment in a Catholic hospital!' Sweem expressed the conflict of conscience she felt in the Hospital as follows: As a former chaplain at Washington Adventist Hospital, I sometimes dealt with women who were either having or considering abortions....it became very painful for me to work in a hospital which did abortions as a 'service' to the community. To work in such a hospital became a contradiction in terms – a terrible hypocrisy, especially since we claimed to be a Christian institution. How could we save life on one hand and yet destroy it on the other? Although personally against abortion, I felt as part of the staff that I was implicated. For example, on entering a room in which an abortion was taking place, what could I say to the patient to comfort and support her when I was convinced that what she was doing was morally wrong and yet the hospital which I was a part of was helping her to do? At times the moral conflict was nearly unbearable. I also discovered that partly because of a lack of clear Biblical teaching that many Adventist women were having abortions as well, which I believe is a subtle plot of Satan to destroy many potential church members of the next generation....I was convicted that I could not work indefinitely in a hospital which did abortions and would not return to such a situation....I pray that our Adventist hospitals in North America and elsewhere will awaken to this moral issue and be in the forefront of those who seek to protect rather than destroy

human life." George B. Gainer, *The Wisdom of Solomon? Of the Politics of Pragmatism: The General Conference Abortion Decision 1970-71.*

Another example serves to illustrate that the pro-abortion spirit has been alive not only in our medical institutions, but in the Church press and among the General Conference officers as well. "How many Adventists are aware of the fact (the Church press never reported it) that WEBA (Women Exploited by Abortion) was co-founded by a member of the Seventh-day Adventist Church, Mrs. Patti McKinney?

She founded WEBA to help women, like herself, who are suffering from the consequences of a choice for abortion. Mrs. McKinney traveled extensively in the process of establishing WEBA in the USA and six foreign countries. Everywhere she went she found women seeking post-abortion healing. Yet, she reports that when she traveled to Washington, DC to share her mission with the General Conference Officers, she was told, 'Get off your soapbox or get out of the Church.' *Ibid.* No doubt General Conference leaders felt rebuked by the fact that there was such a dire need for McKinney's service. After all, had they not been presiding over and looking on approvingly while the church's medical institutions provided abortion services that brought about the need for the very service that Mrs. McKinney provided?

God has been greatly dishonored. In principle, this is the problem that troubled God's people in the days of Isaiah. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth? And who knoweth us? Isaiah 29:13-15. The prophet Ezekiel saw the same thing. "Then he said unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The LORD seeth us not; the LORD hath forsaken the earth." Ezekiel 8:12. Zephaniah said, "And it shall come to

pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.” Zephaniah 1:12. The leaders of Israel behaved as though there was not a God in heaven that saw every crooked devising. “For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes.” Jeremiah 16:17. So it is today. The apostle Paul said, “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate [worthless].” Titus 1:16.

Over the years there has been many meetings held to discuss the abortion issue. Those years have turned into the coming and going of generations. In those meetings there has been much talk. From time to time various statements have been issued for public consumption. Those statements have contained many words of truth which emphasize the sanctity of life. But the abortions have continued on just the same. The reality of the matter is, however, that our true moral position is what we do not what we say. We can point to our statements and say that is our ‘official’ position. But the world is watching. In the world’s court of opinion our real “official” position is



what we are actually doing in our hospitals and clinics. The moral position of the Seventh-day Adventist church, as the world sees it, is that it is okay to kill babies in the womb. It matters absolutely nothing what we say is our “official” position. It matters not how many

committee meetings we have. We may talk, talk, talk. We may pray, pray, pray. But if after all the talking and praying we as a church walk contrary to God’s will, then we have given a lying testimony to the world. It matters not how much praying and talking we have done. It matters not how “biblical” our statements are or how “biblical” we claim them to be, if we continue to abort children in our hospitals and clinics, then we continue to give a lying and hypocritical testimony to the world. Under such circumstances the words of the Lord through the prophet Isaiah apply to His church today. “And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear:

your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil.” Isaiah 1:15, 16. Abortions taking place in our medical institutions is symptomatic of an underlying cause. It is the true indicator of where we are morally as a people, all of our carefully nuanced and skillfully crafted “official” statements notwithstanding. The spiritual condition of Adventism is judged by what we do, not by what we profess.

Weighed in the balances

“In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessing conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: ‘Found wanting.’ By the light bestowed, the opportunities given, will she be judged.” *Testimonies for the Church*, Vol. 8, 247.

“Faces of the American Holocaust”

“Faces of the American Holocaust” was the title of an article that came out in the *California Catholic Daily*, May 7, 2012. We quote a few lines as an example of the reputation of well known Adventist physician Edward Allred. “By the time Allred retired in 2005 and sold FPA [Family Planning Associates] to Dr. Irving Feldkamp III, FPA had grown to be California’s leading abortion provider. [Fellow Adventist, Feldkamp, would grow the abortion business acquired from Allred into the leading abortion provider in the United States.] By 1980, Allred’s FPA had grown to 12 clinics. At the time he boasted that FPA was aborting 60,000 babies a year. Allred and his associates streamlined the process down to a meager five minutes per abortion. At last reported in 2002, the number of FPA clinics has grown to 25, making it the leading provider of abortions in California – with \$70 million in annual revenues and a net yearly profit of \$5 million. And that was ten years ago.”

Sixty thousand abortions per year figures out to five thousand abortions per month and **166 abortions per day** seven days per week in a thirty day month. Thus it is that the blood of the innocent ones cries up from the ground year after year. Where were those in all those years within the church to stand in the gap and raise their voice against this abomination being

committed against the innocent ones? Where were those in the days of the prophets of old when they raised their voices against the abominations being practiced among the pastors, the priesthood, the people, and the false prophets? “Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?” Jeremiah 5:29-31.

The 1992 Annual Council

“The Annual Council overwhelmingly approved (more than 90 percent majority) the abortion guidelines. The major area of focus centered on statement 4 in the Guide lines: ‘The church does not serve as conscience for individuals; however, it should provide moral guidance. Abortions for reasons of birth control, gender selection, or convenience are not condoned by the church. Women at times, however, may face exceptional circumstances that present serious moral and medical dilemmas, such as significant threats to the pregnant woman’s life, serious jeopardy to her health, severe congenital defects carefully diagnosed in the fetus, and pregnancy resulting from rape or incest. The final decision whether to terminate the pregnancy or not should be made by the pregnant woman after appropriate consultation.

She should be aided in her decision by accurate information, biblical principles, and the guidance of the Holy Spirit. Moreover, these decisions are best made within the context of healthy family relationships.” *Ministry Magazine*, December, 1992.

It was stated that “the church does not serve as conscience for individuals” in the matter of abortion. Nor was the 1992 statement made a part of the *Church Manual*. Yet the *Church Manual* lists certain things for which a person may be disciplined and even disfellowshipped for doing. “Open violation of the law of God, such as worship of idols, murder, adultery, fornication and various perversions, stealing, profanity, gambling, Sabbath breaking, willful and habitual falsehood, and the remarriage of a divorced person, except of the innocent party in a divorce for adultery.” “In cases of flagrant violation of the law of God, which have brought public reproach upon the cause, the church may deem it necessary, even though a sincere confession has been

made, to disfellowship the member to protect its fair name and its Christian standards.” *Church Manual*, revised 1971 edition, pp. 234, 235.

Church medical institutions have performed abortions for so long and on such a scale that it has caught the attention of the secular press for many years. Our hospitals, to our shame, have been picketed by Christians not of our faith and in turn given notoriety in the secular press. “About 50 protesters demonstrated outside the Washington Adventist Hospital in Takoma Park, according to Takoma Park police.” *The Washington Post*, October 6, 1985. That particular march was organized by the Falls Church-based Christian Action Council. Curtis Young, executive director of the council said, “We believe many members of the Christian community will decide not to go to those hospitals that perform abortions and go to hospitals where life is cherished.” *Ibid*. “When *The Washington Post*, in its coverage of a ‘Pastors’ Protest Against Abortion” demonstration in front of Washington Adventist Hospital and Sligo SDA Church, on October 5, 1985, asked for a statement from the Hospital, its spokesman, Reg Burgess, replied that abortions ‘aren’t just performed willy-nilly at the hospital.’ A nurse employed at the Washington Adventist Hospital in June 1985 had a different story to tell. She said, ‘Some doctors treat us



like their own private abortion clinic. There are some days when we stack them (aborted babies) up.’ The ‘Pastors’ Protest’ supplied the figure of 1,494 performed at WAH from 1975-July 1982. They reported that these

‘statistics were furnished by the Medical Records section of the Washington Adventist Hospital in Takoma Park, Maryland.’” George B. Gainer, *The Wisdom of Solomon? Or The Politics of Pragmatism: The General Conference Abortion Decision 1970-71*, p. 32.

These records show that there is absolutely no connection between our published statements on abortion and the actual practice of our medical institutions. In fact in 1992, the very year that the church produced another statement on abortion at its Annual Council, Washington Adventist Hospital performed 547 abortions. The following year in 1993 this same hospital performed 287 abortions from

January through June with an estimated 574 abortions for the year. Nic Samojluk, *Murder in Paradise*, p. 140.

Are our own hospitals considered above the Christian standards as set forth in the *Church Manual*? Is not murder a “flagrant violation of the law of God” as spelled out in the *Church Manual*? Where has there been any voice from leaders from within the church to protest this decades-long trashing of the “fair name” of the church? Far from a voice of protest, have we not heard instead the voice of praise and the conferring of honors to those involved in providing abortions?

When it comes to abortion in Adventism there seems to not be the least concern of maintaining the “fair name” of the church. “At Kettering Memorial Hospital, Dayton, Ohio, a S.D.A. institution, in July 1982, they made headlines when they attempted to abort a 32- week baby, using the Prostaglandin method, and the baby was born alive—in spite of their best attempts to destroy that baby.” Patti McKinney (Vice President of W.E.B.A.—Women Exploited by Abortion), *The Blindness of Laodicea*, p. 34.

Such instances are not isolated and limited in number. A book could be filled to the full with the recounting of them. Once again the church came into public notice in no flattering manner when honors were conferred upon one of the leading abortionists in the United States. “La Sierra University, an institution owned by the Seventh Day Adventist Church boasting an environment ‘where academic investigation, Christian faith and service to others unite,’ has found a strange bedfellow in controversial abortionist Edward C. Allred, naming a center in its business school in honor of gifts donated by the doctor who is also a professional gambler. According to the Riverside, California-based university’s website, The Edward C. Allred Center, established in 2010, is named after Dr. Edward C. Allred, the owner, president, and CEO of Los Alamitos Race Course, Los Alamitos, California. And while the university notes that Allred, who is an alumnus, is both the principle sponsor of the Center and the inspiration behind its economic philosophy, it fails to mention his abortion business, the Family Planning Associates Medical Group. He is listed on the abortion clinic’s website as one of its two founding physicians and offers to abort fetuses up to the second trimester.” *Christian Post Reporter*, February 4, 2013. Far from speaking out against abortion and

gambling what do we see? A happy and free acceptance of those very things. And all this being witnessed by those not of our faith. Again we ask, where is there any concern of the “fair name” of the church? How well the church has been described in Scripture. We are indeed wretched, miserable, poor, blind, and naked. Rev. 3:17.*to be continued.*

THE MESSENGERS

Early Writings by Ellen G. White

The Lord has often given me a view of the situation and wants of the scattered jewels who have not yet come to the light of the present truth, and has shown that the messengers should speed their way to them as fast as possible, to give them the light. Many all around us only need to have their prejudices removed and the evidences of our present position spread out before them from the Word, and they will joyfully receive the present truth. The messengers should watch for souls as they that must give account. Theirs must be a life of toil and anguish of spirit, while the weight of the precious but often-wounded cause of Christ rests upon them. They will have to lay aside worldly interests and comforts and make it their first object to do all in their power to advance the cause of present truth and save perishing souls.



They will also have a rich reward. In their crowns of rejoicing those who are rescued by them and finally saved will shine as stars forever and ever. And to all eternity they will enjoy the satisfaction of having done what they could in presenting the truth in its purity and beauty, so that souls fell in love with it, were sanctified through it, and availed themselves of the inestimable privilege of being made rich, and being washed in the blood of the Lamb and redeemed unto God.

QUOTES FROM THE PEN OF INSPIRATION...

Have I not the right to do as I please with my own body?—No, you have no moral right, because you are violating the laws of life and health which God has given you. You are the Lord's property,—his by creation and his by redemption. Every human being is under obligation to preserve the living machinery that is so fearfully and wonderfully made. *Unpublished Testimonies, May 19, 1897.*

Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to him. He is caring for us every moment; he keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God. [Unpublished Testimonies, October 12, 1896.](#)

It was a wonderful thing for God to create man, to make mind. He created him that every faculty might be the faculty of the divine mind. The glory of God is to be revealed in the creating of man in God's image, and in his redemption. One soul is of more value than a world. The Lord Jesus is the author of our being, and he is also the author of our redemption; and every one who will enter the kingdom of God must develop a character that is the counterpart of the character of God. None can dwell with God in a holy heaven but those who bear his likeness. Those who are redeemed will be overcomers; they will be elevated, pure, one with Christ. [The Signs of the Times, May 31, 1896.](#)

COUNTRY LIVING

A Call to Leave the Cities

The Perils of the Cities

Few realize the importance of shunning, so far as possible, all associations unfriendly to religious life. In choosing their surroundings, few make their spiritual prosperity the first consideration.

Parents flock with their families to the cities, because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates, they acquire habits of vice and dissipation. The parents see all this, but it will require a sacrifice to correct their error, and they stay where they are, until Satan gains full control of their children.

Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care. They will be assailed by temptations, and should be taught to meet them; but it is your duty to cut off every influence, to break up every habit, to sunder every tie, that keeps you from the most free, open, and hearty committal of yourselves and your family to God.

Instead of the crowded city, seek some retired situation where your children will be, so far as possible, shielded from temptation, and there train and educate them for usefulness. The prophet Ezekiel thus enumerates the causes that led to Sodom's sin and destruction: "Pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hands of the poor and needy." All who would escape the doom

of Sodom, must shun the course that brought God's judgments upon that wicked city.—[Testimonies for the Church 5:232, 233 \(1882\).](#)

VIERRA VITALITY (Charmaine Vierra)

Your designed for self-healing

In a world of "dis-ease", people are endlessly addressing symptoms without going to the source. Our philosophy empowers individuals to assist nature in cleansing, detoxification, and regeneration thereby building back the vital force. We offer individually tailored detox protocols, Detox Reboot Retreats, Wildcrafting Herbal Medicinal Workshops & Foraging, Holistic Health Coaching, Raw & Vegan Chef Services & Instructions, Health & Healing Workshops, TV & Radio Show Interviews. www.vierravitality.com

See her website for more information. Her last food demo for us was at Enoch's Oasis in Overton, NV, which is the town I will be living in! God is good and has a plan!

UN-BROWNIES

1 ½ c walnuts
10-15 pitted dates
1/3 c carob powder
½ tsp vanilla or cherry extract
2 tsp water
¼ c chopped dried cherry
dash salt
Chop ¼ c walnuts set aside. Place remaining walnuts in food processor and process until finely ground. Add date then process. Add remaining ingredients. Pack firmly into a square container and top with chopped walnuts. Store in Refrigerator.

BASIC HUMMUS

2 (15-ounce) can chickpeas, drained reserve liquid
1/2 cup fresh lemon juice (2 large lemon)
1/2 cup tahini
3 cloves garlic, minced
1/4 tablespoons EVOO
1/2 teaspoon ground cumin
Celtic salt to taste
1/4 cup liquid from chickpeas
Sesame Seeds and ground paprika for garnish
In food processor using the "S" blade process the tahini and lemon juice and process until smooth. Add the chickpeas, olive oil, minced garlic, cumin, and salt to the mixture and process until smooth. Garnish with sesame seeds and paprika.

