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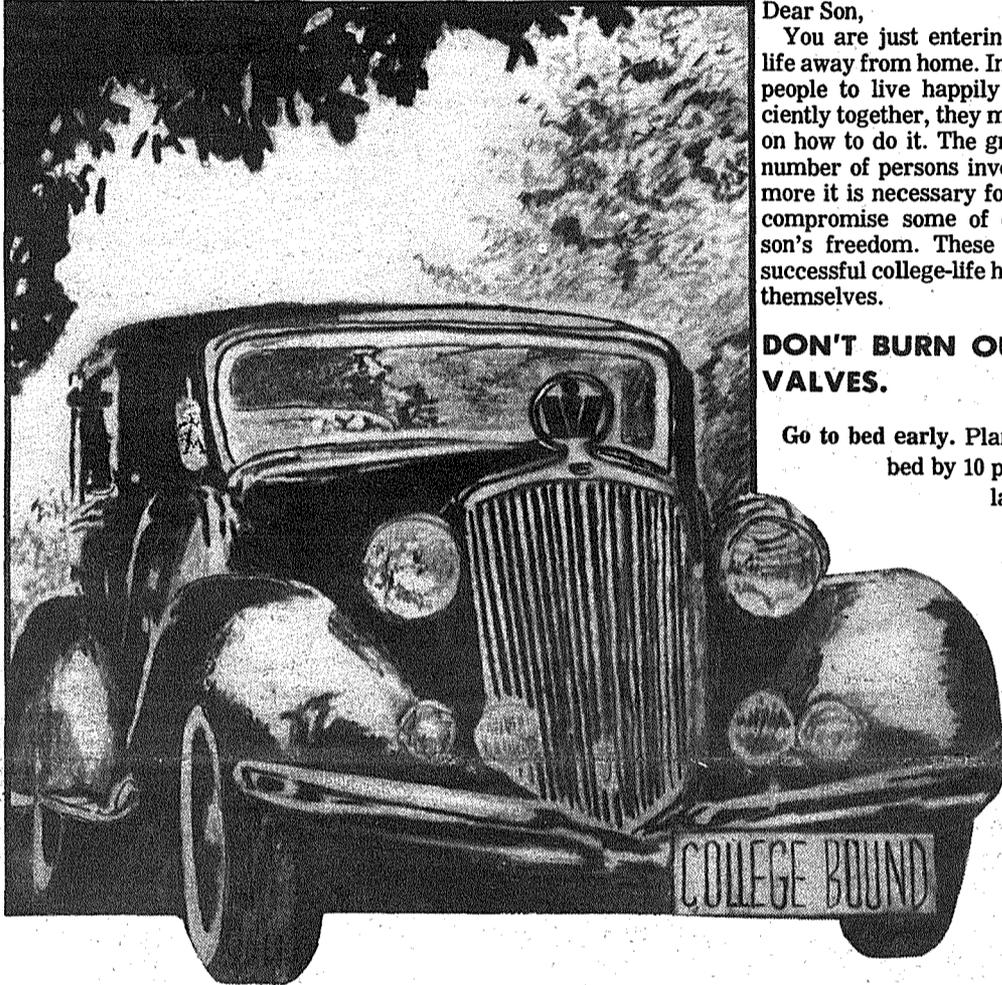
WEIMAR INSTITUTE BULLETIN

BOX A, WEIMAR, CALIFORNIA 95736

VOL. 7 NO.11 NOVEMBER 1983

Exhortations to a Car Enthusiast Going Away to College

By Dr. Milton Crane, M.D.



Dear Son,

You are just entering college-life away from home. In order for people to live happily and efficiently together, they must agree on how to do it. The greater the number of persons involved, the more it is necessary for them to compromise some of each person's freedom. These rules for successful college-life have made themselves.

DON'T BURN OUT THE VALVES.

Go to bed early. Plan to be in bed by 10 p.m. at the latest. This

will give you a clear, rested brain for the next day.

KEEP THE ENGINE WELL-OILED AND DON'T RUN OUT OF GAS.

Get up in time for a good breakfast. Eat a light supper of fruit. You will study better. Avoid empty calorie foods, sugar, refined cereals, oil, and greasy foods. Good food without over-eating helps the thinking.

STUDY THE ROAD MAP BEFORE YOU START THE TRIP.

If at all possible, read or scan through the lesson assignment that the teacher will cover the next day.

PACK YOUR STUFF WELL SO THAT YOU CAN FIND IT QUICKLY.

I find that I can remember best the material that I study if I do the following:

(1) Before class look over the assignment that will be covered. Do this well the first time. This gets it into the superficial memory part of the brain. If your mind wanders to think of something else, bring it back. If you have trouble staying awake

during study time, don't lie down, instead, sit or walk or freshen yourself by a drink of water or a face wash.

(2) Listen carefully in class. If the teacher follows the book, make marks or underline in the book the topics of special interest or those emphasized by the teacher.

(3) If the teacher digresses from the book, write that in the notebook.

(4) At night, after the class, review well the material covered by the assignment and the class lecture. This gets it into the deeper memory of the brain.

(5) If you have a test coming up, start reviewing the material several days before the test. Cover the material in the same general way that you studied it to begin with. Save the night before the exam for the final look through your notes and book in the same sequence. Use your earlier memory pathways in that way.

DON'T WASTE YOUR GAS IDLING.

Don't get involved in gab fests or "rap sessions." It is difficult to think about your studies while you are talking. If you stick to your business, you will do well. If Continued on page 7

A Student's Response To Dialog On Dress Standards

By Erik Nielsen

Any discussion among a group of people welcomes the spirit of unity. There must be an understanding of the terms being discussed so that the interaction may be carried out in an intelligible and progressive manner. A major asset to discussions here at Weimar is the caring warmth and unity so prevalent among the body of people. And it is in this atmosphere that our interaction on varied subjects can be so meaningful that we can walk away after any meeting having experienced the reality of deeper understanding.

On Sunday evening, October 2, students and staff gathered in the Chapel to dialog on dress standards. A panel of six members addressed the guidelines as specified in the College Handbook, with each student commenting on one of the six definitions. The panel was composed of the following students: Dawn Nelson, Bill Gorton, Marti Breakie, Sam Soler, Jim Martin and Michelle Stravers. Elder Dick Winn, the panel moderator, posed several questions to be answered by the panel, and then opened the dis-

cussion for comments from the student body.

The guidelines as expressed in the College Handbook read as follows:

"The Weimar family acknowledges that our dress and grooming often reflect both our philosophy of life and our emotional maturity. One purpose of the college, rather than prescribing all of the particulars of dress code, is to encourage each student to develop a personal, lasting philosophy of dress and grooming. This philosophy will embrace at least these principles:

A. Balance. Avoiding the extremes of carelessness and untidiness, or of over-dressing and showiness.

B. Appropriateness. Wearing casual clothes for work and recreational purposes; and selecting more formal clothes for classes, meals, and group worship. Women will find modest dresses appropriate for the Sabbath hours.

C. Modesty. Not drawing attention, through dress, to our bodies as objects, thereby allowing others to appreciate us as entire persons.

D. Self-confidence. A demonstrated security in the inner

beauties of character and self-worth, without needing to "supplement" such beauty with the external adornments of jewelry, conspicuous cosmetics, or faddish clothes.

E. Beauty. Clothing selected and worn which gives expression to our God-given ability to appreciate beauty, creativity, harmony, and good taste.

F. Preservation of Roles. Wearing clothes which preserve the unique and separate identities of masculine and feminine roles.

If considered carefully, these statements will be seen to go far beyond the surface appearance. Anyone can enforce an arbitrary set of rules, but it takes dedication, in guiding a person to form long-lasting personal principles so that one does what is right because it is right. Ideally it's of greater value when people make decisions about dress which come from the heart. If a student reckons only with a policy, it won't necessarily challenge his personal values, and he will not likely be changed. Whereas, if one is approached with principles, it is more likely to appeal to the heart.

I appreciate the aim of the Institute — that is, to encourage



Jim Martin comments during discussion on standards of dress.

staff and students to consider the principles and then make informed decisions that will stand strong and firm, because one is convinced that God's principles bring inherent happiness and security. To create an environment where dress is "de-escalated" from a hot, judgmental issue, allows us to dialog and to listen without opposition or apprehension.

As a result of the interaction between staff and students from the floor and from the panel, we discovered areas of common ground, foremost of which was that our commission is to teach the world about Jesus. Since

dress has such a definite influence on people, we should seek to dress in a manner that clearly represents our God. This by no means limits us to "black and white," but unfolds to us a myriad of colors and styles, just as God has taken great pleasure in decorating each flower and every rainbow.

On the point of modesty we find a principle which is often overlooked today. In our world many people dress sensually to attract each other. As a result men and women are losing the understanding of what it means to be men and women. God created us Continued on page 8

From The Editor

"There Is a Way That Seemeth Right..."

By Steve Thulon

In a proverbial sense we've heard it said that the Christian's experience can be likened to a spoked wheel. God, of course, being the center, and assuming that our direction is Godward, it is said that we "spokes" come closer to each other as we get closer to our God. The analogy is well taken, but it needs some qualifications.

I haven't observed that this process is as natural or as simple as the wheel analogy might suggest. In fact, many times it can be observed that those who sound the loudest about their personal closeness to God can feel "God's stamp of approval" while being separate and ultra-exclusive in their human-level relationships.

I'd like to suggest that Satan loves to see Christians adopt a way that seems right in how we relate to our God and to those around us. Because he knows that if we find ourselves discovering our God as He really is, and relating to Him as He desires, then we will have reasons for coming closer to each other. First of all, I'd like to deal with the concept of getting closer to God, then dwell on the more perplexing theme of getting closer to each other.

The type of relationship that each one of us has with our God is directly related to how we view Him. When it comes to being stereotyped we need not exclude

"...we convince ourselves that we need to find a lower status than what God intended so that He will somehow know we trust Him."

God. Many settle into a view of God that produces comfortable, motionless Christians. Others think that God expects them to do it all themselves — to think on their own, which is, in a sense, unavoidable. Then there are the ones who become "just-tell-me-what-to-do" Christians. Notice that there are valuable qualities in each of these perspectives. But by themselves they are incomplete and miss the whole point of

living the dynamic, abundant life that Jesus came to reveal. Yet we convince ourselves that we need to find a lower status than what God intended so that He will somehow know we trust Him.

The tragedy that I am addressing directly is the submissive servant perspective; it can go a long way in giving us a dreadfully incomplete picture of ourselves, those around us, and God. By this I don't mean to say that servanthood is to be avoided. But many times we can direct our thoughts and energies into something that not only stifles a genuine understanding of reality, but can even inhibit reaching the desired objective. It's like asking a six-year-old whether he would like to concentrate on growing or eating. The most comprehensive decision is obvious.

Jesus told a story of a person who felt so bad for the terrible things he had done that he felt he should not be granted sonship, but servanthood instead.

Just by listening to the prodigal son's rehearsed speech it sounds as though he wants to be a servant — because you know what that would make Dad? A lord or master! This is a curious arrangement of a relationship between father and son that has less than ideal implications.

I can hear the prodigal saying, "Just tell me what to do and I'll do it. Just don't let me think or decide anything again. I promise to do everything you say." Well, he certainly isn't of a rebellious inclination. But is rebellion the only serious deterrent to real oneness and fellowship with God? It's surprising how much this perspective resembles the type of relationship that many Christians are satisfied with. But even if they are satisfied with this kind of relationship, God certainly isn't. Because He knows that we could never be eternally fulfilled in that crippling mental atmosphere.

So Jesus tells us that Dad perceives His son's attitude of penance and lifts him to the place where he would certainly see his own worth in the mirror of his Dad's compassionate eyes. He could walk confidently as, side by side with his Father, he returned a fully whole person — even a son. Indeed, a touching scene!

Well, this is quite different from being a servant, and calls not so much for deliberate sub-

mission as for deliberate unity. Not as something demanded, but as something freely chosen. This kind of relationship implies a responsibility on the son's part of seeking an even closer unity. It involves a freedom which Father and son mutually steward.

God won't let one of His children stoop to a low caliber of servanthood if He can help it. Mere servanthood is a handy (and sometimes convincing) counterfeit that Satan encourages to throw us off into a lower state of living. And it's easy to settle for far less than God's ways in the abundant life. But the sonship that God bids us discover is what lifts us to the highest experience that we as fully human persons can participate in — service and dynamic fellowship. Once our sonship (and all that it implies) is discovered, then we are able to

"...is rebellion the only serious deterrent to real oneness and fellowship with God?"

serve not as people who merely follow instructions well, but as intelligent, deliberate, unified sons who have freely chosen a lifestyle of service and deep fellowship. God is longing for the day when we will see Him as He is — not as a Master, but as a Partner and a Friend.¹

I haven't figured out whether our attitude concerning God dictates how we regard our fellow men or whether it's the other way around. Perhaps it's cyclic. But there is a connection between them.

Jesus' story in Matthew 18 indicates that the wheel analogy doesn't necessarily follow through 100% of the time. Even though the following story stages forgiveness, I believe the principle of the story is deeper.

A king was settling accounts with his stewards. One was found to be particularly in debt. When the steward was asked about it he fell down and asked for patience and time. But the king did more than he was asked — he cancelled the debt. Yet the story doesn't end there.

The steward went away whistling, I'm sure. Until he bumped

into a fellow steward that owed him money — a very small amount. The pardoned steward assaulted the fellow steward, choking him as he screamed, "Pay me back what you owe me!" Strangely enough the fellow steward made a similar appeal for patience and time. But far different from the king, he had his debtor put behind bars.²

This account sounds a bit outlandish. But when you think about the fact that you probably know a few, if not many people that you'd rather not associate with or otherwise encounter, the picture gets a little more clear and realistic.

It's true that some have held high banners of standards, principles, health messages, etc. But what about our relational health? Have some of these other important areas of health and morality made "justifiable" barriers so high that it's almost too hard to "stoop" to reach the high standard of good-quality, redemptive relationships with our fellow men? What does God long to see? The relationships we have with God and with man may need a serious reconsideration.

Moses, at one point, demonstrated the relational ideal with his God and his fellow men on Mount Sinai when God proposed to destroy the Israelites and start over fresh with Moses — make of him a great nation. If Moses had been like most of us he would have said, "Yes, Lord, You know best. I'll do whatever you say." After all, his fellows were anti-health minded, immoral, rebellious worldlings. But Moses stood up as a seemingly independent thinker and appealed to God to reconsider for His own name's sake. Here Moses rose to the more demanding challenge of unity with God — as a partner. He

was also concerned for the people who cared not at all for health reform or morality — yet. I'm sure God smiled with pride inside. Moses' commitment was trustworthy.

Moses could very well represent those who in the end times will stand for the most demanding of all commitments. He stood for principle and was con-

"It takes dedication, respect, and love to pursue relationships that are redemptive."

cerned for people and growing relationships. He didn't cramp people by excluding them from his circle, but encouraged them by including them as his treasure.

He drew a circle that shut me out —
Heretic, rebel, a thing to flout.
But love and I had wit to win:
We drew a circle that took him in!³

It takes dedication, respect, and love to pursue relationships that are redemptive. It goes beyond our own sense of security. It begins with an awareness of God's laws of relationships. And for this, let us turn to God Himself and observe His ways of encouraging and uplifting the priceless treasure of mankind.

¹Hosea 2:16

²See Matthew 18:23-35.

³Edwin Markham, *Outwitted*

Experience gained in summer Field Project

A valuable part of any education is the opportunity of developing a practical program within one's field of study. Last year a group of seven Health Science students from Weimar Institute planned a "Premium Health" program, which they conducted this past summer in Modesto, California.

The Group Coordinator for the health team was Herb Kruppa; Assistant Coordinator - Susan Claridge; Research - Rocio Mojica; Computer Operations - Sharon Claridge; Resource Development - Laura Heron; Public Relations - Rocco Sarli.

The mission of the team was to provide the Modesto/Turlock area with an individualized health assessment program that would be coordinated with the professionals of the local church for health evangelism. Also to see if a program such as this would

work in the community, with the purpose of establishing a permanent program.

The health-team worked to reveal through their program and lifestyle that they serve a God who desires to restore in humanity mental, physical and spiritual health. They worked with the area church members to help them understand the health message, and how to share it in their community.

The various seminars and classes offered by the group were: Weight Control, Home Cooking School, Stress Control, Aerobic Exercise, Teen Fitness and Health, 5-Day Stop Smoking, Bread Make and Cooking School. Each student specialized in one or more of the classes, lecturing and directing in each program.

They also offered a variety of health assessments for the

public, evaluating and counseling each person as to his own specific interest or concern. These included physical fitness, weight control, cardio-vascular risk factors, nutritional analysis, pulmonary screening, and lifestyle patterns.

Mr. Kruppa commented that many people who attended the programs were impressed with the extensive services offered for the relatively low fee. Many were favorable toward the seminars and were interested in seeing the development of a more permanent program.

Each member of the team felt as though they had gained valuable experience in developing and carrying out this project. It provided a practical situation where they met the public and were able to minister to the needs of those who were seeking a better way of life.

Let's Dialog!

Weimar Institute has a firm commitment to spiritual advancement ("growing up") and would enjoy more interaction with the readers of the BULLETIN. We would like to include a column that would be primarily for you, our readers. This would make the BULLETIN partly yours.

There is a healthy element in ongoing dialog and mutual development. We anticipate that the action of the column will go both ways. You've heard a lot from us. Now we would like to hear from you! This friendly interaction will give you an opportunity to ask questions as well as supply answers.

We will eventually devote two months in sequence to answering the questions you may have about Weimar Institute or any of its departments (i.e. College, Academy, Medical, NEWSTART), or other areas of thought regarding our general philosophy or theology.

Every third month we will pose a question, or ask you to contribute information that is important, interesting, or in any way valuable to you.

We value your opinions and we are eager to let you share yourself with us! This column will give you an opportunity to treat us to a feast of joyous interaction.

Let's get started with a situation like this:

In recalling the Staff Colloquium's theme (Challenging Methods of Education) discussed in the October issue of the BULLETIN, what direction would you give to a "campus couple" who seem to have serious thoughts about marriage in mind, but are rather obviously not yet ready, able, or mature enough to pursue this worthy ambition without other essential areas suffering seriously? In an atmosphere where personal freedom and intelligent appreciation of God's principles are encouraged and valued highly, how would you seek to encourage them to evaluate and formulate judgments on the basis of specific criteria and to educate them to establish personal values?

What is your responsibility if they choose to disregard your advice?

We await your answers and questions as we begin an open line of dialog with you, our readers! Address mail to: Editor, Weimar BULLETIN, P.O. Box A, Weimar, CA 95736.

"True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God's method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them." Education p. 41.

"If only the 'Merry-go-round' would stop!"

Cathie Smith

NEWSTART Guest
September 25-October 20 Session

I wanted off just a little while. My mind and body were weary. I needed time to "pull myself together" physically as well as spiritually.

These were my feelings for months before I realized I was developing physical problems.

One morning upon arising I couldn't stand up. I fell over and finally crawled back to my bed. I was afraid something terrible was happening to me. After a few days of bed rest I was once again up and back on the "Merry-go-round."

Yet my body was still weary and my head throbbed. I visited my very caring physician. At that

time my blood pressure was elevated and my cholesterol and triglycerides were over 300. He was puzzled by some of my complaints and together we decided I should have some tests to determine what was happening to my body.

I chose to go to a large medical center. The dedicated doctors there listened to my complaints and ordered many tests, x-rays and an angiogram.

After a week I returned home feeling worse than when I entered the hospital, not knowing what to do next.

While I was in the hospital I kept asking the nurses if they knew anything about the program at Weimar. Two of the nurses had visited Weimar and were impressed with the program. One of my doctors encouraged me to go, yet I still didn't make plans for it.

The weeks rolled into months. I began walking miles every day and felt my diet wasn't too bad, but I was still eating cheese and

sugar. My blood pressure stayed high even with medication.

My husband and family kept urging me to come to Weimar. Finally a dear friend and I decided to come together. I was excited about coming and determined to give the program my best effort.

My aspirations were not disappointed. I have had a wonderful 25 days here. As the days have gone by I could hardly believe how well I felt and could see that others in our group were having the same experience.

How very simple the treatments are — proper diet, exercise, rest and trust in God, etc...My half-hearted efforts hadn't worked for me, but the program here has.

Now my blood pressure is normal without medication. My cholesterol was 415 when I came and in just 2 weeks had dropped to 230. My eyes have been opened to God's plan for my health and happiness.

My sincere thanks to the loving NEWSTART staff and a special

thanks to Dr. Lee who talked and prayed with me many times and directed me to the Great Physician.

My prayer is for God to control

my life, and forgive me for my disobedience to His laws of health. May I always trust and obey Him and show to others the love He has shown to me.

1983/84 NEWSTART Schedule

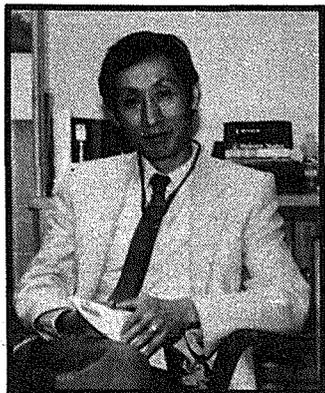
Following are the dates for Weimar's NEWSTART Health Center Programs:

JANUARY 1-25
JANUARY 29-FEBRUARY 23
MARCH 18-APRIL 12
APRIL 15-MAY 10

For further information contact: The Medical Director, Weimar Institute, P.O. Box A, Weimar, CA 95736.

WHOLESOME vs REFINED

by Dr. Sang Lee



Sang K. Lee, M.D.

Patients are often seen in an allergist's office with complaints of allergy symptoms such as hives, itching, fatigue, asthma, etc., which began to aggravate them after they had started on a strict weight-reduction diet. It was usually the case that patients were not eating enough and their diets were not well-balanced. Therefore, their bodies could not maintain the needed resistance which protected them from allergies and other diseases, even cancer.

Allergy is a problem of low resistance and over-reaction. When one's resistance becomes weak from inadequate diet and environmental stress, the body realizes a need for more protection from the environment. That's why your body makes you sneeze, cough, swell, etc.

However, the most dramatic cases of allergy patients that I have seen in my practice are those who developed "allergies" after they started eating mainly refined foods and/or protein powders fortified with different kinds

of artificial vitamins or so-called "predigested protein." This unbalanced high protein intake produces too many harmful by-products such as ammonia, urea, and uric acid which weakens resistance. Then one's body becomes hypersensitive to products from the undesirable environment. It is a well known fact that high protein diet increases incidence of cancer in this manner.

Too much refined oil (animal or vegetable) can weaken our resistance, especially if it becomes oxidized or rancid. Refined car-

bohydrate without the natural fibers such as cellulose and pectin (which bind sugar and cholesterol to be absorbed slowly into our system) causes a reduction in resistance. Indeed, many of today's medical problems are coming from refined food.

The first angel's message for the confused healing art (medical field) is "worship God—glory to Him who is the Creator" which means FOOD AS CREATED—wholesome, not the way "I like to eat," i.e. refined. This is the time we give glory to God's cause by not worshipping our own taste which is normally perverted.

Truly our health message is a message of wholesomeness in our dietary life as is the first angel's message in our spiritual life. Before reading the writings from God's messenger, Ellen G. White, my family had been eating refined bread and refined Bread of Life. Our taste for the Scriptures (Bread of Life) had become perverted and I thought many false teachings were true teachings. Likewise, I thought refined food was good for us because it satisfied my perverted taste.

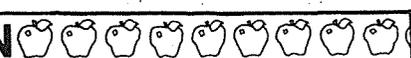
We are blessed people because when we needed reform in Scripture from refined Bible to wholesome Bible, refined commandments to wholesome commandments, our God also gave to us a reformed message of wholesome food from deceptive, refined food so that we could be cleansed from all the filthiness of the flesh and spirit perverted by Satan's deceptions.

We do not bleach our wheat flour; neither do we bleach the lesson given by the blood of Christ. Refined food does not require much mastication; neither does "refined Bible" require much "chewing."

This is a time of refined food—predigested food, predigested truths of the Bible. Let's accept a wholesome message and let us live a wholesome life. God wants to give us the wholesome salvation. Our health message is a message of wholesome food, not refined protein such as gluten which is refined from wheat. Let us make sure that our health message is not just "non-meat" or "mere vegetarian" diet reform. God wants us wholesome in flesh and spirit. Amen!

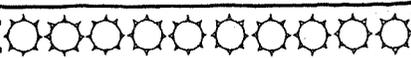
— A Balanced Program —

God's 8 Natural Remedies equal Health

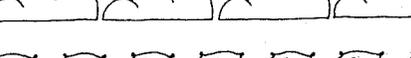
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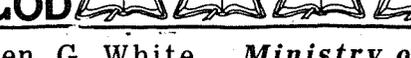
WATER 

SUNSHINE 

TEMPERANCE 

AIR 

REST 

TRUST IN GOD 

Reference: Ellen G. White, *Ministry of Healing*, p. 127 (published 1905)



WEIMAR INSTITUTE

Weimar Institute is a multi-phased ministry whose keynote is SERVICE. Working in harmony with the basic tenets of the Seventh-day Adventist Church, the Institute is comprised of physicians, educators and other laymen. Our primary goal is to uplift God's character as the One who restores His image in His people on earth. Weimar Institute ministers to the physical, the mental and the spiritual aspects of humanity. Relying solely upon the free gift of the righteousness of God revealed in the Person of Jesus Christ, the Institute openly confesses that no function of its ministry can detract from the reality of that One Source of salvation. Rather, we desire that His righteousness shall become more believable to others because of this service to which we ourselves have been called.

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WEIMAR INSTITUTE BULLETIN

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Weimar Institute is a non-profit organization operating under section 501 (c) (3) of the Internal Revenue Code. Tax deductible receipts will be issued for cash donations and in acknowledgement of material gifts. The Institute may be named to receive a bequest by will. The appropriate designation should be: Weimar Institute, Weimar, California 95736. Deferred gifts by wills or trusts will be gratefully received.

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VISITORS

Due to the rapid growth of the "Weimar family" we have extremely limited guest facilities. PLEASE, if you plan to visit Weimar overnight, make advance reservations. Otherwise, we cannot guarantee accommodations. Thank you for this consideration.

We do not conduct Sabbath services at Weimar Institute. If you plan to join us for Sabbath meals, please make prior arrangements for meal tickets.

A casual walk through the campus? Most anytime you want. A meeting with the President or other staff members — please write or phone ahead to confirm an appointment.

ADDRESS CHANGE

Please send all change of addresses to BULLETIN Circulation Department, Weimar Institute, Box A, Weimar, CA 95736. Please allow at least 6 weeks for a change of address. Include your old address as well as new — enclosing if possible an address label from a recent issue.

Introducing...



David and Betty Kissinger

Other new additions to the faculty at Weimar College are David and Betty Kissinger. Dr. Kissinger's professional education began when he graduated from Washington Missionary College with a B.A. in Biology/Chemistry. He continued his study and research at the University of Maryland, obtaining a M.S. and Ph.D. in Entomology and Zoology. He has also received a MPH from U.C. Berkeley. After spending 2 years as Biology Chairman at Oakwood College, he and his wife moved to Atlantic

Union College where he continued as Biology chairman for 12 years. Loma Linda University graduate school and the School of Health occupied the next 11 years as he lectured in the area of epidemiology and did notable research on diet and age menarche (beginning of menstrual function).

Betty Kissinger graduated from Columbia Union College with a B.A. in English. She taught English and French at Philadelphia Academy, So. Lancaster Academy, and numerous high schools. In Washington D.C. she was receptionist for 12 doctors who were connected with Washington Adventist Hospital. And

while teaching English at La Sierra Academy, she also did some graduate work at LLU.

David is teaching in the Health Science area at Weimar College along with statistics, biology, and nutrition for health educators at Weimar College. He also plans on helping the business office to program and modify their computer programs for application in special areas of need.

Betty is teaching English and Speech in the Academy as well as the College. During the second quarter of the school year she plans on compiling a unique syllabus for English literature which is in harmony with Christian philosophy.

David felt God was definitely leading in their move to Weimar. The position that opened here as well as the increasing activity in real estate in Loma Linda during the spring coincided in a remarkable way, during which he saw God's purpose. Betty said she had looked for an environment where she could more easily follow better principles of living. Both of them mentioned their interest in the college ever since its inception.

They enjoy the high caliber of students and staff here and the openness that is expressed toward one another. They are eager to grow with the students scholastically and spiritually as they enter this new school year together.



Ken and Jackie Ladd

Ken and Jackie Ladd arrived on the Weimar campus on August 29. Their daughter Lisa is in her second year at Walla Walla College. Ken has been in denominational work for 23 years; 4 years in hospital work, 3 years at Walla Walla College, 7 years in academy work, 7 years as assistant treasurer of the North Pacific Union, and 2 years as chief accountant for the General Conference. Jackie has done secretarial work at Loma Linda University, Walla Walla College, the General Conference Health Department, Montana Conference, and the Mt. Vernon Hill Church. Mike will be a sophomore in the Weimar Academy.

They have come to Weimar

from Mt. Vernon, Ohio. Ken is the accountant in the business office, and Jackie is secretary to Bob Fillman.

The Ladds first heard about Weimar at a weekend seminar where Ray Moore was the speaker. This was about the time that the purchase of the Institute was made. They liked what they heard and during the summer of 1979 visited Weimar while vacationing in California. At that time they signed up to receive the Weimar BULLETIN, and from then their interest grew as they were kept up-to-date on Weimar news.

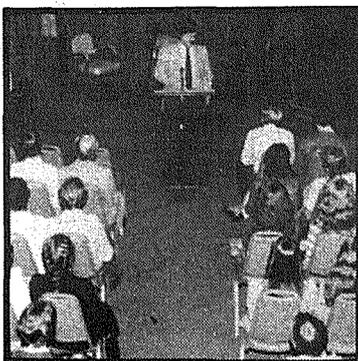
The Ladds say, "We are happy to be here at Weimar and are looking forward to getting acquainted with all the students and staff. We also hope that our contribution to the program here will be a blessing to the Institute."

Autumn Week of Prayer — A Call To The Cities

By Dan Haines

Is ministering to the cities of the world a major concern to you? It was the major concern and topic for the College Fall Week of Prayer, presented by Elder Monte Sahlin. The meetings, from October 16-21, began with "A Call to Reach Megalopolis," and a view of the modern Babylon today. This was followed by an in-depth historical background of city work carried on within our denomination.

As the week progressed, we saw in Elder Sahlin not only a well-qualified speaker on this subject, but also an accomplished researcher and scholar. He used some rare documentation, such as Dr. J. H. Kellogg's book, "City



Elder Monte Sahlin addresses the student body during autumn Week of Prayer.

Medical Missions." This small handbook for city workers was published in 1898 at the height of the Adventist city initiative.

The emphasis shifted midweek,

showing that God is just as interested in the cities of today as He was with Ninevah and Jerusalem of yester-year.

The final messages of the week dealt with the challenges before God's people to minister to the cities of the world. Why is it important for a people who know the three angels' messages to go to the metropolis? The answer lies in the fact that this is where the people are! Since 1900, the nation's population has doubled, increasing the number of metropolitan dwellers by 3½ times. In 1970, 2 out of 3 Americans lived in the metropolitan area. Today, suburban growth tops that of the central city by 25 to 1.

The impact of Elder Sahlin's message was great amongst the students. At the Communion Service on Friday evening, he called upon those who felt moved by God's calling to reach out to the cities. Many responded with testimonies of conviction and new direction.

And what better way to end a Week of Prayer than to have a baptism. Three college students were baptized in a nearby river on Sabbath afternoon by Elder Dick Winn.

The results of this Week of Prayer go far beyond just a call to finish God's work. Many have made internal commitments to be used as God directs in city ministries.

Elder Monte Sahlin is senior pastor for the Worthington Seventh-day Adventist Church in Columbus, Ohio, and director of the urban ministry seminar at the Columbia Union Church Growth Center, Washington, D.C. He has served as general coordinator of the Task Force program in its beginning years, and also Adventist Urban Ministries in Boston, Pittsburg, Washington, and southern California.

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Following the Leader

— Experiences in God's Leading

My Steps To Christ On a Bicycle

By Marie Laflamme

"Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him." (1 Corinthians 7:17 NIV)

Bonjour! I want to share with you recent extracts from my journal.

April, 1983, Sherbrooke, Quebec. Opportunity arose to go across Canada in a van with some friends. I accepted it.

May 8. My parents and my friends watched their "flighty butterfly" take off. I trusted that I would find a purpose for my life on this trip.

I became exhausted from continually looking for ways to become someone — to the point of forgetting who I really was. My head was spinning. On this trip I was unconsciously reaching out for help. (Lord, what wilt Thou have me to do? Acts 9:6).

May 11. After 4 days of traveling with a group of dreamers, I realized that I had very little in common with people who are searching for a better lifestyle but isolate themselves in the process. I have a longing to share what I know. I decided to leave the group and spend a few days in



Marie Laflamme and her traveling companion, "Bibi."

the Canadian Rockies.

May 16. I was admitted to the hospital in Banff because of general exhaustion. (God was revealing to me that my body — His temple — had to be kept well in order for me to be in harmony with life.)

June 7. First excursion since I regained strength, to Vancouver Island with "Bibi," my bike.

June 20. In Vancouver, I met

Robert Lord at a campground. He was going on a 3-day hike to finish reading the New Testament. His radiance intrigued me.

June 21. When I got up in the morning, I saw that Robert was gone from his camping spot. He had left me breakfast and a pamphlet with a personal note inviting me to accept Christ into my life.

June 29. I saw Robert Lord

again — divine timing! This time he gave me a book with a short dedication: "Peace be with you — Maranatha." This new word, "Maranatha," puzzled me but Robert wouldn't tell me what it meant. "You will find out in the book!" Little did he know!

July 5. I left from Port Angeles, Washington, destined for sunny California.

July 12. Some new friends gave me my first Bible, and I found the answer for "Maranatha": "Jesus is coming." "You won't be alone on your bike trip now!" they said.

July 18. Klamath, California. I spent the night in the home of a Baptist minister. His wife invited me to stay and help them with their Vacation Bible School, but I was eager to reach my destination, so I declined their offer.

July 21. "Bibi" is quite disabled. I met Bill Spink who tried his best to "put her back on her wheels." That morning he had prayed that he could help somebody. Bill then became my traveling companion.

July 22. I found out that Bill is a Seventh-day Adventist.

July 23. Every time we took a break, I asked Bill to feed me with God's Word.

July 26. We crossed the Golden

Gate Bridge and I accepted the invitation to spend 3 days with Bill's family in Napa Valley.

July 27. Three days turned out to be 3 weeks. The Spinks were very supportive. I had daily Bible studies with Pastor Witcombe and Pastor Smith.

August 3. At Soquel Campmeeting I was given a copy of the book, *The Desire of Ages*, in French. In the bookstore I noticed the Weimar Cookbook and learned for the first time about Weimar College.

August 14. I came to Weimar, "just to visit," but realized that this was the destination I'd been searching for. My quest was over. I found my place.

I now run with a new heart, and my coach, Jesus, runs beside me with the flag of love. We all run the same race, and on the "Maranatha day" we will reach the finish line and inherit the prize together!

NOTE: Special thanks to Helene Monier for her help in translating this message from French to English.

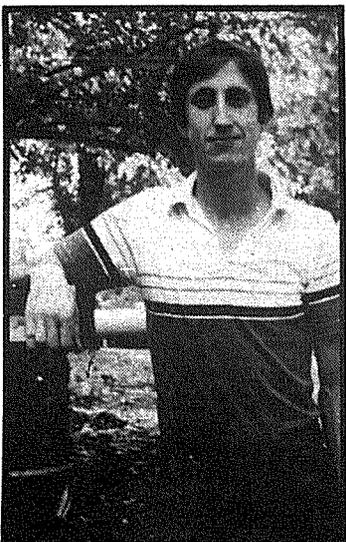
A Unique Providence

By Will Marcoux

Two times in my life I can definitely trace the Hand of God leading me. The first time, when I surrendered to the love of the Lord as I travelled through Central America in the spring of 1979. The second time was my coming to Weimar College this fall of 1983.

These two events are bound up in a unique providence. I was camping by a lake in northern Guatemala, and because of physical, mental and spiritual loneliness and confusion I had cried out to the Power that put the stars in space for help. Even though I did not know who that power was, God still answered. Within hours I met my first young Adventist Christian; her name was Rhonda. She was studying in the neighboring country of Belize and was taking her visiting mother to see the Mayan Indian ruins of Tikal. En route, they had stopped at the same campground. It was at the thatch-covered restaurant that I first noticed them and they did a peculiar thing. They bowed their heads before they ate, and said grace. I was curiously drawn to them and I received an invitation to visit this Adventist school. The events were then in motion that brought me to my Lord, the Creator who put the stars in space.

How does this connect with Weimar four and a half years later? Well, last fall I left Belize and returned to Canada. Soon after I arrived I was taking the ferryboat between Vancouver Island and the mainland of British Columbia and who do I meet but Rhonda! This time in our conversation I learned that she had been a student at Weimar College. Within days of this meeting, an older brother who I had been separated from for ten years, came to stay for two months at my mother's home in Victoria. One



Will Marcoux

evening, my brother and my mother, "out of the blue," encouraged me to go to an Adventist college and said they would help pay the tuition. Being the only Adventist in my family, this proposal took me by surprise. Then within minutes I received a phone call and it was Rhonda! Again, not realizing what had just transpired, the main topic of her conversation was Weimar. God was again using her to help me discern His way in my life, for events began which brought me here.

I thank God for bringing me to Weimar, and as I see His leading in the past I can trust Him into the future. Such words as these have become precious: "let God plan for you. As a little child, trust to the guidance of Him who will 'keep the feet of His saints.'" 1 Samuel 2:9. "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him." Ministry of Healing, page 479:2.

How Refreshing!

By Gary Martin

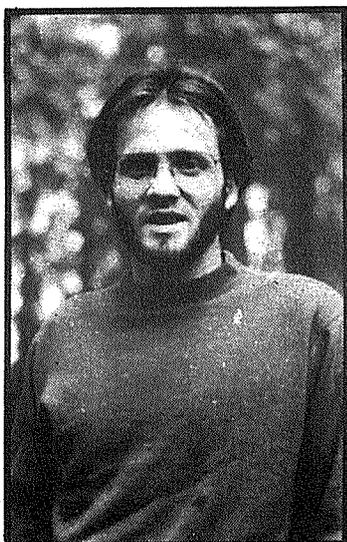
Bits and pieces of debris among the broken clay tiles; sunlight filtering down through the fan-like palms; a cool mountain breeze rushes over the terraced rice paddies.

Then suddenly, a shrill cry splits the air! A compassionate mother leans over the crude baby-weighing device and regains her wailing infant. This was part of my Student Missionary experience that I'll not soon forget. Another high point of my S.M. experience I'll long remember is the day my fellow S.M. (Paul Holman from P.U.C.) received the Weimar catalog in the mail.

Prior to that time, I had been reading deeply into Scripture and inspired counsels concerning education. Many ideas about where I would be attending school the following year had been floundering through my feelings, thoughts and reasoning. It was at that point in time when I read the Weimar catalog and was profoundly impressed by the principles found there. How refreshing it was and now is!

Upon arriving at the college office of admissions (after 2 days of flight from Indonesia) I was informed that my previously sent application and application fee had not as yet been received. Strange, I thought at first, but on second thought not so strange — upon remembrance that I had sent cash, not check. Evidently someone in the U.S. or Indonesian postal service is now \$25 richer.

At that point the devil seemed to say to me, "See, that's a sure sign that you shouldn't come to Weimar Institute." But also in me was a still, small voice that said, "It is a wicked and adulterous generation that asks for a sign." Also, "Thou shalt not live by bread alone but by every



Gary Martin

word that proceeds from the mouth of GOD!"

So early the next morning I turned in another application form, filled with the assurance that GOD had brought me to this institution.

But there was still one problem: I needed to start working for a summer schol-

arship, and the next acceptance committee would meet August 17 (too late for me to put in the required 11 weeks). That day the Lord led me to the hilltop just above the garden. I opened the Word of the Lord to Isaiah 43:1: "But now thus says the Lord who created you O Israel, 'Fear not, for I have redeemed you. I have called you by thy name. You are Mine.'" Again I was strengthened by His still, small voice.

On the following day I boarded another 747, destination—to see Mom and family after a year of living 15,000 miles apart. One week to relax and wait for a call from Weimar. As I waited, I received several letters from my Indonesian friends. As I answered those letters I wrote my new address as: Gary Martin, Weimar College, Box A, Weimar, Calif. 95736.

Several days later, I received a phone call from the college admissions office informing me of my acceptance to Weimar and the summer scholarship work program! HALLELUJAH!

As previously stated, "How refreshing it was and now is" still rings true at mid-term, fall quarter, as I embrace the trust, freedom, and responsibility of being part of the Weimar family.

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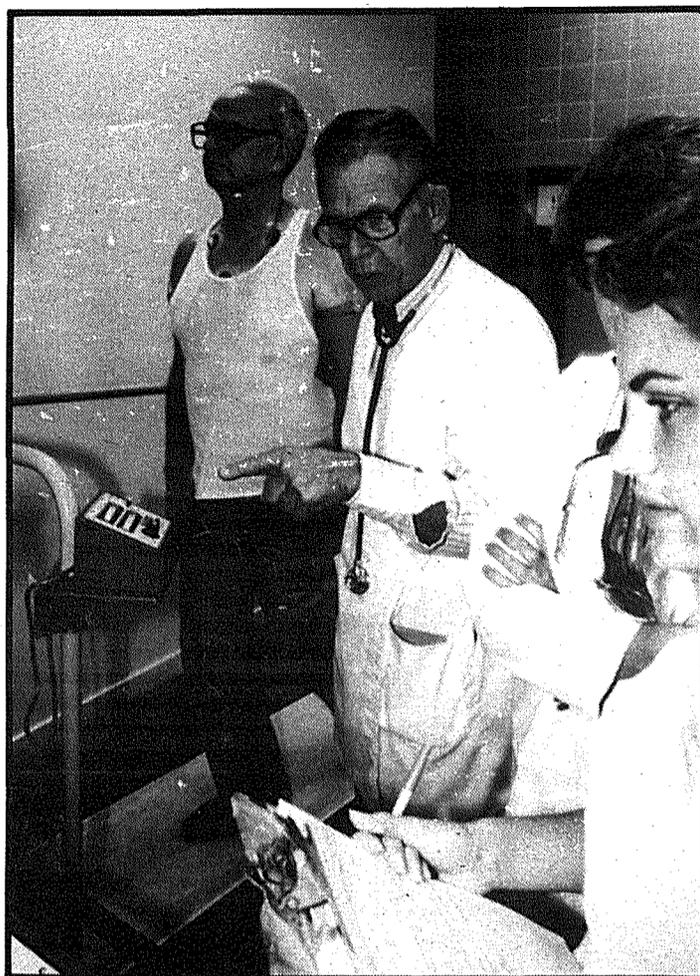
New Lifestyle Program on Its Feet

As the success stories of our NEWSTART guests have mounted, so have the calls from those interested in learning the concepts of the 8 natural remedies practiced by NEWSTART guests. However, some cannot come for a 25-day live-in program.

In September, we began the NEW LIFESTYLE Program in which people come for 8 one-day seminars, held one day a week from 8:30 a.m. to 3:30 p.m. Prior to the seminars, participants are given a Comprehensive Health Evaluation which includes 12-lead EKG with treadmill, history and physical, blood chemistry panel, and nutritional evaluation. On the day of the seminar each participant has a brief consultation with a physician, hears two lectures, is involved in a cooking school, eats a buffet vegetarian luncheon, and receives training in conditioning exercises.

The lectures are being given by our staff physicians, Dr. Milton Crane, Dr. Sang Lee, and Dr. Sidney Nixon, as well as by guest lecturers that include Dr. Sherman DeVine and Dr. Vernon Foster. The lecture series includes such topics as Introduction to Degenerative Diseases, Hypertension, Protein, Diabetes, Allergies, Cancer, Exercise, Rest and Stress, Meat, etc.

At the cooking school, recipes comprising a balanced vegetarian meal are demonstrated. A buffet luncheon is served of the foods that have been prepared. No animal products or refined foods are used. The menu one



Treadmill testing done by New Lifestyle physicians.

week was gazpacho soup, crispy corn chips, tamale pie, steamed broccoli, dilled green beans with pimento, and homemade multi-grain bread with an herbed bean

spread. Another week featured a breakfast menu with whole grain waffles and french toast with a choice of black cherry or pineapple-orange topping, carob

syrup, fruit bars, granola and a fresh fruit plate. Following lunch there is time for exercise training and learning to monitor one's own pulse rate to know the efficiency of cardiovascular exercise.

The question might come to mind, are the people getting results from this program which involves only one day a week? Violet Thompson, of Auburn, who has had rheumatoid arthritis since 1968, in only 4 weeks on the program noticed a lessening of both pain and fatigue, and increased tolerance for housework and walking. James Dodd, of Sacramento, who primarily came to the program to get help for his wife, Connie, who became a quadriplegic following a stroke in

1982, is happy with her progress in a short period of time on the diet. After 3 weeks on the simple but nutritious vegetarian diet, Mrs. Dodd's physical therapist was already noticing an increase in the strength of her arms and legs. Also Mrs. Dodd's appetite has increased (and she's eating better). Encouraging results in a short period of time! The success in this program is a glory to our God, who through His servant, Ellen White, gave us 8 KEYS to a new LIFESTYLE.

For further information on the NEW LIFESTYLE Program call Weimar Institute at (916) 637-4111, ext. 265, Health Assessment Office, and ask for Susan Jansen or Louis Davis.

College Begins With Spiritual Emphasis Weekend

The opening weekend of the 1983-84 school year at Weimar College took on a different approach this year. Rather than the hustle and bustle of arriving on campus and jumping right into "endless" registration lines, etc., all participated in an introductory weekend of spiritual refreshment.

Arriving at Weimar on or before Friday, September 23, students became primarily settled and prepared for the Sabbath hours. Friday evening everyone gathered on the lawn to welcome the Sabbath, and then enjoyed a presentation by Weimar Chaplain, Dick Winn. Not only did the weekend create a relaxed atmosphere, but also provided a comfortable transition from the summer months into the new school year.

Many positive comments were heard as a result of this approach to beginning a new school year and we felt that you, our readers, would enjoy hearing some of these responses.

Kevin James Returning Sophomore

God instituted the Sabbath as a time to build relationships. Bringing the students together the weekend before classes started was a great way to introduce the new school year. The Sabbath was a blessing to me, for old friendships were renewed and new ones established, and a growing unity was born between staff and students. I would like to see this become a tradition for each successive year.

Vicki Bennett Freshman

The Orientation Weekend allowed students, parents, and faculty the opportunity of getting acquainted, and I believe it was a great success. This being my first year here, I was somewhat frightened, and even skeptical of how things would turn out. There were so many new faces and surroundings, yet we all were anxious to become better acquainted.

Learning the history behind Weimar was really interesting. To see how the founders worked together with God was very inspirational, and this encouraged me in the fact that God is in control. I'm happy to be a part of this college.

Cindy Becker Junior

Beginnings—so new, so pure, offering us choices unlimited. If the opening weekend at Weimar was an indication of what is to come, we shall all receive blessings untold!

The artistry of God's hand provided the backdrop for presentations by both students and staff. It was a time for sharing a mutual love of God and His leading in our lives.

Thanks to everyone here, the weekend was a time for spiritual growth and Christian fellowship. I look forward to building a stronger relationship with God.

Carla Woods Returning Junior

The spiritual emphasis of opening weekend had a simple sweetness in it. One aspect that flowed gracefully was the unity present among the staff. The new staff members were apparently settled into the characteristic lifestyle of Weimar campus. It was pleasant to watch them share their enthusiasm comfortably with the new students just arriving.

Adding to the newness of staff and schedules was the vitality brought in by returning students. The combination successfully moved with Christ as the center of life. With the focuses renewed, it's no wonder that summertime away from Weimar seems to restore the vision and purpose of being here.

Lyndon Dieter Freshman

For some, the word "school" may leave a bad taste in their mouth. But for me, school has always been an exciting, challenging experience that I can look forward to...that is, all except for the process of orientation.

When I heard that Weimar had set aside a WEEKEND for orientation, I was less than overjoyed. But, to my pleasure and surprise, the weekend was not as dismal as I had expected.

Now that the preliminaries are over and students are settled into a semi-routine of things, I look forward to one of the best years of my life as God blesses the dedication that abounds here at Weimar College.

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An "Interview" With Mrs. White

By Bob Puelz

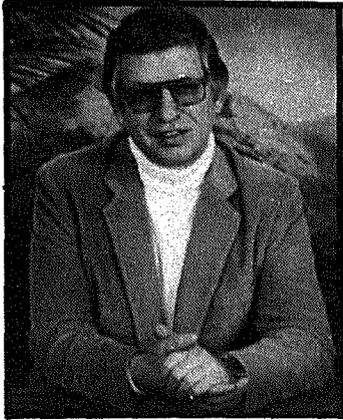
If it were possible to sit down with Mrs. E. G. White and ask of her various questions, I do believe one area of concern I'd approach would be that of systematic benevolence. Our conversation might go something like this:

Bob: Mrs. White, should our churches make tithes and offerings mandatory for all their members?

Mrs. White: Systematic benevolence should not be made systematic compulsion. It is freewill offerings that are acceptable to God. True Christian benevolence springs from the principle of grateful love. Love to Christ cannot exist without corresponding love to those whom He came into the world to redeem. Love to Christ must be the ruling principle of the being, controlling all the emotions and directing all the energies. Redeeming love should awaken all the tender affection and self-sacrificing devotion that can possibly exist in the heart of man. When this is the case, no heart-stirring appeals will be needed to break through their selfishness and awaken their dormant sympathies, to call forth benevolent offerings for the precious cause of truth.¹

Bob: Is it correct to assume that all of our monetary gains belong to the Lord?

Mrs. White: Rightly directed benevolence draws upon the mental and moral energies of men, and excites them to most healthful action in blessing the needy and in advancing the cause of God. If those who have means should realize that they are accountable to God for every dollar that they expend, their supposed wants would be much less. If conscience were alive, she would testify of needless appropriations to the gratification of appetite, of pride, vanity, and love of amusements, and would report the squandering of the Lord's money,



Bob Puelz

which should have been devoted to His cause. Those who waste their Lord's goods will by and by have to give an account of their course to the Master.²

Bob: There are many people who love the world and love the treasures in the world. Are all worldly treasures wrong?

Mrs. White: These earthly treasures are blessings when rightly used. Those who have them should realize that they are lent them of God and should cheerfully spend their means to advance His cause. They will not lose their reward here. They will be kindly regarded by the angels of God and will also lay up a treasure in heaven.³

Bob: If tithing was a blessing to the Jews, will God bless our churches in the same manner?

Mrs. White: Those churches who are most systematic and liberal in sustaining the cause of God are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master. In God's dealing with the Jews and His people to the end of time, He requires systematic benevolence proportionate to their income. The plan of salvation was laid by the infinite sacrifice of the Son of God. The light of the gospel shining from the cross of Christ rebukes selfishness and encourages liberality and benevolence.

It is not to be a lamented fact that there are increasing calls to give. God in His providence is calling His people out from their limited sphere of action to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Worldliness and covetousness are eating out the vitals of God's people. They should understand that it is His mercy which multiplies the demands for their means. The angel of God places benevolent acts close beside prayer. He said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God."⁴

Bob: There are many reports that our missionaries are not sustained as God requires. Is it true that our workers are not able to enter new missionary fields because of lack of funds?

Mrs. White: This is as true in temporal as in spiritual things. The Lord does not come to this world with gold and silver to advance His work. He supplies men with resources, that by their gifts and offerings they may keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men, and women as well, will become channels of blessing to other souls, the Lord will keep the channels supplied. It is not returning to God His own that makes men poor; it is withholding that tends to poverty.⁵

Bob: As Christians, are we to feel that after giving a portion of our means to God that the remainder is ours to do with as we please?

Mrs. White: All that men receive of God's bounty still belongs to God. Whatever He has bestowed in the valuable and beautiful things of earth is placed in our hands to test us, to sound the depths of our love for Him and our appreciation of His favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus. None of us can do without the blessing of God, but God can do His work without the aid of man if He so choose.⁶

Bob: Great changes, through scientific, medical and electronic research, are taking place in the world today. Are men's talents pleasing to God?

Mrs. White: All the abilities which men possess belong to God. Worldly conformity and attachments are emphatically forbidden in His word. When the power of the transforming grace of God is felt upon the heart, it will send a man, hitherto worldly, into every pathway of beneficence. He who has in his heart a determination to lay up treasure in the world, will "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil (the foundation of all avarice and worldliness): which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."⁷

Bob: Why is it so important that we be continually reminded of our God-given responsibility to self-sacrifice?

Mrs. White: Many who profess to be looking for the appearing of our Lord are anxious, burdened seekers for worldly gain. They are blind to their eternal interest. They labor for that which satisfieth not; they spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up

upon the earth, which must perish, and they neglect the preparation for eternity, which should be the first and only real work of their lives.⁸

Bob: Can covetousness and self-gratification be overcome by performing benevolent deeds?

Mrs. White: Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death. Systematic benevolence is designed in the order of God to tear away treasures from the covetous as fast as they are gained and to consecrate them to the Lord, to whom they belong.⁹

Bob: I feel that I have shown self-denial in my Christian life. Is this wrong to say?

Mrs. White: Do you talk about self-denial? What did Christ give for us? When you think it hard that Christ requires all, go to Calvary, and weep there over such a thought. Behold the hands and feet of your deliverer torn by the cruel nails that you may be washed from sin by His own blood.¹⁰

Bob: I have heard the expression, "Divine Benevolence" used in sermons as well as in our publications. What is your definition of divine benevolence?

Mrs. White: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us

all things?" Rom. 8:32. It was a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; it was impossible for God to give more. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Why is our gratitude so limited? It is only as a ripple on the surface, compared with the great tide of love that flows to us from the Father.¹¹

Bob: Thank you, Mrs. White, and in ending, would you please give us your thoughts relative to our discussion?

Mrs. White: The spirit of Christian liberality will strengthen as it is exercised and will not need to be unhealthfully stimulated. All who possess this spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury. Inspired by love for Christ and for the souls for whom He has died, they feel an intense earnestness to act their part with fidelity.¹²

Every member of the family, from the oldest down to the youngest, should take part in the blessing of systematic benevolence.

1. 3T 396
2. 3T 401
3. 1T 141, 142
4. 3T 405
5. 6T 448, 449
6. 5T 736
7. 5T 227, 1 Tim. 6:9, 10
8. 2T 600
9. 3T 548
10. 1T 160
11. 9T 59, 60
12. R&H May 16, 1893

EXHORTATIONS

Continued

you spend time talking, you interfere with the study-life of other students, and you get behind in your own work. Nobody is going to pay you to talk unless you have studied and worked so that you have something to say. Now, you are preparing for a time in the future when people will invite you to talk. I have just received an invitation to talk at a neighbor university and another one to speak in Miami, expenses paid. Even so, they only want me to talk for ten to thirty minutes. Those people are too busy to listen to one person much longer. We must learn how to get and give the most information in the time allotted. My preparation to give these talks started in college and medical school. So now is your time of preparation.

DON'T CARBON YOUR ENGINE.

Keep junk music and junk reading out of your mind. It will only foul up the mental engine. A little crud every day will eventually cut down on the performance in the future.

DON'T KNOCK IT.

Don't be one to tear down your college. You will find students who have nothing better to do than find fault. Let them alone. The rules at your college, as they are in any school, are for the purpose of helping students that want to get a good education to get one. If you look closely, the rules are not all that bad. If you get into a conversation where the trend is to tear down rather than build up the school, point out the good qualities of the school or else shut up and leave the group. Legitimate gripes and sugges-

tions are welcome by the teachers, employers, and administrators; but after that is done, it is best to let time take its course.

AVOID THE NUTS ON THE ROAD.

There are always some students and even some teachers who are at school for a big blast. These are likely to get into trouble. You should help them to stay in the right lane without getting wrecked yourself. Sometimes they do not want help. In that case, avoid them. Drive your life defensively. Remember your past scrapes. Collisions and upsets on life's roadway are costly.

DON'T RECYCLE YOUR OWN POLLUTANTS.

Fresh air during study period and sleep is helpful. Get adequate physical exercise to balance the mental exercise.

REMEMBER YOUR ENERGY SOURCE.

Keep the tank full. Don't forget your devotions twice a day. God speaks to you through the Bible. Try an easier translation like the New International Version. God wants to guide you on your life's trip, but He will not do it unless you take time to ask Him. He is ready to direct you but not steer you into the safe road. He will give you mental brain power to do all the things listed above, about being on time, etc. Without His help, you are on your own power. In this world, our own power just is not enough. Mom and I intend to help all we can also. Success for you is our goal.

Lovingly,
Dad

recipes



HARVEST PIE

- 12 oz. can apricot nectar
 - 3 T. arrowroot
 - 12 dates, chopped
 - 2 c. seedless grapes, halved
- Blend first three ingredients and cook until thickened. Cool slightly. Add grapes to mixture and fill prepared crust.

PRUNE SUNBURST WHIP

- 1 c. tofu
 - 1 T. date butter
 - 1 T. lemon juice
 - 1 t. vanilla
 - ½ c. pineapple juice
 - 1 c. prunes, cooked, pitted, chopped
 - 1 c. pineapple chunks drained (5½ oz. can)
 - 2/3 c. unsweetened coconut, toasted
 - ½ c. walnuts, chopped and toasted
- Whiz first 5 ingredients in blender. Fold in prunes, pineapple, coconut and nuts. Chill several hours before serving. Serves 6.

(Taken from the New Weimar Cookbook)

From The Chaplain

"Calling Sin By Its Right Name"

By Dick Winn

I feel like standing up and saluting every time I hear it. I was barely a teenager the first time I heard this stirring piece of prose, and I can probably join thousands of others in repeating it from memory:

"The greatest want of the world is the want of men — men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."¹

And when I come to that part about calling sin by its right name, I get a mental picture of some stern-looking gentleman standing before a crowd of semi-reprobates, unflinchingly announcing in detail the sins and poorly concealed misdemeanors of our lives. Upon closer examination, I doubt that this is what the author intended. But then, perhaps some of the thousands who fervently recite this call to the Christian conflict might also have neglected closer examination.

There are at least three questions lying right on the surface, waiting to be probed, before we launch forth to call sin by its right



Elder Dick Winn

name:

1. What is sin's "right name"? Admitting that "sin" is a very technical theological word, and we don't solve the question by simply affirming, "But sin in SIN!", what other words can we use to explain that experience?

2. Whose sin are we calling by the right name — my neighbor's? That bunch of church members'? My kids'? My own? Whose sin is the easiest to spot? Which is the most flattering for me to have detected?

3. Is something wrong because it is a sin? Or is something a sin because it's wrong? And what is it that makes something wrong?

Some years ago, when writing

a column for the SIGNS OF THE TIMES magazine, I can recall getting scores of letters from well-intentioned young Christians, asking, "Is it a sin to wear make-up?" "Is it a sin to kiss if you're not going steady?" "Is it a sin to eat crackers made with lard?" The intent seemed to be to make sure one had the right list of sins to avoid, and that some things should be avoided simply because someone had put the label SIN! on the act or the item. Righteousness comes from making sure one has all the tags straight on life's activities. People who "call sin by its right name" would be a boon to such a quest.

But I kept remembering Jesus' comments about how He would

"I can testify from my own experience that, when fighting sin in my life, I seldom need new items for my sin list."

respond to a group of list-keepers who claimed to have all their tags put on straight. They arrive in His presence at the time of Final Reckoning, confidently clutching their list of "good deeds done."

(By inference, we suspect they also had their list of "sinful acts avoided" equally well-memorized.) But Jesus must sadly respond, "You must leave My presence. You never became intimately acquainted with Me; thus you are evil-doers." (See Matthew 7:21-23.)

What is the right name for sin? Are not hatred, lust, and selfishness but symptoms of that central malady — a broken relationship with our God? I can testify from my own experience that, when fighting sin in my life, I seldom need new items for my sin list. What changes me is a captivating, tugging, sensible picture of my Lord and Friend. When I see Him so constantly offering the warmth of His fellowship, find Him so patient with my foolishness, and hear the reasonable attractiveness of the lifestyle He offers me, it tugs me away from all the illusions I have held so dear.

The real name for sin, then, is any part of life lived apart from intimate fellowship with God. It is any lingering trace of Satan's delusion that God and His law are hostile, irrelevant, or arbitrary. And the best way to "call it by its right name" is to hold up its attractive alternative, that others will be drawn to something better, rather than merely be embarrassed by the hollow sham they hold.

Oh yes, there may be times when we need to address the sins

of others. As Christians, we're all in this mess together. We need each other. The world system has well-taught us the skills of self-deception. I need you to expose my blind spots. But, please, let there be tears in your voice, not gravel. And when you speak, edify me (and others) in the beauty of the paths of right-

"...the best way to 'call it by its right name' is to hold up its attractive alternative, that others will be drawn to something better, rather than merely be embarrassed by the hollow sham they hold."

teousness. Don't just add to my reasons for feeling guilty. In your manner, show me the face of a caring Savior Who is enticing me to come up higher. And check your heart that it be not proud for having discovered the failings of a fellow mortal.

And then, mutually strengthened, let us walk together toward that place where we shall live in His presence, and — thus — sin shall be no more.

¹Ellen G. White, Education, p. 57.

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STUDENT'S RESPONSE

Continued

to be people of interaction, discovering meaningful friendships in our many associations. And because we are created as whole persons, why degrade ourselves to mere objects of attraction? We are destined — heirs to God, and joint heirs with Jesus Christ!

There is great danger in not understanding the reasons behind what we do. The Adversary delights in having us adhere to rules on the basis of obligation. If he can prevent us from understanding the logic, he knows that sooner or later we will question the rules, and ultimately rebel. God wants us to look at His principles, to see the logic and reason behind them, so that we might make an informed decision based on clarity of understanding.

I believe that it is not for us to play the Holy Spirit's role with other people. It is the Holy Spirit who convicts. However, if useful guidelines are provided which address the topic in its positive light, there will be more people developing long-lasting, personal beliefs, which in turn confirms the soundness of God's principles to an unsound world.

In the pioneer days of Adventism, many people approached Elder and Mrs. White on the subject of acceptable dress. On one occasion, they responded...

"Many come to us with the inquiry...in regard to dress, Shall I wear this or that article? I answer them: you profess to be disciples of Christ. Study your

Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what to do, you will look to us to guide you, instead of going directly to Jesus for yourselves." (Testimonies, Vol. 2, p. 119).

We should always be open to examining our own motives, and to honestly look at our intentions. We have opportunity to grow in the light God has given us. God has called us to wholeness and maturity to have our minds trained in distinguishing good from evil. We should give full liberty to the Holy Spirit, who leads us into all truth (and let Him do the convicting!).

God is fully able, if we are willing, to bring us into harmony with Heaven. I believe that it is the power of His methods that accomplishes the desired goal, that we may move onward to our high calling!

The greatest accomplishment, I feel, is not limited just to our mutual conclusions, but more importantly the atmosphere of respect for the varied perspectives that find expression within the body of Christ. It is within this framework that present and future discussions can indeed be worthwhile, as we continue to grow in our understanding of these and other principles.