

WEIMAR INSTITUTE BULLETIN

BOX A, WEIMAR, CALIFORNIA 95736

VOL. 3 NO. 6 JUNE, 1979

Agriculture Science Major Announced

by Colin D. Standish

At its May 6 meeting, the Board of Directors of Weimar Institute announced the offering of a new four year baccalaureate major in Agricultural Science at Weimar College to begin September of this year. The program will be directed by Dr. Fred Riley, a specialist in soil chemistry. Dr. Riley graduated with a religion major from Atlantic Union College and received his Masters from Pacific Union College in Chemistry. Later he was awarded his Doctorate in Soil Chemistry from the University of Arizona. Dr. Riley has had wide teaching experience both in the States and overseas, having served in Ethiopia and Nigeria, at Pacific Union College and most recently on the Agricultural faculty of Loma Linda University. Dr. Riley has designed a program which will allow the maximum amount of theoretical understanding to be integrated with a strong applied and practical course.

Beside education for personal farming, the major is constructed with a view to educating young people to fill roles in farm management for schools, colleges, and health conditioning centers. There is a great need for well qualified farm directors and no doubt the need will increase both in the

States and overseas.

The Agriculture major is very much consistent with the goals of Weimar. "Study in agricultural lines should be the A, B, and C of the education given in our schools." (6T, 179) Is this an archaic statement, words that once may have been significant and timely but whose meaning is lost in today's complex and computer-oriented educational atmosphere?

Have you ever eaten at a Mission School where the after-dinner scraps were carefully collected and sold for a penny a can to hungry students? Have you ever lived in a country where authoritative proclamations of peace and plenty are common when you know thousands are dying daily of starvation? To some of us these are real and genuine experiences.

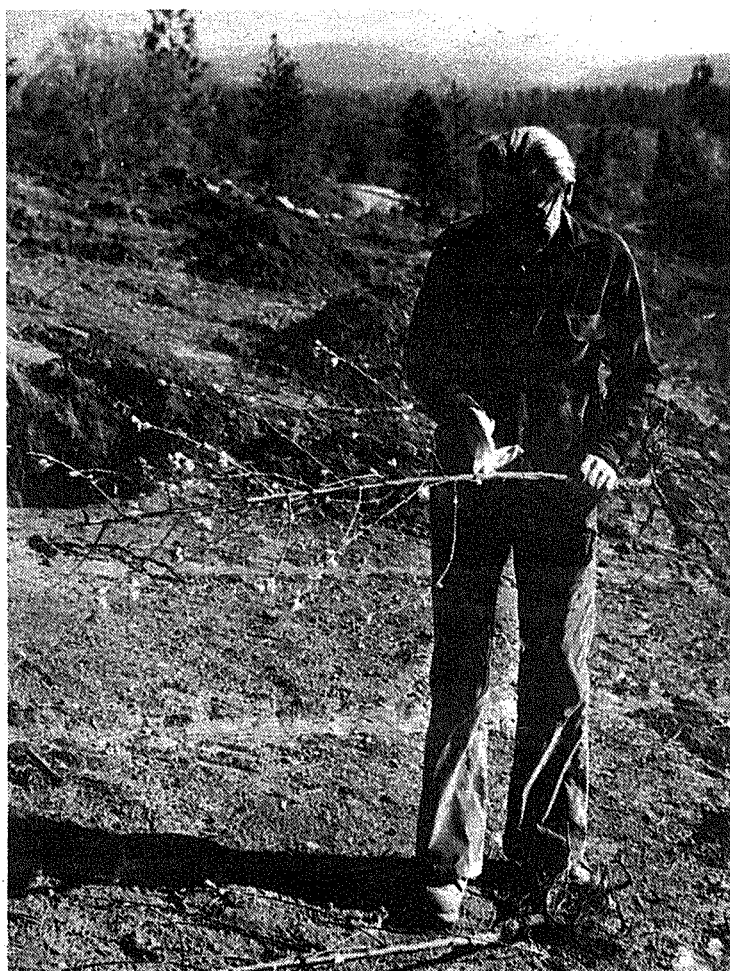
To produce two grains where one grew before; to bring water from deep down in the earth or harness an idle stream to produce food where none had been produced before; to do this and then preach the Gospel is one of our neglected, yet tremendous opportunities. The governments of the world today pay a high price for agriculture experts. If known principles of plant production were utilized the world over, one third of the earth's population would not retire tonight on an empty stomach.

There is another area that is often overlooked: Not only is agriculture important in its own right, but it is a superb tool for the development of character. This could be the major reason that it is classed as the "A, B, C of education given in our schools."

"There is an unseen power constantly at work in man's behalf to feed and to clothe him. The parable of the seed as studied in the daily experience of teacher and student is to reveal that God is at work in nature, and it is to make plain the things of the kingdom of heaven." (6T, 185)

Weimar's four year agricultural program emphasizes the area of horticulture. It will employ natural methods of horticulture without the use of harmful pesticides and unnecessary chemicals. The practice and study of horticulture is not only a valuable vocation, but it is also of great therapeutic value. We envisage Weimar Institute not only as a health conditioning center but also as a horticultural health conditioning center. Thus agriculture students will be able to study garden and agriculture therapy as part of their course.

Interested students should write to The Dean, Weimar Institute, Box A, Weimar, CA 95736 as soon as possible for further details.



Head of the Agricultural Department Fred Riley plants a fruit tree in the new orchard.

Board Approves Growth Plans

Growth-items topped the agenda at the Weimar Board's quarterly meeting May 4-6 — which included both hearing reports of recent progress, and laying plans for immediate future development.

President Bob Fillman's personnel report revealed that seventy-five adults and more than twenty children are living full-time at the Institute, carrying a wide variety of jobs. More than a dozen new staff will be

coming during the summer months, providing much-needed assistance in the medical, food service, agriculture, educational, and construction departments.

A portion of Fillman's report, however, brought mixed emotions. He read the letter of resignation of Willard Werth, Weimar's Director of Work Education for the past year. Yet the Board members were willing to "accept" the resignation in view of the fact that Werth's will be leaving Weimar in order to assist in starting a similar program in the Black Hills of South Dakota. It was understood when Willard and his wife Lenora came to Weimar that they viewed it as a training experience in anticipation of just such a program in the Mid-west; and the Board could only rejoice that such opportunities had opened so quickly. The Board also voted a grateful resolution of appreciation for their work here.

In other personnel-related ac-

tion, Community Services Director Richard Fredericks, and his wife Sallie, were voted graduate study leaves for the 1979-80 school year. Richard has been accepted at Andrews University for a doctoral program in religious education. He will be returning in time for the Fall Quarter of the 1980 school term, to resume his role in guiding the students in their community involvement. Elder Eric Hon, assisted by some of the new staff, will carry Richard and Sallie's responsibilities in their absence.

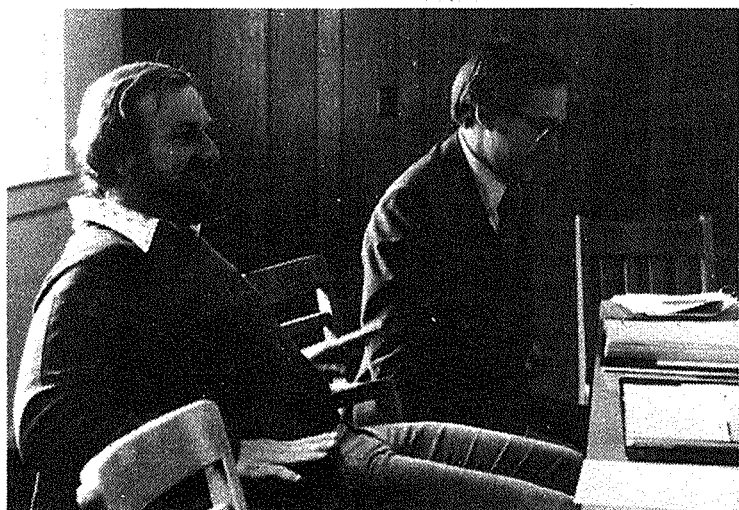
The report from the Health Conditioning Center, shared by Dr. George Chen, was a gratifying fulfillment to the many months of work that had gone into developing both the program and the HCC building. To date, 121 guests and 19 spouses have completed the 26-day program at Weimar. These guests have, with hardly a significant exception, expressed profound appreciation for the help that has

been given to them in starting new lifestyles. The medical staff is keeping in touch with these persons by personal letters; and they know of two persons who have been baptized as a result (at least in part) of their being here.

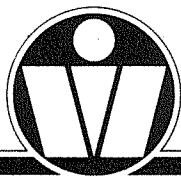
The Board was pleased to vote approval for developing a new major for the College. Under the direction of Fred Riley, PhD, the College will begin this Fall offering courses leading to a major in Agriculture. This curriculum will be unique in that it will stress the use of horticulture in therapeutic settings such as at conditioning centers as aids to the healing process. (see article above.)

Under the direction of Walter Kummer, the new Weimar Bakery has literally jumped into life as a viable student industry. Mr. Kummer has developed five quite unique recipes for bread using all natural ingredients, and in the first month of

Continued on page 2



Board Chairman Ken Baker and Weimar President Bob Fillman directed the quarterly board meeting.



FROM OUR PRESIDENT

The third in a series on Christian unity.

Last month we observed how important it is to Satan to prevent Christians from coming into the unity for which Christ prayed in John 17. By causing Christ's followers to shift their sights from Christ to each other he is able to bring about a spirit of criticism and accusation which are attributes of his character rather than Christ's. Thus he is successful in preventing the unity which should be the most convincing argument for accepting Christ (See John 17:22).

Often Satan chooses to shift our sights from Christ and to bring disunity through what appears to be a most worthwhile endeavor — the study of church doctrine. It appears that he has been quite successful in accomplishing his purpose by creating within the church certain conflicts that go well beyond the healthy exchange of ideas which leads to consensus on truth. Even though for many the conflict encourages deeper study and results in a stronger commitment to the Lord, many others are taken up in the debate and become supporters of certain individuals rather than the Lord. When discussions or arguments arise, they are able to offer expert opinion on what this person or that person says about justification, or sanctification, or righteousness by faith, or perfection. They have become great students of cassettes, mimeographed sheets, and compilations, but there is very little evidence of a personal study of the Word. Often those taken up in the controversy resort to tactics and attitudes which make one wonder if the topics they are so concerned about have made any inroads in their lives.

It might seem that Satan has developed a new method of bringing distraction into the church but this approach is nearly as old as the church itself. Paul had to deal with a similar problem in the church at Corinth: "Now I beg of you, my brothers, by all that our Lord Jesus Christ means to you, to speak with one voice, and not allow yourselves to be split into parties. All together you should be achieving a unity in thought and judgment. For I know, from what some of Chloe's people have told me, that you are each making different claims — 'I am one of Paul's men,' says one; 'I am one of Cephas'; while someone else says, 'I owe my faith to Christ alone.' What are you saying? Is there more than one Christ? Was it Paul who died on the cross for you? Were you baptized in the name of Paul?" (1 Cor. 1:10-13, Phillips). A little later in the same letter he diagnosed the condition which had led to the division. "I, my brothers, was unable to talk to you as spiritual men: I had to talk to you as unspiritual, as yet babies in the Christian life. And my practice has been to feed you, as it were, with 'milk' and not with 'meat.' You were unable to digest 'meat' in those days, and I don't believe you can do it now. For you are still unspiritual; all the time that there is jealousy and squabbling among you you show what you are — you are living just like the men of the world. While one of you says, 'I am one of Paul's converts' and another says, 'I am one of Apollos,' are you not plainly unspiritual?" (1 Cor. 3:1-4, Phillips)

It seems clear that Paul considered it a sign of spiritual immaturity to build upon individuals rather than upon Christ. Conversely, a sign of spiritual maturity (as well as the method of achieving it) is to build on the one sure foundation — Jesus Christ (see 1 Cor. 3:10,11). It also seems clear that as we build upon Jesus and come into unity with Him, He will bring us into unity with each other. Although we may have different talents, different responsibilities, and even different opinions, there will be a unity of purpose and a unity of effort under the control of the same Spirit. "In every act, kindness and love will be revealed; and as each worker fills his appointed place faithfully, the prayer of Christ for the unity of His followers will be answered, and the world will know that these are His Disciples." (9T 145)

Sincerely,
Your brother in
Christ

Robert L. Fillman

Open House Planned For June 17

June 17 will be Open House at Weimar Institute. On that occasion, the new Health Conditioning Center will be dedicated and future plans for the Institute revealed. Join the Weimar Family beginning at 10 a.m. that Sunday morning. Share the recollections of God's leading and the rededication of purpose to God's glory in this place.

Complete Restoration - A Unique Message

By Eric W. Hon

The Seventh-day Adventist church stands unique among all churches because of the special message it has been commissioned to take to every nation, kindred, tongue and people. See Rev. 14:6-12. The effective fulfillment of this call will depend upon the understanding of that message as it is found in this text.

Essential points of understanding are as follows:

*The Creation of Man in the Beginning

*Christ's Work of Redemption and Restoration

*The Object of Redemption

*Israel and the Complete

Message Restoration

*The Great Disappointment —

the Spiritual Truths of the 3rd

Angel's Message

*The health message — an in-

tegral part of the 3rd Angel's

Message

*The Church Member's In-

dividual Responsibility

*The 3rd Angel's Message and

Christ Our Righteousness

In the Beginning

In the beginning man was

created in the image and

likeness of God. (Gen. 1:26,27)

This likeness included the

physical, mental and spiritual

aspects of God.

"When Adam came from the

Creator's hand, he bore in his

physical, mental, and spiritual

nature a likeness to his Maker."

Education 15:1

There was physical, mental,

and spiritual excellence that far

exceeds present-day man. Adam

had, "twenty times as much

vital force as men now have."

3T. 138-9. "He was more than

twice as tall as men now living

upon the earth, and was well

proportioned." 3SG 34 "Human

beings were a new and distinct

order." SD 7.

Through sin the divine likeness was marred and well-nigh obliterated. (See Ed. 15:2) Thus man today is but a mere shadow of the former creation.

Christ's Work of Redemption

Christ's work of redemption concerns the restoration of man physically, mentally, and spiritually. The four gospels give ample testimony of Christ's ministry to the whole man, and is summed up in the opening paragraph of Ministry of Healing, page 17:

"It was His mission to bring to men complete restoration. He came to give them health and peace and perfection of character."

The Object of Redemption

The object of redemption is most effectively expressed in the book Education, pages 15-16:

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose of His creation might be realized — this was to be the work of redemption. This is the object of education, the great object of life."

Israel and the Complete Message of Restoration

From the days of Adam through to Israel God made known the complete message of restoration through Christ.

"God gave to Israel instruction in all the principles essential to physical as well as to moral health, and it was concerning these principles no less than concerning those of moral law that He commanded them." MH 283:1.

Their faithful adherence to the divine instruction for the whole man, moral and physical, would have resulted in freedom from

sickness and disease. Maximum well being, happiness and health would have been their experience. (See Ex. 15:26 and Deut. 6:6-9)

Israel's rejection of God's great truths is recorded for our learning. (See Hos. 4:6) Israel did not lack knowledge, for God had bestowed upon them the great gospel of complete restoration through Christ. To have knowledge and not apply it and live it in the life, and to give it to others, constitutes rejection. They despised the great truths which God had given them. The sad and tragic consequence was rejection. Had Israel been true to God they would today be the center of God's message of complete restoration.

The Great Disappointment -
the Spiritual Truths of the 3rd
Angel's Message

So through the centuries God waited. The early part of the 19th century saw a wide circulation of the Bible. God's Word was readily available. Intense study was given to the time prophecy of Daniel 8:14. The great prophecy of Revelation 10 was meeting fulfillment. William Miller, after many years of diligent searching of the Scriptures, preached with great power the imminence of Christ's return. The great Second Advent Message spread to England and Europe and other parts of the world. Far and wide was heard the message of the everlasting gospel, "Fear God and give glory to Him; for the hour of His judgment is come."

The year 1844 came and Christ did not return. The Great Disappointment had the effect of separating the false from the

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Growth Plans

Continued from page 1

marketing has found more than 45 outlets eager to distribute the bread. The Board learned that we currently are filling orders for 1100 loaves per week, with growth to 3000 loaves per week very likely in the next two months. In order to achieve this growth, however, the bakery urgently needs a new mill for daily grinding the fresh wheat, and an economical delivery vehicle.

In the final action of the day, the Board voted general approval for a long list of financial policies for the Weimar staff. These policies included such needed details as staff classifications, vacation times, salary scales, medical and educational benefits, and housing and food allowances. Approval was given to implement the salary schedules immediately at the rate of 50% of proposed maximum — which resulted in a very small, yet hopeful, increase in each person's pay envelope the following Friday. Though there will still be some areas of refinement in these policies before they can be printed as part of a staff handbook, they are a sign of further development in a maturing institution.

As is often the case when Weimar's Board gathers for business, the last several moments on Sunday afternoon were spent in reflection on the many ways in which God has

specifically worked to make this project live to His glory. For example, even as the Board was in session, a young man who had driven his diesel 18-wheeler all the way from North Dakota to deliver 76,000 pounds of wheat, decided that he would donate virtually all of his costs, because he had been impressed with the spirit of the people he had met while delivering.

But these moments of reflection also highlighted serious current needs. The agriculture department urgently needs a good used dump truck; the bakery must have an air-driven

grain cleaner; another green house would allow us to grow ornamentals for a cash crop; and we are urgently looking for more fencing to protect our new orchards from deer and rabbits — to name only a few.

And so someone issued a call to prayer. The official minutes conclude: "All persons knelt in prayer, each person offering prayers of praise, of renewed dedication, and of supplication for our needs."

As you read this article, won't you — for just a moment — become a part of that prayer circle.



Dean of the College Colin Standish and Business Manager Kent Dickinson adjourn for a break.

from the Weimar Kitchen

Christ calls each one of His children to give personal service to those around them.

"Every Christian is to be a missionary. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woes of suffering humanity." (MH 104:2)

This personal service, whether combined with a formal medical training or not, is considered to be true medical missionary work. It is "the gospel of healing, blessing and strengthening," CH p. 533 This is God's

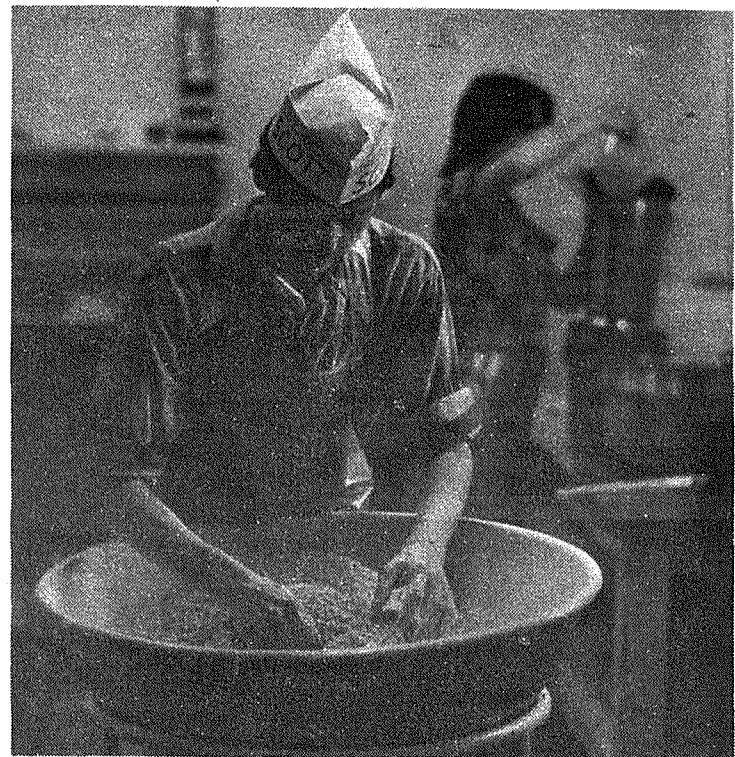
chosen method of reaching every human need and is a basis for every other evangelistic endeavor. Everyone is qualified, by right of those talents given by God, to perform this work.

What does medical missionary work have to do with diet?

"Many eat too rapidly. Others eat at one meal food which does not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would be brave and self-

denying, giving the stomach opportunity to recover its healthy action. While sitting at the table we may do MEDICAL MISSIONARY WORK by eating and drinking to the glory of God." CDF p.111

Christ Himself is our example of true medical missionary work. He aligned Himself so completely with His Heavenly Father that in every point, His life was an expression of God's will. Whether He ate or drank or healed disease, He did all to God's glory. We are called to do the same. **W**



Student Scott Richards works in the kitchen.

recipes

Quick Corn Muffins

- 2 C. water
- 1 tsp. salt
- 2 Tbsp. sesame seeds (optional)
- 2 tsp. nut butter
- 1/2 C soy flour
- 1/4 C. fine coconut
- 1 C. corn meal

Into mixing bowl combine water, salt, and sesame seeds. Add soy flour, coconut, and corn meal. Use electric beater and beat well. The consistency should be like heavy cream or soft porridge. Rub muffin pans with nut butter and fill full with batter. Bake immediately at 400° for 35 minutes.

Lentil Soup

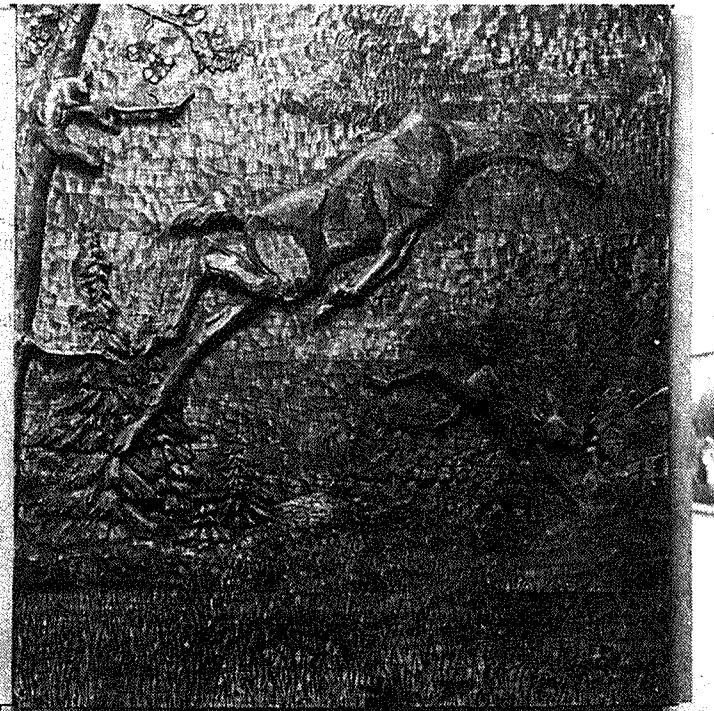
- 1 C lentils
- 2 1/2 qts. water
- 2 med. chopped onions
- 2 stalks chopped celery
- 1 chopped charrot
- 6 sprigs chopped parsley
- 1 clove minced garlic
- 1 T tomato paste
- Bay leaf
- 2 tsp salt
- 3 T lemon juice

Soak lentils about 1/2 hour or longer. Saute vegetables and garlic and add to lentils along with tomato paste, parsley, and bay leaf. Bring to a boil and simmer until lentils are tender,

about 1/2 hour. In last 15 minutes add salt. Stir in lemon juice before serving. Half tsp. oregano and 1/2 C tomatoes may be added if desired.

Tomato Soup

Blend together until very smooth,
1 1/2 C cashews with 2 C water
4 C diced canned tomatoes
4 C tomato sauce
1/4 t. garlic powder
1/2 t. salt or more to taste
2 C water or more if desired
This mixture thickens as it cooks.



The natural remedy of exercise is illustrated on a dining room pillar.



Students unload a trailer-full of whole grain wheat imported from North Dakota for the Weimar Bakery.

from the Weimar Kitchen



Now Available in Revised Edition

Recipes do not call for animal or dairy products, nor for sugars, oils, synthetic vegetable proteins, or other highly refined foods.

Please send me copies of The Weimar Kitchen at \$5.00 per copy. This includes postage and handling.
Bulk rate: 25 books-plus at \$3.25 if accompanied by retail sales number. Otherwise, \$3.25 plus tax if in California.

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Meet Board Member

by Sandy Arct

Mrs. Juanita Swan is one of three women on the Board of Weimar Institute.

"My interest here," she says, "is in the medical program."

Mrs. Swan attended La Sierra College for a year before marrying Mr. Robert Swan. She worked as a secretary during their first years together in order to finance his dental education at the College of Physicians and Surgeons in San Francisco. Members of the National Association of Seventh-day Adventist Dentists, the Swans were instrumental in encouraging the establishment of the Dental School in Loma Linda, CA.

After raising their two children, Mrs. Swan returned to



Juanita Swan

school at Sacramento State University, graduating with a master of science degree in

counseling in 1973. She now does part-time marriage and family counseling in Sacramento.

"I wanted a career of service," says Mrs. Swan, "and have found that in my counseling. I've learned so much about people, too."

Dr. Robert Swan also practices in Sacramento. Like many other spouses of board members, he is very supportive of the Institute. Both he and his wife were members of an original Bible study and retreat group, centered at Pacific Union College in Angwin, CA, that first envisioned a ministry such as Weimar's.

Mrs. Swan, also a member of the Institute's Medical Advisory Committee, has a particular in-

terest in allergies and their treatment; a number of her family members suffer from severe allergies. And as a mar-

riage and family counselor, she has discovered that the problems she faces with clients often-times have a physiological cause.

"I take nutritional histories of my clients and often pick up clues of potential problems during our conversations," she says. "I suggest better exercise and nutritional programs for many of them." She also refers a few to allergy specialists when she suspects such a problem.

"Allergies effect thinking and behavior tremendously; they're just not as simple as rashes and runny noses," says Mrs. Swan.

Her interest in allergies has prompted her to study widely and attend medical conventions concerning the subject.

"I know that a residential setting, away from the city, combined with a program based upon the eight natural remedies would really help these people," claims Mrs. Swan. She would like to see a program developed within the Institute's present medical program.

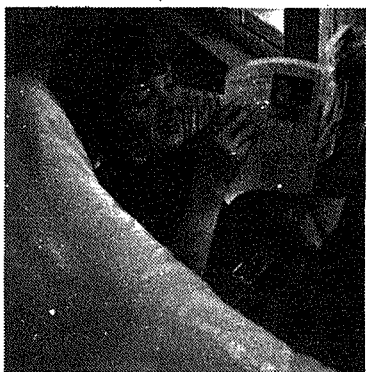
"These people need a clean, natural environment in which to

live and build up their natural body defenses," she says. "Weimar would be an excellent place for such a program; but I don't want to be a crusader. This is the Lord's program (Weimar) and things will happen here according to His plan." **W**

An Elementary Education at Weimar

by Sandy Arct

"God desires both parents and teachers to train children in the practical duties of everyday life. Encourage industry" CG 350



A small library is included in the classroom.

Students in the Weimar Elementary School, led by Mrs. Terry Winn, have their fingers into everything; they make bread, dabble in water colors, weed their garden faithfully, set themselves to various maintenance duties on campus each afternoon, perform regularly as a small choir, and study hard.

And like all kids, they know how to enjoy themselves. On one of the first warmer spring days, they couldn't help entangling themselves with one of the Institute's fire hoses during

Elementary Children Conduct Week of Prayer at Pine Hills

by Julie Winn

Pine Hills Jr. Academy asked if the Weimar Elementary School would give the Week of Prayer for them, and we said yes and we went to work.

We taught them scripture songs and John Wohlfiel told them really interesting stories. We taught them different ways to pray.

We really had fun piling into a station wagon and driving down to the school every morning. We had a lot of fun doing it, too, and we got to know some of the kids.

We wanted to bring out Jesus and to get to know Him better and to get another glimpse of His great love and kindness.

by Cassie Payne

When we were asked to give Week of Prayer, some of us were not so sure as others, but as it ended up, all of us were happy about it!

The first thing we did when we got to the school was pray, but before we prayed we asked if there were any prayer requests and they seemed to like that.

Then we would teach them scripture songs. They really took part in that. It seemed as if they were hungry for that kind of thing!

Then someone would get up and share a personal experience with an answered prayer.

After that, John Wohlfiel told a story that caught flame and, boy, they did enjoy those stories!

Week of Prayer helped me learn also that I can pray to God as if he were right beside me or as if he was a good friend and I was calling!



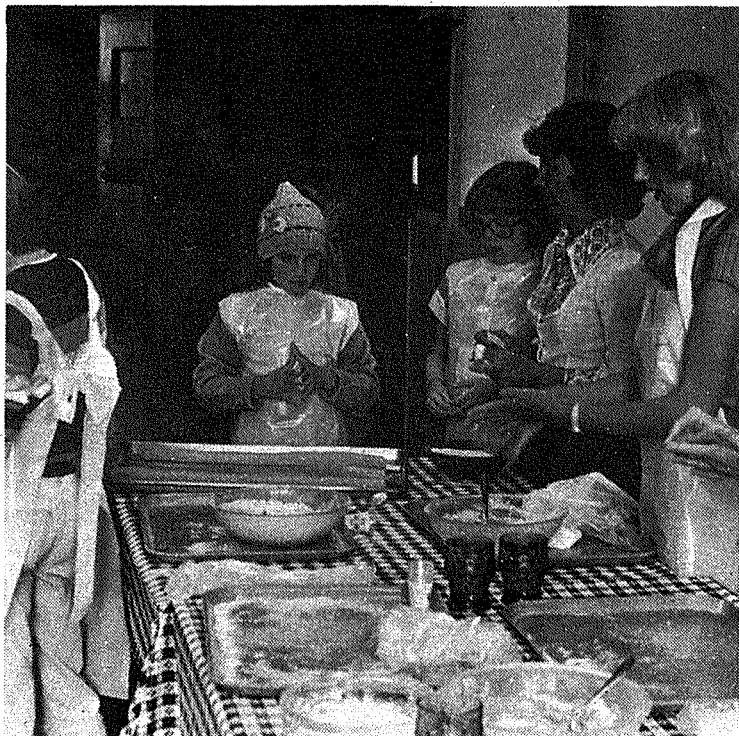
Jeffrey Winn mixes up a loaf of French bread.



The Elementary School presented a special concert for the April HCC guests about "Who Jesus Is." They later sang in the Elmshaven, CA. SDA Church.

recess. Thoroughly soaked, they laid on the hot sidewalks to dry before resuming classroom work. Not one school chum is left out of the Bicycle Brigade as it streaks from one end of campus to the other on late afternoons.

"Whether their lives shall be a blessing or a curse depends upon the choice they make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be for good or for evil." CG 343.



All the Elementary children participated in bread baking as part of a cultural lesson.



Joyce Hamilton, an eighth grader, is the oldest student.

Hypoglycemia: Diet Can Help

by Dr. Beverly Cox-Wiebe

Hypoglycemia (low blood sugar) has been a common diagnosis in the past ten years. It has been a convenient diagnosis for doctors to make in patients with a number of vague complaints in whom a complete examination has been negative. It is a socially acceptable and popular diagnosis which has replaced the "psychological" diseases of two decades ago. The term 'non-hypoglycemia' has been coined for an epidemic condition in which patients and/or physicians blame a myriad of complaints on hypoglycemia. 1

When people suffer from chronic fatigue, depression, loss of vitality, anxiety, headaches, and a host of other symptoms, well-meaning friends, relatives, and popular magazines suggest to them that they might have hypoglycemia. Many people become convinced that this is their problem especially when they feel a bit better for a while after eating some candy, cookies, or other sugar containing foods. Some of these will go to a physician with this diagnosis and he may continue the myth by suggesting a six-meal-a-day program. Of course, symptomatic hypoglycemia can and does occur.

There are two major types of hypoglycemia. One type occurs during fasting and the other occurs following ingestion of food. Hypoglycemia during fasting (10 hours or more) is not common and needs to be investigated thoroughly because of a possible serious cause. It has been noted, however, that normal young women have a tendency to develop low blood sugars during fasts of 36 to 72 hours. 2 Most of these women do not have symptoms even with very low blood sugar levels (plasma glucose less than 40mg/100ml). 3

The most frequent type of hypoglycemia is called reactive functional hypoglycemia. The low blood sugar occurs 2 to 3 hours after a meal or during a 4 to 5 hour glucose tolerance test.

This type of hypoglycemia occurs in tense, striving individuals with some emotional problems. 4 The most common symptoms are weakness, hunger, inward trembling, sweating, and palpitations. The diagnosis is made only in persons who have symptoms typical of hypoglycemia 2 to 4 hours after meals and in whom the glucose tolerance test reproduces both hypoglycemia and similar symptoms during the hypoglycemia. It is well to note here that 23 percent of the normal population will show low levels of glucose during a glucose tolerance test and usually without symptoms. 5

Other causes of reactive hypoglycemia (hypoglycemia that follows a meal) are early diabetes mellitus, stomach surgery, high sugar intake and alcohol ingestion especially when taken with a sweet drink. 6

Pure sugar is absorbed into the blood stream relatively rapidly and thus has the tendency to raise the blood sugar levels quickly. The pancreas responds to this sudden increase in blood sugar by secreting insulin which again lowers the blood sugar. The insulin response to an elevated blood sugar is exaggerated in the case of reactive hypoglycemia and often results in lowering the blood sugar excessively. The standard treatment for reactive hypoglycemia takes in account this principle.

The diet for hypoglycemia as generally prescribed is low in carbohydrates, high in protein and fat, and divided into 3 to 6 feedings. Six feedings a day appear logical to avoid symptoms that usually occur 2 to 4 hours after a meal.

This diet does not seem prudent in view of the studies that show the harmful effects of high fat, high protein diets. We are all becoming aware of the risks of heart attacks and strokes in persons with high fat content in their blood and of cancer in persons who eat protein foods generously. Other diseases could be mentioned. Also, the study of

physiology shows the harmful effects of meals that are eaten at closer intervals than 5 to 6 hours.

Is a low carbohydrate diet really necessary? This would nearly eliminate grains, fruits, and vegetables from the diet. It has been shown that the addition of fiber to the diet reduces blood sugar and insulin levels. 7 It may do this by slowing down the absorption rate of sugar and by affecting the amount of insulin that is secreted 8 so that there is a steady, slow release of sugar over a number of hours. It seems reasonable, then, to eat a diet that is high in fiber.

We suggest a diet that avoids refined sugars and grains, and that replaces these with complex carbohydrates. Complex car-

bohydrates are found in whole or unrefined grains, beans, vegetables and fruits in which all edible bran, fiber, pulp and skins are eaten. In fact, we suggest that the diet be made up largely of these foods and supplemented with small amounts of nuts, seeds, olives, and avocados (which also have fiber). Two or three meals a day is all that is necessary on this type of diet.

A statement written in 1905 still holds true for the normal and the hypoglycemic individual: "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing." 9

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Healthful Hints

Do Your Feet A Favor

by Byron Reynolds, PT,
and Dr. Henri Wiebe

Our guests are encouraged to make walking an integral part of a new way of life. To this end many invest in a good pair of shoes.

There are several important features that one should look for in these shoes. First of all is the type of shoe. Oxfords, hard-soled shoes, or regular tennis shoes do not allow for the proper cushioning or comfortable fit that a running shoe provides. These shoes strike the road surface with no give at the heel, causing the front of the shoe to slap down. Both of these forces are consequently absorbed but at the expense of the joint and with added vibration in the muscle tissue.

The smoother and quieter one can run or walk, the fewer problems he will encounter.

Many zealously start exercise programs without proper foot work and soon thereafter are having frequent visits to their physician for foot, ankle, knee, hip, and low back discomforts. It would be better to have a quality shoe in your closet even if you aren't a regular exerciser, than to support your local orthopedist needlessly. These problems are avoidable and serve only to discourage you from getting the exercise you need.

However, not all running shoes have the best components. One should look for a soft cushioned heel that is fairly compressible with the thumb nail side. The full length of the soles should be fairly soft. As for the rolled up toes or heels, they help minimize the slapping and promote a smooth, rolling action.

There are many different sole patterns. One may be chosen for your particular needs. Some have a waffle-type sole which is good for traction when your exercise takes you on trails or grass. These are not good for pavement, however. These do seem to wear a little faster because of the smaller surface area of traction. Generally, the pattern is not a factor of that much significance.

One other feature to be aware of is the flaired heels. The theory behind these is to provide more cushioning surface. But if there

is too much flairing, it may cause your foot to twist more easily if you step on a rock or uneven surface. It seems to be more of a problem with lighter individuals, so if under 140 lbs., you would do well to stay clear of the wide flairs.

Along with the heel is a fairly new concept of having a varus wedge to supposedly help your foot come down flatter and give a smoother rolling action. This makes the foot slightly tip to the inside or invert. This new torque applied to ankles, knees, and hips can be very harmful to the ligaments, causing severe pain. The companies that make this heel are Brooks and Etonic. Check with the shoe salesman to avoid these particular models of these brands.

A soft inside is also a must. Some have a spenco insole which is ideal. Even if your shoes do not come with these insoles, they may be purchased for about \$4.50 and glued into any shoe. If you choose to use the present shoes you have until you wear them out or become more actively involved in walking or running, this insole would be a helpful addition. They are also good additions to your work shoes.

A good, firm arch support is also a real help in comfort.

The uppers are often nylon for extra breathing but should be reinforced with a leather heel and toe area for durability and comfort. If you're in a very cold climate, an all-suede upper will be warmer and also last longer, but these are hard to find. I believe Sears has a good leather

running shoe. As far as other brands to recommend, we have had the best success with the Nike, LDV, and waffle trainers and the New Balance shoes. The New Balance are often only stocked in a D width. They do run a little narrow but it can be ordered up to EEEE, and comes as narrow as AA. J. C. Penney's also have a shoe that is less expensive with most of these favorable components.

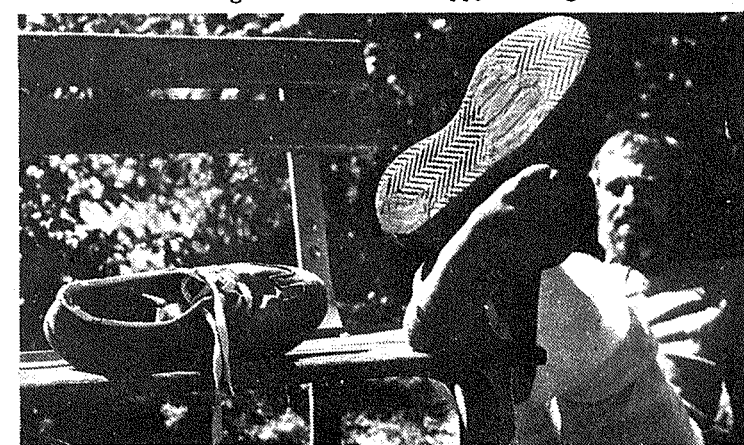
As for your size and fit, your longest toe should be back from the front of the shoe by about 1 thumb nail. It's better to be a little loose and add socks than to be tight and have blisters and sore toes.

Good shoes may be an expensive investment for some of you but in the long run you will feel better and be able to walk or run farther with the proper footwear.

Concrete sidewalks and rough streets quickly consume even the best composition sole. "Shoe Goo Shoe Patch" or its equivalent are widely marketed products that extend the life of the sole almost indefinitely. It costs \$3 plus inflation.

Anywhere the sole is worn down a ¼ inch, dab some goo on and allow it to set for 24 hours. Before the goo is worn down to the original sole, dab more on. One quickly finds other household uses for this compound. It is, however, a more slippery surface than most original soles, and care needs to be taken.

Happy walking!



Dr. Henri Wiebe has put 2800 miles on his favorite walking shoes.

HCC Alumni Corner

Dear Alumnus,

It's hard to believe that one year has gone by since our HCC program began. I look with eager anticipation to be seeing many of you at our reunion next month. You all must come "home" to see how our new "New Start Lodge" has developed and how the family has grown. How wonderful it would be if everyone of you could come for the reunion. The love and fellowship developed with each of you during your stay with us has been for me the most beautiful and rewarding experience in my medical career. And I thank God for each of you dear ones.

Clyde and Carolyn Bushnell, Class of September 1978, were in Guatemala teaching English for three months. They enjoyed it immensely. In their classes were many doctors, a former mayor, and executives. In their sweet, winning, courteous way I know they witnessed to the people of Jesus' love.

This past month my mother, class of January 1979, passed away. She had generalized atherosclerosis; and it truly is a blessing that she is now resting awaiting the resurrection morning. I look forward to that day when Jesus will come again and we will go home with Him. Then God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. (Rev. 21:4)

We would be most happy to hear from you and print in our Alumni Corner, any information or news items. All of our medical staff send their warmest greetings. May the God of Peace, comfort, strengthen, and keep each of you till He comes in my prayer.

With Christian Love,
George Chen, MD

Evolution of Liberal Education

By Colin D. Standish

The concepts of the liberal education are cradled in the unique sociological, theological and political structures of Greek society during and just subsequent to its political zenith almost two and a half thousand years ago. It was passed from the Greeks to the Roman rhetoricians to the educators of the middle ages and became the dynamic for the humanist movement of the Renaissance. It also had a striking influence upon the education of the reformers and finally has become part of the educational movements of modern Western society. There were periods when the liberal arts tradition weakened. Especially was this true in the very early period of the Christian era and during the most reactionary period of the middle ages, but perhaps there has never been such an assault on the validity of liberal arts education as there has been in the last decade.

The Greek Poleis, (city states), particularly Sparta and Athens, had a preponderance of serfs and slaves over free men and it was out of this slave society that the concept of liberal education arose. The slaves were responsible for the mundane, physical labor of society, relieving free men of any direct responsibilities for farming, building, maintenance, etc. This sociological situation provided an ideal basis for the structuring of the liberal arts which were built upon the development of that which was thought to be the distinguishing prerogative of the free man. Thus the concept of an education fit for a free man was limited to that education which did not involve manual labor.

The mind itself became the center of educational concern. Plato went so far as to take the extreme view that even the study of those disciplines, such as Engineering, which involved principles applied to physical activity, was not fit for a free man. It is true that Aristotle was less rigid, indicating that Engineering could be studied either liberally or illiberally. If it were studied theoretically, then it was a liberal study, but if its study involved the application of engineering principles, it was illiberal and therefore unfit for the concerns of a free man.

Further the Greek concept of the duality of man, a soul that eternally preexisted the body, which was good, and the body which was evil, strengthened educational concepts built primarily upon intellectual development. Plato asserted that during prenatal development, the pre-nate learned all that there was to know in life, but during birth this knowledge was promptly forgotten. Clearly influenced by his teacher, Socrates, Plato taught that this forgotten knowledge could be recovered during life by reminiscence. (6, p. 33, 34) Socrates' concept that the soul was good drew him to the conclusion that if the knowledge resident within the soul be brought to the conscious awareness of the individual, then he would also do that which was good. Thus the concept of "to know is to do" became a forceful dictum in the principles of education. (6, p. 35) It is easy to see how this view of man led to the belief that there was no need to train man's actions for

qualities such as industry, carefulness, etc. because these qualities would be employed naturally once his conscious awareness was aroused to them.

A further concept that provided a basis for the Greek notions of liberal education was their emphasis upon the role of the state. Civic responsibilities and state needs seemed to underpin many of the concepts of liberal education. The Spartans were obsessed with the citizen's responsibility to the state, almost to the total demise of the family unit. Plato established his Academy and Aristotle his Lyceum primarily with the purpose of developing their concepts of a liberal education within the context of training a free man to exercise his proper function in the State.

However it is wrong to assume that the Greeks denied the role of physical education. Arising out of the slave mentality was the great sports programs of the ancient Olympics which persisted for the best part of a

millennium. But even much of this physical activity was associated with liberal education, especially that associated with music, such as dancing. And as Aristotle declared, "A liberal education and not one for toil, common vocations, or trades, is true education." (6, p. 39)

By the fifth century A.D. a synthesis had been achieved between pagan and Christian philosophy...

millennium later. (4, p. 87).
p. 98)

A close student of Capella's work was Cassiodorus (468-568). Cassiodorus spent considerable time in Southern Italy and was greatly involved in the politics of the day. However, in middle life he planned to establish a Christian school in Rome in which

Though it was not until the fifth or sixth century AD that liberal education became clearly known as the seven liberal arts, yet each goes back to the writing and philosophizing of Plato and Aristotle.

The Greek concept of the liberal arts was established upon four tenuous premises, namely, 1) that a slave was born to do the work of a manual and practical nature, but that this was contrary to the education fit for a free man. 2) That there is an eternally pre existing soul, 3) That knowledge automatically results in right actions, and 4) That education has its ultimate priorities within the scope of the needs of the State.

It was not long before the scholars of the early Christian church were being greatly influenced by the Greek and Latin scholars. Some received extensive training from the great pagan educators. This was especially true in the Eastern Roman empire. Basil and the two Gregorys studied at Athens under pagan rhetoricians and imbibed much of the pagan content as well as the classical form. Even in the West, men like Augustine had a wide knowledge of ancient philosophy, from his education prior to embracing Christianity. (5, p. 9) About 425 A.D. Augustine listed his seven liberal arts as grammar, music, dialectics, rhetoric, Geometry, arithmetic and philosophy. Only philosophy substituted for astronomy and the akin discipline of dialectics for logic

by Pat Payne

Because of sin, our perceptions of life have been pitifully marred. Our orientation even of our own selves as God created us has been grossly distorted. Responding to real inborn drives, we err in our direction and, upon reaching the miscalculated goal, find only dissatisfaction; for the need has not been validly fulfilled. From there it is often downhill all the way.

Within man's heart there is an impelling inner cry for freedom that cannot be easily subdued. Unfortunately, people often channel this energy into national strife. Or, as is more common to most of us, they unwittingly begin a wholesale attack upon the framework of their own personal government. Authority becomes suspect; rules are thought to be merely the enforcement of another man's opinion. Meanwhile, the real enemy of freedom -- the great anarchist of heaven (Rev. 12:7-9) -- goes by unscathed. The attack against him is fragmented, and victory only illusionary.

public teachers would combine instruction in sacred literature with the training of the liberal arts. Cassiodorus accepted Capella's liberal arts subjects and fixed the number at seven, claiming Scriptural authority for this. (4, p. 87) Thus was laid the foundation for the Christian humanist movement almost a millenium later.

There is no question that the liberal arts emphasis has persisted into the nineteenth and even twentieth centuries. There was a very strong demarcation in the nineteenth century between what was referred to as education, that is that development which is associated with the intellectual capacities, and training, that development

"... The Word of God is indeed the foundation of all learning, but the liberal arts are aids to the full knowledge of the Word and not to be despised."

One cannot overlook the influence of liberal education upon the great educational programs stimulated by the reformation. Men like Calvin, Knox, Melanethon and Commenius were greatly influenced by Renaissance thinking. Calvin's influence was especially strong and extended to many parts of the world. "Although we accord the first place to the Word of God, we do not reject good training. The Word of God is indeed the foundation of all learning, but the liberal arts are aids to the full knowledge of the Word and not to be despised." (as quoted in 3, p. 208, 209) Calvin's influence was strong in certain parts of the educational program of Western Europe; his influence was also strongly exerted through his pupil, Knox in Scotland, and in the Dutch settlements of South Africa; and certainly one cannot minimize his influence upon the early educational system of the United States in the foundation of such great institutions as Harvard.

which is associated with the musculature of the body. Even today in a period of the declining influence of the liberal arts, there are still strong proponents who decry the present career-orientated trends in education.

(To be concluded in the next issue.)

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6. Frost, S. E., *Essentials of History of Education*, Barron's Educational Series, Inc., New York, 1947.

Philosophy Of Weimar

Under these conditions nothing remains exempt. Children openly defy parental authority, while parents, who themselves have despised restraint, vacillate in their requirements. Disgust results and rebellion deepens. In all this, what is it that God desires for us?

True freedom originated in the heart of our Creator, and remains one of His choicest gifts to our universe. The whole government of heaven is based upon the liberating influence of the law of unselfish love.

"But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does... This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress and to keep oneself unstained by the world." James 1:25,27

We at Weimar Institute believe in liberty. Not having come here to escape the perplex-

ities of everyday life, we prize the disciplines inherent in being involved in a ministry of this kind. Freedom here means the explicit opportunity to serve.

We also believe that the pursuit of this kind of freedom will bring to the searching hearts of men the deepest kind of satisfaction. In fact, it is the byproduct of resting in the perfect will of God. However, one thing is clear: effectual service to the community, and finally to the world at large, cannot happen unless and until we have learned to minister to those closer at hand. There is no mission field in which we are genuinely fit to serve while we neglect family, friends, and coworkers.

A believable gospel must be made known to a dying world. Christ's life and His love must be proclaimed as the answer to all man's questionings. In Him is freedom, righteousness, and peace. As we accept these truths, and they become meaningful principles in our personal lives, then will it be said, "And in Israel He shows forth His glory." Isaiah 44:23



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. (2 Tim. 1:9, Eph. 2:8-10)

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OFFICE HOURS

Monday through Thursday: 8:00 A.M. - 5:00 P.M.
 Friday: 8:00 A.M. - 4:00 P.M.
 Sabbath and Sunday: Closed
 Telephones: Business line: (916) 637-4111

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.

WEIMAR INSTITUTE INFORMATION REQUEST FORM (Please Print Clearly)

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- Please send me a Weimar Institute College Bulletin and student application form.
- I have completed (level of education)
- Please send me information regarding Weimar's Health Conditioning Center
- Please add my name (or those attached) to the Weimar Institute Bulletin mailing list so that I can be kept informed of future progress.
 - I am already receiving the Bulletin.
- This is a change of address.
- I am enclosing a sacrificial gift to help Weimar Institute fulfill its mission. Please send me a tax-deductible receipt.
- I need information about

Restoration

Continued from page 2

true. Disappointment does one of two things; it makes a person better or bitter. The true stood fast to God and searched once again with intense earnestness His Word. Their diligent efforts caused them to look heavenward, and in due time learned that the sanctuary was not the earth but the sanctuary in heaven. Herein was the key to the great fundamental, sanctifying truths, the foundation for the complete message of restoration:

Christ's ministry in the heavenly sanctuary
 The Ten Commandments
 The seventh-day Sabbath
 The non-immortality of the soul

Writing in 1849 E.G. White stated, "Our position looks very clear; we know we have the truth." E.G.W. Letter, 1849, Record Book 1, page 72.

The Health Message — an Integral Part of the 3rd Angel's Message

Following the revelation of the great spiritual truths, instruction on healthful living came in progressive stages.

1848 — Instruction to discard tobacco, tea and coffee (MH 326-7).

1854 — The need for cleanliness; discarding of rich and fine foods.

1863 — The comprehensive health message which emphasized the relationship between the physical and the spiritual. The health message was an integral part of the 3rd Angel's Message and a sanctifying truth essential

to the preparation for the life to come. Placed side by side with the spiritual it formed a complete message for the restoration of the whole man through Christ.

The Church Member's Individual Responsibility

Heaven paid the highest price possible for our redemption, and our bodies have the high and holy appointment to be the temple of the Holy Spirit. (1 Cor. 6:19, 12 and 3:16, 17)

The fundamental truth of the health message was given as an important aid to sanctification. (See CH 22:2) Therefore, it behoves all, whose goal is life with God, to give earnest heed to the principles of health as well as spiritual truth. Keep ever in mind that health is basic to spiritual development, and that:

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character." MH 130:1.

And further: "Those who receive are to impart to others. From every direction are coming calls for help. God calls upon men to minister gladly to their fellow men. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened." Ibid. paragraph 3

The 3rd Angel's Message and Christ Our Righteousness

The 3rd Angel's Message is the everlasting gospel expressed in the life of Christ. Only in Christ is righteousness full and com-

plete.

"The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God which closes the work of the third angel." 6T. 19:1 "Through this message (3rd angel) the character of God in Christ is to be manifested to the world." 6T. 20:1.

Through the righteousness of Christ complete restoration is available to all who will come to Him. It is a great honor and a privilege to have bestowed upon us the immeasurable riches of these great truths. Men do not merit salvation by this work of restoration in their lives. Rather, they glorify God for "the redemption that is in Christ Jesus." Roman 3:24 May we all be faithful witnesses in these momentous days to give honor and glory to God.

At the Second Coming the redeemed will be made incorruptible and immortal. (1 Cor. 15:53,54) They will "grow up" to the full stature of the race in its primeval glory. (GC 645, top) Let us by total dedication give our all to Him who gave His all for us, and see in reality the fulfillment of His redemptive work of complete restoration.

- For Further Study:
- *Gen. 1-3; Education 13-22
 - *Patriarchs and Prophets 44-51
 - *Ministry of Healing 277-286
 - *Great Controversy 644-5; 355-390; 409-460

Elder Hon has compiled a series of studies outlining medical and health evangelism. These are now available in his book, *A Call To Personal Ministry*. For a copy of this valuable research material, send \$3.50 to Weimar Institute, Box A, Weimar CA 95736 and ask for the book. This price includes postage and handling.

The BULLETIN Board

Health Department

Items needed for the medical program and health education:

- 1) stethoscopes
- 2) blood pressure cuffs
- 3) sphygmomanometers

Water Plant

We're looking for a new or used turbidity meter for the water plant

Bakery

- 1) flour bins
- 2) 16 to 24" Meadows flour mill
- 3) grain cleaner

Office

- 1) mimeograph machine

Construction

- 1) radial arm saw
- 2) table saw
- 3) transit

Agriculture

- 1) good cultivator with a 3-point hitch
- 2) post-hole digger
- 3) 4-wheel trailer
- 4) irrigation material for garden and orchard (pipe, etc.)
- 5) small garden tools, garden hoses
- 6) plow with a 3-point hitch
- 7) irrigation water pump

Medical Retreat in Black Hills

Because of an expressed interest in a Weimar-type program in the Mid-west, a weekend retreat July 13, 14, and 15 will be held in the southern Black Hills of South Dakota. The retreat location — just east of Keystone — is a prospective site for such a program.

"Options in Medical Ministry" a glimpse of gospel medical missionary work and how it relates to the Adventist commission, is the weekend theme and will prove most valuable to medically-related persons. Reservations must be made in advance.

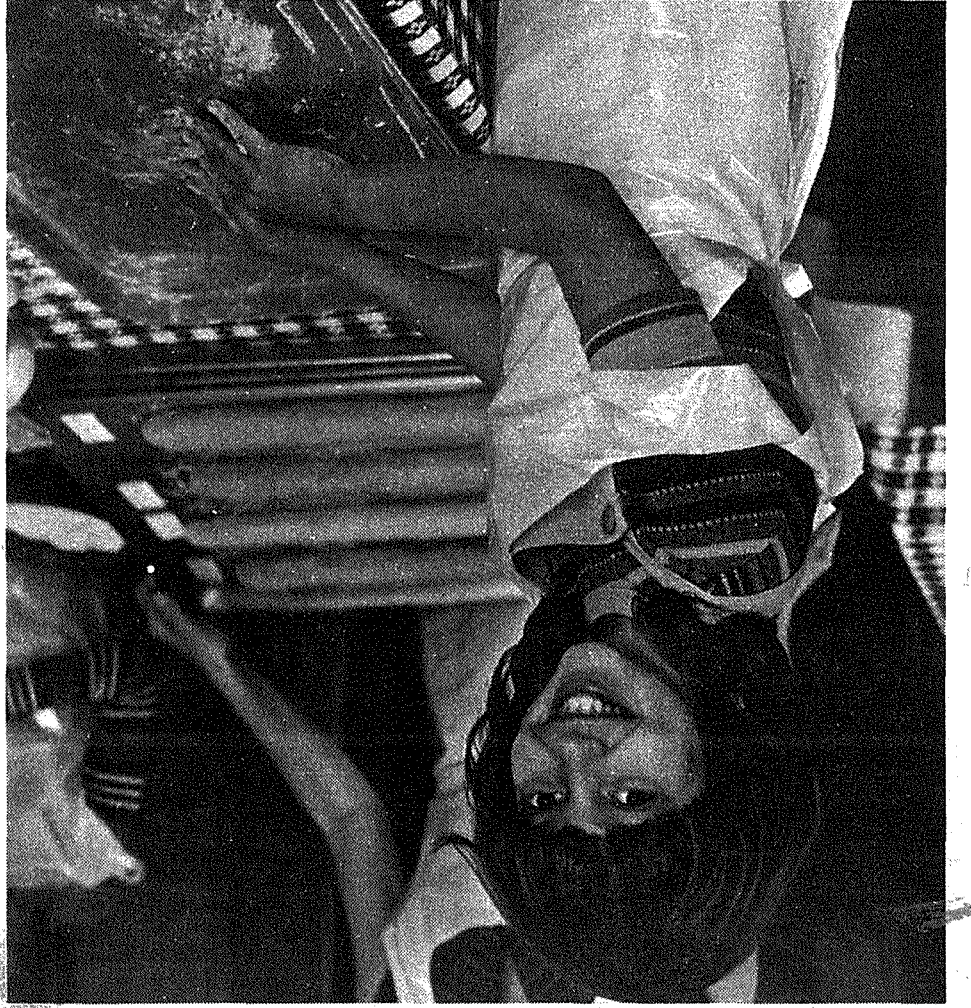
Dr. George Chen, Weimar Institute's Medical Director, will present the latest research findings concerning the effects of sunlight and air. A larger overview of the 8 natural remedies — pure air, sunlight, abstemiousness, rest, exercise,

trust in divine power — will also be presented.

Weimar Chaplain Dick Winn will examine the inspired counsel relating to medical missionary work, emphasizing Jesus as the model medical missionary.

The effects of diet will be the topic of the message by Dr. Merritt C. Horning, M.D., President of the Colorado Junior Republic Health Education Center, Lafayette, Colorado.

Meetings for this camporee-style retreat will be held in a lodge facility. Water will be available on site, but actual lodging may be reserved in Keystone. Self-contained recreational vehicles, however, may be accommodated near the lodge. For further information or reservation, please write to "Black Hills," Weimar Institute, P.O. Box A, Weimar, CA 95736.



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WEIMAR INSTITUTE BULLETIN



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FROM OUR CHAPLAIN

Privilege and Responsibility

By Dick Winn

The Christian's life embraces both privilege and responsibility. But these are sequential words; and when they get out of sequence in one's experience, the results are destructive to true spirituality.

Let me try to explain. Think about the life of a person who operates by putting responsibility first, then privilege next in the sequence of his spiritual life. For him, responsibility means, "I must work; I must perform; I must witness, obey, give, deny myself; I must be a good soldier of the cross; I must carry my full share of responsibility as a Christian, for unless I do, I have no rights to the privileges of the kingdom."

Having carried his responsibilities so fervently, this person then begins to cash in on his privileges: "I am now among the favored few; I have worked hard to enjoy this status. Surely those others who have not carried their responsibilities as well as I can not lay claim to the privileges. You can even count me as being among the 'remnant,' and I won't object; I think I deserve it."

By contrast, then, think about the person whose approach is just the reverse: first privilege, then responsibility. Regarding privilege, this person understands; "I have been chosen as a child of the King - a member of the Royal Family of

Heaven - not because of anything I've done to deserve it, but because God is gracious to me. I can seek no higher privilege than to be a repentant, accepted sinner at the foot of the Cross."

But he continues, "Because of the great privileges God has freely given to me, how I long to share it with others! There are so many who do not know my Father to be loving as He really is: and I have an urgent responsibility both to them and to Him, to share with them the privileges that are mine in Christ."

Now the problem, of course, is that both of these persons are quite involved in carrying Christian responsibility, yet their motives, their spirit, their attitudes are quite different - even though at times their actions may be similar. And a non-Christian looking on has a hard time getting the true picture of Christian responsibility.

And again, both are speaking about privileges in the Kingdom of Christ; yet one person's witness is arrogant, exclusive, and quite beyond the reach of the average sinner, while the other's testimony is appealing, and the privileges are brought within reach. Who's telling the truth? No wonder the world is puzzled.

The issue even gets more muddled among us as Christians. Some have been so burned out by the responsibility-then-privilege approach (because you can never know when you've carried

enough responsibilities to earn the privileges), that they become very suspicious of any who talk about responsibility! Surely it must mean the old burdens under which they have labored so long. And responsibility becomes a "dirty word" among the enlightened.

Even the beautiful concept of privilege gets a "black eye" in the fray. It carries overtones of "the privileged few," and drives people away from Christ, rather than drawing them to Him.

We've even seen some persons of late arguing about which is the more important: the Christian's privileges, or his responsibilities? As though it were an "either/or" question! One never needs to choose one over the other; the issue centers on which comes first in the experience of the believer.

The Weimar Institute team is keenly aware that we carry heavy responsibilities. So many people are watching, forming their opinions about balanced education, about preventive medicine, indeed even about God Himself, based on what they see here. Yet the seriousness of those responsibilities makes it all the more necessary that we carry them only as we stand fully within the privileges offered to us in the gift of Jesus Christ. To reverse that sequence would be fatal to our mission.

And that is one issue which we share in common with every other growing Christian.

Weimar College Yearbook

As a record of this very important year in the development of Weimar Institute, the College student body and staff are now producing a yearbook. Photography, art work, and prose will seek to capture the spirit, His Spirit, in the work and ideals of the Institute.

The chosen name and theme of the yearbook is "Weimar Crossroad." The Crossroad is not only a local landmark in the town of Weimar, but represents a need for choosing and acting according to God's will. Because students here believe that the progress of His Church, His plans for education, and His work in each one of their lives is now at a crossroads, the name seemed most appropriate.

"This is what the Lord says: Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls." Jer. 6:16 N.I.V.

This historic first edition is likely to become a collector's item, and we want to reserve a copy for each friend of Weimar who expects to purchase one. However, at this point, we are unsure as to the number we should print, and need an idea of how many want to purchase a copy. Depending upon the size of the book, "Weimar Crossroad" will cost no more than \$8. If you are interested, please fill out the form below and return to:

"Weimar Crossroad"
Weimar Institute
Weimar, CA 95736

This is not an order blank but only an interest response.

Yes, I would be interested in a copy of the "Weimar Crossroad." Please notify me as to the cost of the book as soon as possible.

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