

WEIMAR INSTITUTE BULLETIN

BOX A, WEIMAR, CALIFORNIA 95736

VOL. 4 NO. 3 MARCH 1980

Summer Workshops Scheduled



Moore

Riley

Sipkens

Sage

Standish

Blum

Hon

Two special three-week workshops will be held at Weimar Institute this summer encompassing (1) Principles of Physical, Mental and Spiritual Health and (2) Work Experience Education.

Last summer a successful Work Experience Education seminar was held and there have been many requests to have a similar one this year. This seminar is designed to investigate the dynamics of

the work-study philosophy and to explore the ways in which this can be best introduced and implemented at the various levels of Christian education. It is hoped that this session will be of maximal value to school principals, teachers, and parents who are interested in this central theme of "education for eternity."

Participants in the three-week seminar will have op-

portunity to reinforce the classroom experience with practical applications. The seminar will be led by Drs. Raymond Moore, Fred Riley, John Sipkens and Mr. Arvel Sage.

The Physical, Mental and Spiritual Health seminar will explore the basis of total health dealing with Bible-based principles of more abundant living. The course is designed to promote per-

sonal growth and enrichment as well as provide a basis for more effective counselling to others. This seminar will be of especially great value to those dealing with children, youth and the young marrieds, but will be of relevance to older groups as well.

Participants will have opportunity to deepen their understanding in community programs. This seminar will

be under the direction of Dr. Colin Standish, Dean of Weimar college, assisted by Mr. Dennis Blum, Program Director for the Health Education Center, Elder Eric Hon, and Mr. John Irvine, Director for Weimar's Outreach Program.

If you have an interest please fill out the form on Page 5 and return it before May 31, 1980.

Irvine Named Director of Weimar's Outreach Ministries

John Irvine, native of Queensland, Australia, and alumnus of Walla Walla College, was recently named Director of Outreach Ministries for Weimar college. Irvine joined our staff family in late July 1979, filling in for Richard Fredericks who is on study leave at Andrews University. Since Richard's study leave has since been extended another year, John has been asked to assume the roll as Director.

Irvine, who holds a M.P.H. degree from Loma Linda University, has taught Biology at Canadian Union College and Southwestern Union College in Keene, Texas. He has also served as full time Health Educator for the Gentry Medical Center in Gentry, Arkansas. He is presently teaching Biology and Nutrition here at Weimar College, along with

his Outreach Ministries duties.

Working very closely with the college students, John envisions great developments in the total outreach program. Besides continuing the weekly (Wednesday) community outreach projects of practical home help, Bible studies, cooking schools, Stop-Smoking plans, etc., he would like to see two major areas come into focus.

First of all, he would like to initiate the visitation of permanent outreach witnessing teams (composed of students, college faculty members and a doctor) to various churches on a regular fellowship/sharing basis. The purpose would be to encourage church participation in community outreach programs.

Secondly, Irvine would like to see Weimar begin an on-campus witnessing center

where, in a clinic-type setting, short courses in home treatments, stress control and simple, practical preventative measures to health would be offered.

The aim of the Outreach Ministries is to share practical health concepts to help people change harmful patterns of living, as well as to help them develop meaningful and joyous lives in Christ. Commenting on an award for outstanding volunteer service which his students received from the

Volunteer Bureau of Placer County, Irvine said, "We see this not merely as a laurel to some achievements in the community, but as a sign that people are beginning to know us for being service-oriented and helpful. It also means that there is much more work out there to be done for the Lord."





FROM OUR PRESIDENT

In our last column we suggested that there are two conditions which must be met before Jesus can return. First, God's character must be vindicated before the entire universe, and second, every individual must make an irrevocable decision based on the evidence as to which side he will join in the great controversy. Even though Christ's death broke the last link of sympathy between Satan and the heavenly universe, there was still more to be understood by unfallen beings. In addition, man must have the opportunity to understand the issues of the great controversy and decide whom he will serve (DA 761). Man has a role in accomplishing both conditions. In this column we shall consider how man helps vindicate God's character.

From the outset of the great controversy, Satan has claimed that God's law is not only unjust, but impossible to keep. When Adam and Eve fell, Satan claimed to have proved his point — the law could not be kept. Ever since, he has been diligently seeking to continue his demonstration. He knows that if he can keep man from living in harmony with God's law, it adds strength to his argument.

God, on the other hand, has claimed that His law is just and reasonable and possible for man to keep through His enabling power. Throughout history God has made clear His plan to have a people provide a demonstration that would prove Him right. He had such a plan for the Jews expressed through Ezekiel. "And I will vindicate the holiness of My great name...and the nations will know that I am the Lord, says the Lord God, when through you I vindicate My holiness before their eyes...and I will put My spirit within you and cause you to walk in My statutes and be careful to observe My ordinances." (Eze. 36:23-27, RSV.)

When Israel failed to accomplish His purpose, God planned to fulfill it through the early Christian Church. Christ came to reveal the Father, and yet He told His disciples, "As the Father has sent me, even so I send you" (John 20:21, RSV). Paul understood this purpose when he made clear our privilege of reflecting the life of Jesus in our own. (See II Cor. 3:18-4:12.) The apostle John revealed God's plan to have a group of people reflect His character before Jesus returns. Those living at the time of the end are described as those who "keep the commandments of God and the faith of Jesus." (Rev. 14:12). A few verses above, the first angel's message includes a call to "Fear God and give Him glory" (vs. 7). "To give glory to God is to reveal His character in our own, and thus make Him known" (7 BC 979).

Even though Christ answered Satan's charge about God's character, and demonstrated that the law could be kept, God is apparently waiting for a significant number of people to further refute Satan's claim by developing Christlike characters. This would remove any lingering doubts that even though Jesus kept the law, it is impossible for anyone else. "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own" (COL 69). "The honor of God, the honor of Christ is involved in the perfection of the character of His people" (DA 671).

God is waiting for a people to whom He can point as living testimony that His law can be kept just as He was able to point to Job. In order to silence Satan's accusations, He will need to give Satan complete access to them just as He did for Job and Jesus. Satan will do everything in his power to shake their confidence in God — all to no avail. God is waiting for a people who will stand for right though the heavens fall, and who will trust God so completely that they will say with Job, "Though He slay me yet will I trust Him" (Job 13:15). When God has such a people He will be fully vindicated and Satan's claims will be proved false.

Continued on page 5

True Sabbath Keeping

By Eric W. Hon

I had just completed a satisfying and worthwhile visit with the director of nursing of one of Sydney's largest hospitals. As I moved toward the door of the office, the director called me back. "Mr. Hon," she said, "I would like you to meet some of the doctors." Following the introductions, the director by way of information said, "Mr. Hon is a Seventh-Day Adventist minister, his people do not eat meat or drink tea and coffee."

With this rather dubious distinguishing mark ringing in my ears I left the hospital, hardly feeling elated with their poor concept and lack of understanding of the church and what it represents.

Subsequently, being the pastor of three churches and having the responsibility of giving right leadership, the question uppermost in my mind was, "How well known are Adventists, and for what are they known?" There was only one way to find the answer: Go to the homes in the neighborhood of my churches, and beyond. Armed with a survey I went to middle and upper class suburbs in order to get a reasonably balanced picture.

To the question, "What is a Seventh-day Adventist?" many answered without hesitation, "Seventh-day Adventists are Jehovah's Witnesses, or Latter Day Saints." Other answers were unexpected and certainly not flattering.

In one better class suburb, a woman said, "I had my baby in their hospital." This was understandable because the area in which she lived was in close proximity to the Adventist hospital.

To explore the matter further I asked the question, "Could you tell me the closest church to your home?" One instance I remember well. Came the reply, "Yes; Church of England in that direction and the Catholic Church just across the way." Nobody could tell me that only a block away, across a major city artery, was a Seventh-day Adventist church.

All that is related heretofore is years in the past, but I wonder how different is the situation now. In more recent times I was on an international flight. As we were about to land, the air hostess asked me what was my work. I told her I was a minister of the Seventh-day Adventist church. Immediately she said, "Of course, I know you folk — you are Latter Day Saints." And then it was time to leave the plane.

The general misunderstanding and confused thinking of people regarding the Adventist church could have been

avoided, had faithful attention been given to Christ's counsel. Regarding the church's responsibility to their fellowmen, He admonished, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Surely the language of deeds of kindness expressed in the lives of dedicated Christians is the most con-

"The Sabbath . . . more than just the seventh day of the week."

vincing way of helping those who know not the Saviour to understand the purpose of the church in any given area. And more than that, by those deeds of kindness many will come to understand the redemptive work of Christ and find their way to Him.

But the counsel is even more explicit as to how the Christian's light is to shine. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that you break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" Is. 58:6-7.

This ministry, medical missionary work, is tied to the work of restoration and Sabbath-keeping. (see verses 12-14). It becomes much more obvious when the whole of Isaiah 58 is studied, as we explored in the October and November issues of the Bulletin.

"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment." 6T 265.1

The Significance of the Sabbath

In a much fuller sense the Sabbath means a lot more than just the seventh day of the week. The Sabbath stands for Christ as Creator, Redeemer and Restorer. "To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in

Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour." DA 289 top (emphasis supplied)

Further, the Sabbath stands for the holiness of God and His character. (Ezek. 20:12; Rev. 7:1-3) It is a sign between God and His people; a sign of sanctification. (Ex. 31:13-17) Thus the Sabbath is the distinguishing mark of a people who know that in Christ only is justification and sanctification, and that He is the Lord their God.

A true Sabbath-keeper is one who lives God's character — who reveals God's love to his fellowmen — who expresses that love through the avenue of God's ordained method of ministry.

Medical missionary work is an integral part of the third angel's message. "Thus medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the restoring the moral image of God in man. This is the ministry which God's people are to carry forward at this time. The ministry, rightly performed, will bring rich blessings to the church." 6T 266 top (emphasis supplied).

What better and more effective method can the true Sabbath-keeper employ than to reveal the character of God through the ministry of kindness, human warmth and concerned interest. And how different the answers would have been if God's plan for His people had been faithfully applied. How much richer would be the individual spiritual experience.

The rising interest in health, and the movement of the church toward involvement in community outreach programs, will possibly help to effect a change to bring about a much clearer understanding of God's purpose for His people. Each believer can help if he will, from his home and church, in his place of business, profession, or employment, do his part to fulfill the work as it is Scripturally stated in Is. 58:6, 7, 10 "...which is the very spirit and character of the work of Christ." DA 278:2

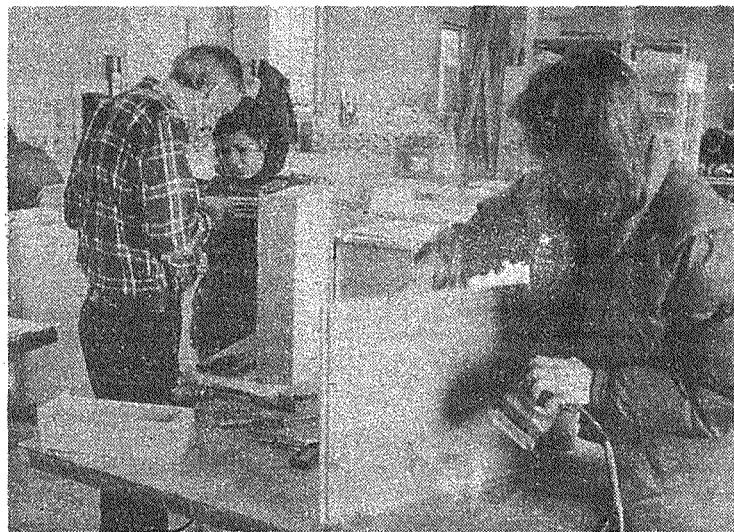
God would have His professed Sabbath-keepers ever keep in mind that, "Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed." MM 239:3. For further study: 6T 261-268 Desire of Ages 281-289

Growing Skills and a Growing Industry

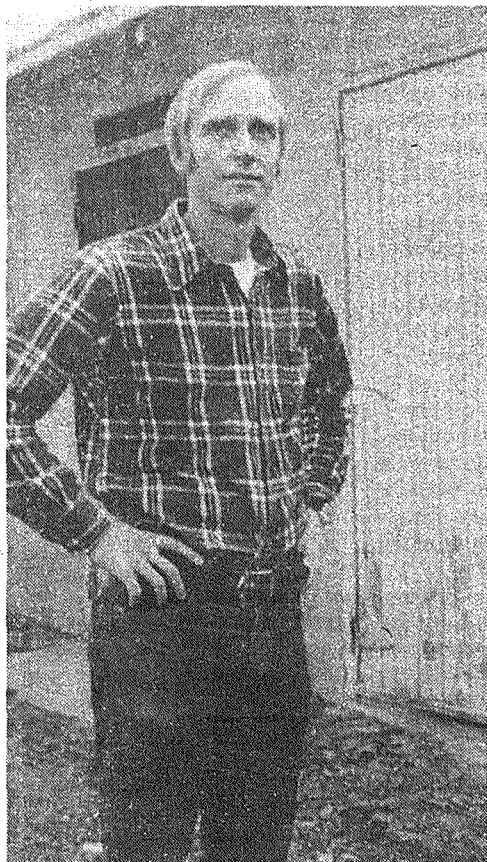
Fulfilling its special role in Weimar's work/study program the cabinet shop buzzes with activity as college and academy students develop their skills in making useful items to fill orders for various campus departments and also for the community.



Students Mike Sample and Dan Bruno try their skills in making face frames for cabinets.



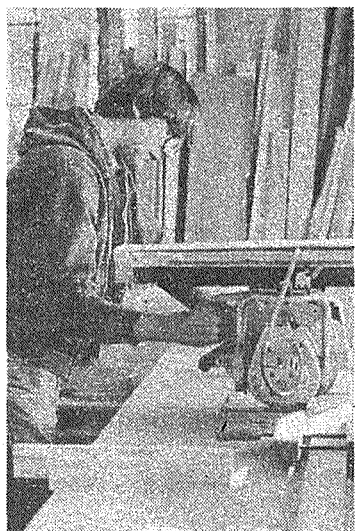
Girls work there too! Nancy Bussio and Judy Dresner are learning how to make doors this time.



Charlie Smith, woodwork instructor and supervisor.



Mike Sample discusses assembly procedures for kitchen cabinets with Smith.



Academy student, Bruce Fillman, helps create a workbench.



There's even time to teach elementary school students. Here Andy Chen (academy), Charlie Smith and Barclay Upchurch work together on bookcases.



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. 2:9-10)

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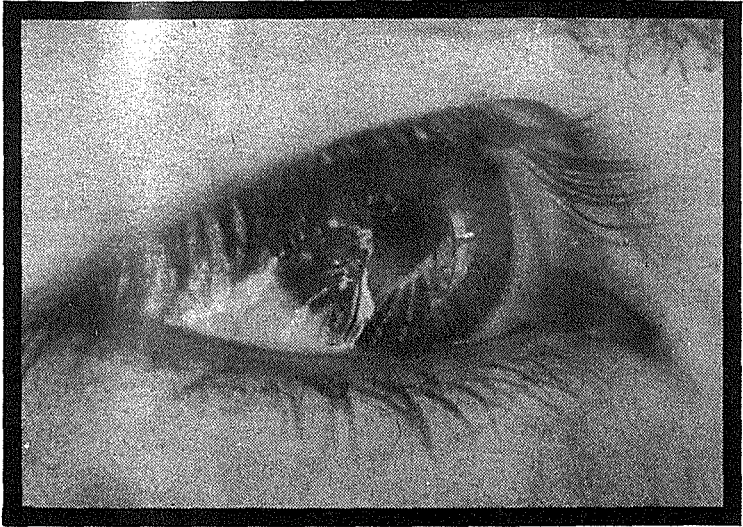
VISITORS

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.

Do You See It?



By G. D. Chen, MD

Fear of blindness is one of the greatest fears man experiences as he begins to lose his vision.

The eyes are the window of the soul. Delight and excitement are portrayed by the bright sparkle in the eyes, illness and depression by the dull, lusterless appearance. The greatest paintings and photos of the human face which portray strong emotions involve a portrayal of the eyes.

Not only are the eyes the window of the soul, but also the window of the body. By an examination of the eyes and their function, a clue may be found of diabetes, high blood pressure, hardening of the arteries, etc. The eye is the only place in the body where naked blood vessels can be examined with ease. The condition of these blood vessels in the eyes gives us an indication of the condition of the blood vessels throughout the body.

The findings that are seen in and about the blood vessels of the retina (film of the camera) in back of the eye have been shown in autopsy specimens under the microscope to be related pathologically to the disease process they portray. On the other hand, iridology (the study of the appearance of the iris) shows no anatomical or functional connection to the disease process and to the point in the body where the disease is supposed to be present.

In a recent double blind study in which three iridologists (of which one was the world renowned author of the most popular book on iridology) and three ophthalmologists examined photos of the iris of 143 patients, some had and some did not have kidney disease. There was no statistical difference between diagnostic ability of the iridologists and MD's. Both groups failed miserably in making the correct diagnosis from the pictures.

The major causes of blindness in the United States are:

1. Diabetic retinopathy
2. Senile macular degeneration
3. Glaucoma (open angle)
4. Cataracts

Even though cataract is the most common cause of blindness, it is surgically treatable. Diabetic retinopathy is the most common cause of total, permanent blindness.

The above eye diseases with possibly the exception of diabetic retinopathy are degenerative diseases which come on as we age. The older the population group, the higher the incidence of these eye diseases. The basic root cause of degenerative diseases is a lack of circulation, due to lack of activity (exercise), and improper diet. The better the circulation, the better the health. "Perfect health depends upon perfect circulation". 2. The health of the eye as well as the health of the body as a whole is dependent on receiving sufficient oxygen and nutrition from the blood.

Let's look at each of the major causes of blindness:

Diabetic retinopathy is caused by diabetes. Insufficient oxygen getting to the retinal tissue is believed to be the stimulus for new blood vessels to grow in the back of the eye. These new vessels are fragile and bleed. With healing, scar tissue forms that disrupts the retina (film of the camera). A retinal detachment can occur resulting in total blindness. Treatment by light, (strong white or laser) and surgery has helped in some cases. This disease process comes on usually after a person has had insulin dependent diabetes for 15-25 plus years. It is not always present in everyone with diabetes. Good control of the diabetes is believed to help decrease the severity of this process.

Senile macular degeneration is a degeneration of the retina in the central field of the vision. This is probably due to hardening of the arteries with a decrease of oxygen and nutrition to the cells of the retina (film of the camera). Once the delicate retina is damaged, no return of the lost function is possible. The only hope is to prevent further degeneration by improving the circulation. Total blindness does not result from this condition even though the central vision may be markedly

decreased to the point where one may no longer be able to drive an automobile or to read.

Glaucoma is present when the pressure inside the eye becomes high enough to damage the nervous tissue in the eye. Nervous tissue does not regenerate. If the pressure in the eye is not normalized, the gradual loss of nervous tissue can go on to permanent blindness. There are two types of glaucoma:

1. Acute angle closure glaucoma — acute pain and eye redness. Surgery is the treatment, (occurs in younger age).

2. Open angle glaucoma — painless, eyes look normal. Treated with eye drops, pills or surgery, (occurs in older age).

There is a definite hereditary predelection for open angle glaucoma. If your family members have glaucoma, you should have your eyes and eye pressure checked by an eye physician.

The most prevalently held idea as to the cause of open angle glaucoma is that the sieve-like outflow channels inside the eye become partially plugged. The fluid that is constantly being made in the eye is unable to leave the eye as rapidly as normal and the eye pressure builds up to a level which damages the nervous tissue. Other ideas as to the cause of open angle glaucoma are related to high fats in the blood that may find their way into the fluid of the eye and decrease the outflow; and in animals and man studies have shown that an increase in eye pressure can be related to an elevated carbon dioxide concentration in the blood.

Exercise has been shown to decrease eye pressure in glaucoma patients.³ Whether this decrease was due to the decrease in blood fats or decrease in carbon dioxide which occurs with exercise, or both, has not been clearly demonstrated.

Cataract is a clouding of the lens of the eye. This cloudiness is due to the coagulation of the clear protein in the lens fibers. This process is very similar to what happens when clear egg-white is cooked (coagulated) and becomes white egg white. Is there anything that can be done to change the cooked egg white back to a clear transparent state? No. And neither can a dense white cataract be changed in the body back to a clear lens by eye drops, diet, herbs and drugs by mouth. The only treatment for this condition is to remove the dense cataract surgically.

There is a question as to whether early beginning cataracts can be arrested or reversed. Experimental animal studies have shown that galactose cataract reversal does occur, even with dense cataracts.⁴

In humans, two documented cases of cataracts in a 15 year old male and 10 year old female with severe out-of-control diabetes had complete reversal of their mild-moderate cataracts after their diabetes was brought under control in the hospital.⁵

No dependable study in humans on the reversal of early senile cataracts has been done. The area of investigation is badly needed. When funds for the necessary photographic equipment become available, we will set up a study of the careful monitoring of eye diseases. We suspect that the degenerative eye disease can be prevented, arrested and maybe even reversed if found early.

We must be aware that everything we do or do not do affects our bodies, the temple of the Holy Ghost. The little things that seem to have no effect really do, when tested carefully. Most people do not think smoking affects their eyes; maybe their lungs yes, but not their eyes — they see fine.

A study done at the Boeing Company showed the size of the visual field (side vision) of habitual smokers who reduced or abstained from smoking for 2 weeks was expanded 16 to 85% with a mean increase of 36% (one was a pipe smoker.) The field of a non-smoker decreased 26% after smoking for 2 weeks (she did not inhale).⁶ The carbon monoxide from smoking binds the hemoglobin in the red blood

cell, thereby decreasing the amount of oxygen carried in the blood to the eye tissues, resulting in a decrease of vision.

How important it is that we guard not only the avenues to the soul (our senses), but that we keep those avenues in the best of health, that our perception may be clear and true, so that their full potential may be used to God's glory! We can do this by using the eight natural remedies of nature that God has provided — Air, water, exercise, diet, sunshine, temperance, rest, trust in God — for the prevention and treatment of disease. Each one allows the circulation to flow freely and bring health to the eye and the rest of the body. Do you see it?

1. Simon, et. al.: "An Evaluation of Iridology" Journal of The American Medical Association, 242;1385-9, 1979.
2. White, E.G.; Testimonies, Vol. II, p. 531, Pacific Press Publishing Company, 1948.
3. Cooper, K.; Aerobics, p. 143, Bantam Books, 1976.
4. Reddy, V.N. et. al.; Biochemical Changes Associated with the Development and Reversal of Galactose Cataracts Exp. Eye Res., 23, 483-493, 1976.
5. Bilginturan, A.N. et. al; Transitory Cataracts in Children with Diabetes Mellitus, Pediatrics, Vol. 60, Vol. 1, p. 106-8, 1977
6. Johnston, D., A Preliminary Report of the Effect of smoking on Size of Visual Fields, Life Sciences, Vol. 4, pp. 2215-2221, 1965.

From Our President

Continued from page 2

In concluding this installment of our series, I must emphasize the **privilege** of reflecting Christ's character for **His** glory as opposed to the **requirement** of character development as the basis of **my** salvation. Our salvation always has been and always will be a free gift by the grace of God (Eph. 2:8) Our assurance of salvation comes from being covered by the robe of Christ's righteousness in which is "not one thread of human devising" (COL 3:11). Understanding this allows us to replace the self-centered desire to somehow "measure up", with the God-centered aspiration to bring glory to Him. We then view the development of a Christlike character as a privilege that accomplishes two purposes. First, it helps demonstrate that Satan was wrong in his accusations against God and His law, and second, it helps reveal Christ's character to those who must still determine which side to join in the great controversy. We will consider this second purpose next month.

Sincerely,
Your brother in Christ,

Robert L. Fillman

Robert L. Fillman

H.E.C. ALUMNI CORNER

Dear Family Friends:

The Lord has continued to shower His blessings upon our staff and guests each month. We really do learn a vast amount from each of you whether you realize it or not, and we miss your smiling faces. The January group recently returned to the challenges of home; and what a delightful, supportive, and spiritually thirsty group they were. It rained the first twelve days but that didn't dampen their spirits. I'm sure most of you have been encountering weather conditions but don't ease up in your program. Find an effective alternative, like swimming at the YMCA, cross-country skiing, or exercycling. That exercise component is very essential for you to stay healthy and off of your favorite medications.

I had the privilege of having a small, enthusiastic group of HEC alumni over to my parents' home near Los Angeles on the Sunday following Christmas. We had a delightful time sharing memories from Weimar, and some new recipes. We all took a good walk after the potluck lunch and filled our lungs with the unusually fresh, crisp air. The weatherman predicted rain, but only sunshine did it shower. What an all around beautiful day we all had!

Present there was our former head nurse, Eriann Crawford, visiting from near Boston. A nurse who was on her way to join our staff at Weimar came with Eriann. Carol Neall, from Florida, has already been a great blessing to all. She's the tall one in the back row. Hazel Hon was able to make it since she was visiting her daughter and brother-in-law in L.A. Those were the Weimar staff that were there and now for a few familiar faces from left-to-right and front-to-back.

Delia Page and her husband, who had just completed the program in November, came and were both doing fine. Beulah Dalton, from the December '79 group, brought her son Kelly (taking the picture). Even though only 1-1/2 weeks had passed it was good to see that her enthusiasm had already spread to her son; and her new cooking experiment was a real tasty treat. Next is Vada Snow who is 91 years old and seems to be getting sharper every time I see her. That sweet disposition and humor encouraged and amazed everyone. She and Edna Brackett, who is on the end, were both from the October 78 group. You could hardly get them apart for the first few hours while they were catching up on the past year. They were both able to come last year for our reunion at my folks' home. Edna has been back to work as a nurse aide for the past year and has trimmed down to a perfect 120 lbs. Her relief of cardiac symptoms and increased feeling of well-being have been a constant wonder to both Edna and her doctors. However, she had been having a bout with a hardy flu bug and had already decided not to come to the reunion. But, with an evening visit the night before by myself and a friend of mine, Cathy Darr, who lives fairly close to Edna, we persuaded her to come. Cathy drove her in from Oxnard and how glad she was that we twisted her arm to come. Cathy is standing right behind Edna. Back to the left in the back is Lucille Marks from up in Visalia. She was in our July and August groups from this past year and what a thrill to see her again. She's still having a few struggles, but with our Lord's help I have the confidence she will do fine. Hazel Hon is just in front of her. Then Shirley Cyr and her husband from Riverside: Shirley was here in November 1978 and she has been an inspiration to all of our staff. She's lost over 50 lbs. and has tried every diet in the book prior to Weimar, but none worked for her. She found the best results on a 2-meal-a-day program. Her whole family has also found that to be ideal for mental, physical and spiritual vitality. Next are Eriann and Carol, then Erwin Kruegar and his lovely wife from Redlands. They have also been finding the 8 simple remedies to be the key to their health and were, after 1 year, still very impressed to stay with that which is simple and effective. Last in the picture are my parents and myself. I know they were delighted to see some of the beautiful results of what the Lord has been doing at Weimar. As for me, you might be wondering about my future. My plans have been changing recently. As the Lord opens and closes all the doors to my future I will keep you informed. It's one day at a time, now, letting Him lead and that makes life exciting when we are praying for patience and His guidance.

Thanks for all of your letters around Thanksgiving time. They meant a great deal to me and have been helping in a decided way to influence my future. May God bless each one of you and "may your whole spirit, soul, and body be kept blameless unto the coming of our Lord Jesus Christ. The one who calls you is faithful and **He will do it.**" I. Thess. 5:23,24 (Emphasis mine)

With love from the whole staff family we greet you and pray the grace of our Lord will be with you.

Sincerely your friend,
Byron Reynolds



Healthful Hints

By Irma Chen

"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." *Counselors on Diet & Foods* p. 310.

The above practical guide has been shared each month with our guests in our Health Education Cooking Classes. Choosing a wide variety of wholesome, unrefined foods can assure us that our meals contain all the nutrients needed for optimal health.

Many former H.E.C. guests who have learned these principles have become creative cooks. From time to time I'll be passing on some of the recipes we have received from them. Try these for a change!

NELL'S GARBANZO CASSEROLE

1 15 oz can garbanzos
1 2-4 oz can sliced mushrooms
1 medium onion, chopped
2 Tablespoons cornstarch
6 corn tortillas made into chips (see recipe below)

Drain the liquid from garbanzos and mushrooms into a measuring cup. Add enough water to liquid to make a full cup. Make a sauce with liquid and cornstarch in skillet. Cook, stirring constantly until thickened and clear. Saute chopped onions in skillet in a small amount of water until tender. Combine onions, mushrooms and garbanzos with sauce.

Place half of the garbanzo sauce mixture in a baking dish. Crumble half of the toasted tortillas over it. Repeat for the other half. Bake about 30 minutes in a 350° oven.

Nell Gordon - Texas

TORTILLA CHIPS

Cut corn tortillas into 8 equal triangular sizes (chip size). Place tortilla pieces, single layered, on an ungreased cookie sheet. Bake in a 425° oven for 8-10 minutes or until crispy.

(NOTE: Corn tortillas can be made at home using Masa Harina or you can buy at most supermarkets already made.)

BILL'S BEANS

1 lb pinto beans
2/3 cup whole wheat kernels
1 large onion, chopped
1 Tablespoon dill weed
1 Tablespoon thyme
1 Tablespoon sweet basil
garlic powder or salt to taste
marjoram, to taste (opt)
tarragon, to taste (opt)

Put all ingredients in crock pot, cover with water. Turn

on high, let simmer all night.
Cathy Cuff - California

BLACK BEAN SOUP

2 cups black beans
2 qts. cold water
4 cloves garlic, crushed
2 finely chopped onions
2 finely chopped green peppers
salt to taste
2 bay leaves
1/4 teaspoon thyme
1/4 teaspoon oregano
3 Tablespoons lemon juice
lemon slices

Soak beans overnight or boil 2 minutes and let soak, covered, for 1 hour. Add garlic, onions, green pepper and seasonings. Cover and simmer 2 1/2 hours. Puree in blender. Serve topped with lemon slices. May be frozen and reheated in double boiler.

Anna Belle Walker - Maine

APPLICATION FOR SUMMER WORKSHOPS

Sponsored by Weimar Institute

I wish to make application for the following workshop:

- Work Experience Education - (July 21-August 8)
 Principles of Physical, Mental and Spiritual Health - (June 16-July 3)

Enclosed is my \$10.00 application fee.

Costs:	
Tuition	\$240.00
Room and Board	180.00
Total	420.00

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Weimar - Our Goal is Unity

By Colin D. Standish

Second Chapel Talk,
September 1979

The prayer of Christ in John 17 is of special significance to the Weimar family; "That they all may be one." (John 17:21). This unity is defined in terms of Christ's relationship to His Father. "As Thou, Father, art in Me, and I in Thee." This is the criterion. The unity that existed between Christ and His Father is the basis upon which the Lord calls His children to be one with each other.

The implications, of course, were that at this time His disciples were not sharing the same oneness as Christ and His Father. For it says that they all may be one. If they had already been in unity, Jesus would no doubt have been able to thank God for that unity. But this was not the prayer. The prayer was that they should come into unity. The disciples were in conflict and competition one with the other. They were often in little groups declaring the weaknesses and expressing jealousy of the relationship of other disciples to Christ. No greater challenge comes to those who claim to be children of God today than that which would allow God to fulfill His promise in their lives and in their hearts.

How many does it take to cause disunity? One! No matter how big the group is, only one is necessary to bring disunity. That was proven in heaven. One being, albeit the archangel, the leader of the heavenly choir, came into disunity with the totality of the beings of the universe and this fermented disunity. How many are needed to produce unity? It demands every single person in harmony with the other. It requires **every one** of us to

surrender to Christ for Weimar to become a family of unity. Yet the Lord has promised that that can and will and must be the situation with His children prior to His return. This will be the greatest demonstration of what it really means to have the fellowship of the love of God.

Paul urged the Ephesian believers "to keep the unity of the spirit in the bond of peace." There is a peace that is necessary if we are going to be in unity, and David indicates the characteristics of those who have peace. "Great peace have they which love Thy law: and nothing shall offend them." (Ps. 119:165). We would not destroy the impact of David's meaning if we rendered this text, "Great peace have they which love Thy law: and **no one** shall offend them." It is not difficult to be offended by fellow human beings. But the Lord has called us into a unity in which no one can offend us. We often say, "He offended me", "He insulted me," "He hurt me". When we come into that full love relationship with Jesus - the love relationship that absolutely destroys self-centeredness - then self is dead and no one can hurt us. This is the unity into which Jesus is calling His people. When there is such a love relationship with God that self has absolutely been destroyed, then there is true unity. You can kick a dead body but it doesn't know about it. When self is alive it is easy to be insulted, hurt, emotionally injured, for outside of Christ we are very fragile.

Luke says, "And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts 2:1) It will be noticed that it says, "When the day of Pentecost was **fully** come." This does not mean that the Holy Spirit had not been working on the lives of the

followers of Jesus prior to the day of Pentecost. But the fullness of the power of the Holy Spirit could not come until unity had been achieved and each one had sought to find that deeper relationship with God.

In **Acts of the Apostles** it says, "As the disciples waited for the fulfillment of the promise they humbled their hearts in true repentance and confessed their unbelief." It may seem surprising that there was still unbelief after the disciples had seen the resurrected Lord. But as they called to remembrance words that Christ had spoken to them before His death, they understood more fully His personal call to each one of them. "Truths which had passed from their memory were again brought to their minds and these they repeated to one another." (Ibid. 36) The disciples reproached themselves for their misapprehensions of the Saviour. They thought of the doubts that they had had and the fact that their faith did not pierce beyond that tomb. And so there were many wrongs that needed to be made right.

"The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They grew nearer and nearer to God, and as they did this, they realized what a privilege had been theirs in being permitted to associate so closely with Christ...They did not ask for a blessing for themselves merely. They were weighted with the burden for the salvation of souls." (Ibid. 37) Unless we have the love of Christ, and by that love we are motivated to reach out in disinterested service for

others, true unity will never come. There is a real progression here in the development of God's church and in His people. First love, then the sharing of that love, and then the binding together in unity as we love and serve one another. The disciples realized that the gospel was to be carried to the world and they claimed the power that Christ had promised. "And under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven." (p. 38) Not only did they confess their sins both to God and to each other, but they believed that those sins had been forgiven. Therefore, they could sing hymns of praise, fully recognizing that Jesus had forgiven them. All also forgave the sins that had been committed against them in previous times. It was in this environment that God could bring unity to His people.

When I was home in Australia last year I went for the first time to a new church; really not a new church but a combining church, called the "Uniting Church of Australia." In it were Methodists, Congregationalists and a segment of the Presbyterian Church who had joined into one church. But in the two or three months that I was home, I realized as I listened to radio dialogs and news commentaries on the success or lack of it within the Uniting Church, that the term uniting had a lot of defining that needed to be done. You can give a church a name - you can bring in some kind of corporate fellowship, but that is not what brings true unity.

Sister White offers the true basis of unity while warning against spurious kinds. "Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole

human race, but he was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls, the souls He had purchased with His own blood. He labored that man should be true to Himself, true to his higher and eternal interest. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth." (DA 356) Unity is not unity without the truth. That is why Jesus prayed for unity in the truth. "They are to follow after the things which make for peace." (Romans 14:19), but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition. A Christianity that is spiritual will be opposed by children of disobedience. But Jesus bade His disciples, 'fear not them which kill the body but are not able to kill the soul.' Those who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. Their only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them." Ibid.

The Lord is calling Weimar into the bond of unity and I believe this is why we need to seek so earnestly after truth, not only in our own experience but in the corporate understanding of God's working and leading in our lives. That unity is already developing. I trust that in every class you will find truth a little more fully and completely than perhaps it has been your experience before. God will bless us and I hope this year true unity can be achieved, a unity in which everyone fully loves the other and in which all others respond in the unity of love, faith, truth and service.

Elder Maurice Bascom, Lay Activities Director of the Far Eastern Division visited Weimar College recently for the purpose of interviewing three students for missionary assignments in the Far East.

David Bradburn is being assigned to Japan while Ray Glendrange and Rocco Sarli will serve in Indonesia. They will primarily be involved with the task of teaching English to the nationals in these countries. Bascom, who started this English language program in Korea in 1966 predicts that the students will be instructors to business executives, government officials, teachers, doctors and other upper-class citizens who have a tremendous drive to learn English for economic and status-affiliated reasons.

Besides teaching English the students will also engage in Bible classes, seminars and evangelistic outreach programs in their assigned areas.

They are due to leave in June and will be on a 12-month assignment. Additionally, they will need \$500 to \$1,000 each to finance their way to these countries.

If you would be interested in helping one or more of these students to achieve their goal financially, please contact Colin Standish, Weimar College, Box A, Weimar, CA 95736, Phone (916) 637-4111.

Student Missionaries



Corliss VanderMei, Ray Glendrange, Rocco Sarli, David Bradburn, Standish, and Bascom.

Nondiscrimination Policy

Weimar College admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and other school-administered programs.

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New Testament Stories Relived

Saved By Grace*

Veronica Morrish

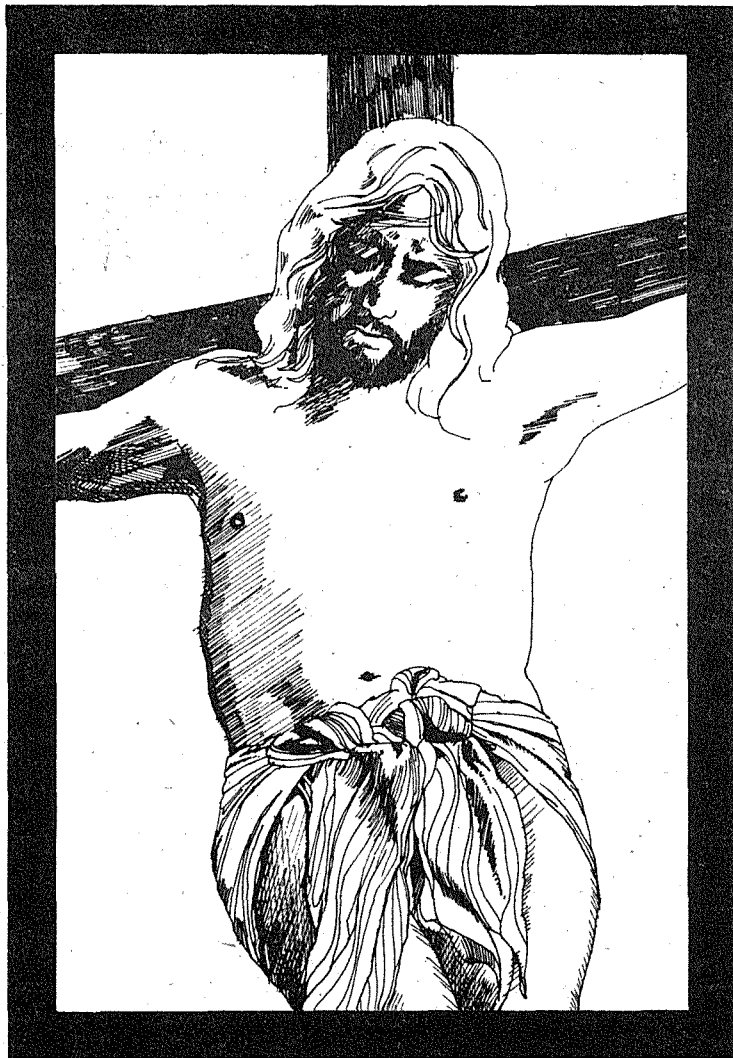
The leader in a group discussion asked a simple question: "What is grace?" and like a set of programmed robots, several of us blurted out our self-confident knowledge: "unmerited favor." Intrinsically, there was nothing wrong with the answer we gave, but later on I got to thinking that this singular definition of "grace" is rather limited in scope. In fact, it was interesting to discover that Webster gives almost a full paragraph of meanings for the word, including terms like: unmerited divine assistance given man for his regeneration and sanctification; attractiveness, beauty, strength, a sense of propriety, and so on.

As I pondered these definitions, my attention was directed to the story of the paralyzed man in the Gospel of Luke. As I tried to relive the written account various tangible aspects of "grace" jumped out at me.

Let's recall the story. A certain hopeless, guilt-ridden cripple, who was well aware that his condition was largely a result of his sinful career, had heard from friends that Jesus of Nazareth was healing lepers, restoring sight to blind men, and giving hope to others. To say that this man had deep emotional and psychological scars would be to put it mildly. He desperately needed understanding help, so he decided to place himself in the presence of the Master. He had, however, no easy access to the Help available, given his physical condition. Dependent on the generosity of his friends, he was taken to the place where the Healer was that day.

But the moment they ar-

ived they realized that they faced another impossible situation. Peter's house, where Jesus was teaching, was full to overflowing with the eager, the curious, the reverent and the unbeliev-



ing. There was certainly good reason for giving up at this point because circumstances presented no visible way of reaching Jesus in this crowd. This, however, did not discourage the cripple. Rather "at his suggestion his friends bore him to the top of the house and,

breaking up the roof, let him down at the feet of Jesus."¹ What faith! What persistence!

Jesus' discourse was interrupted. The attention of scribes, pharisees and multitude were all riveted upon this unlawful intruder. But the Master understood, as He always does, and with

pharisees scrutinized, criticized and wondered how such an unworthy person could receive unmerited acceptance. But Jesus was not finished yet. He had much more grace available for this needy soul, and He also had a lesson to teach the cavilling scribes who were murmuring in their hearts that only God could forgive sins.

Now, as if for topping on the already rich dessert, He gave the reassuring command: "Arise, take up thy bed and go to thy house."³ In faith, with renewed vigor, responding to the gracious power bestowed, the man rose, took up his bed and walked as he glorified God! The watching multitude marvelled because they "never saw it in this fashion."⁴

The lessons I have learned from this simple story are invaluable. I envision "grace" operating on at least five levels:

1. Reflecting on the concept that it is the goodness of God that leads us to repentance, we can conceive of "magnetic grace" or the drawing power of the Holy Spirit upon the heart of unworthy people. "Jesus had drawn to Himself that perplexed and doubting spirit. While the paralytic was yet at home, the Saviour had brought conviction to his conscience."⁵ No wonder He understood when the man was let down from the roof into His direct presence!
2. If you can imagine such a thing, it must have taken a great deal of "persistent grace" which transcended the normal human behavioral reaction of this man and his friends so that they were encouraged to persevere in making contact with the Master even when environmental circumstances seemed hopeless. Grace always finds a way.

3. This undeserving transgressor received "forgiving grace" to cleanse him from his gory past, fill him with new hope, and heal his broken body.

4. Not only that, but in the very command: "Arise and go to thy house" we can almost see "strengthening grace" pulsating through the paralytic's sinews, giving him physical strength and the reassuring power to continue to live victoriously with new motivations.

5. Finally, the effect of this beautiful experience of healing was quite exciting. Heaven and its glories seemed to open up to the healed saint and the angels must have rejoiced to see a sinner glorified in miniature. As for the paralytic, he was full of "glorifying grace" and praise flowed forth from his grateful lips. His influence electrified the multitude and they too could not but give glory to the God who made all this possible. "And they were all amazed, and glorified God."⁶

No doubt they caught a vision of God's prescription for human problems - grace unlimited.

*Based on Luke 5:18-26

- 1 Desire of Ages p. 267
- 2 Luke 5:20
- 3 Luke 5:24
- 4 Mark 2:12
- 5 Desire of Ages, p. 268
- 6 Luke 5:26

CORRECTION

In the February issue of the Bulletin the following statement appeared in the article "A Way to Invest": "...the cost of tuition, room and board for each student per quarter is \$3,000." This should be corrected to read: "...the cost of tuition, room and board for each student per quarter is \$1,000." We are sorry for this oversight.

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One of Weimar's student industries is the cabinet shop. For more pictures see page three.

VOL. 4 NO. 3 MARCH 1980

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WEIMAR INSTITUTE BULLETIN



FROM OUR CHAPLAIN

By Dick Winn

ACCEPTANCE PRECEDES CHANGE

I remember painfully the time I learned that one's theology shapes his relationships with other people. Unfortunately, there are several dozen other people who remember the situation more painfully than I do.

Even though I was a seminary student, with more than four years of theological studies behind me, my understanding of how God relates to repentant sinners was still very vague. Upon reflection over the years, I think that fact was largely to account for the traumatic events which followed. I was serving as chairman of a student committee charged with the task of looking into various causes of student unrest. One of the assignments given to our committee by the Student Association was to analyze the dissatisfaction of the students toward the religious programs of the campus.

We took our assignment with grim seriousness —

spending many weeks interviewing students and staff, carefully writing down any grievance which seemed to be mentioned by two or more persons. And from a large campus, where the ability to critique another's failings is often seen as a sign of intellectual maturity, you can well imagine that our list was impressive!

The resulting 14-page report was properly devastating—hardly leaving a program, a position, or a personality on campus unscathed. We knew it was sharp, but assumed that for such a worthy end, any means was justifiable.

We published 50 copies and sent them to the members of the President's Council. Within 24 hours an emergency session had been called—and we were summoned. As soon as we opened the door to the committee room, we knew we were in serious trouble. To our amazement, our "noble" report had been entirely misinterpreted. Instead of being grateful for all

our work and all our prayerfully-formed suggestions, this Council of mature educators was angry, defensive, and disgusted. Some were even in tears.

The hours which followed were dark; and were it not for the persuasive pleadings of one kind professor who saw some hope through all our immaturity, there was some serious doubt about our finishing the week on campus! That same professor, a few days later, was able to sit me down and communicate a profoundly important truth to me.

"Dick," he said, "people are not changed when they are confronted; they are changed when they are loved and accepted. After all, isn't that the way Jesus related to us?" Like a slow explosion, that double truth began to flow over me. Isn't that really the meaning of salvation by faith in Christ—that, rather than changing myself in order to become acceptable, God accepts me in Christ that He might thereby

change me!

And does that view of God affect my human relationship? Does that insight into God's attitudes toward us affect how we relate to other people? It certainly should, especially if our desire for others whom we love, is for them to grow into wholeness.

Can a wife expect her husband to admit his growth points, his needs, if she has thrown him on the defensive by blame, accusation, or belittling him? Can a child look forward to the joy of new growth if his parents withhold their affection when he fails to perform? Can a church blossom into unselfishness under a pastor who constantly rebukes them for their self-centeredness?

And can any of us ever get our eyes off ourselves and onto Christ, when we suspect that it is only after we have made ourselves acceptable that He can indeed accept us? Wouldn't our consuming attention be upon ourselves—to somehow recover our lost self-worth?

When the Scriptures announce that God will justify the ungodly who trust in Him—that He will view as innocent those who are loyal to Him—(Romans 4:5), this is not just a statement of some fine point of theology. This is a description of the only way it will work! God reconciled us to Himself "while we were still enemies" (Romans 5:10) because we are incapable of making ourselves His friends. God has to make the first move, declaring His posture of friendship toward us, for that alone will win our trust to Him.

Would such an understanding have modified my encounter at the Seminary? Most likely it would! What if all the time and energy put into that report had gone instead to building warm, trusting friendships with both students and staff—friendships that reflected the compassion of Jesus? Would it have led to a different spirit on campus? I thrill (and grieve) to think of it!