

WEIMAR INSTITUTE BULLETIN

BOX A, WEIMAR, CALIFORNIA 95736

VOL. 4 NO. 7 JULY 1980

Tribute To A Beloved Friend

(The following are excerpts from the book, "A Call To Personal Ministry" by E. W. Hon.)

"Because of its broad scope of activity, medical missionary work makes it possible for every church member to engage in some form of person-to-person ministry, which gives evidence that salvation lives in the hearts of those who profess to be followers of Christ."

"The church has long delayed the full acceptance of medical missionary work and health as a vital part of Christian living. Let there be no further delay, for salvation is much nearer than we think. God waits upon us to take hold of the right arm of the work and use it with the gospel message, thus making it a complete ministry for man's complete restoration. As we do so, there will dawn a new day; our righteousness will go before us, and men and women will be drawn into the light of God's truth."

"How great is the value of a soul? Through human eyes it would be an impossible task to estimate the true value of a soul. For this reason God has given us His Written Word that we may see through His eyes what it cost to redeem man from sin."



Eric W. Hon, 1908 - 1980

"The outstanding Scriptural authority for medical missionary work is Isaiah 58. It is a stated fact that there are more references in the Spirit of Prophecy to Isaiah 58 than to any other chapter in the Bible. Isaiah 58 is a message of special urgency for the spiritual benefit of God's people and contains practical instruction of personal ministry to meet the needs of the world. 'The whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time.' (Welfare Ministry, page 29:1)."

"What a marvelous experience lies before the church if each member would be completely obedient to God and faithfully discharge his personal responsibility to his fellow man. There would be evidenced the abiding presence of the Holy Spirit to lead and guide the church to achievements heretofore unknown, and from it would flow streams of blessing in ever widening circles to a world that is in great need."

"Because we are His followers, Christ looks to us to pattern our lives after Him, and to have the same burden to seek and to save the lost as He had. The more we follow the example of Christ, the greater will be the tie with Him and the consequent closer unity of purpose."

Life Sketch

By Colin D. Standish

It was as if the Lord had said, "Your life of service has been completed", when Pastor Eric Hon laid down his "armor" on Saturday night, May 31st, in the St. Helena Hospital and Health Care Center. For the last two years he has helped spearhead the Community Outreach Ministries at Weimar College, California. On Wednesday he had given what were to be his last two lectures of the academic year before returning to Australia. There he planned to continue his service in personal ministry for friends, and to take up his health ministry in the churches - the two great missions of his life.

Eric Hon was born October 26, 1908 in Glenn Innes, New South Wales, the eldest of eleven children. His father, an enterprising businessman, moved the family to Tenterfield where for fifty years the Hon name was synonymous with the best in integrity and service

in the general store they operated. It was here that Eric Hon gained his insight in service that was to endear him to thousands around the world. It was his decision later to close the family store on Sabbath, a decision that at first seemed disastrous; but God more than honored his faith.

Through the witness of a faithful Adventist helper in the home, Eric's mother accepted the Advent faith. For some years Eric fought the battle between his mother's witness and his enthusiasm for competitive sports, having become a star field-hockey player in the Tenterfield district. But at about 24 years of age he surrendered to the love of God. In 1933 he spent six months at Avondale College with no thought other than to return to the family business to eventually take over the managership from his father. But the Lord had other plans.

After marrying Hazel Young in Inverde on April 20, 1935, he was called to the

South New South Wales Conference in 1939 to work for 16 months with the Chinese Community in Sydney. It was the beginning of a lifetime of dedicated service for his God and fellow men.

It was while young in the work that Eric read Ministry of Healing, and this was to change the whole direction of his life. Fired by the relevance of its message, he sought to inspire others with his own commitment to the medical missionary work centered around the outreach of the local church. At first he met little enthusiasm. And even in the last months of his life expressed the disappointment that more had not been accomplished in this ministry which will spearhead the finishing of God's work.

It was not until 1951 that Eric Hon was ordained to the gospel ministry as the first Chinese minister in the Australasian Division. By then he had made full proof

(Continued on Page 7)

Student Appreciation

(Excerpts from E.W. Hon Memorial Service)

Jennifer Matlock

I remember some of the first Outreach classes we had with Elder Hon. We met together around a small table where he started to unfold to us the beautiful messages of the Bible. He had a very special talent in making them all connect together. To me they had just been truths here and there; I never thought they could fit so beautifully together.

I'd been raised a Seventh-day Adventist and had memorized the 3rd Angels Message, but still did not know it. It was like Babylon to my mind. I'll never forget how Elder Hon revealed it to us - in a simplified yet comprehensive way. He taught us the key to this message: the everlasting gospel. It's a part of me now; and I am so very grateful...

He was continually focusing our minds, as students,

on the importance of knowing the Bible for ourselves...

He often emphasized the value of one soul, and had a real burden for each individual he met. I am glad to say that Elder Hon successfully conveyed that burden of souls to me, and to many others.

Scott Richards

Elder Hon realized that he didn't have much time left. And when I saw this I began to realize that he was giving us, the students and staff at Weimar, his seventy years of experience in walking with the Lord. The things he taught us were very important. He knew that we are living in the very last days of this world. I know that at the time none of us students realized the impact that Elder Hon was having on our lives. But this ministry has not been in vain. And it certainly hasn't ended, because his ministry has been expanded and multiplied in each one of us students.



FROM OUR PRESIDENT

When Elder Eric Hon arrived on the Weimar campus, two characteristics were readily apparent: his small stature, and his unmistakable Australian accent. While these traits were the most obvious first impressions, they were only a beginning of the colorful mosaic which developed piece by piece as we learned to know, love, and respect him.

It did not take us long to learn that Elder Hon, affectionately known to many of us as Eric, had two outstanding attributes that might at first seem contradictory: his ready sense of humor, and his intense desire to foster medical missionary work.

Eric had the captivating quality of being able to laugh with others and at himself. He particularly enjoyed capitalizing on his size. There was the time he had his picture taken between Richard Fredericks and myself with our elbows resting on his shoulders. Or when he pretended to crowd in front of me in the cafeteria line and I pretended to protest, he responded, "It's only your size that saves you." On another occasion he came to me carrying a chair and said solemnly, "Let me get on this chair so we can have a serious discussion." Only a few days before his death, at a farewell for the Pastor of the Meadow Vista, Ca. church, Elder Hon prefaced his remarks with the explanation that "I want to call your attention to the fact that I am standing up to make this speech."

Regarding his desire to train medical missionaries, Elder Hon had a one-track mind. His personal study and his public teaching centered in the life of Christ, the model medical missionary. His desire to prepare both students and staff for personal ministry led him to give all of us a broader and deeper understanding of Isaiah 58. His emphasis on Christ's ministry to the whole man—physical, mental, and spiritual—encouraged us to keep our personal ministries in balance and to meet needs where they were.

It seemed to some that he covered the same material over and over again. It seemed that way because that is what he did. He really had only one overpowering message—to do Christ's work by using Christ's methods.

During the two years he spent with us here at Weimar he faithfully taught in word and by example what it means to be a true medical missionary. It is not possible to place a value on the impact he has had during the first two years of Weimar College.

On behalf of the entire institution, I express our gratitude and appreciation for the unselfish service Elder Hon has so faithfully given. Though small in stature, he is big in our hearts. He will be missed...

As Elder Hon rests peacefully from his labors, we can rejoice in the knowledge that the next thing he will see will be the face of Jesus, his model medical missionary. My prayer is that we will with renewed determination accept his call to personal ministry which will hasten that glad day.

Sincerely,
Your brother in Christ,

Robert L. Fillman

"Are You Guys Crazy?"

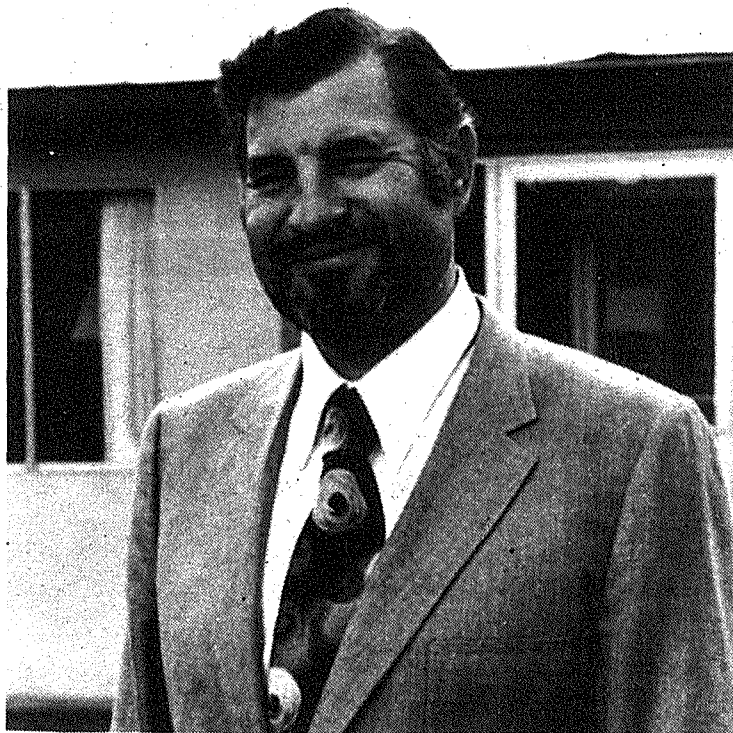
By Veronica Morrish

Donald Kaufman arrived at Weimar Institute on Saturday, May 10 sick, reluctant, resisting and skeptical. A certified public accountant by profession, Kaufman by nature is very meticulous of detail—the kind of person that has to be convinced with adequate proof that any system works. So when Doctors Wiebe and Cox met him at the airport and talked to him briefly about the Weimar diet and a possible lifestyle change, he was unimpressed. His first meal in the cafeteria did not help the situation. His initial reaction was outward disappointment and inward rebellion. If his thoughts could be verbalized, he told me, they might sound something like this: "Are you guys crazy? How in the world do you expect me to subsist on this for a whole month?" Weimar's claims that natural remedies work was all a hoax, he thought. What was he doing here? Perhaps the positive invitation of his friend and former client, Dr. Jay Neil, had something to do with it. But at this point, he wasn't at all sure that he had made the right decision. The days ahead would prove to be interesting ones for Kaufman.

Previous to coming to Weimar he had been diagnosed as being diabetic, having coronary problems and high blood pressure. In fact, his family doctor back in West Orange, New Jersey, told him that there was nothing more he could possibly do for him than to keep him medicated. However, he advised, if Kaufman thought that the Weimar program could be of help to him that he should by all means try it. So he came in desperation, not really believing that anything else could help him anyway.

After several days on the specialized "simple" nonfat diet and a regular exercise regime, Kaufman began to feel generally better mentally and physically. His blood sugar level which, three weeks before, was close to the 500 range was now down to 121; his triglycerides which were up to 435 were now down to 151; and other tests were normal.

Kaufman and his Weimar



Donald Kaufman

doctors also came to some interesting conclusions. For a long time he was personally not completely convinced that he was indeed diabetic, although all his tests back home indicated such. Once on the natural diet, as is so often the case, the fat deposits in his body which impeded certain vital bodily functions gradually melted, his pancreas resumed normal functioning and, now, he does not seem to have any problems with sugar levels in the blood; hence, no diabetic symptoms. Commenting on the whole process, Kaufman said: "My recovery has been both traumatic and dramatic."

His total weight was in the area of 10 to 15 pounds; his muscle tone improved considerably as a result of constant and controlled exercise. And he experienced a high energy level. "As a matter of fact, I feel like a high school senior getting ready for the ball game," commented Kaufman when asked how he felt after three weeks.

Something else that impressed Kaufman during his stay here was the warm family atmosphere. He was encouraged and thrilled by the genuine love and concern that everyone showered on him. "In such a hard-core society such as the one in which we live," mused Kaufman, "it is refreshing to find people who take time to care,

to be gentle, to take pains to minister to people's personal needs, even to disagree amicably with one's ideas about religion and still be kind. One would really have to be hard as stone not to respond positively to such Christian kindnesses."

In the area of religion, Kaufman did not always agree with the religious stance of Weimar Institute. Being a devout, conservative Jew his beliefs and certain spiritual insights did not always coincide with those of the H.E.C. staff. He did, however, appreciate their frankness, compassion and openness. He even agreed that "their daily prayers to their Jesus" on his behalf might have helped although he could not completely accept or grasp the idea in full context.

When I asked him how he thought he would fare as he returned home to the regular schedule of things, Kaufman said: "I know it will be a challenge, but I am prepared to face it. I want to stick to the diet and the exercise routine because it has helped me so much."

Donald Kaufman left Weimar Institute on Thursday, June 5 physically improved, mentally challenged, spiritually stimulated, and highly motivated to share the rewards he experienced as he followed God's prescription.

HEAVEN

Stepping on shore, and finding it Heaven!
Of taking hold of a hand, and finding it God's hand.
Of breathing a new air, and finding it celestial air.
Of feeling invigorated, and finding it immortality.
Of passing from storm to tempest to an unbroken calm.
Of waking up, and finding it Home.

- Author Unknown

It is NOW that we must keep ourselves and our children unspotted from the world. It is NOW that we must wash our robes of character and make them white in the blood of the Lamb. It is NOW that we must overcome pride, passion and spiritual slothfulness. It is NOW that we must awake and make a determined effort for symmetry of character...NOW is the time to prepare. The seal of God will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.

— Test. Vol. 5, p. 215, 216 (emphasis supplied)

Weimar Elementary "Skool Daze"



First on the agenda: a light supper of fresh fruit, popcorn and homemade cookies.



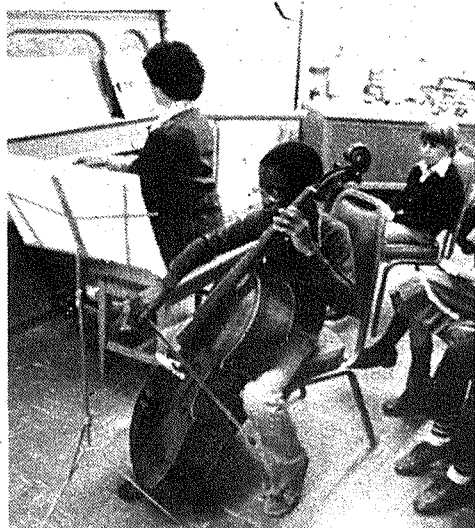
Weimar College Outreach Director, John Irvine, opens the program with a story about following God's promptings.



Elementary school teacher, Jackie Bruno, leads the students in a recital of Scriptures memorized during the year.



Upper grade students participated in Weimar's Outreach program each week. Here, Dawn Blum and Cassie Payne share some experiences.



Among several musical features, Kirk Henry plays a selection on his cello.



Parents and friends were invited to view the display of ceramics made during the year by the school children.



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)

ADMINISTRATION

Robert L. Fillman..... President
 Kent Dickinson..... Business Administrator
 Dick Winn..... Secretary
 John Siphens..... Director of Labor

HEALTH EDUCATION CENTER

George Chen, MD..... Medical Director

WEIMAR COLLEGE

Colin Standish, PhD..... Dean of the College
 John Irvine..... Director of Community Services

RETREAT MINISTRY

Dick Winn..... Chaplain/Director

BOARD OF DIRECTORS

Jim Alexander, MD	Alan R. Magie, PhD	Juanita Swan, MS
Ken Baker, JD	Raymond Moore, PhD	Charles Tam, MD
Sherman DeVine, MD	Jeri Orr	Gordon Wheeler, MD
Thomas S. Geraty, PhD	James Richmond, MD	Marilyn Wilcox
Merritt Horning, MD	Floyd Rittenhouse, PhD	Clyde Willard
Kelly Lindgren, MD	Charles L. Starnes	Erhardt Zinke, MD
	Ralph Sturgill	

WEIMAR INSTITUTE BULLETIN

Pat Payne..... Editor
 Veronica Morrish..... Assistant Editor
 Terry Zeyen..... Layout

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

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
 Telephone: 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.

Healthful Hints

H.E.C. ALUMNI CORNER

Oh My Aching Back!

By Vernon Putz

Back pain is a problem that continues to plague most of the world's population. Most people will experience some type of back problem or pain during their life time. Interestingly, there have been many theories and treatment regimes but no "cure all" has been found for this almost universal problem.

We must first realize that there are many different things that can cause a backache; therefore, the treatment should be geared to remedy the cause of the pain. But more important we should also know how to prevent the problem before it starts. God has created our bodies (and our backs) for His glory and has given us instruction on how to take care of them.

Let's take a look at one cause of back pain—malfunctioning of the intra-vertebral disc. Dr. E.J. Eyring states concerning the disc that, "Its tendency to break itself apart and crush adjacent vertebrae, to compress nerve roots or cord and to cause untold amounts of suffering have made it one of the most medical, legal and sociolo-economic entities."¹ In the opinion of Dr. James Cyriax, "lumbar disc lesions are responsible for well over 90 per cent of all organic symptoms attributable to the lower back."²

The intravertebral disc is a cartilagenous structure located between each segment of the spine. It is composed of an outer band of fibrous tissue which holds in place the inner nucleus. Above and below the disc is a cartilagenous plate that separates the disc from the bone (vertebrae). It is through this plate that the disc receives its nourishment.

The function of the disc is to make a cushion between the vertebrae to absorb shock and to allow movement of the back. It also creates a space between the vertebrae to allow a place for the nerves from the spinal cord to exit. Pain arises when, as a result of injury or degeneration, the disc begins to bulge against a nerve or other sensitive structure behind the disc. (There are no sensitive structures in front of the disc.)

Here are a few suggestions to help prevent back problems especially related to the disc.

1. **Proper Diet.** A low fat, no sugar diet will keep the small arteries which supply the vertebrae above and below the disc open; hence supplying the disc with good nutrition.

2. **Regular Exercise.** Walking acts like a pump to move fresh nutrients from the vertebrae into the disc through the end plate. It also keeps the muscles in shape that protect the back. The abdominal muscles especially need to be in shape. These support the abdomen when lifting and can act like an air cushion to take some of the weight from the back.

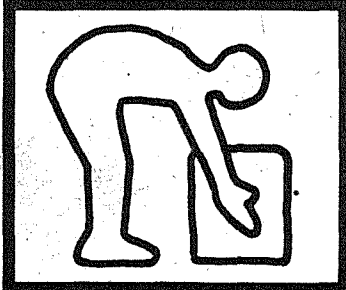
3. **Good Posture.** The low back was designed to have a slight backward curve or concavity. If one keeps this posture, especially while sitting or lifting, the disc will have the tendency to go forward rather than backward against the nerves. When sitting for long periods of time such as travelling long distances it is a good idea to put a small pillow in the small of your back to maintain this curve.

4. **Using proper lifting techniques.** Never bend forward to pick up anything without bending your knees

and keeping your back straight. Bend like this:



not like this:



Dr. Nachemson, in his study of intradiscal pressure demonstrated that when a healthy man lifted a 44-pound weight while keeping his back straight the disc pressure increased to about 212 pounds per square inch. If he bent his back, and not his knees, the disc pressure was nearly 500 pounds per square inch.

5. **Be Temperate.** Always keep physically fit and do not do spurts of heavy lifting. Never be a "show off" and refuse help when lifting something heavy. Intersperse your activity with rest or a short walk.

6. **Avoid Tension.** Tension increases the muscle tightness which increases the intradiscal pressure. By putting your trust in God, in relaxing and knowing He is helping you, you can decrease this tension.

Remember you have only one back and it will serve you well if it is properly cared for.

1 E.J. Eyring Clinical Orthopedics, p. 67
2 James Cyriax, M.D., Orthopedic Medicine, p. 327.

Dear Alumni Family:

Here we are again. Another month, another Alumni Corner; and this is my very first opportunity to share "something special" with our ever-growing Weimar family.

Last month brought to us our largest patient load yet. We were blessed with 28 new "family members" (26 patients plus 2 spouses) and had a wonderful time, as usual.

Byron Reynolds (former physical therapist, and soon-to-be Director of follow-up services) and Carol Neall (our head nurse) have been in Thailand helping with the Cambodian refugees, but we expect to see their smiling faces home again in July. We have received beautiful letters from them in which they have related to us the very real sadnesses, cares, and difficulties of these dear people. We have it so easy here in the States. The amazing reports from Cambodia demonstrate how such great difficulties can bring so many strangers together in a special bond of caring and encouragement. What a lesson to those of us who have so much!

Sheryl Clark, the newest member of our team (H.E.C. secretary) has been such a blessing, taking much of the responsibility for a smooth-running program upon her own shoulders. I have thanked the Lord often for sending just the right one to us, and I have reason to believe that He was careful in choosing a person especially to my liking, since H.E.C. secretaries work so closely together. He couldn't have made a better choice.

Now for the "something special" I wanted to share with you, "my family." The other day Terry Zeyen, Weimar's artist, gave me a beautiful calligraphic (fancy writing) copy of three short paragraphs written by one of my favorite authors, Mrs. Ellen White, in the year 1896. The message given is SO BEAUTIFUL and so relevant that I wanted to share it with someone else. Well, I got so carried away that by the end of the day, I had made 60 copies and had passed out all but five. And because you also are special to me, I'd like to share it with you:

(Matthew 6:34)

When we take into our hands the management of things with which we have to do, and depend upon our own wisdom for success, we are taking a burden which God has not given us, and are trying to bear it without His aid. We are taking upon ourselves the responsibility that belongs to God, and thus are really putting ourselves in His place. We may well have anxiety and anticipate danger and loss, for it is certain to befall us. But when we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God.

One day alone is ours, and during this day we are to live for God. For this one day we are to place in the hand of Christ, in solemn service, all our purposes and plans, casting all our care upon Him, for He careth for us.

If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved.

Ellen G. White 1896

May our Father continue to restore you to health and greater strength physically, mentally and spiritually. Please send us a note when you can. We miss you all and wish that we could see each of you more often. You are NOT forgotten. Greetings, love and assurance of our prayers from the H.E.C. staff and students.

Grace and peace to you from the Father and our Lord Jesus Christ.

Jeanine Howard
Medical Secretary

Summer Retreats Planned for Weimar

Two special weekend retreats have been planned for this summer, reactivating Weimar's retreat ministry which had been idled due to lack of space. Note these dates and topics:

August 8-10: **The Good News Is God-News**, by Dick Winn. This will feature the great controversy motif in Adventist teaching, with a special emphasis on its relevance for the issues facing the church today.

August 22-24: **Education and Redemption**, by Colin Standish and Staff of Weimar College. For teachers, parents, and students, this retreat will take a deep look at principles which stand behind Weimar's education program, showing their relevance for youth of all ages.

Retreat participation is limited to the first 40 persons who send reservations for each session. They begin at supper time on Friday evening (5:30) and continue through noon on Sunday. The fee of \$40 per person (or \$30 for accompanying spouse) covers six delicious meals, lodging, syllabus, and lots of good fellowship.

To secure a reserved place for either of the above retreats, send \$10 per person (which will apply to total fee) to: Retreats, Weimar Institute, Box A, Weimar, CA 95736. Include your name, the retreat you plan to attend, and address. A confirmation letter will be sent to you, indicating advanced studying you should do, and other details. Don't delay; Weimar's retreats have a reputation for filling very rapidly!

New Testament Stories Relived

Jesus Heals Three Blind Men*

By Veronica Morrish

The first sat by the wayside begging, as most blind men did in his day. His name was Bartimaeus, the son of Timaeus. He had likely heard about Jesus and of His healing power; and deep in his heart lodged the desire to exchange his past, haunted by blindness, to a future illumined by sight. So overpowering was this desire that when the passing, noisy throng told him that the Healer was coming down Jericho road that day, he shouted persistently: "Jesus, Thou Son of David, have mercy on me."¹ He was completely deaf to the scolding of the apathetic crowd that rebuked him for creating such a disturbance. But his ears were open to the reassuring words of the Savior.

"Bring him to Me," was the command. Then came the personalized question to the blind beggar himself: "What wilt thou that I should do unto thee?"² "Lord," he joyfully responded, "that I might receive my sight."³ His simple request of faith was bountifully granted and with "open" eyes he praised God and followed the Master in the way.

The second was brought to Christ by friends who had heard, and probably witnessed His healing and teaching. This blind man must have had a measure of faith himself, for one can hardly envision him being dragged there against his wishes.

As in other such cases, compassion flowed out from Christ. He took the blind man by the hand, led him out of the town, spat on his eyes, touched them once, and asked him if he could see anything. "Yes Lord," was the relieved reply, "I see men as trees walking."⁴ Jesus then touched his eyes a second time and he now saw clearly. What a difference that second touch made!

The third man was born blind. No fault of his, although it was hard to convince the pharisees and even the disciples about that. In their minds was the preconceived idea that it must be either this man or his parents that had sinned to bring this obvious retribution upon him. But the Master, who knew better, saw in this case only a chance to demonstrate to men that He was indeed "the Light of the world."

So, in explicit obedience to His Heavenly Father, Christ utilized a unique remedy (one which might strike you as being grossly unsanitary). He mixed dirt with spittle, pasted the potion on the

man's eyes and instructed him to "go wash in the pool of Siloam."⁵ (Why He chose to use this method of "cleansing" and restoration still baffles my mind but I have learned to accept His ways as best.) And the third blind man went and washed and came back "seeing."

In these narratives three unique examples of dealing with human beings come into focus. All converge at the same end point—physical and spiritual restoration. But the differences in approach and methodology unfold the infinite love of a Creator who is not shackled by circumstances to any one way of revealing Himself to His creatures: One who is always fresh in His ideas and very special in His relationship to each of us, as if we were the only one existing. One who utilizes His own divinely-ordained attention-getting tools even if these seem completely illogical to the human mind—all to bring about His desired end in our lives.

But how do we react to such methods? Can you conceive of Bartimaeus arguing vehemently with the man who was born blind as to the validity of his experience. His argument might tend to resemble something like this: "Certainly, your experience must be faulty. Why would the Great Healer want to put clay on your eyes and send you to wash in the pool of Siloam, when he had the power to speak the word and produce instantaneous recovery? Your story sounds unreal to me."

Or, picture the third blind man, with an air of superiority, saying to the second: "You surely didn't have enough faith. He had to touch your eyes twice before you could see clearly! In the very presence of the Divine Healer! What on earth kept you from discerning right away?"

How ludicrous! You say. But isn't that exactly what we so often do consciously or subconsciously to each other? If one believer's growth chart does not match up in carbon-copy likeness to our own we are either subtly dubious about it or openly critical, because in fact, we do not think that his experience is as valid as ours. In other words, we act as if we have a premium on salvation.

As I reflect on these New Testament healing experiences and on many things that have happened in my own life, I am convinced that God has many lessons to teach us in our finite walk on the path of life. He approaches us from various and sundry angles and floods



us with prolific examples of His drawing power, because this is characteristic of His infinite, limit-less attributes.

Some of us need to possess and develop the persistence of blind Bartimaeus, to learn to plead unflinchingly for divine aid (deaf to the discouraging voices all around us), until Jesus responds.

Others of us need the second touch so that we can see our fellowmen, not "as trees walking," but as real live persons in God's creative universe.

Still others need visible step-by-step stages in the growth process. Perhaps for us it will take a while for the "clay" to dry on our eyes, for us to walk to the pool of Siloam (taking time to ponder God's unconditional goodness to us), and wash and come back "seeing." This could be God's way of developing in us the special kind of patience and tolerance that we need to have for ourselves and others. Only the Healer knows best what method is tailor-made for us. And we must be open to His options.

But whichever category of blindness we fall in, we must always bear in mind that it is God who begins the work of faith. He seeks us, implanting in us the desire to seek Him. It is His merits, not our analysis of His methodology, not the comparison or even the similarity of our experiences, that makes our restoration valid and complete.

Do you sometimes feel like shouting: "Glory! Halleluiah!"—for a God who is so refreshingly versatile, who chooses to reveal

(Continued on Page 7)

Holy Land Tour

Can you picture spending Christmas in Bethlehem? Have you ever longed to visit the lands that are so steeped in biblical meaning? Since early days, Christians have traveled to the lands of the Bible in search of their spiritual heritage, to better understand the biblical happenings as related to the sites where they occurred. This Christmas you may have such a once-in-a-lifetime tour with Dr. Colin Standish, Dean of Weimar College.

Visit Athens, the capital of modern Greece, and Corinth, both famous centers of art and philosophy, showplaces of architecture and sculpture. On the Mars Hill in Athens, Paul the Apostle urged the Athenians to worship the one God; in Corinth he founded a congregation and wrote his first epistle to the Thessalonians.

Visit Cairo, the great metropolis of the ancient land of Egypt: the Pharaohs' home, the splendors of the past and present, the pyramids and sphinx, mosques displaying the wealth of Islamic architecture, the Egyptian National Museum

with the world's richest collection of treasures, the colorful bazaars and the bargains, the beautiful Nile with its bridges glistening at night in a myriad of lights creating the atmosphere of 1001 Arabian nights.

Visit the capital of Jordan, Amman, the old Greco-Roman city of Philadelphia, built like Rome on seven hills. The modern city of Amman was little more than a village 40 years ago, but it has a long and fascinating past. Petra is the rose-red city hidden away in encircling craggy rock mountains below the Dead Sea where, for five hundred years or more, the Nabataean Arabs carved their capital from the living rock of the surrounding mountains.

Visit the Holy Land! Jerusalem, the "Holy City" to the world's three great religions. Bethlehem and Nazareth. The Sea of Galilee, Tabgha, Capernaum, the River Jordan. The land that witnessed the birth, death and the resurrection of our Lord Jesus Christ. Walk the streets He walked, worship at the places associated with His life.

For Christian believers, this is the journey of a lifetime, a tour that will not easily be matched.

The tour will leave by Swissair from New York with linking carriers from other parts of the States, and is arranged so that Sabbaths are free for Seventh-day Adventists. Vegetarian meals will be available.

The tour dates are December 16-31. Pacific Union College will offer continuing education credit for those on the tour who are enrolled in lectures given in Mental Health and Dynamics of Living, by Dr. Standish. In all, 20 hours of lectures will be given suitable for teachers, psychologists, social workers, nurses, medical and dental practitioners and others in the helping professions. This will allow you to enjoy this tour and gain necessary in-service training credit. You should also check your tax consultant regarding tax breaks available for such a program.

For further details of cost and itinerary, write to Dr. Colin Standish, Box A, Weimar, CA 95736.

Wills and Legacies

By Kent Dickinson

In recent years, the subjects of estate planning, trusts, wills and legacies have received increased attention from a charitable benefit view. The importance of planning and providing for the disposition and distribution of one's possessions at death is emphasized when the confusion, delays and losses due to improper planning are considered.

The plans may be as numerous and varied as there are individual donors with their diverse circumstances. However, certain principles and counsels were given by Ellen G. White, the Lord's messenger, decades ago to guide God's people in this planning. A portion of this counsel is found in Testimonies for the Church, Vol 4 pp 476-485, excerpts of which follow:

"Lay not up for yourselves treasures upon earth, where

moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"All the prosperity we enjoy is the result of divine beneficence. God is the great and bountiful giver. If He requires any portion of a liberal supply He has given us, it is not that He may be enriched by our gifts, for He needs nothing from our hand; but it is that we may have an opportunity to exercise self-denial, love, and sympathy for our fellowmen, and thus become highly exalted."

"God has made men the channels through which His gifts are to flow, to sustain the work which He would have carried forward in the world. He has intrusted them with means with which to support His servants in their labor as preachers and missionaries, to sustain the in-

stitutions He has established among us."

"The Lord would have His followers dispense their means while they can do it themselves. We must acknowledge that our possessions are absolutely His, by using them freely whenever means is needed to advance His cause."

"It is utter folly to defer to make a preparation for the future life until nearly the last hour of the present life... Those who wait till death before they make a disposition of their property, surrender it to death rather than to God."

"The Lord designs that the death of His servants shall be regarded as a loss, because of the influence for good which they exerted and the many willing offerings which they bestowed to replenish the treasury of God. Dying legacies are a miserable substitute for the living benevolence. The servants of God should be making their wills every day, in good

works and liberal offerings to God... In making their wills daily, they will remember those objects and friends that hold the largest place in their affections. Their best friend is Jesus. He did not withhold His own life from them but for their sakes became poor, that through His poverty they might be made rich. He deserves the whole hearts, the property, all that they have and are."

"Those who are faithful stewards of the Lord's means will know just how their business stands, and, like wise men, they will be prepared for any emergency. Should their probation close suddenly, they would not leave such great perplexity upon those who are called to settle their estate."

"God has devised plans that all may work intelligently in the distribution of their means. He does not propose to sustain His work by miracles."

"By the mercies of Christ and the riches of His

goodness, and for the honor of truth and religion, we beseech you who are followers of Christ to dedicate yourselves and your property anew to God. In view of the love and compassion of Christ, which brought Him from the royal courts to suffer self-denial, humiliation, and death, let each ask himself the question, 'How much do I owe my Lord?' and then let your grateful offerings be in accordance with your appreciation of the great gifts of Heaven in God's dear Son."

Should you or someone you know, wish information as to how to specifically remember the Lord's work and Weimar Institute in your will or by trust, you may call or write the:

Treasurer
Weimar Institute
Weimar, CA 95736

Arrangements to discuss your plans confidentially can be made so that your desire to honor the Lord with your substance can be fulfilled. ❖

Holistic Medicine

By George D. Chen, M.D.

Holism, from the Greek *holos*, meaning whole (person) was used by Jan C. Smuts, PHD in 1926, in a theory of relation of parts to the whole. During the decade of the 1970's the term has been used for health care of the whole mind-body-spirit personality, with emphasis on life-style well-being, and wellness. 1

The term holistic medicine is synonymous with wholistic medicine and appears to be used interchangeably in the medical literature. It appears that the word holistic has gained greater acceptance recently.

The mushroomed interest in holistic health care during the last couple of years has resulted in the establishment of the American Holistic Medical Association, the Association for Holistic Health, and the Institute of Holistic Potential, etc. It is estimated that there may be more than 500 holistic medical centers or clinics in the United States that are headed or staffed by physicians, and 10,000 holistic health care practitioners who work at least part-time.

Hardly a day goes by in which the mail does not bring across the physician's desk an announcement of another seminar on holistic health care.

Why such an interest in this new concept of health care? Do we not have the greatest technical skills and the greatest number of drugs in the history of medicine? Is

not the medical care in the United States the best in the world? The fact is that traditional medical care with its sophisticated, sterile, drug-surgery orientation is not meeting the needs of the person (mind-body-spirit). It is failing to address, treat and prevent the degenerative diseases which are rampant and have reached epidemic proportion in our Western culture. Many are seeking a better answer to proper health care, and holistic medicine appears to be that answer.

Dr. Malcolm Todd, past president of the International College of Surgeons and past president of The American Medical Association wrote, "Our contemporary system of medical care in the United States is one of detection and cure, it is not geared toward prevention of disease or promotion of good health. It has been said that the goal of holistic health is promotion of vigorous well-being both as an individual and societal commitment. Therefore, it is up to each of us to make changes in our own life — styles and environment that will bring about good health. But society should be aware of the charlatans who advertise themselves as holistic healers, who are without any special qualifications. We see a full complement of colorful characters... Chinese herbalists, psychiatric healers, Indian shamans and some medical doctors all vying for 'a piece of the action' which leads one to ask, 'Is it

really good, or is it not?' 2

Holistic medical philosophy is so new that there are no standards. As medical, paramedical, theologians and others have gotten into the act, they have brought with them their own background; and holistic medical care has taken on the appearance of a face with a thousand different expressions. Programs using behavior modification, sensitivity groups, transcendental meditation, Zen Buddhism, yoga, acupuncture and Christian philosophy, etc — all are being used by those advocating holistic health.

At Weimar Institute we believe in the Christian approach, with the presentation of Biblical principles as the answer to disease, life's problems and of paramount importance in the restoration of the whole person. Our chaplain is an integral part of our Health Education team.

The concepts of wholeness are not new. Hippocrates understood that the nature of the body can only be understood as a whole. The importance of healing the whole and not the part was insisted upon. "For this is the great error of our day (in Hippocrates time!) in the treatment of the human body, that physicians separate the soul from the body."

Loma Linda University, founded in 1905, understood the whole man concept and has on its emblem "To make

A Long Look at Jesus

"Take only a brief look at yourself, then take a long look at Jesus!"

With this often-repeated theme, Elder Jack Blanco led the Weimar family in the annual Spring Week of Prayer. The twice-daily meetings reviewed the fundamental beliefs and experiences of God's final generation—in a most practical and inspiring manner.

Dr. Blanco has held responsibilities as chairman of the religion department of Columbia Union College, Academic Dean of the same institution, and Associate Editor of the *Adventist Review*—official publication of the Seventh-day Adventist church. He is currently pastoring a church in Tennessee. His presentations combined both the scholarly and the practical, reflecting

his varied background.

During the morning meetings, Dr. Blanco reviewed the fundamental teachings and beliefs of the church, verifying their firm basis in Scripture, and emphasizing their increasing relevance to us.

The evening meetings were devoted to thoughtful narratives on the closing scenes of Christ's life. The students and staff confirmed that these verbal pictures of our Lord could never be emphasized too often.

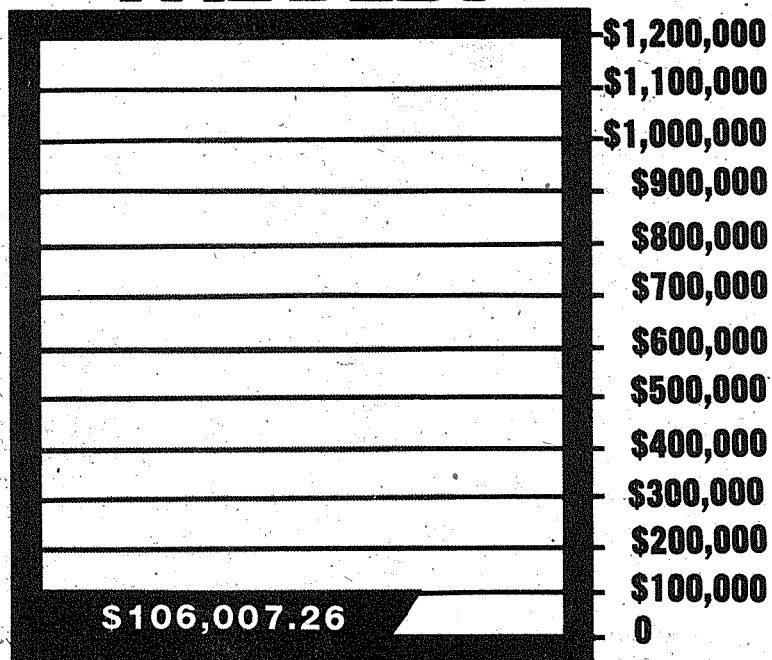
The Weimar family have come to view these quarterly weeks of spiritual emphasis, not as major, sudden, life-changing events, but rather as solid, stable steps forward in Christian growth and understanding. Dr. Blanco's ministry provided just that. ❖



Dr. Jack Blanco

Continued on page 7

HELP CANCEL THE DEBT



This diagram presents a monthly visual report on our progress toward becoming debt-free. Many friends have pledged \$10 per month to aid in reaching this goal. Won't you help us press toward this mark?

YES, I WANT TO HELP!

- Here is my gift of \$ _____
- to help cancel Weimar's mortgage debt.
 - toward Weimar's monthly operational expenses.
 - to be placed in Weimar College's Worthy Student Fund.
 - other.....

PLEASE SIGN ME UP FOR...

- the Weimar Institute Bulletin.
- I am already receiving the Bulletin.
- recipe book: FROM THE WEIMAR KITCHEN (\$5⁰⁰)

PLEASE SEND ME...

- information regarding Weimar's Health Education Center.
- Weimar College Bulletin and Student Application.
- other.....

NAME
 ADDRESS
 CITY STATE ZIP

Please Print Clearly

SEND TO: Weimar Institute • P.O. Box A • Weimar, CA 95736

Life Sketch

Continued from page 1

of his ministry and had opened the first Community Service Center (then called Social Service Center) in the denomination. This included foster care service, home nursing and other medical missionary programs. He also opened the first Adventist adoption agency in the Australasian Division and not infrequently had the pleasure of dedicating the adoptee, baptizing him, performing his marriage, and dedicating the children of the marriage. He also was the first in the Division to organize cooking and nutrition schools led out by his wife Hazel and Marjorie Dodd (nee Long). Further, he opened the church's first clinic in the Drummoyne Church.

For many of the early years these community services were operated without a conference budget and

therefore he organized many fairs and sale of works to raise funds for this ministry. Many older members in Sydney will remember the outstanding success of his town hall programs in which he was successful in having the then-state governor, Sir John Northcott, in attendance.

But this was only part of Pastor Hon's wider-ranging ministry. Who will forget his great burden for the youth and his leadership in the Greater Sydney Young Marrieds' Club, or his assuming the role of the first unofficial chaplain to the Sydney University Students' Society of which his son Kelvin became first president. And scores of Chinese students from the Far East have the fondest memories of the open hospitality of the Hon home.


During his 31 years of ministry, Eric Hon pastored the Drummoyne, Concord,

Ashfield and Kelleyville churches. For some years he was Medical Secretary of the Greater Sydney Conference and the last seven years prior to his retirement in 1970 he was Medical Director of the trans-Tasman Union.

Pastor Hon was a man with a deep prayer life, a lover of people whom he met naturally and helped spontaneously. He had an easy way of speaking about spiritual matters even when making casual acquaintances in his journeyings. His child-like faith and confidence in Christ and the Advent message was an inspiration to countless friends and acquaintances.

When a heart attack in 1970 led to his early retirement, Pastor Hon might have been forgiven if he had decided to take life easy, but such was anathema to this pint-sized warrior for God. The lord had reserved some of his most meaningful ministry for his retirement years. In 1975 he was called by the general Conference to lead the Metro-Ministry program in Greater New

York with the awesome challenge of bringing the ministry of Christ to the twenty-two million people crowded in and about that Metropolis. Even cardiac bypass surgery in May, 1976 did not hinder Pastor Hon from taking up this challenge shortly thereafter. After two eventful years, he chose to throw in his lot with the newly established Weimar College, where once again he was able to assume his first love - that of training churches and youth in the Christ-ordained mission of medical missionary work.

Sabbath, May 31 he was to preach his farewell service to the Meadow Vista, Ca. church, eight miles from Weimar Institute: his sermon title, "I will return". He did not have the privilege of delivering that message, but the hope that he had in the imminent return of Jesus is the hope with which we tenderly commit our dear brother and friend to the care and keeping of the One who was supreme in his life. We can best honor Pastor Eric Hon by taking up his torch for medical missionary work. 

When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

—Christ's Object Lessons, p.69

N.T. Stories Relived

Continued from page 5

Himself to each person of His creation in a different way, Who elects to unfold His purposes to you via unique experiences at different periods in your own life—all to His glory and for your good. Do you feel like praising His name for such creative, innovative, vitalizing, omnipotent power that is constantly at work! I do!

*Based on Mark 10:46-52; Mark 8:22-26; John 9:1-41.

1. Mark 10:47
2. Mark 10:51
3. Ibid.
4. Mark 8:24
5. John 9:7

Holistic Medicine

Continued from page 6


man whole".

"The only hope of better things is in the education of the people in right principles. Let physicians teach the people that restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel im-

purities and to re-establish right conditions in the system." 3

Thomas Edison's statement regarding the doctor's role is appropriate: "The doctor of the future will give no medicine, but will interest his patient in the care of the human frame, in diet and in the cause and prevention of disease."

The future is here and now. The public and those in the medical professions are awakening to the new concept of health. With the health principles ordained of

God, we truly have the opportunity to be the leader in helping to "Make man whole". 

REFERENCES

1. Yuhn, G.: The Impact of Holistic Medicine, Medical Groups, and Health Concepts. JAMA, Vol. 242. No. 20, 1970
2. Todd M.: Interface: Holistic Health and Traditional Medicine. W. J. of Medicine, 131:6, p. 464-5, 1979.
3. White, E.G.: Ministry of Healing. Pacific Press, 1972. p. 127.

The E.W. Hon Memorial Fund

At the request of Mrs. Hazel Hon and other family members Weimar Institute has established a Memorial Fund for Eric W. Hon. It is Mrs. Hon's desire that concerned friends express their condolences by contributing to this earmarked fund rather than sending floral tributes or donations to the family per se. You may send your donation specified for "The Eric W. Hon Memorial Fund" to the Business Administrator, Weimar Institute, Box A, Weimar CA 95736.

A non-profit
corporation
Bulk Rate
PAID
Permit No. 2
Weimar, CA
95736

Address
Correction
Requested

FROM OUR CHAPLAIN

What Does It Mean to be Guilty?

By Dick Winn

I'm feeling a real need to rethink this whole business of being guilty as a sinner. Not that it isn't a Biblical concept. Rather it's because I've been making a lot of assumptions about what it means to be guilty. And some of those assumptions don't seem to fit too well with my growing understanding of God.

We all agree that guilt is a bad status — that it is to be escaped as quickly as possible, then avoided strictly. But what is the reason behind those negative associations with the status of guilt: What's bad about being guilty?

Most of us, we'll have to honestly agree, immediately flash an image on the picture screen of our brains — over the caption, "guilt" — which

portrays God looking down on us with a look of anger, rejection, or at least extreme annoyance. He is offended with us (our mental picture says) because we have been so stupid, so inept, as to break His laws. The frown lines on His face reveal exasperation, restrained disgust, perhaps begrudged toleration at best, in spite of what we've possibly done to make amends. We know we've strained the relationship; we've let Him down, and He's fully aware of it.

That's it. At the functional level, to be guilty means to be under God's frown. To be not guilty, then, means that on that mental picture screen, the frown melts into a relaxed smile. The emotional tensions ease. We feel a drawing warmth. It becomes a bit easier to see ourselves standing in God's presence. The emotional acceptance becomes the

reward, the incentive, to seek forgiveness. And, of course, the fear of rejection, of having to face again that awful frown, is a strong motive to avoid sin — and its consequent guilt!

Say what we want about guilt being a legal status on the books of heaven, it's what we perceive to be the fracturing of the divine-human relationship that shakes us. Right?

But now I have some questions. How can God be the One Who draws us with the warmth of reconciling love, if — when we get close — we see that stern look of disappointed rejection? Is God's opinion of us as persons based upon our performance record? If so, how is He any different from us as humans? What would ever entice Him to invest such active caring into people whose performance record is so bleak? And what about us struggling Christians who often fail — and ask forgiveness? Do we feel Him embracing us one moment, holding us coldly at arm's length the next? Is this the God Who changes not?

Could it be that, in looking to the emotional attitudes of God, we've looked in the wrong place for the onus of the guilt-problem? After all, it is Satan who has charged that God doesn't like sinners. And God has been seeking all along to show that the tragedy of sin is not found in the divine attitudes of retribution, but that sin carries its own negative consequences directly to the sinner.

Sin is bad, not because it causes God to think less of us, but because it hurts us! And God loves us even more when we're hurting; that's one meaning of compassion. To be guilty means to be rightfully standing in line to receive the inherent consequences of our rebellious acts. When Adam and Eve sinned, it put them so out of harmony with life's principles that it would have immediately killed them. That's real guilt. But Jesus jumped in instantly to withhold those consequences. Four thousand years later, He demonstrated on the cross what guilt does to people. He bore our guilt, and He

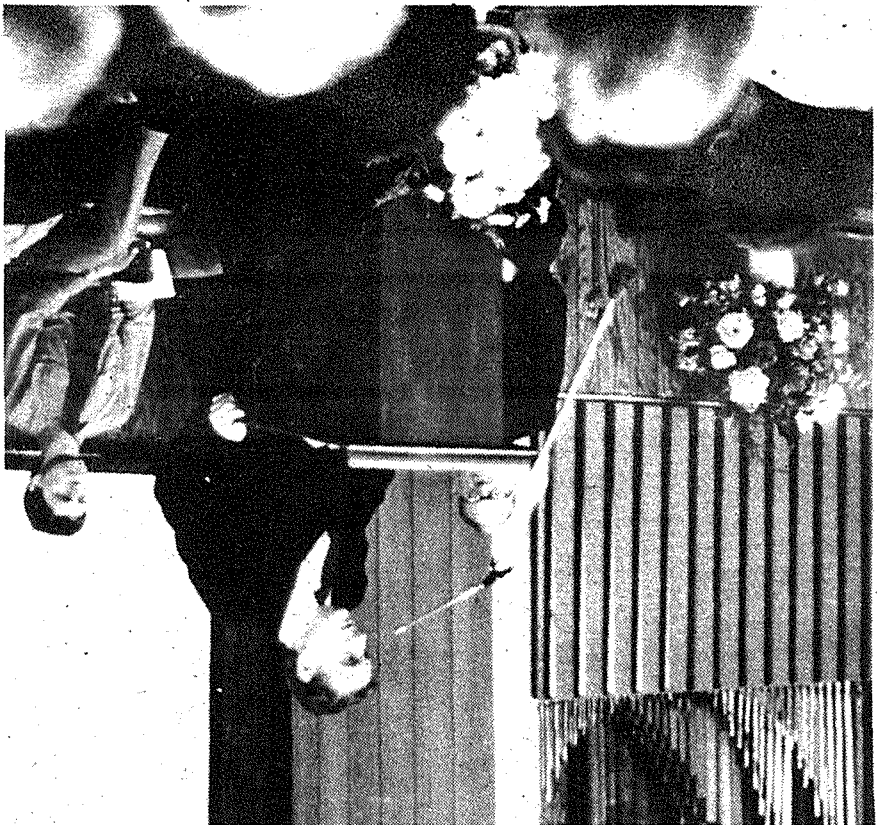
died. Because that's what sin does. Yet, He died because He intensely loves sinners.

To be guilty, then, means to be standing outside God's protection, and to be entitled to the deathly consequences of our life-damaging acts. That's serious. It does not involve God changing this basic posture of intense love for us. In fact, it makes it the more evident why the same God who longs to accept the sinner is the One who cannot tolerate his sinful behavior. That behavior hurts the people whom He loves.

Guilt does not describe a cooling of God's compassion for people; it describes people who have rejected that compassion, and who therefore are legally entitled to the consequences of their choices.

I still want to avoid guilt. Not because the threat of God's frown drives me from it. But rather because the warmth of His unchanging love draws me to Himself. And "there is therefore now no condemnation to them that are in Christ Jesus." (Romans 8:1)

Dr. Colin Standish leads out at the Memorial Service held at Weimar Institute for Eric W. Hon. See page one.



VOL. 4 NO. 7 JULY 1980

BOX A, WEIMAR, CALIFORNIA 95736

WEIMAR INSTITUTE BULLETIN

