

WEIMAR INSTITUTE BULLETIN

BOX A, WEIMAR, CALIFORNIA 95736

VOL. 3 NO. 1 JANUARY, 1979

The Birth Of An Institute

Finding the roots of Weimar Institute is like trying to decide when a sunrise begins.

Did Weimar Institute begin on April 23, 1977, when the two-day-old board signed the purchase agreement on the 457-acre property in the California foothills? Or did it come to life in February of that year when several hundred Adventist laity (catalyzed by the invitation of Hewitt Research Center) gathered at the Placerville SDA church to share ideas? Or do the roots go clear back into the early 1970's when groups began informal weekend retreats to study God's plans for personal spiritual growth and witnessing?

Or does it really matter? Surely the basic concepts upon which the Institute is founded have been stirring within the Adventist church for more than a hundred years, thanks to the God-led ministry of a certain Ellen G. White.

But there have been definite landmark events in our short history. Like the meeting at the Carmichael Church on April 21, 1977. Seeking the counsel of a broad base of dedicated Christians, the Weimar Task Force (an ad hoc committee to explore the Weimar property) sent out urgent phone invitations to a long list of persons who had previously expressed interest in such a project. More than seventy persons responded, coming to see if a cherished dream was about to be born.

Ken Baker led in the presentations. Dick Winn explained the proposed programs envisioned in the 18-page prospectus. Others explained the financial implications. During the discussion which followed, Dr. D. E. Rebok, a respected veteran among Adventist educators, presented a well-reasoned appeal to move ahead, trusting the sure promises of God to bless such an endeavor.

Realizing that the purpose of the meeting was not so much to make a financial or organizational decision, as to know the mind of God, the assembled believers knelt in small groups for unhurried prayer. Immediately upon arising from prayer, each person was asked to indicate how he believed God would have us relate to the soberingly large project. Should we sign the papers committing ourselves to

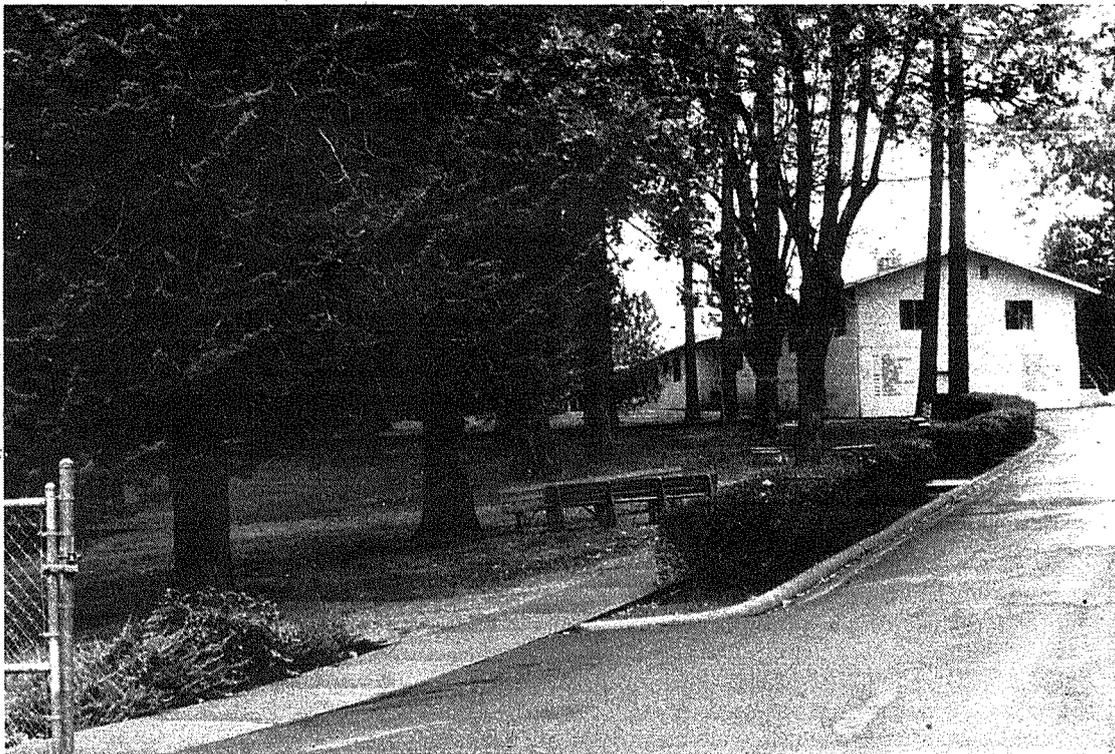
a purchase? Or should we back away, and await another opportunity? By secret ballot, each person was asked to vote "yes," "no," or "uncertain."

Without exception, every ballot was marked in the affirmative! Seeing this as the most significant mandate the project could receive, a preliminary Board was formed that very evening, and the papers were signed the next day. Within 30 days, \$100,000 was raised to make the down payment.

God's blessings have kept pace with the expanding adventure. Qualified persons began volunteering to come to the newly-acquired site, at their own expense, to help it become a working institution. As a result of much prayer, gifts of material and financial help began to flow. Never lavishly; but always just enough. On occasions, the test of faith has been severe — as in the time when a \$12,000 mortgage payment was due on Monday, and the previous Friday found less than a hundred dollars in the bank. But friends in a nearby community had offered some help. A Weimar representative met with them on Sunday morning, briefly outlining our needs to the seven men present. They adjourned with indefinite promises to "talk to my wife about it," or "chat with my accountant." They knew the need was for \$12,000; yet they made no further plans among themselves, other than to try to make their gifts by 3 p.m. that day. By 3:15 that afternoon, a thin envelope held five checks. To everyone's surprise, they totalled exactly \$12,000. God's blessings are so precise that we've almost stopped being surprised. We continue, however, to be amazed and grateful!

... each person was asked to indicate how he believed God would have us relate to the soberingly large project."

Families of staff workers began arriving at Weimar by the first of June. By the 17th, the cafeteria began serving meals to the team, even though its roof leaked and the



Entrance to the Weimar Institute as seen in May of 1977.

kitchen ceiling sagged. During the summer, with volunteer help from PUC Prep School, most of the cafeteria was re-roofed. But we couldn't find a "hot-mopper" to do the flat section over the kitchen; they were all too busy. So we prayed. And the pieces began to fall together. A Weimar Staff member knew a pastor who knew a member whose brother is a roofer. The roofer was working on a project partly owned by the father of the Weimar staff member! (Got that?) Arrangements were made for a short release from that project. He completed the job on Friday afternoon. Two hours later, the first storm of the season hit, bringing heavy rain. And we smiled at God's goodness!

Our architect assured us that the building permits for remodeling the Conditioning Center would require six or more weeks to process. But we couldn't afford to wait that long, and we prayed the process would be shortened. The required signatures were in hand within 48 hours.

On November 4, guests began arriving for the first Weimar Retreat. The topic: "Righteousness by Faith in the Old Testament." One woman, a new Christian, came largely because of marital problems, hoping to do some counseling with one of the speakers. But

by noon on Sabbath, she said to the speaker, "We won't need to do marriage counseling; I've already found my answers!" Joy was evident.

A regular calendar of retreats followed bringing new faces and old friends to the Institute for weekends of refreshing study. From these, many persons became interested in joining the staff. The medical staff grew to the point where we believed we ought to begin the Health Conditioning program even though our main building was not yet completed. In May of 1978, we accepted our first guests. Though their physical needs were serious, they were an eager and accepting group — as we refined our program. But the results were astounding! There is more power in God's healing agencies than we had imagined, and our courage was high to move quickly ahead with expanded facilities. Since that time, each HCC program has been filled to capacity, and persons leave, not only improved in health, but crediting God for the wisdom and love of His plan.

In January of 1978, the first meeting of the Weimar Educational Advisory Council met, spending four full days defining the educational program for Weimar College. Guided step-by-step by the inspired

counsels, they agreed to offer a quality, balanced education, blending academic excellence with useful work and practical service to the surrounding communities. One experienced educator who came only to offer advice, found his heart being drawn into this bold adventure of faith. And on March 29, we received a letter from Colin Standish, announcing that he would accept our invitation to become the Dean of Weimar College.

The Board approved a plan to open College just six months later, and the almost unbelievable task of preparing a campus, a faculty, and a curriculum began in earnest. Committees, hard physical work, long nights of writing, then more committees — they blur into a long summer. Yet on September 25, we found 46 students and 14 faculty members assembled for a spartan yet exciting first year.

But the history of Weimar is also written in little events, as excerpts from one staff member's journal might indicate:

April 26: Dick & Bob go to Wawona to share Weimar with the ASI delegates.

April 28: Pat and Rob are married! Our first wedding among staff, and a beautifully spiritual event.

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FROM OUR PRESIDENT

As I stood at the threshold of a new year, my attention was drawn to several Biblical references which speak of "beginnings." Several such passages came to mind. "In the beginning God..." (Gen. 1:1) "I am the Alpha and the Omega, the first and the last, the beginning and the end." (Rev. 22:13) "And though your beginning was small, your latter days will be very great." (Job 8:7) Any one of these could serve as the basis for some thoughts on entering a new year, but Ecclesiastes 7:8 was the passage which really caught my interest. "Better is the end of a thing than its beginning." Compressed into these few words is an important principle of life.

Several years ago our family had an exciting new experience — the opportunity to build a new home. As we look back, we can recall how much fun we had finding a suitable piece of property and then designing a house plan that would have just the features we wanted. Since we were doing most of the construction ourselves we could enjoy the accomplishment of each phase of the project. And yet, none of the satisfaction of making plans and seeing progress day by day came close to the thrill of actually moving into the finished product. There is no question in our minds that "Better is the end of the thing than the beginning."

Unfortunately, however, there seems to be a tendency in human nature to get very enthusiastic about laying great plans, only to find that for some reason they are not carried through to completion. It may be that some new distraction causes one to lose interest. It may be that implementing the plan is difficult and one becomes discouraged. Or it may become obvious that the plan is not even possible and must be given up. Still, no matter how promising a plan may appear to be, no matter how good the intentions, "better is the end of a thing than its beginning."

This principle has application in the context of our Christian growth and development. Within the religious world today there are many who seem to take the position that once they accept Jesus and His forgiveness there is nothing more to be accomplished. We believe, however, that inspiration clearly teaches a growth process which begins with the New Birth and continues toward Christian maturity. A newborn, baby Christian indicates a beautiful beginning, but if the growth stops, the end God has in mind can never be accomplished — and the end is better than the beginning.

What must be understood is how we can be sure to maintain that progress from beginning to end. One method that is frequently tried is to assess which areas we need to work on and make a list of New Year's resolutions to cover them. But this approach is often based on the idea that we are the ones obligated to carry the project through to completion. In reality, the plan is not ours nor is the method for implementing the plan left to us. Rather, Jesus has made Himself responsible for both the plan and the implementation, for He is both the Author and the Finisher of our faith. (Hebrews 12:2)

It should give us tremendous confidence to know that "the One who started the good work in you will bring it to completion by the Day of Christ Jesus." (Phil. 1:6 NEB). We are not dealing with one who after the initial enthusiasm will become distracted and lose interest. We need not fear that when He faces difficulties He will give up. Neither need we be concerned that His plan is impossible, for He who made the plan is all-powerful. Not only is He all-powerful, but He is "utterly dependable" (1 Cor. 1:9 Phillips) and makes Himself responsible for the success of our development. (see C.O.L. 363.) Maybe Paul said it best when he wrote "He who calls you is utterly faithful and He will finish what He has set out to do." (1 Thess. 5:24 Phillips). No one else can prevent the success of His plan for our lives; not even Satan can interfere. I am the only one who can frustrate God's plan for my life, and that occurs when I refuse Him permission to continue.

"Friend of Weimar, as you enter the new year, our prayer is that you will make only one New Year's resolution. Resolve with us to spend time each day becoming better acquainted with the One who has a plan for your life. When you really know Him, you will be willing to trust Him with your life. This will free Him to continue His project to make you what He wants you to be — and "better is the end of a thing than its beginning."

Sincerely,
Your brother in Christ

Robert L. Fillman
Robert L. Fillman,

Outreach Ministries: Update

As His example dictates, the Christ-centered life is to be one of service to others. The Apostle Paul understood this principle and exclaimed to his Corinthian brothers that "I will most gladly spend and be expended for your souls." (2 Cor. 12:15)

By God's grace, Weimar Institute plans to be a training center for service. Regardless of the career goals of students or staff members, the pattern and desire for service may be incorporated into each life.

The Outreach Ministries of the Institute, directed by Richard and Sallie Fredericks and Eric and Hazel Hon, is designed to provide opportunity for this training. A basic "how-to" program, the Outreach Ministries combines a weekly class, wherein the Spirit of Prophecy outline for personal ministry is examined, and a practical application of theory by actual community service.

"My ministry has always involved encouraging church people to work for other people," says Elder Hon, an Australian-born Chinese.

Entering the work of the Church in 1939, Elder Hon and his wife Hazel were first called to pioneer the work among the Chinese in Sydney. With a background in business, he was impressed with the practicality of the counsel given by E. G. White concerning medical missionary work; here was a ministry fit to reach every class of people.

And the inspired counsel states that each church should also be a clinic. "The business of the church is people," explains Hon. "How can churches serve people if closed up six and a half days a week?"

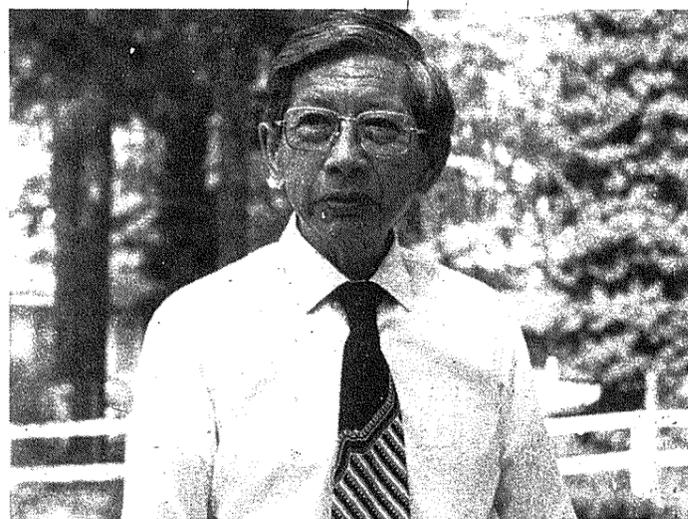
After intense personal study of the medical missionary work and health clinics, he initiated clinic programs in the churches of Sydney. These clinics trained church members to utilize natural remedies. Hundreds of Australians came to these church centers to receive hydro and physical therapy and to learn the principles of right living.

In 1944, Elder Hon became department head of the first health and medical missionary department in the Australasian Division. His work encompassed these clinics as well as such programs as in-home nursing care and the first SDA adoption agency.

Seven years of pastoral experience as well as Union conference level work gave him a wide range of experience.

"I've always worked at the grass roots level," says Hon. "Every church member needs to be involved in some form of medical missionary work."

A misunderstanding regarding the true nature of medical missionary work pervades the Church. "This work is the



Elder Eric Hon, Outreach Ministries

most ennobling we can perform; it involves any service for others," remarks Hon. A medical degree is not required, only a willing heart and hands.

"Jesus was our perfect example of medical missionary work," he continues. "To study the life of Christ is to study God's perfect means by which to reach a sin-sick world."

Retirement in 1970 did not inactivate the Hons. Their work among the churches in Australia continued.

The Hons became missionaries to America when they accepted a call to participate in Metro Ministries of Greater New York in 1976.

"Mrs. White gives us specific counsel concerning the work for New York City," says Hon. "New York is to be a training ground for workers around the world; if the work is successful in New York City, it can be successful anywhere." The avenue of ministry there was health and medical missionary work.

Early in 1978 the Hons were invited to join the work at Weimar Institute.

"I couldn't pass up the opportunity to be able to train workers in this person to person ministry," explains Hon. "It's time I pass on my own experience."

Elder Hon is the instructor for the weekly Outreach Ministries class. The textbooks are E. G. White's **Ministry of Healing** and Hon's own compilation of Spirit of Prophecy counsel, **A Call to Personal Ministry**. Hazel helps lead out in cooking and nutrition seminars, and works in the Weimar kitchen.

This first College quarter has been spent going door to door within the local communities. Pairs of students and staff spent either Wednesday mornings or afternoons taking a survey among their neighbors. The interest in various health seminars or Bible studies was gauged, and friendships were developed.

A majority of students had never gone door to door, and

the initial contacts were unnerving. But introductions and explanations flowed more easily as participants trusted God with whatever responses they met. Incidents both encouraging and disheartening, were shared as surveyors returned to campus. Special friendships drew students and staff back to particular homes throughout the quarter.

"Students are often stuck in their books and hear only the theories of service," says Richard Fredericks, Outreach Ministries Coordinator. "But here, we want students to gain that experience of service while they go through school. Service is education."

"Weimar is not an island," adds Elder Hon. "We accomplish nothing if we fail to involve local church members in this work as well. Our work is to activate the churches." Close ties with several small churches near the Institute have proven to be mutually beneficial.

Second quarter will see a cooking class conducted in the local Colfax church. A home health seminar, a stop-smoking clinic to be held on a local junior college campus, and Bible studies will also involve students and staff. Spring quarter, Dean of the College Colin Standish will present a positive mental health seminar. Interest among local residents that have been noted during the first quarter will be kept in mind: persons will be re-contacted and invited to join the program of their interest.

"We're told that in the last days, the only work which we will be able to do in ministerial lines will be the medical missionary work," says Hon. "I believe Weimar, as it follows God-given counsel, will see... 'the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds of thousands of streams, until the whole earth is covered as the waters cover the sea.'" (**A Call to Medical Evangelism**, 13:3)

STUDENT APPLIATIONS

There has already been considerable interest by young men and women in applying to Weimar College for the second year commencing September 24, 1979. Once again the number of applicants that Weimar can accept will be limited and will depend upon the amount of housing that is available.

Now is a most appropriate time for those interested to write to Weimar for information. Please write to the Dean of Weimar College, Box A, Weimar, CA 95736.

Weimar College - It's Mission

Colin D. Standish

(A summary of the first chapel talk given at Weimar College, September 26, 1978)

The educational program at Weimar College is not new. It is not innovative, experimental, nor is it revolutionary. Its educational program is as old as the history of the world. Thus, we did not face with fear, apprehension, or misgivings, the opening of the College, but we perceived a destiny which God had ordained.

The program of Weimar College has been a part of every God-centered program throughout the history of the world. It began when God gave to our perfect parents a program whereby, though they were already perfect, every faculty that God had given to them was capable of development. (ED 15) Thus the physical, the intellectual and the moral nature of man was to expand and to develop throughout eternity. And God provided a beautifully balanced program as outlined in the book of Genesis.

Adam and Eve had a physical program in tending that magnificent garden. Further, God gave them a course of study to develop their intellectual powers which had a strong scientific base. (ED21) All the natural sciences as we understand them today were given to man for study, not as theory nor as hypothesis, but as truth from the Creator Himself. Finally, God gave man the opportunity for spiritual development. This included his day by day communion with God, but, very specifically, God gave man the seventh day of the week for spiritual revitalization.

We do not believe that God's plan can fail, but we hasten to recognize that man can fail God's plan. We believe that at Weimar we have a microcosm of the men and women of the

great Advent church who believe that this eternal plan of God not only will work in the latter part of the 20th century, but that it is the only plan that can fully work.

There are thousands of men and women in North American and in the world field who believe that there is only one plan of Christian education and this is the divine plan established in Eden. Other plans might seem more plausible, even more pleasing, and may in some areas seem to produce success. But in the ultimate purpose of God — the restoration of the divine image in the soul, and the completion of the gospel commission — there is only one educational plan that can be truly trusted. This is a plan built around the simple program of work, study, and witness. God has not changed His mind.

As we look back in history, we discover that not only in the Garden of Eden, but also in the patriarchal schools after the fall, this threefold program was continued. We see it again reinstated at the time of Moses during the wilderness experience of Israel. And we see it in the Schools of the Prophets as commenced by Samuel, and as restored by Elijah and Elisha. Once again it is evidenced in the early experience of the synagogue schools established after the Babylonish captivities.

Christ Himself reconfirmed this program in the education of His disciples. The same plan proved effective in the early Christian schools and later in the Reformational schools. Today, God has given to His own church, His last church, an opportunity to demonstrate again that His way is the very best plan...the only plan for the education of His own children.

Within the Seventh-day Adventist Church God has given us two models from which to pattern Weimar Institute. The first is the Avon-

dale College, commenced in 1897 in Australia. This college was specifically developed under the leading of Ellen White as a pattern for all other institutions subsequently to be established. The second is Madison College in Tennessee which was commenced after the turn of this century. This is the only institution of which Ellen White was a regular board member. Both of these models are frequently studied at Weimar in an effort to determine God's purposes in the growth and development of Weimar Institute. However, the final basis of Weimar's direction is determined by Bible and Spirit of Prophecy counsel.

We are told "the system of education instituted at the beginning of the world was to be a model for man throughout all aftertime." (ED 20) Sometimes there is a temptation to believe that the work-study program is not relevant to the latter part of the 20th century. It may have worked 70 or 80 years ago but it is not possible when less than two percent of the American population earns its living directly from the land today. But Weimar is established upon the principle that the work-study program was not meant to be a perfect plan for 6,000 years, less just a few years, prior to the return of the Lord. However, it has not been God's plan to change this program at the end of time. We hold that the work-study plan will be gloriously fulfilled by His people at the end of time. At this time it will achieve its greatest recognition surpassed only by the perfect school in the Garden of Eden. These principles, enunciated in the Garden of Eden represented the principles of the character of God and this cannot change. (ED 30) Thus, brought before the students of Weimar is a program which is confidently believed to be validated by the great Mind of the universe — a

program which is God-originated.

In the efforts to re-establish God-centered education throughout the ages, there has always been subsequent failure. This is a warning of frightening consequences. Adam and Eve's sin frustrated the first effort, but it did not end God's efforts for man. The Patriarchal program broke down during Egyptian captivity, and the Mosaic educational program was diluted by the intermingling of the Israelites with Canaanites. Once again it was idolatry that destroyed the program of the Schools of the Prophets and led to the Babylonian captivity. It was the inroad of Greek Hellenism which caused the Synagogue Schools and Rabbinical Schools to lose their power; and it was compromise with the world that destroyed the effectiveness of the early Christian educational program. Intellectualism has been the source of the secularization of the educational programs of the Reformation. Yet there is to be an educational program which

will not fail. A program in which teachers and students alike are to submit totally to the plans and purposes of God will assure that Satan will never again be allowed, even by one small insertion, to erode God's program.

Every student, faculty member and staff member at Weimar Institute is a watchman — a watchman on the Wall of Zion. Each one is individually as well as all collectively responsible for the success of God's program at Weimar. All are responsible for study and all must become immersed so completely in the plan that God has presented that it can be seen in a moment if there is any movement away from God's plan. All are responsible for avoiding any knowing suggestion that might lead to even a foothold by Satan in the operations of Weimar. And should such a suggestion be unwittingly made, each of those who is listening to the suggestion is responsible to immediately go back to the Word of God and discover what the Lord has declared.

(Continued on Page 4)



WEIMAR INSTITUTE

Weimar Institute is a multi-phased ministry whose keynote is SERVICE. Working in harmony with the basic tenets of the Seventh-day Adventist Church, the Institute is comprised of physicians, educators and other laymen. Our primary goal is to uplift God's character as the One who restores His image in His people on earth. Weimar Institute ministers to the physical, the mental and the spiritual aspects of humanity. Relying solely upon the free gift of the righteousness of God revealed in the Person of Jesus Christ, the Institute openly confesses that no function of its ministry can detract from the reality of that One Source of salvation. Rather, we desire that His righteousness shall become more believable to others because of this service to which we ourselves have been called. (2 Tim. 1:9, Eph. 2:8-10)

ADMINISTRATION

Robert L. Fillman President
Dick Winn Chaplain

HEALTH CONDITIONING CENTER

Zane Kime, MD Medical Director
George Chen, MD Associate Medical Director

WEIMAR COLLEGE

Colin Standish, PhD Dean of the College
Richard Fredericks Director of Community Services
Willard Werth Director of Work Education

RETREAT MINISTRY

Dick Winn Director

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Weimar Institute is a non-profit organization. Tax deductible receipts will be issued for cash donations and in acknowledgement of material gifts.

OFFICE HOURS

Monday through Thursday: 8:00 AM - 5:00 PM.

Friday 8:00 AM - 4:00 PM.

Sabbath: Closed.

Sunday: Not usually open, but try us — we might both be surprised!

Telephones: business line: 916-637-4111. Emergency calls after business hours: 916-637-4186. (This is a private line; use only for urgent calls.)

Visiting: A casual walk-through of the campus — most any time you want.

A meeting with the President or other staff members — please write or phone ahead to confirm an appointment.

Please note: We do not conduct Sabbath Services at Weimar. And on retreat weekends, we reserve the meetings and the dining lodge for registered retreat guests only. We know you will understand our request that you schedule your weekend visits for non-retreat weekends.

WEIMAR INSTITUTE BULLETIN

Pat Payne Editor
Sandy Arct Assistant Editor
Elfred Lee Art Director

Birth Of An Institute

(Continued from Page 1)

May 19: John and Ruth Siphens come for a visit. We immediately love and respect them both. They decide to apply for staff positions. Praise God!

June 6: Clifford Vance calls and offers us a 42-passenger diesel bus for use in our student ministries program.

July 5: We need \$2,000 to make today's mortgage payment. Several special prayer groups around the campus. The morning mail brings in \$1,800, and another \$200 comes before the day is over. Francis Cossentine arrives to head up the campus music program; what a blessing.

July 13: The first Weimar College faculty meeting! The College Bulletin comes off the press.

August 1: We accept Deena Haynes, Marti Breakie, and Scott Richards as the first three students of the College.

September 3: Richard and Sallie are married. The whole campus is happy. They'll have enough time to honeymoon before classes begin; they sure won't have time afterward!

September 15: A group of delightful HCC guests give an assortment of gifts to the Institute, totalling \$2,500; almost enough for Fred Riley to buy a tractor for the agricultural program.

September 26: Classes begin — and what a thrill. High motivations and expectations. Mrs. Armstrong (an HCC guest) is impressed with the students and sets up a fund to assist with their education.

At some point in the late Fall, history blends smoothly into the present. We speak of the patterns that are developing, the problems that are being solved. The College is making small waves of Christian love flow through the community through its outreach programs. The guest list for

the HCC program is booked several months in advance and we are hurrying to complete the larger building.

In quiet moments, we look back over the events of the past nineteen months. It's a short but intense history. Had we known in April of 1977 what huge amounts of work and faith would be required of us in bringing this adventure to even this present level of wholeness, it might be that some might not have voted "yes" quite so freely!

Yet it is God's promise that our strength is given only for the day. The Weimar Family has found that promise to be absolutely reliable. We are sure that there is no better way to discover the reality of God's intimate, loving interaction with His people, than to walk with Him daily in a project that is far beyond any normal human resources. In a very real sense, Weimar's history is His story!

“Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven,” Matthew 18:3



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Weimar College

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It is always easy to take one step toward the world while comparing favorably with the world and its program. Even after one or two such steps, the program may seem to be vastly superior to any other education that is offered. We cannot and must not be satisfied with anything but a perfect following of God's plan and His leading. However poor the education of the world might be, this is in no degree reason for jubilation because Weimar is somewhat better.

When the Seventh-day Adventist message was first proclaimed in the middle part of the 19th century, the general outward moral codes of the world tended to be vastly superior to what they are today. But, God's church stood immeasurably above the standards of the world because the church, in following the opening providences of God and the message of truth, was upholding a life style which the world, without the power of Christ, could never attain. The morals of the world have greatly degenerated since that time, and it may be easy to be comforted with the thought that we are still a little better than the world. But that must never satisfy us! The Lord has given to His church a glorious opportunity to demonstrate

the total separation between the world and the church. The world is in one direction but the church is moving forward in a totally different direction.

The prophet Jeremiah has this to say; "Thus saith the Lord, stand ye in the ways and seek and ask for the old paths wherein is the good way, and walk therein and ye shall find rest for yourselves." (Jeremiah 6:16) The Lord is calling His people back to the old paths wherein is the good way — a path which began in the Garden of Eden. There is to be a return to God's original way, His purposes, His plans, His principles; and, at Weimar, there is the opportunity of the integration of a program where we may continue to seek more perfectly to retrace that path. We must never believe that we have fully discovered all that there is to know concerning Christian education.

As we review the brief history of Weimar, the providence of God can be seen clearly — His leading and His provision. Discouragement must never be a part of the program, for Weimar cannot fail except as those entrusted with its guidance separate themselves from the plan of God. But herein lies the danger, the danger of human frailty looking to human wisdom for answers.

Failure at Weimar would not necessarily mean the demise of the Institute. Many institutions which started with high and noble ideals, such as Harvard University, haven't closed their doors. In fact, they stand among the premier institutions of the land today in terms of national recognition. The failure of Weimar would represent any departure from the purposes and plans of God. If we begin to evaluate the success of Weimar in terms of worldly success of its students, or the academic competence of its graduates, we face immediate danger. The work of Satan is a slow one. He patient-

ly waits to move God's institutions step by step toward the world. If at any point in time Weimar were to allow Satan to erode its purpose, he will have achieved his goal. All must be alert to the fact that Satan will attempt insidiously to do everything he can to achieve his ends. Once one pillar is removed, there is no longer an absolute paradigm for making valid and God-directed decisions. This has proven the failure of God's educational institutions in the past.

Thus, it is the purpose at Weimar College to study the truth of God, not the philosophy of man. If there is

any need to look at what man has said, and this will sometimes be necessary, it must never be in isolation. It must always be evaluated in the light of the understanding of the purity of the truth of God, never separated from it. Never must man's ideas be inserted into the ideas that God has given to us. In the present and future, Weimar College needs men and women of courage, of conviction and commitment, men and women who will accept a "Thus saith the Lord" as the only validation of what is done and what will be done in the College. 

WEIMAR INSTITUTE INFORMATION REQUEST FORM (Please Print Clearly)

NAME

ADDRESS

CITY STATE ZIP

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