

# WEIMAR INSTITUTE BULLETIN

BOX A, WEIMAR, CALIFORNIA 95736

VOL. 4 NO. 5 MAY 1980

## Institute Moves Toward Debt Retirement

In a well-planned move to place Weimar's operations on a more solid footing, the Institute is taking major steps toward retiring its mortgage debt.

Totalling two mortgages on the property, and several smaller loans, the Institute owes about \$1.2 million. Though at first glance the debt seems large, it is helpful to put it into perspective: this was the indebtedness required to open a four-year college, a health education center of significant size, and related services—all in about two year's time!

In the 33 months since pur-

chasing the former medical center, the Institute has been able to meet every payment schedule on the mortgage. Yet this continuing obligation presents several problems. With such a large share of the operating budget going toward interest each month, it is increasingly difficult to make any needed improvements on the plant. The battle to hold down student tuition is becoming more challenging. And paying the staff something more than barest volunteer wages seems still a long way off.

The answer, according to our best financial counsel, is

to concentrate all efforts on raising the funding to pay off the mortgages. Our goal is to accomplish this by the end of 1980.

In a letter to the friends of Weimar Institute, a systematic plan was presented, urging each supporting family to contribute ten dollars per month for each of the remaining ten months of the year. Such regular, sacrificial giving would meet the goal.

The response to the letter, up until press time for this Bulletin, has been reassuring. There are many persons who want to see Weimar In-

stitute not only begun well, but put on a sound financial footing. Should the present pace of giving be projected to the end of the year, it will not, however, meet the desired goal in full.

The Institute is taking several potent measures to aid in this economic drive. New construction and remodeling has been suspended. There is a freeze on new staff additions. Committees on energy economy and surplus equipment disbursement have been formed. And even the staff are donating. (see story, this page)

Yet the entire Weimar family will concur on this one thing: when all of these measures have been put into practice, still our greatest security is in seeking to fully understand and obey God's counsel to us in the operations and planning of Weimar. Then we can claim His promises, sure that He desires to bless.

Have you been impressed that the work at Weimar Institute is a vital, Christ-centered mission? Perhaps God is using that impression to nudge you toward the privilege of helping us do it!

## Weimar Staff Join in Giving

Believing that they should not ask others to do what they are not willing to do themselves, many of the Weimar family recently agreed to donate toward the debt reduction fund.

Debt reduction, economy, self-sacrifice — these have been frequent topics at recent staff meetings. A fellow staff member raised the challenge to the others, suggesting that we could hardly expect others to do what we are not willing to do. Realizing that on the Weimar pay scale, such giving could never be large, still it was agreed that the joy of giving is always to be a part of the believer's experience.

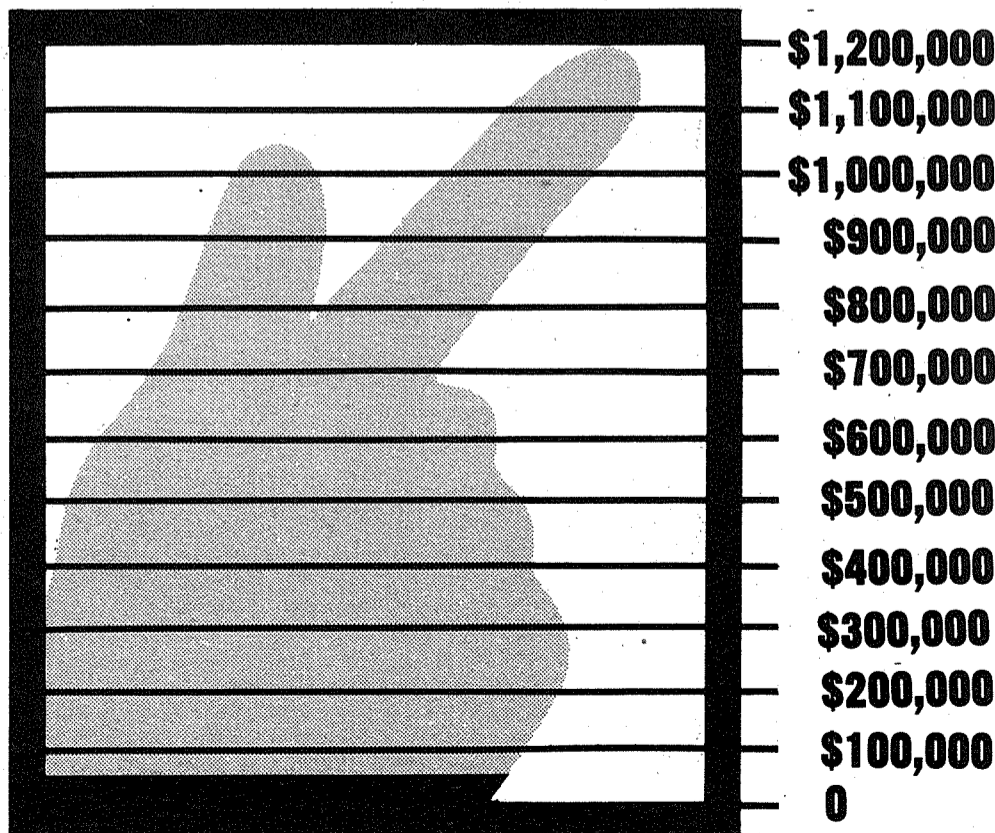
Response forms were distributed to the staff, and

each family considered their decision at home. The forms were turned in to the Business Office during the next few days, and tallied privately.

The total amount given or pledged before the end of the year amounted to about \$8,000. This represents the approximate amount of the entire Weimar payroll for one month.

"Some people think that even working here at Weimar is a sacrifice," commented President Bob Fillman, as he reported the results to the staff. "We don't see it that way. We believe that working this closely with God and His people is a reward that money can't buy."

## HELP CANCEL THE DEBT





## FROM OUR PRESIDENT

Recently a letter crossed my desk from one of our readers who was responding to our invitation to help liquidate the mortgage on Weimar Institute property. This reader was concerned that we would openly ask our friends to assist in this project. The central idea of the letter was that we should not interfere with the working of the Holy Spirit; if the Holy Spirit wants people to give to Weimar. He will impress them without any urging on our part.

There have been a few who suggest that we follow the approach of George Mueller who operated orphanages in England for many years through prayer alone. He never shared his needs with anyone, nor did he ask for help. God honored his faith by meeting his needs.

Some have wondered if it was appropriate to begin an educational-medical program on property with a sizeable mortgage. Would it have been wiser to wait until the funds were available to begin free of debt?

These questions and others have certainly been in our minds — not only as interested individuals have raised them — but before the Weimar property was acquired and the program begun. We have relied on the same source for advice in fiscal matters that we have in developing the educational and medical programs — the inspired counsel God has given to this church through the writings of Ellen White. In the space which remains let's look at several principles which seem to apply to institutional finance.

1. It is not God's plan that debts be accumulated to provide for operational expenses; these needs should be met by the operational income.

"The managers must guard carefully every point, that there may be no needless expense, to bring a burden of debt upon the school." 6T 208.

"Debts must not be allowed to accumulate term after term." Ibid. 211.

2. In order to start new institutions or to expand existing institutions, it is sometimes necessary to incur debts for land and capital improvements.

"To make no move that calls for the investment of means unless we have the money in hand to complete the contemplated work, should not always be considered the wisest plan." 9T 271.

"It is right to borrow money to carry forward a work that we know God desires to have accomplished." And,

"We are to act sensibly. We must do the work that needs to be done, even if we have to borrow money and pay interest." CS 278.

3. Such debts should be liquidated as soon as possible by the cooperative, sacrificial gifts of God's people.

"We are not to copy the mistakes of the past and become more and more involved in debt. We are rather to endeavor to clear off the indebtedness that still remains on our institutions... Those members to whom the Lord has given means can invest their money in the cause without interest or at a low rate of interest, and by their freewill offerings they can help to support the work." 9T 71.

"We should exert every energy to secure the freewill offerings of God's people for the support of these new plants." 9T 272.

"Brethren Sutherland and Magan should be encouraged to solicit means for the support of their work. It is the privilege of these brethren to receive gifts from any of the people whom the Lord impresses to help. They should have means — God's means with which to work." May 25, 1908 An Appeal for the Madison School (Quoted in A Compendium of Outpost Evangelism p. 131 by James M. Lee).

4. Be certain that the institution is following the principles set down in His inspired counsel, then claim the promise that God will supply every need. (Phil. 4:19).

It is our desire to continue developing an educational-medical program that follows God's counsel. We believe that God's principles are clear and reliable; they are not experimental. The challenge is in discovering the best methods for implementing His principles. We covet your prayers for insight to understand God's plans, and for wisdom to know how to make them operable. We also hold before you the needs of this institution. If the Holy Spirit moves upon you to assist financially, we will be thankful that He has used you to meet those needs.

*Robert L. Fillman*

Sincerely,  
Your brother in Christ,

Robert L. Fillman

# The Unfinished Story\*

By Leta Daniels

(\*Hank's Suggested Title)

As I stood in the doorway at the end of the hall, the doctor slowly progressed toward me. We had talked briefly in ICU recovery a few hours earlier. He'd promised to bring us pictures of the angiogram. At last we would learn what he had found.

Carefully choosing his words, he told us that a bypass was not indicated. The heart disease was too extensive.

"Let me show you what we found," he began. "Here is the left side of the heart..."

When finished, he paused, then said quietly, "Hank, there just isn't any more we can do for you."

As my husband looked at the pictures, the doctor asked me what some of his hobbies were. I told him that Hank had been a farmer all his life and didn't really have many hobbies. Unless you'd call walking a hobby. He'd always liked that.

"And now we're taking that away from him. I'm sorry. We just don't know any more to do." With this pronouncement the doctor ended any hope we had in conventional medicine for my husband's heart problem.

It all began in August of 1976 when Hank's heart started beating much too fast and irregularly while he worked. His doctor told him his timing chain had slipped. Medication seemed to control the problem until July of 1978 when pain and the feeling of a terrific weight on his chest put him in the hospital. That was when we first learned about angina. Our family doctor retired shortly afterward, transferring Hank to the care of a cardiologist.

Although my husband is a retired farmer, he has always believed that keeping busy at something is essential to optimum health. It was no surprise, then, that he accepted part-time employment.

So, even with the ups and downs of increasing angina, Hank kept as busy as his health would allow, until a severe attack put him again in the hospital in August of 1979. Six days later he was allowed to go home, assured that a heart attack had been averted; that a change in diet was unnecessary.

In a few weeks he was back at work, at first for only a few hours a day, but gradually increasing his time to normal. October found him in the hospital again, spending four days there. By November, he was back, this time in intensive care. Four days after Thanksgiving he entered the hospital for an angiogram. It was then that the doctors told us they couldn't do any more for him.

Reluctantly, our five children were informed of the diagnosis. One daughter soon called.

"Mom, would Dad be interested in a place that claims there is help for people like him?"

Of course my answer was immediate, "What do they do? Where is it? What would it cost?"

She promised to find out all she could. And so we learned about Weimar Institute.

Suddenly, on January 2 and 3, 1980, terrible pains struck in the night hours. By early Friday morning Hank had decided to try Weimar Institute. Surely it couldn't be any worse than what he had just gone through. And if there was any chance of being helped, it had better be now!

Arriving at Weimar late in the afternoon of January 6, Hank was put in a hospital bed. Sitting up seemed the only way to combat the inevitable pain. It began to rain.

Not able to move fast enough to keep warm exercising outside, Hank was limited to trips to the cafeteria, physical therapy, and the doctor's office. The rains lasted for twelve days.

Soon, the other "guests" began asking how he got through the night, encouraging him, and praising God when a night passed without pain. Gradually his bed was lowered a notch or two at a time. Or raised again to combat the discomfort of angina. One week passed. Two weeks passed with no apparent improvement.

Between the second and third week a subtle change seemed to occur. Hank became able to walk ¼ mile, then ½ miles. At the end of his third week at Weimar, he was walking a total of two miles a day without adverse effects.

With only four days left of

the 25 day session, we felt his progress was not stable enough to last if we went home, so plans were made to stay through the February session.

The last day of the January session was permeated by an air of expectancy and eagerness. All of us (H.E.C. guests) awaited the evening "graduation" banquet somewhat like little children awaiting a birthday party. So to pass the time a bit faster, Hank and I decided to take a walk.

We left New Start Lodge around 2 p.m. With no particular destination in mind, we neglected to tell anyone we were leaving. I took it for granted that we were going around the half-mile loop, as usual. But when we reached the spot where the loop meets the north end of the Manzanita Trail, Hank asked where that led to, indicating the trail.

We didn't stay on the loop road. We started down the trail route, walking a bit, resting a bit. And so we progressed slowly down, down, down, then up, up past the new house to the old cemetery. I kept thinking, surely he'll want to turn back soon, but said nothing. He seemed to be in no distress. After a while I figured that we might as well go forward as backward. So we continued on through the manzanita, down the mountain, across the stream. Then the work of climbing began. Sometimes we went only three or four steps before stopping to rest. Our walk took us one hour and 50 minutes.

In the meantime, it had been decided to take a final group picture and we couldn't be found. Everyone was looking for us. "Surely they wouldn't be on the Manzanita Trail! He's not up to (Continued on Page 7)



Dr. Beverly Cox monitors Hank during his initial treadmill test, while Steve Van Cleve decodes the results.

# Visitors to Weimar

Within the last several months, and especially in the last few weeks, we have been blessed with the presence and contributions of various visitors to our campus.

Their reasons for coming have been as many and varied as their occupations, professions and personalities. Some of these visitors had the opportunity of speaking to the Weimar family as a group; others just shared their gracious presence on a one-to-one basis.

Most recently, Margaret Davis, noted speaker on "Righteousness by Faith," visited and presented some interesting and vital insights on "How to be born again and live the victorious Christian life."

Previous to this, Elder E. L. Minchin, formerly Youth Director of the Northern European Division, and more recently Youth Director and Field Secretary of the General Conference of Seventh-day Adventists (now retired), shared with students and staff in a joint worship session what it means to really love — how to give a practical demonstration of the character of Christ, which, says Minchin: "is the gospel in human flesh." He very strongly emphasized the admonition given to the church seventy-five years ago: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one." (Testimonies, Vol. 9, p. 189).

Roy Williams, formerly

Treasurer in both the Mexican and West Indies Union, and currently Associate Secretary of the General Conference, spoke on the topic: "Run for Your Life," indicative of our active role in totally committing all of our energies to the Christian "race."

With an enthusiasm which was contagious, Bill Batts, Director of the Sacramento Area Inner City Program, outlines some of the goals, problems, needs and background of this unique work. His talk stimulated a lively interest in the Weimar College students on their potential involvement.

Along the same lines, Ted Wilson, Director of New York's Metro Ministries, and son of General Conference President Neal Wilson, related some of the inspiring and exciting miracles that God has been performing in New York City.

Dr. Ralph Scorpio, Chairman of the Department of Biology, Columbia Union College in Takoma Park, Maryland, addressed the Weimar College students, enjoining them to allow the power of Christ to have full sway in their lives.

Leroy Moore, former professor in several Seventh-day Adventist colleges, and now Director of the Indian Work in North America, shared portions of his doctoral thesis (now off the press in book form) — *Theology in Crisis*, with the Weimar family.

Other special guests included: Elder Philip Follett, President of the Northern California Conference along with Mr. Dick Roderick, Secretary-Treasurer.

Pacific Union College was ably represented here by Dr. Jack Cassell, President; Dr. Gordon Madgwick, Vice President of Academic Affairs; Mr. Bob Strickland, Vice President of Financial Affairs; Dr. Don Coles, Vice President of Development; Dr. Don Warren, Assistant Vice President of Academic Affairs; Dr. Howard Hardcastle, Associate Academic Dean; and Mr. Perry Campbell, Director of Admissions.

The Australasian Division followed closely in number of visitors: Pastor George Burnside, formerly Radio Speaker for the Voice of Prophecy in Australia, and more recently Director of the Ministerial Association in that Division; Mr. Winston Fletcher, currently Manager of the Adventist Book Center in Greater Sydney; Mr. Clive Barrett, President of the Trans-Tasman Union Conference of Seventh-day Adventists; and Pastor and Mrs. John Trim of this same Union, Trim being Health and Temperance Director.

Space does not permit us to list all the people who have visited us in one capacity or another over the past few months. This does not mean that these "unmentioned" ones have been any less appreciated. It is exciting to belong to such a worldwide family; and we certainly feel extremely blessed and enriched when these other family members come to our campus. We encourage your visits and enlist your prayers as we all seek together to have fulfilled in our lives the unique privilege of demonstrating God's character to men and to angels.

# In Loving Memory

Over the past several months some of our readers have requested that we include a Memorial Gift Column in our monthly bulletin. In response to this request we are starting this column. Those who are interested may send to Weimar Institute monetary gifts in memory of your loved ones.

A MEMORIAL GIFT TO WEIMAR INSTITUTE HAS BEEN MADE IN MEMORY OF:

Dr. W. F. Baughman — by  
R. Baughman  
Jessie Pollock  
Carroll and Howard Wahl  
Members of the Long Beach Medical Association  
Sidney Geller — by  
Mr. and Mrs. J. V. Curtis  
Lee Vesta Thomas — by  
Byron W. Johnson



## WEIMAR INSTITUTE

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

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### WEIMAR INSTITUTE BULLETIN

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### OFFICE HOURS

Monday through Thursday: 8:00 A.M. - 5:00 P.M.  
Friday: 8:00 A.M. - 4:00 P.M.  
Sabbath and Sunday: Closed  
Telephone: Business line: (916) 687-4111

### 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.

# Confidence in Crisis

By Kent Dickinson

John Wesley was noted for his strict adherence to the methods and principles of right living. He was therefore branded a "methodist" by his fellow students while attending the university prior to entering the ministry. But it was not until after his ordination that he learned to fully trust in the God he served.

America from England with his brother Charles, John met a company of Moravians whose calmness and trust in facing possible death in a violent storm at sea made a deep and lasting impression on his heart. During the journey, as the Moravians were conducting a service, Wesley observed, "In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces,

covered the ship, and poured in between the decks as if the great deep had already swallowed us up." (GC 255).

A terrible screaming began among some of the other passengers, but the Moravians calmly and fearlessly sang on. This experience greatly impressed Wesley who himself had not the peace with God that they manifested.

"On his return to England, Wesley, under the instruction of a Moravian preacher, arrived at a clearer understanding of Bible faith." (Ibid.) And later he came to a fuller realization of what it means to look away from his own efforts and to deny self. He learned to trust in Christ.

Often worldly recognition does not attend those who stand for God in times of stress. "God does not promise us ease, honor, or wealth in His service, but He

assures us that all needed blessing will be ours, 'with persecutions,' and in the world to come 'life everlasting.' Nothing less than entire consecration to His service will Christ accept. This is the lesson which every one of us must learn."

"Those who study the Bible, counsel with God, and rely upon Christ, will be enabled to act wisely at all times, and under all circumstances." (5 T. 42,43)

"In the final victory, God will have no use for those persons who are nowhere to be found in time of peril and danger...He who loses sight of his entire dependence upon God is sure to fall...We are coming to a crisis which, more than any previous time since the world began, will demand the entire consecration of everyone who has named the name of Christ." (GW 322,23)

# How Much Protein?

By Dr. Henri Wiebe:

The question "How much protein?", has vexed us ever since the Dutchman Mulder coined the word nearly 150 years ago. Scientists have spent life times and fortunes to answer this question only to have the findings disputed and outdated by yet newer discoveries.

Out of this confusion, can we form guidelines that are nutritionally safe?

The tendency in the past has been to over-estimate the need for quantity and quality of protein. As the more recent animal and human studies are evaluated, a trend is developing that suggests that less is better. But we are still left asking: "How much protein is enough?"

This dilemma has caused some of us to search for the original operating instructions that accompanied the human machinery. They can be found in Genesis. Regarding fuel, God said: "...I have provided all kinds of grain and all kinds of fruit for you to eat."<sup>1</sup> When Paradise was lost, God instructed Adam to also "eat the plants of the field."<sup>2</sup> True, farther on in man's history God permitted the use of meat. Yet, there is a way of looking at Biblical evidence that suggests that the purely vegetarian diet is the ideal. Since modern nutritional science has failed to come up with undisputed guidelines regarding proteins, can we trust God's original operating instructions?

A diet of unprocessed grains, fruits, nuts and vegetables, sufficient to supply the daily energy needs of the body provides more than enough protein. This holds true for the weaned toddler as well as the person close to the end of life.

Analysis would show that about 10 percent of the calories of such a diet would come from protein. Someone consuming 2500 calories would thus be getting 62 grams of protein daily. If the above individual on 2500 calories weighed 154 pounds, by World Health Organization (WHO) standards he would need 39.9 grams. It appears that for total protein needs the Genesis diet is adequate. "But," some would rightly question, "aren't the

WHO guidelines based on 'high quality' animal proteins? Plant proteins don't match up."

True, no one plant source can match the protein balance found in animal products, and it apparently was not so intended. Variety is the spice of life, and also a basic law of nutrition. By changing the kinds of unprocessed grains, fruits, nuts, and vegetables from

meal to meal and season to season, more than adequate protein quality is assured.

So then, how much protein is enough? If enough unprocessed food of plant origin is eaten to provide the daily energy requirements, the quality and quantity needs of protein are more than met.

And, God can be trusted.  
1Genesis 1:29 NEB  
2Genesis 3:18 NIV

## H.E.C. ALUMNI CORNER

Dear Alumni Family,

Most of you know that a person who is exercising for a long period of time reaches a point where his energy starts to fade. Just at that time the body mobilizes extra stored reserves and gives him a boost called "the second wind." Since the beginning of our medical program two years ago, we have been sensing a similar need for each of you; and I am really excited to have the privilege of sharing this note with you.

We have decided to include a follow-up program, on a trial basis, in our Health Education Center. We hope to be able to visit many of you and to help you in any problem areas you've found since your return home.

By your rejuvenated health, many of you have incited interest among your families and friends. We hope to be able to share some helpful information in your homes with those who have an interest. They, in turn, might be a real help to you. Simple cooking demonstrations, home hydrotherapy demonstrations, and basic health information may also promote a recommitment to the methods you have learned to trust, but may have slipped away from. We would also like to introduce you to other former H.E.C. guests in your area, and help form local chapters that can meet regularly for health talks, picnics, hikes, cooking demonstrations, Bible studies, or whatever common interests you may have.

Many of you, I am sure, felt the need of assistance when you first arrived home. We hope to fill this need for a few from each group, but obviously we will not be able to see everyone.

There are many facets of this program that I cannot take the space to describe. We would appreciate any suggestions you might have, for this is aimed at helping each of you. We all become like a family during your stay, so we desire to keep in touch with you. If you would like more information about this follow-up plan, please write to us and we will be happy to fill you in on more of the proposed details. This will be a free service. There are, however, several innate expenses, so if there are any of you who feel impressed, and have the means to assist this venture, we would greatly appreciate it. Contributions are tax deductible and should be ear-marked for the special fund, "the Second Wind Project."

The Lord has, through a series of blessings and events, helped me decide to continue my association at Weimar and work on this project. Vernon Putz, our new physical therapist, has already been a great blessing to the guests and staff. His coming freed me to work with this home follow-up project and also give some time to the Cambodian refugee medical work in Thailand. I will be there from April 8 until the end of May. Hopefully, I will have the opportunity to visit a few of you on my way home to Weimar.

Our new head nurse, Carol Neall, will also be assisting in Thailand from April 22 through the end of May. We are convinced that the Lord has called us both to this work, and that He will bless these homeless, starving victims of war through whatever knowledge we can share with them. Please pray for us.

On returning to Weimar I hope to start visiting our alumni family of over 300, some time in June or July. Until then, may the Lord richly bless every one of you with abundant health and the peace that follows His gift of salvation. Again, we look forward to hearing from you about any suggestions or assistance in our outreach to you and your fellow classmates.

With all our prayers and best wishes,  
The Weimar Family  
and Byron Reynolds

## from the Weimar Kitchen

To many people the old phrase: "We are what we eat," has become old hat. But this is, in fact, one of the truer facts of life. Medical science has proven that our body cells are fed and influenced significantly by the kind of fuel (food) which we put into them.

In a recent article appearing in the *Auburn Journal*, bearing the title: "To Live Longer Americans Practice Disease Prevention," Surgeon General Foege is quoted as saying: "The most important steps a person can take to promote his own health are to stop smoking...eat properly, and exercise regularly."

"Excessive use of alcohol causes cirrhosis of the liver and accidents," said Foege, "while the worst dietary habit of Americans is the consumption of too much fat."

It is interesting to note that the Creator of our bodies gave us, in the beginning, a constructive "ethic on eating" that will both guard against overdue misapprehensions and yet provide room for creativity and healthy cell-feeding. It's a simple principle revealed in Scripture:

"Behold I have given you every plant yielding seed that is on the surface of the earth, and every tree which

has fruit yielding seed; it shall be for you... And ye shall eat the herb of the field". (Gen. 1:29)

When we reduce this to simple terms, this authoritative counsel indicates that man's food was to be eaten as natural products of the earth. This includes "fruit" as we commonly think of it, but also gives us a diet that is delightfully abounding in vegetables, whole grains, legumes, nuts and seeds which provide generous amounts of all needed nutrients. In fact we have a galaxy of pleasant-tasting, extremely satisfying dishes. Here are a few samples:

### recipes

#### SUNNY SOYA BREAD

½ C lukewarm water  
1 T. dry yeast  
1 C. warm water  
2 tsp. salt  
3 T honey  
1 C. cooked yellow squash  
¼ C. wheat germ  
½ cup soy flour  
½ C. sunflower seeds  
2 C. whole wheat flour  
3 C. unbleached white flour  
Put ½ C. lukewarm water in small bowl. Sprinkle in yeast and ¼ tsp. honey. Put honey, squash, salt and 1 C. water in blender. Mix until smooth and pour into a large bowl. Add whole wheat flour and beat well. Add wheat germ, seeds and soya flour.

Mix and add yeast. Stir in enough white flour to make a soft bread — dough not sticky but elastic. Knead until elastic. Put in bread pans prepared with liquid lecithin. Let rise until almost double. Bake 35-40 minutes in a 375° oven.

#### WHEAT GERM MUFFINS

1-¼ C. water  
3 T. honey  
2 tsp. yeast  
½ tsp. salt  
½ tsp. vanilla  
½ tsp. grated orange rind (opt.)  
1 C. wheat germ  
1 C. whole wheat pastry flour

½ T. soy flour  
¾ C. raisins or dates

Prepare muffin tins with liquid lecithin and fill to 2/3's full. Let rise 10 minutes. Preheat oven to 350°. Bake about 20 minutes. Watch carefully — they burn easily. Yields 10-12 muffins.

#### WHOLE WHEAT CRACKERS

4 C. whole wheat pastry flour  
1 C. water  
½ C. peanut butter  
1 tsp. salt  
Mix peanut butter and water. Pour into flour. Roll out thin. Bake 350° for 20 minutes or until golden brown.

In the last issue of this BULLETIN the order form for our cookbook, "From the Weimar Kitchen", read "Now Available in Revised Edition" — actually this is the same edition we have been offering for the last year. Our ad should just read "Revised Edition."

# New Testament Stories Relived

## One Thing is Needful\*

By Veronica Morrish

Her name was Martha. She was an incredibly efficient person. Her home, located in Bethany, displayed her meticulous habits and tastes. She was the kind of housekeeper you could depend on to have silverware in place, decorations appropriately intact, and her guests treated with the utmost courtesy.

Martha's sister, Mary, and her brother, Lazarus, though perhaps not as punctilious as she was, were extremely hospitable; so much so that guests and strangers alike could feel the genuine warmth of Christian fellowship whenever they visited this home.

It was to this kind of environment that Jesus and His disciples often resorted. Martha's quiet home afforded them a haven of relaxation away from the suspicion and jealousy of the angry Pharisees. Here they could find the human understanding that was so lacking in the mixed multitudes of public discourse. It was perhaps only in this peaceful household that the Saviour could unburden Himself and speak plainly. Here He did not have to be super-careful. He did not have to speak in parables because He was among genuine friends.

One day, Jesus and His disciples made the toilsome journey on foot from Jericho to Bethany where they sought comfort from the weary conflict of their daily routine.

I suppose that, upon their arrival, they were treated with the customary, initial Palestinian courtesy of having their dusty sandalled feet washed, and of being offered water to quench their thirst.

This being accomplished, Martha, anxious to provide further for the comfort of her special guests, promptly busied herself with preparing an elaborate meal, setting the table, and adding the flair of an efficient hostess to complement the occasion. It's no small wonder then that she was quite perturbed at her sister's nonchalant attitude toward her pertinent domestic concerns.

Mary, seemingly unaware of Martha's need for help, was sitting completely absorbed as she listened to the words of the Master. In her opinion, talking to Jesus (given the short time she would benefit from His visit) was more important than fixing Him a gourmet meal.

Martha thought otherwise, and being the outspoken person that she was, spared no pains to express herself: "Lord," she complained, "dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."1.

After all, this was one of the rare occasions of their lives. Wasn't it only fair that her sister, Mary, should assist her in these important domestic preparations for their special guests?

Jesus' response, displaying His divine insight, spoke to the human problem of setting up proper priorities, thus giving us some food for



thought. Patiently and calmly He replied to Martha's complaint. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."2

"One thing is needful, Martha, My precious child!" I seem to hear the echo of His voice resounding through the ages. "One thing: a calm devotional spirit with deeper anxiety for knowledge con-

cerning God and His plan for you. In developing the qualities necessary for spiritual growth, you will have less concern for the transient things of this life — the daily routine, jobs, houses, and even the obsession with good works. Your heart will have more concern for the things which will endure — love, virtue, patience, trust in Me, victory and character development."

My heart responds: "Yes

Lord, I now understand. Being attentive to Your words is more significant in my life than catering to temporal needs. Help me, like Mary, to first sit at Your feet and let my energies be sanctified by Your grace so that my life, ordered aright with first things first, may be the unconquerable power for good that You intend it to be."

\*Based on Luke 10:38-42  
1 Luke 10:40  
2 Luke 10:41, 42

"All who work for God should have the Martha and the Mary attributes blended — a willingness to minister and a sincere love of the truth..." 6T. 118

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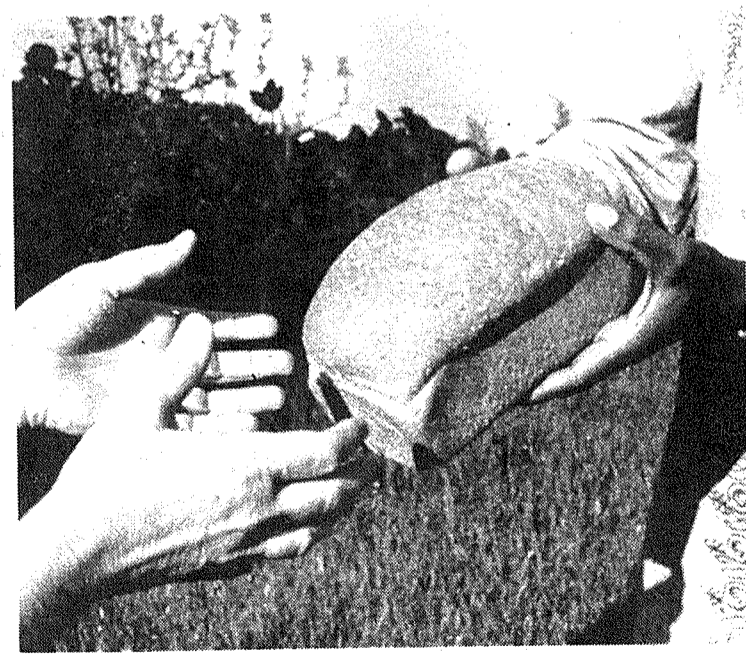
Write for list.

## Weimar — Our Mission is Service

By Colin D. Standish

It is only appropriate that on our first Wednesday of the new school year we focus our attention upon service. Those of you who are new here will very quickly come to realize that in the middle of each week we focus upon community outreach. The message of Isaiah gives orientation to the college outreach ministry. For though God was talking to ancient Israel, He just as surely is speaking to us in these last days. "Ye are My witnesses, saith the Lord, and My servants whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no god formed neither there shall be after Me." Isaiah 43:10

All have been called and chosen to be God's living epistles to the world. A letter is meaningless unless it is legible. If it cannot be read, it cannot be understood; and so it is with Christianity. Men and women will find the gospel meaningless if we say we have accepted Christ as our Redeemer but



demonstrate no loving concern and outreach for others. As Seventh-day Adventists we discern a great challenge in the last three verses of the 58th chapter of Isaiah. Here is the call to build up the old waste places; to restore the Sabbath to its true place in the lives of all mankind. And

this is beautifully linked with the great mission of God's children.

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and

(Continued on Page 8)

# Do You Really Know Jesus?

By Eric W. Hon

What more tragic and dramatic picture can be visualized than that which is described in the seventh chapter of Matthew, verses 21-23, when in the final day Christ will say to many, "I never knew you: depart from Me, ye that work iniquity."

To have prophesied, to have cast out devils, to have done many wonderful works in the name of Jesus and yet not be known by Him is indeed a tragedy beyond measure. At that point the pronouncement is absolute. There is no second chance; no appeal to Christ will change the direction of eternity.

How thankful we should be for a loving heavenly Father Who gives us warning ahead of the event, so that we need not be caught unaware and lose the privilege of life everlasting.

What is the underlying cause that will bring about the rejection of those who claim to have done so much in the name of the Lord? The answer is found in verse 21. In spite of their professedly great deeds in Christ's name, they are not truly doing His will. They are not one with Christ; His life is not in them. Their works stem from self-conceit and self-deception. They are the works of their own defective character, not the character of Christ. And because they are not genuine fruit from a Christ-filled life, Jesus will have no alternative than to say, "I never knew you."

The supreme example of genuinely doing the will of God was given by Christ Himself. At all times He was submissive to the heavenly Father. "I seek not Mine Own will, but the will of the Father which hath sent Me." John 5:30 "Never did He do anything contrary to the will of His Father." 8T. 208:1

By this relationship to God, He was able to fulfil His mission. He not only saved man from sin, He revealed the character of God in all His ministry. "Christ was hid in God, and God was revealed in the character of His Son. To this revelation Jesus desired the minds of the people to be directed." MH 32:2

By His complete identification with human need Jesus demonstrated the character of God. In every sense He was "God with us." He unmasked that master deceiver, Satan, who from the time of his fall set out with relentless zeal to malign God's name. Through the many systems of false religion God was looked upon as a tyrant, One Who was ever ready to punish without justice or mercy. "It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. His

sophistry lessens the obligations of the divine law and gives men license to sin. At the same time He causes them to cherish false conceptions of God so that they regard Him with fear and hate rather than with love." GC 569:1

Jesus, by His complete submission to the will of the Father, by His unselfish, untiring ministry vindicated the character of God. And so the call today to every believer is to emulate the life and work of Jesus.

Christ's method of ministry is found in Matthew 9:35, "And Jesus went..." Wherever there were people Jesus was there. He had audiences of one and of multitudes. He taught, preached, and healed. He saw and had compassion, He understood the needs of every troubled soul.

From Jesus flowed a stream of healing power. He was not restricted to time or place. He carried the awful weight of the responsibility for the salvation of men. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength. He taught in a way that made them feel the completeness of His identification with their interests and happiness. With unwearied patience, and sympathetic helpfulness, He met men in their necessities. By the gentle touch of grace, He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence. He drew their hearts to Him by the ties of human sympathy. (from *Ministry of Healing*, pages 17-26)

"Our work is clearly defined. As the Father sent His only begotten Son into our world, even so Christ sends us, His disciples, as His medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God..."

"The medical missionary work is of divine origin, and has a most glorious mission to fulfill. In all its bearings it is to be in conformity with Christ's work. Those who are workers together with God will just as surely represent the character of Christ as Christ represented the character of His Father while in this world."

*Medical Ministry*, page 24 (emphasis supplied)

It is in this way that we truly know Jesus, and Jesus "knows" us. We reveal His character in our own. And, "Herein is My Father glorified, that ye bear much fruit, so shall ye be My disciples." John 15:8 (see Gal. 5:22, 23)

"The Christian is ever to realize that he has consecrated himself to God, and that in character he is to reveal Christ to the world. The self-sacrifice, the sympathy, the love, manifested



in the life of Christ, are to appear in the life of the worker for God." DA 417

The message of Isaiah 58 is present truth for the church today. It involves person to person ministry (verses 6 and 7) and is, "the very spirit and character of the work of Christ." Ibid. 278

Our only possession we can take to heaven is a Christlike character. But this will be impossible to develop unless we share with others the love and saving power of

Jesus. And the more we share, the better will Jesus become known to us personally. For to work for others is to have a common purpose with Christ.

Events today point to the imminence of Christ's return. And it is these very events that are the rallying call to every believer to arise and make the Master's business his own. Everything else in life should be secondary. Our life and all that we possess must be for one pur-

pose -- to make Jesus known to others.

Do you really know Jesus? Then work with Him and for Him, for to know Him is life eternal. (John 17:3)

For further study: *Christ's Object Lessons*, "Saying and Doing" pages 272-283

*Medical Ministry*, "The Divine Plan in Medical Missionary Work" pages 19-29  
*Great Controversy*, Chapter 35 pages 563-581

## Confidence In Crisis

(Continued from Page 3)

This assurance rings down the centuries to us from the Apostle Paul: "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

Today, with continuing and increasing intensity in conflicts and perplexities in interpersonal as well as international relationships, we need a sure and steadfast hope — a trust in Divine power which is available to everyone who calls upon God. (See Ps. 50: 15).

"In every emergency we are to feel the battle is His. His resources are limitless, and apparent impossibilities will make the victory all the greater." (PK 202)

The crisis will come to institutions as well as to individuals. "We are standing on the threshold of great and solemn events. Prophecies are fulfilling...Everything in the world is in an unsettled state...The great day of God

is hasting greatly..." (1 SM 221).

"There are not many, even among educators and statesmen who comprehend the causes that underlie the present state of society. Those who hold the reins of government are...struggling in vain to place business operations on a more secure basis." (MH 183)

Is it any wonder, in light of these statements that we at Weimar Institute are very concerned over our present debt burden and are making a concerted effort this year to be freed from them?

In our current call for means, an appeal has been made not only to our readers for their continued liberal support over the next several

months, but also to our own staff. And their response has been typical of their loyalty, support and dedication. The same spirit manifested among our readers will unquestionably bring success to our goal of freeing Weimar from those debts.

"Our institutions are to be entirely under the supervision of God. They were established in sacrifice, and only in sacrifice can their work be successfully carried forward." (2 SM 207).

At this time when we are told that "the crisis is stealing gradually upon us...probation's hour is fast closing, and every case is about to be eternally decided" (DA 636) can we do less than prepare our hearts to allow His will to be done in and through us? Let our prayers be for His sustaining grace while we make provision for His cause, thus laying up treasure in heaven that will not fade away.

### Sharing Weimar

Hazel Henry and Veronica Morrish, Weimar staff members, shared the Weimar story by means of slides and talk presentations, with the Philadelphian SDA church in Long Beach, Ca., recently. To conclude an interesting and profitable weekend, a Sunday morning Weimar-style breakfast for College-age youth was served in the home of Kathleen Huff, former H.E.C. guest. The intent was to familiarize these students with Weimar College.

# Unfinished Story

(Continued from Page 2)  
that yet."

It was the only time in our two month stay that we did walk the full trail. Within the next few days it began raining again.


During February Hank gradually built up his endurance. One day he "exercised" a total of 10 miles, plus walked 4 1/4 miles. (This, of course, was not done all at one time, but in bits and pieces throughout the day.) Exercise is only part of the treatment at Weimar. Diet played a major role. But improvement, or lack of it, was measured by the amount of exercise he could do.

And then it was time to leave. When we came, we had two suitcases, one box, and some hand luggage. When we left we had increased to three boxes. Before we reached our home in Idaho, our load was still greater, as we added food and kitchen items, as well as a set of "lost" snow tires a son had found at his place.

Before we came to Weimar, Hank could not do a simple thing like poking insulation around a window without experiencing angina pain. But when we reached home on March 5, he helped unload the car, carrying in the lighter weight things. After a quick lunch, he wrestled the snow tires out of the trunk, rolled them to the cellarway and called for help to bring two exercise machines out of the base-

ment. He then took a box and bucket to the car, cut sprouts from close to 50 pounds of potatoes and carried them into the house in approximately five pound bunches. Four hours later, he decided he'd worked enough for one day — all without pain or symptoms.

Since then, one afternoon, Hank trimmed two bushes in the yard. And the next day he cleaned up the dry, dead stuff off the peonies and corn lilies, burned leaves out of a ditch, and that which wouldn't burn, he packed off to the alley by bucket loads. All this entailed the use of a garden rake, lawn rake, pitchfork, and a shovel at various times. It took close to six hours to accomplish, with only a break for lunch. He continues to work in the yard, not fast, but without discomfort. He hopes to soon go back to his part-time job.

I've written this story to encourage those who may feel that if their progress isn't markedly fast or striking, the Weimar program isn't doing much for them. Just don't give up. It has taken Hank two months to get to the place where he can do in a week what he used to be able to do in a day. But, he's doing it without pain, as long as he paces himself. Daily his endurance is noticeably increasing. He has a long way to go yet, but we feel his progress thus far is a direct blessing from God. It can be the same for you. 

## Summer Scholarships

Weimar College is offering scholarship opportunities for a selected group of freshman students for the 1980-81 school year. Such students may apply to work in one of the various industries at Weimar Institute during the summer commencing about the middle of June. Such students would be provided board and lodging during the summer and also earn a \$1,000 scholarship towards the \$3,000 yearly tuition and board fee of the 1980-81 school year.

The conditions of acceptance in the scholarship program are as follows:

- 1) The individual be accepted as a student for the 1980-81 school year.
- 2) That he or she works a minimum of 480 hours during the summer.
- 3) There is a limit to the number of such scholarship opportunities that are available, and in general, opportunity will be given to those who apply earliest.

There is also opportunity to earn some toward the college financial needs during the Christmas vacation and the spring vacation. The

work education and scholarship program is under the directorship of Dr. John Siphens and any specific questions relating to it may be addressed to him at Weimar Institute. Now is the time to apply, if the Lord may be leading you to Weimar College for the next academic school year. The school offers majors in Health Education, Elementary Education, Secondary Education, Metropolitan Ministry, Agriculture and Religion. And it is possible to undertake the first and possibly the second year of courses whose major is not offered at Weimar College. There are also a limited number of opportunities available for graduates in other areas who would like to spend a quarter to a year at Weimar learning some of the distinctive patterns of work/study and Outreach ministry which are characteristic of the Weimar College program.

All such inquiries should be addressed to The Dean, Weimar College, Box A, Weimar, California 95736.

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*"... in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons."*

*The Mount Of Blessing, 109*

## Our Mission Is Service

(Continued from Page 5)  
that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward (rearguard)" Verses 6-8.

It is only as we rest fully in the merits of Christ (symbolized by our Sabbath rest) and allow His power to transform our lives that we can give this spontaneous evidence of true Christian conversion. The practicalities of God's love are in this way unfolded to mankind. Well might we pause to consider when we last dealt our bread to the hungry. When did we last take a stranger into our home? When were we last submitted so willingly to Christ that through us He was able to break the bands of wickedness in the life of someone? Is it our habit to speak a cheery word to lift the downcast spirits of a fellow in need?

The whole purpose of the outreach ministry is to share the love of Jesus both in word and in action. Almost limitless avenues exist in which this can be done. Perhaps the one corporate sin of which we have been guilty as Christians has been our lack of enthusiasm to

share what Jesus has done for us. This was the failure of the Jewish nation. In failing to share the bountiful blessings that God had given them they dried up the well of their own relationship with Him. Him.

The latter part of Isaiah 58 deals especially with the Sabbath commandment but also the totality of restoring the breach in the law of God. "God's people have a special work to do in repairing the breach that has been made in His law, and the nearer we approach the end the more urgent does this work become. All who love God will show that they bear His sign by keeping His commandments." Welfare Ministry, page 34.

And on page 35 we read, "What is pure religion? Christ has told us that pure religion is the exercise of pity, sympathy, and love in the home, in the church and in the world. This is the kind of religion to teach to the children. And this is the genuine article."


All need to learn these lessons. We need to learn not to center our thoughts upon ourselves, even in regard to our own salvation. Wherever there is human need and suffering, there is a mission field for service. "We are to care for every case of suffering and to look upon ourselves as God's agents to relieve the needy, to the very utmost of our ability." Ibid. 45

We at Weimar believe that it is our task to learn how to improve and increase that ability to the utmost. We

may find ourselves very limited at first, but, as we grow in Jesus and in understanding of how to develop our talents that ability will grow. It is most important to begin to think in this way: "Christ's followers have been redeemed to service." Christ's Object Lessons, page 326.

By living to minister to others, man is brought into fuller relationship with Christ, for Christ Himself was tireless in His service to others. It is as much a law as all universal laws, and the principles are to be found in the immutability of the character of God. Service brings joy, lifts discouragement, and enables us to appreciate more fully the reality of God Himself.

"Not more surely is a place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." Welfare Ministry, page 52. God has a special place right here at Weimar for us, and wherever our influence might be. It is our privilege this year to explore what the Lord has shown us. There is freedom in service. "Ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve on another." Galatians 5:13

The liberty that God is offering us is the liberty to break the shackles of inward-looking, of self-seeking, of being egocentric, that we might rejoice in the great honor of serving our fellow men. 



Hank Daniels ("The Unfinished Story", page 2) shakes hands with Mel Hilton. Both were H.E.C. Guests for two consecutive sessions.

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# FROM OUR CHAPLAIN

## What is the Greatest Tragedy?

By Dick Winn

Someone loaned my son that most "superlative" of books, *The Guinness Book of World Records*. As do all young boys who are impressed with the extraordinary, Jeff loves to read it. Prefaced usually with a "Wow, Dad, listen to this..." I have learned many things. About the guy who pulled a 40-ton train with a bit in his teeth. Or the couple who spent 100 hours swinging in a swing. Or the snail with a speed record of 0.0313 m.p.h.

It got me to thinking. What would Guinness say was the greatest tragedy this world has ever known? He lists the Black Death pandemic of the 14th Century (with 75 million deaths) at the top of the list — along with many other assorted natural and man-made disasters. Would we agree with his list? Is there something worse?

But it seems to be more than just an idle question for

the curious. May I propose that one's answer to this question could make a large difference in how one thinks about many vital issues.

Most Christians would probably say that the greatest tragedy is not the sinful things that man does to his fellow man, but is rather the very fact that man is sinful. The tragedy does not begin at Ravensbrück or Hiroshima, but at the Garden of Eden — with the rebellion of Adam and Eve.

And yet is not even this tragedy the result of an even greater one, an earlier one? The prophet Daniel tells of that person whose chief characteristic is to "speak words against the Most High" (7:25). And all of the sorrow and rebellion this universe has witnessed is the result of that attack upon the character, the reputation of our wonderful God. To know Him as He is, to understand His unquestionable goodness, is to love Him and

trust Him. To know God as He truly is, therefore, is the strongest shield against sin, against turning from Him and His perfect principles for living.

No wonder, then, that Jesus named the greatest tragedy in His pathetic cry, "O righteous Father, the world has not known Thee." (John 17:25). He knew full well that man's destructive excursion into sin would never end until we were won back to loyalty to God by Christ's revelation of the Father's character. When in the minds of God's creatures, Satan's deceptive errors about God are exposed by the brilliant light of truth, rebellion has no more place to stand. Allegiance springs up, and we are brought back into harmony with the principles of eternal life. Once again, Jesus said it best: "And this is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou hast sent" (John 17:3 RSV).

The problem of sin, then, is not just a legal problem (as in: man has violated law;

law requires punishment; Jesus bears punishment in our place; man is now legally innocent.) The problem of sin is one of relationship — of us as persons estranged from the Person of God, because we have fallen for Satan's lies about Him. The greatest tragedy is not that we are law violaters, but that we don't trust the Lawgiver (which, by the way, will always make us lawbreakers!) When Jesus offers to take our legal guilt upon Himself, bearing it on the Cross, that is not in itself the solution to the sin problem. If I reach out to grasp the verdict of "innocent" but do not fundamentally change

my mind about the One who offers the verdict, I am not closer to a solution to the sin problem.

Jesus described how He desired that people should respond when they understood His great love-expression on the Cross: "And I, when I am lifted up from the earth, will draw all men to Myself" (John 12:32 RSV).

To be drawn to Jesus, to sense our loyalties being tugged toward Him by the compelling attractiveness of His self-giving love, and to freely, gladly respond — that is the solution to the greatest tragedy.

## NOTICE:

Black Hills Seminar Schedule

June 20-22, "Christian Administration in the Church, Home, and School." W. D. Frazee

June 26-28 "The 2nd Annual Medical Retreat" Dr. Hans Diehl.

For information write to: Black Hills Center, Box 1, Hermosa, South Dakota 57744 (605) 255-4579 or (605) 343-3264. Watch next issue of this BULLETIN for complete Seminar Schedule.