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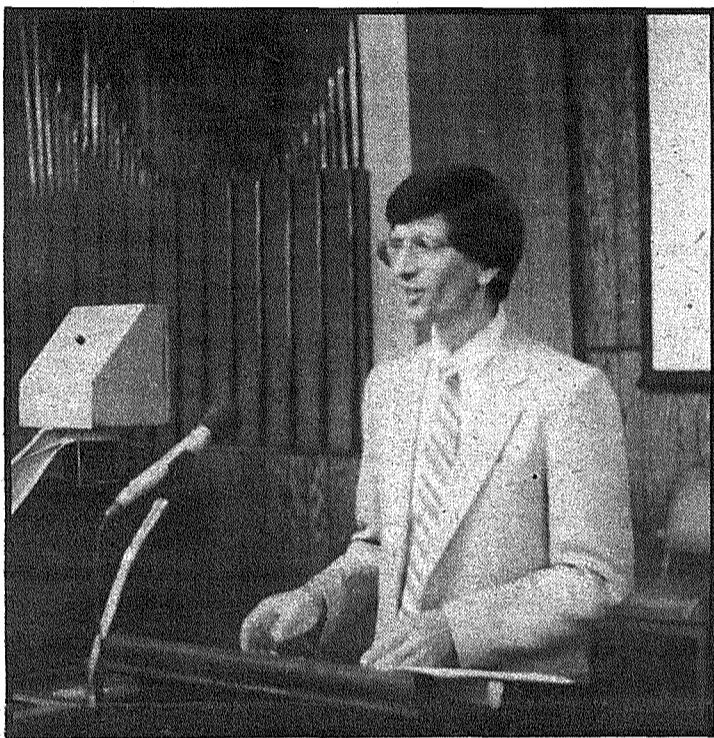
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WEIMAR INSTITUTE BULLETIN

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VOL. 7 NO.10 OCTOBER 1983

Staff Colloquium Challenges Methods of Education



Elder Dick Winn discusses "How God writes His law and His love in our hearts" at the staff colloquium.

"Writing God's love on our hearts" was the theme for a staff colloquium held at Weimar Institute from September 17-23. As a preparation for the coming school year and the continued development of health education programs, the Institute staff set aside an entire week for an intensive study of the goals and methods God wants to use in restoring harmony in His universe.

The meetings opened on Sabbath morning with a presentation by the Institute President, Bob Fillman. From the Scriptures and other inspired counsel, Mr. Fillman explained how God's goal for man is the restoration of moral power in fallen humanity. "Forgiveness is the first step in this restoration process," said Fillman, "but God wants to go much further than mere forgiveness. God's ultimate goal is that human beings might develop the capacity of moral decision-making." He cited the statement from Education, page 17, "Every human being, created in the image of God, is endowed with a

power akin to that of the Creator — individuality, power to think and to do...It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thoughts." Mere behavioral conformity is not enough. There must be developed within man the capacity to make sound, moral decisions.

During the next two Sabbath meetings, Dick Winn, the Institute's Director of Spiritual Ministries, focused attention on the method God uses to bring about moral restoration. Reading from

"There is a difference between authority based on power and authority based on truth."

Jeremiah 31:33 Elder Winn emphasized that God's laws are to be written on our hearts, at the

deepest level of understanding. God does not externally force us to obey His commands, but works to internalize the principles of His kingdom in human hearts. Elder Winn explained that there is a difference in obeying because God says so, and obeying because we understand what God says to be the truth. "There is a difference between authority based on power and authority based on truth."

God's laws were identified as "descriptive" rather than "arbitrary." God's laws are right because there will be inherent negative consequences to violation of those laws. And thus, if we understand the reasonableness of God's laws, we will choose to obey them because they are a description of how God's orderly universe operates.

Chaplain Winn expressed caution for doing the right things for the wrong reasons. He pointed out that the use of force, whether physical or emotional, leads to a very legalistic view of one's Continued on page 2

Sixth Academic Year of Weimar College Opens With 115 Students

On Monday morning, September 26, the sixth academic year of Weimar College opened with 115 students. Included in the group are 48 freshmen, 29 sophomores, 21 juniors, and 17 seniors. Students with declared majors include 48 in health, 30 in metro ministries and religion, 17 in elementary education, and 4 in agriculture.

The weekend prior to registration was spent in spiritual orientation, beginning Friday evening with Chaplain Dick Winn speaking on the topic, "Weimar — A Crucial Experiment." Three meetings were held Sabbath morning beginning at 8:00. The topics were "The Weimar Story" with Chaplain Winn and President Fillman tracing the history of Weimar Institute from pre-beginnings to the present; "He Leadeth Me," a student symposium consisting of Marie Laffamme, Kevin James, Kelvin Clark, and Sue Chirco telling how God had led in their lives; and "Weimar — A Unique Opportunity," a talk by the Dean of the College, Dr. Howard Hardcastle, encouraging both students and staff to take advantage of the unique opportunities at Weimar to develop into the kind of people God would have them be.

A variety of activities were provided Sabbath afternoon in-

cluding nature walks; "Discovering the Dynamics of Life Through Adventure" by Carl Wilcox; "Mission Opportunities in Central Africa" by Dr. Elton Wallace, president of our new Seventh-day Adventist French-speaking college in Rwanda; and "Go Ye" a description by Elder Preston Wallace of missionary outreach opportunities at Weimar. The Sabbath was closed by "A Spiritual Fellowship", a time for welcoming, sharing, and getting better acquainted, led by Dick Winn.

Principles of Christian dress, social relationships, health, and competition were presented at chapels during the first two weeks of school. Because dress and social relationships are areas in which disagreements often exist, students and staff are conducting ongoing studies and discussions as to how to implement God's principles at Weimar Institute. It is the sincere desire of both students and staff that the discussions will result in mutually agreeable guidelines and procedures in these two sensitive areas.

Another student committee has been chosen to assist the Dean in the selection and presentation of chapel programs. At the end of each quarter, chapel programs will be evaluated and adjust-

ments will be made if such seems to be desirable.

Wherever it is possible to do so, students will be involved in the decisionmaking, educational, and administrative processes of the college. If one of the objectives of Christian education is to train the youth to assume responsible leadership roles in the church, then what better teaching method is available than that of allowing them to begin assuming responsible roles in college? It is the great joy and satisfaction of Weimar staff to observe that when students are asked to participate in the decision-making process, they are as desirous as the staff to engage in prayer and study to determine God's will.

It is with joyful anticipation that Weimar College begins its sixth year. Our prayer is that the spirit of mutual trust, openness, and cooperation which currently pervades the campus may continue, and that the physical and spiritual atmosphere may be such as to allow God's children to develop their talents to the maximum. Our prayerful desire is that students who enter Weimar College doors will find Jesus as the central focus of our lives, and that all will come to know and love Him as the faithful Friend and Saviour that He wishes to be.



Staff and students gather in clusters of 4 to enjoy creative acquaintance and fellowship in the campus Chapel.

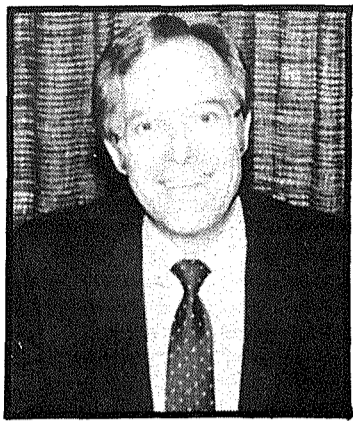
1983/84 NEWSTART Schedule

Following are the dates for Weimar's NEWSTART Health Center Programs:

OCTOBER 30-NOVEMBER 24
JANUARY 1-25
JANUARY 29-FEBRUARY 23
MARCH 18-APRIL 12

For further information contact: The Medical Director, Weimar Institute, P.O. Box A, Weimar, CA 95736.

From Our President



By Robert L. Fillman

We have just completed our first week of the new academic year. We cannot remember ever experiencing a more positive or unified group of students and staff. We praise God for what He has wrought!

During the week prior to the arrival of our students, all Weimar staff joined together daily to study God's methods for writing His Law on our hearts. If our moral restoration is God's goal for us, it is important that we understand as much as possible the methods He uses to accomplish that goal. Not only do we need to be in a position to cooperate with God in our own restoration process, but we must utilize educational methods which complement rather than frustrate the restoration process of our students. We believe that the Holy Spirit was present to bring about a remarkable attitude of harmony.

Our college students arrived for a weekend of spiritual fellowship preceding their registration on Sunday morning. As they joined with the staff in a review of God's leading in the establishment of this institution,

and as we studied some of the principles which we value, we again experienced a blending of mind and heart in a spirit of cooperation as we moved together into a new school year.

Following their registration on Sunday afternoon, the academy students joined their staff in a time of getting acquainted. A short time each day for the first week was set aside to review some of the educational methods God has given us to insure proper progress. Students and staff entered into an agreement that we will do everything we can to help each other grow in love by following the counsel in Galatians 6:1, which we paraphrased: "Students and staff, if any one of us is overtaken in any trespass, those who are spiritual should restore him in a spirit of gentleness." With students and staff working together in this manner, all of us can continue to grow.

We have focused on our desire to work together in a spirit of harmony because we believe that is something very important to God. In His last prayer with the disciples before He was crucified Jesus prayed several times that we might be one. Too often we as Christians seem to forget who the enemy is. It is easy to become so concerned with minor differences among us that we forget to join forces against Satan.

My Friends, we invite you to join us in a commitment that all of us as Christians recognize the importance of working together in harmony. Join us in praying that we will each know what it means to "restore in a spirit of gentleness." If we study together and pray together for this spirit, we can claim the promise that "When we strive for this unity as God desires us to strive for it, it will come to us." (8T 243)

OFFICE WORKERS GET OUTDOORS



Bob Fillman and Paul Hawks enjoy some vigorous exercise in the open air as they help supply firewood for the Institute.

Outdoor work has been a part of the schedule for administrators and other available office workers during the summer months. The Administrative Committee voted to set aside Wednesday mornings as "office worker's work bee" to help with the maintenance and clean up of the buildings, grounds and equipment of the Institute.

The special work bees have accomplished a variety of important tasks, including the clearing of hiking trails, splitting wood for the winter fuel supply, moving vehicles and equipment to a less visible storage depot, cleaning up the grounds and the entrance to the Institute, and campus construction projects.

Besides the extra work accomplished, the participants have benefited from the fresh air, the physical exercise and the fellowship with other staff and students. The work bees are to continue into the fall until winter weather prevents further participation. God's plan for a balance of mental and physical labor has proven to be a genuine blessing.

Introducing...



Bernice A. Reid

Bernice is a Registered Nurse with 10 years of experience in office nursing at St. Helena Sanitarium, then Monterey,

California, and (hospital) nursing at Santa Clara County Hospital in San Jose. She also has 18 years of office and business experience as partner in United Printing Company in San Jose.

Bernice feels that her coming to Weimar was definitely led by the Lord. She says, "After being retired from the printing business for 2 years, I felt as though there must be something that I could do to contribute somewhere. After praying sincerely for 2 or 3 weeks, I awoke one morning with the distinct feeling that I should drive the 85 miles to Weimar and ask for a job. I did, and when I talked to Dr. Crane, I found that one of the ladies in the medical office was leaving at the end of the week. Dr. Crane said, "Why, I think the Lord sent you!" And I answered, "Yes, I feel He

did."

Bernice says that she feels "so fortunate and happy to have found a loving and happy family that I can work and associate with here in the vineyard of the Lord. Please pray for Weimar Institute that we may ever be able to help the people who come here, physically and spiritually. Satan is working very hard to disrupt anything that is being done here on earth for the Lord, but we also know that as we are His children we can go to Him anytime for help and guidance. I'd also like to say Thank You to all the people who are sending donations and gifts to Weimar for the NEW LIFESTYLE Outpatient clinic; we are all praying that this will be a definite way of reaching more people in the immediate community."



Rick & Cheryl Mautz & Family

Rick and Cheryl Mautz, with their children Kristen and Jeffrey, arrived at Weimar on August 16 from Mount Vernon, Washington, where Rick has been a physical therapist for the last five years, following six years at Loma Linda University as stu-

dent and staff.

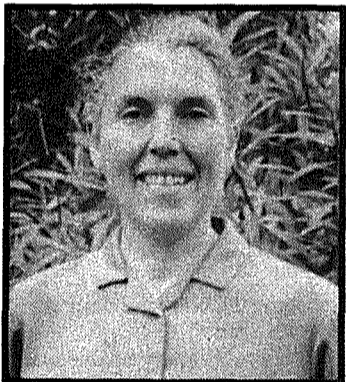
Rick will be providing Physical Therapy here at Weimar primarily for the NEWSTART guests but also for the new Outpatient program.

Rick attended PUC and Loma Linda University where he received a B.S. in Physical Therapy in 1974 and an M.S. in Human Biology in 1977. Cheryl attended Walla Walla College and Loma

Linda University where she graduated in 1975 with a B.S. in nursing.

Rick says that he was looking for the most effective and meaningful medical methods, that he might serve the Lord more fully. In June he was convinced that the medical work was where God wanted him to serve. In July a call came from Weimar to fill a Physical Therapy position. "It was clear in our minds that the Lord had a work for us to do here."

Mautz says, "It is a blessing to work with the group of medical professionals here at Weimar. Their own personal relationship with the Lord seems to shine right through to their patients. It is exciting to see the changes made in the lives of the NEWSTART guests during the 25-day stay on the NEWSTART program. I'm grateful to be a part of teaching more effective ways of restoring health by God's natural remedies."



Leatha Mellow

Since becoming a Seventh-day Adventist nine years ago, my work has always been with or for Adventists. One month after baptism, I joined the staff at the Voice of Prophecy as a secretary. After being there for five years, part of which time I was an instructor in the Bible correspon-

dence school, I spent a year in Loma Linda. For the past nine months of my stay there, I worked as office manager-secretary for a small construction company. Then back to the Voice of Prophecy until being laid off last November in their employee cut-back.

Believe it or not, I was excited about that door being closed because I know from past experience that when the Lord closes one door, it only means that He will open another. For a number of years, the self-supporting medical missionary work has really called to me. But there was the matter of my mobile home to be sold — the anchor to be cut loose. Also, I asked myself, "What can I do in that line of service, having never had any medical or formal health science training?" Then came the realization that office clerical work had been the major part of my many years of work

experience, and self-supporting places need someone to do the paperwork, too. That was laid on the altar, as was my final and full surrender for the sale of my mobile home. Our gracious God, who never coerces but patiently guides and leads, then worked very quickly. The sale of my place happened almost immediately, and secretarial positions at three different self-supporting institutions became available. With much prayer the impression was strong for Weimar.

And I am certainly happy for the choice — our God knows just what we need. My work as medical secretary is both challenging and rewarding. I love it here! As so many others have observed, it is great to be a part of the warm and loving Weimar family. I know great things are happening here as the Holy Spirit leads out, and I am thrilled to be one small part of it all.

Colloquium

Continued relationship to God. "And since everyone needs love, the sharing or withholding of love as a motivation to get others to conform, is one of the most powerful and

"...radical or superficial conservatism in a religious context can be a serious hindrance to one's moral development."

most destructive instruments of force." Thus radical or superficial conservatism in a religious

context can be a serious hindrance to one's moral development. The goal of Christian education should be to develop a respect and trust for God based on an understanding of divine principles rather than a mere conformity to imposed standards and practices.

On Monday morning the staff explored the relationship between behavior, beliefs, attitudes and values, led by Paul Hawks, Director of Personnel and Public Relations. Dr. Hawks suggested that it is relatively easy for parents and teachers to control student behavior and to indoctrinate them with a set of beliefs. "But," he said, "it is also relatively easy for students to change their be-

havior patterns and to alter their beliefs once they leave the confines of the home or school."

Dr. Hawks asserted that the educational process must go deeper than the training of proper behavior and the imparting of knowledge. "When the Bible says that we can 'train up a child in the way that he should go, and when he is old he will not depart from it,' it is calling for an education which has depth and permanence, lasting qualities which are reflected in appropriate attitudes toward God and man and the development of proper values and character."

Hawks warned against the extremes of dealing with attitudes Continued on page 6

"I Don't Want To Die! I'm Too Young!"

Lilly House NEWSTART guest,
July 31-August 25, 1983
as told to Steve Thulon



Lilly House

I thought I was eating right. But one day in February I was helping my husband prune in our orchard. It was winter and the snow was up to my knees. I was using a 10-foot ladder and, of course, you move it around when you're pruning. As I was hustling and moving the ladder around in the deep snow I started having chest pains. (During the winter when the snow is deep I just cook up all these nice things to eat like I shouldn't do.) I continued pruning for a bit until I started getting so out of breath climbing up the ladder. So, I went back to the house. By that time I felt like someone big had just sat on my chest—I was really hurting. I lay down on the couch for about 20 minutes or so and pretty soon I felt a little better.

I got up and started fixing supper, but I began to hurt again. I was even getting nauseated, weak, and shaky. I thought it was probably my excess weight and high blood pressure because I

knew that heart disease was uncommon in women my age. However, my mother had died of it, and my brother and the rest of my family have had a lot of problems with their heart. (Well, we all ate biscuits and gravy and ham for breakfast.)

The next day while we were in town the pain went down my shoulder and into my arm. I told my husband to stop at the clinic in Wenatchee, Washington, so

that I could get my blood pressure checked. They ran a cardiogram on me and told me that I had to go to the hospital and that I might be having a heart attack.

I was in intensive care for awhile when they told me that I had narrowing of the arteries. They gave me nitroglycerin, and Inderal and Isordil. After the doctor told me that it would take about a week to get used to the Isordil, I asked him if I could control this with diet—lose some weight and live right. He said no, that it was an inherited trait; and if I could just take it easy and not do much, I would be all right. (Boy! That's sure different from what we did here at Weimar!)

Well, I had to gradually take more and more nitro to just get around. It was getting worse. A doctor friend of ours had been to the Total Health Foundation in Yakima, Washington. He had also heard about NEWSTART here at Weimar. He told me that he thought I really should go. He believed that by living right this could be corrected.

In the meantime my doctor said that bypass surgery was the

only alternative when I get bad enough to have it. I thought, no way! I'm not going to have a bypass! I'm not even 50! Why should I do that? Besides, my sister's brother-in-law, Don Meeker, had bypass surgery four years ago. But, because he didn't learn how to avoid the very thing that clogged him up the first time, his arteries all plugged up again. He came to the last Weimar session (June-July), and I had heard such good reports of his progress. The doctors could not operate on him again. I thought, well, this means that I am not going to live very long if I don't do something and learn to live right.

At that point I decided to come and get a NEWSTART at Weimar. I phoned that very day and talked about it and prayed about it. The medical secretary said that I could come the next session.

After about a week here the doctors discontinued all my medicine—Inderal and Isordil. I was

only taking small amounts of nitro, occasionally, when I would walk up the hills at Weimar. When I first came I could hardly go around the half-mile loop without having to take nitro. Now, by three weeks, I do seven miles a day, and I haven't had any nitroglycerin.

When I first came my cholesterol was 342. Just the other day one of the doctors went over the last blood test, and it was down to 207. My triglycerides were well over 200, but now they are down to 75! I'm just so thrilled, and I feel so great! I've lost 10 pounds, and I want to stay on this program. My husband is very supportive. He says enthusiastically that we're going to live this way. The nurse here told me I'll be right back on the medicine if I don't keep on walking and eating right. I don't want to die! I'm too young! I've got too many plans! I can still serve the Lord in so many ways. And I plan to do just that.

The Dynamics of Healing

By Vernon W. Foster, M.D.

(Dr. Foster is Director of professional relations at Weimar Institute's NEWSTART)

PART II

In the Garden of God there was a tree called the Tree of Life. It was a literal tree planted by a literal river called the River of Life. But both tree and river were rich in symbolisms which pointed to divine realities. Neither is the tree just an historical curiosity. Before this world was destroyed by flood, the Heavenly Gardener transplanted it to His headquarters perhaps some billions of light years distant, and there it exists today. John sees it in the New Jerusalem (Rev. 22: 2) and he sees its healing dynamic.

This literal reality is a symbol of Christ Himself and of His unending life which He shares with man. It is a symbol of righteousness by faith and of redemption. Please note these inspired comments from the pen of Ellen White:

"Christ...was the tree of life to all who would pluck and eat (MS 95, 1898)

"The Word of God is to us the tree of life. Every portion of the Scripture has its use. In every



Vernon W. Foster, M.D.

part of the Word is some lesson to be learned...Then learn how to study your Bibles." BC 7, p 989

"The physician who loves Christ and the souls for whom Christ died, will seek earnestly to bring into the sick room a leaf from the Tree of Life. He will try to break the Bread of Life to the sufferer. Notwithstanding obstacles and difficulties to be met, this is the solemn, sacred work of the medical profession." 6T, p. 230.

"After the entrance of sin the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall to the lower

world. Through the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit." 8T, p 288

To say that the Word of God is the dynamic of healing is more than a theological abstraction. It must be a practical reality. The prescription must be filled and taken according to the doctor's instructions.

The Word of God must be studied daily and assimilated into one's daily living. Saturate the mind with its principles and promises. Re-circulate its message through your mental computer until you are programmed for love. The brain and the nervous system are "the only medium through which Heaven can communicate with man, and affect his inmost life." (Counsels on Health, p. 616)

And there is basic physiology in this point of view: "The electric power of the brain, promoted by mental activity vitalizes the whole system, and thus is an invaluable aid in resisting disease." (Ed, p 197) This statement made a century ago has been confirmed by recent neuro-physiological research.

So the words of John came echoing down nineteen centuries: "My heartfelt prayer for you, my very dear friend, is that you may be as healthy and prosperous in every way as you are in soul." (III John 2, Phillips)

Each one of us has in his hand the keys to unlock the answer to that prayer. This marvelous brain should be saturated with the Word of God. It is our privilege to live by its principles, including health reform. And by so doing we can claim and possess God's promise, "I will take sickness away from the midst of thee." (Ex. 23:25)

But even greater than physical healing, is the spiritual healing that flows from God's Word and is mediated by His Spirit. Spiritual healing comes from our belief in the good news about God. We learn that the universe is not a hostile unknown, but that its very core is Love. And so the burden is lifted and a new life begins. Our life-style and attitudes change. We have joy which is the consciousness of love; peace, which is the state of love; and longsuffering, which is the attitude of love. At that moment we receive the down payment on life everlasting.

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.

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Friday: 8:00 A.M.-4:00 P.M.
Sabbath and Sunday Closed
Telephone: Business line (916) 637-4111 or 878-7222

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.



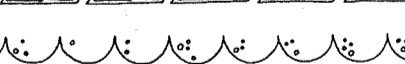
A casual walk through the campus? Most anytime you want. A meeting with the President or other staff members — please write or phone ahead to confirm an appointment.

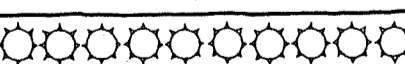
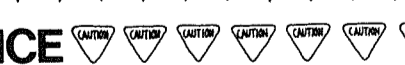



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— A Balanced Program —

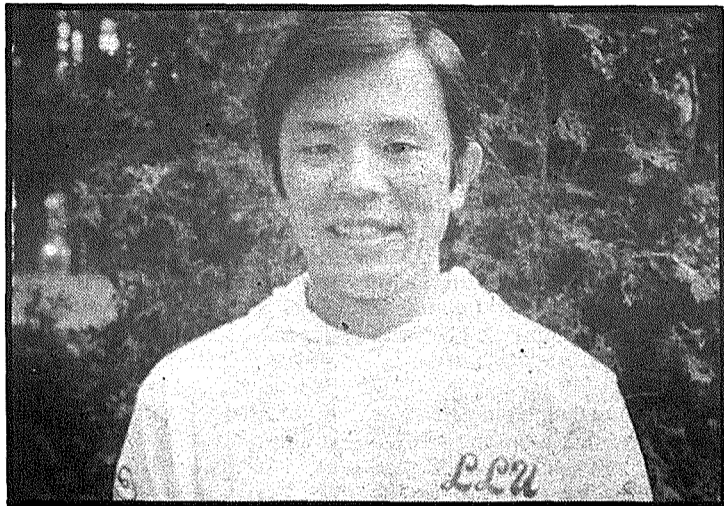
God's 8 Natural Remedies equal Health

NUTRITION 
EXERCISE 
WATER 

SUNSHINE 
TEMPERANCE 
AIR 
REST 
TRUST IN GOD 

Reference: Ellen G. White, *Ministry of Healing*, p. 127 (published 1905)

dents' Summer Experience



Koji Nishikawa

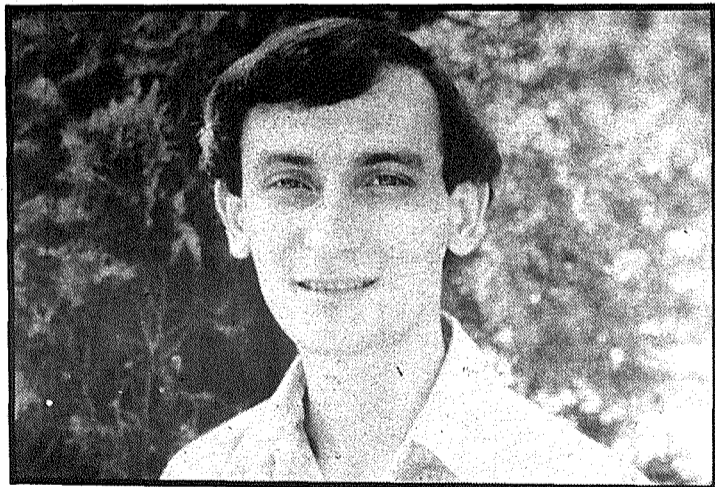
While working as a student pastor at a Seventh-day Adventist Asian church in Fresno during this last summer I had a good chance to work for Laocian refugees. There are about 35,000 refugees from Laos in this country, and a majority of them are living in California. Most of them cannot speak English very well and don't have a job. They are still struggling with inexpressible cultural difficulties. The S.D.A. Asian church started to fill their needs over one year ago doing such things as giving English classes, sewing classes, health screening (including dental care) and supplying clothing. It was hard for me to communicate with them but most of their children were good translators. (They usually pick up foreign languages quickly).

I've heard a real story and I'll relate it here: A little boy caught a cold, and his parents gave their own superstitious treatment. They scratched the little boy's body with a steel scraper to take his fever away, as they had been doing in Southeast Asia. Their neighbors, who didn't know about Laocian culture, found out about the treatment and called the police to investigate the incident as child abuse. The police took the little boy away and locked the parents in jail. The parents didn't understand why, and they took a gloomy view of their situation. They committed suicide in jail.

I felt my helplessness in working for the Asian refugees. I also thought that we needed a unique kind of specialist for this particular mission field. But I think we need more than that. American society and especially Seventh-day Adventists need to have more understanding and need to give more support for the Laocians. Some other denominations and similar facilities are helping the Laocians in their lives; but on the other hand, there is much misunderstanding, and prejudice. We have to accept their needs and circumstances, and we have to tell them the good news of God's salvation as we have been given it. They are part of our society now. Our mission field is right here. Our neighbors are right beside us.

I've learned many things during this last summer through the practical work of reaching people's hearts and telling the Gospel. We should not bring people under the law but recognize that we are all under the grace of Christ; only He has the power to change people's hearts.

I don't have anything to boast about concerning what I have done during this summer. But I praise my Lord who is working strongly for us during this end-of-the-world time. It was a very beneficial summer ministry program offered by the Central California Conference of Seventh-day Adventists to help me know who I was and what pastoral ministry was like.



Wilton Remigio

Summer was great for me as I worked here in the NEWSTART program giving hydrotherapy treatments. For the first time I actually saw how this program runs and how the blessing of God is with it. Working in the hydrotherapy department heightened my sensitivity to the needs of people. To many, life isn't all it could be. But when we let Jesus influence our lives, we can experience a full measure of life.

Under the direction of patient and encouraging supervisors, and working together with a friendly team of nurses and doc-

tors, I gained much from my summer experience. I had the excitement of seeing the patients who would come, leave with much better health, and often being grateful to God for doing what the first seven remedies could not do by themselves.

I have seen miracles in people's physical health, but greater still is seeing God teach the patients, and me, His ways. Whether we were having fun during garden activities or whether I was squeezing the patient's leg calves on the massage table, it was easy to see that "God's compassion is great and He renews our lives according to His laws" (Psalm 119:156).

Erik Nielsen

If you've ever asked a youngster what his favorite class is, quite often the response you've heard was "recess!" Well, that answer may also be true for us older students who look forward to summertime, when textbooks are put aside, and we take our recess! Although our recess doesn't necessarily involve play, it does provide time to relax from mental pressure.

I spent the summer at home in British Columbia, working as a photographer for a photography studio. This job was not pre-arranged but was God's "Providential doors" opening.

My boss was not a Christian, and as I explained my Christian belief, he seemed rather unmoved. I told him that I worshipped on Saturdays — the day God created for special communion with us, and so he allowed me the time off.

This photography job provided some excellent experiences and developed (no pun intended!) some new skills.

My time there was not wasted. Various circumstances surrounded my boss during the



summer, such that when I left to return to school, he clasped my hand and said, "It's wonderful to have Jesus in my life now. Always be a strong Christian, enjoy your school year, and God bless you, Erik!" Today there is one more person who is convinced about God's lovely character and he's letting everyone know about it.

Another highlight was camp-meeting. Some friends and I had the opportunity of leading out in

song services and afterglows for the youth and young adults; and the blessings came flooding in. It reminds me of how much God is interested in our happiness, that when we allow Him to work in us, we are filled to overflowing.

My summer was so rich in meaningful experiences and abundant blessings that it has deepened my attraction and commitment to Jesus in every facet of His leading.

Alexandra Wiebe

God is ingenious! This summer I learned that He can change a potentially bad summer into a good one.

Before the end of last school year, I had entirely planned out what I was going to do for my summer work project. I would live in Redlands with friends, and work for a seamstress in Oak Glen.

Not until I was all settled into my Redlands summer home and into my work program did I find out that my job with the seamstress would not work out after all. That was hard for me to take. What would I do now, besides being a lazy bum? But God had other plans for me.

A few days later my "summer mom" put me in charge of her kitchen (I love cooking!). Then my great aunt called to ask me if



she could hire me to do some sewing for her. I could hardly believe my ears! So I went right to work sewing and cooking for the

rest of the summer. God truly has many ways to solve our problems and to keep us usefully occupied.

Susan Claridge

After a busy summer of missionary outreach work, it would be nice to return to school and share one's great accomplishments. But this is no typical story. In fact, I probably wouldn't even share this if I didn't feel that maybe someone could relate to it and find encouragement in it.

June, 1983 — I had just completed my third year of college, and I was certain that there could be no person more qualified than myself to rush out and spend the summer teaching a city of people all they needed to know about the virtues of proper diet, exercise, drinking eight glasses of water a day, and the whole gamut of life-enhancing opportunities. I felt confident that once I started, people would just drink up my counsel and follow it implicitly. Of course I anticipated several converts to Christ also. How nice it would be to return to school with those glorious stories, like the missionaries do! But, like I said, it didn't happen that way.

With high hopes I began my summer, working with several other students doing health assessment and health education work, but I soon found out that God doesn't always work in ways



that we expect Him to, nor does He measure success the same as we do. I had anticipated teaching multitudes of people how to live right, but the multitudes turned into individuals. Instead of being a great public speaker, I ended up doing some deep sharing with just a few. At times, a mere handful of people would show up at a program. But at other times, the seats would be full. It was the times when there were only a few that the sting of disappointment could be felt, but soon I had to back down and realize that I, as a

person, had some important learning to do. God alone was the teacher, and my thoughts and words simply tools to be utilized by Him.

Although there weren't baptisms or anything grand like that as a result of this summer's labor, I do know that God was at work, and the seeds of His plan were planted in many hearts. I'm confident that God will take care of the rest, and I can say that with certainty because I have experienced the growth that He has nourished and encouraged in me.

A Glimpse of College Study



Dawn Nelson

The atmosphere on Weimar's campus during the summer months is much more quiet and still. I've been here for three summers now and each summer has brought special and intense spiritual growth and has prepared me for the next school year.

Probably the most enriching times that I've experienced have been the backpack trips, friendships, lawn worships, and challenge of work responsibilities.

Imagine yourself sitting on a beach with a mighty ocean in front of you. That is a noisy form of stillness that has given me courage to know that God really does have power to change our lives.

Walking and talking with a friend through the meadow, up and down dry hills, sharing what each of us has learned about living...so far. Doesn't that remind you of Jesus and the disciples? NATURE...what a gentle and

still way to learn of Him!

I've learned the most this summer in sharing with others a true understanding of God's character and the difference that understanding has made in my life. The experience that stands out the most for me is talking with two women basketball players out on a backpack trip to Point Reyes. They were people who were not sure if there was a God, but were looking for real answers, not just skin-deep, cover-over wait-until-tomorrow solutions. As we shared ideas and developed our concepts about real living I saw lights coming on in them, and all of us sensed a fuller motive and purpose for living and growing. This experience has brought me to my knees, because it helped me to realize that if we really do have a true understanding of God's character, people need our help so that they too can be set free in what God is really like. **MOTIVATED BY A LOVE FOR SOULS.**

THEREFORE... "Be still" and let us get to know Him — for those who know Him not.



Karie Thulon

This summer was a special one to me mainly for just being at Weimar and knowing that this is where God would have me right now.

It was special not only because of the "beloved" switchboard and cash register, but because of the opportunity the workstations provided to get to know people on and off campus. In fact, excluding the latter part of the previous statement, I would say that I would be pretty disturbed with a switchboard that offered nothing more than wildly flashing lights and a beep...beep... But then what a blessing when a voice came on the other end of the line and the obnoxious flashing and

beeping was extinguished!

One thing I learned is that life is where people are and where hearts are bound by a spirit of love and understanding acceptance. It is easy to become so involved in the world of work, of accomplishment (even in working for the Lord), etc., that relationships, the most meaningful and precious experience this side of heaven, may be treated as just a part of the machinery.

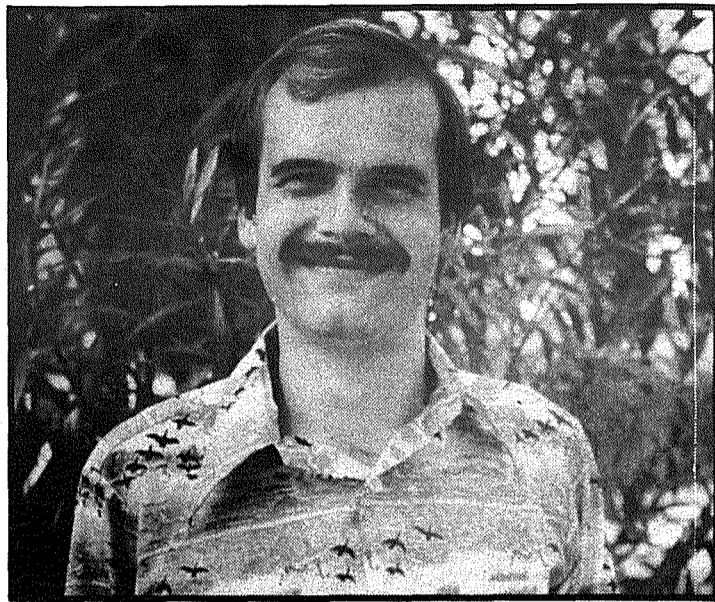
How else could we understand the symbol of God's love to us were it not for the love felt through the warmth of human relationships? It would be nigh impossible. And yet this is only a fragment of the joy that awaits our senses when we look forward to the day when we will meet Jesus and "see Him like He is."

Jim Martin

This summer I returned to the Hood River Church, the same one I served in as a task-force volunteer during the first 9 months of 1982. The Hood River community is located east of Portland, Oregon, and perches beside the Columbia River. There I was gently nestled between two high mountain peaks: Mt. Hood and Mt. Adams.

The providential way in which Tom Sanford, the pastor of the Hood River Church, and I met is a story in itself. Nevertheless, after becoming better acquainted with him last year, I became involved in two evangelistic series and led out in the children's program. I also visited interested people and conducted Bible studies. This summer I had the opportunity to continue many of these friendships from last year.

Harold, a student from Walla Walla College, and I gave a Revelation seminar covering some of the Bible basics. During the meetings a dear lady, Helen,



began to understand more deeply God's purpose for her. She now plans to join our Seventh-day Adventist Church very soon. Then Lori, a student from Oregon State University, came and requested Bible studies 5 days a week! We obliged, and she was baptized in

late July. Now back at college, she is very intent on sharing God's love with her friends.

In retrospect, the summer was a blessing for me, a growing experience, and I know the Lord will continue to water the planted seed.

Sue Chirco

"It balanced!" Such a statement describes only one of many interesting and challenging features of working in the Weimar Bakery office — seeing to it that all incoming payments are in balance.

As the Spring quarter of 1983 came to a close, I began looking forward to the upcoming experience of my summer work station here at Weimar College — assisting in the Bakery office. I realized the importance of gaining as much experience as possible with practical, marketable skills, specifically in office work for myself, and I prayed that God would place me in positions to gain such experience. When I was asked to assist in the Bakery office, I realized that God had opened a door of opportunity for me to obtain such benefits. But God really surprised me! Within a nine-hour day of filling out bread orders, meeting deadlines, working with customers, balancing the books,



and various other responsibilities, I quickly learned the hows and whys of not only assisting in, but managing, the office. This experience was more than I had anticipated — it was both challenging and extremely rewarding! What a joy it is to be workers together for Jesus Christ.

Along with appreciating the fine group of people who worked very hard to get the bread baked, sliced, packaged and shipped, I learned more fully that service for God's kingdom comes in many and varied forms, including a bakery; and outreach to individuals is given not only in books, but also in loaves of bread.

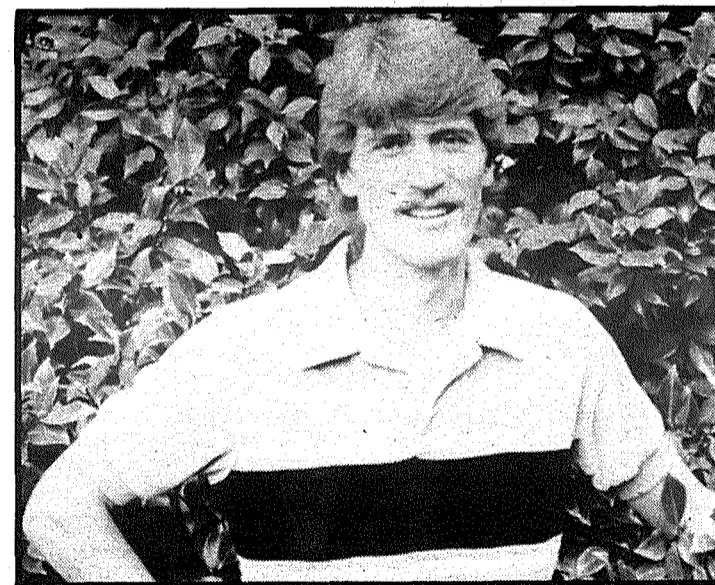
Kelvin Clark

I struggled up the short hill to camp that evening. My throat was constricting and even though it was suppertime, I was not hungry. I even felt nauseated. The symptoms indicated high altitude sickness.

I had just joined the Camp Cedar Falls staff and was enjoying the fresh air and the 6,000-foot "high." I was also to be the Back-packing Instructor for the summer. (Let me stop and take a breath!)

The training for the first group of kids began with a splash. You can imagine the eager expressions I received when my group discovered that the frigid mountain stream we were standing before was to be our first wilderness tub.

Most of the kids that came on the trips with me were from the Los Angeles basin and had never backpacked before. The shock of being vulnerable to the outdoors, without a shower and a hair dryer, and not having restrooms, was bad enough. But realizing that they were the only pack animals around to carry their belongings was almost too much. Often I felt more like a sheepherder than an instructor as I



encouraged the weary legs to keep moving.

The environment set the stage. Walking hour after hour past firs, pine and cedar punctuated with meadows filled with wildflowers, we discovered together the joys of the outdoors. And as we became better acquainted with each other, we developed a fantastic group spirit. Best of all, and what I had hoped for, was that we all began seeing how the

God of nature had made these peaks for us, challenging us to get to know Him better.

What did I learn? Organizing and being responsible for 7-12 kids is not a party! And sometimes when it seemed like I couldn't handle the situation, I would think of what David said: "I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the Maker of heaven and earth." (Ps. 121:1, NIV).

The History of Exchange and Barter

By Bob Puelz, Business Manager

PART II

Because gold and silver were usually hard to find and many people wanted them, someone offering precious metals could command more goods than with most other commodities. The Chinese used gold cubes as early as 2100 B.C., and the Bible mentions precious metals. The Lydians in West Turkey cast the earliest known coins around 700 B.C. These were crudely inscribed gold and silver pellets. But gold and silver coins weren't immune from periodic problems. Persian king Alexander the Great, brought so much precious metal home from his conquests that the value of gold and silver in Persia was cut by one-third.

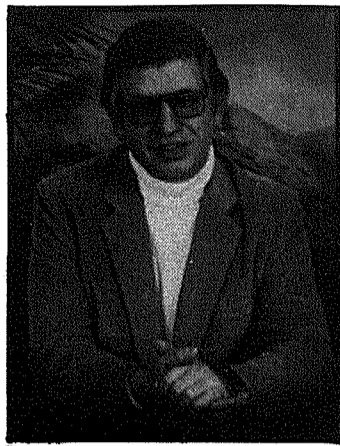
A new form of money emerged in medieval Europe because large quantities of coins were difficult and unsafe to transport. People going on long trips began leaving their coins with goldsmiths for safe-keeping — and took the goldsmith's receipt which was worthless to a robber. At their destination, the receipt was exchanged for coins by an associate of the goldsmith. The receipts became so popular people began paying debts with them rather than drawing out coins. This marked the beginning of paper currency. Around the same time, people also began paying bills with letters instructing goldsmiths to give coins to the holder of the letter. These letters began another phase in the story of money — checks.

Paper money, which the Chinese were already using around 1200 A.D., grew faster in coin-poor America. Commodity monies substituted fairly well for scarce coin for the colonists but not their governments. Several colonies in the late 1600s issued paper money to pay bills until enough taxes could be collected in gold and silver to buy the paper back. As long as the colonists believed the paper would be bought back or redeemed, it was accepted. But if they had doubts, the paper was shunned. Although paper money problems were well known then, the Continental Congress had to finance an army and, without taxing powers, turned to the printing press. But Congress issued so much paper they caused "inflation" — a condition of soaring prices — which made people bitterly opposed to government-issued paper money.

Even though Congress kept the power to itself and prohibited states from issuing paper money, it didn't use that power until the civil war. Early paper monies were promissory notes that represented precious metals. They could be redeemed at a goldsmith or treasury. The new U.S. Treasury, formed in 1789, lacked enough precious metal to issue all the coin the growing economy needed. England largely solved its precious metals shortage in the late 1600s by establishing a private bank — The Bank of England, which was empowered to issue paper money. Later, the bank became Britain's "Central Bank."

Gresham's law.

In the 16th century, Queen Elizabeth's master of the mint, Thomas Gresham, observed that when two metals, such as gold and silver, circulate as money, the cheaper metal eventually becomes the dominant medium of exchange while the more expen-



Bob Puelz

sive metal is hoarded, sold abroad or melted down. The principle that "cheap money drives expensive money out of circulation" became known as "Gresham's law." In the 19th century, when the dollar's value was fixed as representing a certain amount of gold and silver, Americans tended to hoard the more expensive and spend the cheaper one as the market price of either metal changed.

By the 19th century, every major nation but the U. S. had a central bank. U. S. money needs were met by private banks chartered to operate by state governments. Banks took in gold and

truthful. They would sprinkle gold or silver coins on top of kegs of nails. In later years when state examiners checked reserves, some slick operators shipped reserves from bank to bank minutes ahead of the examiner. Despite panics and failures, state-bank notes were widely used during much of the 1800s. By the early 1860s, more than 10,000 separate issues of different sizes, colors and designs were in circulation.

U.S. paper money.

The civil war produced changes that set the stage for today's money system. The federal government couldn't raise enough money to pay for the civil war through bond sales and taxes. As rapidly as the treasury paid bills with gold and silver coin, the metal was hoarded. Reluctantly, congress issued paper money — U. S. notes — that wasn't redeemable in gold or silver. Congress tried making the notes acceptable by declaring them "legal tender," which meant they had to be accepted in payment of all private debts. The government also began chartering "national banks" which were given paper currency they could issue as their own. State banks were stopped from issuing notes. Na-



silver deposits and made loans and payments in their own notes which were redeemable in gold or silver. Banks had to keep a precious metal "reserve" on hand to meet redemptions.

State-bank notes worked well in local areas if people were sure the issuing bank was in good condition and its notes could be redeemed. Outside their local areas, notes were often accepted only at discount (less than face value) because merchants didn't know how sound the issuing bank was. If depositors feared a bank couldn't redeem its notes, they rushed to redeem notes and draw out deposits in gold or silver before reserves disappeared.

The wildcats.

In the early 1800s, America had many honest well-run banks, but others earned a reputation more for fraud than integrity. "Wildcat" banks got their name because they were located in regions so remote and hostile that wildcats, not note holders, came to their doors.

Before state laws regulated banks, bankers knew that they had to keep a certain amount of precious metal to redeem notes and to pay out coin on request. To assure the public that "reserves" were available, vaults were often located where customers could view the precious metal. But less scrupulous bankers weren't quite

tional banks received currency in proportion to the amount of government bonds they purchased. But as the government paid off its bonds after the war, the amount of bonds used as backing for currency shrank, and the money supply declined. Thus, the cash supply was "inelastic" — incapable of expanding or contracting when necessary. This inelasticity led to "money panics" that periodically wracked the nation until 1913, when the banking system was restructured.

The Federal Reserve

At the turn of the century, most banks kept little cash on hand. Small country banks deposited cash reserves at larger banks, which then deposited them at big city banks, which lent them to businesses and brokers. This "pyramiding" of reserves hurt banks and the public. A widespread, sudden demand for cash, because of say, a bumper crop, caused small country banks to ask for their reserves back. To provide those reserves, big city banks left themselves with little cash to meet the demands of their own customers. Eventually they ran so low on cash a panic started. A very severe panic in 1907 sparked a reform movement that ended in 1913 when congress established the Federal Reserve System — 12 regional reserve banks and the Board of Govern-

nors in Washington, D.C. Federal reserve banks would hold the reserves of all nationally chartered banks, which had joined, and any state-chartered banks that wanted to join. Reserve banks would lend member banks funds to meet the sudden and unexpected customer withdrawals, avoiding the cash shortages that triggered panics. Each reserve bank would issue its own notes, known today as "Federal Reserve Notes." The gold "backed" notes would be issued as each region's currency need rose. When demand for currency slackened, the notes would be returned to reserve banks as deposits by commercial banks. Thus, money could expand and contract as needed.

Money in the 20th century.

Because the amount of coin and paper money was tied to gold, industrial nations often had either boom or bust economies. A rise in gold holdings, either from new discoveries or payments from international trade, increased a nation's money supply. If money rose faster than output, prices soared. If gold holdings didn't expand as rapidly as output, prices fell and workers were laid off. During the depression of the 1930s, most nations abandoned the rigid use of gold money and gold-backed currency, helping launch the modern era of "fiat money." Today, most coin and currency is "fiat" money — money by virtue of government declaration and public acceptance. Fiat money isn't valuable in itself and doesn't represent a claim on gold or silver. Fiat money is acceptable because people know money's true value is its purchasing power — its ability to buy goods and services — not its metallic value. They know that when prices are low, money's value is high. When prices rise (inflation), money's value declines. Prices rise when a nation has too much money, and people and businesses spending the excess money buy up available goods and services. As supplies shrink, prices begin rising. But with more and more money, people can pay higher prices, and the machinery of inflation has started. The story of money is punctuated by episodes of inflation that destroyed money's value. Germany saw the worst inflation of any modern industrial country only fifty years ago, when the value of its paper money fell so low that currency was cheaper fuel than firewood.

Men and money. Although economists knew for centuries that changes in the amount of money and how quickly it was spent affected business, they didn't discover how the relationship worked until this century. In 1911, American mathematician and economist, Irving Fisher, mathematically proved that doubling a nation's money supply would double

prices. He believed economics "booms" and "busts" were maladies caused by too much or too little money. Fisher's combined use of statistics, mathematics and economics helped start a new approach to economics known as "econometrics."

In the 1950s, another American economist, Milton Friedman, substantiated Fisher's theories and concluded that changes in the amount of money are a major influence on our economy's direction and the pace of production, employment and spending. A stable economy, he said, requires money supply to increase steadily in proportion to our ability to produce. Friedman's views, known as "monetarism," have vastly influenced how we think about money, and the way the Federal Reserve controls our money.

Most countries have central banks that try to balance the money available for spending with the economy's ability to produce by controlling commercial bank lending — the activity that creates new money. The Federal Reserve system is responsible for making sure banks don't create so much money that we get inflation, nor so little we suffer from falling production and rising unemployment — "recession." That job isn't easy, indeed. No central bank has been entirely successful in maintaining the proper balance between too much and too little money. One problem the Federal Reserve faces is balancing monetary policy with government spending and taxing actions — fiscal policy. Another problem is that people can't agree on just how much money is enough.

Money's form, as well as our understanding of its value, has changed over the centuries. With this new understanding, our attitudes about controlling money have changed. In the future, money's form may change dramatically too. We are already using some forms of "electronic" money which may, perhaps, dominate the next phase of the story of money. But the principles that we've learned to date will remain the same.

There is no question that in our society, money is an authorized medium of exchange between citizens as well as countries and will continue as long as human life, as we know it, remains.

Although God has allowed such a monetary system to be part of our existence, He has also permitted man to experience the division money can cause. "For the love of money is the root of all evil; it is through this craving that some have wandered away from the faith and pierced their heart with pangs." 1 Tim. 6:10 N.E.V.

(Much of the information in "The Story of Money" was taken from the Public Information Department of the Federal Reserve Bank of New York.)

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- toward Weimar's monthly operational expenses.
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- am already receiving the Bulletin.
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Colloquium

Continued

and values to the exclusion of behavior and belief. "All four dimensions of human existence must be dealt with in Christian education, and they must all be consistent with each other if the goal of moral restoration is to be achieved." Behavior, beliefs, attitudes and values must be taught in several ways: by direct verbal instruction, by both personal and institutional example, and by opportunities for students to take

"Discipline focuses attention on future conduct and is to benefit a person's growth, whereas punishment tends to focus on past offenses and acts to vent one's anger or frustration."

responsibility for their own development. "Students can be taught Christian attitudes and values only as they are allowed some freedom to take responsibility for their own lives," says Hawks.

The pen of Ellen White expresses the point so well. "The effort to earn salvation by one's own works inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the Law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for his fellow men." (Mount of Blessing, p. 123).

The same writer also said, "Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will

be outward as well as inward." (Counsels on Diet and Foods, p.35).

Tuesday morning Bob Fillman led in a discussion of discipline and moral values. He contrasted discipline with punishment, noting that the goal of punishment is behavior control while the goal of discipline is self-government. Discipline focuses attention on future conduct and is to benefit a person's growth, whereas punishment tends to focus on past offenses and acts to vent one's anger or frustration. Discipline teaches that obedience is just and reasonable whereas punishment trains a person for outward submission, or blind obedience. Discipline teaches a person to think and act and to decide for himself. It is based on principle, not compulsion. On the other hand, punishment tends to leave a person unprepared for the stern responsibilities of life. Furthermore, punishment usually gives birth to a rebellious attitude.

Fillman directed the staff's attention to Lawrence Kohlberg's theory of moral development, which includes six stages of moral decision-making starting with an avoidance of physical punishment and deference to power, and progressing all the way to moral decisionmaking based on universal ethical principles. Kohlberg asserts that only about 10% of the adults in our society ever reach Stage Six in their moral development. While Kohlberg's theory does not answer all of our questions about Christian education, it illustrates the theme

"As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error..."

Ellen G. White

of the staff colloquium that moral restoration must be based on an understanding and acceptance of the basic principles by which God's universe functions.

Dr. Howard Hardcastle, the new Dean of Weimar College, presented the topic Wednesday morning. He developed the point that Christian education should teach students to be "thinkers, and not mere reflectors of other men's thought." Hardcastle stated that a student's learning must go far beyond the memorization of facts and the experience of various emotional states. He pointed out that knowledge must be accompanied by comprehension, that understanding must be given application, that ideas must be analyzed and synthesized, and finally that a student must be taught how to evaluate or formulate judgments on the basis of specific criteria.

Dr. Hardcastle referred to the book *Education*, page 230, where these words are found: "The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom."

On Thursday morning Dick Winn led in a discussion of the specific policies regarding student behavior at Weimar Institute. The Chaplain declared that "from its very inception, Weimar Institute has attempted to educate students regarding the basic principles of proper social conduct, dress standards, etc., instead of dictating a multitude of specific requirements for dress and dating." This, of course, demands a high level of commitment on the part of all the staff to become personally involved with the students to provide loving, tactful counsel and to demonstrate the principles of Christian conduct in their own lives.

The Institute staff seemed very open to this educational approach, expressing a common commitment to teach at the deeper levels of moral development.

Friday morning Elder Louis Davis, the new director of the NEWSTART OUTPATIENT program, concluded the colloquium by showing the relationship be-

tween trust, freedom and responsibility. The appeal of the morning was to "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight" (Proverbs 3:5-6 NIV). Davis said that when we exhibit complete trust in our heavenly Father, personal freedom and responsibility are guaranteed. He explained that when educators can teach their students to trust in the Lord with all their hearts, they take little risk in providing them with freedom and responsibility.

Elder Davis quoted from the book *Education*, page 289. "The wise educator, in dealing with his pupils, will seek to encourage confidence and to strengthen the sense of honor. Children and youth are benefited by being trusted...Lead the youth to feel that

they are trusted, and there are few who will not seek to prove themselves worthy of the trust."

Friday evening Elder Dick Winn shared with the college students gathered to begin a new school year the principles and concepts which had been the focus of the staff's attention during the week-long staff colloquium. The goal of moral restoration and the commitment to trust, freedom, and responsibility were evident in the students and staff who attended. The desire to have God's laws written upon the heart has led the staff and students of Weimar Institute to recommit themselves to the highest levels of personal and corporate responsibility, whether the context be the classroom, the work station, the health education center, or the outreach contacts. It is both challenging and rewarding to be a part of this great work. 📖

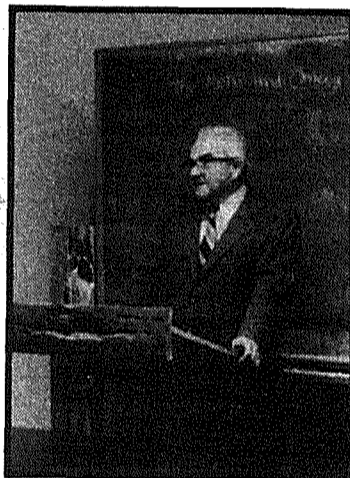
STAFF POSITIONS OPEN

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Write to Personnel Director
Weimar Institute
P.O. Box A
Weimar, CA 95736
or call (916) 637-4111

Summer Seminar of S.D.A. History



Dr. Carl D. Anderson teaches summer seminar students the historical roots of Seventh-day Adventism.

22, 1844. But the hour came and went and Jesus didn't come. Most of the people were disappointed and lost their faith in God's Word. But a small number still remained faithful. God led them into a deeper understanding of Bible truths, many of which were unique from other denominations. This caused them to be disfellowshipped from their churches and join together into what was to become the Seventh-day Adventist Church (see footnote).

Dr. Anderson related many such stories and events throughout the seminar. He also reviewed each of the Bible truths that are known as the seven pillars of the church. They are: the second coming of Christ, the state of the dead, the Sabbath, the Sanctuary, the Spirit of Prophecy, the truths on health reform, and righteousness by faith in Christ alone. He then went on to give a brief history of the growth of the Seventh-day Adventist Church in California, the medical work in the West, and ended the series with an issue that is pertinent to us today—the Alpha and Omega of apostasy.

The students who attended the seminar were interested and stimulated with what Dr. Anderson shared. Len Tatom had this to say, "I really enjoyed the history we studied, but I was most impressed by Dr. Anderson. He taught with so much enthusiasm and such vividness, just as if he had been there when it happened." Another student, Sarah Bennett, shared her experience. "I really appreciated the time to review how God led in the beginning of the SDA Church. As a recent member I had never thoroughly studied the church's history. I was most impressed by the way God used humble people, willing to do His will, and gave them wisdom and power to do great things."

NOTE: The account of how God used these people, how they went wrong in their understanding of the Bible and the special message that God wanted sent to the world can be found in the *Great Controversy*, pages 391 to 432.

If you have purchased a copy of WEIMAR COOKBOOK II and it does not contain the corrections insert, here it is. Please make these corrections in your revised COOKBOOK II:

- p. 22 PIZZA DOUGH should read: Cool and pack in airtight containers.
 - p. 36 TOFU PIMIENTO "CHEESE" Ingredients should read 3 t. lemon juice.
 - p. 51 GARBANZO OAT WAFFLES (or use cooked or canned garbanzos, drained). Add 2 t. vanilla. Bake 12 minutes.
 - p. 52 APPLE BREAKFAST BARS. First line of directions should read: Whiz orange juice and ¼ c. walnuts. Combine chopped walnuts (should read: ¼ c. instead of ¼ t.) and remaining ingredients.
 - p. 59 ESAU'S POTTAGE should read: Cook Lentils and rice in water until tender. Steam onions. Add onions and olives to cooked lentil mixture. Add food yeast and salt just before serving.
 - p. 102 ALMOND PIE CRUST: Add 1 c. whole wheat pastry flour to dry ingredients.
 - p. 104 ORCHARD APPLE PIE. Second line of ingredients should read: 2 c. pineapple juice.
 - p. 105 PAPAYA PUDDING OR PIE FILLING. Ingredients should read 2 T. Lemon juice (instead of 2 T. pitted dates).
 - p. 106 SLIGHTLY NUTTY PUDDING. Directions should read: All ingredients except millet are brought to a boil. Add to cooked hot millet in blender and whiz until smooth. Chill and serve.
 - p. 106 CAROB PUDDING. First sentence of directions should read: Whiz all ingredients. Cook until thick.
 - p. 110 Should read PEACH-PINEAPPLE CRISP.
 - p. 112 BANANA DATE COOKIES. Directions should read: Combine all ingredients, adding oats last.
 - p. 119 SWEET POTATO BALLS. Ingredients should read: ¼ teaspoon coriander.
 - p. 122 VEGE-POTATO RING should read: 2 cups instead of 2 green beans.
 - p. 125 GOOD OLE STEW. Ingredients should also include ½ c. raw or frozen peas.
 - p. 60 & 105 at bottom of page, should read: Continue on next page.
- "Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table." CDF. 301.
- Raw cashews are usually very dirty. Pour boiling water over them and rinse with cold.

FROM OUR CHAPLAIN

Sovereignty Revisited

By Dick Winn

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy

His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.¹

Oh, if only it were that simple!
If only our foolish wanderings
were solved as easily as our original construction. If only the details of our days could be put together by acts of "His sovereign power, without our aid." How good and how simple that would be. With The Almighty in charge, everything would work out just fine...

...and when they didn't work out fine, we could properly blame God for the misery. We could fret and wonder why such an all-powerful God could allow such bad

"If God could solve problems in my life by the simple insertion of His power, then I'd never learn what reality was all about."

things to happen to nice people sheltered "before Jehovah's awful throne."

The Christian church has for centuries placed a strong emphasis on the unlimited power of God. And now, I fear, we're catching the backwash. To be sure, God does indeed possess all power. There's not a question about that. He who could place the universe in synchrony is no weakling! But we humans, so impressed with things big and



Elder Dick Winn

strong, are not about to let all that power go to waste. Not when we've got so many problems that a burst of infinite power could promptly solve.

I spoke recently with a lady whose husband was very distant from the Lord and from common sense. "I'm not worried," she confided, "I have complete confidence in God that He is strong enough to bring him back." I struggled with that anxiety of wondering whether I should say something which might unsettle her blissful God-controls-all view. Then I gave in. "I've never worried about God. But He's not the problem! It's your husband's use of his freedom that is the problem."

If God could solve problems in my life by the simple insertion of His power, then I'd never learn what reality was all about. I could make bad choices about relationships, then plead for His protecting power to stave off the consequences, and never learn the truth about relationships.

Or I could get up in the morning, pray for God to keep me with His power during the day, and drive like a rushed fool to work. I would give away the fact that I had shifted accountability for my safety to the all-powerful God. And I could blame Him for the accident.

The modern, somewhat cynical, poet Archibald MacLeish puts the following words in the mouth of a Job-like man in anguish:

I heard upon his dry dung heap
That man cry out who cannot sleep:

"If God is God He is not good,
If God is good He is not God;
Take the even, take the odd,
I would not sleep here if I could...."

The assumption, of course, is that God-ness is that quality of infinite power which must always be used to prevent bad things from happening, since this is what a "good God" must by nature do.

Followed to its logical conclusion, this means that God is to blame for not forcing Adam and Eve to stay away from the Tree

"...He would rather face the cross than compromise that priceless element of human freedom — with all its accountability."

of Knowledge. But the thing that has impressed me the most about God's power is His incredible restraint in not using it! The blunt truth is that He would rather face the Cross than compromise that priceless element of human freedom — with all of its accountability.

Joshua confronted the people, "If you be unwilling to serve the Lord, choose this day whom you will serve" (Joshua 24:15). God Himself will grieve if we choose to serve the "gods of the Amorites." Longing for His wayward sheep to return to the fold, He will nevertheless "sit" on all His sovereign power, refusing to use it, lest His sheep come home for any reason other than their glad, free choice.

¹ Issac Watts, "Before Jehovah's Awful Throne."

² Archibald MacLeish, J.B. (Boston: Houghton Mifflin Co., 1958) p. 14

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	90¢	Oat
	90¢	Raisin
	90¢	Rye
	90¢	Sprouted Wheat
	90¢	Sunny Soya
	90¢	Wheat Free
	90¢	Whole Wheat
	90¢	Sprouted Wheat-Salt Free-One Pound
	90¢	Whole Wheat-Salt Free
1.25lb.		Granola-Pounds
1.25lb.		Granola-Salt Free-Pounds
1.25		Whole Wheat Dinner Rolls-18 per pkg.
1.00		Coconut Macaroons-One Dozen

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recipes



RICE CREAM TOPPING

1 Cup Cooked Brown Rice
1/6 Cup Cashews
1 tsp. Vanilla
2 Heaping Tbsp. of Chopped Dates
1/4 tsp. Salt
DIRECTIONS: Blend until very creamy, adding just enough water to keep a whipped cream-like consistency. Place in refrigerator and chill until cold.

FRENCH TOAST

1 Cup plus 6 T. water
4 Dates
1 Tbsp. Whole Wheat Flour
1 Banana
1/2 Cup plus 2 T. Fresh Orange Juice
DIRECTIONS: Whiz until smooth. Pour into shallow bowl. Dip slices of bread in mixture and place on cookie sheet. Bake at 400° until golden brown. Turn and brown other sides. Top with fruit topping or applesauce. For approx 8 slices.

(Taken from the Weimar Kitchen.)