

NOTE: On 0758, Home Leadership 3 of 10, the sermon starts in progress. There are many tape breaks on this audio. I didn't note them all in the transcript. At approximately 33:27 (page 10), is the beginning of a sermon, and I thought it might be the beginning of the audio, but the subject matter doesn't seem to be the same. Then, at approximately 41:30 (page 12), after the [Break in tape], the subject matter of the sermon changes again. And again, at approximately 1:04 (page 18), after a [Break in tape], the subject changes again. Please let me know how to organize it. I inserted in the transcript the minutes 33:27 and 41:30 and 1:04, so you could find the places on the audio that I'm referring to. I'll remove them after you let me know how to arrange the audio.

Home Leadership 3 of 10

#0758

Study given by W.D. Frazee

Now, these next few pages in *Welfare Ministry* are just entries from Sister White's diary—her helping various people—what we'd call Dorcas work. And she made of her home quite a place to treat the sick, too, here on page 325. The sanitarium grew out of this idea.

Sister Nelson, will you read the bottom of 325.

"James and Ellen White Combine Prayer and Labor. Before there were any sanitariums among us, my husband and I began work in medical missionary lines. We would bring to our house cases that had been given up by the physicians to die. When we knew not what to do for them we would pray to God most earnestly, and He always sent His blessing"
Welfare Ministry, page 325.

Isn't that wonderful. Think of it. Why, I remember one time she told about where a man that had been injured in an accident—wasn't an automobile accident, either—but his head was, I suppose, what we'd call a concussion.

At any rate, they were despairing of his life, but she was so careful. They had this man brought to their home there in Battle Creek, and she went around to the neighbors and had the chickens moved out from that area to keep the noise from bothering that sick man—that's right—and they just nursed him constantly and brought him out and saved his life.

[Student] How'd they help him?

Oh. I don't remember about that part right now. Maybe some of you know where.

[Student] Volume 2, page 18

That's right. There it is:

“We also had the privilege of caring for our dear Brother King, whom we brought to our home with a terrible injury upon the head and face. We took him to our house to die, for we could not think it possible for one with the skull so terribly broken in to recover. But with the blessing of God upon a very gentle use of water, a very spare diet till the danger of fever was past, and well-ventilated rooms day and night, in three weeks he was able to return to his home and attend to his farming interests. He did not take one grain of medicine from first to last” *Testimonies for the Church, Volume 2*, page 18.

This doesn't tell about the roosters but you get that somewhere else.
[Laughter]

[Student] Elder Frazee, it tells that Sister White had to move out to a very inconvenient room to do her writing so she could be in their home.

Yes. Say Sister, I'm so glad you mentioned that. Don't ever try to get into anything like this if it's hard for you to move around—that is, unless you're willing to do something that's hard. [Laughter]

We need to be immovable about principle, but very movable as far as our bodies and our homes are concerned. Don't we?

Well, she was just helping folks all the time. Now, over in Australia—there's one of the grandest examples, here in *Welfare Ministry*, 327; on over here, page after page, about the experiences in Australia. We won't have time to read it all, but I just want you to get glimpses of it:

“We passed through many interesting experiences while in Australia. We helped establish a school from the foundation, going into the eucalyptus woods and camping while the trees were being felled, the grounds cleared, and the school buildings erected” *Welfare Ministry*, page 327.

Think of it. Seventy years old and out there living in a tent while they cut down the trees and...

“Prejudice in the community in which the school was established, was broken down by the medical missionary work that we did. The nearest physician lived twenty miles away” *Ibid.*

Of course, then, they just had horses, you know.

“I told the brethren that I would allow my secretary, a trained nurse who has been with me for twenty years, to go to visit the sick whenever they called for her. We made a hospital of our home” *Ibid.*

You know what the name of that home was? Sunnyside.

“My nurse treated successfully some most difficult cases that the physicians had pronounced incurable...The hearts of the people were won, and many accepted the truth” *Ibid.*

Isn't that wonderful? Well, she goes on and tells, on page 328, how they taught the neighbors:

“...how to prepare the soil, what to plant, and how to take care of the growing produce” *Ibid.*, page 328.

What do you suppose that means “how to take care of the growing produce”? Do you suppose they learned to can some? Maybe they had a root cellar or something?

I heard one of the White brothers one day speaking very eloquently of this matter of organic farming, and another one of the Whites was sitting next to me, and I just wrote on a little card—I said, Do you know of any statement in the Ellen G. White writings that—I've forgotten just how I worded it, but anyway, the thought was that settles either for or against this matter of sprays and commercial fertilizers. He just shook his head and smiled, No, there's not anything.

Now, it's true that Sister White there in Australia planted her trees in what we would speak of as organic farming—that's true—but I'm also told by those who think they know that there was quite a bit added to that soil on that school over there, as far as the school land is concerned. I can't tell you. I wasn't there.

“Some of our people say to me, ‘Give away your old clothes, and that will help the poor.’ Should I give away the garments that I patch and enlarge, the people would not be able to see anything of which they could make use. I buy for them new, strong, durable material” *Ibid.*

She even went to the factories and got bolts of cloth, you see.

“I can afford to wear the old garments until they are beyond repair” *Ibid.*, page 329.

On page 329, she speaks of the need of:

“...a large charitable fund upon which to draw to keep families from starvation” *Ibid.*

See, they were going through a depression over there. Then, she tells on some of these pages about some of the men that accepted the truth being thrown out of work, and some of those she would bring to her place and give them work and pay them so that they could help their families until they could find other ways open before them.

That's spoken of, particularly, on 332:

"There were many here who were poor and in need. Men who were trying to serve the Lord and keep His commandments could not provide food for their families, and they begged us to give them something to do. We employed them, and they ate at our table. We gave them suitable wages until their families were fed and comfortably clothed. Then we let them go to find work somewhere else. Some of them we had to provide with a suit of Willie's clothes, to make them fit for Sabbath meetings" *Ibid.*, page 332.

Wonder how many suits he had. [Students: Laughter] There's quite a picture here on 334 of a Dorcas society meeting in the Ellen G. White home, sitting up till late at night sewing—cutting out garments and sewing them for the poor.

Now, back on this helping the sick at the bottom of 334—I'm just picking out a few sentences:

"The sick call upon us for help, and we go to their assistance. Sister McEnterfer, my helper and nurse, is called upon from miles around to prescribe for them and give them treatment. She has had wonderful success. There is no physician in Cooranbong, but we shall build a hospital or sanitarium soon, where the sick can be brought in and cared for. In the past we have brought them to our own home and cared for them, for we cannot let human beings suffer without doing something to relieve them..." *Ibid.*, page 334.

Is that a good way for a sanitarium to start first—with a home? You see the picture? One of the things that I want to emphasize in this class is the way to start most anything for God is to start with the home, whether it's a sanitarium or a school or a church or, as I say, most anything that you want to start for God, you start with the home, and as that grows, it finally gets to the place where that home isn't big enough for it, but we're never to outgrow the home spirit and the home atmosphere.

On page 336, she tells of some interesting experiences in agriculture there. Then, on 337, she tells about a family that had lost their jobs through accepting the truth, and she says:

"We hoped to help them get a home this winter" *Ibid.*, page 334.

They moved the family over to Cooranbong.

"I let them live in my tent, and they put an iron roof on it and have lived in it a year. Everyone loves this man, his wife, and children. We must help them. They have a father and a mother they must support. Three families of this same order

are on the school premises, and oh, if we only had money to help them build a cheap wooden home, how glad they would be! I use every penny I have in this helping work” *Ibid.*

Then, she says:

“...it makes a difference with me whom I help, whether it is God's suffering poor who are keeping His commandments and lose their situations in consequence or whether it is a blasphemer treading under foot the commandments of God. And God regards the difference” *Ibid.*

You will find that the Spirit of Prophecy repeatedly makes it clear that God has not given the Seventh-Day Adventist the job of just going out here into the world and wholesale feeding all the hungry and clothing all the naked and solving all the world's financial problems. He hasn't given us that job.

[Student] We are not the Salvation Army.

We're not the Salvation Army, that's right, brother. We're to do *some* work in helping the poor, even in the world, but one of our biggest responsibilities is to help the poor that become poor through accepting the message.

Well, that's just a little brief summary of the closing section of this book, *Welfare Ministry*. Now, let me point out about this little book *Welfare Ministry* for few of you have it and you'll want it. This is a wonderful book drawing from the many, many books and periodical articles and letters and manuscripts of Ellen G. White—what she had written on helping the poor and needy in various ways by doing house-to-house work and in institutions and also in the home, and helping the widows and the orphans and the fatherless and the sick and the aged—all that sort of thing. It's all in here and it's a wonderful compilation.

Now, will you take your *Ministry of Healing*, page 352, third paragraph on the page. I'd like to have you read with me the first two sentences. All together:

“The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life” *Ministry of Healing*, page 352.

What is the home? An object lesson. And what does it illustrate? The principles of life. Then, it goes on and says that this will be more powerful than any sermon.

Now, what is the heading of the next little section? Hospitality—hospitality. Now, on 353, who were the Israelites to include in their festivities?

“...the poor, the stranger, and the Levite...” *Ibid.*

And who are the Levites?

“...both the assistant of the priest in the sanctuary, and a religious teacher and missionary” *Ibid.*

Now, what is the last sentence there, before you get to the picture? The poor and the stranger and the Levite.

“How much such a welcome might do to cheer and encourage the missionary nurse or the teacher, the care-burdened, hard-working mother, or the feeble and aged, so often without a home, and struggling with poverty and many discouragements” *Ibid.*

The rest of that chapter, which I believe I suggested you read, didn't I—yes—I want you to take it as an assignment again today for our lesson next week—the rest of this chapter gives you a picture of various ones that we're to help in our homes and how we are to help them.

Now, going back to *Welfare Ministry*, do you remember it was suggested by Ellen G. White that one of the things that she was to be an example in, was what? Care of orphans. Where? In her home, in her home.

But, lest we become unbalanced in our thinking on this, I want to call attention to a statement on page 221 of this *Welfare Ministry*. You know, our trouble—we poor human beings, we're so inclined to be unbalanced that we either don't see a thing at all or we see so much in it that that becomes the great engrossing thing in our minds.

Some people, if they had had the burden that Ellen G. White had for the poor and the needy and the orphans—they would have just turned themselves into an orphan asylum and that's all they'd ever gotten done.

But when you look at the work of Ellen G. White, while what she did along that line was wonderful, it's just one tiny little drop in a great big bucket of service to God in this movement. Isn't it?

Now, notice the balance here in this statement—page 221 in *Welfare Ministry*. I'll let you read it, brother, so they get a little change of voice here:

“Open Your Hearts and Your Homes—My husband and I, though called to arduous labor in the ministry, felt it our privilege to gather into our home children who needed care, and help them to form characters for heaven. We could not adopt infants, for this would have engrossed our time and attention and would have robbed the Lord of the service He required of us in bringing many sons and daughters to Him. But we felt that the Lord's instruction in Isaiah 58 was for us, and that His blessing would attend us in obedience to His word. All can do something for the needy little ones, by

helping to place them in homes where they can be cared for”
Welfare Ministry, page 221.

Thank you. Isn't that a wonderful balance, see. While her large sympathies reached out and took in many people, most of them were people that she got into the home and kept them for a little while and then passed them on to others. Why? She recognized that God had laid upon her and those with her the work of bringing *many* sons and daughters to God.

Now, let's go a little closer to this, for it's very interesting. Do you remember what I read over there in the appendix of what kind of children, even, she took in? They were older, compared with what she says here:

“We could not adopt infants, for this would have engrossed our time and attention and would have robbed the Lord of the service He required of us in bringing many sons and daughters to Him” *Ibid*.

Isn't that interesting? Yes. Now, does that mean nobody is to adopt infants? Oh, no. She herself was instrumental in getting some folks placed, but if we know even one percent of what it takes to take care of an infant, we know that it would have done what? Tied her hand—just tied her hand. And she was wise enough and, shall I say, had good sense enough to recognize that.

Do you suppose that she ever saw any cases of needy infants? Sure. But, you see, she had some judgment—judgment—and guidance of the Lord, to know when to take on a burden and when to leave it with others, and there is a wonderful principle.

Now, in this same setting, I want you to notice, along with this earnest appeal to take children into our homes and to take older people into our homes—old people—all kinds of needy people—nevertheless, we have some very clear instruction warning us against an overemphasis on this.

Welfare Ministry, 234 and 235:

“The question has been asked whether a minister's wife should adopt infant children” *Welfare Ministry*, page 235.

Now, here, we pass from Ellen G. White—one person—to a general question about whom? Ministers' wives. Well, there's hundreds and now thousands of them.

“I answer: If she has no inclination or fitness to engage in missionary work outside her home, and feels it her duty to take orphan children and care for them, she may do a good work. But let the choice of children be first made from among those who have been left orphans by Sabbathkeeping parents. God will bless men and women as they with willing hearts share their homes with these homeless ones. But if the minister's wife can herself act a part in the work of

educating others, she should consecrate her powers to God as a Christian worker. She should be a true helper to her husband, assisting him in his work, improving her intellect, and helping to give the message” *Ibid.*

And then, it goes on and tells about how she can visit in the home and help people in their home:

“...lift up the bowed down by praying with them and pointing them to Christ. Such should not devote their time and strength to one helpless little mortal that requires constant care and attention. They should not thus voluntarily tie their hands” *Ibid.*

Isn't that interesting? Well, you know, there are some people that have the idea that nothing could be more wonderful than to take some poor little baby and bring it up. Well, that's the most wonderful thing in the world, if God calls a person to that job. Right? Yes.

I'll talk about somebody that isn't here. Suppose Dr. Jacobs should just find one or two poor little babies out here and should bring them in and start taking care of them around the clock. Wouldn't that make a nice inroad into all that she can do. Wouldn't it? Yes. You see, there's good sense in all these matters, dear friends.

“If the Lord bids you take an infant to bring up, then the duty is too plain to be misunderstood. But as a rule it would not be wise for a minister's wife to encumber herself with such a responsibility...If the companion of a minister is united with her husband in the work of saving souls, it is the highest work she can do. But the care of a little child would absorb her attention, so that she could not attend meetings and labor successfully in visiting and personal effort” *Ibid.*

Well, I think that's a wonderful balance, dear friends, don't you—a wonderful balance. Now, do you see that this thing we're studying of sharing our homes with others is a broad work?

What classes of people, so far, in the Bible and the testimonies and in human experience—what different classes of people have we found we're to share our homes with? The orphans. All right. Who else? The widows, the poor, the aged, the Levites. All right. Those that are cast out for the truth's sake. The tempted youth. Yes. In all these classes. All right.

I'm glad you're thinking along this line, but there's another great line that we've studied all down through the ages that is quite different from all this. What is it? Students. Isn't that right? That's right.

Paul didn't pick Timothy out because he was poor, because he was an orphan or sick or something, did he? No. He picked him out just the opposite. He was a young man of great promise, and he invited him in his home, not as an object of

charity but what? A helper and to train him—to be trained. He was a trainee. All right.

What about Elisha? What kind of a home did he come from? Down and out? His father was a what? A wealthy farmer, we're told. Well, what business did Elijah have picking out a young man like that? Why didn't he get somebody from the Salvation Army? He was training a successor, wasn't he? Yes, see.

So, we have two great classes of people that we're to take into our homes—I say two, probably more than two, but just now we're thinking of those two—those that need help and those that need training. Those that need help and those that need training—and this latter class, of course, are people that can help us in the work that God has given us to do.

Now, I'd like to have you take again this chapter in *Ministry of Healing*—"Ministry of the Home"—starting on 349, and also, the other one I gave you, "True Education, a Missionary Training"—that's *Ministry of Healing*, 395.

I asked you to bring today *Evangelism* and *Welfare Ministry*, is that right? Yes. Now, you will want to bring both those books next time, along with *Ministry of Healing*. You won't need to bring *Education* next time, as far as I know—your Bible and notebook.

Now, I'd like to have you review, for your memory work—I'd like to have you review those same ones that a few of you said today. I'd like to have you learn that entire paragraph which I gave you last week.

Last week, I told you to learn it, if you had time, but this week you will have time because I won't give you something else to learn. So please be sure to learn those by heart, and I hope that, when we have our recitation period next time, that all of you will be prepared to answer up in a good strong—I was about to say intelligent way—as the questions are asked on the material we've gone over today.

These are wonderful themes, aren't they, friends, and they're not difficult. All that's necessary is for us to take the time to go over our notes and refresh our minds with the Bible and the Spirit of Prophecy references, because I don't think we'll be asked any questions but what are covered in the material that we've gone over today. I think that's correct.

So, let's spend a little time this evening and then watch for some chances at other times between now and next Monday, and pray that God will help us while we have the opportunity to get, not simply a flashlight picture but a time exposure.

Shall we stand?

Brother Boyken: Our dear Father who art in heaven, we thank Thee for this class. We know that Thy Spirit has been near to warm our hearts into a closer relationship with Thee by showing our love for others. We pray that we may become true home heads—every one of us.

Help us to do well the work that lies nearest. Fill us with Thy sweet Spirit, as Thou didst the apostles. Prepare us for that glad day, the latter rain, even now, for Jesus' sake, amen.

[Further comments by Elder Frazee.]

Elder Frazee: ...Sister White, when she was doing all these things we've read about—do you suppose she had any helpers? Did Sister White do all the cooking?

[Students] No

All the sewing?

[Students] No

All the treatments?

[Students] No

Now—watch this point—were the people that helped her do that work just as essential to carrying out what we've studied as Sister White herself? Yes.

Now, I emphasize that because some of you folks are not home heads today, but if you are filling some part in making it possible for somebody else to lead out in a work of this kind, remember, you're just as valuable to heaven and just as valuable to the plan as though you were the one that was leading out. And remember, also, the best way to get ready to lead out in it is, first, to get a long and good experience in assisting in it. Thank you.

33:27 Now, this afternoon, we want to notice how this home idea and ideal is adapted and made applicable to various types of institutions. Now, we will start with the sanitarium. We're all interested in sanitarium work.

Some of you will remember that the first vision dealing with institutional work for the sick among us was given on Christmas day in 1865 at Rochester, New York, and it was because of that vision that the next year in Battle Creek the Western Health Reform Institute was established, and it was begun in a large home that had belonged to a judge there in the west end of Battle Creek. That's where the sanitarium started.

In *Volume 1*, page 489, we have a message that Sister White wrote soon after this vision of December 25, 1865. These are the first sentences dealing with the institutional work which we know now as sanitarium work. I read:

"I was shown that we should provide a home for the afflicted and those who wish to learn how to take care of their bodies that they may prevent sickness" *Testimonies for the Church, Volume 1*, page 489.

Provide a what? A home—a home. Now, let me read it in another way and see how it sounds:

“I was shown that we should provide an institution for the afflicted and those who wish to learn how to take care of their bodies that they may prevent sickness.”

I wouldn't want to say there's anything wrong with it that way, but I like it better the way it is. Don't you? Yes. The word “institution” is often used in the Spirit of Prophecy—there's nothing wrong with it—but the type of institution, apparently, that we're to have for the sick is to be as homelike as possible.

Now, that thought is stressed in the book *Medical Ministry*, page 323:

“It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places” *Medical Ministry*, page 323.

What kind of sanitariums? Homelike, homelike. This first reference calls it a home. In this, it says the institution is to be homelike, and of course, homelike means to be what? Like a home. And the more like a home it is, the more homelike it is. Is that right? That's right.

If you get to looking for certain expressions, it's surprising how often you come across them in the Spirit of Prophecy. Now, here in the book, *Counsels on Diet and Foods*, 286—these are all on sanitariums as homes—all these references I'm giving you now are on the home idea applied to sanitarium work:

“Let the religious influence of a Christian home pervade the sanitarium. This will be conducive to the health of the patients” *Counsels on Diet and Foods* page 286.

If you want patients to get well, put them in a what? A home—Christian home.

“Let the religious influence of a Christian home pervade the sanitarium” *Ibid*.

Now, let's just think about that a little. What would be some of the things that would make a Christian home have a religious atmosphere that you would also expect to have in a sanitarium? Worship. You think about that at once, don't you.

[Student] Love

Yes, the loving interest in others. Spirit of service. All right. That's fine.

Now, I asked you to bring *Evangelism* today, didn't I. Will you turn to 538 of *Evangelism*, and this is still on the sanitarium, and this is on the religious atmosphere of the Christian home that helps the patients to get well. We'll start at the bottom of 537.

Homer, will you read, please, beginning at the bottom:

“Let the spiritual atmosphere of these institutions be such that men and women who are brought to the sanitariums to receive treatment for their bodily ills shall learn the lesson that their diseased souls need healing...

“Simple, earnest talks may be given in the parlors, pointing the sufferers to their only hope for the salvation of the soul. These religious meetings should be short and right to the point, and they will prove a blessing to the hearers. The word of Him who founded the world in six days, and on the seventh ‘rested and was refreshed,’ should be effectively brought before the mind” *Evangelism*, page 537.

Paul, will you read on:

“Publications containing the precious truths of the gospel should be in the rooms of the patients, or where they can have easy access to them. There should be a library in every sanitarium, and it should be supplied with books containing the light of the gospel. Judicious plans should be laid that the patients may have constant access to reading matter that contains the light of present truth.

“Let our sanitariums become what they should be—homes where healing is ministered to sin-sick souls. And this will be done when the workers have a living connection with the Great Healer” *Ibid*.

Isn't this a wonderful picture? Now, let's scan back through these four paragraphs and pick out some of the things that fit in with this statement we read in *Diet and Foods*:

“Let the religious influence of a Christian home pervade the sanitarium. This will be conducive to the health of the patients” *Counsels on Diet and Foods*, page 286.

41:30 [Break in tape.]

Do any of you know why he went? Well, look at Acts 15:38. What was the matter?

“...[He] went not with them to the...” Acts 15:38.

What?

“...the work” Acts 15:38.

Now, I'm going to read you the comment here in *Acts of the Apostles*, 169:

“Paul and his company continued their journey, going to Perga, in Pamphylia. Their way was toilsome; they encountered hardships and privations, and were beset with dangers on every side...along the lonely highways, they were surrounded by dangers seen and unseen” *Acts of the Apostles*, page 169.

In the cities and towns, too.

“But Paul and Barnabas had learned to trust God's power to deliver. Their hearts were filled with fervent love for perishing souls...they gave no thought to their own ease and convenience” *Ibid.*

Why? Well, they were faithful shepherds in search of the lost sheep.

“Forgetful of self, they faltered not when weary, hungry, and cold” *Ibid.*

Well, that was quite a program for a young man that apparently had had a very nice home down in Jerusalem. His mother had a home down in Jerusalem.

“It was here that Mark, overwhelmed with fear and discouragement, wavered for a time in his purpose to give himself wholeheartedly to the Lord's work. Unused to hardships, he was disheartened by the perils and privations of the way” *Ibid.*

Did the company get sifted a bit in that experience? Yes.

“He had labored with success under favorable circumstances; but now, amidst the opposition and perils that so often beset the pioneer worker, he failed to endure hardness as a good soldier of the cross...As the apostles advanced, and still greater difficulties were apprehended, Mark was intimidated and, losing all courage, refused to go farther and returned to Jerusalem” *Ibid.*

Yes, let's see what Paul finally said—2 Timothy 4:10 to 12. He wrote this from the prison cell. He tells of some that had forsaken him, some he'd sent to various places.

Eleventh verse:

“Only Luke is with me...” 2 Timothy 4:11.

And then, what about Mark?

“Take Mark, and...” 2 Timothy 4:11.

Do what?

“...bring him with thee...” 2 Timothy 4:11.

Because?

[“...he is profitable to me for the ministry” 2 Timothy 4:11.]

I'm glad Paul wrote that down. Aren't you? Yes. That's the last mention of Mark. That's a nice exit, isn't it. That's right. Yes. He wrote the Gospel of Mark.

So, the fact that people get discouraged and even leave the program for a while doesn't necessarily prove their hopeless, does it? No. I've seen some people go through Mark's experience, and I've seen them come back and get into the harness and pull like good horses, too.

Now, let's go back to Acts 15:37 to 40, and get this very human picture that God saw fit to put in His book. We'll take from 36 to 40. Now, this is at the beginning of Paul's second missionary tour.

The first tour, he and Barnabas had led out and Mark had been along, apparently some others. But now, Mark had gone back, they'd gone on with their work and had made their circuit and had come back to Antioch.

Thirty-six:

“And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do”
Acts 15:36.

What was on Barnabas's mind? Take whom? Take Mark. What did Paul say? No, no. He said, We won't take him. Why not? Because he left us. Now, do you know one big reason why Barnabas wanted to take Mark? Yes, he was a relative. Mark was his nephew. That's right—that's right.

Now, what finally happened, in the 39th verse and 40th—what finally happened as a result of that? Well, this is a very interesting picture, friends. Now, if this were a fairy tale, there'd be nothing like this in it. God writes it down just the way it was, but was that the end of the home training plan and the company training program—was it—because Paul and Barnabas differed? They established tours.

And do you know, folks—and some of you are going to meet grave problems in the future, and I just as well tell you now—there are times when the best thing in the world for people to do is to separate. That's right. I've seen it more than once. This was in the providence of God, doubtless, and it ended up with what? How many companies? Two, instead of one. That's right, see.

Now, don't misunderstand me. It would have been ideal if Paul and Barnabas could have gotten together in such a close fellowship of love and prayer and understanding that they would have solved their problems, but God deals with men as they are, and even when they have the Spirit, they still have their humanity to deal with.

I don't think these men got angry in the sense that they lost their temper and hit one another—nothing like that—but the point was that, after they'd studied it all over, still Barnabas said, I'm sure we ought to take Mark, and Paul said, I'm sure we shouldn't. Do you see the picture? Well, what was there to do? What was there to do?

Do you know that many a good enterprise is made to sink down in the slough and swamp of difficulty because men cannot work together and yet they stay together. That's right. And so, much of their energy is used up being upset with each other. That's right.

And in these enterprises, if men can't learn to work together, they had better do what? Separate. They had better separate and go someplace where they can carry out their own ideas. Isn't that what Barnabas did? Isn't that what Paul did? And did it work out well? Yes.

Now, did Barnabas apparently get along all right with Mark? Yes. Apparently, he made it all right this time. And Paul—thank the Lord—he went out and got him a company and went on. Who did Paul take? Silas. All right.

But notice, right away, the next chapter, it goes right on, he was looking for some recruits to fill out his company. Who'd he find? Timothy. Oh, what a story that opens up—Timothy, Timothy. Isn't that a wonderful picture? Yes. Remember how Paul brought him into his company and trained him as a son in the ministry. We haven't time to go into all that, but it's a wonderful story. Any questions you'd like to ask now about that?

Let's go to Acts, the 18th chapter, now and get a little view at the financial part of this thing—Acts 18:1 to 4.

Who'd Paul find here? Aquila and Priscilla. What did he do? He abode with them—moved right in—and he not only lived with them but he did what? He worked with them. And what was their business? Tent making.

Now, here's Paul, the great apostle to the Gentiles, and what's he doing? Making tents. What did he do on the Sabbath? He did some preaching. Well, do you think an evangelistic program could be carried on, on that sort of a basis?

Was Paul successful in raising up a church there in Corinth? Yes. The epistles of 1st and 2 Corinthians prove that, don't they? They raised up a large church there.

What was Paul making tents for?

[Sister Carter] To meet his expenses.

To meet his expenses. That's a good answer. Does anybody know of another answer, besides the one Sister Carter gave? Help the poor, Brother Willis says. Somebody else have an answer?

[Student] To be an example.

To be an example. Was that a good example? Yes. Some of those people were inclined to be on the lazy side, and he wanted to teach them that accepting the Gospel wasn't a way to get an easy chair.

Do you know any other reasons? He didn't want them to think it was a racket, if you would allow me to use that expression, because that's the expression people use. Do you know, there *are* people today that think religion is a racket.

[Student] And it is, in some cases. Yes, it is.

But now, I want to read you something wonderful, dear friends, that goes still further on beyond all these reasons—*Acts of the Apostles*, 352:

“Paul sometimes worked night and day, not only for his own support, but that he might assist his fellow laborers. He shared his earnings with Luke, and he helped Timothy. He even suffered hunger at times, that he might relieve the necessities of others. His was an unselfish life” *Acts of the Apostles*, page 352.

Oh, folks, what glimpses we get of that life—perhaps, the most like that of Jesus of anyone in the New Testament. Now, I want you to analyze that a bit. He shared his earnings with whom?

[Students] Luke

With whom?

[Students] Dr. Luke

Well, who was Luke?

[Students] A doctor

Well, now, what kind of a doctor was that Luke?

Why, don't you suppose that when it was suggested to Paul that perhaps they could get Dr. Luke to join the company that they all said, Well, now, that's fine. Our financial worries are over. Well, now, if he'd have been any kind of a doctor, their financial worries would have been over, wouldn't they? Isn't that what a doctor is for? What a picture, friends—what a picture.

Oh, yes. Take your *Ministry of Healing*, and you'll find why Paul got ahold of Luke. Doesn't say that he was in need of funds, so he thought if he could only add a doctor to the company, it would solve the problem—140, *Ministry of Healing*.

Rosalie, read, please, beginning with "Luke"—140:

"Luke, the writer of the Gospel that bears his name, was a medical missionary. In the Scriptures he is called "the beloved physician." The apostle Paul heard of his skill as a physician, and sought him out as one to whom the Lord had entrusted a special work. He secured his co-operation, and for some time Luke accompanied him in his travels from place to place. After a time, Paul left Luke at Philippi, in Macedonia. Here he continued to labor for several years, both as a physician and as a teacher of the gospel. In his work as a physician he ministered to the sick, and then prayed for the healing power of God to rest upon the afflicted ones. Thus the way was opened for the gospel message. Luke's success as a physician gained for him many opportunities for preaching Christ among the heathen. It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated" *Ministry of Healing*, page 140.

Isn't that wonderful. Ah, yes. How did Luke get into the program? Paul sought him out. Why did he seek him out? Heard of his skill as a physician. Did he keep on doing that healing work with Paul? And, as the result, it was a gospel medical program. Is that right? Yes.

But, apparently, from what I read over there in *Acts of the Apostles*, 352—apparently, it was necessary at times for Paul to make tents in order to meet the bills. Is that right? Luke must have done a lot of charity work or public health education work or something that didn't bring in very many shekels. Don't you think so?

Now, don't misunderstand me. None of this is to give us the idea that no money is ever to come in through the medical missionary program, but it is to put the axe right at the root of the tree of this selfish idea that medical work is supposed to be the goose that lays the golden egg. No, no.

If we're going to carry a program like we're studying in these books today, you must be willing to make tents, if necessary, in order not only for your own support but what? To assist fellow laborers—even help the doctors—even help the doctors. Is that right? That's what we're reading here, isn't it? Sure.

Now, if we read something anytime that isn't in the books, I hope you'll just raise your hand and speak right up because this picture is too wonderful and too important to go on anybody's guess-so, mine or anybody else's. It's just what we read in the books.

Now, I'd like to have you turn to the 20th chapter of Acts, and let's read right here in the Bible what we've already read here in the Spirit of Prophecy about why Paul is doing this practical work—Acts 20:33, 34 and 35.

Clifford, will you read it, please.

"I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" Acts 20:33-35.

Isn't that beautiful, friends. Now, what did you find in what you read that showed that Paul was laboring not only for himself, but to help his fellow laborers, besides himself?

"...these hands have ministered unto my necessities, and to them that were with me" Acts 20:34.

I want to tell you something, folks. If you want to carry out God's program in this work, never think that it's a sufficient goal to just be self-supporting, no. You must be thinking of taking on other's needs, as well as your own. That's right. And I thank the Lord, it can be done.

I've seen it again and again, and the happiest experiences of my life have been connected with taking on obligations and responsibilities and burdens and problems more than I could handle, and then seeing God rain the manna down, again and again and again. I'd hate to be out of it, friends.

And the problems are around us—we don't have to manufacture them, we don't have to invent them. They're all around us—the needs of all kinds. And that's what God wants us to be is channels, channels. Bring the people close to us that need help—physical help, financial help, spiritual help, educational help, all kinds of help. Bring them close to us, and then let them share with us and we'll share with them.

But I want to ask you something. Do you suppose that Paul did that preaching and teaching and that tent making, and let those other workers just sort of lie around? Do you think that was the program? Not at all. They were all working, doubtless.

But the point is that, apparently, there were some times when there were efforts—certain individuals—hard as they worked—it didn't cover their bills, and Paul stepped in, and with his generous heart, he said, Yes, here's something I got from a tent we just sold yesterday. This will take care of it. That's the picture, friends.

Well, I think we'd better take a little intermission, don't you. Let's take seven minutes' intermission, and that'll get us back at 4:45, and then we'll go right on. Isn't this wonderful in the book of Acts? Thrills my soul, friends.

[Break.]

I was thinking about it, as you were reading that. Yes, I was thinking, as you read that paragraph, I've been reading that to people for 30 years, yes, from one side of this country to the other, and folks, it still intrigues people and inveigles them. That's right.

"Today the Saviour calls us, as He called Matthew and John and Peter, to His work" *Ministry of Healing*, page 480.

Is there still a chance to get into it? Thank the Lord—thank the Lord. Now, with that, I want to put a very interesting statement, bringing it right down to today, in *Gospel Workers*, 267—talking about this same kind of work today:

"Those who are endeavoring to build up the work in new territory will often find themselves in great need of better facilities. Their work will seem to be hindered for lack of these facilities; but let them not lose their faith and courage. Often they are obliged to go to the limit of their resources. At times it may seem as if they could advance no farther. But if they pray and work in faith, God will answer their petitions, sending them means for the advancement of the work. Difficulties will arise; they will wonder how they are going to accomplish what must be done. At times the future will look very dark. But let the workers bring to God the promises He has made, and thank Him for what He has done. Then the way will open before them, and they will be strengthened for the duty of the hour" *Gospel Workers*, page 267.

So today, much of God's work, especially pioneer work, must be carried on, on that basis of uncertainty, as far as finances is concerned. The certainty is in what? In the promises of God.

Now, before we leave the New Testament, is there any questions anybody would like to ask? We're just taking a somewhat rapid birds-eye view of history, first from the Bible and then later on to get a view of different applications of the training home principle. Anything you'd like to say or question about this New Testament period?

[Student] Do you think those other disciples had similar companies, like Thomas, who was in the Far East, and Andrew and Philip and others?

I don't know.

[Student] We're not told anything about them, are we? Have to read that history book in heaven.

Yes.

Now, how did Paul take care of his companie? Much of their healing back there was done by what? Miracles, in other words, wasn't it.

[Student] Of course, it says that Luke taught them. He probably taught them some health reform principles.

Any other questions?

[Student] Elder Frazee, Back there in the church in the apostles' time, the church paid tithe, and that probably supported—say, when Paul had his self-supporting ministry—that supported his unit or did that support other evangelistic work? Is there any light on that?

To give as full an answer as that question deserves, brother, would take a while, and I suggest that you study the chapter here in *Acts of the Apostles*, from which I quoted those two or three sentences. It's *Acts of the Apostles*, page 346 to 358. That has a good answer to your question.

[Student] Thank you.

Well, I'll tell you this, folks. There is a potential here this afternoon of handling thousands upon thousands of dollars for the Lord—that's right—if you just learn some of these simple principles—self-denial and sharing, being willing both to receive and to give.

It's more blessed to give than to receive, but let me tell you, it's a blessing to receive. Yes. And I'll tell you another grace we need, and that's the grace to think that I ought to be receiving but somebody won't give it to me. That's another grace that we need.

If we can understand that above and behind and in and through it all, God is working out His will, and God has how many ways to provide for us? A thousand ways of which we know nothing.

We can sit here and we can hear in the Bible and in the Spirit of Prophecy and human experience of, perhaps, a dozen or 20 different ways, but God has what? A thousand ways.

And if I make up my mind that my need has got to be supplied in a certain way, whether it's through my own efforts or through somebody else, there's just 999 chances that it's going to come some other way. Right? That's right. And we want to be ready for that—we want to be ready for that. Never think, Well, now, I heard a story and it looks like it ought to work out that way with me. No, no. You've got one of the 999 other ways, perhaps. That's right.

Now, we'll go on into the Middle Ages, and just stop a moment with the Waldenses. You remember we had a Friday night on that a while back, and well,

they had this training plan. Their homes—their actual family homes—were organized to train the children for the evangelistic work ahead of them. You'll read that in page 67 of *Great Controversy*.

But on 71, I want you to get the picture of how the young men were trained for the ministry. Speaking of their going out into evangelistic work:

"The missionaries went out two and two, as Jesus sent forth His disciples. With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These colaborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith" *Great Controversy*, page 71.

Now, who do you think of, when I read those things about the Wandenses? What examples in the Bible? Paul and Timothy. Who else? Elijah and Elisha. Jesus and His disciples, yes. Barnabas and Mark.

That's this germ principle that runs all the way through this thing, of master and disciples, parent and child, teacher and student, worker and apprentice—somebody who knows and somebody who wants to know—sharing together in doing the thing that's to be done. That was the power of the Waldensian program.

Now, I come down to this movement, and I want to study for a little bit about James and Ellen White. Did I ask you to bring *Welfare Ministry*—any of you that have it? How many *Welfare Ministry* have we got here? It's a wonderful little book. Any of you that can afford another book, if I were you, I'd get that book.

Now, the teachings of Ellen G. White on this subject of sharing the home with others—the teachings are clear and explicit and there's a great deal on it—we've noticed a few of them already—but her example is wonderful.

Now, who has this book here? All right. Wayne, will you read the first paragraph on page 321, down in the larger type.

"E. G. White Instructed to Set an Example—After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do" *Welfare Ministry*, page 321.

Now, what did we read in the Bible in our first lesson in this course that suggests this?

[Student] Bring the poor and cast out to thy house.

Where is that?

[Students} Isaiah 58:7-10

And Sister White was shown that, even though she was busy as the prophet of God, preaching and writing, that she was to do what? Take needy ones where? Into her home.

Now, many of these, she kept for a while and then did what? Found other homes for them. I wonder, do you suppose any of those people that she found homes for wished that they could stay with the prophet? I can imagine there might have been some tears shed. Well, nevertheless, they had received the blessing while they were there, and it was the providence of God for them to pass on to other homes. Is that right? Yes.

But she was doing all this as a what? As an example. Now, you can see what she could do was only a tiny little drop in the bucket, but her doing it had a tremendous influence with others. Didn't it? That's the thing. All right.

Next paragraph—Leland, will you read it.

“Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility” *Welfare Ministry*, page 321.

Isn't that wonderful, friends? Yes.

Rosalie, read the next, please.

“While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls” *Ibid.*, page 322.

Yes. Now, if you will study how old she was when she was in Australia—do you know how old she was when she was doing that work in Australia? She was around 70 years old—that's right—70 years old.

At the bottom of 321 of this *Welfare Ministry*, and 322, there are some notes. The first is from Elder Corliss and the second is from Dr. Kellogg. Elder Corliss says—and both of these men that are writing—Elder Corliss and Dr. Kellogg—spent many months in her home when they were younger:

“Not only was Mrs. White a strong counselor for her husband...but she was most careful to carry out in her own course the things she taught to others. For instance, she

frequently dwelt in her public talks upon the duty of caring for widows and orphans, citing her hearers to Isaiah 58:7-10..." *Welfare Ministry*, page 321.

She got the idea from the same chapter we did, you see.

"...and she exemplified her exhortations by taking the needy to her own home for shelter, food and raiment. I well remember her having at one time, as members of her family, a boy and girl and a widow and her two daughters. I have, moreover, known her to distribute to poor people hundreds of dollars' worth of new clothes which she bought for that purpose" *Ibid*.

As you'll see here, she used to darn and patch her own clothes—her old clothes—and get new material for the poor, and somebody asked her why she didn't give the poor the castoffs and get new things for herself. Why, she said, that some of those poor people—that they didn't know how to sew—and if she'd give them her castoff things that they'd soon be through with them—that they couldn't make them over and fix them up, and she knew how to, or had people with her that did, and so, she'd give the poor the advantage, you see. What a spirit.

And then Dr. Kellogg's statement:

"Elder White was himself a very philanthropic man. He always lived in a large house, but there were no vacant rooms in it. Although his immediate family was small, his house was always filled with widows and their children, poor friends, poor brethren in the ministry, and those who needed a home. His heart and his pocketbook were always open, and he was ready to help those who needed help. He certainly set a most noble example to our denomination in his largeheartedness and liberality of spirit" *Ibid*.

Isn't that wonderful, friends—wonderful. Well, now, in all this, we want to remember that God gives some people one talent and another two and another five. Some people can take on more than others, and God doesn't intend that everybody shall be as talented in this direction or any other direction that James and Ellen White were, but everybody can do something—that's the point—everybody can do something.

And it all comes back to that word that we started our course with. What is it? Share—share—share—share.

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