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#0800

Study given by W.D. Frazee

Just this word of comment before we begin our lesson today: As we study this wonderful example of Elder and Sister White, we don't want to conclude that all of us are called to attempt as much as they did, either in quantity or in variety.

“...unto one he gave five talents, to another two, and to another one...” Matthew 25:15.

But each one of us is called to do something to make our homes a place of ministry, one home in one way, one in another. And each of us must know the will of God for us. This way we will not be tempted, or at least we won't yield to the temptation to judge others, nor can we let others decide what we should do. Really, brothers and sisters, if we allow other people to decide this for us, we'll probably either attempt too much or too little. And either one would be too bad, wouldn't it?

Now, today we're going into some other experiences in the development of this movement and the use of this home training plan, both as it relates to the blueprint and as it relates to the history of the movement.

Let's take Elder Haskell; the book *Evangelism*, page 108. When you hear that name Haskell, what do you think of? Any of you think of Haskell Hall? Yes, well, Haskell Hall was for years our center of education and administration and congregation here on this place. It was our chapel, and about everything else. It's named for Elder Haskell, because he was one of the great pioneers in seeking to work cities from outpost centers, combining self-supporting and conference work. He was a great exponent of the Spirit of Prophecy, a great believer in the work of the laymen. He's the father of the tract and missionary work in this denomination. He was the first chairman of the board of trustees in the school at Madison, a self-supporting school. In fact, he and his wife had the deed until the corporation was developed. So we love the memory of Elder and Sister Haskell.

In the book, *Evangelism*, page 108, we read of some experiences that he had up here at Nashville, just a little over a 100 miles away, back in 1905. This is what Sister White wrote in the *Review and Herald* of that year, and it's now in this book. Get the picture of the training home in action, not on an institutional campus but in a city evangelistic center:

“Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered around them a family of helpers who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship the workers

relate their experiences. Bibles studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings, and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested....

“A similar work should be done in many cities [What does similar mean? Like it.] “A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training” Evangelism, page 108.

Now, it would be nice, I was going to say, if every one of our homes here at Wildwood was headed by somebody with the expedience and background of Elder and Sister Haskell. Many of us would like to be in a home like that, wouldn't we? Or would we? You folks that are already running homes of you own, would you appreciate the opportunity of being in a home like that? Quite a number around the table; probably busy as a beehive all the while.

But what were they doing? They were receiving a training, the young people were, in how to give Bible readings, how to sell our literature, how to work for souls, and it doesn't say so here, but they were getting an experience in how to live together too. You cannot get that many people together without there being quite a bit of friction. The trauma of it may be cut down by the oil of love, but the polishing effect goes on even when the lubrication is present. In fact, that's one of the great reasons God gives us these companies in homes is that we may develop that polish which comes only through contact with others.

Now, I want you to notice the wording of this:

“Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers...” Ibid.

They were going to Nashville for evangelistic work. They rented a house. What size house? Just for Brother and Sister Haskell? Oh, no. It had to be a big house.

For years I had the privilege of doing this very same thing. I had with me a group of workers, and I had anywhere from 8 to 25 people around my table for years, in the great cities of America: wonderful opportunity for training; wonderful opportunity for patience too, and a number of other things. Praying with workers about their problems and helping them to get interested in solving the problems of others is wonderful.

Let me make this comment too. There is nothing that is such a blessing in a

training home as the motive of soul winning, evangelism. If every one of our workers here on this campus were actively engaged in soul winning, if every one of our students was participating in actual labor for souls, it would put a spirit into every home that would tend to cut down on the problems and increase the advantages.

Now there's a certain amount of it now. That's why we're as blessed as we are. But may I challenge each of you, not to answer me, but to yourself and the Lord. Are you working for souls? Do you have people that do not know God that you're praying for, visiting, working for? That you're studying how to reach? Some of you will be led by the Lord to take some of your students with you, one or more to homes that you're visiting if nothing more than to sing with people or to pray with them.

This kind of work is true re-creation, recreation. It brings a spirit into the home. Unless you do this, you must do one of two other things. You must either develop a lot of social activities, recreational activities to keep everybody happy, or else your home will become more or less just a boarding place.

The more the students and the workers in a home are engaged in some phase of actual soul winning, the more there is reason for family worship, the more there is something definite to pray about, something which takes the mind away from the petty, personal problems, and fixes our thoughts upon the needs of those who do not know God. Do you see what I mean?

"Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers..." Ibid.

That's an interesting wording, "they gathered round them a family of helpers." I wonder how they got them. Well, I can imagine, for I've been through it in city after city. Some they probably got right there in Nashville. Others were people that had worked with them in other cities that they wrote to or telegraphed to and said, "We need your help, come." Others were people who had had no experience and they were drawn in as apprentices.

"... [They] have gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences" Ibid.

This is a wonderful theme for worships and for meals, this one and that one telling. Most of you have had a taste of this. Many of you will want more.

"Bible studies are regularly conducted in the home..." Ibid.

I heard the other day of one of the homes on this campus that is now using the study of Bible studies as part of the family worship. Well, this is something to

consider. A person in the home who is listening to a worship study for the purpose of giving it to somebody else probably will get more than one who is not.

Vol. 6, page 74: Here we have the instruction which Elder Haskell was following. This is instruction on following up evangelistic meetings, spoken of here as camp meetings:

“Changes tend to weaken the influence of the meetings. Continue the meetings on the camp ground whenever practicable. But when it seems advisable to move, let the large tent be removed to some favorable location, and let the services in it be continued. A mission should be established” Testimonies for the Church, Vol. 6, page 74.

Now notice what she’s talking about. She uses the word mission. Sometimes she speaks of it as a city mission.

“Secure a suitable place, and let a number of workers unite to form a mission family. This should be in charge of a man and his wife who are persons of ability and consecration and whose influence will give character to the work” Ibid.

This is the blueprint for what Haskell and his wife were doing in Nashville and many other places.

Now notice here is a follow up of a big camp meeting, a follow up of an evangelistic series. They’re going to continue now with follow up meetings and with house to house work. As a nucleus of this, the prophet suggests what? Establish a mission home. Who are to be in that mission home? A number of workers. And it’s to be in charge of whom?

“...a man and his wife who are persons of ability and consecration, and whose influence will give character to the work” Ibid.

That’s what every one of you is to aspire to be. And if you say, “I’m inexperienced.” Well, two things I give you on that: Feeling your weakness, cry to God. And second, don’t try to do what you’re not ready to do, what you’re not cut out to do.

Sometimes just because people are homeheads they are sought for counsel, and there are times, my dear friends, when the greatest evidence of wisdom you can give is to say to a student, “Mary or John, I am just not qualified by training and experience to give you the kind of counsel you need. But, I will do one of two things. I will either, if you wish, go get some counsel and some references and come and share it with you, or else, I will take you with me and we will go to somebody of experience who can help us with some references.” This is much better than to bluff

your way through.

Even worse is to think you know the answers when you don't know them at all. Unless you are prepared to substantiate your answers with clear statements of the Bible and the Spirit of Prophecy, be very reluctant to give your opinions and ideas to students who come inquiring about this or that or something else. To know the will of God is the great object of education, but it comes by revelation, not by following impressions, and certainly not by following the fashions and customs.

So the blueprint is there for workers of ability and consecration to be in charge of these homes. This is speaking especially of city mission work as exemplified by the Haskells.

Let's take another facet. This time, we'll go to restaurant work. At the turn of the century our people were conducting quite a number of restaurants in different places. New York City had a restaurant; later here in the South. Most of the cities in the south had either restaurants, or treatment rooms, or both. Nashville, Louisville, Memphis, Asheville, Chattanooga, Knoxville, Birmingham, Atlanta; all of these at one time had either treatment rooms or restaurants or both. You look around for them now and there're not so many.

But do you know what happened? Why those things did not continue? Two reasons: One is they tended to become big, and the bigger a thing is, the greater the financial risk. Second, the bigger they got the less evangelistic fruit they produced. The time of the workers and managers was largely taken up with merely serving the food and trying to meet the bills.

Now, notice the counsel that the Lord has given, and I read it because it gives us some further insights in this matter of homes, training homes:

"The managers of our restaurants are to work for the salvation of the employees. They must not overwork, because by so doing they will place themselves where they will have neither strength nor inclination to help the workers spiritually. They are to devote their best powers to instructing their employees in spiritual lines, explaining the Scriptures to them and praying with them and for them" Testimonies for the Church, Vol. 7, page 118.

Notice this next sentence. See how it shines out in the light of the principles we've been studying from the Old and New Testament, and the work of Sister White and Elder Haskell. Now watch as all that is focused on this restaurant work:

"They [the managers] are to guard the religious interest of the helpers as carefully as parents are to guard the religious interests of their children" Ibid.

Isn't that something? Now this is not what we can learn from the world. General Motors and Standard Oil or General Foods or Nabisco, none of them will

teach us this. And I'm sorry to say there are some things even that bear the Christian label that will never teach us this, this relationship.

"They are to guard the religious interest of the helpers as carefully as parents are to guard the religious interests of their children. Patiently and tenderly they are to watch over them, doing all in their power to help them in the perfection of Christian characters" Ibid.

So do we have something as managers, we're talking about restaurants right now, but this applies all the way across the board in the sanitarium, in our schools, in everything that we manage, do we have something to do beside watching the finances? Our primary responsibility is spiritual. Leaders are to guard the spiritual interests of the helpers as parents watch for helping their children spiritually.

Notice on the next page:

"Unless our restaurants are conducted in this way, it will be necessary to warn our people against sending their children to them as workers" Ibid.

Well, why? They could lose their souls there. Sister White had to write many testimonies warning our people around the turn of the century not to send their children to Battle Creek, and yet Battle Creek was the headquarters for our work. Why? Well, our institutions had not only grown large in size, but the managers were so intent on solving the material problems that they had little time and thought to devote to the spiritual interest of the students and the employees. So God said, "Don't send you children to Battle Creek."

Wouldn't it be too bad if God should have to say to parents, "Don't send your children to Wildwood?" Well, it can happen unless we take the light that has been handed to us by others on this campus, and hold it aloft and shining bright; this is what will have to happen.

"Unless our restaurants are conducted in this way
[The way she has described, a parent and child relationship]
It will be necessary to warn our people against sending their children to them as workers. The managers of our restaurants must do more to save the young people in their employ. They must put forth greater efforts to keep them alive spiritually, so that their young minds will not be swayed by the worldly spirit with which they are constantly brought in contact. The girls and the young women in our restaurants need a shepherd. Every one of them needs to be sheltered by home influences. There is danger that the youth, entering our institutions as believers, and desiring to help in the cause of God, will become weary and disheartened, losing their zeal and courage, and growing cold and indifferent. We cannot

crowd these youth into small, dark rooms and deprive them of the privileges of home life and then expect them to have a wholesome religious experience” Ibid.

You see administratively, it's easier to run a restaurant, or sanitarium, or anything else, and just run that business, and the workers go out and find homes where ever they can, find rooms. They worry about where they are going to eat, and if they have worship, and with whom, and so forth. That's easier administratively, but it doesn't solve the spiritual problems.

Read on:

“It is important that wise plans be laid for the care of the helpers in all our institutions and especially for those employed in our restaurants. ... They are not to be left to the mercy of haphazard circumstances, with no regular time for prayer and no time at all for Bible study” Ibid.

As I say, I am reading this to apply across the board in all our activities. “You mean if we are running a restaurant, we are responsible for helping our students to see that they have time for prayer and Bible study?” That's right. That's part of it. Now notice this next sentence:

“With every restaurant there should be connected a man and his wife who can act as guardians of the helpers, a man and woman who love the Saviour and the souls for whom He died, and who keep the way of the Lord. The young women should be under the care of a wise, judicious matron, a woman who is thoroughly converted, who will carefully guard the workers, especially the younger ones. The workers are to feel that they have a home. They are God's helping hand, and they are to be treated as carefully and tenderly as Christ declared that the little child whom He set in the midst of His disciples was to be treated” Ibid.

Now, I've just selected a few sentences. There's a whole chapter on this in Vol. 7.

Isn't it a wonderful blueprint? What a responsibility it lays upon us. To the extent we follow it, we'll be blessed. To the extent we forget it, ignore it, or set it aside because we think we can't do it, we miss the blessing.

Let's take another facet of it. This time it's schools. We have read it as it applies to city evangelistic work, next to restaurant work, now schools:

“Our school homes have been established that our youth might not be left to drift hither and thither, and be exposed to the evil influences which everywhere abound; but that, as far as possible, a home atmosphere may be provided

that they may be preserved from temptations to immorality and be led to Jesus” Testimonies for the Church, Vol. 6, page 168.

Notice that little phrase, “as far as possible.” Our school homes, even our larger schools with our larger homes, should preserve as far as possible the home atmosphere.

“The family of heaven represents that which the family on earth should be; and our school homes, where are gathered youth who are seeking a preparation for the service of God, should approach as nearly as possible to the divine model” Ibid.

What’s the divine model for a school home? The family of heaven. That’s right. The school home should approach as nearly as possible to the family of heaven. The next sentence:

“Teachers who are placed in charge of these homes bare grave responsibilities...” Ibid.

And whether your assignment is one student or a hundred like some of these large school homes, there is a responsibility there. And how much is one soul worth? More than all the material universe.

“Teachers who are placed in charge of these homes bare grave responsibilities; for they are to act as fathers and mothers, showing an interest in the students, one and all, such as parents show in their children” Ibid.

It goes on and tells about domestic duties in the school, in the home. It is wonderful instruction. That’s all I’ll read from that.

What was the first example we had this afternoon? City mission home; second? --The restaurant workers; third? Schools. That’s right.

“Our sanitariums are to be homelike institutions”
Counsels on Health, page 211.

Why really, do you know what a Seventh-day Adventist sanitarium is? It’s just a Seventh-day Adventist home expanded to take in certain types of people that need some special medical or surgical attention. But it’s first of all a home. In fact, in the first vision that was given Sister White concerning the establishment of Seventh-day Adventist health institutions, she called it a home. Isn’t the word “home” a beautiful word? Ah yes.

Now, I want to introduce something I’ll spend more time on in a future lesson. But I want to introduce something which is so important. In fact, if you’ll allow me to say it, what I’m about to share with you is one of the most important things, and to

some people it will be the most important thing in all my whole series of classes on this subject.

I want to study with you for a few minutes, why this expression is used in these different references that I've read, one after the other, "a man and his wife." A man and his wife are to be in charge of that city mission home. A man and his wife are to be in charge of that restaurant home. And I could read you other statement, like this. Why is that?

Well, some reasons are very obvious. And let me say this doesn't mean that, that can never be done any other way. We read about Elder and Sister Haskell conducting that home. We read the other day about Elder and Sister White conducting it. But did Sister White quit when her husband died? No. She went ahead and conducted this kind of work for 30 years after her husband died.

Again, we have read of Jesus' work as an example. Was Jesus married? No, but did He say, "Well, I can't run a training home because I'm not married?" No, He didn't do that. I don't know if Elijah and Elisha were. I don't know that they were or weren't. No record is given of their being married, but they carried on this kind of work. John the Baptist had a group of disciples with him. He wasn't married.

But whenever you have mixed groups, and most of the Lord's work is done by mixed groups, men and women working together in city evangelistic work, in restaurant work, in school work, in sanitarium work, you need the guardianship, the guidance in most cases of a married couple, at least one, both of whom are devoted to the work and to the principles.

As I say, we are not just running a boarding house, we're working for souls. And without this there is likely to be either too much of men working for women and girls or women working for men and boys, or else such a lack of anybody caring for people that souls go unhelpt and unblest.

In any group where there are both men and women working together, at any time a problem can develop which needs the consultation of a husband with his wife or a wife with her husband in dealing with the problem.

Now, that leads me to the next point. Unless the husband and wife have a close heart union, it will be impossible for them to give the leadership in that home, whether it's a school home, a city mission home, or any other kind of home. A strong nucleus must be in every home. And frankly, dear friends, if the husband and wife are not united it would be much better if they didn't take anybody into their home.

"The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the home life they are not to meddle. A strong sense of proprietorship should be felt giving a sense of ease, restfulness, trust" Adventist Home, page 177.

A training home is not the place for distrust of each other on the part of the husband and the wife. And if that exists, they had better get their personal problems adjusted before they try to take on other people and their problems.

And may I say to you, dear friends. This kind of thing is something that is difficult to hide. It ought to be hidden, and if it exists it ought to be kept covered under a dozen blankets of charity and loyalty. But let me tell you something, if a husband and wife are like this, at cross purposes, instead of like this, together, it's difficult for some of that not to show up at times. Whether you have a training home or not, you ought to keep all that hidden, if you have it. I'm going to read something about it here. I'll tell you how to do it:

"There is a sacred circle around every family which should be preserved. No other one has any right in that sacred circle. The husband and wife should be all to each other. The wife should have no secrets to keep from her husband and let others know, and the husband should have no secrets to keep from his wife to relate to others" Ibid.

Now comes the sentence that tells you what to do:

"The heart of his wife should be the grave for the faults of the husband, and the heart of the husband the grave for his wife's faults" Ibid.

Do you know what you do when you put something in a grave? You bury it. You don't go out there and dig it up tomorrow or next week or next month. Now, what is the grave for the faults of the husband? The heart of his wife. And where should be the grave for the faults of the wife? The heart of the husband. Do you get the picture? Covered up.

Oh, my dear friends, it's a wonderful thing for either husband or wife when they know, not just hope or wish, but when they know that the other party will never say anything critical, faultfinding in sport or seriously; never say one thing which would betray or lessen respect.

Few couples achieve that experience. This is the blueprint. This is the goal. And may I say my dear friends, it's a terrible thing for a student who is placed in your home to somewhere along the line, come across that grave and find that it's open and look down at a decaying corpse or skeleton that's not even in the closet. It's all open. Do you see what I mean? Oh, I want to lay this on your hearts. Some of you will need it today. Some of you will need it six months from now, that don't know that you need it today. Put it in the deep freeze to be pulled out when you need it.

I'm reading inspired instruction, friends. I'm not giving you my ideas. Am I? The reason I read these things from the inspired pages is that I want you to be inspired. Not merely instructed, but illuminated, impelled to do that which you read.

Well, somebody says, "But Brother Frazee, you don't know the person I have to live with."

No, I don't. God hasn't laid that burden on me to know that. In fact, it's better if I don't know. But Jesus knows it. And in 9 cases out of 10 if you're having a hard problem in living with somebody they're having a hard problem living with you. That's right.

Now, let me give the Bible text which is the prescription for this situation. Matthew 18:19:

"Again I say unto you [What?] if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" Matthew 18:19.

If there are any two people on earth that ought to be able to claim that promise it's the husband and wife.

I was talking with a husband and wife one day who were having problems. I brought this text to them and made an appeal to them along this line. One of them said, "We never pray with each other. We can't pray with each other."

Now, they could hold family worship, you understand. But to get down to business alone with God and each other and pray over their problems, no, they couldn't do it. Oh friends, what a pity.

Now, I know enough about life for I've been in pastoral work for nearly 50 years. I know enough about life to know that unless this little group here this afternoon is far above the law of averages, there's somebody here this afternoon that needs, desperately needs, what I'm giving you right now. You don't need to tell me about it. It's better if I don't know. But if the arrow of the Lord's quiver reaches your heart, and in your deepest soul you know, "Yes, this is my problem. This is our problem. We're not able to communicate with each other. We're not able to relate to each other." Those are modern terms you know, communicate and relate to, as if finding new words was particularly helpful.

What people need, friends, is to be converted. And what they need is to be willing to get down and humble their hearts before each other and pray together. Sometimes I have to tell people, "Don't discuss your problem. You're only making it worse by discussing it. Get down and pray together and say to the Lord, 'Lord, we don't know how to communicate with each other, but at least help us to communicate with you. And Lord, teach us how to find the answer to our problem.'"

If people will pray earnestly and desperately a prayer of that kind, they will eventually get some help, won't they? Is God in the business of answering that prayer? Sure.

Oh dear ones, take what I have said to heart.

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