

Home Leadership 5 of 10

#0760

Study given by W.D. Frazee

[Tape started in progress.]

...and the more we reach out in missionary work, the more we are going to bring people into problems of this kind. Isn't that right? And if you don't want the problems, don't do it, and if you're not prepared to take care of the problems, you want to stop and think.

Volume 6, page 269—now, **Levita**, will you read the third paragraph, please. Now, listen carefully, and you who have your book, just follow and notice each line:

“God wants His people to reveal to a sinful world that He has not left them to perish. Special pains should be taken to help those who for the truth's sake are cast out from their homes and are obliged to suffer. More and more there will be need of large, open, generous hearts, those who will deny self and will take hold of the cases of these very ones whom the Lord loves. The poor among God's people must not be left without provision for their wants. Some way must be found whereby they may obtain a livelihood. Some will need to be taught to work. Others who work hard and are taxed to the utmost of their ability to support their families will need special assistance. We should take an interest in these cases and help them to secure employment. There should be a fund to aid such worthy poor families who love God and keep His commandments” *Testimonies for the Church, Volume 6*, page 269.

All right. Now, what special kind of people that need help? What kind are pointed out here in this paragraph? The worthy poor. Now, what makes them poor? Accepting the truth, you see.

“Special pains should be taken to help those who for the truth's sake are cast out from their homes and are obliged to suffer” *Ibid.*

Now, is there any text in the Bible that specifically uses that expression? [Yes.] Where is it? Isaiah 58:7. You learned that as a memory verse. Would you repeat that together:

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house...” Isaiah 58:7.

That's enough. Do what? Bring the poor that are cast out. This shows what they're cast out for. Cast out for what? For the truth's sake. Bring them where? To your house.

Now, I want to ask you something. If you were going out to catch fish, and you expected to have quite a number of fish, what would you take with you to carry the fish home in? Some kind of a bucket or a basket or a sack, wouldn't you? Wouldn't you, now, really? Yes.

Now, if you're going out to do soul-winning work, some of the people that accept the truth are going to be what? Cast out—they're going to be cast out. And Isaiah 58 says what? [Bring them to your home.] Yes. That's interesting, isn't it.

Now, what does the next sentence say in that *Volume 6*, 269?

"More and more there will be need of large, open, generous hearts, those who will deny self and will take hold of the cases of these very ones whom the Lord loves" *Ibid.*

What are those first three words?

"More and more..."

What does that mean, Rosalie? [unintelligible] Greater than it was 50 years ago? Will it still be greater ahead of us? More and more.

"...there will be need of..." *Ibid.*

What? What kind of heart? Will you please notice the three adjectives there. What are they, Wayne?

"...large, open, generous hearts..." *Ibid.*

It wouldn't do much good for them to be large unless they were open. That's right. You've seen large homes that you couldn't get past the door in, haven't you? Yes. This is talking about hearts, of course.

"More and more there will be need of large, open, generous hearts, those who will deny self and will..." *Ibid.*

Do what?

"...take hold..." *Ibid.*

I'm interested in that expression. We used to use that expression in our young people's work in San Francisco—get hold of this one, get hold of that one, get hold of that one.

"Some way must be found...Some will need to be taught to work" *Ibid.*

So forth. Now, with this, I'd like to put a statement in *Volume 2*, page 27.

"Years ago I was shown that God's people would be tested upon this point of making homes for the homeless; that there would be many without homes in consequence of their believing the truth. Opposition and persecution would deprive believers of their homes, and it was the duty of those who had homes to open a wide door to those who had not"
Testimonies for the Church, Volume 2, page 27.

This is one of the clearest statements on it that I know. Now, where did Sister White get these ideas, according to this statement? She was shown. What does that mean—she was shown? Had a vision.

She was shown:

"...that God's people would be tested..." *Ibid.*

On what?

"...the point of making homes for the homeless" *Ibid.*

Now, what would make the test? Yes, but what would create the circumstances that would make the test? People would be thrown out of their home for what? For the truth's sake.

"Opposition and persecution would deprive believers of their homes..." *Ibid.*

Now:

"...it was the duty of those who had homes to..." *Ibid.*

Do what?

"...to open a wide door to those who had not" *Ibid.*

Were you ever a colporteur? Did you ever see something different from a wide door/ Have you seen people open a little crack and peek through it? Who's there? What do you want? And what a difference it is when the door opens wide and says, Come in.

Now, what are we to do for these people that are thrown out of their homes on account of the truth's sake?

"...open a wide door..." *Ibid.*

Now, I want you to keep thinking about, as I said a little while ago on another angle of this thing—I want you to keep thinking about all the practical problems

involved. Does it cost more to feed 10 people than it does three or four? Would it cost still more to feed 20 or 25? What's ahead of us, folks? Is it a problem to find beds for several people? Yes. Especially if a lot of people have the idea that—well, I'll leave you to fill that in.

Oh, dear friends, ahead of us are some very interesting experiences in personal inconvenience for the good of others—do you know it—personal inconvenience for the good of others.

Now, a few weeks ago, we read a few experiences from Sister White on this. I want to supplement this today by reading to you from some reminiscences of people who were in Sister White's home.

The first I'm going to read is from Sister Ella M. Robinson. She was Sister White's granddaughter. After Sister White had gone to Australia, Ella and her little sister went from America over to Australia and came there to Sister White's home.

W.C. White's first wife, who was the mother of Ella and her little sister, had died here in America, and so W.C. White was without a mother for his children until he later remarried over there in Australia, and so, for a while, they were with Sister White in her home—grandma, as they called her. So I'll just read you the story, as told in Sister Robinson's sweet, simple way:

“After a voyage of nearly four weeks, we steamed into beautiful Sydney harbor one bright morning in early April, which corresponds to September in our northern hemisphere. At the wharf, we were met by Miss Emily Campbell, a little lady dressed in grey, with a grey handbag, which she waved to the two little girls wearing navy blue suits and sailor caps.

“We were glad to see Miss Marion Davis again, grandma's true and tried literary helper. A 13-mile drive behind a pair of spirited horses brought us to grandma's home, a rented house in Granville, one of Sydney's suburbs” [\[get reference\]](#).

Now, notice, here's the prophet of God over there in Australia—she's rented a house—but catch the picture—what she's doing with that house. She's got her writing to do—she has to write testimonies for people all over the world, and articles for the *Review*, books like *Desire of Ages*—she has to visit among the churches, she has to give counsel, but notice what she's doing, along with it, in her home.

“It was just dinnertime when we arrived. The large dining table, which when extended to full capacity, could feed 18 or 20 persons, was greatly reduced in size on the day of our arrival. Father, mother, grandma and Miss Maggie Hare, a young woman who reported grandma's sermons, were all away on an evangelistic tour in South Australia and Tazmania” *Ibid.*

Now, notice, even while Sister White was away on one of these evangelistic tours, her training home, if I may call it that and I think rightly, went right on, and that might give some of you some ideas and thoughts along this line—that it takes more than a home leader to make a home of this kind—it takes a number of helpers—and blessed are they that help—every one of them. It takes all of us, dear folks, and I find in my watch that it takes the little wheels as well as the big wheels, and if even a little wheel gets out of place, it has to go to the watchmaker.

“Miss Campbell introduced us to a young boy of about 15, known as Willie. Later, we learned his story. He was the eldest of a family of nine children, whose parents had recently accepted the Sabbath message. They had been caught in the depression and were having a hard time. Their distressed condition was brought to grandma’s attention.

“She immediately went to her grocer, purchased \$50 worth of provisions and took them to the family. While visiting and praying with them, she noticed Willie, and asked him to come and be one of her helpers” *Ibid.*

Fifteen-year-old boy. Doubtless, he was a wonderful help out there. I mean, she could hardly get along without him.

“He was to care for the garden, look after the horse and cow and hens and do other chores. So Willie became the mainstay of his family until his father found regular employment” *Ibid.*

In other words, she had Willie come into the home there to help Willie and, apparently, paid him some money that he could help his folks with. Isn’t that interesting? That’ll all bear quite a bit of study.

“At the head of the table, sat a man about 35 years of age, who acted as host” *Ibid.*

I want you to listen carefully to these next two paragraphs. Might help you to understand some things that you’ve never understood before.

“At the head of the table sat a man about 35 years of age, who acted as host. He was pleasant and we children enjoyed his company. It was not until years later that we heard his story.

“He had been a very earnest member of one of our churches in America, but he had become discouraged. About this time, he attended a conference in Battle Creek where he met a man by the name of Stanton, who had written and was circulating a tract in which he set forth new light which he felt had been given him for the church.

“Mr. Stanton was looking for someone to carry this message to Australia, and this man volunteered to do so. To his mind, the errand entrusted to him seemed so urgent that he did not take time even to go home and bid his wife and children goodbye, but took passage immediately for Australia.

“But the new members there, who were in the first ardor of their love, met him with questions. Then, too, he soon learned that grandmother had written to Mr. Stanton pointing out that his message was not inspired of God.

“When the missionary to Australia found that the people did not care to listen to his message, and that the Lord had pointed out through his special messenger that Mr. Stanton was all wrong, he lost faith in his own mission. Grandma learned of his confusion and bewilderment and suggested that he attend the new Bible school she had helped to start in Melbourne.

“After he had found his bearings and had a better understanding of the third angel's message and work, she invited him to come to her home and help in the work God had given her to do.

“At the time of our arrival, he was acting as bookkeeper and copyist. After a year or two spent largely in reading, copying and filing the precious documents that came from her pen, this man returned to America and ever remained a faithful member of the Seventh-Day Adventist Church” *Ibid.*

I want to tell you something, folks. We're criticized sometimes for the people that we allow to come on this place and be around here a while, and sometimes it gives us a black eye. That's right. I don't mean everybody. But if you're sometimes tempted to think—to raise your eyebrows a bit as you look at somebody or learn their story—Well, what in the world would they allow a person like that around here for? Isn't that liable to be a black eye to the institution? Well, folks, we might get both eyes black in some experiences, but souls are precious—souls are precious.

Now, I heard Elder G.B. Starr, whose picture I passed around there to you, and he's been in our home a number of times and on that particular occasion he was with us for over a week—every day at our mission home, eating at our table. He told us about this very experience that I'm reading to you about, and in his graphic and vivid way, he told us about this man's coming and the reception. That isn't in the article, of course.

He said, This man appeared one day, and she was there in the home, and they were at morning worship, and Sister White, I think, was conducting the worship, or Elder Starr—I don't remember that part—that's immaterial at the moment—and so, before they got through the worship, this man stood up and talked at the worship,

and he started in to say, Now, I saw that we were to do this and I saw that we were to do that, and so forth.

He said that then, Sister White said to him, Now, brother—she said, The Lord didn't send you to us with this message, and she said, We all have our work here in the home, and we must be busy about it, and so, she said, We'll go about our work now and she said, I'll leave you with Brother Starr.

And I thought that was a very interesting thing, and listen, folks, we're studying home leadership, and this is a very good practical lesson. You may have all kinds of people come into your home, but remember, you've got to be master of the situation. If you're in charge, it's your home, and you can't just allow any and everybody to take the pulpit or take the stage or run the worship or run the meal or run the house. And if people are led of the Lord, they'll respect that. If they're not, then you need to know.

So, she just went on, and her helpers busied about their task. Her home was a busy one. They didn't have a lot of time to just loiter around and visit with every passing stranger.

But Brother Starr in telling this story to me and the others that were listening—he said, You know, he said, I just felt kind of strange to be left with that man on my hands. He said, Sister White had assigned that to me, so, he said, I tried to do the best I could, so we sat down and, he said, the man seemed kind of dazed—didn't know what to do.

And so, presently, Brother Starr said, Well now, brother, he said, I noticed that when you were talking in there, you said, I saw—I saw, and he said, Now, you know, the Bible prophets—they said that—and he said, I saw—Sister White said that—but they actually saw things in visions. He said, Do you mean that you actually saw these things in vision or was it more of an impression that came to you?

Well, he said, I guess it was more of an impression. Well, anyway, Brother Starr went ahead and talked with him and studied with him, and you see the sequel of the story. Sister White advised that he go for a while to our training school there in Melbourne, the Bible training school, and then, she invited him to come to her home and help in the work God had given him to do. Isn't that nice?

“At the time of our arrival, he was acting as bookkeeper and copyist” *Ibid.*

Now, if you would be interested in the background—this Stanton that this man had been influenced by and at whose behest he'd set forth from Battle Creek, I guess, not even stopping to bid his wife and children goodbye, to carry the message to Australia—this Stanton is the one that's spoken about in the early chapters of *Testimonies to Ministers*.

In that chapter, “The Remnant Church Not Babylon,” Stanton was the man that had a message that he called the loud cry to call our people out of the Seventh-

Day Adventist Church, and those dozens of pages in the early part of *Testimonies to Ministers* were written to Stanton. Well, this was one of Stanton's helpers.

Do you see how Sister White rescued him? That's the point. And she used her home to do it. All right.

Sister Robinson writes:

"This experience which I've told in some detail illustrates grandma's favorite method of dealing with confused minds. She believed in giving them constructive work to do while sympathetically and patiently restoring them to usefulness" *Ibid.*

Isn't that nice? In other words, she recognized a training home as a good place for some types of patients, Brother Raishe. See? That's it.

"While we helped Annie, the cook, wash the dishes, she told us her story. She had recently begun keeping the Sabbath, and as a result, had been cast off by friends and relatives alike. Annie, would you be willing to come and do the cooking for my large family, grandma asked her. That will be a real missionary work and as important a part as that performed by any of my secretaries" *Ibid.*

Oh, folks, you dear ones, home leaders and in training for home leaders—do you see something there that towers out like a great mountain peak? What is it? Listen. It's selling the individual you ask to do something on the importance of his work. See?

Now, do you know the way some people would have dealt with that young girl that was cast out? Well, poor girl, you're cast out. We might find something for you to do. Maybe you could cook—maybe you could cook. Listen. What did she say?

"Annie, would you be willing to come and do the cooking for my large family...That will be real missionary work and as important a part as that performed by any of my secretaries" *Ibid.*

Now, do you think Sister White made that up? Do you think she was acting a part to make an impression? She believed that, didn't she. And do you think the girl got an inspiration out of that? Wouldn't you? Wouldn't you like to cook for Sister White's home with that kind of a reception by the hostess and manager of the home? Wouldn't you?

Now, listen to the next sentence:

"Annie knew little about cooking, but she was willing and cheerful and soon learned" *Ibid.*

Now, that's worth an hour of study—that one sentence. You can just read a lot of practical things in between the lines there, if you want to, if you've had much experience. You might ask the question, I wonder what the folks did at the table while Annie was learning?

You know, there are some people so idealistic that they're utterly impractical, and their idea is that things *ought* to be a certain way—they *ought* to be a certain way—and that means that every meal on every table in a work of this kind ought to be perfect, see. How the poor people that don't know it are to learn—that's another question.

I presume what they *ought* to do in that idealistic setup is go off somewhere to some school of domestic science and become proficient before they're ever turned loose, you see, but that's not the training home idea, see.

Now, notice, Sister White—now, I want to say something here. I don't want to be misunderstood, but I want to be sure I'm *understood*. Did Sister White take the position that there had to be enough people trained and qualified and talented and experienced to get everything done, and then just use students to come in and learn extra? Life is not like that, friends.

That's all very well for the federal government, with its Roosevelt-inspired dreams of the New Deal and welfare. They can tax the American people and run the American public in debt to the tune of hundreds of billions of dollars, with all their dreamy-eyed ideas.

But you and I have to keep our feet on the ground. We're self-supporting workers, and all we have is our two hands the providence of God, and in the training home idea, we have to put up with people that are learning. That's how I got in, and that's how most of you got in, and thank the Lord *for* it, but let's never sell our birthright for a mess of pottage. Let's never trade these practicalities for some rosy-eyed dreams that require thousands and millions of dollars of subsidy to carry out.

“Annie, would you be willing to come and do the cooking for my large family? That will be real missionary work, and as important a part as that performed by any of my secretaries. Annie knew little about cooking, but she was willing and cheerful and soon learned.

“Edith and Nettie were agreeable playmates. One day, Mrs. Hamilton, Nettie's mother, told us how *they* came to be living in grandma's family. Her home in Scotland had been broken up by the sudden death of her husband, and she, seeking to forget her sorrow in a new environment, took Nettie, the younger of her two daughters, and sailed for Australia, leaving her sister to bring the older daughter as soon as she could establish herself in the millinery trade in Sydney.

“The steamer on which her sister and older daughter later sailed were lost at sea, and Mrs. Hamilton and Nettie were left alone in a strange land at a time of financial depression. The message of Jesus’ soon coming found them and brought cheer to their hearts. Without regard to difficulties, they took their stand to obey all the commandments of God.

“Having learned her sad story, grandma arranged a private interview. I invite you and Nettie to become members of our household, she said. You can be of great assistance to me. My large family of office workers have little time for sewing. We need a seamstress. My two granddaughters will soon arrive from America. This will make four little girls in the home, and you may act as governess to them. For several hours each week, while members of grandma’s family, we received lessons in dressmaking from Mrs. Hamilton” *Ibid.*

See how it fits together? The need and somebody to supply the need. You notice how in each case Sister White is studying how to take a problem and see the providence in it. See?

Oh, dear ones, home leadership—what does it mean? It means seeing the providence of God in these different problems, and instead of lamenting and groaning and moaning because the people that come are the poor and the maimed and the halt and the blind—instead of complaining about that and telling the wonderful things we would do if only we could get people that didn’t make so many problems, no, seize the opportunity. Work with what we have.

I read on:

“Edith’s mother had recently died, and her father was trying to make his way and provide for his son and daughter by selling our message-filled books. Colportering was not as profitable an enterprise then as it is today, and Mr. Ward was having a discouraging time.

“On hearing of his perplexity, grandma invited him to let Edith come and be her little girl for a while. A few months afterwards, she took Edith’s older brother, Ernest, and cared for the two until they were able to make their own way” *Ibid.*

Well, now, of course, if you’re somebody like Sister White that has lots of money and not much to do and a big house, you could do quite a bit of things like that, couldn’t you. What was it we read there in *Volume 6*, 269, that there was need of? Large, open, generous hearts.

You know, folks, I’ve been watching this thing now for over 30 years, and I must say to you, I feel like we’re just in the vestibule, and I see glorious possibilities, and if there’s anything I long to see on this home, it is that we will never get

hidebound and narrow and think of people in terms of budgets and fees and returns and just how many people a house can hold and all that sort of thing.

I know, I know, there's practical considerations have to be thought about, but listen. Was Jesus willing to undertake to feed the great multitude of people with just a little? Did it work all right? Was Elisha willing to take on a program there with the schools of the prophets and did he tell his servants to start feeding when there wasn't enough? Did it work out all right? And was Sister White willing to take these people into her home time after time after time? Oh, yes, yes.

Now, you remember that in our first study, I gave you a list of seven things that the home is for. What was the first thing? Love. Love runs through the whole thing doesn't it. Yes. Love.

And then, down in the middle of that list, you'll find that the home is for service—for service. We're to help one another in the home, and then, because that isn't enough, we're to reach out and bring some others in. Is that right? That's right.

And as we do that, we'll be following the example of the early church, we'll be following the example of the prophet of God, Sister White, and we'll be following this precious instruction.

Now, I'm not a prophet, but as I said before, we can be sons of the prophets, can't we? I predict that we're going to see a great extension of this thing right here on this place within the next year.

Now, I'd like to have you think, during the next little while of our being together here this afternoon—I'd like to have you think about some of the practical problems involved.

Would you be willing to share your room with somebody? Would you be willing to share your bed with somebody? Would you be willing to eat less or to have less expensive food so that the home where you are could take on some people? Would you be willing to sleep on the floor so somebody could have your bed, at least for a night or two? Has it ever been done? Oh, yes, yes.

You know, the other day, I read a report concerning the investigations that have been made of the results that would happen if an atomic war was turned loose. There are probably enough weapons already in possession of Russia that, if they were turned loose within a few days, could wipe out quite a fraction of the population of the United States. And if nothing like that ever happens, we do know that there are going to be devastating things of all kinds—earthquakes, tidal waves, tornadoes.

A few days ago, in the state of California, one million people were in bed with the flu—one million people in bed with the flu. There are other parts of the United States where that's going on right now.

We know that these visitations of earthquakes, epidemics, war, famine, tornadoes, are going to become more frequent and more disastrous. We've been told that. Is that right?

And then, along with that, we read and studied this afternoon about that in evangelistic work—the more of it we do, the more what we’re going to have? Problems of people that are what? Cast out of their homes and out of their jobs. And a part of our medical missionary work is in finding homes for those people. Is that right?

And so, dear ones, God has us in a training program now. Now, this is the thing I’d like to have us think through—what is it that God is after? Have you any idea what it is that God is after in all this?

What do you think about it, **Alita**? What does God have in mind? What is it that God is trying to do? Why does He let it work out this way? What did you say, sister? To be unselfish. To reveal God’s love to the world. You all are getting right at the heart of it.

Would you turn to *Ministry of Healing*, page 204, now—*Ministry of Healing*, 204—the bottom of 204—the last sentence closing on page 204—what does it say?

Do you have it, Brother Barker? Your book might be paged a few words different.

“Above all, they need to learn the lesson of unselfish ministry” *Ministry of Healing*, page 204.

What’s the lesson above all to learn? [Unselfish ministry.] Now, this is talking about taking into our homes the poor and needy—especially, on this page, the aged—and how to help them and how to make them feel that their help is valued in the home.

And this indicates that there are blessings for the aged in associating with the young, and great blessings for the young in having the aged among them, but it says:

“Above all, they...” *Ibid.*

The youth.

“...need to learn the lesson of unselfish ministry. The presence of one in need of sympathy and forbearance and self-sacrificing love would be to many a household a priceless blessing” *Ibid.*

Ah, dear ones, we talk about having a homelike atmosphere in the sanitarium. What do we picture? A lot of nice patients that always smile when we go in and that greet us with a, Good morning, and, you know, treat us like we were princes and princesses. Is that our picture of a homelike atmosphere?

Human nature is not always like that. The homelike atmosphere that God wants us to bring is one we carry with us to the homes of the difficult, the

cantankerous, the miserable, the selfish, the hard, the cruel, the gnarled, warped characters, that the world is full of, and we're to have so much warmth of love that it'll melt down those icebergs.

But the great thing in all this is what it does for us. In those very experiences, we're developing what? Unselfishness—unselfishness.

So, I come back to this practical problem. If we're going to have more people on this place, more students that need training, more patients that need curing—and all of them won't be able to pay two and three and four hundred dollars a month for sanitarium care, either, friends—no. Some of them will be poor and needy—poor and needy.

You know, sometimes we think in terms of taking a patient into the home as a means of increasing our income. It might be in some cases, but I want to tell you—if that's our approach to it, we might board cattle or take in dogs and cats to keep. People do that for a living. Don't you know that? Yes. And sometimes with less trouble.

But that isn't the thing we need to see in this, folks. God has given us plenty of things to do of things that need to be done, apart from any money standpoint. Isn't that right? And if we'll do that, God will see that we have all that we need to do it, but if God is leading, I question that He will ever lead us very far beyond the sacrificial. That's the thing I want you to see.

And if we're going to do more of the kind of work we're studying today, you and I must be prepared as individuals, as homes, as an institution, to make greater sacrifice. Is that right? What did it say?

Now, this isn't Friday night, but I'd like to have a testimony meeting. I don't see why we have to wait for Friday night. I'd like to know what you think about what we've been studying this afternoon, based on what we've been studying all these last few weeks. Does any connection come to your heart? Is there anything you'd like to say? Don't just make up something, but any of you that would like to say something, just stand up.

You know, W.C. White, when he was with us—dear old man, the son of Sister White—one of his favorite exercises was just opening up just a new experience like this and just letting everybody say what they'd like to say, and we had some wonderful times.

And I feel that spirit this afternoon, as I go over the things in which his life had such a mighty influence in my life and in this work, so anything you'd like to say, stand up and say it, and let the Spirit of God be free with our hearts.

You know, in our first lesson in this course, we learned that in the schools of the prophets, the teaching was largely oral and that there was time for responses. Do you remember that? And that the students had opportunity to speak and that the Spirit of God was glad. Oh, I trust that He'll be here this afternoon.

All right, brother.

Brother A: As you've been telling the experiences about your company and all, my mind goes back to [unintelligible], when this started, and I don't know that we were any too unselfish but I know that we were forced into a lot of these experiences, and when I was young, those things were the things that gave me the joy, and I remember my mother was saying the same thing—it just was thrilling, when we'd take in somebody that was homeless, when we'd take in somebody that had been kicked out. We may not be doing it now because we don't have to, but then we had to do some of those things [unintelligible].

[Unintelligible comments].

Thank the Lord, Sister Moyer. We appreciate that good word from that section of the battle front.

Brother B: I want to confess that I'm one of the ones that, see, I need some help. I'm thankful for these principles, and I'm glad, also, that they're being carried out, not only in the home I'm in but I can't see a home on the place that cannot, but I'm sure, as you say, that there are months ahead of us that we'll need to open our hearts up larger than now, and I'm longing for—I want the experience that the Lord will make me willing to accept anything that He brings. If I need to sleep on the floor, that'll be okay, and thanks again, for these [unintelligible] to remember reading a chapter on Abraham and how large hearted he was, and I'm sure that the time is coming when we'll be the same way.

Brother C: I haven't had a chance to talk to everybody, but I do want to say that it's been a great spiritual blessing to be here at Wildwood. I know I've never been to another school like this before in my life. I wrote my mother last night and told her that it's just wonderful here. It's just that everyone that I speak to has something to say that's just a thought from heaven. And never have I been to a school like this before. Whatever God has planned for me, I'll take it on, and please pray for me.

Elder Frazee: God bless you, my brother.

Brother Boyken: I'm so thankful for the patience of the Lord. I will testify that it is hard at times to accept someone who is hard and cold and criminal-like and hard to get along with, you know, but it does bring a blessing back to you, and if you'll be patient and pray, you'll see a change come over individuals.

Nellie and I have been praying over individuals, and we've seen miracles worked on hearts in our own home and in other homes, and I want to be thoroughly converted on this point and get rid of all selfishness.

Sister D: ...and I'm thankful for some of these experiences that we've had, with all the busyness in the sanitarium and other places, that help us to crucify self, and understanding to ask the Lord to help me to think of others—of their needs—so that self might be crucified more.

Elder Frazee: Thank the Lord.

Brother Paul: I'm sorry that I haven't learned all the lessons from the opportunities that I've had, but I think that I have learned some. Lately, I've been hearing people tell me that I'm getting fat. Well, I want to tell you how I'm getting fat. I can't think of anything that I've been doing different from what I've always done—I'm eating different—but I think it was because I got skinny.

Last summer, I was about ready to get out of the sanitarium and get on a program that I knew that I needed and I had been counseled to have for a long time, [unintelligible]. About that time that I was getting out of the [unintelligible] and outside, why, [unintelligible] broke his arm, so I had to go on night duty.

Well, about that time, we had a very difficult patient, and I went down and down and down to 123 and down to 120, and before our week was up of that difficult patient, I was down to 115.

Well, you know, I went on vacation after that patient, and I came to [unintelligible] and I've been gaining ever since, and I weigh about three pounds or four pounds less than I ever have in my whole life, and the only reason why I can say that I'm getting fat is because I allowed myself to get thin.

Elder Frazee: Thank you, Paul—thank you, Paul. Some people would have spoiled that by drawing a moral.

[Unintelligible comments.]

Elder Frazee: Thank you, sister. Thank you for those good words of courage. Oh, that we had more people trained and ready to go.

Sister E: I find myself standing in a sense of the past and the future—some experiences that I had in the past and things that we expect in the future—but I believe [unintelligible] I'm most thankful about the opportunities that the Lord's giving us right now.

In our homes right now, He gives us some problems so that we can learn these lessons now. We don't have to wait till sometime when a lot of people are cast out of their homes, but the people that He gives us contact with in our homes and in the sanitarium and our other fields of work, we can learn these lessons now.

Elder Frazee: Thank the Lord—thank the Lord.

Sister F: I want to express my gratitude for Wildwood taking me into this home [unintelligible] and I want to have the Spirit of Christ in my heart and someday I may be able to take people into my home.

Elder Frazee: Good. Well, you're taking them into your heart right now, sister. That's right.

Brother Barker.

Brother Barker: I'm thankful to be here today to take these classes. Ever since my trip here last spring, I feel like one of these refugees that already arrived. [unintelligible]. I see that we're learning here every day [unintelligible]. I work up on the road clearing and learning to fell trees with a chainsaw and such. [unintelligible]

Elder Frazee: Good, brother. You're going to help us build some houses out of those trees we cut down together the other day.

[Unintelligible comments.]

Elder Frazee: God bless you, Janet.

Brother G: I'm thankful that I can sit in this class and listen. It thrills my heart as I open my books to read these lessons, as I find almost all of them underlined. I must have read them before sometime, but every time I read them, they give me new courage, new vision.

Elder Frazee asked a little while ago—he asked Leland—Well, what is God trying to do? You know, I believe that God is trying to develop some people with faithful characters not only to go through the time of trouble, but to be good enough to be able to encourage and help other people get ready and go through it, too.

When the time of trouble comes, folks, God is going to need some leaders, isn't He. He's going to need some people that can stand in the face of death, and encourage them, Come on, because that's what it's going to take then. It's hard for us to realize.

And I think the greatest thing of all the preparation we're getting here at Wildwood is working to reach souls and gathering them in. We need to keep our eyes that God is trying to prepare us to go through this time of trouble, standing on the true facts. And we don't want to drag others along. We want to be able to lead them along, don't we, and that's what the [unintelligible]. But in these things we're studying [unintelligible] in this class this morning be the help that we need. I'm thankful for it.

Sister Nellie: I appreciate the experiences I've had in the last few weeks, and I'm thankful for the privilege of having a home where I can share these things we've been studying about with others, and I want to be more willing to share as time goes on.

Elder Frazee: Nellie, would you mind just taking a minute or two to tell us about the young woman that's coming out to the place.

I just want you to get this little picture—a number of you know about it, but just listen to this little story.

Sister Nellie: I'll just briefly go back, as quickly as I can. Several years ago, we were doing some ingathering work in Tiftonia, and we met a family, [unintelligible]

family, and one of the other girls and I started studying with this family. Janice and I started, and then Carleen and I studied for a long time.

And they had a young son, who was in the service at the time, and then they moved over into Rossville later on, and their son came home and began to get interested in the work. He [unintelligible] started studying with the family in order to get contact with the son, and some of us girls were in contact with some of the girls in the family.

Well, this boy came out and spent a few months here at Wildwood, [unintelligible], and then, he went to one of our other schools for a while, and then he just gave up everything and started working on the Sabbath, and even though it looked like he was coming along so fine.

About five months ago—six months ago—this boy married an [unintelligible] girl, and while they were going together, this girl had come to their home and the mother of this girl—[unintelligible]—and she got interested in it.

And when they got married, well, she mentioned something about [unintelligible] and Joe said, Well, we didn't think that she would be interested in our church, but she was, and she wanted to start coming.

So she was really instrumental in getting him interested again, and she wanted to study, so he contacted us and told us that they wanted to have studies. Well, I have been going over there and studying several weeks, and it's the most thrilling thing. They're just taking everything that we've studied.

Well, we asked her one day—we mentioned something about if she'd like to learn to cook and learn how to eat and learn different things, so we asked her if she'd like to come out and spend Thursday with me each week. So, she said she'd love to do that. So, for several weeks now, I've been going on Thursday morning and getting her, and she spends all day with me, and then goes home in the evening.

And we've been cooking and we've been studying together from the Spirit of Prophecy, and she's just thrilled with it, and it thrills me to see how thrilled she is. It's been a wonderful experience. Every time I go over there on Wednesday nights, I'm just thrilled when I come out of these studies just on a Wednesday night from the Bible and then Thursday morning, she comes and we can study some practical things.

Elder Frazee: Thank you, sister. I think we'll call that the desert now. Well, I'll just put a little whip cream on that desert, too. I want to tell you something. It's one of the sweetest solemn experiences I ever had in my life.

In the early thirties, when we were in Ogden and I had that big company that I showed you the picture of there in Ogden, Utah, Elder W.C. White came to visit us, and he stood at the head of our long table like this with the workers all gathered around, and he made this statement—and you can imagine how we felt—he said,

Sister White would have loved to see this company. This was the kind of work that she believed in.

Well, dear ones, we're not prophets but we can be sons of the prophets, can't we, and:

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward..." Matthew 10:41.

If we'll humbly and lovingly and unselfishly read these books and carry them out to the best of our ability, as we have opportunity from day to day, thank God, one of these days we'll see dear Sister White. There under the tree of life, we can go over these precious experiences together, and won't her heart thrill when she sees some of the things that were developed just through reading these books that the Lord helped her to write.

And then, this closing word. Remember, these things we're studying are for every one of you. I want to emphasize, it isn't just the people that are leading out in some home that are important. It takes a heart and a liver and lungs to make a body, as well as a mouth and nose and eyes. Doesn't it? Yes, it certainly does.

And the thyroid gland here and little adrenal glands back here and a lot of other things that some people don't know all about—that's right. Oh, thank God, any part in a work of this kind is most precious and most important. Isn't it?

Let us stand and be dismissed. I'd like to have you memorize that last sentence I gave you from *Ministry of Healing*:

"Above all, they need to..." *Ministry of Healing*, page 204.

What?

"...learn the lesson of unselfish ministry" *Ibid.*

Yes. All right. You have that page—just that one sentence.

Now, dear Father, dismiss us with Thy blessing, and keep warm on the altars of our hearts the fire of love. We ask it in Jesus' name, amen.

[Break in tape.]

...about our work in Oklahoma. After we had labored in Utah for three years, up in Salt Lake City, we were called with our company down to Oklahoma, and we labored for a number of years there in Tulsa and Sapulpa and Oklahoma City, and in all those places, we had with us a company of self-supporting helpers.

Brother and Sister Grenz were with us in several of those places, and since they're visiting here, I thought that would be very interesting to you to have them tell you themselves how they got in touch with our company training program and what they learned in it and what they did and their impressions of it.

Brother Grenz, perhaps you'd like to come right around this way, and Sister Grenz, and I think that, if you were right here at this end of the table and stand here, I think probably you can see them all a little better.

Sister, if you'll just sit here, and we'll let brother stand while he's talking, and when you get ready to talk, we'll let you stand. Just sit right here.

Brother Grenz: At a week of prayer meeting in 1933, we were at a camp meeting in Ardmore, Oklahoma, and we were having a spiritual feast. The minister was Elder Meade Maguire, and as he spoke, you know, that dear old brother, in the experiences that he mentioned, he mentioned a company of young people in California.

They were gathered together in one group, leaving their homes and establishing a home of young people, living as one family, for the purpose of evangelism, perhaps not so much in public meetings at that time, as I recall, as giving Bible studies, visiting at the homes of the people and developing an interest, inviting the people into their homes to study with them further, and helping the poor and needy.

One of the things he mentioned, I was interested in. I believe they had run a small cafeteria or restaurant—I'm not sure just what it was—anyhow, for just a very few pennies, they could get something to eat.

Elder Frazee: A nickel lunch.

Brother Grenz: A nickel lunch. Thank you, Elder Frazee. Some of those things—I wasn't there at the time but heard about them—and it was Elder Meade Maguire that mentioned them.

And then, he went on to say that this company are now working in Utah—Ogden, Utah, I believe he mentioned. Some of those details—it's been some time ago—I don't recall, but at the time he was talking about, this company of young people had moved to Utah, and they were carrying on the same kind of a program there.

Some of the folks in their company were paying expenses by baking bread and selling the bread. I particularly remember him mentioning that. Somehow, it struck me from the report he gave—it just appealed to me—and so if I'd have an opportunity, I'd like to join that company—that there were nurses in the group, and they were all learning to give Bible studies. That was a main part of their program was to learn to give Bible studies and to help the people.

He mentioned that through helping the people, sometimes, physically, they could get next to the people, get their confidence and then they could start studying the Bible with them.

Then, I forgot about the experience for a year or two. Someone said that we have a new evangelist in our conference—a year or two after the Maguire

experience. They're living in Tulsa now—that they have just recently moved to Tulsa. And where are they from? They have come from Utah.

I began to wonder, and the more I heard about that company, the more I began to think back at the years before—Elder Maguire's story. Finally, I got the connection. I found that it was the same company, and well, when I heard Elder Maguire's story, I was by myself. When the company came through Oklahoma, there were two of us, so I talked to the lady, and at that time, we were working at our little sanitarium in Weatherford, Oklahoma.

But we were quite anxious to make a change, so we retained on the loose ends [unintelligible] without hardly knowing which way to go, and wife says, Well, why don't you go by—we were thinking about another location—why don't you stop by in Tulsa, as you're going through, and have a visit with them. And that's exactly what we did.

It was the depression days in those days. Money wasn't flowing so freely as it is in some places now. I don't know—do you have a pocketful of money now, Elder Frazee? But I caught a ride on my thumb. Anybody here that ever caught a ride on their thumb?

To get to 232 N.—wait a minute. No, this was on another place. That was not 232 N. Santaveve but in another large building, and I knocked at the door—it was evening, and as I recall, Brother Puddles met me, and I introduced myself and pretty soon, he introduced me to Elder Frazee.

I told Elder Frazee my interest in the place—what I had heard about him—and he urged us to join right shortly. We failed to do it, but at that time we didn't see our way clear, but six months later, we joined the company.

But it was through Elder Maguire—it is through friends—friends—one friend telling another friend—we're all friends, aren't we—we're all friends—we're all brothers and sisters of one great family. If the Holy Spirit has His way in our hearts, and we allow Him, He will lead us to the right place. We believe that.

We, through the years, have reflected many, many, many times on the experiences that we had in the next about three years that we were with the company. We thrill at the experiences—at the privilege of being with an evangelistic company and learning a little bit about the work—What does the Bible say? A lot of room left for us to learn. We're always learning.

But we haven't reached the goal yet. There is still an infinity beyond that we can develop, but we're on the way. We rejoice that we could be along with the rest of the group at that time. Several different occasions—many different occasions—we had baptisms.

I remember one family that wife and I, in particular, had the privilege of seeing join this blessed truth—our family—the church. We gave them studies—Laxton is the name—Lucy, Paul. We gave them studies. We brought them to the meetings night after night—to the evangelistic meetings—and they thrilled at that.

Sabbath was presented. Old Brother Laxton—he was wanting to make sure that this was something genuine and he held back. Sister Laxton was depending on him to a great extent. So he decided that was the truth—the Lord required them to take their stand for the Sabbath. Step by step, as the truths were presented, they accepted. When it comes to the clean and unclean meat, in particular, that was just a bit amusing.

He referred us to Peter's sheet, and that was all clean, so I asked for his Bible and we read the chapter on down through—is it Acts, the 10th chapter? And slowly, we went through step by step. He says, It's clear to me—perfectly clear—I can see where you stand.

But he says, What do we do, wife? We have just bought us a big ham. We're on a—he liked to say pinchon, instead of pension—they voted to give us pension but we're getting a pinchon. We can't afford to let this ham go to waste. We can't turn it back, so he was wondering how he could—When we get this eaten up, we won't buy any more. I remember that.

They took their stand. They became genuine Seventh-Day Adventists. It's a thrill to have a part in the work—to see souls brought to a knowledge of the truth and to an obedience of the truth.

Wife probably wants to say something.

Elder Frazee: All right. You take her seat and she'll take your stand.

Sister Grenz: I would like to say this—that the principles that I learned here many years ago with our staff at the company there at Tulsa and in Oklahoma City stayed with me through the years. I have practiced dress reform and health reform. Some people have objected to it very seriously when I wear low-heeled shoes at Sabbath school and church. They think I'm just a little bit peculiar, but still they say, Well, we admire you for it. So it does pay to follow the principles of the Spirit of Prophecy no matter where you are.

I work at the hospital there in Cortez. There's only one there. It's a hospital for the public—it is run by the public—but they know my standards there. They know that I do not eat meat and they respect me for all my high principles that I have, and they know that they can trust me. Wherever they put me, they know that it will be done.

Some of the rest of them you cannot depend upon like that, so it pays to stand by the principles that we have—the high standards. Keep them up and make them high.

Elder Frazee: Brother and Sister Grenz, now when was it that you went to Cortez?

Brother Grenz: In '48.

Elder Frazee: Forty-eight. And the church membership there was how much?

Brother Grenz: Twelve.

Elder Frazee: Twelve. And now, it's how much?

Brother Grenz: A hundred and sixteen, about.

Elder Frazee: A hundred and sixteen. Now, that doesn't mean they brought all those people into the truth, but the Lord has blessed them in their missionary work there, and Brother Grenz is the first elder of the church there—has been, I guess, for a number of years, haven't you, brother?

Brother Grenz: This year, I'm not.

Elder Frazee: Yes, but you were last year and for some years before.

Brother Grenz: Yes.

Elder Frazee: And we appreciate that. Then, shortly after they were with us in training there in Oklahoma, you went out in Eastern Oklahoma, and didn't you raise up a church out there?

Brother Grenz: A company.

Elder Frazee: Yes, several were baptized.

Brother Grenz: That's right.

Elder Frazee: That's good. Well, didn't you work some among the Indians, too, in Arizona?

Brother Grenz: We worked with the Navahos, too, that whole first year.

Elder Frazee: That's good. The first year of our conference school for the Navahos in Holbrook. Well, we appreciate hearing from you folks. Thank you. I'll let you go back where you can sit better than here.

I just thought you folks would be interested in this little story of two people that, in the providence of God—there's been dozens and scores of them through the years—that entered into our training program and shared our home with us and are now out winning souls, strengthening our churches and bringing people into the truth, and helping others get a training for this work.

Now, this afternoon, we want to come back to that little word that we started our series of studies—this class in home leadership—do you remember what it was? Share—share. That's what we're learning to do is sharing our homes.

In order to share a home, of course, in order to share anything, you have to *have* it, don't you. And whatever you share with others in the home is something that you have.

Do you remember the first thing I gave you in that list of seven? Love. Do you remember down in the middle of the list what we had? Service. Now, there's another word for service. Yes, and there's still another word—has just one syllable. Did you ever hear it? Work. That's right.

[Tape stopped in progress.]

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