

# Home Leadership 6 of 10

#0761

Study given by W.D. Frazee

[Tape started in progress.]

*Adventist Home*, page 290—**Brother Bacon**, will you read that first paragraph, please.

“For a period of time the Majesty of heaven, the King of glory, was only a Babe in Bethlehem and could only represent the babe in its mother's arms. In childhood He could only do the work of an obedient child, fulfilling the wishes of His parents, in doing such duties as would correspond to His ability as a child. This is all that children can do, and they should be so educated and instructed that they may follow Christ's example. Christ acted in a manner that blessed the household in which He was found, for He was subject to His parents and thus did missionary work in His home life. It is written, ‘And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.’ ‘And Jesus increased in wisdom and stature, and in favor with God and man’ *Adventist Home*, page 290.

**Brother Bacon**, give us a thought from your reading of that paragraph, will you? What impresses you? [Well, what Paul said—When he was a child, he spoke as a child, and when he was a man, he put away childish things. I think sometimes we expect children to act like adults and they're not ready for that yet. There is work that children can do, but not the work of an adult.] M-hm. All right.

Now, this starts in with Jesus where? [In His mother's arms.] In His mother's arms. Did He do any work there? [Yes. He did the work that children can do.] Not the babe, no. [He could only represent the babe in His mother's arms. That's all He could do.] That's right.

Now, when he got graduated from that, what did He do? A little child. You know, some day, we're going to see all this flashed on the great television screen—I don't know—perhaps that's almost sacrilegious to use that television word in connection with it, but you know what I mean. That'll be real television at the end of the thousand years. We're going to see it all.

And won't it be wonderful to watch in that great panoramic view the little Jesus doing His first job in the home. Won't it? Yes. We don't know what it was, but, oh, how Mary's heart must have thrilled as the little child did that first act of service, and kept on and on and on.

Now, did Mary teach Him to do that? Apparently, yes. All right. Sister Adams, would you read the next paragraph.

“It is the precious privilege of teachers and parents to co-operate in teaching the children how to drink in the gladness of Christ's life by learning to follow His example. The Saviour's early years were useful years. He was His mother's helper in the home; and He was just as verily fulfilling His commission when performing the duties of the home and working at the carpenter's bench as when He engaged in His public work of ministry” *Ibid*.

What does this call Him? Did you notice that title? What is it? Do you find it? No. His mother's helper. Isn't that nice—His mother's helper. Now, do you know there are a lot of boys and young men that wouldn't appreciate that, but that's because they have been what? Wrongly educated, isn't it? Yes. This is what inspiration calls Him here—His mother's helper. Helper, where? In the home. Yes.

So, we think of Jesus not merely as a strong, stalwart youth, working in the carpenter shop, but we see Him, also, even from childhood and clear on through, as His mother's what? Helper.

Well, my, didn't He have any sisters? Did He? How do you know? Why, we read it a while ago. Well, where were *they*? Apparently, there was enough work that, even after the mother and the sisters had worked, there was some work for Jesus to do as His what? Mother's helper.

Now, please, please, get that picture, because it bears so directly on what we're coming to pretty soon, and don't be afraid of it. This is a lesson in what? Work reform—work reform. That's right. And what were our four key words? What's the first one? Share, bear, burdens, work.

And remember what all that did to Jesus? It did something. What did it do? It developed strength of character—not just merely strength of muscle, but strength of character, and that was why He was able to push right on in His public ministry and pack so much into those three years and a half that lay between His baptism and Calvary.

Oh, friends, it's worth getting ready for, do you know it—what's ahead of us. All right. I think we'll take a little intermission now. Let's take seven minutes and we'll come back here and see what else we can find.

[Break in tape.]

Now, I would like to have us think about that word “share” a moment—share. Page 282 of *Adventist Home*, the first paragraph—Rosalie, would you read that, please.

“Children as well as parents have important duties in the home. They should be taught that they are a part of the

home firm. They are fed and clothed and loved and cared for; and they should respond to these many mercies by bearing their share of the home burdens and bringing all the happiness possible into the family of which they are members” *Adventist Home*, page 282.

Now, what words did you note there? Share. What burdens? Home burdens.

“...bearing their share...” *Ibid*.

What is a share? It’s a part. Well, now, suppose that they did only half as much as this suggests—would they be bearing their share? Is there such a thing, then, as a proper share of the home burden? If somebody doesn’t do his share, then what happens? Somebody else has to do more than his share, yes, or else it doesn’t get done. Sometimes both happen.

Now, let’s look at that a while. Do you suppose that a child’s share would be as big as a man’s share? [No.] But it would be a share. And they should respond to the loving and the feeding and the clothing and the caring for—they should respond by doing what? Bearing their share of the home burdens.

Now, I am studying these points on children bearing burdens in the home for three reasons. First, because in studying anything on the home plan, we must first of all get a clear picture of the typical home—children and parents in the home.

The second thing is because, unless we have this clear, we’ll not understand our duties as helpers and members in any home. And the third reason is, if we have this clear, we’ll be able to do what we ought to as home leaders, either as parents or those standing in the place of parents.

So, while we’re going to read quite a bit about children, keep in mind *why* we’re reading about the children—so we’ll know how to deal with children in the home, whether they’re our own or others, and also, so that we’ll understand the great basic reason *why* bearing home burdens is a part of home experience.

Sister Stevens, will you read the next paragraph, please. We’re on page 282.

“Let every mother teach her children that they are members of the family firm and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church members bear the responsibilities of church relationships” *Adventist Home*, page 282.

Isn’t that interesting. Now, what would you like to emphasize there, Sister Stevens? [That every member of the family should bear these responsibilities as faithfully as the church members do the responsibilities of the church membership.]

Now, what are some of the burdens in the church that every member should bear? Paying tithe. Is that one of the burdens of church membership responsibility? [Comment.] For instance? Well, is any member to be a bishop? I say, What are some of the duties of church membership? [Comments.]

At least you have an idea that there are some duties that are expected of whom? Of every member. All right. Now, this says that there's something else that every member is to have a part in. What is it? The responsibilities of membership in what? Yes, in the home.

Yes, Paul. [I wonder—should they be just regarded as [unintelligible], then?] Oh, yes, sure. I wouldn't be surprised we'll find that word before we get through—not today. Next week. All right.

Now, in these first two sentences, what does it call the home? A home firm. What's the other expression used there? Family firm. What's a firm, Paul? [A group of people.] What do we usually have it connected with? Business, out in the world. Yes, a bank or a mercantile establishment—a store—would be spoken of as a what? A firm, yes.

But this, now, is talking about what? Home firm. Now, in a firm, there may be a number of partners or stockholders or shareholders, and the home, it says, is to be like that. And everybody in the home is to have what? A share. That's it. Did you get your share? Are you drawing dividends on it?

Page 92 of *Adventist Home*—Anita, I'll let you read the first sentence that starts on the top of 92.

“When a little girl is nine or ten years old, she should be required to take her regular share in household duties, as she is able, and should be held responsible for the manner in which she does her work” *Adventist Home*, page 92.

When she's how old? Nine or ten years old, it should be suggested that, if she happens to have an interest in that kind of thing, that a little work could be arranged for. Is that what it says?

She should be what? Required to take what? Her share. Her what? Her *regular* share—her *regular* share. Her regular share in what? Household duties. What are some of the household duties, in general, do you suppose, that that's talking about? [Washing dishes, making her bed, sweeping the floor, cultivating a garden.]

Now, when she's how old should this be? If this were the only statement, some of us might not get the whole picture. We're going to get some others pretty soon, but I want you to notice the whole sentence so you won't misunderstand the next sentence we're going to read pretty soon—not on this page—another place.

When she's nine or ten years old, she should not only be required to take her regular share in household duties, as she is able, but what else? She should be held what?

“...responsible for the manner in which she does her work”  
*Adventist Home*, page 92.

Now, Brother Barker, what did you say? [That can start when they're six.] Now, what made you say that? [My daughter's turning six and we didn't know about it until she was five or six, but it's present truth.]

Do any of you know about a statement in the Spirit of Prophecy about six? Do you know that one, do you, Janet? [*Child Guidance*, but I can't remember the page.] All right. Well, somebody knows where it is. Janet, do you know what it says? *Child Guidance*, 120—thank you. Read it, please. Pardon me. Would you read louder because we have quite a room full, and just a little slower.

“Each member of the family should understand just the part he is expected to act in union with the others. All, from the child six years old and upward, should understand that it is required of them to bear their share of life's burdens” *Child Guidance*, page 120.

I thought maybe you were thinking about that, brother. [No, I hadn't read that part yet.] Yes, well, isn't that interesting. Do you know—just aside from our lesson here—it is interesting to note how many hundreds of precise details are given us in the Spirit of Prophecy.

I suppose many of you know that it's suggested in the Spirit of Prophecy what time to turn out the lights in our school. And did you know that it's even suggested something about the temperature of a room, even to the degrees Fahrenheit. Well, that isn't my subject right now, but these details on the training of children and work are most interesting.

Now, let's put the two together and see what you get out of it—the one in *Adventist Home*, page—what was that page—92, and the one in *Child Guidance*, page 120. Will somebody put those together for me. [A child at six or seven, should begin to bear their share, and then, by the time they're nine or ten, they should have learned enough to be held responsible for what they do.]

[Comments.] Well, maybe you'd better check up—I'm not familiar with that particular reference.

Well, now, we can all understand, just as we were looking at the picture of Jesus there in His mother's arms as a babe in Bethlehem—was He doing anything at all to bear the burdens of the home? Was He? No, no. But there came a time somewhere along the line where He did His first little work. We don't know what it was—some little thing.

Maybe Mary said, Will you please hand that to mother—Will you please hand that to mother—and he picked it up and handed it to mother. That was the first thing, wasn't it? Yes. Mother's helper.

But now, according to this, by the time a child is six years old, he's to understand that it is what? Required of everybody in the family to do what? Bear a share in the burden, yes. And by the time that the child is nine or ten, they should not only be having a share in it but should be what? Held responsible for the manner in which they do it.

You see, there's a reasonableness and a practicableness about all this. Does it take quite a while for a child to learn some of these things, so that work can pass inspection? Why, any of you who are parents and anybody else that has observed, know that with most children, the early years of participation in work are more or less play, and in many cases, what has to be done after they're through? All done over again.

But is that all right? Is it worth it? Sure, yes. And the little child that's doing what he can, shouldn't be reproved and held responsible for that work being perfect while he's learning, should he? No. But there comes a time when he ought to have gotten to the point where he's not that immature and imperfect. Of course, he'll go on and learn other things that have to be learned that way, but do you get the picture—starting in with little things that are more or less play—just helping mother.

Why, I've seen little children just more or less beg to help wash the dishes or dry the dishes, but the sad thing is that many parents don't want to be bothered at that age, and then by and by, when the children *are* old enough and ought to be able, they've picked up the idea that work is something to be avoided, and then it's like pulling teeth to get them at it, you see. That's all backwards.

Well, I thought you'd be interested in those two statements together.

Now, will you read the paragraph just before that on *Child Guidance*, 120. Sister Moyer, will you read that.

"From their earliest years they should be trained to carry their share of the home burdens" *Child Guidance*, page 120.

You see, that takes us back even before six, doesn't it—from their earliest years—just as fast as they can comprehend. Read on.

"They should be taught that obligations are mutual. They should also be taught to work quickly and neatly. This education will be of the greatest value to them in after years"  
*Ibid.*

Now, right in the middle of that paragraph is an interesting little word that I sometimes hear used around this campus. What is it? Mutual—mutual. Did you ever hear of mutual services? Mutual services. And:

“They should be taught that obligations are mutual” *Ibid*.

What does that “mutual” there mean? Each is to help the other—common—work both ways. In other words, if somebody in the home is doing something for me, then I ought to be doing something for them. Is that right? That’s the picture—that’s the picture.

Now, we’ll get another on that. If we’ll go back to *Adventist Home*, page 282, here is the picture of the mutual. Brother Raishe, will you read the last paragraph on page 282.

“Parents are under obligation to feed and clothe and educate their children, and children are under obligation to serve their parents with cheerful, earnest fidelity. When children cease to feel their obligation to share the toil and burden with their parents, then how would it suit them to have their parents cease to feel their obligation to provide for them? In ceasing to do the duties that devolve upon them to be useful to their parents, to lighten their burdens by doing that which may be disagreeable and full of toil, children miss their opportunity of obtaining a most valuable education that will fit them for future usefulness” *Adventist Home*, page 282.

Now, what is the mutual, Brother Raishe? [Parents work for the children and the children work for the parents.] All right. Now, Sister Raishe, will you read the next paragraph there.

“God wants the children of all believers to be trained from their earliest years to share the burdens that their parents must bear in caring for them. To them is given a portion of the home for their rooms and the right and privilege of having a place at the family board. God requires parents to feed and clothe their children. But the obligations of parents and children are mutual. On their part children are required to respect and honor their parents” *Ibid*.

Now, there is that word again—that last one I called your attention to. What is it? Mutual, yes.

Now, what is it that the children get? [They get fed and clothed, and then they’re required to respect and honor their parents.] Yes. And as we read in the paragraph before, they’re to help in the work, you see.

[Elder Frazee?] Yes, brother. [You know, oftentimes, it’s hard for us to understand our obligations to God, and if a child were brought up in this way, why, it would come natural.] That’s it, brother. You’ve touched a most important point. That’s it. [It’s hard to realize our obligations sometimes.]

I wouldn’t be surprised, brother, that some of this false righteousness by faith idea that’s in some of the popular churches of just letting God do it all, while we sit by

and watch Him and let Him do it—it comes from this false idea in the home of just sitting by and letting father and mother do it all.

Next sentence says:

“Parents are not to be slaves to their children...” *Ibid.*

All right. We have that word mutual, then, in those two places. You can probably find some other places where it's used.

Now, what did we find there in a couple of sentences—a couple of places—that the home was called? Home firm. Would you turn to *Ministry of Healing*, page 394, the next-to-the-last paragraph.

Leland, will you read it, please.

“Children as well as parents have important duties in the home. They should be taught that they are a part of the home firm. They are fed and clothed and loved and cared for, and they should respond to these many mercies by bearing their share of the home burdens and bringing all the happiness possible into the family of which they are members” *Ministry of Healing*, page 394.

Now, if children have learned this during their childhood and youth, then, as they go out, whether they are temporarily or permanently members in some other home—will they bring that same spirit of helpfulness? Oh, that's a wonderful thing.

Now, I ask again, suppose we didn't learn it when we were five years old or ten or fifteen—can we still learn it after we grow up? Will it be easier or harder? [Harder.] But can we learn it? Do we need to learn it? Will we *have* to learn it before we go to the home above? I believe so, friends.

And I want to tell you something. If I understand it, one of the best places to learn it would be in somebody's home—somebody's home. Wouldn't it? But now, listen—watch this—suppose that that home is simply a boarding house. Suppose all I do is sleep there and eat there. Will I learn what this is talking about? I don't know just how I would.

Will just sleeping in a house teach me these lessons? Will just eating at a table teach me these lessons? Might it not teach me just the opposite? [Comment.] Now, there's something to ponder.

You know, I don't think we've hit perfection in all of our plans or their outworking, and I believe that we could go a ways on this matter. I want you to ponder over it. I want you to be thinking about it this week, as you study this lesson. What can we do to make our training homes more like this ideal pattern? What can we do?



Now, let's see another beautiful result of such a program—287 of *Adventist Home*.

Nellie, will you read this for me—*Adventist Home*, 287, last paragraph on the page.

“In the home training of the youth the principle of co-operation is invaluable...The older ones should be their parents' assistants, entering into their plans and sharing their responsibilities and burdens. Let fathers and mothers take time to teach their children; let them show that they value their help, desire their confidence, and enjoy their companionship; and the children will not be slow to respond. Not only will the parents' burden be lightened, and the children receive a practical training of inestimable worth, but there will be a strengthening of the home ties and a deepening of the very foundations of character” *Adventist Home*, page 287.

Now, what does it say such a program as this will do to home ties? It will strengthen the home ties. That's the point that I wanted you to notice in this paragraph. There's another one we'll mention in a minute.

The more that the members of the family share in the work of the home, other things being equal, the stronger what? The home ties. Isn't that good?

Now, look back at that paragraph—the earlier part of it—and what should older children in a family do? Assistants to whom? To the parents. Now, how are they to do that? Not only entering into the work, but entering into the plans. All right. And part of that is to help the younger ones, of course, but this says that the older children should enter into the parents' plans and share their responsibilities and burdens.

Now, did you ever try to share something with somebody and they wouldn't let you? Now, all you home heads, take notice of this—whether you've got one little chick to take care of or a dozen.

As people come along, they are to enter into what? The plans, and share their responsibilities and burdens. A part of Christian home leadership is studying how to lay more and heavier burdens on people all the while. Is that right? That's the picture—that's the picture. Oh, that's a beautiful picture, so study that.

Now, I wish you'd go to *Child Guidance*, page 125, and see how Sister White dealt with one of the problems in a training home. Did she have one? Oh, yes, she had one again and again. I'm so glad for these books, *Child Guidance* and *Adventist Home*, for they give us many glimpses of Sister White's life and the way she dealt with problems.

Now, brother, will you read for me that last paragraph on page 125—how Sister White handled a problem in her training home.

“When children were sent into my family to board, and they would say, ‘My mother does not want me to do my washing,’ I would say, ‘Well, shall we do it for you and charge you half a dollar more for your board?’ ‘Oh, no! Mother doesn’t want to pay any more for me.’ ‘Well, then,’ I would say, ‘you may get up in the morning and do it for yourself’” *Child Guidance*, page 125.

What a hard-hearted, cruel person she was. Read on.

“God never designed that you should be waited upon by us. Instead of your mother getting up and getting breakfast in the morning while you lie in bed, you should be the one to say, ‘Mother, don’t you get up in the morning. We will take hold of these burdens and perform these duties.’ You should let those whose hairs are growing gray take their rest in the morning” *Ibid.*

What a paragraph—what a paragraph. Have you a comment? [Comment.] Now, who was this that didn’t want to do washing? A child. Well, a child surely shouldn’t be expected to wash, should he? That’s what we’ve got a laundry for, isn’t it.

You know, it would be wonderful if we could get a machine that would do all the eating for us, as well as one that would wash our clothes. What a world of time it would save.

Now, there’s a sentence there that I wish you’d please notice. I’ve already given you some things to memorize so I won’t ask you to memorize this, but I wish you’d look at it so often you can’t forget it, and that’s at the top of page 126, the fourth line. Will you read it with me:

“God never designed that you should be waited upon by us”  
*Ibid.*, page 126.

Once again:

“God never designed that you should be waited upon by us”  
*Ibid.*

Now, we need to look on that long enough till we see the love of God in it instead of something harsh. I don’t believe Sister White was hard at all. I don’t believe she was hard to get along with or hard to live with. I know contrary. I know her home was a place of sunshine and peace and joy, and this is part of why it was.

Everybody in that home was expected to do what? Have a share in the burden. Did you notice in our experiences last week that we were reading about in Sister White’s home. When she got somebody in the home, she got them in there to what? To do something.

Of course, if somebody was sick or crippled so they couldn't do anything, that was another matter, but we're studying today about children and youth and other people that are able—they have some strength—they can do something—and God never designed that they should be what? Waited upon.

Now, don't misunderstand. Does that mean that we're never to serve others, if they're able-bodied? [No.] But the obligations are what? [Mutual.] And isn't that wonderful. Oh, listen, then. If somebody else is serving me, then I'm to be watching for what? Opportunities to serve others, yes.

Now, Sister White in the next paragraph, goes on to show us what's the matter—why children came to her home like that—why they came with the idea that she was to wait on them and do their laundry.

Sister [unintelligible], would you like to read that for us.

“Why is this not so? Where is the trouble?” *Child Guidance*, page 126.

Where is the trouble. Now, listen, and we'll find out where the trouble is.

“It is with the parents who let their children come up without bearing any burdens in the family” *Ibid*.

What two words do we see there again? Bearing and burden. All right.

“When these children go out to school, they say, ‘Ma says she doesn't want me to work.’ Such mothers are foolish. They spoil their children and then send them to the school to spoil it” *Ibid*.

Think of it. All right.

“Work is the very best discipline they can have. It is no harder for them than for their mothers. Blend the physical labor with the mental, and the powers of the mind will develop far better” *Ibid*.

[Editing error here at 43:09 to 43:54—repeats a few paragraphs above and then repeats a few more above that.]

What kind of a form are we studying today? Work reform. Do you think it will have hard sledding with some people? Yes. Just like health reform and dress reform and amusement reform, but oh, friends, do we love reform? Do we love this reform? Oh, that God may bless us with the joy of it.

Well, now, we'll lay the books aside. I want to tell you a little story. I was born in 1906. My father and mother had accepted the message just a few months before and had been baptized in a river out in Arizona. My father grew up in a family where they didn't spend much time on religion. My mother grew up in a Methodist home.

And when they accepted the truth it was largely through reading books, and the book that finally settled them was *The Great Second Advent Movement*, by J.N. Loughborough, and they came in strongly believing the Spirit of Prophecy.

One of the first tests that they met was that my father had to lose his job. Now, my father had a job on the water service in Arizona. His father had had the job before him—a job with the government—it was a good job and paid well, as wages were in those days—and my father could have continued on with that work, as far as I know, all his life, and had a good income and sent us boys to school—whatever money would buy.

But, as you'll see, God had another pattern and plan. At any rate, on account of accepting the Sabbath, my father lost that job. I might say that all he really *had* to do on the Sabbath, if he wanted to arrange his work so, because the work was all under his own direction—all he *had* to do was just to go down to the river and read a gauge of how deep the water was and record it, and then go home, and the rest of the Sabbath, he could have done as he pleased, but he had to do that.

And the law of God says in it:

“...thou shalt not do any work...” Exodus 20:10.

So, naturally, the government wanted the water gauge read every day and that meant that he was out.

So, presently, my father and mother were out on a farm. Well, you say, that's wonderful. Yes, it's wonderful if you know how to farm and have had experience. But, you know, when we talk about our people going into living in the country, we must remember, friends, that farming isn't something you fall into and come out successful, see.

Well, now, everything seemed to go against my parents out there on the farm. Sometimes the neighbors stole the water, and you know, brother, out in that **western** country, how important water is to getting crops.

And the blackbirds—they came and would eat the grain. Our neighbor had a great grove of trees just next door, and I remember that my folks said the blackbirds—they roosted there—and they said they stopped in our fields for breakfast going out and for supper coming in.

Well, my father finally borrowed some money from a neighbor, to get some shotgun shells to take care of those blackbirds, but he said that every one that was killed—there were two came to his funeral. That's right. They kept on eating up the crops.

They had some chickens. One time they had 1100 chickens. Disease got in among them. I've heard my mother tell about how it just made her sick to go out there morning after morning and have to take out the dead chickens—take them away.

Well, we've seen one calamity after another, and one of my earliest recollections was living in the old adobe house out there on the ranch, as we called it, east of Phoenix. There was a time there when all we had to eat was just cornmeal mush and milk from a sick cow. That's all we had.

Well, things went on, and you can see that we couldn't keep on that—I mean, with the financial reverses and all—and so, finally, my father had a job promised him and we moved into Phoenix, Arizona—it was only a little town then—and we moved into a little old shack on the poor side of the tracks, and the work that my father was promised didn't materialize.

I was, I suppose, about five, maybe six years old at that time, and my father walked the streets of Phoenix, Arizona, looking for work, and the time came when we had not a penny in the house. I've heard my mother tell in after years of how she just longed for five cents to go to the store and get a spool of thread so she could do some mending, but not even five cents.

And there was a period of time there when we all we had to eat—my father and mother and my little brother and I—was just wheat. That's all. I don't know whether that was wheat we brought in with us from the farm or where it came from, but anyway, we had wheat, and any meal we had, it was wheat. That was it—wheat.

Well, it didn't stunt either my brother or me. As you know, I'm of average size and, if you've seen him, he's six feet five. But we were getting an introduction into this school of hardship.

Well, my father, as I say, kept looking for work—couldn't find it—where he could keep the Sabbath. He could have gone back to that other work. So, finally, my father borrowed 35 cents from a Seventh-Day Adventist aunt of his to buy soap so that he and my mother could start in taking in washing for a living, and for some time that's the way they earned a family living.

And presently, my brother and I—we were getting initiated into helping with that. I learned to iron—I learned to iron hankies—and presently, things a little more difficult. Presently, with what they got from this laundry work, they were able to buy one of these old-fashioned washers, which was in use at that time, with a handle on it—all hand power—and my little brother would push it five minutes, and then I'd push it five minutes, then he'd push it five minutes, and I'd push it five minutes. So, we supplied the motor. There was no electricity in our house. I was nearly grown before I lived in a house with electricity.

So, we were learning to bear some of these family burdens. Later, my father learned from a friend of his about **clock** sewing machine repairing and did some work in that.

The last year we were in Phoenix, and that was when I was eight and nine years old, my mother accepted an invitation to teach the church school. The first church school teaching she had done, but she had done public school teaching before she was married, and so she became a church school teacher, and that meant mother was away from home day by day.

Well, my brother and I were taught to do the dishes. I washed them and he dried them. On Friday, it was my job, along with other things, to sweep and mop the whole house. It was only a three-room house, but it looked bigger to me then than it would now, and we had our other duties.

Also, from the time I was about eight years old, I learned to sell our magazines—*Watchman Magazine* and *Signs of the Times*—and we went from door to door, my little brother, a little later as he came along helping me—first I was out by myself, going from door to door, selling these magazines, and finally into the business district with the businessmen.

And so, by the time we left there, when I was nine years old, I had quite a route worked up there of magazines. Well, of course, they only sold for a nickel or ten cents, but then, money was worth more in those days, and while it wasn't a large amount of money, it did help a little.

Well, you know, the other day, I was speaking over here at one of the big Baptist churches in the east side of Chattanooga, and I was visiting with the pastor in his study before we went on the rostrum, and there was a picture on a wall of his study of the Grand Canyon, and that led him to tell me that he was a native of Phoenix, Arizona.

And so, of course, I told him that that's where I came from, too. We had a good time talking together, and he asked me if I remembered Governor Hunt. Well, I did. Governor Hunt was one of the ones I used to visit with my little *Watchman Magazine*, and he used to buy a copy of *Watchman Magazine*.

My father had—the Lord had impressed his heart to teach his boys how to work, as well as to learn the Bible and some other things, and my father had us working there in the home and in the yard and then doing this work out in the homes of the people with the colporteur work.

And he'd teach us a little canvas. Have to laugh. Old Governor Hunt—he was a rather rough, hard-sounding fellow. I think he was quite friendly at heart, but when I'd come in with a little magazine and start my little canvas, he'd say, Now, stop, stop, stop. I'll give you a nickel to stop. Well, at any rate, we had some interesting experiences.

The last Christmas that we were there in Phoenix, Arizona, was just before I was turning nine years old. My father got me started with selling the little books—what we call the *Home Worker Series*—and also, a five dollar subscription book called, *Easy Steps in the Bible Stories*, a book of children's Bible stories, and I went around with these to the businessmen that I'd been selling *Watchman Magazine* to, and I sold a few of those larger books but mostly the smaller books in the homes of the people.

Well, in 1915, it became necessary for us to move to California, and my mother accepted a position in teaching the church school in San Diego, California.

Well, we got over there in the summertime, before school was starting, and father and mother rented a little house.

By this time, my father's health was not good, and so he had to spend more of his time at home. We had a garden there, and mother taught the church school. It was in the providence of God, for that put father at home to look after us boys, and we kept on doing the dishes—my brother and I—and selling magazines, and San Diego was a much larger place, and we worked all through the business district.

We used to sell 300 *Watchman Magazines* each month, and I know what it means, folks, to work through the day selling those magazines, and then walk home at night to save a nickel street car fare because nickels were scarce and nickels were important, and my mother got—oh, I think it was \$12 a week for teaching for the school.

Well, after we had been there a couple of years—and I think to this group I'll just be very frank and tell you, because it's all a part of the providence of God—my father and mother, during their first two years in San Diego, while my mother was teaching the church school, had, as I say, in the providence of God, been influenced by the man who was the elder of the local church there, whose name was Dr. Henry Tindall, brother of Elder John Tindall.

And I can remember—a little fellow nine years old that I was when we first met Dr. Tindall—Elder Oem and, I think, Elder Warren were holding meetings in a tent on Broadway there in San Diego—15<sup>th</sup> and Broadway—and we came down to the meetings right after we moved to San Diego.

And Dr. Tindall met us with that broad smile, held out his hand to us boys, and we knew we had a friend. Well, Dr. Tindall was very friendly and all that, but he was a strict health reformer and a strict reformer on everything, and he taught the testimonies strong, and some of the things he did in teaching it got him into trouble with some people that didn't think that he used the best wisdom. I think in after years, he was perfectly willing to admit—I know he did—that he hadn't used the wisest methods.

But some of the opposition against him was because he was a reformer. Be that as it may, my father and mother were identified with him, and the first business meeting that I attended in the little church—well, it wasn't so little—church that I was baptized and became a member of when I was eleven—the first business meeting was a meeting to consider disciplining Dr. Tindall, who had been the elder of the church, because he wouldn't take counsel as to getting out a tract that he had on the Laodicean message.

And I can remember—I can remember sitting there, hearing the ministers get up and talk, hearing different church members get up and talk, hearing Dr. Tindall and his wife quietly read the extracts from the tract and the testimonies, and I can remember the final vote, and my father and mother and I, and I think about five other people, were the ones that stood up to vote, No, on the motion to censure Dr. Tindall, and all the rest of the church either voted to censure him or didn't vote at all. That was my introduction to church business meeting.

But because of that—I told you that to tell you this—because of that, they didn't want my mother to teach church school any more, so they offered her schools in other places to try to move them away from there, but father and mother felt the Lord wanted them to stay right there for some reason, and now see what the providence of God opened up.

They found a little place—we had been paying \$15 a month rent, but we couldn't afford that any more now—they found a place just a few blocks from where we'd been living—they found a place with about a half acre of ground and a little house on it, and we rented it—I think it was either five or six dollars a month—just a two-room house with a little lean-to and a chicken coup in the back that we converted into a bedroom.

But that ground made a garden. It had guava trees and some other fruit trees on it, and the ground—it was good ground but just full of Bermuda grass and, of course, we didn't have any tractor, we didn't have any mule. All we had was our hands and a spading fork—tools like that.

But my father and mother got out there and grubbed out that grass, and we boys—we were getting along to an age that we could help some with that, and so the garden began coming along. People would come to the garden to buy vegetables, and my brother and I—we'd take the vegetables out.

Well, you say, what did you have? Did you have a truck? Oh, no. In those days, we were so poor that I don't suppose we ever even dreamed that we'd ever *have* an automobile in all our lives. No. I can remember how I used to wish for a bicycle. You can imagine how a boy wants a bicycle, you know, especially when you see other bicycles spinning around the neighborhood.

The nearest I ever got to a bicycle was an old bicycle frame off of a junk heap with some little old wagon wheels stuck in where the—and we could roll down a hill with that, you know.

But we discovered a way that we could transport our vegetables. We made what the children in those days called a gohicle. Yes, we'd take a one-by-four or a two-by-four, about so long, and we'd take one end of a skate—you know, roller skates—take the skate apart, and put one end—nail it on this end and the other on this end—and then take an apple box and nail it on the top and put a little handle across it, and then you can just get on that, you know, one foot here and the other just push on the sidewalk like that, and away you'd go.

Well, in that apple box, we'd pile up bunches of radishes and carrots and other things like that, and then, as we got more things in the garden, we'd put a lug box—that's about a 30-pound box—here on top, and we would pile that with vegetables.

And I've seen the day when we would go out of there—I really don't know now how it worked, but I can remember definitely we'd do it with two and three lug boxes piled one on the other on that, and yet keep that on the sidewalk and go from house



to house with those radishes and carrots and beets and turnips and tomatoes and string beans.

Well, we kind of enjoyed it, you know. It's interesting. It's interesting selling things and seeing the money come in, you know. Of course, sometimes it was tiresome, but we were expected to do it.

We had precious little time in play. We had some play from time to time. From time to time my mother and dad would take us on an excursion, but the only way we had to take an excursion was to get on a street car and go to as far as the street car would go, and then walk out into the back country there.

I can remember a little old stream out way on beyond the edge of the street car track, and oh, what a world of fun we boys would have out there on that stream at times, but most of our time was spent in work because we went out and sold vegetables before school. We had our school at home. Even though mother was teaching church school, my dad taught us at home.

And then, in the afternoon, we'd go out and sell magazines all afternoon. And on Sundays, we'd sell magazines in the morning, and then we were home in the afternoons, but you can see with selling vegetables five mornings a week before school, and then getting our lessons, and then selling magazines in the afternoon, we didn't have a lot of time idle.

Well, I'm telling you this little story, friends, and I trust you'll understand and not misunderstand, and you can imagine some of the emotions that fill my heart as I look back at it—but I want you to know that I love the things we've been studying this afternoon from the Lord's instructions. They are not guesswork with me, nor theory. I've been on the receiving end of this.

I know what it means to grow up in a poor home, and I know what it means to grow up in a home where the children are required by stern necessity, as well as parental precept and example, to share in the burdens of the home, both in the household duties and in helping to earn the family living.

Do I need to tell you that, as I look back on it, I wouldn't have missed it for anything? Do I need to tell you that I see in it the providence of God preparing us for this line of work that the providence of God has put us in? Ah, friends, even today I hate to see a nickel wasted, and I thank the Lord with all my heart that He put me in that environment and gave me parents that loved His instructions enough to carry these things out.

And so, today, I shall have to honestly tell you that I cannot understand parents whose main burden seems to be to be sure that their children don't work too hard. I don't understand it. Oh, I know that there have been times and ages and lands where children were enslaved, and there still are in certain parts of the world, but I'm afraid that most of them are several miles from where you and I are—I'm afraid so.

And so, today, out of this little experience I've told you, I just want to thank God for His goodness in giving me this experience. Well, I leave that.

Now, for your assignment, please carefully review the references we have given you today, and then, I would like each one of you to bring with you to class next time one other reference or quotation in addition to the ones we've used today, that have in it the words "share" or "bear" or "burdens" or "work," as it relates to household burdens and duties. Now, there are dozens of them so I'm sure you'll find one.

We'll close a little early because we're going to have assembly—our regular monthly meeting of the assembly—at six-thirty tonight in Haskell Hall, and that's a little over 40 minutes from now, and I trust we'll all be there promptly at six-thirty for the monthly assembly. We have some very important announcements and plans to speak of.

[Question.] Bring the same ones as today—*Ministry of Healing*, *Adventist Home*, and *Child Guidance*.

I would like you—along with bringing that reference next time—I'd like you to bring some practical suggestions that you think of as to how we can make our homes and our home-training program here more like what we've been reading about in the books. Would you do that next time, and you can have us recite on that, brother.

Now, if apology is needed, you'll pardon me for just telling you these things of my own experience. I do it because Sister White says that we are to speak of the precious chapters in our experience, and I want you to know that there's joy in this life—there's joy in this life.

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