

# Home Leadership 4 of 10

#0759

Study Given by W. D. Frazee

There's nobody that has all we're studying all wrapped up in one package, nobody, nobody, because we're dealing with God and His perfect ideal, and God is infinite.

Notice those practical expressions we read a while ago, "As near as possible," "As far as possible." While we're going to be perfect in a sense before we leave this world, isn't it also true that all through eternity, we're going to be ever approaching God and yet never consummating our journey? I say that, lest we become discouraged either with ourselves or with others.

You know, righteousness by faith is very practical. It means that we believe that God is making up for our deficiencies. Isn't that right? And that's true in our homes. If the only people that had any children to care for were those that were perfect parents, they'd be pretty short of children around, wouldn't they? Wouldn't they?

If the only people that carried on schools or sanitariums were those that did it just right...so we'll do our best, encourage others to do their best. And then, we'll be of good cheer, knowing that we have somebody that's doing what? Making up the deficiencies. All right.

Now, we're going back to *Volume 6* to look some more at this wonderful instruction about what?

[Students] The school home.

[Elder Frazee] Yes, the school as an adaptation of the home principle.

On pages 172–173, we have some beautiful instruction on sociability in the Christian home school.

Now, one of the most enjoyable experiences in home life is at the meal table, isn't it? And may I say I'm so glad personally that here we do not have to think of gathering in large dining halls with hundreds of people milling around having to stand in line. When we find ourselves in such a condition, we ought to make the best of it and make it as homelike as possible, shouldn't we? Yes. But here, we have some opportunities.

Now, we're going to read a paragraph here about a very practical part of making our training homes the way Jesus wants them. Just read this paragraph. This is 173 of *Volume 6*. This is at the table.

“Christ did not refuse to mingle with others in friendly intercourse. When invited to a feast by Pharisee or publican, He accepted the invitation. On such occasions every word that He uttered was a savor of life unto life to His hearers; for He made the dinner hour an occasion of imparting many precious lessons adapted to their needs. Christ thus taught His disciples how to conduct themselves when in the company of those who were not religious as well as of those who were. By His own example He taught them that, when attending any public gathering, their conversation need not be of the same character as that usually indulged in on such occasions”  
*Testimonies for the Church, Volume 6, page 173.*

All right. Now, read on. Let's see where we're to practice this.

“When students sit at the table, if Christ is abiding in the soul there will come forth from the treasure house of the heart words which are pure and uplifting; if Christ is not abiding there, a satisfaction will be found in frivolity, in jesting and joking, which is a hindrance to spiritual growth and a cause of grief to the angels of God. The tongue is an unruly member, but it should not be so. It should be converted; for the talent of speech is a very precious talent. Christ is ever ready to impart of His riches, and we should gather the jewels that come from Him, that, when we speak, these jewels may drop from our lips”  
*Ibid.*

We're to gather what to pass on to others? Jewels. You know, there are some people, I remember them as people that are every now and then sharing with others some beautiful passage from the Spirit of Prophecy or some Bible verse. And there are others we remember because they're sharing with others some glimpse of nature, something they've seen or heard. Well, we can all cultivate this habit, can't we?

In our training homes, as students, if we can't think of anything to share, we can study how to draw from others things that they know. In other words, if we can't tell something, we can at least ask a question.

Do you find the disciples asking questions with the Master?

[Students] Yes.

[Elder Frazee] And many of these, it says, were when they were with Him in the house. They'd had a meeting with the multitude. Now, they're together in the house. We can assume that some of those were when they were eating. They asked Him about this parable or that statement that He had made.

So, if you find yourself at a loss for words at the table, can't think of anything to tell, think of something to ask about, some Bible verse, or something in nature. You know, there's almost always at the table somebody that knows something more than you do on some subject. Isn't there? Nearly always.

This also speaks of confessing Christ in our conversation at the table.

I want to share with you another statement on that from the book *Counsels to Teachers*. This was written to students over at Avondale.

Nellie, will you read this for me, 554, *Counsels to Teachers*:

"We are far behind what we should be in Christian experience. We are backward in bearing the testimony that should be given through sanctified lips. Even when sitting at the meal table, Christ taught truths that brought comfort and courage to the hearts of His hearers. When His love abides in the soul as a living principle, there will come forth from the treasure house of the heart words suitable to the occasion—not light, trifling words, but uplifting words, words of spiritual power" *Counsels to Teachers, Parents and Students*, page 554.

Thank you. Nellie, would you give us in your own words the thing that impresses you in that paragraph.

[Sister Nellie] Well, the thought that we need to be careful about our conversation at the table. It shouldn't just be light, trifling words, but it should be words that are worth something when we speak. And Jesus taught truth, it says, comfort and courage.

[Elder Frazee] Wayne, what are some of the things that you think of that you could mention at the table that would be helpful to others?

[Brother Wayne] Well, if you study the morning watch book, why things you learn out that, you can mention.

[Elder Frazee] Good, good. Is that a good suggestion?

[Students] M-hm.

[Elder Frazee] Does everybody study the same thing every morning? Probably not. And if I bring a sandwich and somebody else brings a salad, and somebody else brings a nice pie, we can have a picnic, can't we?

Good suggestion, Wayne.

Who else has a suggestion of something nice to bring to the table?

[Woman from the audience] Experiences.

[Elder Frazee] Experiences. Thank you, sister. Answered prayers.

[Woman from the audience] Object lessons from your work or nature.

[Unidentified brother] Share a class assignment.

[Brother Boykin] It's interesting, Elder Frazee. When I first came here, I used to kind of be strained at the table to try to force myself to speak of Bible things and nature things because that wasn't the usual thing where I came from. But as I've been here longer and longer, it's becoming more or less habitual. And now, it's just part of my nature to expect it and to do it.

[Elder Frazee] That's right. If I had used my left hand and my right hand was in a sling, how would my right hand be if I'd start to use it? Rather what? Stiff, wouldn't it? Yes. What's the remedy for it? Using it. Is there any other? Any other remedy? No. That's it, isn't it?

And you notice what Nellie read there. It says that we're far behind. Well, there's only one way to catch up, and that's to run, isn't it? Is that right?

Now, here is something that several people here this afternoon should just seize right onto and say, "There's something for me this afternoon. From now on, every mealtime I'm going to take something with me to the table. And before I get halfway through, I'm going to share it with the folks."

Now, who do you think needs to do that the most here this afternoon? The ones that it's easy for? Who do you think? The ones it's hard for. And you might surprise some people at home, but that's all right. They'll get over it.

I suppose this might be a good place to point out that there are quite a number of topics which are perfectly all right in their place but don't belong at the table. Good thing to remember that. There are things that belong in the surgery, the operating room, in the clinic, and all kinds of things that have their place but don't belong at the table. A good rule to remember is that everything at the table should be cheerful, happy, pleasant. Is that right?

[Students] Yes.

[Elder Frazee] This is a class in home leadership. The table is not the place for discipline, except of course, emergencies. Sometimes emergencies come up at the table that have to be dealt with. But in general, the table is not the place for discipline.

Personally, I hate to see the table made a sort of a time for a lot of work planning and a sort of a committee. Now, some of the people up in Washington that carry heavy loads, like the president, they'll even carry on a committee meeting while they're eating. I'm glad we're not quite that pressed, as a rule. Don't need to be.

While the conversation at the table should be helpful and uplifting, it should not be burdensome, and there are many problems that need all the energy of the mind to solve. But when you're eating, where is part of that energy being diverted? It ought to be, shouldn't it? You shouldn't send the food down there unless you're going to let the vital force cause the digestive fluids to function. Is that right? All right.

So, let us study in our table conversation to bring in that which is cheerful, uplifting, and on the pleasant side, light in the sense of not being heavy but not light in the sense of being frivolous, foolish.

Anything you'd like to add to that while we're on this matter of the table?

[Sister Lavita] Isn't it true that there are things we can talk about that are not specifically religious, and yet they're helpful and uplifting?

[Elder Frazee] Very good point. I'm glad you mentioned that. I occasionally note some of our folks that seem to be what I would call awkward and not very graceful in bringing spiritual things into conversation. Now, perhaps sometimes it's better that way than not at all, but there are times that people resent something spiritual that seems to be urged upon them, or pressed upon them, or awkwardly brought in.

Jesus, when He talked to the woman at the well, started talking to her about what? Water. He was wise, tactful, wise and tactful.

We also learn another interesting thing about Jesus' conversation there. It says that later on, as they got to talking, that He let her lead the conversation where she wanted to. And yet, very skillfully, He got her back to where *He* wanted her. That calls for tact born of divine love.

I appreciate this suggestion Lavita's made. We need to be versatile and broad-minded in our conversation. While we need to be full of the Bible and the testimonies, we need to be full of ideas and thoughts about how to use the things that are going on around us, practical experiences and nature, even current events, and how to carry on an interesting conversation without seeming to be like the Pharisees having to go through certain rituals.

[Woman from the audience] Elder Frazee, in that connection, it says here:

“The prince of teachers, He sought access to the people by the pathway of their most familiar associations... [He] made Himself familiar with their interests and occupations...” *Ministry of Healing*, pages 23–24.

Then, He would discuss those things with which they were familiar to reach the heart.

[Elder Frazee] Thank you, sister. Isn't that a beautiful example?

You know, all those things that Jesus gave His parables about, do you suppose He ever learned any of them by asking questions? He knew quite a bit about fishing apparently from some of His parables, but I don't know that He ever caught any fish. But He associated with fishermen. Do you suppose He ever drew out from them any stories of their experiences?

All right. There's a very fertile field in our making our training homes more like the Master's.

Now, I want to study for a little while a different type of training home. We've been looking at the sanitarium and the school this afternoon. I want to look for a little while at the evangelistic company, the evangelistic company.

Take your book *Evangelism*, please, and we'll go to page 108.

Sister Risch, would you please read for us the second paragraph on page 108?

[Sister Risch] Now, this is entitled "The Field School in Action."

[Elder Frazee] Now, this Haskell that's being spoken of here is Elder S. N. Haskell, who for a long period of years was a leader in our work. It's from him that we have the name Haskell Hall up here on our chapel. And he was an earnest student of the Spirit of Prophecy, a real city evangelist. He carried on meetings in Nashville and Oakland and San Francisco. He was a pioneer of the work in England and in Australia and South Africa and other parts of the world.

Now, notice one of the ways in which he worked. This is a very typical picture of Elder Haskell's work, as given here by Sister White herself.

"Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested..." *Evangelism*, page 108.

Now, there's the picture of the way Brother and Sister Haskell were doing it at that time in 1905. Now notice, as Sister Risch reads on, the application.

"A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated

leaders. Let the workers be provided with a good home, in which they may receive thorough training” *Ibid.*

Is that a training home? It says it, doesn’t it?

“Let the workers be provided with a good home, in which they may receive thorough training” *Ibid.*

Well, it’s a training home, then, isn’t it? That’s right. Now, I’d like to have you look at this, and this is one of the reasons I wanted you to have this book with you today, because these two paragraphs have a whole volume in them, just these two simple paragraphs. There’s a whole great big picture there.

Now, let’s ask a few questions. Where were Brother and Sister Haskell at this time, Rosalie?

[Rosalie] In a city.

[Elder Frazee] In a city. Is it possible to have a training home in a city? Apparently. They did, didn’t they? That’s right.

Now, Sister Stevens, how did they get this home?

[Sister Stevens] They rented it.

[Elder Frazee] They rented it. Do you always have to own one? No. In fact, we’ve been told that, as a rule, there are exceptions of course, but as a rule, in the work in the cities it’s better to rent than it is to buy. The place to buy is in the country.

But they were holding a public effort, a campaign, and they did what? They rented a house. Now, when they’d rented this house, Paul, what was the next thing they did?

[Brother Paul] Get some helpers.

[Elder Frazee] They got some helpers. And what did they do with those helpers?

[Brother Paul] Gave Bible readings.

[Elder Frazee] Yes, but what did the Haskells do with those workers?

[Students] Trained them.

[Elder Frazee] Yes, but what does it say they did?

[Students] Gathered them in their home.

[Elder Frazee] They “gathered round them a family of helpers” [see Evangelism, page 108]. The wording is most interesting. It emphasizes what I was emphasizing in one of our earlier classes—that the vital thing in a home-training plan is a leader that’s got something to share with others, and the Haskells *did*. They were both of them wonderful Bible students, Haskell, the minister, and his wife. In fact, his wife was just as much as he was, just as much as he was.

On one occasion, Sister White said that it was the Lord’s will that Elder and Sister Haskell be president of the California conference. Some of Sister White’s critics made fun of that statement, but I think probably it was just the way she said it, that was just it. It took the two of them to do the tremendously successful work and important work that they did.

But now, back to this, they did what with these workers, these helpers? They gathered them round them.

Where? In the home. Now, they were a family of what, does it say? Helpers. Now, what’s a helper? One who helps. Now, are these folks that are spoken of here students?

[Students] Yes.

[Elder Frazee] What indicates that?

[Students] Needed thorough training.

[Elder Frazee] But they’re called what? Helpers. Conventional education tends to divide life into two great periods: one, study about what you’re *going* to do, and then leave school and go out and *do* it. But the nearer we approach to the ideal education, the more we leave behind those thoughts, and the more we mix what? Study and service, study and service.

In other words, as soon as we have learned something, we need to share it. And because there’s always something more to learn, we never quit what? Learning, never quit learning, and never quit serving.

So, the people in the home, in addition to Brother and Sister Haskell, were what? Helpers, they were helpers. All right.

Now, Sister Stevens, what are some of the things that were mentioned that these young folks did?

[Sister Stevens] They went out holding Bible studies.

[Elder Frazee] What else, Anita?

Sister Anita] Sold papers.

[Elder Frazee] They sold papers—*Signs of the Times*, I suppose, *Watchman*. What else, Lavita?



[Sister Lavita] Medical missionary work.

[Elder Frazee] Medical missionary work. What would that be?

[Lavita] Probably giving treatments.

[Elder Frazee] They were probably giving fomentations and cold mitten frictions and teaching people about health.

[Brother Boykin] Cooking.

[Elder Frazee] Cooking lessons. Well now, there you have the three great phases of field activity: the literature work, the Bible work, and the medical missionary work. And these helpers did that when? Day by day, that's right, day by day. All right.

Now, as they were out there in the field, what happened to them? They had experiences. What did they do about that, Homer?

[Brother Homer] Told them; they related them.

[Elder Frazee] Yes. When?

[Brother Homer] During their hour of worship.

[Elder Frazee] Hour of worship.

This gives me an opportunity to emphasize something that I want to. The word "hour" is used in the Spirit of Prophecy. What picture do you get of that? Sixty minutes? I hope not, hope not. Sometimes, when people read that in *Desire of Ages*:

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ" *Desire of Ages*, page 83.

...they think in terms of 60 minutes by the clock. The word "hour" is often used both in the Bible and the Spirit of Prophecy, meaning a period of time, and here the "hour" of worship. There's nothing in the Spirit of Prophecy to indicate that the "hour of worship" should be 60 minutes. In fact, we are told that in family worship, the hour should be what?

[Students] Short.

[Elder Frazee] Short, short, short. All right.

Now, besides the relating of their experiences, what else did the workers get there in the home, Leland?

[Brother Leland] They got training.

[Elder Frazee] Yes, training in what?

[Brother Leland] In holding Bible readings.

[Elder Frazee] Yes. How did they get training in holding Bible readings?

[Students] They were given the Bible studies in the home.

[Elder Frazee] They were given the Bible studies. Both Elder Haskell and his wife were very good at that. In fact, they were the ones that began the Bible study idea, as we have it in this denomination today.

Do you know how that started? Perhaps I'd better tell you. A number of years before what's being recorded here, a camp meeting was being held in central California, just a few miles from where Victor Starett and I later a number of years went to school together when we were boys.

And during the camp meeting, a storm came up, and there was a very heavy rain falling. If you've ever heard rainfall on canvas, you know it could be pretty hard to preach to quite an audience with the rain falling.

And so, Elder Haskell, resourceful as he was, he got down from the platform and got down in there among the people and had different ones take Bible texts, and he'd ask questions and have them get up and read, and they'd discuss them back and forth, and that was the way the Bible study idea started. He accepted the assignment of the problem of that heavy rain. He took the problem and got a providence out of it. So, here we see them passing that on to others.

Now, as the result of their work, what happened? Looking there at your page.

[Unidentified brother] The Lord blessed them.

[Elder Frazee] The Lord blessed them, and what happened?

[Woman from the audience] A number embraced the truth.

[Elder Frazee] Were there some conversions? Yes. And what else happened?

[Woman from the audience] And many others were deeply interested.

[Elder Frazee] M-hm. All right. And what other result of this campaign was there, besides the baptisms?

[Woman from the audience] Young men and young women got a thorough training.

[Elder Frazee] That's it. Now, that's what God intends, folks. There's the ideal for evangelistic work. Now, where does Sister White indicate that this ought to be done?

[Students] In many cities.

[Elder Frazee] In many cities. Now, who should lead out in this, according to the next sentence?

[Students] Experienced, consecrated leaders.

[Elder Frazee] Experienced, consecrated leaders, well, where would these experienced, consecrated leaders get their experience?

[Unidentified student] Under someone else.

[Elder Frazee] Wouldn't they?

"Let the workers be provided with a good home, in which they may receive thorough training" *Evangelism*, page 108.

Now, turn please in the same book to page 470, *Evangelism*, 470. This is a year later. That was in 1905. Well, here it is in 1906, second paragraph on page 470.

Homer, would you read, please.

"Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers in training were going out and visiting from house to house. These missionary visits, and the sale of many books and periodicals, opened the way for the holding of Bible readings. About forty men and women were attending the morning classes, and a goodly number of these students engaged in the afternoon work" *Ibid.*, page 470.

Quite a program, wasn't it? Yes. Now, how were they spending the mornings in this particular occasion? Yes. They were going to school, we'd say, and having classwork. And then, what did they do in the afternoon? Where were they?

[Brother Boykin] Out in the field.

[Elder Frazee] Yes, out in the homes of the people.

And as they visited and sold these books, what did that open the way for? Bible studies. Well, that's nice. Now, let's go back to page 110. We'll start on page 109.

Paul, will you read at the bottom of 109, the last paragraph?

"After the community has been stirred by a well-organized camp meeting, then shall the workers pull up

stakes and leave to attend another camp meeting and let the work ravel out? I say, Divide the workers and have some take right hold, giving Bible readings, doing colporteur work, selling tracts, etc. Let there be a mission home to prepare workers by educating them in every line of the work. This will not leave the work to ravel out. The good impressions the messengers of God have made upon hearts and minds will not be lost" *Ibid.*, page 109.

Yes. So here, we have it as a suggestion to follow up what? Camp meetings. Have what?

[Students] Bible readings, a mission home.

[Elder Frazee] Yes, a mission home. And what was the mission home for? Page 110 there at the top of the page.

[Students] To prepare workers.

[Elder Frazee] To prepare workers how?

[Students] By educating them.

[Elder Frazee] By educating them in every line of the work. And just as with Haskell's work, what are some of the things that are mentioned here?

[Students] Bible readings, house-to-house labor, colporteur work, medical missionary work.

[Elder Frazee] That's right. Now, I'll tell you something, folks. I'm not a prophet, but I know something about the future. We can't be prophets perhaps, but we can be sons of the prophets.

This is the great future for the line of work that you and I are being trained for. This is it. The future of this work lies in a great multiplication of endeavors out in the homes of the people. And we ought constantly to have our eyes on the field.

Now, the ideal in every one of these training homes on the place is to have a base (and we'll read that presently), a base from which to work. But every home should be thinking in terms of being out there in the field, and then coming back to the base, out there to the field, and coming back to the base.

What example in the Old Testament story do we have of somebody that did that? Enoch, that's right. All right.

Now, another reference on this same picture of the training home for evangelistic workers—*Volume 6*, page 74. When you come to class next time, you probably better bring your *Volume 6* with you because we've had a number of things in our study today on that for your review work.

“The work should not stop when the meetings on the camp ground close... Continue the meetings on the camp ground whenever practicable. But when it seems advisable to move, let the large tent be removed to some favorable location, and let the services in it be continued. A mission should be established” *Testimonies for the Church, Volume 6, page 74.*

Now, I want you to notice what she means by “mission.” She doesn’t mean, at least this isn’t what she’s talking about here, about some basement down in the slums where the down-and-outers can be gathered. That’s what some people think of when they think about a mission. Let’s see what she means:

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

Do you suppose Elder and Sister Haskell read this? Do you suppose that might be a reason why they were doing several years later what we read over there in *Evangelism*? Yes. They were great students of the Spirit of Prophecy, and they were doing just what they read here in the book.

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

I want to ask you something. Do you think just getting married would qualify people to do this?

[Students] No.

[Elder Frazee] If it would, we ought to have a lot of marriages fast, shouldn’t we? Yes, yes. There are certain responsibilities that married people need to take in this kind of work. And I think you can think easily of what some of them are—some of the reasons. But there’s an abundant field for everybody, whether they’re single or married.

It takes various sizes of wheels and jewels to fit together to make a watch, doesn’t it? And there’s room for the talents and the training of every worker. But for leadership in a city evangelistic program, according to this, in a mission home, there needs to be for heading it up what? A man and his wife. And it says they’re to be:

“...Persons of ability and consecration and whose influence will give character to the work” *Ibid.*

Now, we'll read the next paragraph here. I'll let Brother Boykin read that, please. This is following right on in this, and you'll see that it's just what Haskell was doing. He was doing just what this says.

"In following up the interest after a camp meeting, helpers are needed in various lines, and these occasions should be as a training school for workers. Let young men work in connection with experienced laborers who will pray with them and patiently instruct them. Consecrated women should engage in Bible work from house to house. Some of the workers should act as colporteurs, selling our literature and giving judiciously to those who cannot buy" *Ibid.*

And then, the next paragraph suggests that some visit the other churches and engage in some of the Bible classes. All kinds of methods, but the point is the place where these workers and students lived was what? A home, a home.

"Secure a suitable place, and let a number of workers unite to form a mission family" *Ibid.*

Now, at the time that this was written and for some years thereafter, there was quite a bit of this kind of work done. Now, you might wonder why it wasn't carried on, and I'll perhaps give you some answers on that later as I give you some history. But this is still good instruction. But there are problems and dangers that we need to understand in this kind of work, and I'll mention some of those later.

But now, I want to bring you to *Medical Ministry*, page 308, where we'll find something of special interest. Now, *Volume 6* was published in 1900, and there was this clear instruction on having a mission home:

"...In charge of a man and his wife who are persons of ability and consecration..." *Ibid.*

And this is talking, especially, about having these where? In cities, for city evangelistic work. Now, I come down ten years later, or this is nine years later, in *Medical Ministry*, page 308, and I want you to get the chronology of it. I want you to think of the time. This is nine years later. Things are moving closer to the end. Sister White's burdened about the city work, but she's burdened about the best way to work the cities.

Now, this is talking especially about how to work New York City, the greatest city in America at that time (still is, I guess). And you'll notice that as the prophet describes the plan, she was led to mention that it ought to be done in other places besides New York City.

"We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become.

“It would be well to secure a place as a home for our mission workers outside of the city” *Medical Ministry*, page 308.

Now, what word have we been using, again and again, this afternoon in all this class? A home. And this was to be a home for what? Mission workers.

But here, she introduces the thought that it should be where? Outside the city. That’s the point I want you to see here. These other statements about Haskell and about what she advocated back there in connection with Australia in 1900, they had it apparently *in* the city. But now, time is marching on, cities are getting more wicked, and we’re getting closer to the end, and here she recommends a home for the mission workers where? Outside of the city. All right.

Now, read on, but wait a minute before I leave that. What is it that’s to be outside the city? A what? A home. A home for what? For mission workers. That’s right. It’s to be a home, and it’s to be a home for mission workers, and it’s to be where? Outside the city.

Don’t forget those three things.

Some people, all they see is the home. And there are people that all they see is having something in the country. And there are other people; all they see is the mission part of it. God wants to get all that together in one packet, a home for missions workers. Where? Outside the city. All right.

“It is of great importance that they have the advantages of pure water, free from all contamination. For this reason, it is often well to consider the advantages of locations among the hills. And there should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium. A place in the city should also be secured where simple treatments might be administered”  
*Ibid.*

Read on.

“Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city. The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise.

“Let such homes be secured in the neighborhood of several cities, and earnest, determined efforts be put forth by capable men to give in these cities the warning

message that is to go to all the world. We have only touched, as it were, a few of the cities.

“Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as gift from the owners, or purchased at a reasonable price by the gifts of our people” *Ibid.*

All right. Now, let's look at that. First, the first thing that's introduced, it's well to secure what? A home. A home for whom?

[Students] Mission workers.

[Elder Frazee] Where? Outside the city.

Now, what are some of the things that are mentioned that are to be done out there in that rural location? Raise fruit and vegetables. What for? For the benefit of these workers. That's right.

All right. What else is mentioned that's to be done? A small sanitarium. Did you notice the relation of the sanitarium to the project? It says:

“Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium”  
*Ibid.*

What's the “it”?

[Students] The home.

[Elder Frazee] What home? The mission home. That's right. And the sanitarium is to be what? Connected with *it*. That's very interesting, isn't it? That's exactly it, then, isn't it? That's it, the mission home. And there's to be connected with it a small sanitarium. What kind of a sanitarium? A small sanitarium.

Did you notice anything else that's mentioned about the location? Pure water, hills to climb. Why did it say it would be a good thing to have some hills?

[Woman from the audience] To exercise the workers.

[Elder Frazee] Uh-huh. Does it mention some, particularly?

[Students] Ministers and doctors.

[Elder Frazee] Physicians and what else?



“...Or other workers who are in danger of failing to take sufficient exercise” *Ibid.*

Well, anybody, then, that's liable not to get enough exercise gets in on this training. Is that right? Did you ever see any place like that, what I just read? Did you? Did you see any place like that?

Now, some of you folks know, and the rest I'll tell you. It didn't just happen. The reason we are here on this place is that we read *this* page. That's right.

W. C. White, Sister White's son, used to talk this kind of thing to us long before we ever came to Wildwood, and he gave us a copy of this book *Medical Ministry* out of the Ellen G. White library when it was first published. And he was every now and then talking to us about the importance of working cities from outside the cities.

As I shall tell you, next class, the Lord willing, or at least sometime before we get through this class, I want to tell you some of our experiences in carrying mission homes in the cities from city to city, like Elder Haskell did. We had homes like this in California, in Utah, Oklahoma, Louisiana, and then, of course, we came up here 18 years ago this month.

But the reference that brought us to this particular place is this particular page. This is it. And so, the relationship between what you see around here and this page is not accidental nor incidental. It's planned that way. God gave the reference back there 50 years ago. And you notice that He intended that such homes should be secured in the neighborhood of several cities, in other words, a number of places besides New York City.

Now, do you suppose that someday something like this might be done near New York City? There are people that are burdened about this now. That's right. I understand that the reason that Dr. McFarland accepted the secretaryship of the medical department of the Atlantic Union is that he wanted to see this carried out.

There are various people that have read this through the years and whose minds have been burdened about New York City, but there are a good many other cities besides New York City, aren't there?

Now, if we get this vision of the thing, when we think of establishing training homes, will we simply want to get way back up in the mountains a thousand miles, or even a hundred miles from any possible contamination? Will that be our objective? No, no. We'll want to be outside the cities so we can do our work, but we'll also want to be near enough to some people that need help. Is that right? That's what Jesus did, didn't He?

I want you to turn now to Luke the 21<sup>st</sup> chapter verses 37–38. This is speaking of Jesus this last week that He spent on earth before the cross. It gives us a picture.

Brother Risch, will you read, please.

“And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him”  
Luke 21:37–38.

Well now, listen. If in the daytime He was teaching in the temple and He knew the people were going to come early in the morning to hear Him in the temple, why didn't He just stay right there? Did you notice a word that was used about this mission home in the country on page 308 of *Medical Ministry*, what it would be?

[Brother Boykin] Quiet.

[Woman from the audience] A refuge or something like that.

[Elder Frazee] It's something like a refuge, all right. Do you remember what it says? A haven? Something like that. I'm glad you got the idea. It's more important than getting the precise word and not getting the idea.

[Unidentified brother] Retreat.

[Elder Frazee] Retreat, that's it.

“Such a home would be a welcome *retreat* for our workers, where they may be away from the bustle and confusion of the city” *Medical Ministry*, page 308.

Is that what Jesus needed? And He got it out where? Mount of Olives. Among the olive trees and among the vines there at Bethany, He had a retreat.

If He needed it, do we need it?

[Students] Yes, we do.

[Elder Frazee]

“Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city” *Ibid*.

If that's so, do you think in our training homes, do you think we should study how to keep bustle and confusion from them?

Now, do you remember those seven things I gave you in our first lesson on what the home is for? And one of them is what? Refreshing. The Christian home is a retreat, a retreat. And every worker needs to study how to make his home, his room, his contribution to the home, such that the atmosphere is one of a retreat, a place of refreshing.

If we keep this in mind, it will help us in the spirit of the golden rule to make our homes quiet, restful, and instead of filled with all kinds of burdens and problems, we'll try to make the home life as conducive as possible to *solving* problems.

Someone has well put it, "We'll try to be a part of the answer instead of part of the problem, part of the answer instead of part of the problem."

And unless we can be successful in doing that, do you know what some people have to have? They have to have a retreat to get away from home. That's right. And that's not an ideal situation.

Now, we're told that on one occasion, Jesus and His disciples up there in Capernaum, the people were pressing in on them so much that they had no leisure, not even to what? Eat. And so, they had to take off and go off to the country, you remember. But they even followed them out there, didn't they? Yes.

But people aren't running in on us like a flood tide yet, in that way. They may before we get through.

"Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city" *Ibid.*

Do you remember what the next sentence is?

"The exercise called for in climbing hills..." *Ibid.*

That's part of the retreat, folks—part of the retreat. And the more you study this page, the more you'll understand why this place is spread out the way it is.

An efficiency expert would look at it and say, "Oh my, there's an awful lot of time and shoe leather wasted around here."

But it's all in the blueprint, dear folks. And it's all in the foreknowledge of God. I like to think that when Noah's flood was all over this world, God planned out every hill and vale on these 500 acres. And He saw you and me going up and down these roads and trails. Oh, dear ones, we've got a glorious opportunity, haven't we? Yes.

And I want to tell you something else that's wonderful. Whether you live down here at the sanitarium end, or clear up at Oak Cabin, or somewhere in between, it's just as far from Georgia to Tennessee as it is from Tennessee to Georgia. And I mean by that that you can have the advantages of the whole picture regardless of which part of it you live in. That's right.

If you live up near to where the hepaticas are, you can get some and carry them down here, and you'll have to walk down here in order to get to work. But if you live down at this end, you can just get out on a Sabbath morning or a Sabbath afternoon, and you can go up there, and you can climb some of these hills. Is that right? Yes.

So, I'd say the whole thing is here for all of us, and none of us need to be slighted or left out. The whole thing is here for all of us.

"The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise" *Ibid.*

Now, the next sentence:

"Let such homes be secured..." *Ibid.*

What kind of homes? Such homes, such homes—homes in the hills, homes with pure water, homes with exercise, homes with places where they can grow some fruits and vegetables, homes for missionary work.

"Let such homes be secured..." *Ibid.*

"Let such homes be secured..." *Ibid.*

"...Search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers..." *Ibid.*

Have we got a little training school here? Yes. Have we got a little sanitarium here? Have we got the hills here? Have we got the strawberries? And the grapes? And the corn? And the tomatoes? Thank the Lord. And the water? Yes, thank the Lord, a spring of health and healing.

[Unidentified brother] The city, too.

[Elder Frazee] And the city, yes, brother. Thank the Lord, the city nearby to reach, and all around us a fairly populated area. Don't we?

I think not only of this direction, but go down this way, or go off this way, and there you find the people waiting for this message.

Oh, dear ones, as I go over these things again this evening, my heart leaps forward with longing to the full working out of the picture. This is our glorious destiny. Thanks be to God who has matched us with this hour. Thanks be to God.

Well now, I think this lesson will call for quite a bit of study as you go over these references. And I hope that you will come prepared to give a good recitation next time on sanitarium-like homes, how they can be made that way, school-like homes and how they can be made that way, evangelistic companies centering in a home and what that means, how it's to be carried on, how it's to be organized, where it may be and where the ideal location is.

We've gone over those three great illustrations of the training-home principle, haven't we, today—sanitarium, school and the evangelistic company. And so, be prepared, please, to recite on that.

And then, don't forget that sentence that I asked you to memorize. Where was that?

[Students] *Volume 6*, page 171.

[Elder Frazee] And what's the first word in it? "Notice." All right, "Notice." So, you won't forget that, will you? That's "Notice"—"Notice for yourself."

["Notice for yourself if all things in your own room are spotless and in order, that nothing there may be an offense to God, but that when holy angels shall pass through your room, they may be led to linger because attracted by the prevailing order and cleanliness"  
*Testimonies for the Church, Volume 6*, page 171.]

And I'd like to have you memorize Luke 21:37. You won't need to take the 38<sup>th</sup>. You can memorize it if you want to, but the one I'm assigning you is the 37<sup>th</sup> verse.

You know, there's one sentence on that page 308 that we still have a gap in, in the picture. What's that?

"A place in the city should also be secured where..."  
*Medical Ministry*, page 308.

"...Ten thousand dollars worth of equipment is located." Is that what it says?

[Students] No.

[Elder Frazee] What does it say? What does it say? Remember that?

"...where simple treatments might be administered" *Ibid.*

"...simple treatments might be administered" *Ibid.*

Keep praying about that. If any of you folks have any burden to *do* something about it to make it possible, I'd be glad to hear from you. But I'll say this, and I think you'll agree with me, if I could only have one, a country base, or the city treatment room, I think I know which one I'd rather have, wouldn't you? Yes. That's right. But in God's providence, we can have the whole picture.

Shall we kneel together in prayer?

[Brother Boykin] Our dear loving Father, we bow in humble acknowledgment of Thy infinite wisdom for these last days. We thank Thee that Thou hast planted

this little place here. We can see a fulfillment of Thy instructions right before our very eyes.

We pray, dear Jesus, that we may learn all we can while we are here, that we may develop skill, love for souls, we may get rid of all selfishness and may be ready for the Loud Cry of the third angel.

We pray, dear Jesus, that Thou wilt open the way for us to have treatment rooms in the city. This is part of the picture outlined here by the pen of inspiration. Somehow, dear Lord, work it out soon as this is in Thy plans for us to have this. We need Thy Holy Spirit. Oh, make up for our deficiencies, loving Lord. May we become giants for Thee in this type of work. Bless in the plans for the training of our students here this coming quarter, for Jesus' sake, amen.

[Break in audio]

[Elder Frazee] ...The various experiences beginning over 30 years ago that finally led us here, there's much that we might tell that we won't go into, but I want to mention several things that bear directly on this question of company work and evangelistic city mission homes.

When I was in my later teens, I was a student at Loma Linda in the medical missionary course, and at that time, I expected that I would soon be down in Central America or Mexico carrying on a work something like the Comstocks or the Graves are doing now.

Well, that's been several years ago, and I haven't gotten there yet, but as I look back at that experience, I've often thought two things, that it's a wonderful thing for a young person in his teens to have a clear vision, a dream of something that he's going to do that he's getting his training for. And it is equally important not to be too set in one's mind about it because God may have something entirely different from that in mind.

And so, while I was even collecting a few dental instruments and other things that I thought I might use down there someday, why God was getting me ready for city evangelistic work and eventually for conducting a training program here.

While I was there at Loma Linda, I got acquainted with Elder Tindall, who was also there taking some further work. He had been there years before and had gone out in the great cities of America and carried on medical evangelism with groups of workers with him.

You might be interested in seeing here one of Elder Tindall's companies. Around 1919, 1920, 1921, Elder Tindall was carrying some very large campaigns in the southwestern union. In 1919, he was in Tulsa, and then he was in Oklahoma City the next year.

This is his Oklahoma City company. I'm just going to pass it along. Elder Tindall is there in the middle, and there are two doctors in this company, a number of nurses and Bible workers, and so forth. You can look at it and pass it along.

Now, the Lord blessed him with many souls. There were, I see the one in Tulsa was over a hundred people baptized. I think in Oklahoma City, they finally baptized around 200 people. And then, he was called down to Dallas.

And in Dallas, they made a union conference promotion campaign out of it, and they called in delegates from the churches throughout Oklahoma, Texas and New Mexico and one or two other states and gave them a three-month schooling in medical missionary work, these delegates from the churches, and they participated in the campaign. I'll pass that around. This is the group in Dallas, and this, of course, includes those who came in from the churches to get this training in medical missionary work.

Well, just a couple of years after this, I met Elder Tindall. As I say, he had come out to Loma Linda to take some further school work at the sanitarium there and the college, and he and I used to study some together. That was the way I got acquainted with him.

And about the time he was getting through his work there, he was going back into conference evangelism in the California conference up around Oakland/San Francisco, and he talked with me about going with him. And at first, I didn't see how there was anything there that I could do, but to make that story short, the Lord worked it out, and I went up there with him as a young man in training.

And I accompanied him in his health lectures in clubs and schools and churches and learned to give health lectures, and later learned to speak in meetings and so forth and follow up the interest with Bible work. I was with him for a number of years.

After I had been with him a while, we started in San Francisco a company of students, of workers. I'll pass around this little picture on the front page of this little brochure that describes our field training school in Gospel-medical evangelism. This is just 30 years ago we were holding that out there in San Francisco. And I'll pass this one around in the other direction. And let's see, here's still another one. Just pass that back there. Give that to Sister Risch.

Now, these pictures are similar, the ones on San Francisco, so if one comes to you and you've already seen it, you can quickly pass it on.

Now, Elder Tindall, at one time in his work for a short time in Indiana, he had quite a group of workers living with him in a mission home such as you've heard described in our testimony studies a week ago. But these companies in San Francisco that we had, people lived here and there over the city, and they came together for a workers' meeting on Monday morning. And while we were holding this school, each morning, we held classes for the students in anatomy and physiology and cooking and Bible and Spirit of Prophecy and food chemistry and dietetics and cooking and treatments, things of that kind. We conducted that school for several years.

In the fall of 1929, I was asked to go over to Oakland and carry on a campaign there in the Masonic Temple, and I had with me a group of helpers—some conference Bible workers and a singer and a campaign manager, all paid by the conference, and then the pastors of the East Bay churches and also some of the students from our field training school. Elder Neale was one of these as a young self-supporting student there, and several others who later became conference workers.

Just about the time we were getting well started with this campaign, the famous stock market crash of October 1929, took place, and by the time that campaign was finished in the summer of 1930, the depression was already upon the country.

The conference had asked us to go down to San Jose about 50 miles away and hold a series of meetings down there, and they had planned a fair-sized evangelistic company to be with me and a good budget for all rent and advertising and so forth.

But as the depression gripped the country, the tithe began to go down, and so when we finally moved down there, why all the conference could give us in the way of an evangelistic company was young Brother Neale and his wife. They'd just been married, and they were interns, and that's all I had. And I'd had this big company, you know, in Oakland. We'd baptized 125 people up there, and I was used to working with a company.

Well, as we studied the books of the Spirit of Prophecy, we couldn't see anything else but having a company. That's the way it looked to us, reference after reference on working the cities with Gospel medical companies. You need a company if you're going to carry all the lines of work. If you're going to have cooking classes and treatment classes and Bible work and literature work and singing and the preaching and all the different things that go to make up a full-round campaign.

And then, of course, if you're going to have much of an audience, you have to have quite a group of workers to follow up that interest and go out in the homes and hold the Bible studies and cottage meetings.

And, as Brother Neale and I studied in preparation for the San Jose work, we came to this conclusion—that the Lord wanted those companies and that the Lord could do it whether there was a depression on or not.

And as we read in the Bible and the Spirit of Prophecy, we saw that in a number of cases, the people that were in this kind of work were not given any assurance, salary or wages. And we were just young fellows, and we were foolish enough to dream that some of these things could be carried out again.

And as we read about Jesus talking to Peter and John to leave their nets and Matthew to leave his tax collecting, why we began to feel that perhaps we could invite people to leave their work even in a time of depression and come and join us in that work.



And so, we began to talk to people. There was a young man who had accepted the truth in our campaign there in Oakland, and he was a graduate of the University of California. His name was Munsey, Donald Munsey, a fine young man, and he was baptized. He was connected with the Better Business Bureau of San Francisco and just about ready to be put out as a branch manager.

But he accepted the truth, and we talked to him about coming and joining our evangelistic work without any salary, without any assurance of support, or anything of that kind. And we let him read—there were two or three chapters that we got used to having people read. One was “The Call by the Sea” in *Desire of Ages*. Another was “The Call of Elisha” in *Prophets and Kings*. And we had him read those chapters.

And so, pretty soon, he said, “All right.” He said, “I’ll go with you.”

And then, there was a nurse up at St. Helena Sanitarium. She was the supervisor of the hydrotherapy up there, and she had two children in school, which is quite a responsibility. She had a friend that had been a student in our field training school in San Francisco, and this friend had learned to be a Bible worker. She was up there at St. Helena. So, we talked to the two of them about coming down, and they did.

The lady that was in charge of the hydrotherapy, her name is Sister Pete, Ruth Pete now. At that time, it was Larson. And the two girls, you know at least one of them, but at that time, I didn’t know a thing about what God’s providence was ahead on that. In fact, the two girls were in school. They weren’t in our program down there in San Jose, at least not to start with.

And then, well we talked to different nurses that God led us in contact with. And not to take too long on that part of the story, within a few months, we had gathered together there for San Jose, a company of about 15 workers. Six of them were graduate nurses, and the only salaries coming into the company was the little salary that Elder Neale and his wife were getting as interns and my salary.

Well now, it was interesting the way the Lord led us step by step into some of these things. We didn’t have it all planned out ahead of us.

Nobody came and laid out the blueprint and said, “Now, this is it and this and this and this.”

But we just grew into it. Providences and studies together kept moving us into it.

When I went down there, I was living with my father and mother, and they were living with me. We were together in a home there, and we had a pretty good-sized home. And this young man, Donald Munsey, I invited him to move in with us. And to start with, he went out from house to house selling cookies. There was an Adventist cookie maker there in San Jose.

And after a while, I got to thinking, “Well, if that man can sell cookies, he ought to be able to sell books, too.”

And so, I said, “Donald, how about trying this?”

So, I went out with him and showed him how to go from door to door with a little 25-cent book. Well, he never made a lot of money at that, but he found in some of his house-to-house work a backslidden Adventist and got her coming back to church, and she was one of the first ones baptized in our work. She was baptized within a year of the time that this man himself had been baptized.

And well, the different ones, I’ll tell you, I’ve got some stories here that W. C. White had the workers themselves write out, and I’m just going to read them. I haven’t read them myself for years and years and years, but I keep some of these old things. They are interesting, you know. And I think I’ll just read you what some of the workers themselves wrote of how they happened to get into that San Jose, California, company and what they were doing there.

W. C. White, Sister White’s son, got very interested in it. He made trip after trip down there from St. Helena, which was about a hundred miles away, and he used to visit at our mission home and be around the table.

But I was telling you how we got into this mission home idea. This young man, as I say, was in our home, and presently we had another one or two invited into our home. Meanwhile, Elder Neale and his wife (he was not ordained at that time, but I call him Elder Neale because I’m used to doing that for years), he and his wife had rented a little place, and they invited a young woman in to room with them who had dedicated her life to the program.

And meanwhile, these two from St. Helena, Sister Sackett and Sister Ruth Larson, had gotten a room down near the center of town. And Sister Larson was out in nursing, and Brother and Sister Gotham (Vivian Gotham that’s now at Chestnut Hill), they were young folks then, and they had joined our work, and they were living by themselves...

[Recording ended in progress]

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