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# HOME LEADERSHIP

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## TEACHER GUIDE

HIGHER EDUCATION SERIES NO. 1

A Suggested Curriculum for Outpost Centers, Inc. (OCI)

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Arranged and Compiled by

The Department of Education

Eden Valley Medical Missionary Institute

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EDEN VALLEY INSTITUTE  
6263 North County Road 29  
Loveland, Colorado 80537 U.S.A.  
(303) 663-3142 or 667-6912

OUTPOST CENTERS, INC.  
Loveland, Colorado 80537  
(303) 667-5232  
Wildwood, Georgia 30757  
(404) 820-2611

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## INTRODUCTION

The *Home Leadership Teacher Guide* is the result of many years of experience, study, and research involving several teachers and administrators, plus the combined efforts of a team of workers who have sought to compile the material and arrange it in a simple, easy-to-use format for both teachers and students.

### Why the Title: *Teacher Guide*?

The title, *Teacher Guide*, was chosen for the purpose of making it clear that this book is designed to serve as a guide for study and presentation. It is not intended to be an exhaustive exposition on any one subject (which might discourage independent thought and research). Instead, our aim for each lesson has been to achieve balance within each topic discussed, rather than length. We have sought to stay in the path of brightest "light" and to avoid "gray" areas.

### Why is *Home Leadership* Number One?

The following reference taken from *The Ministry of Healing*, page 349, answers this question best: "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life' (Proverbs 4:23); and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."

### Features of the *Teacher Guide*

The lessons are primarily composed of Bible texts and quotations from the Spirit of Prophecy (the writings of Ellen G. White), for we believe that "Man's words, if of any value, echo the words of God" (*Counsels to Parents, Teachers, and Students*, page 423).

To stimulate discussion and further study, questions are asked, comments are made, and illustrations are given. You will find a wide margin on each page, and a page at the end of each lesson for notes and additional references. Also included are Memory Gems, and Additional Readings.

Points, Questions, Thoughts, and Thought Questions occur throughout the book. The Points and Questions are intended to aid the reader in discovering the main points of the references. (An example of the Point and Question may be found at the bottom of page 21.) The Thoughts and Thought Questions are designed to encourage discussion on the given topics. (An example of the Thought and Thought Question may be seen at the top of page 58.) Answers to the Questions can be found in the references either above or below the Question, and answers to the Thought Questions can be found within the topic being discussed.

When considering format and vocabulary, we tried to keep in mind the factors necessary for smooth and easy translation into other languages. All quotations are preceded by page and paragraph numbers, or chapters and verses. Ellipses marks (dots) have been used so that the reader or translator may quickly locate the quotation in the original text (or in the corresponding book written in another language). The standard rules for using ellipses have been followed. We have sought for greater clarity by using the four-dot system. For example, four dots equally spaced at the end of a sentence (. . . .) mean that the last part of the sentence has been omitted, making the last, or fourth dot the period of that sentence. Another way we have used four dots is to space more between the first and second dots (. . . .). In this case the first dot is the period of the sentence, and the last three dots indicate that a portion of the paragraph has been omitted. An example of four dots equally spaced can be found at the bottom of page 2, and an example of the four dots unequally spaced can be found in the middle of page 2.

### How to Use the *Teacher Guide*

There is generally more material in each lesson than can be presented during a single class period. Therefore, the teacher has the opportunity to select those references and points which he believes will be the most appropriate for his class. The wide margins and note pages may be used for recording personal experiences, illustrations, additional references, etc.

We recommend that each student have his own copy of the *Teacher Guide*, and study each lesson before it is discussed in class. This plan tends to increase active discussion during the class session, and to be more beneficial than the usual lecture by the teacher, and note-taking by the students. Also, we believe this method will better prepare the students to teach these truths to others.

The Additional Readings are helpful for more in-depth study for the teacher and ambitious students. The Memory Gems are for all students. Of course the more study that is done by the students before class, the more interesting and beneficial this course will be for the entire class.

### The Desire of the Compilers

In drawing from a wide variety of sources and people, it has been our aim to accomplish these goals:

- To make this guide interesting and helpful for every teacher and student.
- To enable the teachers to present more interesting, comprehensive, and balanced studies on this vital topic.
- That students, after completing this course, will be able more readily to present these marvelous principles to others.
- That our total church work will be strengthened as these materials are translated into other languages, and as young people and families gain an experimental knowledge of the fundamental principles contained in this book.

## ACKNOWLEDGMENTS

First of all we wish to acknowledge our indebtedness to Christ, the great Master Teacher. "Every gleam of thought, every flash of the intellect, is from the Light of the world."—*Education*, page 14. Therefore, we recognize that the content of this book is but a mere reflection of the rays of the Sun of Righteousness.

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## KEY TO ABBREVIATIONS OF TITLES OF E. G. WHITE BOOKS

| Key            | Book Title                                             |
|----------------|--------------------------------------------------------|
| AA . . . . .   | <i>The Acts of the Apostles</i>                        |
| AH . . . . .   | <i>The Adventist Home</i>                              |
| CD . . . . .   | <i>Counsels on Diet and Foods</i> *                    |
| CG . . . . .   | <i>Child Guidance</i>                                  |
| CH . . . . .   | <i>Counsels on Health</i>                              |
| COL . . . . .  | <i>Christ's Object Lessons</i>                         |
| CT . . . . .   | <i>Counsels to Parents, Teachers, and Students</i>     |
| DA . . . . .   | <i>The Desire of Ages</i>                              |
| Ed . . . . .   | <i>Education</i>                                       |
| Ev . . . . .   | <i>Evangelism</i>                                      |
| FE . . . . .   | <i>Fundamentals of Christian Education</i>             |
| GC . . . . .   | <i>The Great Controversy</i>                           |
| HP . . . . .   | <i>In Heavenly Places</i>                              |
| MB . . . . .   | <i>Thoughts From the Mount of Blessing</i>             |
| MH . . . . .   | <i>The Ministry of Healing</i>                         |
| MLT . . . . .  | <i>My Life Today</i>                                   |
| MM . . . . .   | <i>Medical Ministry</i>                                |
| MYP . . . . .  | <i>Messages to Young People</i>                        |
| PK . . . . .   | <i>Prophets and Kings</i>                              |
| PP . . . . .   | <i>Patriarchs and Prophets</i>                         |
| SC . . . . .   | <i>Steps to Christ</i>                                 |
| SD . . . . .   | <i>Sons and Daughters of God</i>                       |
| 1 SM . . . . . | <i>Selected Messages</i> , book 1 (2 SM for book 2)    |
| 1 T . . . . .  | <i>Testimonies</i> , vol. 1 (2 T, etc., for vols. 2-9) |
| WM . . . . .   | <i>Welfare Ministry</i>                                |

## Lesson 1

# *The Place of the Home*

## THE IMPORTANCE OF THE HOME

### I. Character Training

*Ed 225:3*—"Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today."

Question: What is our "most important work"?

### The First Years of a Child

Question: Where and with whom can character building best be done?

*CG 193:4*—"It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil. During these years decided progress is made in either a right direction or a wrong one. . . ."

*CG 198:1*—" . . . Oh, that they might realize that the bias which is given to a child in its earliest years gives a tendency to character and shapes the destiny either for eternal life or eternal death! . . ."

*CG 194:2*—"Mothers, be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid."

*CG 193:1*—"Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."

**The Heritage of Napoleon.** *CG 196:1*—"The character of Napoleon Bonaparte was greatly influenced by his training in childhood. Unwise instructors inspired him with a love for conquest, forming mimic armies and placing him at their head as commander. Here was laid the foundation for his career of strife and bloodshed. Had the same care and effort been directed to making him a good man, imbuing his young heart with the spirit of the Gospel, how widely different might have been his history."

**The Downfall of Hume.** *CG 196:2*—"It is said that Hume, the skeptic, was in early life a conscientious believer in the Word of God. Being connected with a debating society, he was appointed to present the arguments in favor of infidelity. He studied with earnestness and perseverance, and his keen and active mind became imbued with the sophistry of skepticism. Ere long he came to believe its delusive teachings, and his whole afterlife bore the dark impress of infidelity."

**The Influence of One Act Upon Voltaire.** *CG 196:3*—"When Voltaire was five years old, he committed to memory an infidel poem, and the pernicious influence was never effaced from his mind. He became one of Satan's most successful agents to lead men away from God. Thousands will rise up in the judgment and charge the ruin of their souls upon the infidel Voltaire."

**The Possible Result of Even One Wrong Act.** *MLT 322:2*—"By a momentary act of will you may place yourself in the power of Satan, but it will require more than a momentary act of will to break his fetters and reach for a higher, holier life. The purpose may be formed, the work begun, but its accomplishment will require toil, time, and perseverance, patience, and sacrifice. The man who deliberately wanders from God in the full blaze of light will find, when he wishes to set his face to return, that briars and thorns have grown up in his path, and he must not be surprised or discouraged if he is compelled to travel long with torn and bleeding feet. The most fearful and most to be dreaded evidence of man's fall from a better state is the fact that it costs so much to get back. The way of return can be gained only by hard fighting, inch by inch, every hour. . . ."

### Special Promises to Parents of Wayward Children

*Isaiah 49:25*

*CT 198:3*—"The wisdom of God, His power, and His love are without parallel. They are the divine guarantee that not one, even, of the straying sheep and lambs is overlooked, not one left unsuccored. A golden chain—the mercy and compassion of divine power—is passed around every one of these imperiled souls."

**The Reward of Hannah.** *CG 197:1*—"Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. By every familiar object surrounding him she sought to lead his thoughts up to the Creator. In fulfillment of her vow to give her son to the Lord, with great self-denial she placed him under the care of Eli the high priest, to be trained for service in the house of God. . . . His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! And what an encouragement to faithfulness is her example!"

## II. The Well-being of Society—The Success of the Church—The Prosperity of the Nation

*MH 349:1 (AH 15:1)*—"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life' (Proverbs 4:23); and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."

Question: What, then would be Satan's number one target in our society, in our nation, and in our church?

Facts: The U.S.A. is rapidly going down largely because of the degeneration of its homes.

The national average in 1980: for every three marriages there was one divorce.

In Orange County, Los Angeles, there was a divorce for every marriage.

### Outside elements bent on destroying the American home:

1. The T.V. and radio industry. Crime and immorality can be seen and heard at any hour.
2. Literature. Fiction, infidel, and pornographic literature can be purchased by children as easily as a stick of gum.
3. Dating and loose morals. There are very few restraints placed on the youth today. A young person without a boy friend or a girl friend is sometimes considered mentally and physically "odd."

### Conclusions:

1. Broken homes cause broken hearts and scarred characters.
2. The success of the Advent Movement rests largely with the strength of its homes.

## WHO MAY MAKE UP HOME LEADERSHIP

Thought: Every member of the home exerts an influence—parents and homeheads on children and students, and vice versa; older students on younger students, and vice versa; students on children, and vice versa.

Each member, whatever age, affects all the other members. None of us is to be an island unto himself.

## WHAT MAKES UP SOUND HOME LEADERSHIP

1. The ability to discern
  - (a) the needs of the homes, and
  - (b) the needs of the members of the home.
2. The initiative and wisdom to meet those needs.

## THE PLACE OF THE HOME IN HISTORY

### A Genealogy of Christ

*Luke 3:23,38*—“And Jesus . . . the son of Joseph, . . . Adam, which was the son of God.”

Points:

- (1) Jesus came as a member of the human family.
- (2) The human family, with Adam as their earthly father, is to be a part of the family of heaven, with God as their heavenly Father.

### A Look in Eden

*Ed 33:1*—“The system of education established in Eden centered in the family. Adam was ‘the son of God’ (*Luke 3:38*), and it was from their Father that the children of the Highest received instruction. Theirs, in the truest sense, was a family school.”

*Ed 20:1*—“The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students.”

Features of the Eden School:

1. Located in a garden.

Application today: By being located in the country, our “garden” may provide a place to work, to learn, and for enjoyment and recreation.

2. Nature, the lesson book.

Application today: This is only possible in a country setting where there is a picture on every page.

Excellent material on the subject: “Other Object Lessons,” *Education*, pages 113-120.

3. God as the Instructor.

Application today: By using the Bible and the Spirit of Prophecy, by being open to His providences, and through our daily experiences, God can be our “Instructor” (*Isaiah 54:13*; *John 6:45*).

4. Parents as students.

Application today: To the child, parents stand in the place of God. But parents need to remain as students in the school of Christ.

### The Patriarchal Period

*Ed 33:3-34:0*—“The education centering in the family was that which prevailed in the days of the patriarchs. For the schools thus established, God provided the conditions

most favorable for the development of character. The people who were under His direction still pursued the plan of life that He had appointed in the beginning. Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil and keepers of flocks and herds, and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways."

Contrast the setting of the home of those who followed God and those who departed from His direction.

### God's Plan of Education for Israel

*Ed 34:1*—"This (the education centering in the family) was the method of education that God desired to establish in Israel. . . ."

### A Problem in Israel After Leaving Egypt

*Ed 34:1*—" . . . But when brought out of Egypt there were among the Israelites few prepared to be workers together with Him in the training of their children. The parents themselves needed instruction and discipline. . . ."

### The Problem and Its Solution in Israel During the Time of the Judges

*Ed 45-46:1*—" . . . God's plan (of education) was but partially and imperfectly fulfilled. By unbelief and by disregard of the Lord's directions, the Israelites surrounded themselves with temptations that few had power to resist. . . . Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen.

"To meet this growing evil, God provided other agencies as an aid to parents in the work of education. . . . For the training of such a class of teachers (that could instruct the people in the works and ways of God), Samuel, by the Lord's direction, established the schools of the prophets."

Questions: (1) What is the problem and solution today?

(2) Do not most parents today lack "training" and "discipline" and/or time for their children?

### The Ideal Plan Today

*Ed 20:1; 33:1*—"The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. . . ."

"The system of education established in Eden centered in the family. . . . Theirs, in the truest sense, was a family school."

### WHAT THE HOME SHOULD TEACH

1. Duties of daily life: cooking, cleaning, sewing, maintenance, gardening, budgeting, and child training.
2. Healthful living: nutrition; proper habits such as order, cleanliness, and regularity; physiology and hygiene; and natural remedies.
3. Social relations: how to get along with others, and proper associations.
4. Evangelism: how to establish and maintain a personal relationship with Jesus, how to be a missionary in the home, and how to share our experience and knowledge with others.

### PLANS FOR HOUSING STUDENTS

A school may provide a variety of living facilities for its single students. Most schools have chosen to build dormitories, the student capacity generally ranging from fifty to several hundred. The cottage plan is one used by a few schools. The students live in a large house with an older student or single staff member in charge, and everyone eats in a centralized dining room or cafeteria. A small number of schools place their students in homes associated with a staff family.

Contrast the advantages and disadvantages to staff and students of these three student living facilities.

Dormitories (both small and large): \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Cottages: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Homes: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

*MH 203:3*—"...He [God] who made us ordained that we should be associated in families, and the child nature will develop best in the loving atmosphere of a Christian home."

### JESUS AND I AS A TEACHING TEAM

*Matthew 28:18-20*

**A Very Important Point in this Course:**

Before we participate in the gospel commission, it would be well for us to have an understanding of the divine call. Likewise, the privilege and responsibility of becoming a homehead (in charge of a student home) needs to be discerned as a divine call.

**A SUMMARY OF THE HISTORY OF GOD'S PLAN FOR THE HOME**

In the Garden of Eden and during the time of the patriarchs, it was God's plan for there to be "family schools."

This would still be the best plan today if the parents were qualified and had the facilities and time required.

But, as when Israel was leaving Egypt, most parents today lack "instruction" and "discipline" and time; therefore, God has established an alternate plan, that of school homes.

So, for the young person needing training outside of the home, God's best plan is for him to be a part of another family; and for families, though not too many, to make up the "school family."

**FINAL THOUGHT QUESTIONS**

1. Should we ever be satisfied to follow a plan of education and life without support from the Bible and Spirit of Prophecy?
2. As I take an honest look into my home or into my involvement in a home, is the Lord seeking to elevate the standards and goals of my home?

**Additional Reading:**

"Atmosphere of the Home," *Adventist Home*, pages 15-20.

"The Eden Home a Pattern," *Adventist Home*, pages 25-28.

**Memory Gems:**

*MH 203:3*—" . . . He who made us ordained that we should be associated in families, . . . "

*MH 349:1*—" . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."

## NOTES

## Lesson 2

### *A Missionary Home*

**Opening Thought:** God wants our home to be a medical missionary effort.

#### A CONDITION OF OUR CHURCH

CS 85:3—" . . . The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah. —R. & H., Dec. 10, 1901."

**Question:** What does Isaiah 58 (particularly verses 6, 7, and 10) tell us is the cure for selfishness?

**Two (2) of several purposes for the home are:**

- (1) To reach others in a medical missionary way by working together.
- (2) To help ourselves to overcome selfishness by working for others.

**Thought Question:** Does selfishness show itself more when there are others in the home?

#### A BIBLE EXAMPLE OF A MISSIONARY HOME

*Genesis 18:1-8*

*Genesis 18:2*

Abraham "ran" out to meet them. He didn't think, "Oh, I wish they would go away and not bother me."

*Genesis 18:6*

How could Abraham ask Sarah in such a way? They had discussed this matter of guests before, and he knew what her reaction would be. He trusted in her, and she trusted in him.

*Genesis 18:7,8*

Abraham also helped in the preparation of the meal. They both shared the responsibility of entertaining guests. This way it did not become too great a burden for either of them.

### A PROMISE FOR US TODAY

*Hebrews 13:1,2*

Point: Even if our visitors are not angels, they are souls for whom Christ died, and whatsoever we have done to one of the least of mankind, we have done to Jesus (Matt. 25:40).

### AN APPEAL FOR OUR HOMES

*MH 354:2*—"Our sympathies are to overflow the boundaries of self and the enclosure of family walls. There are precious opportunities for those who will make their homes a blessing to others. . . ."

*6T 344:1,2*—"God is displeased with the selfish interest so often manifested for 'me and my family.' Every family that cherishes this spirit needs to be converted by the pure principles exemplified in the life of Christ. Those who shut themselves up within themselves, who are unwilling to be drawn upon to entertain visitors, lose many blessings.

"Some of our workers occupy positions where it is necessary for them often to entertain visitors, either their own brethren or strangers. It is urged by some that the conference should make an account of this, and that in addition to their regular wages they should be allowed a sufficient amount to cover this extra expense. But the Lord has given the work of entertaining to all His people. It is not in God's order for one or two to do the entertaining for a conference or a church, or for workers to be paid for entertaining their brethren. This is an invention born of selfishness, and angels of God make account of these things."

Thought Question: Why shouldn't we be paid extra for entertaining visitors? What blessings may we anticipate, then?

### THE PROPHET'S EXAMPLE

*2T 487:1*—"I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. . . ."

Point: This kind of preparedness takes training and experience.

## JESUS' ADMONITION

*Luke 14: 12,13*

*MH 353:1 – 354:1 – “ . . . Luke 14:12-14.”*

“These are guests whom it will lay on you no great burden to receive. You will not need to provide for them elaborate or expensive entertainment. You will need to make no effort at display. The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven.”

Thought Questions: Could there be greater missionary work? Could the guests receive a greater blessing than this?

## WHOM TO INCLUDE IN OUR INVITATIONS

*MH 352:4 – 353:0 – “There are many others to whom we might make our homes a blessing. Our social entertainments should not be governed by the dictates of worldly custom, but by the Spirit of Christ and the teaching of His word. The Israelites, in all their festivities, included the poor, the stranger, and the Levite, who was both the assistant of the priest in the sanctuary, and a religious teacher and missionary. These were regarded as the guests of the people, to share their hospitality on all occasions of social and religious rejoicing, and to be tenderly cared for in sickness or in need. It is such as these whom we should make welcome to our homes. How much such a welcome might do to cheer and encourage the missionary nurse or the teacher, the care-burdened, hard-working mother, or the feeble and aged, so often without a home, and struggling with poverty and many discouragements.”*

*2 T 29:2–“ . . . Do not wait to be told your duty. Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. . . . ”*

List those who need our invitations.

## PROMISES TO THE MISSIONARY HOME

*Hebrews 13:2*

*2 T 28:1–“Has the injunction of the apostle no force in this age: ‘Be not forgetful to entertain strangers: for thereby some have entertained angels unawares’? I am daily pained with exhibitions of selfishness among our people. There is an alarming absence of love and care for those who are entitled to it. Our heavenly Father lays blessings disguised in our pathway, but some will not touch these for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,—waiting to see if we will bless others, that they in their turn may bless us. The Lord Himself has made us to differ,—some poor, some rich, some afflicted,—that all may have an opportunity to develop character. The poor are purposely permitted to be thus of God, that we may be tested and proved, and develop what is in our hearts.”*

*Isaiah 58:8-12*

2 T 29:1—" . . . You who are suffering with poor health, there is a remedy for you. If thou clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, 'then shall thy light break forth as the morning, and thine health shall spring forth speedily.' Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and He has pledged Himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not."

*Ecclesiastes 11:1,2*

6 T 344:4 — 345:0—"Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work. Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable both to their guests and to themselves, are recorded in heaven as worthy of special blessings."

*Luke 14:12-14*

### The Needful Prayer

WM 83:2 — 84:0—" . . . Pray that He will give you a heart of flesh, a heart that can feel the sorrows of others, that can be touched with human woe. Pray that He will give you a heart that will not permit you to turn a deaf ear to the widow or the fatherless. Pray that you may have bowels of mercy for the poor, the infirm, and the oppressed. Pray that you may love justice and hate robbery, and make no difference in the bestowal of your favors, except to consider the cases of the needy and the unfortunate. Then the promises recorded in Isaiah 58 will be fulfilled to you.—Letter 24, 1889."

### FINAL THOUGHT QUESTION

Why may the home be such an effective and powerful missionary agency?

MH 354:2—" . . . There are precious opportunities for those who will make their homes a blessing to others. Social influence is a wonderful power. We can use it if we will as a means of helping those about us."

MH 352:3—" . . . Far more powerful than any sermon that can be preached is the influence of a true home upon hearts and lives. ..."

### Additional Reading:

"Ministry of the Home," *Ministry of Healing*, pages 352:3 — 355.

"The Family a Missionary Center," *Adventist Home*, pages 484–490.

**Memory Gem:**

*Isaiah 58:6-8*—“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

“Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.”

**NOTES**

### Lesson 3

## *Enlarging the Home*

### SUCCESS FOR ANY PROGRAM

5T 394:3 – 395:0 (GW 84:4 – 85:0) – “. . . All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications: some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army.”

Thought Questions: What should this mean to every member of a home? Do they not hold a key to the success and happiness of that home?

### A CHALLENGE FOR OUR HOMES TODAY

*Isaiah 54:2,3*

6 T 23:2—“The words of the Lord in the fifty-fourth chapter of Isaiah are for us: . . . Isaiah 54:2-5.”

Remember! Lengthening requires strengthening.

### A BIBLE EXAMPLE

PP 141:1—“Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the one God, found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the true faith. Thus a great responsibility rested upon him. He was training heads of families, and his methods of government would be carried out in the households over which they should preside.”

- Point: Abraham's home was in the truest sense a missionary home. In reaching out for souls he would invite some of his contacts to become a part of his family, and would thus enlarge his own home. He was then able to instruct them in the management of their own homes and in many other areas of their lives. Undoubtedly, some of them were sent out to carry on a similar work.

### HOW JESUS TRAINED THE TWELVE

*Ed 84:1,3–85:0* —“The most complete illustration of Christ's methods as a teacher is found in His training of the twelve first disciples. ...”

“In the training of His disciples the Saviour followed the system of education established at the beginning. The Twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work.”

Point: Jesus made His disciples a part of His “family.” And through association with Him in the daily activities of life, the disciples received the best possible training.

### THE PROPHET'S EXAMPLE

*Fruitage of Spiritual Gifts*, Lewis H. Christian (Review and Herald Publishing Association, 1947), 55:2,5—“ ‘After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge, for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

“ ‘While we were in Australia we worked as medical missionaries in every sense of the word. At times I made my home on Cooranbong, an asylum for the sick and afflicted. My secretary, who had received training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering.’ ” —Letter 55, January 30, 1905, from E.G. White to O.A. Olsen.

Thought Question: May the Lord be calling me and my family to follow more closely the example demonstrated by Sr. White?

### AN EXAMPLE FOR TODAY AND THE FUTURE

*The Nashville Agricultural and Normal Institute*, “Inception and Development,”

Percy T. Magan, 11:2 – 12:0 (prepared by W.C. White and published by the Pacific Press in 1908) — “At first we felt that the school farm was too large. We had planned in our own minds an ideal school farm, which should be small, but kept so clean and orderly that it would be a model. We knew that we would be burdened for several years with the erection of buildings; and we did not see how we could give as much attention

to such a large place as would be required to make it a model farm. It is astonishing to one who is not acquainted with the South, to see how fast the weeds and thorns do grow.

“When we told Sister White our objections to the size of the farm, she said that the time would come when many who are now living in the cities, would be forced to leave in order to live the truth; and that we should make the farm a place of refuge, where some of these could stop for awhile, and be taught how to make a living from the soil. Then they would have courage to go out into the country, where they could find land, make a home, and educate their children in harmony with God’s law.”

**Point:** After the national Sunday law is passed, before the close of probation, and especially during the time of the loud cry message, there will be multitudes of earnest believers needing a home. This happens before the time to leave all civilization and flee to the mountains.

It would be to our great advantage to get some training in how to make our home a home for others before that time.

#### SUMMARY POINTS

- (1) The best way to teach someone is by illustration or example, that they may see how it is done.
- (2) Before we can help others solve their problems, we must have the problems solved in our own lives.

#### AN APPEAL TO OUR HOMES

*MH 354:3*—“Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors.”

*6 T 348:1*—“We are in a world of sin and temptation; all around us are souls perishing out of Christ, and God wants us to labor for them in every way possible. If you have a pleasant home, invite to it the youth who have no home, those who are in need of help, who long for sympathy and kind words, for respect and courtesy. If you desire to bring them to Christ, you must show your love and respect for them as the purchase of His blood.”

*6 T 344:3*—“Those who travel from place to place as evangelists or missionaries in any line should receive hospitality from the members of the churches among whom they may labor. Brethren and sisters, make a home for these workers, even if it be at considerable personal sacrifice.”

**Question:** To whom should our homes be open?

### A TEST FOR GOD'S PEOPLE

2 T 27:1 – 28:0 – “There are orphans that should be cared for; but some will not venture to undertake this, for it would bring them more work than they care to do, leaving them but little time to please themselves. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will learn that heaven is for those who have been workers, those who have denied themselves for Christ’s sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment which the King threatens those on His left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. You did not those things which Heaven assigned you to do. You pleased yourself, and can take your portion with self-pleasers.

“To my sisters I would say: Be daughters of benevolence. The Son of man came to seek and to save that which was lost. You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to unlearn it many things and teach it anew, to teach it self-control, is a work which you refuse to undertake. To teach the ignorant, to pity and to reform those who have ever been learning evil, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise.

“Years ago I was shown that God’s people would be tested upon this point of making homes for the homeless; that there would be many without homes in consequence of their believing the truth. Opposition and persecution would deprive believers of their homes, and it was the duty of those who had homes to open a wide door to those who had not. I have been shown more recently that God would specially test His professed people in reference to this matter. Christ for our sakes became poor that we through His poverty might be made rich. He made a sacrifice that He might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of His grace, who are expecting to be heirs of immortality, refuse, or even feel reluctant, to share their homes with the homeless and needy? Shall we, who are disciples of Jesus, refuse strangers an entrance to our doors because they can claim no acquaintance with the inmates?”

#### Questions:

- (1) In this case, for what are those on Jesus’ left hand condemned?
- (2) Who may be to us “blessings in disguise”?
- (3) Upon which point will God specially test His professed people?

#### Thought Questions:

- (1) Not every family fits into this kind of ministry. Also, during certain times in a family’s experience, they may not be suited for it. Why?
  - (a) lack of wisdom and ability
  - (b) unsolved family problems
  - (c) small children, or overly demanding children of any age at home
  - (d) husband or wife carrying all-encompassing responsibilities

Point: "This (Isaiah 58) is the special work now before us" (2 T 34:1). But remember: not everyone, all the time, is called to this kind of program or ministry. Let the Lord guide you as to how you can best advance the cause of God.

- (2) Can this kind of ministry be implemented equally as well in an institution, as it is in a family that is "on their own"? Would efforts to meet the goals of a training center be weakened if every staff family had "missionary projects" in their home?

### PROMISES FOR THOSE IN THIS MINISTRY

*MH 354:4-355:0* — ". . . If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path."

*2 T 28:2 - 29:0* — "I have heard many excuse themselves from inviting to their homes and hearts the saints of God: 'Why, I have nothing prepared, I have nothing cooked; they must go to some other place.' And at that place there may be some other excuse invented for not receiving those who need hospitality, and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to the hospitality of these professed brethren and sisters. If you have no bread, sister, imitate the case brought to view in the Bible. Go to your neighbor and say: 'Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him.' We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant. When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that in that act of making a home for his servant, and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully, for the glory of God."

*6 T 348:3* — "The brows of those who do this work will wear the crown of sacrifice. But they will receive their reward. In heaven we shall see the youth whom we helped, those whom we invited to our homes, whom we led from temptation. We shall see their faces reflecting the radiance of the glory of God. 'They shall see His face; and His name shall be in their foreheads.' Revelation 22:4."

*2 T 35:1* — (quoting from Isaiah 58) ". . . This promise covers all that the most exacting, the most hesitating, could crave. 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily.' Only believe that He is faithful that hath promised. God can renew the physical strength. And more, He says He will do it. And the promise does not end here. 'Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.' God will build a fortification around thee. The promise does not stop even here. 'Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am.' If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, 'then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and

· satisfy thy soul in drought (famine), and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.' ”

### FINAL THOUGHT QUESTION

May the Lord be calling you at this time into this kind of ministry?

*MB 3:1*—“The time had come for the disciples who had been most closely associated with Christ to unite more directly in His work, that these vast throngs might not be left uncared for, as sheep without a shepherd. . . .”

### Additional Reading:

“Doing for Christ,” *Testimonies for the Church*, Volume 2, pages 24-37.

“Showing Hospitality,” *Testimonies for the Church*, Volume 6, pages 341-348.

“Cities of Refuge,” *Another Ark to Build*, by W.D. Frazee, pages 95-109.

“Another Ark to Build,” *Ibid.*, pages 159-170.

### Memory Gem:

*Isaiah 54:2,3*—“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

“For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

## NOTES

## Lesson 4

### *Benefits of School Homes*

#### Reading Assignment:

"School Homes," *Testimonies for the Church*, Volume 6, pages 168-175.

**Opening Thought Question:** Why and how are school homes superior to other ways of housing young people?

#### THE PLAN AND WORK TO BE DONE IN OUR SCHOOLS

6 T 152:1—"The work done in our schools is not to be like that done in the colleges and seminaries of the world. In the grand work of education, instruction in the sciences is not to be of an inferior character, but that knowledge must be considered of first importance which will fit a people to stand in the great day of God's preparation. Our schools must be more like the schools of the prophets. They should be training schools, where the students may be brought under the discipline of Christ and learn of the Great Teacher. They should be family schools, where every student will receive special help from his teachers as the members of the family should receive help in the home. Tenderness, sympathy, unity, and love are to be cherished. There should be unselfish, devoted, faithful teachers, teachers who are constrained by the love of God and who, with hearts full of tenderness, will have a care for the health and happiness of the students. It should be their aim to advance the students in every essential branch of knowledge."

Questions: Where is the best place for students to learn "the discipline of Christ"? Where can the teachers best "care for the health and happiness of the students"?

Point: Therefore, the home life should be a vital part of any training program for the student. In all, it should be of greater importance for the student than that which is gained either in the classroom or during the work program.

MLT 221:3—"The effort to make the home what it should be—a symbol of the home in heaven—prepares us for work in a larger sphere. . . ."

*MLT 221:2*—" . . . Our spiritual progress in the home is carried into our missionary work abroad. In the father's house is to be given the evidence of a fitness to work for the church. . . ."

### A BIBLE EXAMPLE

*2 Kings 6:1-7*

- verses 1-3 — The students felt free to make suggestions.  
— Elisha lived with the students.
- verse 4 — Elisha, the prophet, worked with them.
- verses 5-7 — They solved problems together.

Thought Question: Is there a better or greater way of training young people than this—the teacher-student apprenticeship program?

### SCHOOL HOMES, 6 T 168-175

#### The Students

- (1) Which age group is this chapter discussing? How does it describe this age group? Which two descriptions include most of them? (168:1) \_\_\_\_\_

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- (2) How are the dangers of the young greatly increased? (168:1) \_\_\_\_\_

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#### The School Homes

- (3) Why are our school homes established? What is their goal? (168:2) \_\_\_\_\_

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#### The Homeheads

- (4) Why do the teachers who are placed in charge of these homes bear grave responsibilities? (168:3) \_\_\_\_\_

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*168:3 - 169:0*—" . . . great tact as well as much patience is required to balance in the right direction minds that have been warped by bad management. . . ."

- (5) What qualities are needful for those in charge of a student training home? (169:0) \_\_\_\_\_

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## Points:

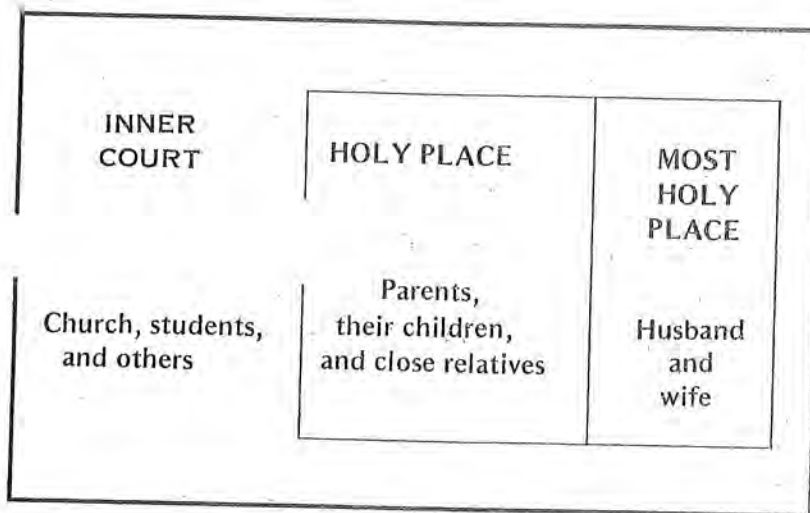
- (1) Therefore, one of the reasons why not all families should be homeheads is because of the "grave responsibilities" they must bear. A student training home is much more than a boarding house!
- (2) In order for the home to be a success, the homeheads must want those young people in their home, and consider it a privilege and part of their responsibility toward God to aid these young people in their training. Also, all of the young people need to be treated on an equal basis.
- (3) The homeheads are to "act as fathers and mothers," not to *be* the fathers and mothers. They should be close to the students, but not so close as to include them in everything with their own families.

Students should not call their homeheads "mother" or "father" ("uncle" or "aunt" may be fitting). Homeheads should not go overboard on closeness.

- (4) Remember the sanctuary!

## OUTER COURT

World (Neighbors) at Large



**The Home Duties**

6 T 169:1—"The education which the young men and women who attend our colleges should receive in the home life is deserving of special attention. . . ."

- (6) Why is the proper performance of the duties of daily life of such great importance for the students? (169:1,2) \_\_\_\_\_

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- (7) Where is the balance between "the study of books" and the "performance of household duties"? (169:1) \_\_\_\_\_

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6 T 169:1—" . . . The study of books is not to engross the mind to the neglect of home duties upon which the comfort of the family depends."

Remember! The home is an important educational center. It is the most important class of all!

"Sloppy" work reveals a "sloppy" religion.

**Dress**

- (8) What should be encouraged and taught in regard to dress? (170:0) \_\_\_\_\_

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6 T 170:0—" . . . All their habits should be such as to make them a help and a comfort to others."

- (9) How particular was God with the armies of the children of Israel? Is He the same today? (170:1) \_\_\_\_\_

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- (10) How can the students reach this high ideal? (171:1) \_\_\_\_\_

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Angel "Traps"

6 T 171:2—"To each student in the home I would say, Be true to home duties. Be faithful in the discharge of little responsibilities. Be a real living Christian in

the home. Let Christian principles rule your heart and control your conduct. Heed every suggestion made by the teacher, but do not make it a necessity always to be told what to do. Discern 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. In doing your duties promptly, neatly, faithfully, you are missionaries. You are bearing witness for Christ. . . . ”

### Christian Sociability and Courtesy

6 T 172:2—“. . . In no department can this instruction (Christian sociability) be more effectually given than in the school home. . . . ”

(11) In this area what should the students be taught? (172:2 — 173:0)

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6 T 172:2—“. . . by mutual contact minds receive polish and refinement; . . . ”

(12) How may the students, even while attending school, be living missionaries for God? How may they be learning to present Christianity to the world? (173:1)

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6 T 174:1—“. . . everything practiced in the home will reveal itself in all the associations of life. . . . ”

### Religious Exercises

6 T 174:2—“Of all the features of an education to be given in our school homes the religious exercises are the most important. . . . ”

(13) Give some guidelines for profitable, pleasant, and attractive religious exercises. (174:2 — 175:1)

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(14) What is the key to accomplishing this result? (175:2)

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### A CLOSING APPEAL TO STUDENTS

*6 T 174:1*—“ . . . If every student composing the school family would make an effort to restrain all unkind and uncourteous words, and speak with respect to all; if he would bear in mind that he is preparing to become a member of the heavenly family; if he would guard his influence by sacred sentinels, that it should not scatter away from Christ; if he would endeavor to have every act of his life show forth the praises of Him who has called him out of darkness into His marvelous light, what a reformatory influence would go forth from every school home!”

### A CLOSING APPEAL TO HOMEHEADS

*6 T 175:2*—“ . . . When those in charge of our school homes appreciate the privileges and opportunities placed within their reach, they will do a work for God of which heaven will approve.”

#### A Promise

*6 T 169:0*—“ . . . Cheerful, loving obedience will generally be the fruit of such effort.”

### FINAL SUMMARY QUESTION

Once again, why and how are school homes the superior plan for housing and training our students?

#### Memory Gem:

*MLT 221:3*—“The effort to make the home what it should be—a symbol of the home in heaven—prepares us for work in a larger sphere. . . .”

NOTES

## Lesson 5

### *Abraham's Training Home*

#### GOD'S EVALUATION OF ABRAHAM AS A HOMEHEAD

*Genesis 18:19*

Points:

- (1) "after him"—Abraham taught his household by precept and example.
- (2) Abraham's household then taught God's principles — "justice and judgment"—to others.
- (3) God could fulfill His purpose for Abraham because of his family management (1 Timothy 3:5),

*Ed 187:2*—"God called Abraham to be a teacher of His word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of God's law. ...The testimony of the divine Watcher is, 'They shall keep the way of the Lord, to do justice and judgment.' *Genesis 18:19*. ..."

Question: Why did God call Abraham to be "a teacher of His word," and "the father of a great nation"?

#### ABRAHAM'S TRAINING HOME

*Ed 187:2*—" . . . His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. . . ."

*Genesis 12:5*

*Genesis 14:14*

*PP 141:1*—"Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the one God, found a home in his encampment; . . ."

Point: Abraham's home was enlarged also by missionary contacts, and they became a part of the evangelistic thrust of his home.

*PP 141:1*—" . . . Those who were led by his teachings to worship the one God, found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the true faith. Thus a great responsibility rested upon him. He was training heads of families, and his methods of government would be carried out in the households over which they should preside."

Point: Abraham put forth special effort to train the heads of families. After they accepted the true God, they were taught how to manage their own families.

### ABRAHAM'S METHODS OF HOME LEADERSHIP

*Ed 187:2*—" . . . And that which gave power to Abraham's teaching was the influence of his own life. . . . Such a household required a firm hand at the helm. No weak, vacillating methods would suffice. Of Abraham God said, 'I know him, that he will command his children and his household after him.' Genesis 18:19. Yet his authority was exercised with such wisdom and tenderness that hearts were won. The testimony of the divine Watcher is, 'They shall keep the way of the Lord, to do justice and judgment.' Genesis 18:19. And Abraham's influence extended beyond his own household. Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham His servant, tarried at that altar to offer sacrifice to Jehovah."

Points:

- (1) Abraham practiced what he taught, as Jesus did, and this is what gave power to his teaching and influence.
- (2) He held a "firm hand"; he employed "no weak, vacillating methods." Therefore, God could depend upon him (Genesis 18:19). When Abraham said, "Worship at 6:30 AM," his household obeyed. There is much unrest among the youth today because no one tells them what to do, or they have not learned to obey those in authority.
- 5 T 45:1*—"Even kindness must have its limits. Authority must be sustained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and the indulgence, used toward youth by parents and guardians is the worst evil which can come upon them. Firmness, decision, positive requirements, are essential in every family. . . ."
- (3) "his authority was exercised with such wisdom and tenderness that hearts were won." Abraham was not like a barking sergeant, nor was he like an Eli.

Illustration: In a bus, how many are in the driver's seat? In every group there must be a leader.

### ABRAHAM AND VISITORS

*Genesis 18:1-8*

verse 2 — Abraham could have said, "I have my quota. They need to go on to the Holiday Inn."

Yet there is a limit as to how many may be accommodated. For instance, in a lifeboat, a certain number of those that are taken aboard are saved; but after that, any others taken aboard will endanger life for all on board.

We must remember, also, that individuals vary as to how many students they can take and the amount of responsibility they can bear.

verses 3-5 — Abraham, the head of the home, took the responsibility of inviting the guests, without calling on a committee or even calling a family council.

Neither was looking for space his prime concern.

verse 6 — Abraham tells Sarah what to do. They had a plan and a mutual understanding of how to care for visitors.

verses 7,8 — Abraham tells a young man what to do. He had helpers, so he could confidently invite guests. (The preparation necessary to entertain guests did not rest on one person.)

The guests had their meal and so did Abraham. And Abraham also had a revelation from heaven!

### A STORY OF ANGEL VISITORS

Elder G. B. Starr and his wife, two of the earliest workers in Australia, had worked for eight years with Sr. White. Later, they were a part of Elder W.D. Frazee's company in San Jose, California. Elder Starr told the following story to Elder Frazee:

One Sabbath morning two young men visited the church at Battle Creek. No one invited them home for dinner. Finally, an elderly, poor couple invited them. Later, Sr. White told them that the two young men were angels.

### A Promise for Us Today

*Hebrews 13:2*

### ENOCH'S OUTPOST

*Manuscript 42, 1900* — "He (Enoch) did not make his abode with the wicked. He did not locate in Sodom, thinking to save Sodom. He placed himself and his family where the atmosphere would be as pure as possible. Then at times he went forth to the inhabitants of the world with his God-given message. Every visit he made to the world was painful to him. He saw and understood something of the leprosy of sin. After proclaiming his message, he always took back with him to his place of retirement some who had received the warning. Some of these became overcomers, and died before the Flood came. But some had lived so long in the corrupting influence of sin that they could not endure righteousness."

*COL 332:1* — ". . . In every phase of your character building you are to please God. This you may do; for Enoch pleased Him through living in a degenerate age. And there are Enochs in this our day."

Point: Before the time of Abraham, Enoch pursued a similar type of ministry in his home.

### WONDERFUL POSSIBILITIES OF OUR HOMES

*MH 355:1*—" . . . Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life and beauty and fruitfulness where now are barrenness and dearth."

#### Additional Reading:

"Abraham in Canaan," *Patriarchs and Prophets*, pages 132–144.

"Parental Training," *Testimonies for the Church*, Vol. 5, pages 36–45.

#### Memory Gem:

*Hebrews 13:2*—"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

### NOTES

## Lesson 6

# *The Home a Refuge*

### OUR REFUGE

Question: Who is to be our refuge?

*Psalms 46:1*

*Deuteronomy 33:27*

Question: What does a refuge provide?

*Psalms 9:9*

*Psalms 91:2*

*2 Samuel 22:3*

Question: Can we be a refuge for others? How?

*MH 354:3*—"Our homes should be a place of refuge for the tempted youth. ..."

### HOW TO MAKE OUR HOMES A REFUGE

#### The Condition of the Youth

*6 T 168:1*—"In attending our colleges many of the youth are separated from the softening, subduing influences of the home circle. At the very time of life when they need vigilant supervision they are withdrawn from the restraints of parental influence and authority, and are thrown into the society of a large number of their own age, of varied characters and habits of life. . . ."

*MH 354:3*—" . . . Many (youth) there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both

here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors."

Question: In order for the home to be a place of refuge for the youth, what ingredients are essential in the home?

*6 T 168:2*—"Our school homes have been established that our youth may not be left to drift hither and thither, and be exposed to the evil influences which everywhere abound; but that, as far as possible, a home atmosphere may be provided that they may be preserved from temptations to immorality and be led to Jesus. . . ."

*MH 354:4 - 355:0*—"These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the soul. The true expression of heaven-born sympathy has power to open the door of hearts that need the fragrance of Christlike words, and the simple, delicate touch of the spirit of Christ's love. If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path."

Points:

- (1) Our homes are to be fortresses against "evil influences" and "temptations." (Remember: it is easy to move the city right into our homes through literature, radio, and television.)
- (2) The great object of the home is for the parents/homeheads to lead their children/youth to Jesus and direct them in "the upward path."

### Home Regulations

Question: Is the home a place of refuge if it lacks parental authority and influence?

*6 T 168:2*—"Our school homes have been established that our youth may not be left to drift hither and thither, . . ."

*CT 112:1 (CG 234:2)*—" . . . Wise rules and regulations must be made and enforced, that the beauty of the home life may not be spoiled."

*CT 332:3 - 333:0*—"Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. . . ."

*AH 468:2*—" . . . Many parents allow children to go and do as they please, amusing

themselves and choosing evil associates. In the judgment such parents will learn that their children have lost heaven because they have not been kept under home restraint."

**Points:**

- (1) Our homes must have regulations, and the youth must understand this in order for there to be harmony and an atmosphere of peace and joy.
- (2) The home is not to be managed as a dictatorship, but there should be ample opportunity for the youth to recognize the wisdom of home requirements.

*Ed 290:2*—" . . . Every principle involved in them should be so placed before the student that he may be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed."

*Ed 290:1*—"On the same principle it is better to request than to command; the one thus addressed has opportunity to prove himself loyal to right principles. His obedience is the result of choice rather than compulsion."

*Ed 290:3*—"Rules should be few and well considered; and when once made, they should be enforced. . . ."

*Ed 290:0*—" . . . Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust."

**What Jesus Taught His Disciples**

*MLT 190:2*—"Christ taught His disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. . . ."

**A Blend Necessary**

*CG 258:1*—"There are two ways to deal with children—ways that differ widely in principle and results. Faithfulness and love, united with wisdom and firmness, in accordance with the teachings of God's Word, will bring happiness in this life and in the next. Neglect of duty, injudicious indulgence, failure to restrain or correct the follies of youth, will result in unhappiness and final ruin to the children and disappointment and anguish to the parents."

*CG 263:3 – 264:0*—"We have no sympathy with that discipline which would discourage children by hard censure, or irritate them by passionate correction, and then, as the impulse changes, smother them with kisses, or harm them by injurious gratification. Excessive indulgence and undue severity are alike to be avoided. While vigilance and firmness are indispensable, so also are sympathy and tenderness. Parents, remember that you deal with children who are struggling with temptation, and that to them these evil promptings are as hard to resist as are those that assail persons of mature years. Children who really desire to do right may fail again and again, and as often need encouragement to energy and perseverance. Watch the working of these young minds with prayerful solicitude. Strengthen every good impulse; encourage every noble action."

**Suggestions for Home Government:**

- (1) Have a basic list of home responsibilities and standards expected of all in the family, and present it to a student when he first becomes a part of the family unit. "Tell your children (young people) exactly what you require of them" (*CG 225:1*).
- (2) From time to time hold a family council meeting to discuss the needs and operation of the home, and to give opportunity for the students to discuss freely any of their concerns, and to give suggestions. The benefits gained will far exceed the amount of time spent in these periodic meetings by assuring open communication between all the members of the home.

**THE PLAN OF HEAVEN**

*EW 39:2*—"There is perfect order and harmony in the Holy City. All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out. Heaven is a good place. . . ."

**Points:**

- (1) Students should ask their homeheads for permission to leave the home; not when going to classes, work, or other regular institute duties, but especially during the evening hours.  
They need to *ask*, not to *tell*!
- (2) Even married individuals will need to ask certain things of their homeheads, or of the committee, if they are living with another family.
- (3) We cannot help others to learn these things if we have not learned them ourselves.
- (4) Regulations are for order and protection - to keep us from unnecessary problems and unhealthful situations; some are simply to show Christian courtesy and concern.

**THE EXAMPLE OF JESUS**

*DA 72:3*—"Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfill His word: now He was a willing servant, a loving, obedient son. . . ."

*DA 82:1*—" . . . For eighteen years after He had recognized that He was the Son of God, He acknowledged the tie that bound Him to the home at Nazareth, and performed the duties of a son, a brother, a friend, and a citizen."

*DA 72:2*—"Christ was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth. . . ."

## Points:

- (1) As long as Jesus lived at home, He willingly participated in the home duties and submitted Himself to the authority of His parents.
- (2) Before we can lead aright, we must have learned to obey.

### OUR HOMES A REFUGE FROM WORLDLY INFLUENCES

#### An Example

*5 T 499:1*—“. . . Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. . . .”

## Points:

- (1) God may send scantily-dressed young ladies to our homes which are to be places of refuge, so that we can teach them “something better.”

Improperly-clothed young men are to be shown by our example, and instructed from God’s word as to how He desires His children to represent Him in their deportment and attire.

- (2) Therefore, we must have the fashion problem solved in our own lives.

*DA 307:1*—“True character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts. Our profession of faith may proclaim the theory of religion, but it is our practical piety that holds forth the word of truth. The consistent life, the holy conversation, the unswerving integrity, the active, benevolent spirit, the godly example,—these are the mediums through which light is conveyed to the world.”

#### How To Meet the Fashion Problem

Question: How should we approach a person that has problems with fashion, whether in dress or hair? Should we say, “You need a haircut!” or “Get rid of that dress!”

*Ev 272:1*—“There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, ‘You don’t dress as you should.’ They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus. They should talk of His love and compassion, present His example and sacrifice, reveal His Spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main point of your religion. There is something richer to speak of.

Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return."

*1 T 158:1 (Ev 272:3)*—" . . . Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right. . . ."

Point: There are other areas of Christian living in which a young person may need reform; such as diet, music, education, proper associations, and recreation. By example, by a presentation of God's love in His principles, and by a relationship of confidence, most young people will respond and accept God's way.

### The Only Safe Course

*FE 502:0*—" . . . If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of His church, they will answer to the call, 'Come out from among them, and be ye separate.' 'Be not partakers of her sins.' "

Point: We must live the principles we are striving to teach; in fact, we should be willing to die rather than give up God's principles. In the near future we may be confronted with situations requiring us to take a stand either for or against these principles.

### A SUMMARY THOUGHT

The homeheads have the greatest influence in making a program a success. But they can also be a major cause for the downfall of an institution.

*MH 352:3 (AH 31:1)*—"The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community."

*PP 579:1 (AH 33:3)*—" . . . The influence of an ill-regulated family is widespread and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments."

### FINAL THOUGHT QUESTION

How can my home better serve as a refuge for others?

**Additional Reading:**

"Discipline," *Education*, pages 287–297.

"Administration of Corrective Discipline," *Child Guidance*, pages 244–257.

"With Love and Firmness," *Child Guidance*, pages 258–268.

**Memory Gems:**

*Psalm 59:16*—"But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble."

*MH 354:3*—"Our homes should be a place of refuge for the tempted youth. . . ."

**NOTES**

## Lesson 7

# *The Schools of the Prophets - the Training of Elisha*

### Reading Assignment:

"The Schools of the Prophets," *Education*, pages 45-50.

**Opening Thought:** As you have learned from the previous lessons, training homes are not inventions of the 20th century; but their principles are as old as this world.

### A PATTERN FOR OUR SCHOOLS

CT 549:0—"Our schools are to be more and more efficacious and self-reliant from a human standpoint, more like the schools of the prophets. . . ."

CT 353:2—"Our schools are to be as the schools of the prophets. . . ."

### THE SCHOOLS OF THE PROPHETS (*Ed 45-50*)

#### Why They Were Established

Promise: *Ed 45:1*—"Wherever in Israel God's plan of education was carried into effect, its results testified of its Author. . . ."

1. What was the moral condition in Israel at the time when the schools of the prophets were established? What was the cause of this condition? (45) \_\_\_\_\_

Point: Through unfaithfulness in the home and idolatrous influences outside the home the youth received an education contrary to God's plan (45, bottom - 46:0).

Thought Question: Does a similar condition exist today?

2. Why were the schools of the prophets established? (46) \_\_\_\_\_

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Points:

- (1) The home school plan remains as the best plan, if it is carried out in God's way.

*Ed 33:1-3*—"The system of education established in Eden centered in the family. . . . Theirs, in the truest sense, was a family school.

"In the divine plan of education as adapted to man's condition after the Fall, . . . The family was the school, and the parents were the teachers.

"The education centering in the family was that which prevailed in the days of the patriarchs. . . ."

*Ed 50:3*—"While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God's work in all time is the same. The Teacher is the same. God's character and His plan are the same. With Him 'is no variableness, neither shadow of turning.' James 1:17."

- (2) The schools of the prophets were established to meet a need. For a similar need God has ordained student training homes for our institutions.

The Type of Students Sought

3. What qualities were desired in the selection of students? (46:2, middle) \_\_\_\_\_

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Points:

- (1) "Pious" = "devout, religious, spiritually-minded, dutiful." Without an interest in spiritual things, the individual will eventually resist the appeals of the Holy Spirit to "come up higher."

- (2) "Intelligent." Deep, continuous study of the Bible can make us all more intelligent.

*FE 84:2*—" . . . As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power. . . . But set the mind to grasp and measure eternal truth, summon it to effort by delving for the jewels of truth in the rich mine of the word of God, and it will never become dwarfed and enfeebled, as when left to dwell upon commonplace subjects."

*FE 130:1*—“. . . If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in studying merely the sciences and histories of the world could make them. . . .”

- (3) “Studious” = “concerned with study: diligent and earnest in purpose.” In a program where there is no competition or concern about degrees, it is especially important that the students be self-motivated.
- (4) The students were called “sons.” They became an integral part of the school family.

### The Type of Teachers Needed

4. What knowledge and experience were essential for the instructors? How did they gain the respect and the confidence of the people? (46:2b) \_\_\_\_\_

Points:

- (1) “versed in divine truth,” “learning and piety.” They knew and lived the principles of God’s word and His testimonies.
- (2) “enjoyed communion with God.” They maintained a personal relationship and experience with God.
- (3) “received the special endowment of His Spirit.” They naturally manifested the fruits of the Spirit.

### The Training of the Students

5. Describe the all-round education offered to the students. (47:1,2) \_\_\_\_\_

*Ed 47:1*—“. . . Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. . . .”

Point: The training focused only on those things that would fit the young person for usefulness in this life and prepare him for entrance into the heavenly kingdom.

### The Results of This Training

*Ed 47:2*—" . . . Sanctified intellect brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song."

*Ed 47:3 - 48:0*—"These schools proved to be one of the means most effective in promoting that righteousness which 'exalteth a nation.' Proverbs 14:34. In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon."

### GLIMPSES OF THE SCHOOLS OF THE PROPHETS

#### I. *2 Kings 6:1-7*— The Miracle of the Ax Head

verse 1 - "too strait"—It was a growing institution.

"we dwell with thee"—Elisha, the prophet, lived with the students.

verse 2 - The idea to build originated with the students, yet they first counseled with their leader.

verse 3 - "go with thy servants"—The students enjoyed working together with their leader. Great respect was shown Elisha, even in the manner of address. There was a spirit of cooperation, and a pioneering spirit as well.

The students felt free to make suggestions, and the leader felt free to lead out in the decision. There was open communication.

Point: In order for young people to develop into leaders they must be encouraged to ask questions and make suggestions. When students are working and living with staff, it provides the ideal atmosphere for this kind of development.

verse 5 - The borrowed ax:

(1) They did not have all the tools they needed.

(2) The student showed an attitude of responsibility.

verses 6, 7 - God enabled Elisha to take hold of the problem. They (students and staff) solved the problem together. Likewise, God will give us wisdom to meet difficult circumstances and how to deal with them.

#### II. *2 Kings 4:38-44* — Elisha at Gilgal

verses 38,39 - It is an important lesson for the students to learn—what sacrifice means.

verse 42 - They accepted gifts.

verses 41,44 - God has promised to supply the needs of His children. He often multiplies what we have when we are doing His service.

Promises of Needs Supplied:

*Phil. 4:19*

*Psalm 37:25*

*MB 110:2*—“. . . When you have thus made God's service your first interest, you may ask with confidence that your own needs may be supplied. . . .”

Points:

- (1) The students were taught to pray (*Ed 47:2b*) as they faced the everyday problems of life.
- (2) It is as parents/homeheads pray with their children/students that their faith develops and a close bond of love is established.

## HOW ELISHA BECAME INVOLVED WITH THE SCHOOLS OF THE PROPHETS

*1 Kings 19:16, 19–21* - The call of Elisha by God, and the anointing by Elijah.

Points:

- (1) The call of God that came to Elisha was also a test of faith, and so it will be for us today.

*PK 220:2 – 221:0,2*—“Had Elisha asked Elijah what was expected of him,—what would be his work,—he would have been answered: God knows; He will make it known to you. If you wait upon the Lord, He will answer your every question. You may come with me if you have evidence that God has called you. Know for yourself that God stands back of me, and that it is His voice you hear. If you can count everything but dross that you may win the favor of God, come.”

“Elisha accepted the call to service, casting no backward glance at the pleasures and comforts he was leaving. . . .”

*MH 480:2*—“Today the Saviour calls us, as He called Matthew and John and Peter, to His work. . . .”

- (2) The work of reform begun on Mt. Carmel by Elijah was to be broadened by Elisha through the schools of the prophets (*PK 224-225*).

## ELISHA'S FAMILY BACKGROUND AND TRAINING

*PK 217:2 – 218:0*—“Elisha's father was a wealthy farmer, a man whose household were among the number that in a time of almost universal apostasy had not bowed the knee to Baal. Theirs was a home where God was honored and where allegiance to the faith of ancient Israel was the rule of daily life. In such surroundings the early years of Elisha were passed. In the quietude of country life, under the teaching of God and nature and the discipline of useful work, he received the training in habits of simplicity and of obedience to his parents and to God that helped to fit him for the high position he was afterward to occupy.”

## Points:

- (1) Leaders were not chosen from those newly converted from idolatry, but from ones who were tried and stable (*1 Timothy 3:6*). So today, sound leadership comes from those who have gone through "thick and thin" and have remained faithful.
- (2) Elisha's experience illustrates the possible results of a good home training; for before his call, all of his training had been in the home.

**ELISHA'S FIRST WORK AFTER HIS CALL**

*2 Kings 3:11*—" . . . Here is Elisha the son of Shaphat, which poured water on the hands of Elijah."

*PK 222:2*—"It was no great work that was at first required of Elisha; commonplace duties still constituted his discipline. He is spoken of as pouring water on the hands of Elijah, his master. He was willing to do anything that the Lord directed, and at every step he learned lessons of humility and service. As the prophet's personal attendant, he continued to prove faithful in little things, while with daily strengthening purpose he devoted himself to the mission appointed him by God."

## Points:

- (1) "pouring water on the hands of Elijah, his master." This illustrates God's plan of apprenticeship training.
- (2) Elisha was "promoted" from farm manager to the servant of Elijah. In His love, God was fitting Elisha for a broader ministry. And He may lead us in a similar way.

**A SIMILAR TRAINING NEEDED FOR YOUNG PEOPLE TODAY**

*PK 222:4 - 223:0*—"Ministry comprehends far more than preaching the word. It means training young men as Elijah trained Elisha, taking them from their ordinary duties, and giving them responsibilities to bear in God's work—small responsibilities at first, and larger ones as they gain strength and experience. There are in the ministry men of faith and prayer, men who can say, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you.' *1 John 1:1-3*. Young, inexperienced workers should be trained by actual labor in connection with these experienced servants of God. Thus they will learn how to bear burdens."

## Questions:

- (1) What does true ministry comprehend?
- (2) How should the young, inexperienced workers be trained to bear responsibilities?

### Promises to Those in Such Training

9 T 119:1—"Many young men who have had the right kind of education at home are to be trained for service and encouraged to lift the standard of truth in new places by well-planned and faithful work. By associating with our ministers and experienced workers in city work, they will gain the best kind of training. Acting under divine guidance and sustained by the prayers of their more experienced fellow workers, they may do a good and blessed work. As they unite their labors with those of the older workers, using their youthful energies to the very best account, they will have the companionship of heavenly angels; and as workers together with God, it is their privilege to sing and pray and believe, and work with courage and freedom. The confidence and trust that the presence of heavenly agencies will bring to them and to their fellow workers will lead to prayer and praise and the simplicity of true faith."

#### Points:

- (1) It should be an honor for any young person to be placed under an experienced worker in any line of ministry. And it should be an honor for any worker to share his experience with one who is less experienced.
- (2) Each apprentice should be able to freely give suggestions to the one he is working under. And each supervisor should be open to suggestions.

### FINAL THOUGHT AND QUESTION

*Ed 50:4*—" . . . With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's word will bring as great blessings to us as it would have brought to the Hebrew people."

*MH 405:1*—"We are numbered with Israel. All the instruction given to the Israelites of old concerning the education and training of their children, all the promises of blessing through obedience, are for us."

*The Madison School, Special Testimonies, Series B, No. 11, 34:3*—"The class of education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light."

Point: Our institutions of learning are "prisoners of hope" (*6 T 145:1; FE 290:1*). These marvelous promises may yet be fulfilled, "if (we) will listen to His voice and follow in His ways."

Thought Question: Am I willing to be trained as was Elisha, and then to assist in the training of others?

**Additional Reading:**

“The Schools of the Prophets,” *Patriarchs and Prophets*, pages 592–602.

“The Call of Elisha,” *Prophets and Kings*, pages 217–228.

**Memory Gems:**

*CT 353:2*—“Our schools are to be as the schools of the prophets. . . .”

*MB 110:2*—“. . . When you have thus made God’s service your first interest, you may ask with confidence that your own needs may be supplied. . . .”

**NOTES**

## Lesson 8

# *Properly Conducted Homes*

### Opening Promise

*Psalm 68:6*—"God setteth the solitary in families: . . ."  
"solitary" = Hebrew, "lonely, desolate, only (child, son)."

*MH 349:1*—"The restoration and uplifting of humanity begins in the home. . . ."

Introductory Point: No other occupation affords as much potential and power for doing good, as homeheading/parenting.

### ESSENTIALS FOR A PROPERLY CONDUCTED HOME

#### I. The First Qualification

*DA 142:0*—" . . . Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. . . ."

Question: What can bear irresistible influence for God?

*Ed 93:1*—"So far as Judas himself was concerned, Christ's work of love had been without avail. But not so as regards his fellow disciples. To them it was a lesson of lifelong influence. Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring. . . ."

Points:

- (1) There may be some in your home who do not respond to your love, but it is likely that others are gaining a blessing from the love you show the ungrateful ones.
- (2) Homeheads should not be worrying about "me and mine," else their love will be partial, not impartial.
- (3) If you do not love those in your home, you will not be able to help them much. Pray that God will give you love for them; otherwise they should not be in your home.

## II. The Law of the Home

*CT 155:2 (CG 259:1)*—“God’s method of government is an example of how children are to be trained. There is no oppression in the Lord’s service, and there is to be no oppression in the home or in the school. Yet neither parents nor teachers should allow disregard of their word to pass unnoticed. Should they neglect to correct the children for doing wrong, God will hold them accountable for their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school. Let the children be taught to keep the law of the Lord, and let a firm, loving influence restrain them from evil.”

### Points:

- (1) The laws (rules) in our homes are to reflect the laws of the government of God.
- (2) The difference between correction and oppression must be understood. Correction is necessary at times; oppression is to be avoided at all times.

## III. A Proper Example

*DA 141:5 – 142:0*—“. . . and one of the most effective ways of winning souls to Him is in exemplifying His character in our daily life. Our influence upon others depends not so much upon what we say as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world.”

*Ed 277:2*—“. . . The teacher can gain the respect of his pupils in no other way than by revealing in his own character the principles which he seeks to teach them. Only as he does this in his daily association with them can he have a permanent influence over them for good.”

### Points:

- (1) Unless the young people see “living examples” of what they are being taught, all the instruction that they may receive will be of little value.
- (2) Our example may draw a student to Christ, or cause that soul to turn away from receiving Him fully.
- (3) As with children, oftentimes having others in your home tends to bring out selfishness. Seek to cultivate habits of unselfishness.

## IV. Order and Cleanliness

*CH 101:1*—“Order is heaven’s first law, and the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. . . .”

### Remember!

- (1) “Angel traps.” (See in Lesson 4, page 24.)

- (2) "The armies of Israel." *CH 101:2*—"Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things? He would; for the fact is stated, lest in seeing their uncleanness, He could not go forward with their armies to battle."

Thought Question: Could we actually prevent the Lord from winning some of our battles with the enemy by our lack of order and cleanliness in and around our homes and institutions?

Point: Order includes cleanliness and regularity.

Thought Question: If order is not present, what is?

## V. Regularity

*Ecclesiastes 3:1*

*CH 193:1*—"It is necessary, in order to pursue this great and arduous work, that the ministers of Christ should possess physical health. To attain this end they must become regular in their habits and adopt a healthful system of living. . . ."

The Example of George Washington - *4 T 411:2*—"Washington, the nation's statesman, was enabled to perform a great amount of business because he was thorough in preserving order and regularity. Every paper had its date and its place, and no time was lost in looking up what had been mislaid. . . ."

Examples:

- (1) Family worship - *AH 320:3*—" . . . Fathers and mothers are in duty bound to settle this question early so that the child will no more think of breaking the Sabbath, neglecting religious worship and family prayer than he would think of stealing. Parents' own hands must build the barrier."
- (2) Meal time - *CD 175:2*—" . . . The stomach must have its regular periods for labor and rest; hence eating irregularly and between meals, is a most pernicious violation of the laws of health. . . ."

Points:

- (1) The habits that the young people learn and unlearn in the home will be carried into every other part of their training.  
We must train our young people to be Josephs and Daniels, Ruths and Esthers!
- (2) Therefore, the habits they acquire in the home will largely determine whether or not their over-all training will be a success or a failure.

## VI. Study the "Manual" Often

*Ed 17:1*—"The Holy Scriptures are the perfect standard of truth, . . ."

*CT 423:3*—" . . . Man's words, if of any value, echo the words of God. . . ."

### Points:

- (1) As in taking a journey, staying on course requires a thorough knowledge of the way by consulting a map and frequently checking with it; so homeheads must spend much time in God's word to keep their families "on course."
- (2) When the young people see that their homeheads get their answers from God's word, they will respect their counsel and correction more.
- (3) The biggest blessing will come to the one that does the study. He will become a "partaker of the divine nature" (*2 Peter 1:4*).

As one meets issues in the home with studies from God's word, he is preparing to be a leader in a larger sphere.

### Remember!

*Isaiah 50:4*

*DA 83:4,5*—"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. . . ."

"As we associate together, we may be a blessing to one another. If we are Christ's, our sweetest thoughts will be of Him. We shall love to talk of Him; and as we speak to one another of His love, our hearts will be softened by divine influences. Beholding the beauty of His character, we shall be 'changed into the same image from glory to glory.' *2 Corinthians 3:18*."

## VII. Time for All the Family Members

### Points:

- (1) Relationships are established and maintained through fellowship, which takes time.
- (2) Homeheads: Take time with your family and students. Time spent with groups will be profitable, but remember that each individual needs and deserves some of your time, with him alone.

Caution: There is a danger to those who are homeheading, in that they may not spend enough time with their own families.

Promise: *MH 208:1*—" . . . If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world. . . ."

## VIII. Prayer

Thought: We need divine strength and wisdom when managing a home.

Remember! *GC 525:2*—“. . . It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.”

*DA 362:2*—“. . . Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good.”

Question: Why, then, is prayer so necessary in the management of a home?

## IX. Working with Young People

### Points:

- (1) Young people may come into our homes with all kinds of backgrounds (See in Lesson 4, page 22, *6 T 168:1*); so homeheads must consider carefully with whom they should be put, and then stay close to them; otherwise they may lose them and others as well.
- (2) Homeheads must be very observant and not critical, exercising tact, patience, and loving care. To teach the young people self-government that reasons from cause to effect should be the aim.

*Ed 289:3 – 290:0*—“The wise educator, in dealing with his pupils, will seek to encourage confidence and to strengthen the sense of honor. Children and youth are benefited by being trusted. Many, even of the little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right. They should not be led to feel that they cannot go out or come in without being watched. Suspicion demoralizes, producing the very evils it seeks to prevent. Instead of watching continually, as if suspecting evil, teachers who are in touch with their pupils will discern the workings of the restless mind, and will set to work influences that will counteract evil. Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust.”

- (3) In all, the most important work for homeheads is to teach their young people righteousness by faith.

*5 T 590:1*—“. . . Teaching your students to be Christians is the greatest work before you. . . .”

- (4) The home is the battleground of appetite and passion. By outlining certain restraints and using the methods discussed in points 1–3, you may guard, instruct, and guide the young people.

*3 T 491:3 – 492:0 (CD 59:3)*—“The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome.”

- (5) Homeheads can assist the young people to cooperate with the rules of the home. (See in Lesson 6, page 34; *Ed 290*.)
- (6) We should pray often with the young people (men with men, ladies with ladies). This can bind hearts like nothing else (*6 T 175:0*).
- (7) It should be made unquestionably clear to the young people by what you say and do that you are sincerely concerned for their present and future welfare. Do all you can to help them without causing them to rely too much on you.

#### X. Men-Women Relationships

##### Points:

- (1) Homeheads must guard their relationships with those of the opposite sex, even if there is quite an age difference, remembering to avoid "all appearance of evil" (*1 Thessalonians 5:22*).
- (2) Remember! The standard we expect of our students must be upheld by our own actions. We teach more by our actions than by our words.

#### XI. Taking In Another Family

##### Points:

- (1) There should be only one head, or leader, in a home, even when two or more families are living together. However, each family should take turns leading out in certain activities such as worships, prayer, etc.
- (2) This type of living arrangement is not as God originally designed it to be (*Genesis 2:24*); but, in a training program a shortage of housing can make it necessary, especially when families are establishing new work.
- (3) The head of each family needs to be ever so careful not to govern the details of the other family (or families), especially in areas of preference which are not concerned with principle(s).
- (4) In working with the children of another family, the head of the home must communicate freely with the children's parents in order to achieve a mutual understanding of discipline. Although there will be differences of opinion, the head of the home needs to remember to respect their fellow parents' right to parent their own children.

Remember! The refugees are coming. Undoubtedly, families will be forced to live together in close quarters. The Lord may allow you to have this kind of experience before that time comes.

#### XII. The Student's Role

*2 T 308:1*—" . . . Wise is that young man and highly blest who feels it to be his duty, if he has parents, to look up to them, and if he has not, who regards his guardian, or those with whom he lives, as counselors, as comforters, and in some respects as his rulers, and who allows the restraints of his home to abide upon him. Independence of one kind is

praiseworthy. To desire to bear your own weight, and not to eat the bread of dependence, is right. It is a noble, generous ambition that dictates the wish to be self-supporting. Industrious habits and frugality are necessary.”

6 T 171:2 (See Lesson 4, pages 24 and 25.)

Points:

- (1) Two qualities in a young person that will bring great joy to the homeheads and to the home are:
  - (a) the ability to discern needs in the home, and then to go ahead and meet those needs without being told. This will greatly lighten the load of the homeheads;
  - (b) an openness toward counsel and new ways of doing things. (There are many ways, and by learning another way, you are broadening your experience and usefulness.)
- (2) One very important way for students to show respect and courtesy toward their homeheads is for them to let their homeheads know where they are going and when they will be back. If there are any changes or delays, the student should call and let his homehead know.
- (3) The manner and attitude with which a young person carries leading roles in the home are determining whether or not he will be able and prepared to carry responsible positions outside the home (*Matthew 25:21; 6 T 169:2*).

### XIII. The High Priority of the Home

Points:

- (1) We, as mortals, can surround only so much; therefore, we must constantly be evaluating and establishing our priorities.
- (2) Give the home a top priority in your life. If your home life is strong and secure, your work and contribution to the program can be at its maximum.

Remember! Before we may realize it, our children will be grown and leave our homes. We are told of a “great scattering” (which will separate family members) before the Second Advent. While there is yet time, let us take advantage of every opportunity, as did Jochebed in the training of Moses, and as Hannah, in the training of Samuel.

### FINAL THOUGHT QUESTIONS

- (1) Of the thirteen main points (I. – XIII.), which are the most important? Will there be weakness in the home when even one of them is lacking?
- (2) How can my home incorporate all of these features? How is it possible to reach such a standard?

*Ed 281:3 – 282*—“The deeper the sense of responsibility, and the more earnest the effort for self-improvement, the more clearly will the teacher perceive and the more keenly regret the defects that hinder his usefulness. As he beholds the magnitude of his work, its difficulties and possibilities, often will his heart cry out, ‘Who is sufficient for these things?’

“Dear teacher, as you consider your need of strength and guidance,—need that no human source can supply,—I bid you consider the promises of Him who is the wonderful Counselor.

“‘Behold,’ He says, ‘I have set before thee an open door, and no man can shut it.’ Revelation 3:8.

“‘Call upon Me, and I will answer thee.’ ‘I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.’ Jeremiah 33:3; Psalm 32:8.

“‘Even unto the end of the world’ ‘I am with you.’ Matthew 28:20.

“As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life.

“‘Reflecting as a mirror the glory of the Lord,’ you will be ‘transformed into the same image.’ 2 Corinthians 3:18, R.V.

“This is the secret of power over your pupils. Reflect Him.”

#### Memory Gems:

*5 T 590:1*—“... Teaching your students to be Christians is the greatest work before you. ...”

*Ed 277:2*—“... The teacher can gain the respect of his pupils in no other way than by revealing in his own character the principles which he seeks to teach them. Only as he does this in his daily association with them can he have a permanent influence over them for good.”

*Ed 282:7*—“This is the secret of power over your pupils. Reflect Him.”

NOTES

## Lesson 9

### *Jesus in His Home*

#### JESUS — OUR EXAMPLE AND PATTERN IN THE HOME LIFE

*DA 74:4*—“Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. . . .”

Points:

- (1) Jesus did not set an example for adults alone; He set an example for children and youth as well.
- (2) Jesus became what He was, largely because of the training He received in His home (*Hebrews 5:8*).

#### A PICTURE OF JESUS' HOME LIFE

##### The Family Members in Jesus' Home

*Mark 6:3 (Matthew 13:55,56)*

Point: According to the Scriptures, there were at least nine members in Jesus' home: His father and mother (Joseph and Mary), His four brothers (James, Joses, Juda, and Simon), at least two sisters, and Himself.

##### His House

*COL 192:4*—“In the East the houses of the poor usually consisted of but one room, often windowless and dark. . . .”

Points:

- (1) Since the parents of Jesus were of the poorer class, their house probably had only one room. It is easy, then, to understand why Jesus often had His personal devotions out in nature.

- (2) We are told that Jesus' step-brothers made His life extremely difficult and trying, much more than any student or roommate you may have.
- (3) Think of all this!—yet He was the only person that ever lived who chose His home, family, and living conditions!

### His Work

*DA 72:1*—“The parents of Jesus were poor, and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation. This experience was a safeguard to Him. In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. So far as possible, He closed the door to the tempter. . . .”

#### Points:

- (1) Being so dependent upon daily toil for survival must have made many demands upon them physically and mentally.
- (2) No idle hours proved to be a safeguard against temptations, for “the idle mind . . . is Satan’s workshop” (*Ed 190:0*).
- (3) Knowing what would be best for Him, Jesus chose “poverty, self-denial, and privation.”

### His Education

*MH 399:1 — 400:0*—“Jesus secured His education in the home. His mother was His first human teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things. He lived in a peasant’s home and faithfully and cheerfully acted His part in bearing the household burdens. He who had been the commander of heaven was a willing servant, a loving, obedient son. He learned a trade and with His own hands worked in the carpenter’s shop with Joseph. In the garb of a common laborer He walked the streets of the little town, going to and returning from His humble work.”

#### Points:

- (1) His teachers were:
  - (a) His mother,
  - (b) the scrolls of the prophets, and
  - (c) His father.
- (2) His work included:
  - (a) household burdens and
  - (b) work in the carpenter’s shop.
- (3) Homeheads need to set an example, even when performing the duties of the home, for this will create a sense of belonging and bring joy in participation.

Thought Question: Was Jesus underprivileged, considering the size of His library? the qualifications of His teachers? His daily schedule?

### THE RESULT OF JESUS' HOME EDUCATION

#### The Reaction of Worldings

*John 7:45, 46*

Thought Question: What do you suppose there was about Jesus that caused such a reaction among the officers? (*DA 459:2,3*)

Thought: Never a man spake as that Man, because never a man lived like that Man.

#### The Reaction of the Jews

*John 7:14, 15*

*Mark 6:2,3 (Matthew 13:54-56)*

Point: The Jews were astonished at:

- (a) His "wisdom"—from His study of the Scriptures, and
- (b) His "mighty works"—from His close relationship with His Father.

### THE EDUCATIONAL SYSTEM IN JESUS' DAY

*DA 69:3*—"In the days of Christ the town or city that did not provide for the religious instruction of the young was regarded as under the curse of God. Yet the teaching had become formal. Tradition had in a great degree supplanted the Scriptures. True education would lead the youth to 'seek the Lord, if haply they might feel after Him, and find Him.' Acts 17:27. But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal acceptance of God's word had no place in the educational system. Absorbed in the round of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education was the greatest hindrance to real development. Under the training of the rabbis the powers of the youth were repressed. Their minds became cramped and narrow."

Describe the educational system in Jesus' day.

### What the Educational System Included

- I. Formal Teaching
  - A. This method afforded little opportunity for discussions and independent thought. The result was that "the mind (became) cramped and narrow."
- II. Tradition
  - A. To a great degree tradition took the place of the authority and study of the Scriptures. Today there is an abundance of both poor and good reading material. Newspapers, magazines, even church papers and books about missionary ventures, can absorb the attention to the extent that Bible reading and study are neglected.
- III. Material which was largely worthless
  - A. Matters of ceremony and externals were given much attention.
  - B. Knowledge apart from the Source of wisdom was sought.
  - C. "The principles of the law were obscured."

### What the Educational System Excluded

- I. The essential knowledge and experience
  - A. Through the grace of Christ this knowledge and experience will lead to victorious living.
  - B. A victorious Christian is effective in reaching others with the gospel.
- II. Quiet hours to spend with God
  - A. We must determine to have this time, and make it a priority in our daily schedule.
- III. The great essentials of the service of God
  - A. We must ever be conscious of the most important things in life, and make them the goal and priority of our lives.
- IV. The principles of the law
  - A. In every requirement of God there are fundamental principles which we must understand; otherwise we may be confused as to how to apply them to our lives, and mislead those we are attempting to teach.

### JESUS' INVOLVEMENT IN THE SCHOOLS OF HIS DAY

*DA 70:1*—"The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor."

Point: One of the reasons Jesus did not receive or seek instruction from the religious schools of His day was because of the source material used in those schools.

*MH 449:1*—"Our Saviour did not encourage any to attend the rabbinical schools of His day, for the reason that their minds would be corrupted with the continually repeated, 'They say,' or, 'It has been said.' Why, then, should we accept the unstable words of men as exalted wisdom, when a greater, a certain, wisdom is at our command?"

Point: Jesus would neither attend, nor encourage anyone to attend the schools of theology in which human reasoning was considered equal and often superior to the plain utterances of the Lord.

### ONE OF THE MOST IMPORTANT POINTS IN THIS COURSE

Each day has just twenty-four hours, no less, and no more. If you know you need to spend more time in Bible study, or exercise, or missionary work, or anything else, then you must spend less time on other things.

#### A Priority of Life

A study of the life of Christ is imperative in order to understand what things are truly "great" and what are "small," so that you will be able to focus on "life's great essentials" (*Ed 77:2*). "It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. . . ." —*DA 83:4*. Remember! that "What He taught, He lived," and "It was this that gave His teaching, power" (*Ed 78:7; 79:0*).

### A SUMMARY OF THE CHILDHOOD AND YOUTH OF JESUS

*SD 135:1*—"The childhood and youth of Christ were spent in humble circumstances, under conditions that were favorable to the development of a sound constitution. His life was passed mostly in the open air. He drank of the pure streams of water, and ate the fruit of the gardens. He passed up and down the steep mountain paths, and through the streets of Nazareth, as He went to and from His place of toil to His home. He enjoyed the varied notes of the birds as they caroled forth their praise to their Creator. He took delight in the beauty of the flowers that decked the fields. He noted with joy the glory of the heavens, the splendor of sun, moon, and stars, and looked upon the rising and setting sun with admiration. The book of nature was open before Him, and He enjoyed its tender lessons. The everlasting hills, the olive groves, were favorite places of resort where He went to commune with His Father. He was filled with divine wisdom, and through the study of nature, and by meditation upon and communion with God, His spiritual powers were strengthened."

Point: In humble circumstances there will be less attention given to material things, which makes it easier for the attention to be directed toward heavenly ideals and goals.

#### Questions:

- (1) What were the conditions during Jesus' childhood and youth that were so favorable for His physical development?

(2) What were other aspects of His lifestyle?

*MH 52:1*—"The childhood of Jesus, spent in poverty, had been uncorrupted by the artificial habits of a corrupt age. Working at the carpenter's bench, bearing the burdens of home life, learning the lessons of obedience and toil, He found recreation amidst the scenes of nature, gathering knowledge as He sought to understand nature's mysteries. He studied the word of God, and His hours of greatest happiness were found when He could turn aside from the scene of His labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountainside or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor and brought heaven's gladness to the toilworn and disheartened."

Questions:

(1) What were the activities that occupied Jesus' time?

(2) Where did He spend His hours of "greatest happiness"?

(3) How did He use the power of song?

Point: The childhood and youth of Jesus were not corrupted by artificial habits. As a result, He did not crave the "Saturday night excitement."

### FINAL THOUGHT QUESTION

Of what importance and application is the life of Christ to my life? (See *1 John 2:6*.)

Additional Reading:

"As a Child," *The Desire of Ages*, pages 68–74.

"Days of Conflict," *The Desire of Ages*, pages 84–92.

Memory Gems:

*MH 399:1*—"Jesus secured His education in the home. . . ."

*DA 74:3*—" . . . The more quiet and simple the life of the child,—the more free from artificial excitement, and the more in harmony with nature,—the more favorable is it to physical and mental vigor and to spiritual strength."

*1 John 2:6*—"He that saith he abideth in him ought himself also so to walk, even as he walked."

## NOTES

## Lesson 10

# *The Home Sanctuary*

### Opening Thoughts

- (1) In all of the sanctuary services there was cooperation between the human and the divine.
- (2) The priests were to minister and to serve. They exercised authority, yet they were to be servants.

Thought Question: How can we serve one another in the home?

### Jesus' Example and Admonition

*John 13:12–17*

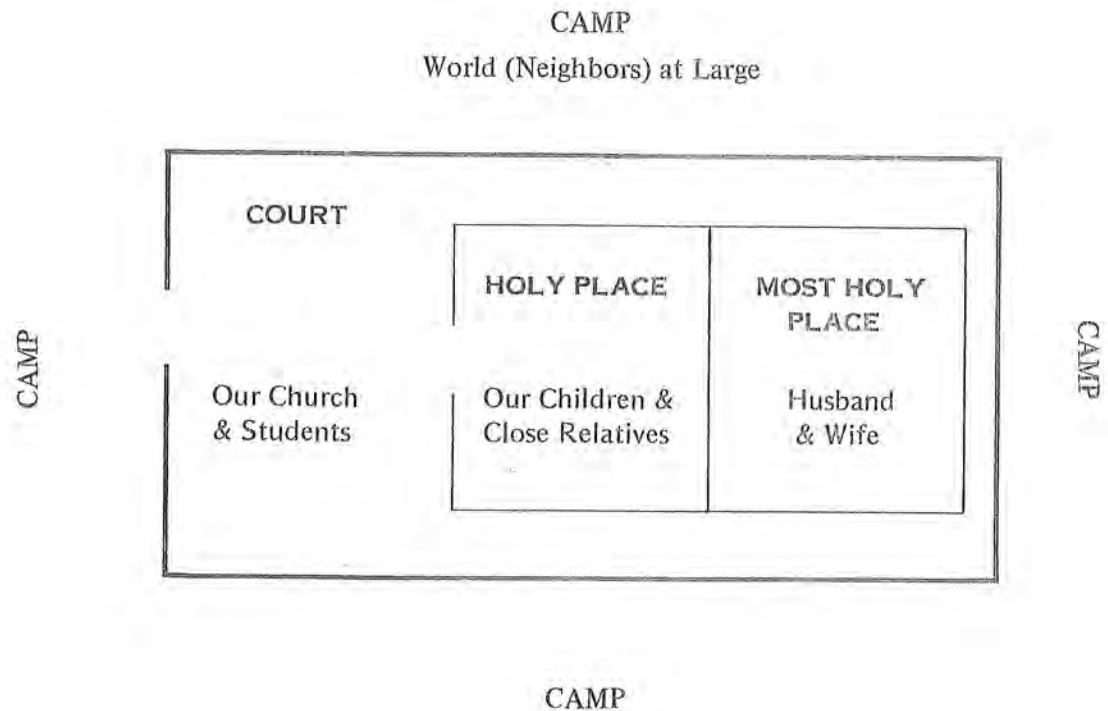
Point: It was Jesus, their Lord and Master, that led out in loving service toward them, His disciples.

## A VIEW OF THE SANCTUARY AND ITS SURROUNDINGS

The Four (4) Main Areas of the Sanctuary and the Camp of Israel:

- (1) The Most Holy Place (MHP)
- (2) The Holy Place (HP)
- (3) The Court
- (4) The Camp

Point: The center and core of the sanctuary and its services was the MHP. The MHP and the HP made up the sanctuary proper. Then there were the court and the camp.



#### Illustrating the Four (4) Areas and Their Significance

THE SANCTUARY PROPER: family members and relatives—the inner home.

THE HOLY PLACE: parents, children, and close relatives (and their relationships).

THE MOST HOLY PLACE: husband and wife—the sacred inner circle—( and their mental, spiritual, and physical relationships),

THE COURT: church family, students, and others in the home (and their relationships).

THE EVENING AND MORNING SACRIFICE: includes worship with the family and students.

THE CAMP: those outside of the home (and their influence).

#### HOW THE HOME CAN BE A SANCTUARY

##### Parents' First Duty

*SD 223:2*—" . . . His duties lie round him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside. . . . "

## Points:

- (1) The Lord does not require anyone to neglect the inner circle of the family for the outer circle of others.
- (2) Things that a family can do together which may include others:
  - (a) missionary work
  - (b) recreation
  - (c) worship
  - (d) entertaining guests
- (3) The inner circle of the family is not to be considered so much in terms of "geography." It is more a state of mind. It should be able to be maintained—even in a concentration camp!

## A Home Sanctuary and Its Influence

*SD 223:3*—"Some households have a little church in the home. Mutual love binds heart to heart, and the unity that exists among the members of the family preaches the most effectual sermon that could be preached on practical godliness. As parents faithfully do their duty in the family, restraining, correcting, advising, counseling, guiding,—the father as a priest of the household, the mother as a home missionary,—they are filling the sphere God would have them fill. By faithfully doing their duty in the home, they are multiplying agencies for doing good outside the home. They are becoming better fitted to labor in the church. By training their little flock discreetly, binding their children to themselves and to God, fathers and mothers become laborers together with God. The cross is erected in their home. The members of the family become members of the royal family above, children of the heavenly King."

## Points:

- (1) The influences of such a home reach far beyond the sacred circle.
- (2) As the Shekinah glory shone from the MHP into the HP, the court, and out into the camp, so should the light of the parents' love shine out to the children, the students, and to others.

Question: How may parents become "better fitted to labor in the church"?

## THE POSITION AND RESPONSIBILITIES OF THE FATHER

## The House-band of the Home

*AH 211:2,3 (1 T 547:1)*—" . . . The husband is the house-band of the home treasures, binding by his strong, earnest, devoted affection the members of the household, mother and children, together in the strongest bonds of union.

"His name, 'house-band,' is the true definition of husband. . . . I saw that but few fathers realize their responsibility."

Question: What does the term "house-band" mean when referring to the role of the husband?

Thought Question: Why is the role of "house-band" suited best for the husband, rather than the wife? (Study the next sections.)

### The Head of the Household

*AH 211:4–212:0 (MH 390:2; 392:1)*—"The husband and father is the head of the household. The wife looks to him for love and sympathy and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare. The children look to the father for support and guidance; he needs to have a right conception of life and of the influences and associations that should surround his family; above all, he should be controlled by the love and fear of God and by the teaching of His word, that he may guide the feet of his children in the right way. . . ."

"The father should do his part toward making home happy. Whatever his cares and business perplexities, they should not be permitted to overshadow his family; he should enter his home with smiles and pleasant words."

Points:

- (1) In order to fulfill his role as head of the home, the father must recognize that the wife needs his love and sympathy and his aid in training their children, and that the children need his support and guidance.
- (2) The father must guard against burdening the family with his cares and business perplexities. This is a part of his responsibility in making the home happy.

Question: In order to be the true head of the home, what concept must he understand and be controlled by?

### The Lawmaker of the Family

*AH 212:1 (2 T 701:1)*—"All members of the family center in the father. He is the law-maker, illustrating in his own manly bearing the sterner virtues: energy, integrity, honesty, patience, courage, diligence, and practical usefulness. . . ."

Point: The laws, or rules, of the home can be established and enforced by the father in two ways:

- (1) without discussion and counsel of the family members (which will inevitably result in a dictatorship), or
- (2) with discussion and counsel with the family members (which usually results in a happy home).

Turn back to Lesson 6, "Home Regulations," pages 33 and 34.

### The Priest of the Household

*AH 212:1 (2 T 701:1)*—" . . . The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering and also to engage in the song of praise. Morning and evening the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. . . ."

Question: What does the role of priest include for the husband?

## THE POSITION AND RESPONSIBILITIES OF THE MOTHER

### As Her Husband's Equal

*AH 231:1,2*—"Woman should fill the position which God originally designed for her, as her husband's equal. The world needs mothers who are mothers not merely in name but in every sense of the word. We may safely say that the distinctive duties of woman are more sacred, more holy, than those of man. Let woman realize the sacredness of her work and in the strength and fear of God take up her life mission. Let her educate her children for usefulness in this world and for a home in the better world.

" . . . Her individuality cannot be merged in his. She should feel that she is her husband's equal—to stand by his side, she faithful at her post of duty and he at his. Her work in the education of her children is in every respect as elevating and ennobling as any post of duty he may be called to fill, even if it is to be the chief magistrate of the nation."

Thought Questions: How may the wife rightfully be "her husband's equal," when God said, "he shall rule over thee" (*Genesis 3:16*)? Could it be in the areas of her "distinctive duties"? in her individuality? Read Proverbs 31:10-31.

#### Points:

- (1) The husband's and wife's distinctive duties are to be equally respected and guarded and appreciated.
- (2) The wife's distinctive duties in the training of her children make up the highest work entrusted to mortals. They are of equal importance to any responsibility that a man may have.

### The Queen of Her Household

*AH 231:3 — 232:0* —"The king upon his throne has no higher work than has the mother. The mother is queen of her household. She has in her power the molding of her children's characters, that they may be fitted for the higher, immortal life. An angel could not ask for a higher mission; for in doing this work she is doing service for God. Let her only realize the high character of her task, and it will inspire her with courage.

Let her realize the worth of her work and put on the whole armor of God, that she may resist the temptation to conform to the world's standard. Her work is for time and for eternity."

Point: As a queen is respected and honored by her subjects, so a mother deserves respect and honor from her husband and children.

Questions:

- (1) What is God's evaluation of the work of a mother?
- (2) What should it do for the mother when she realizes the high character of her task?

#### Her Influence to be Paramount

*AH 232:1 (CT 111:2)*—"The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children."

Thought Question: How may both husband and wife fulfill their God-given responsibilities and yet not rule one another? (*Genesis 2:24; 1 Corinthians 7:3*)

#### Priest When Father is Absent

*AH 212:1 (2 T 701:1)*—" . . . This rule of action (confessing sin), zealously carried out by the father when he is present or by the mother when he is absent, will result in blessings to the family."

Point: The mother cannot rely upon the Christian experience of her husband. To be able to lead out as priest of the home in her husband's absence, she must have her own experience to share.

### HOW TO CONDUCT FAMILY WORSHIP

#### The Example of Abraham

*Genesis 12:7,8; 13:18*

Point: Wherever Abraham pitched his tent, he built an altar and offered morning and evening sacrifices.

#### An Appeal to Homes Today

*PP 144:1*—"Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their

hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry."

Point: As children and students participate in the seasons of worship, they are learning how to conduct similar services in their own future homes. In a real sense, the parents are commanding their children after them (*Genesis 18:19*).

### The Picture in Too Many Households

*PP 143:3 -144:0*—"In too many households prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for His abundant mercies—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance and for the abiding presence of Jesus in the household. They go forth to labor as the ox or the horse goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave His life to ransom them; but they have little more appreciation of His great goodness than have the beasts that perish."

### The Most Interesting and Helpful Part of the Day

*CG 521:3*—" . . . There is no reason why this (the morning and evening worship) should not be the most interesting and enjoyable exercise of the home life, and God is dishonored when it is made dry and irksome. . . ."

*MLT 30:5*—" . . . The hours of morning and evening worship should be the sweetest and most helpful in the day. . . ."

### All Members of the Family to be Present

*2 T 701:1*—"You have not zealously performed your duty to your children. You have not devoted sufficient time to family prayer, and you have not required the presence of the entire household. The meaning of "husband" is *house-band*. . . ."

*5 T 424:1*—" . . . They (your children) should be taught to respect the hour of prayer; they should be required to rise in the morning so as to be present at family worship."

Point: In order for this to be accomplished, the father must have the cooperation of the mother; for it is generally the mother who should make sure the children are ready on time, while the father is preparing for family worship.

### A Fixed Time

*CG 520:1 (7 T 43:1)*—"In every family there should be a fixed time for morning and evening worship. . . ."

Thought Question: Why is it important to have a set time for worship? to maintain order? to keep it in first place?

Point: Begin family worship even if there is only one member present. It will encourage the others to come on time.

### Making the Family Worship Intensely Interesting:

*7 T 43:3*—"Fathers and mothers, make the hour of worship intensely interesting. . . ."

*Ed 186:1*—" . . . The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort."

#### (1) Short and Spirited

*CG 521:3*—" . . . Let the seasons of family worship be short and spirited. Do not let your children or any member of your family dread them because of their tediousness or lack of interest. When a long chapter is read and explained and a long prayer offered, this precious service becomes wearisome, and it is a relief when it is over."

*Ed 186:2 (CG 522:1)*—" . . . Let the services be brief and full of life, adapted to the occasion, and varied from time to time. . . ."

#### (2) Varied from Time to Time

*7 T 43:3*—" . . . From time to time let the service be varied. . . ."

#### (3) A Few Interesting and Easily Understood Verses

*CG 521:4 - 522:0*—" . . . Let the father select a portion of Scripture that is interesting and easily understood; a few verses will be sufficient to furnish a lesson which may be studied and practiced through the day. . . ."

#### (4) Questions and Remarks

*7 T 43:3*—" . . . Questions may be asked on the portion of Scripture read, and a few earnest, timely remarks may be made. . . ."

*CG 522:0*—" . . . Questions may be asked, a few earnest, interesting remarks made, or incident, short and to the point, may be brought in by way of illustration. . . ."

#### (5) Spirited Song

*CG 522:0*—" . . . At least a few verses of spirited song may be sung, . . ."

#### (6) Group Participation

*Ed 186:2 (CG 522:1)*—" . . . Let all join in the Bible reading and learn and often repeat God's law. It will add to the interest of the children if they are

sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse."

*7 T 43:3*—" . . . As circumstances permit, let the children join in the reading and the prayer."

#### (7) Short and Pointed Prayer

*7 T 43:3*—" . . . The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. . . ."

*CG 522:0*—" . . . and the prayer offered should be short and pointed. The one who leads in prayer should not pray about everything, but should express his needs in simple words and praise God with thanksgiving."

#### Special Promises

*Ed 186:3*—"To make such a service what it should be, thought should be given to preparation. And parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."

*CG 521:4*—" . . . By a little thought and careful preparation for this season, when we come into the presence of God, family worship can be made pleasant and will be fraught with results that eternity alone will reveal. . . ."

#### Thought Questions:

- (1) Why is it not the best to read through a morning devotional book for family worship? Would this not tend to make it difficult to meet the immediate needs of the children and students?
- (2) In showing respect for the worship time, is it important to consider dress and general appearance?

#### Suggested Topics for Worship

*Ed 146:1*—"As an educator no part of the Bible is of greater value than are its biographies. . . ."

In the H.M.S. Richard's "Special Bible Subject Helps," contained in the Collins Bible, there is a list of 149 "Interesting Bible Stories," giving the Scripture references for each one.

For your convenience some suggestions from the Old and New Testaments are listed below:

### OLD TESTAMENT

|                                   |                                  |
|-----------------------------------|----------------------------------|
| Creation .....                    | <i>Genesis 1, 2</i>              |
| The Fall of Man .....             | <i>Genesis 3</i>                 |
| Abraham .....                     | <i>Genesis 15, 17, 22</i>        |
| Noah and the Flood .....          | <i>Genesis 6, 7, 8</i>           |
| Rebekah (Isaac) .....             | <i>Genesis 24</i>                |
| Joseph .....                      | <i>Genesis 37, 39, 41, 45</i>    |
| Moses .....                       | <i>Exodus 2, 3, 13, 14, 16</i>   |
| Gifts for the Lord's house .....  | <i>Exodus 35</i>                 |
| Gideon chooses an army .....      | <i>Judges 6, 7</i>               |
| Ruth .....                        | <i>Ruth 1 - 4</i>                |
| Samuel the boy .....              | <i>I Samuel 1 - 4</i>            |
| David .....                       | <i>I Samuel 16, 17, 18</i>       |
| Jonathan .....                    | <i>I Samuel 18:1 - 4; 20</i>     |
| The people offer sacrifices ..... | <i>I Kings 8</i>                 |
| Elisha and angels .....           | <i>II Kings 2 - 9; 13:4 - 21</i> |
| Daniel and the Hebrew youth ..... | <i>Daniel 1, 5, 6</i>            |
| Jonah .....                       | <i>Jonah 1 - 4</i>               |

### NEW TESTAMENT

|                                               |                                              |
|-----------------------------------------------|----------------------------------------------|
| Jesus' birth .....                            | <i>Matthew 1, 2 (also in Mark and Luke)</i>  |
| The lilies of the field .....                 | <i>Matthew 6:28 - 33</i>                     |
| The sower .....                               | <i>Matthew 13:1 - 9</i>                      |
| Nets with many fish .....                     | <i>Matthew 13:47 - 52</i>                    |
| The ten virgins .....                         | <i>Matthew 25</i>                            |
| The Last Supper .....                         | <i>Matthew 26, Mark 14, Luke 22, John 13</i> |
| The Crucifixion .....                         | <i>Matthew 27, Mark 15, Luke 23, John 19</i> |
| A leper cleansed by the Great Physician ..... | <i>Mark 1:40 - 44</i>                        |
| Jesus heals the sick man .....                | <i>Mark 2:1 - 12</i>                         |
| Jesus' trip to Jerusalem .....                | <i>Luke 2:41 - 49</i>                        |
| Jesus' disciples catch fish .....             | <i>Luke 5</i>                                |
| Prodigal son story .....                      | <i>Luke 15:11 - 32</i>                       |
| Zacchaeus .....                               | <i>Luke 19</i>                               |
| The woman at the well .....                   | <i>John 4</i>                                |
| Peter delivered from prison .....             | <i>Acts 12</i>                               |
| Paul shipwrecked .....                        | <i>Acts 27:22 - 24, 34, 44</i>               |
| Paul in Rome .....                            | <i>Acts 28:16 - 31</i>                       |

**Closing Thoughts:**

6 T 174:2—"Of all the features of an education to be given in our school homes the religious exercises are the most important. . . ."

MLT 31:5—"How appropriate it is for parents to gather their children about them before the fast is broken and point them to the heavenly Father, who so liberally gives them the bounties of His providence! How fitting for them to thank Him for His protection during the night and to ask for His help and grace and watchcare of His angels during the day! How fitting, also, when evening comes, to gather once more before Him and praise Him for the mercies and blessings of the day that is past!"

**DISCUSSION QUESTIONS**

- (1) In a home where there are both children and teenagers, how may the worships be conducted to interest both age groups?
- (2) What are some ways of improving worships and eliminating tardiness—especially student tardiness?

**Additional Reading:**

"Father's Position and Responsibilities," *The Adventist Home*, pages 211-215.

"Mother's Position and Responsibilities," *The Adventist Home*, pages 231-239.

"Family Worship," *Testimonies for the Church*, Volume 7, pages 42-44.

**Memory Gems:**

1 Corinthians 7:3—"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband."

SD 223:2—" . . . His (husband's) first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside. . . ."

## NOTES

## Lesson 11

# *How Jesus Trained the Twelve*

### OPENING THOUGHT

*Ed 84:1*—"The most complete illustration of Christ's methods as a teacher is found in His training of the twelve first disciples. . . ."

Point: Therefore, it would be to our advantage to learn and use these methods.

### THE SYSTEM OF EDUCATION JESUS USED

*Ed 84:3*—"In the training of His disciples the Saviour followed the system of education established at the beginning. . . ."

Thought Questions:

- (1) Who established that system of education?
- (2) After 4,000 years, wouldn't a new plan be necessary?

*Ed 20:1*—"The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. . . ."

*Ed 50:3*—"While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God's work in all time is the same. The Teacher is the same. God's character and His plan are the same. With Him 'is no variableness, neither shadow of turning,' James 1:17."

- (3) Why is man so often changing his plans? If he knew the best plan, as God does, would there be a need for change?

**Question:** What was the system that was established in the beginning and followed by Jesus in the training of the Twelve?

*Ed 33:1; 20:1*—"The system of education established in Eden centered in the family. . . ."

" . . . The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students."

Point: It was a family school, out in nature, where the "students" studied the words and works of God.

### HOW JESUS ESTABLISHED HIS SCHOOL AND ENROLLED HIS STUDENTS

*John 1:35-45*

*verse 39* - The two men "abode" with Jesus. Even though it was the 10th hour, or 4:00 PM, Jesus didn't say, "Let's see, I can make an appointment to meet with you at 10 o'clock tomorrow morning." Rather, He invited them to stay overnight in His home, humble as it must have been.

**Question:** Who were these two men, the first two disciples?

*DA 138:5*—"Leaving John, they went to seek Jesus. One of the two was Andrew, the brother of Simon; the other was John the evangelist. These were Christ's first disciples. . . ."

**Question:** How did Jesus enroll His first two students?

*DA 138:5,6*—" . . . Moved by an irresistible impulse, they followed Jesus,—anxious to speak with Him, yet awed and silent, lost in the overwhelming significance of the thought, 'Is this the Messiah?'"

"Jesus knew that the disciples were following Him. They were the first fruits of His ministry, and there was joy in the heart of the divine Teacher as these souls responded to His grace. Yet turning, He asked only, 'What seek ye?' He would leave them free to turn back or to speak of their desire."

Point: Jesus did not carry a flag, advertising for students. He did not pressure any to enroll. He allowed the Holy Spirit to impress the hearts of Andrew and John.

*John 1:39*—"Come and see."

If anyone questions how the Lord has led you, remember that getting into a controversy accomplishes nothing; but saying simply, "Come and see," gives an opportunity for the Holy Spirit to work on their hearts.

*verses 40, 41* - "We have found the Messiah,"

Andrew tells Peter what he has discovered. The plan of one-to-one is the most effective way of sharing.

verse 43 - "Follow Me."

Jesus called Philip by simply saying, "Follow Me." Today Jesus still calls us, as He did the disciples, to follow Him here, or there, without a numbering of the hardships, or a description of the benefits involved.

*MH 480:2*—"Today the Saviour calls us, as He called Matthew and John and Peter, to His work. . . ."

verse 45 - "We have found Him,"

Philip tells Nathanael, as Andrew told Peter.

### The Foundation of the Christian Church

*DA 141:2*—"With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. . . ."

### A Later Instance at the Sea of Galilee

Read: "The Call by the Sea," *The Desire of Ages*, pages 244-251.

*Matthew 4:18-22*

verse 19 - "Follow Me,"

Thought Question: Did Peter and Andrew know where Jesus was going to take them?

Thought: These questions may have gone through their minds, "Will it be a vacation by the Sea of Galilee? or a trip to Jerusalem?"

No length of time was mentioned. It was a call to make all else secondary to the training that Jesus was going to give them, and to His mission which was "to seek and to save that which was lost" (Luke 19:10).

verse 19 - "fishers of men."

Christ's goal was to make soul-winners of the disciples. And this needs to be our goal for our students, as well.

### Other Members in His Training Program

*Luke 8:1-3*

verse 1 - "the twelve were *with* Him,"

*Ed 84:3 - 84:0*—" . . . They (the Twelve) were with Him in the house, at the table,

in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work."

*verses 2, 3* - There were women in the program, too.

**Point:** Means and service were freely given by the group. (It's wonderful to have a mission worth putting everything into.) Later, Nicodemus, Paul, and others gave their all to sustain the work.

### A LOOK AT JESUS' TRAINING PROGRAM

*Ed 84:3 - 85:0*—"In the training of His disciples the Saviour followed the system of education established at the beginning. The Twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work."

#### Points:

- (1) The original plan was a family plan.
- (2) "A few others" included some women (Luke 8:2,3).
- (3) Jesus included the disciples in all of His activities during the day. By doing this Jesus came to know the disciples well, and His disciples gained a knowledge of Him.
- (4) "as much as in them was,"  
Each individual had different capabilities and capacities, but none of them could understand everything Jesus said or did. Regardless of that, they put forth all their efforts to assist Him.

**Thought:** Could you picture Jesus dismissing the twelve disciples at 3:00 or 4:00 in the afternoon by saying, "See you all again tomorrow at 8:30 in the morning."?

**Question:** Where did Jesus teach His disciples? What were used for classrooms?

*Ed 85:1*—"Sometimes He taught them as they sat together on the mountainside, sometimes beside the sea, or from the fisherman's boat, sometimes as they walked by the way. . . ."

#### The Greatest Feature of His Program

*Ed 84:1*—" . . . To them (the twelve disciples), above all others, He gave the advantage of His own companionship. Through personal association He impressed Himself upon these chosen collaborators. 'The Life was manifested,' says John the beloved, 'and we have seen it, and bear witness.' 1 John 1:2."

## Points:

- (1) "His own companionship."

This is the optimum of true education.

*Ed 14:2,3*—" . . . The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.

"In this communion is found the highest education. . . ."

- (2) "Advantage" in companionship.

Thought Questions: Homeheads and teachers, is your companionship an advantage to your students? Students, is your companionship an advantage to your fellow students?

- (3) As in making a seal there must be both contact and pressure, so it is that "personal association" makes the deepest and most lasting impressions on the students.

Caution: When young people have this personal association with their teachers, they are more inclined to come to them for counsel. But we should remember, there is great danger in giving human opinions when divine counsel is available in all areas such as diet, dress, music, reading, association, courtship, recreation, amusements, education, life work, etc.

## The "Life" of the Program

*Ed 84:2*—"Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart. It is only life that begets life."

## Points:

- (1) If this kind of communion is absent in the life of a student or teacher, the lessons taught will communicate mere "theory" and not "life."
- (2) In most instances, private counseling calls strictly for men to commune with men, and women with women.
- (3) Jesus held closer communion with some than others. He "fed" the thousands, but He was closer to the Twelve, and closest to the circle of the three—Peter, James, and John.

## Thought Questions

- (1) How did Jesus cope with the problems of training the Twelve? To whom did He go, and for what did He seek counsel and guidance?

- (2) How are we to meet problems that may arise with those in our home?

### HOW TO GAIN THE MOST FROM THIS TYPE OF PROGRAM

*Ed 85:1*—" . . . Whenever He spoke to the multitude, the disciples formed the inner circle. They pressed close beside Him, that they might lose nothing of His instruction. They were attentive listeners, eager to understand the truths they were to teach in all lands and to all ages."

Points:

Young People--

- (1) "Press close" to Jesus and the teachers and homeheads. Seek their friendship and companionship.
- (2) Be "attentive listeners." "Lose nothing of (their) instruction." Listen and record and study. (See Acts 17:11.)
- (3) Be "eager to understand the truth." Hunger and thirst after righteousness and you shall be filled (Matthew 5:6).
- (4) Recognize your utter dependence upon God. Without Jesus we can do nothing (John 15:5); but with Him all things are possible (Philippians 4:13).

### A Grand Promise

*Ed 50:4*—" . . . With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's word will bring as great blessings to us as it would have brought to the Hebrew people."

### FINAL THOUGHT QUESTION

How may I implement the teaching methods of Jesus in my home with my children and students? What will it require of me?

### Additional Reading:

"An Illustration of His Methods," *Education*, pages 84-96.

### Memory Gems:

*Ed 84:1*—" . . . Through personal association He impressed Himself upon these chosen colaborers. . . ."

*Matthew 4:19*—"And he saith unto them, Follow me, and I will make you fishers of men."

NOTES

## Lesson 12

# *Diet and Other Reforms in the Home*

### OUR CALLING

3 T 159:0 (6 T 180:0) — “. . . We are reformers. . . .”

Thought Question: Why are we called to be reformers?

*Ed 15:2 — 16:0* — “. . . Through sin the divine likeness was marred, and well-nigh obliterated. Man’s physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.”

### THE SITUATION IN EVERY AGE

*PP 404:3* — “Every advance made by those whom God has called to lead in His work has excited suspicion; every act has been misrepresented by the jealous and faultfinding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is today.”

Thought Question: In facing such opposition, how may we be spared from discouragement?

*Romans 8:31*

*2 Corinthians 13:8*

### THE QUALIFICATIONS OF A REFORMER

*MH 157:3 (Ev 303:3)* — “Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true good-

ness of unselfish deeds. The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them."

6 T 151:1—"Reformers are not destroyers. They will never seek to ruin those who do not harmonize with their plans and assimilate to them. Reformers must advance, not retreat. They must be decided, firm, resolute, unflinching; but firmness must not degenerate into a domineering spirit. God desires to have all who serve Him firm as a rock where principle is concerned, but meek and lowly of heart, as was Christ. Then, abiding in Christ, they can do the work He would do were He in their place. A rude, condemnatory spirit is not essential to heroism in the reforms for this time. . . ."

6 T 154:2—"Our teachers need to be constant learners. The reformers need to be themselves reformed, not only in their methods of labor, but in their own hearts. They need to be transformed by the grace of God. . . ."

5 T 614:1—"He who would reform others must first reform himself. He must obtain the spirit of his Master and be willing, like Him, to suffer reproach and to practice self-denial. . . ."

Summarize the essential qualifications of any individual who is to teach God's reforms.

## HOW TO PRESENT REFORMS

### I. Strive to Reach the Heart

MH 157:4—"As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win men from error. God's plan is first to reach the heart. We are to speak the truth in love, trusting in Him to give it power for the reforming of the life. The Holy Spirit will apply to the soul the word that is spoken in love."

DA 668:3—"All true obedience comes from the heart. It was heart work with Christ. . . ."

Ev 303:1,2—"When opposed, you will be in danger of retaliating in a sharp debating manner, if you are not constantly softened and subdued by the contemplation of Christ, and have a heart to pray, 'Be Thou my pattern.' Looking unto Jesus constantly, catching His spirit, you will be able to present the truth as it is in Jesus. . . ."

"Love must be the prevailing element in all our work. In the representation of others who do not believe as we do, every speaker must guard against making statements that will appear severe and like judging. Present the truth, and let the truth, the Holy Spirit of God, act as a reprover, as a judge; but let not your words bruise and wound the soul. . . ."

Questions: How may the hearts of others be reached? What is imperative in our presentation of reforms and in our personal experience with them?

## II. Share God's Words at the Proper Time

*CT 423:3*—"Man is finite; there is no light in his wisdom. . . . Man's words, if of any value, echo the words of God. . . ."

*Isaiah 50:4*

Points:

- (1) Sharing the principles of reform from God's word will aid us in maintaining a balance in our presentations.
- (2) We must let the Lord lead in our conversation, in order for us to "speak a word in season."

## III. Offer "Something Better"

*Ed 296:3*—" 'Something better' is the watchword of education, the law of all true living. Whatever Christ asks us to renounce, He offers in its stead something better. . . ."

*MH 156:4 - 157:1*—"It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. . . ."

"This is an illustration of the way in which we are to work. We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become. Show them how infinitely superior to the fleeting joys and pleasures of the world is the imperishable glory of heaven. Tell them of the freedom and rest to be found in the Saviour. . . ."

Point: Therefore, before introducing a "reform" to anyone, be certain you understand what the "something better" is.

## An Important Principle

*CD 211:2,3*—" . . . Be sure to go no faster than you have positive light from God. . . ."

"If you err, let it not be in getting as far from the people as possible, for then you cut the thread of your influence and can do them no good. Better err on the side of the people than altogether away from them, for there is hope in that case that you can carry the people with you, but there is no need of error on either side."

## AN EXAMPLE IN REFORM - DIET

### Meals in the Home

*CD 179:1-4*—"After the regular meal is eaten, the stomach should be allowed to rest for five hours. Not a particle of food should be introduced into the stomach till the next meal. In this interval the stomach will perform its work, and will then be in a condition to receive more food."

"In no case should the meals be irregular. If dinner is eaten an hour or two before the usual time, the stomach is unprepared for the new burden; for it has not yet disposed of the food eaten at the previous meal, and has not vital force for new work. Thus the system is overtaxed.

"Neither should the meals be delayed one or two hours, to suit circumstances, or in order that a certain amount of work may be accomplished. The stomach calls for food at the time it is accustomed to receive it. If that time is delayed, the vitality of the system decreases, and finally reaches so low an ebb that the appetite is entirely gone. If food is then taken, the stomach is unable to properly care for it. The food cannot be converted into good blood.

"If all would eat at regular periods, not tasting anything between meals, they would be ready for their meals, and would find a pleasure in eating that would repay them for their effort."

Questions:

- (1) How much time should there be between meals?
- (2) What conditions result when meals are eaten earlier or later than the regular times?

### A Third Meal?

Questions: Are two meals a day better than three for everyone? for most? or for some?

*CH 156:1 (CD 176:3)*—"Most people enjoy better health while eating two meals a day than three; others, under their existing circumstances, may require something to eat at suppertime; but this meal should be very light. Let no one think himself a criterion for all—that everyone must do exactly as he does."

Point: We are all different in many ways. Even the rates of our body metabolisms vary. Therefore, do not make a person feel that he is a sinner if he wants to eat a third meal. Make it easy for him to do so.

*MM 284:4*—"It is plain that two meals a day are better than three. I believe and practice this, but I have no 'Thus saith the Lord' that it is wrong for some to eat the third meal. We are not to be as the Pharisees, bound about by set rules and regulations. God's word has not specified any set hours when food should be eaten. We are to be careful not to make laws like the laws of the Pharisees, or to teach for doctrines the commandments of men."

Thought Question: When else may it be necessary for a third meal? What about the one who is engaged in hard physical labor?

Question: How should we approach those in our homes about a third meal?

*CD 177:2*—"With regard to the diet question, this matter must be handled with such wisdom that no overbearing will appear. It should be shown that to eat two meals is far better for the health than to eat three. But there must be no authoritative forcing seen. . . ."

*CD 178:1*—"In regard to the third meal, do not make eating but two meals compulsory. Some do best healthwise when eating three light meals, and when they are restricted to two, they feel the change severely."

Point: If some choose to eat a third meal, do not make them feel uncomfortable about it; instead, you can teach them what would be best to eat.

Question: What are some problems that often arise with a third meal?

*Ed 205:3 (CD 176:1)*—"In most cases two meals a day are preferable to three. Supper, when taken at an early hour, interferes with the digestion of the previous meal. When taken later, it is not itself digested before bedtime. Thus the stomach fails of securing proper rest. The sleep is disturbed, the brain and nerves are wearied, the appetite for breakfast is impaired, the whole system is unrefreshed and is unready for the day's duties."

Question: What is a problem that may arise with the two-meal-a-day plan?

*CD 178:4*—" . . . If those who only eat two meals have the idea that they must eat enough at the second meal to answer for the third meal also, they will injure their digestive organs. . . ."

Question: What kinds of foods should be eaten at the third meal?

*MH 321:1 (CD 176:2)*—"The practice of eating but two meals a day is generally found a benefit to health; yet under some circumstances persons may require a third meal. This should, however, if taken at all, be very light, and of food most easily digested. 'Crackers'—the English biscuit—or zwieback, and fruit, or cereal coffee, are the foods best suited for the evening meal."

*CD 178:4*—" . . . Let the students have the third meal, prepared without vegetables, but with simple, wholesome food, such as fruit and bread."

Thought Question: Should the third meal be prepared and set on the table, or should those eating the third meal prepare their own?

A Suggestion:

If they are mature and exercise self-control, they could prepare their own supper. But if they are immature and lack self-control, set out certain things for supper, or at least make it known to them what they may eat.

Remember that individuals may require different amounts of food, so we should not determine a fixed amount for every one.

The principle is to choose foods that are light and easily digestible. Therefore, foods high in protein and/or fat should be avoided, for they may take up to five hours to digest.

### Ellen White's Experience

*CD 178:2*—"I eat only two meals a day. But I do not think that the number of meals should be made a test. If there are those who are better in health when eating three meals, it is their privilege to have three. I choose two meals. For thirty-five years I have practiced the two-meal system." (Letter 30, 1903).

### The Use of Milk and Eggs

*7 T 135:0 (CD 356:1)*—" . . . Milk, eggs, and butter should not be classed with flesh meat. In some cases the use of eggs is beneficial. The time has not come to say that the use of milk and eggs should be wholly discarded. . . ." (1902)

*MH 320:1 (CD 365:1)*—"Those who live in new countries or in poverty-stricken districts, where fruits and nuts are scarce, should not be urged to exclude milk and eggs from their dietary. It is true that persons in full flesh and in whom the animal passions are strong need to avoid the use of stimulating foods. Especially in families of children who are given to sensual habits, eggs should not be used. But in the case of persons whose blood-making organs are feeble,—especially if other foods to supply the needed elements cannot be obtained,—milk and eggs should not be wholly discarded. Great care should be taken, however, to obtain milk from healthy cows, and eggs from healthy fowls, that are well fed and well cared for; and the eggs should be so cooked as to be most easily digested." (1905)

Give some guidelines for those who should, and those who should not use milk and eggs.

Point: In some respects the third meal and the use of milk and eggs are in the same category; they should be made available for those who believe they need them.

Question: What should we teach those in our homes regarding milk and eggs?

*7 T 135:1*—"Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth." (1902)

*CD 357:1*—"The light given me is that it will not be very long before we shall have to give up any animal food. Even milk will have to be discarded. Disease is accumulating rapidly. The curse of God is upon the earth, because man has cursed it." (1899)

*CD 359:2,3*—"We see that cattle are becoming greatly diseased, the earth itself is corrupted, and we know that the time will come when it will not be best to use milk and eggs. But that time has not yet come. We know that when it does come, the Lord will provide. The question is asked, meaning much to all concerned, Will God set a table in the wilderness? I think the answer may be made, Yea, God will provide food for His people.

"In all parts of the world provision will be made to supply the place of milk and eggs. And the Lord will let us know when the time comes to give up these articles. He desires all to feel that they have a gracious heavenly Father who will instruct them in all things. The Lord will give dietetic art and skill to His people in all parts of the world, teaching them how to use for the sustenance of life the products of the earth." (1901)

### A Summary

*CD 198:3*—" . . . It is impossible to make an unvarying rule to regulate every one's habits, and no one should think himself a criterion for all. Not all can eat the same things. Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another. Some cannot use milk, while others thrive on it. Some persons cannot digest peas and beans; others find them wholesome. For some the coarser grain preparations are good food, while others cannot use them."

*MH 146:4 - 147:1*—"In teaching health principles, keep before the mind the great object of reform—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.

"Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing."

### Points:

- (1) Each of us needs to learn about his own body system through study, experimentation, and prayer. After learning what kinds of foods are best for us, we must depend upon God to supply the grace we need for self-control in order to secure the "highest development of body and mind and soul."
- (2) Strive to be balanced, and study how to teach and guide others to be balanced, too.
- (3) "Keep before the mind the great object of reform."

**Additional Reading:**

“Extremes in Diet,” *The Ministry of Healing*, pages 318-324.

“Extremes in Diet,” *Counsels on Diet and Foods*, pages 195-213.

**Memory Gems:**

*MH 157:4*—“. . . God’s plan is first to reach the heart. . . .”

*CD 211:2*—“. . . Be sure to go no faster than you have positive light from God. . . .”

*Ed 15:2 – 16:0*—“. . . To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.”

## NOTES

## Lesson 13

# *The Family of Jesus*

### Opening Thought Questions:

- (1) How did Jesus happen to be associated with those people in particular, His "family"—the disciples, and the other few that were in His home?
- (2) How should we relate to the various individuals that come to our homes?

### Three (3) Ways of Relating to Those Who Live in Our Homes:

- (1) "Take life as it comes—the bad with the good." When there is an individual who is easy to get along with, all will be smiles and laughter. But if there is someone who crosses us wrongly, then real difficulties will arise. (One's disposition will usually change with the circumstances—sometimes happy and carefree, sometimes sad, or troubled.)
- (2) Focus on the weak points of others. The result is that one usually becomes critical, and is never content.

Numbers (1) and (2) bring little or no joy and peace. But there is a third way which is God's way.

- (3) Jesus has set for us the example as He associated with the members of His family. This example is described in the following sections.

### HOW JESUS RECEIVED HIS FAMILY

*John 17:1-6*

#### Points:

- (1) The Father gave to Jesus certain men and women (Luke 8:2,3).

- (2) The Father impressed Jesus where to go and whom to choose. The Father also impressed the men to follow Him, and to lead others to Him.

Thought Question: Are not the people in our family there because of divine assignment? True, mistakes are made; man is not infallible, but . . .

*COL 326:4 (MYP 219:2)*—“ . . . Each has his place in the eternal plan of heaven. . . . ”

#### Thought Questions:

- (1) Homeheads, have you ever prayed that God would direct the right students to your home?
- (2) Students, have you ever prayed that God would direct you to the right home?

#### Points:

- (1) If you have done this, believing that the Lord has answered, it will make a big difference as to how you will relate to difficulties when they arise.
- (2) It is doubtful that anyone will have problems to the extent that Jesus had with His family during those three and one-half years when He was “Homehead.” There were the variety of personalities with their conflicts, having to live on a skimpy budget, and Satan’s constantly trying to cause Him to sin, and always striving to bring discord and misunderstandings among the members. Because Jesus believed that it was His Father’s plan that these men be a part of His family, He did not tell Peter, “Peter, you continually cause disruptions in My family. You just don’t seem to be able to fit in. I think it’s best for you and for us that you return to your own family.”

### HOW JESUS RELATED TO EACH MEMBER OF HIS FAMILY

Question: In spite of all the problems Jesus had with the members of His family, how did He relate to them? (John 13:1)

#### How Jesus Dealt With His Disciples

*Ed 91:2*—“Jesus reproved His disciples, He warned and cautioned them; but John and Peter and their brethren did not leave Him. Notwithstanding the reproofs, they chose to be with Jesus. And the Saviour did not, because of their errors, withdraw from them. He takes men as they are, with all their faults and weaknesses, and trains them for His service, if they will be disciplined and taught by Him.”

#### Points:

- (1) Because Jesus loved His disciples, He “reproved,” “warned,” and “cautioned” them in love. (Rev. 3:19)

- (2) It's a wonderful thing when teachers love their students so much that they can reprove them in love. And it may even be a more wonderful thing when students love their teachers and homeheads so much that they can take their reproof.

*Ed 91:3*—"But there was one of the Twelve (Judas) to whom, until very near the close of His work, Christ spoke no word of direct reproof."

Points:

- (1) Jesus dealt with each disciple differently. Some He reproved openly, others in secret, and with Judas He made no direct reproofs until the Last Supper.
- (2) The same love that reproved Peter, James, and John many times withheld reproof many times from Judas until the close of Jesus' ministry.
- (3) It's a wonderful thing when homeheads have learned how to reprove in love consistently.

Thought Questions:

- (1) Young people, have you experienced that kind of love where you are?
- (2) Teachers and homeheads, do you want more of that kind of love to give? Who alone can give us more?

### The Two (2) Great Commandments

*Matthew 22:37-40*

Point: When we love God first, then we can more readily love our neighbor. God first draws us with His love and then gives us His love, so that we can love even the unlovely.

### WHAT TO DO WHEN ASKED TO TAKE A CERTAIN STUDENT

Guidelines:

- (1) Go to your Father in heaven, as Jesus did. When Jesus was in the wilderness those 40 days, He must have prayed that His Father would guide Him in gathering men for training, and that they would be impressed to join with Him in His ministry.
- (2) Unless you know that the Lord is guiding, do not offer to be his/her homehead. God deals with us individually in a personal way, not as some systems do, through priests, bishops, archbishops, etc.
- (3) The purpose of an institute committee is to inform and to suggest, but it is up to the individual homehead(s) to decide. Their decision should not be a selfish, or a slavish one.

- (4) It would be better to ask a young student to return home, rather than for him/her to be treated merely as a boarder, and not to be considered a member of the family.

### WHAT THE LORD DESIRES TO GIVE US

*John 17:4, 6, 8*

#### Questions:

- (1) Which four consecutive words are found in each of these verses?
- (2) What is the word that precedes this clause in each verse?

#### Points:

- (1) The Lord desires to give us our work to do, the people to associate with and work for, and His words to share.
- (2) "The work" (that the Lord gives us) is to give to "the men" (that the Lord gives us) "the words" (that the Lord gives us).

### A PROMISE FOR THE PLACEMENT OF STUDENTS

*Matthew 18:19*

#### Points:

- (1) The "two of you" needs to be the homehead(s) and the committee.
- (2) God will either give the homehead(s) light to see the committee's decision, or He will give the homehead(s) wisdom to present their request to the committee. We must trust that the Lord will work out His will for that particular student.
- (3) This procedure takes time, but it saves time; it takes prayer, but it saves us from many unnecessary difficulties.

### CLOSING THOUGHT AND PROMISE

As you look up into the night sky and realize that each star has its special, appointed place, you should remember that God also has a special place for *you* to work for Him.

*1 Corinthians 7:24*

*COL 3:26-4 - 3:27:0 (MYP 219:2)*—" . . . Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

**Memory Gems:**

*John 13:1*—“. . . having loved his own which were in the world, he loved them unto the end.”

*COL 3:23* (*MYP 219:2*)—“. . . Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.”

**NOTES**

## Lesson 14

### *Unity in Diversity*

#### An Opening Appeal

Our time here on earth is short, the average life expectancy's being only about threescore and ten, or 70, years (Psalms 90:10). Jesus is coming soon, and even if He does not come in our day, each moment is precious and must count for good.

There are wonderful possibilities for blessing others through the ministry of the home, as we have learned thus far. This lesson discusses the vital factor necessary for this ministry to be successful.

#### SPECIAL, ENCOURAGING PROMISES FOR HOMEHEADS

*MH 150:3*—" . . . God will accept the wholehearted service, and will Himself make up the deficiencies."

Thought: Especially in homeheading, where minds and wills are being dealt with and come in close contact throughout the day, will deficiencies be realized.

*MLT 250:5 (1 SM 382:2)*—"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit."

Take note of the conditions, and especially of the promises in the references above. In the work of homeheading, Jesus desires to make up for our deficiencies!

*HP 221:2*—"Constantly God is laboring to make up man's deficiencies. . . ."

#### A REVIEW OF THE FAMILY OF JESUS

*Ed 84:3 - 85:0*—"In the training of His disciples the Saviour followed the system of education established at the beginning. The Twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work."

## Points:

- (1) The disciples watched what Jesus did, followed His example, and “entered into His work.” In the same way should students observe and work together with their teachers and homeheads, and workers with their work supervisors.
- (2) It was not merely the “technique” that was important, but the “life” as well—not merely the “information,” but the “inspiration.”
- (3) Education today conveys far too much “information,” and not enough “life.”

By means of radio and television, cassette and video tapes, information from all over the world can be recorded and transmitted to small or large groups of people. But what about the “life”? How can it be conveyed?

Illustration: There was a little girl who liked stories very much. Her daddy once asked her if she would like to listen to a story on tape. She replied, “No, Daddy, ‘cause tape recorders don’t have laps.”

## How Some Received More “Life”

*Ed 87:1*—“Peter, James, and John sought every opportunity of coming into close contact with their Master, and their desire was granted. Of all the Twelve their relationship to Him was closest. John could be satisfied only with a still nearer intimacy, and this he obtained. . . .”

Point: The disciples who sought more, received more.

## A Summary Description of the Twelve

*Ed 85:3 - 86:0*—“In these first disciples was presented a marked diversity. They were to be the world’s teachers, and they represented widely varied types of character. There were Levi Matthew the publican, called from a life of business activity, and subservience to Rome; the zealot Simon, the uncompromising foe of the imperial authority; the impulsive, self-sufficient, warm-hearted Peter, with Andrew his brother; Judas the Judean, polished, capable, and mean-spirited; Philip and Thomas, faithful and earnest, yet slow of heart to believe; James the less and Jude, of less prominence among the brethren, but men of force, positive both in their faults and in their virtues; Nathanael, a child in sincerity and trust; and the ambitious, loving-hearted sons of Zebedee.”

Thought Question: Have you ever wanted certain individuals not to be so different from you?

God may send us just such “different” persons from time to time.

## WHAT JESUS DID WITH SUCH DIVERSITY OF CHARACTERS

*John 17:9-11*

Point: Throughout His years of ministry Jesus spent much time in prayer for the unity of His disciples.

### Christ's Object for His Disciples

*Ed 86:1*—"In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. . . ."

Points:

- (1) Without unity the disciples could not accomplish, or even carry forward, their God-given work.
- (2) Complete unity is comprised of unity of (a) "feeling," (b) "thought," and (c) "action."

This kind of unity was ever Christ's object to secure among His family members.

### The Method Jesus Used

*Ed 86:1*—" . . . To this end He sought to bring them into unity with Himself. . . ."

Important Point: Many great leaders of the past have succeeded for a time in getting their countrymen to be in unity with them; but only when individual members are all in unity with Jesus can lasting success be attained.

### The Inclusiveness of Jesus' Prayer

*John 17:20,21*

Point: Jesus' prayer, desire, and continual effort was for His disciples to come into complete unity with Himself. This is still His main concern for us, today. And when this is accomplished, we will naturally be drawn into complete unity with each other.

### HOW THE DISCIPLES BECAME AS "ONE"

*Acts 1:4, 5, 13-15*

Question: How many believers were gathered together to earnestly plead for the gift of the Holy Spirit?

Point: Persevering prayer led the disciples to confess, one to another, their faults and feelings of jealousy, and to forsake their sins. This was the first step toward unity.

### The Condition of the Disciples Before the Early Rain

*Acts 2:1*

Point: "All with one accord" describes complete unity. They had become "one" with Jesus, which made it possible for them all to become as "one."

**A Result of Becoming as "One"**

*Acts 2:41, 43*

Point: We are told in the Spirit of Prophecy that similar results will be witnessed during the outpouring of the Latter Rain.

**HOW THE EARLY BELIEVERS LIVED**

*Acts 2:44 - 47*

Points:

- (1) "all things common." Those having more goods gave to those who were in need.
- (2) When all the members have received the Holy Spirit in its fullness, this kind of arrangement will work. Remember, this experience is to be repeated!

A Counterfeit:

Communism says, "From each according to his ability, to each according to his need."

Point: But the kind of communism that is practiced in many countries today is different from the way in which the early believers lived after Pentecost.

**Suggestions for Loaning and Borrowing**

How both parties involved need to relate to each other when loaning and/or borrowing articles:

- (1) The one who loans needs to realize that usually the article will be more worn when it is returned.
- (2) If the article is broken or lost, this needs to be reported immediately to the owner. Then the two parties need to agree on some kind of settlement.

**A Problem Arises**

*Acts 6:1 - 7*

Points:

- (1) Even among the disciples and in the early church there were problems of a practical nature, one of which concerned the distribution of food.
- (2) Through the Lord's help in solving the problem, the results were beneficial in strengthening the work.

Take Note: The disciples did not have to leave their important calling. The Lord had other men who could fill that need.

**UNITY IN THE HOME****Where Unity Must Begin**

*AH 312:2*—"Parents are to work together as a unit. There must be no division. But many parents work at cross-purposes, and thus the children are spoiled by mismanagement. . . ."

**Thoughts:**

- (1) The unity of the husband and wife greatly influences the attitudes of those in the home as to how they relate to school policies and the principles in God's word.
- (2) The manner in which the homeheads manage their home teaches the students how to manage their homes in the future.

**If Parents Do Not Agree**

*AH 314:2, 4*—“. . . There is to be no variance. The father and mother should never in the presence of their children criticize each other's plans and judgment.”

“If parents do not agree, let them absent themselves from the presence of their children until an understanding can be arrived at.”

*I T 156:2 (AH 314:1)*—“I saw that there should always be a fixed principle with Christian parents to be united in the government of their children. . . .”

Question: What should parents (homeheads) do when there is a disagreement between them?

Thought Question: Are not these principles of home management of equal importance with students as well as with our children?

**Results of Disunity Between Parents**

*AH 312:3*—“If fathers and mothers are at variance, one working against the other to counteract each other's influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family. . . .”

*AH 315:1*—“If parents are united in this work of discipline, the child will understand what is required of him. But if the father, by word or look, shows that he does not approve of the discipline the mother gives; if he feels that she is too strict and thinks that he must make up for the harshness by petting and indulgence, the child will be ruined. He will soon learn that he can do as he pleases. Parents who commit this sin against their children are accountable for the ruin of their souls.”

Describe the danger which results when parents work at variance with each other.

An Important Thought: If there is to be unity in the home, and elsewhere, oftentimes one of the persons needs to give in and possibly humble himself by giving up his own opinion or idea. But would it not be worth it for the salvation of our young people?

**God's Plan for Husbands and Wives**

*Ephesians 5:22 - 25*

## Points:

- (1) Since the husband is to be the head of the home, the wife should cheerfully submit to her husband "as unto the Lord," even if "it goes against (her) grain." If the husband insists upon conduct which violates one of God's principles, the wife's response must be "as it is fit in the Lord."
- (2) There will be more happiness and more of a spirit of cooperation in the home when the husband can bend, both give and take, and consent to the desires of his wife and children as much as he believes he can, and should.

## A SUMMARY

- (1) Jesus desired oneness in His family, yet He chose men of marked diversity of character.
- (2) Jesus always had this goal in mind, but He was most patient and tactful and consistent in all of His relationships.
- (3) Finally, at the time of Pentecost, all of the disciples became one in feeling, thought, and action; for they had become one with Jesus.
- (4) In the early Christian church there were many problems, but the disciples were able to solve them without neglecting their specific ministry.
- (5) Husbands and wives must resolutely choose never to disagree in the presence of their children or others in the home.
- (6) "Wives, submit yourselves unto your own husbands, as unto the Lord." "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." (*Ephesians 5:22, 25*)

## The Secret of True Unity

*AH 179:1 - 3*—"The cause of division and discord in families and in the church is separation from Christ. To come near to Christ is to come near to one another. The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be much of this to do—but union with Christ.

"Picture a large circle, from the edge of which are many lines all running to the center. The nearer these lines approach the center, the nearer they are to one another.

"Thus it is in the Christian life. The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action."

## Additional Reading:

"A United Front," *The Adventist Home*, pages 312-316.

"Christian Unity," *Testimonies for the Church*, Volume 5, pages 236-248.

## Memory Gems:

*John 17:21*—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

*AH 179:1*—“. . . The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be much of this to do—but union with Christ.”

#### NOTES

## Lesson 15

### *The Home of Martin and Käthe Luther*

Primary Source: *Frau Luther*, Yvonne Davy, Pacific Press Publishing Association, 1979.

#### THE FOREMOST OF THE GREAT REFORMERS

GC 120:1—"Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world."

Question: What qualities did Luther possess that made it possible for God to accomplish a great work through him?

#### Luther's Childhood

GC 120:2—"Like the first heralds of the gospel, Luther sprang from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life."

Questions:

1. How were means provided for his education?
2. What was the profession that Luther's father wanted him to pursue?
3. What was "the school in which Infinite Wisdom prepared Luther for the important mission of his life"?

### Luther's Father

*GC 120:3*—"Luther's father was a man of strong and active mind and great force of character, honest, resolute, and straightforward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same."

Thought Question: Can you understand how the character of Luther's father influenced his own?

### HOW KATHARINA VON BORA (Käthe Luther) BECAME A NUN

*Frau Luther, 12:8 – 13:2*—"Oh, Aunt Lena, it is difficult to explain. When Father put me in the convent at Brehna, I was only five years old. I was so lonely. It was very hard for me to understand that because my mamma had died my father didn't know what to do with me. I wanted a mother and father to put me to bed at night, to soothe away my fears, to love me and hold me tight. I wanted my big brothers, who alternately teased and spoiled me. Instead, I had only the nuns, and they did not have extra time to spend with me, for there were many other little girls who needed their attention."

"The older nun listened in silence, looking straight ahead.

" 'Maybe you know how things went when they took me home for a while after Father remarried,' Käthe continued. 'I suppose I irritated his new wife, for I admit I was headstrong. Anyway, she suggested that I enter the convent and prepare to become a nun. I liked the idea at first, for I thought their white robes and black veils made them look dignified and mysterious, and, besides, I wasn't happy at home. But now that I wear a white robe and black veil, now that I've taken the vows and become a nun, it's a different story.' "

### HOW KÄTHE ESCAPED FROM MARIENTHRON (Mary's Throne) CONVENT

After reading his booklet, *The Monk's Vow*, Käthe's aunt, Magdalene von Bora, also a nun at the Marienthron Convent, wrote a letter to Martin Luther asking for help that she and eleven other nuns might be able to escape. Luther arranged a plan of escape with Leonard Koppe, a merchant who did business with the Convent.

The night before Easter Sunday, at ten o'clock in the evening, young Leonard, Koppe's nephew, and a business friend, Wolf Domitzsch, drove a wagon into the Convent to pick up the herring barrels which had been delivered earlier that afternoon. The twelve nuns crowded between the smelly barrels and made their escape to freedom.

## THE BIRTHS OF THE LUTHER CHILDREN

## Johannes (Hänschen) Luther

*Frau Luther, 52:5 – 53:0*—“What a great day for the Luthers when a baby boy was born to them!

“Käthe, Käthe, we have a son!” the great Reformer exulted. ‘How the devil must mourn. He’d like to do away with Martinus Luther, but now this Luther has an added reason for living! He has to train this child to follow in his father’s footsteps!’

“What’ll we call him? Little Martin?” the mother asked happily.

“No, my wife, let us not call him after me; but let us call him Johannes—God is gracious—after my father who urged me so earnestly to marry, and after friend Bugenhagen, who united us in the sacred bonds of matrimony. It will make my father especially happy. I believe he has forgiven me for disappointing him when I gave up law to enter the monastery; but if there is still a shred of bitterness in his heart, this will dispel it all. This boy will be known as Hans Luther!”

“(Hans is the diminutive form of Johannes, and Hänschen is the diminutive and endearing term for Hans.)” (53:4)

## Elisabeth and Magdalene (Lenchen) Luther

*Frau Luther, 66–67:1*—“Soon afterward the Luther home was gladdened by the arrival of a baby girl whom they named Elisabeth, a beautiful but delicate child.

“‘I don’t believe Elisabeth is well,’ Käthe said one afternoon as they all sat out under the trees in their garden.

“‘You worry over nothing,’ her husband disagreed. ‘Look at her beautiful pink cheeks,’ and he rubbed his finger lightly across the baby’s velvety skin. ‘Why, she’s the picture of health.’

“Käthe didn’t argue, but shook her head silently. That evening for worship Luther read the story of Abraham and Isaac.

“‘If I’d been Abraham, I would never have had the faith to sacrifice my son,’ Käthe said decidedly.

“‘Ah, my wife, it isn’t a case of faith as much as a case of love. Abraham loved God more than he loved anything or anybody else. And we have to reach that place as well,’ he said earnestly.

“‘I couldn’t,’ his wife insisted stubbornly.

“It was only a night or two later that they were called upon to make the same surrender. Little Elisabeth lay gasping in her crib while her parents agonized with God for her life. At first Käthe pleaded, begged that God would heal and restore her little one to the family. Luther prayed for healing too, but he left the answer in God’s loving hands. Finally Käthe was able to say with him, ‘Father, please spare her to us; but only if it be Thy will.’ And even as she surrendered her will to God, she felt the little body relax, and their baby was gone.

“For many days Käthe walked and worked as in a nightmare. She hovered over Hänschen until the little fellow could hardly move. It was almost as if she thought that by her very presence she could prevent anything from happening to him. And then Magdalene was born, and once more the sun shone and the birds sang for Käthe. She could never forget baby Elisabeth, but the keen edge of her grief was dulled.”

*Frau Luther, 99:4–101:1*—“One afternoon his (Luther’s) beloved Lenchen, the apple of his eye, became violently ill. He refused to believe the illness was serious, but Käthe insisted on sending for Physician Schurf. The doctor examined his young patient but couldn’t find the cause of the pain of which she complained.

“‘Perhaps it’s the heat. I’ll stop by again tomorrow,’ he said.

“The child looked as fragile as a China doll, but Luther still insisted she could not be seriously ill. ‘She’ll be better soon,’ he said hopefully.

“‘Father, please send for Hänschen. I want to see him again,’ Lenchen begged.

“‘Ah, that’s the problem; you are pining for your brother!’ Father’s face beamed. ‘Wolf will fetch him this very day, and you’ll soon be well.’

“When Hänschen arrived home, he rushed down the hallway shouting, ‘Where’s my dearest companion and follower? Where’s everybody?’

“His parents stepped into the hall to embrace him.

“‘What’s the matter?’ he asked anxiously as he saw their red eyes.

“‘Lenchen is—’ and his mother put her apron to her eyes.

“Without waiting for more he hurried into the bedroom, threw himself on his knees by her bed, and took her hand in his. ‘Lenchen, Lenchen, speak to me,’ he begged.

“The girl opened her eyes at the sound of the familiar voice. ‘I’m so glad you came, Hänschen. I’m so tired. It hurts so badly, but Jesus can make all our hurts better. Hänschen, I know you also love Jesus. You must meet me in heaven.’ She was worn out by the effort, but her happy smile at his promise spoke more eloquently than her words.

“Even though Lenchen was happy to have her whole family with her, she did not improve. She grew steadily worse, until even her father prayed that God would release her from her agony.

“‘You are not afraid, my darling?’ Luther asked anxiously.

“‘No, Father. Ah, the pain is gone.’ She heaved a long sigh of relief. ‘Jesus is my Shepherd, and He will keep me safe.’ With another long sigh and a smile of sweet resignation the beautiful Lenchen fell asleep.

“After the funeral Hans went back to Torgau, but he never forgot his promise to his beloved sister that he would meet her in heaven. It kept him from doing many foolish things during his years as a law student when he was separated from the rest of the family.

“Lenchen’s death was particularly hard on Käthe, but she was learning to trust God even in the deepest sorrow.”

### Martin, Paul, and Margarete Luther

*Frau Luther, 76:3–77:2*—“One day another child came to the Luther home—a second son. While the father admired the red-faced little man, the mother asked softly, ‘What shall we call this baby?’

“‘I think we can call this husky young man Martin,’ the proud father told her.

“‘I’m so glad we’ll have one called after you. What will *he* become?’

“‘He’s going to be a preacher.’ Luther spoke with conviction.

“‘A preacher! Young Martin Luther, Lutheran preacher!’ she repeated softly, meditatively.

“Her husband’s voice broke in swiftly, almost sternly, ‘No, no, I don’t want anyone called Lutheran. Luther did not die for people’s sins; Luther cannot save anyone. Let it

be Christian preacher, a Christian preacher of righteousness. Yes, our son will be Martin Luther, Christian preacher.'

"Luther's favorite Bible character was Paul, perhaps as much for the courage Paul displayed in the face of danger as for the saving truths found in his epistles. So when a third baby boy came to bless their home, he was named Paul. It did not take them long to discover that this baby had a strong pair of lungs, for he could cry with lusty bellows that would bring Aunt Lena rushing to his rescue only to find he wanted nothing save attention.

" 'This boy is going to inherit his father's musical talent. He should be able to sing with the best of them,' the doting aunt prophesied.

"One last baby completed the circle—little Margarete. 'Now I have a little sister to enjoy all my special games,' Lenchen exulted."

### THEIR FIRST HOME

*Frau Luther, 38:3–39:0*—"Although the Elector of Saxony, Duke Frederick, had given the Black Cloister to the couple as a wedding gift, Luther's salary as a professor at the university and assistant pastor of the Wittenberg Church was small. And no sooner was there a woman to preside in the kitchen than Luther began taking in students to live with them. Of course, they didn't pay anything toward their board and keep, for they were all too poor themselves. Käthe had a wise head on her shoulders, and she knew that if there was no money there would be no food—unless she grew it in her garden."

#### Questions:

- (1) How did the Luthers acquire their first home?
- (2) What were Luther's responsibilities at the time of his marriage?
- (3) When did the Luthers begin taking in students to live with them? What was the financial arrangement with the students?
- (4) How did Käthe demonstrate that she "had a wise head on her shoulders"?

#### Points:

- (1) Because of Luther's consuming desire for the advancement of God's work, he willingly accepted young people into his newly-established home, so that they could receive an education that would enable them to advance the Reformation.
- (2) There is sacrifice involved when others are taken into the home, and usually greater economy and diligence is needed. But helping others and sharing their companionship brings many blessings.

### THE DEMANDS OF HOMEHEADING

*Frau Luther, 48:1; 49:3,4*—"... One evening after grace was said and everyone had served, Käthe remembered that she had left some food cooking. She jumped up and

hurried to the kitchen. She removed the kettle from the fire and swung around to place it on the kitchen table. At that moment everything went black before her eyes. She tried to grab the edge of the table, missed it, and sank unconscious to the floor. It was several minutes before she regained consciousness. . . .”

“But K  the’s fainting spell worried Luther. He called on his good friend, Dr. Schurf, to talk to him about it.

“ ‘Ah, Martinus, your wife is working too hard. Have you ever considered how much work it takes to keep the Black Cloister clean and tidy with eleven young men running in and out all day? And have you thought of the work involved in feeding such a crowd of hungry boys? I wish you could find a suitable woman to help her,’ the doctor told him.”

Question: How many young men were in their home at this time?

Point: A few days later the Luthers learned that K  the was pregnant. The fainting spell was caused, at least partially, because of her pregnancy.

Thought: Young people, and many husbands, seldom understand how much work is involved in operating a home, especially a student home. Many mothers and wives are overworked without the other members in the home realizing it. Be especially sensitive to the burdens of the mother!

### Lightening K  the’s Load

*Frau Luther, 49:6–50:3*—“That evening (after his visit with Dr. Schurf) as K  the and Luther sat in the study Luther picked up his quill pen and began to write hurriedly. ‘There,’ he said, putting his pen away and looking over at his wife.

“K  the looked up to see her husband looking at her speculatively. ‘Is something the matter, Herr Doctor? Have I done something amiss?’

“ ‘I was just wondering—’ he began and then paused. ‘How would you like a little surprise?’

“ ‘A surprise for me? What?’

“ ‘How would you like your Aunt Lena to come and live with us?’

“K  the’s scissors flew one way, the spool of thread another, as she jumped to her feet. ‘Oh, dear Herr Doctor, that would be wonderful! I have not seen her since we escaped together. She’s the nearest to a mother to me.’ She threw her arms around his neck and kissed him.”

Question: How were K  the’s home responsibilities made easier?

### A WISE WIFE

#### Luther’s Physical Problems—K  the’s Knowledge of Home Remedies

*Frau Luther, 56:6–57:1*—“During his youth, when Luther was trying by severe penance to atone for his sins and shortcomings, he had mistreated his body cruelly. As he grew older, he did not mend his ways, but he became so absorbed in his work that he broke all the rules of health. After K  the became his wife, she did all she could to care for him properly. She fed him simple, sensible food; but in spite of that he could not undo the

past, and he began to pay the price nature charges when one disobeys health laws. He was in constant pain, and as a result he suffered from spells of discouragement.

"Once when a friend complained bitterly of having the itch Luther countered with, 'You don't know anything if that is all that bothers you. I have a toothache, earache, rheumatism, colds, dizziness, excruciating attacks of gallstones, and added to that, many a night I cannot sleep. But, praise the Lord, I have a good wife. She treats me with her home remedies which work far better than do all the nostrums of the physicians. She feeds me peas and herrings and other simple foods. And when sleep eludes me at night, I can wake her, and she will talk with me until I am ready once more to bid her good night.'"

Question: What was the cause of most of the physical ailments which Luther suffered?

List a few of his ailments.

Describe three kinds of treatments Käthe used.

### Meeting Discouragement

*Frau Luther, 57:2-58*—"But it wasn't only his physical problems that bothered him. He saw so many things in the newly formed Protestant Church that were incorrect: the people were not reverent in church; they were not concerned enough about God's Word; and, worst of all—and perhaps as a result of not reading the Bible earnestly enough—in territories where the rulers were in favor of the Reformation, some of the Protestants became violent and smashed the images and destroyed the pictures in the Catholic churches. Luther couldn't settle down to write; he had no heart to preach; and he seldom smiled, but sighed often.

"Käthe tried to encourage her husband, but it seemed nothing she said or did helped. She was at her wits' end.

"Then one afternoon, when Luther came home from the university where he taught, he found Käthe dressed in black. She sat dejectedly on a low stool in the middle of the room. Luther rushed to her side.

" 'My Käthe, what has happened? Who has died?' he asked.

"Käthe mopped at her eyes as if the tears were flowing copiously as she answered without lifting her head. 'Didn't you know? Haven't you heard? Why, our Father God is dead! Do you wonder that I am in mourning?'

" 'Frau Käthe, how can you say such a dreadful thing? How can you mock like that?' Luther reprimanded her sternly.

" 'But my dear Herr Doctor, God must be dead, or why are you so disheartened? You have always told me not to fret about anything because our heavenly Father cares for us. Now that you cannot even smile or eat, I just know that God must be dead.'

"For a moment there was silence. Then Luther threw his arms around his wife and with a big smile on his face he replied, 'You have taught me a good lesson. I know why God gave you to me—He knew I needed a wise wife like you. Come, take off those mourning robes, and let us be happy once more.'

"That night as Käthe listened to her husband's even breathing her heart sang a little hymn of praise for God's goodness to her, a poor little escaped nun. The great Dr. Martinus had called her a wise wife, a gift from God to him! 'Thank You, Father, for giving me the love of this great man. Teach me how to look after him, how to help him bear his burdens, . . .'"

An old proverb says, "Behind every great man there is a great woman." Many a "great" man has been favored with two "great" women in his life—his mother and his wife.

Point: How important it is for each member in the home to be attentive when discouragement settles upon a soul. The Lord may want to use him or her as an instrument to dispel the discouragement.

Thought: We have all had times of discouragement. We read: "Into the experience of all there come times of keen disappointment and utter discouragement—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life" (*PK 162:1*). But, let us remember that "To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest" (*DA 528:3*).

### ON LONG WINTER EVENINGS

*Frau Luther, 59:1*—"Dr. Luther wasn't only a theologian, scholar and teacher, he was also a talented musician. Often during the long winter evenings he would fetch his lute and with its soft accompaniment teach his large, adopted 'family' to sing hymns of praise to their heavenly Father. And the good doctor's family was indeed large, for he had opened his home to a number of young men who could not have attended the university if they had been obliged to pay for their room and board. Through the years too, many of Martin and Käthe Luther's orphaned nieces and nephews also made the Black Cloister their home; so there was always a dozen or more young people under the Luther roof."

Questions:

- (1) What were some of Luther's talents and responsibilities?
- (2) Who made up the Luthers' "large, adopted family"?

Thought Question: Is there any better recreation for a family than to "sing hymns of praise to their heavenly Father"? Is there anything better to bind the hearts of the family members together than this?

### The Composing of a Song

*Frau Luther, 59:3–61:3*—"After the little period of relaxation one evening the students returned to their books, and Aunt Lena went to bed. Luther and his wife repaired to his study so he could write. She sat near him mending the worn stockings from a huge basket.

"Baby Hänschen was restless that evening. Perhaps he was cutting a tooth. Maybe he had a stomach pain. Whatever the cause, he didn't want to sleep. At last Käthe fetched the little fellow and rocked him gently. He lay quiet in her arms while she rocked him; but the moment she stopped, he would let out a wail.

"After a while Käthe got up and laid the baby on his father's lap. 'Please, Herr Doctor, look after him a few minutes,' she said, and left the room.

"Luther smiled at his little son and bent to kiss the soft down on his wee head. Then

he picked up his quill, intending to write even though he had the child on his lap. But the child seemed to have other ideas. He squirmed and fussed till the father went over to the rocking chair with him and began to rock. Softly Luther crooned an impromptu lullaby. Slowly the words took shape. The restless squirming ceased, and soon Hänschen fell asleep.

" 'Here I—' Käthe began as she entered the room. Luther laid his finger on his lips.

" 'You mean he's asleep? See if you can put him in his cradle without waking him,' she whispered.

" 'Slowly and gently Luther laid the little one down. The baby whimpered as if reluctant to leave the comforting warmth of his father's arms, but Käthe snuggled the blankets up around his chin and he quieted and slept soundly.

" 'Thank you, Herr Doctor, for helping me with our little man,' Käthe said softly.

" 'What a privilege is ours to calm the restless longings of the human soul,' Martin Luther replied.

" 'Käthe raised her eyebrows in a question.

" 'Aren't people all like this baby?' Luther went on. 'Restless, crying for they don't know what. God has called us to help Him comfort them with the message of salvation full and free. But wait, I must not talk yet; I have a song to put down on paper.' And he bent to the task. His quill scratched busily for a while. 'Now listen.' He picked up his lute and accompanied himself as he softly sang the lullaby he had composed a half hour earlier.

'Away in a manger,  
No crib for a bed,  
The little Lord Jesus  
Lay down His sweet head;  
The stars in the sky  
Looked down where He lay—  
The little Lord Jesus,  
Asleep on the hay.' "

### TREATING THE SICK AND BEREAVED

*Frau Luther, 63:1–64:3*—"During those dark days Luther and his wife seemed to be everywhere. As soon as a white cross—the sign of the plague inside—appeared on the door of a home, they were there. Käthe made enormous kettles of nourishing food with which to feed the sick, even going into debt to buy the necessary ingredients. Periodically Luther traveled to a nearby town to have wheat ground so he could distribute the flour to those who were able to bake bread for their families. While Käthe eased the physical suffering as best she could, her husband brought spiritual comfort and strength to the dying as well as to the bereaved. Life became a nightmare.

"Dr. Schurf did his best, but once the plague struck, it was almost hopeless. A few recovered, but most died. Then Chaplain Röser's beautiful, young wife took ill, and Käthe brought her to the Black Cloister. Dr. Schurf's wife went down next; so she too came to the Luther home, for they lived on the outskirts of town and were surrounded by trees and a large garden, and the plague seemed less severe in that area. But it meant a great deal more work for Käthe.

" 'My dear wife, you are very tired. You need to go to bed,' Dr. Martinus told Käthe one night.

" 'I can't.' She shook her head. 'Frau Bugenhagen was here all day. Both Frau Schurf and Frau Rörer are very weak.'

"In the wee hours of the morning Käthe dragged herself wearily to bed. Luther turned over and asked groggily, 'How are the two women?'

"Käthe burst into tears. 'They are both gone,' she sobbed.

" 'Gone! May the good Father have mercy on those two poor husbands.' Luther's voice broke as he swung himself out of bed to plead with God to comfort the heart-broken."

Question: To what lengths were the Luthers willing to go to help their afflicted friends and neighbors?

Point: It seems that the only precaution they took for themselves was to move their baby son, Hänschen, and Aunt Lena upstairs. The sick were tenderly cared for downstairs in their home.

### TIME FOR RECREATION

*Frau Luther, 70:4-71:3*—" 'Then why not try to relax more often? If you would only tear yourself from your books! You know it would help you a great deal if you worked in the garden. It would give you physical exercise and relax you spiritually.'

" 'M'h'm!'

"For a long time Käthe had looked longingly at a piece of land that adjoined the Black Cloister. She felt this was the time to press her point.

" 'There's that ground I spoke to you about. If you bought that, you'd have a wonderful opportunity to get out and work, and Wolf could really use your help.'

" 'M'h'm.'

" 'As soon as I start talking about enlarging our land, he retires into his own thoughts,' Käthe told herself with a provoked grimace, which the darkness hid from her husband. 'I just won't ask him for it *ever again*.' With that rebellious thought she fell asleep.

"The next afternoon Martin Luther invited his wife to take a walk in the garden with him when he returned from class. He led her to the edge of their land.

" 'Let me present you with the title deed to your new property, Herr Käthe, Landowner,' he said with a deep bow of mock respect.

"For a moment Käthe was nonplussed; then it dawned on her what he had said. 'Oh, my dear Herr Doctor, you *did* hear what I said last night! You *did* buy this piece of ground! Thank you, thank you! And you *will* work in it too?' She flung her arms around his neck.

" 'Yes, I will, if you leave me enough breath after giving me such a tight hug,' he joked.

"And Luther kept his promise. It became a familiar sight to see the professor working out in his garden. He especially enjoyed experimenting with his fruit trees, grafting this tree on that, and pruning them in various ways. As a result he felt very much better and could go back to his writing with renewed vigor.

"Through the years the children too enjoyed Luther's gift to his wife, for they had great times 'helping' their father as he worked outside. And always Luther would have

something interesting to show them, some lesson to bring out from the things of nature, something to make God more meaningful to them."

Point: Käthe recognized the need for her husband to have more physical exercise, as well as mental relaxation. Through prayer and tactful persistence she enabled Luther to see this need.

She later remarked to him, " 'You will find that after working out in the garden and orchard during the day, you will be able to do twice as much with your writing during the evening hours' " (*Frau Luther*, 103:3).

Question: What benefits were received by Luther and his family from his "gift" to Käthe?

### DISCIPLINING THE CHILDREN

*Frau Luther*, 77:3—"Martin Luther remembered that as a child he had been severely whipped for any infringement of the rules, for his father believed implicitly in the proverb: 'Spare the rod and spoil the child.' Martinus remembered, as he grew older, how his ideas of God as a heavenly Father had been distorted by the treatment his earthly father had given him. As a result he determined to do differently with *his* children. In spite of this, however, he was very firm with them, for he realized his responsibility toward God for their upbringing. Käthe, on the other hand, was inclined to be too lenient, especially toward her eldest. Perhaps she had spoiled him somewhat during those months after baby Elisabeth's death and so found it more difficult to change the pattern of her actions and feelings. However, she never remonstrated when her husband disciplined him. Fortunately for Hänschen his younger sister, Lenchen, had no scruples against pleading for her brother when he fell into disgrace. Father Luther seldom whipped his children, but he frequently punished them by not speaking to them. Though not painful physically, this was perhaps harder for them to bear."

Questions:

- (1) How was Luther disciplined as a child? How did this treatment influence his ideas of God?
- (2) How did Luther and Käthe discipline their children?

Review Lesson 6, pages 33 and 34.

### DISCOURSES AT THE TABLE

*Frau Luther*, 82:11-83:0—"In order to help his people understand the principles of the Christian religion as taught by the Protestants in Germany, the leader wrote up a little catechism. At mealtimes Luther would ask his family the questions contained in his book, and they were expected to repeat the answers from memory. Frequently he

would discuss both question and answer at great length. Several of the young men wrote down their housefather-professor's words, which were later published as *Luther's Table Talk*. Luther's own family was questioned right along with the university students, even Mother Käthe and Aunt Lena taking their turns at answering."

Question: Did Luther write his own "catechism"? What was *Luther's Table Talk*?

Point: Martin Luther was called "housefather," Käthe, "housemother" (118:3).

### AFTER LUTHER'S DEATH

#### A Family Worship – "A Mighty Fortress"

*Frau Luther, 108:8–110:1*—" 'Let's sing some of Father's hymns for worship,' Paul suggested. He was the one who had inherited the lion's share of their father's musical talent.

" 'That will be good. It will encourage us all. What hymn would you like?'

" 'A Mighty Fortress. Won't you tell us the story of how he composed it, please?' they all begged.

"So Käthe began: 'One time the emperor, Charles V, commanded the princes of the various states to meet with the leaders of the Reformation. Father wished to attend the conference, but his colleagues, Herr Melanchthon and Dr. Bugenhagen and others, would not let him; for a price had been put on his head; and since the meeting was to convene in the territory of Duke George, who was an avowed enemy to our cause, they feared for his life. But nothing could have kept your brave father within the safety of Wittenberg. He traveled with his fellow laborers to Coburg, which was as near as possible to the place where the Imperial Diet was to be held, without being in Duke George's state. As they traveled, they talked much of the dangers that awaited them. But always Father encouraged the others by reminding them how God had raised up friends to protect him from the evil plottings of his enemies at the Diet of Worms. He had been 'captured' by Duke Frederick's men—he was the elector of Saxony at the time. They took him secretly to the Castle of Wartburg, where, in that rocky fortress, he was safe. That experience inspired him to write these words:

'A mighty fortress is our God, a bulwark never failing;  
Our helper He, amid the flood of mortal ills prevailing . . .  
Let goods and kindred go, this mortal life also;  
The body they may kill; God's truth abideth still,  
His kingdom is forever.'

This song with its majestic tune and words of faith and courage gave Herr Melanchthon and his companions the strength to face the enemy undaunted. Back with your father after the meeting was dismissed, they returned triumphantly to Wittenberg.' Mother ended the story.

" 'You know, I think all the people in Germany will sing this song for a long time,' Paul spoke with conviction. Little did he know then that this song would be translated into many, many languages and that it would still be a favorite with Christians more than 450 years after it was composed."

## Making Ends Meet

*Frau Luther, 113:1; 115:5–116:4*—“But it was not long until Frau Luther was having a hard time making ends meet. Her friend, Dr. Bugenhagen, realizing that this was so and knowing that the king of Denmark was a firm believer in the Reformation and knowing that he was an admirer of Frau Käthe as much as he had been an admirer of her husband, wrote a letter to the king and told him about Frau Luther’s financial troubles. Upon receipt of the letter the king sent her a tidy sum of money to help her.”

“Since there was no provision made for unattached women in those days—no pensions for widows—Käthe had no income. For a while they had been living on what the king of Denmark had sent them, but the mother knew that would soon be gone. Now it became necessary to hold a family council.

“The Herr Chancellor said I should give up you children because I would not be able to keep the home going. I suggest that we open the Black Cloister and take in boarders to earn the money we’ll need to stay together.”

“Who will we have as our boarders?” Martin wanted to know.

“Oh, the young men from the university—as we did when Father was with us; only now I’ll have to explain that I can’t afford to keep them for nothing.”

“That will be fine!” All three agreed.

“It felt so quiet with so few of us in this big house. Didn’t you think so too, Mother?” Paul spoke up.

“I’ll have to admit it did. But you realize it’s going to be a lot more work for all of us?”

“They nodded.

“We’ll do anything you want us to.” Margarete gave her mother a hug.

“When it was announced that Frau Luther would open the Black Cloister to student boarders, many of the young men were only too happy to pay for the privilege of living with their former professor’s family.”

Point: The Luther home was a united home, and by working together they were able to “(make) ends meet.”

## THE VOCATIONAL CALLING OF THE LUTHER CHILDREN

*Frau Luther, 125:4*—“Hans had long before left off his childish pranks and settled down to serious study, making a name for himself as an able lawyer. He married the daughter of Pastor Casper Cruzigar, one of his father’s dearest friends. Martin became a preacher of righteousness as his father had hoped he would. Paul was a doctor. He always declared, ‘I’m but following in the steps of my mother, who was half a doctor herself.’ As for Margarete, George remained faithful to his love, and finally claimed her as his bride, the mistress of the von Kunheim Castle. . . .”

Describe the lifework of each of the Luther children:

Johannes \_\_\_\_\_  
 Martin \_\_\_\_\_  
 Paul \_\_\_\_\_  
 Margarete \_\_\_\_\_

## A TRIBUTE TO KATHARINA VON BORA—LUTHER

*Frau Luther, 126:1*—“If Katharina von Bora had been content to count her beads, do penance for her sins, and close her mind to the truths of the Bible, she would have lived and died in the obscurity of the Marienthron Convent. But because she followed where God led, she became the first lady of the evangelical Reformation, the wife of the great Dr. Martin Luther, and the mother of a fine family. She lived to bless others and found true happiness in serving those in need. The poor, little escaped nun died a truly rich woman.”

## Additional Reading:

*Frau Luther*, Yvonne Davy, Pacific Press Publishing Association, 1979.

“Luther’s Separation From Rome,” *The Great Controversy*, pages 120-144.

## Memory Gem:

*AA 511:0*—“ . . . The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. . . . ”

NOTES

## Lesson 16

# *Homeheading as a God-given Career for Women*

### Opening Thought

Any career or vocation that one may choose requires a certain amount of training. The more thorough the training the more efficient and successful the individual will be in his career. This certainly holds true for all those who are managing a home.

Let's take a look at seven objectives of training that could equip a woman to become an outstanding homehead.

### I. THE ABILITY TO RUN AN ORGANIZED HOUSEHOLD

*Proverbs 31:27—*

*4 T 412:0—*“ . . . Men of business can be truly successful only by having regular hours for rising, for prayer, for meals, and for retirement. If order and regularity are essential in worldly business, how much more so in doing work for God.”

Four pegs to hang the day on:

- (1) A time for rising
- (2) Times for worship and prayer
- (3) Times for meals
- (4) A time for going to bed

Point: The father in counsel needs to set the time for these four “pegs”; the mother needs to make sure that all the family members are on time for them.

Thought Question: What is the right way and the wrong way of teaching them to children and youth?

An Answer: Not by nagging, but by precept (study and instruction during worships), and by example (starting and finishing on time).

### Order and Discipline

*Ev 651:1*—“Some youth are much opposed to order and discipline. They do not respect the rules of the home by rising at a regular hour. They lie in bed some hours after daylight, when everyone should be astir. They burn the midnight oil, depending upon artificial light to supply the place of the light that nature has provided at seasonable hours. In so doing they not only waste precious opportunities but cause additional expense. But in almost every case the plea is made, ‘I cannot get through my work; I have something to do; I cannot retire early.’ Thus they are sleeping soundly when they should be awake with nature and the early-rising birds. The precious habits of order are broken; and the moments thus idled away in the early morning set things out of course for the whole day.”

Question: What is the harm in “burning the midnight oil”?

“By studying after nine o’clock, there is nothing gained but much lost. Teach and practice that the time can be systematically employed, one duty after another attended to promptly, not allowed to lag, so that midnight hours will not have to be employed in laborious studies.” —*Ellen G. White, Letter 85, 1888; MS Release No. 616.*

“I know from the testimonies given me from time to time for brain workers, that sleep is worth far more before than after midnight. Two hours’ good sleep before twelve o’clock is worth more than four hours after twelve o’clock. . . .” —*Ellen G. White, Letter 85, 1888; MS Release No. 463.*

### The Foolishness of Cutting Short the Sleeping Hours on Both Ends

*Psalms 127:2*

## II. SKILL IN COOKING NUTRITIOUS, TASTY, AND ATTRACTIVE MEALS

### The Most Valuable of All Gifts

*CD 251:2 (MM 270:6–271:1)* — “Let not the work of cooking be looked upon as a sort of slavery. What would become of those in our world if all who are engaged in cooking should give up their work with the flimsy excuse that it is not sufficiently dignified? Cooking may be regarded as less desirable than some other lines of work, but in reality it is a science in value above all other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts.”

**Questions:**

- (1) How does the science of healthful cookery rank among the other sciences?
- (2) How worthy of commendation is one who understands and practices the art of proper food preparation?

**Practical Suggestions:**

- (1) Endeavor to make the food and table arrangement attractive.
- (2) From time to time make special dishes. Desserts are always a treat, but keep them as natural as possible.
- (3) For new students it may be necessary to serve some of the canned meat substitutes and other foods such as milk or eggs, in order to keep health reform progressive.
- (4) Be economical! Anything that comes in a can, jar, or box costs more, so use unprocessed or fresh foods and your own garden produce as much as possible. Preparing meals "from scratch" is far more nutritious, as well as economical.
- (5) Be a teacher in all that you do. Explain to those you are working with what you are doing, and why, and how.

### III. KNOWLEDGE AND EXPERIENCE IN HOME NURSING

**What Every Person Should Know**

*MH 127:2; 128:1*—"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge."

" . . . It is far better to prevent disease than to know how to treat it when contracted. It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them. All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed."

**Question:** What knowledge is essential regarding the human body and the use of nature's remedies?

**Thoughts:** It is not necessary for us to be a doctor or nurse, but we do need to:

- (1) Teach prevention, especially of colds, flu, and indigestion.
- (2) Teach the students to reason from cause to effect.

- (3) Know how and when to give home treatments such as the hot footbath, heating compresses, fomentations, hot half-baths, and the benefits of water taken internally, as well.
- (4) Educate women on the subject of hygiene, and how to relieve the monthly discomfort by a regular exercise program, careful diet, and by keeping the limbs well-clothed.

#### IV. A LOVE FOR GARDENING

##### The A, B, and C of Education

6 T 179:2—"Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. . . ."

##### The Most Valuable Manual Training

Ed 219:1—" . . . No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God's plan for man to till the earth; that the first man, the ruler of the whole world, was given a garden to cultivate; and that many of the world's greatest men, its real nobility, have been tillers of the soil. . . ."

##### Thoughts:

- (1) If the A, B, and C of education are ignored, there will be weakness and deficiency in the training that is offered.
- (2) A love for gardening will inspire an effort to make the home and yard beautiful and attractive.
- (3) Many, if not most, of the young people will need encouragement and instruction in order to gain an interest and love for gardening. Sharing with them what the Bible says about agriculture and showing your enthusiasm for it, will help to accomplish this.
- (4) Gardening will not only provide one of the best forms of exercise, but also some of the most meaningful fellowships for the home. As students work together with the homehead(s), their love for gardening will increase.

##### A Few Benefits of Agriculture

6 T 177:2—"Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing. There would not be so great discouragements. Opposing influences would have been overcome; financial conditions would have changed. With the students, labor would have been equalized; and as all the human machinery was proportionately taxed, greater physical and mental strength would have been developed. . . ."

Describe the "altogether different showing."

### Most Favorable for Spiritual Advancement

*6 T 185:3*—"Next to the Bible, nature is to be our great lessonbook. . . ."

*6 T 178:1*—" . . . This work (agriculture) is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love and power and submission and perseverance. . . ."

Point: For the spiritual welfare and advancement of all of God's children, agriculture is an important ingredient.

### V. AN APT COUNSELOR

Question: What are the ingredients that make a wise counselor?

*TM 497:1*—"Among God's people are some who have had long experience in His work, men who have not departed from the faith. Notwithstanding the great trials through which they have passed, they have remained faithful. These men should be regarded as tried and chosen counselors. . . ."

*1 Peter 4:11a*—

*John 3:34a*—

Thoughts:

- (1) Homeheads, teachers, and parents will most frequently need to provide counsel in the areas of Christian standards and personal living—
  - (a) understanding God's guidance and His will for the individual life, and
  - (b) understanding how to face trials and overcome sin.
- (2) A good time to talk and counsel together is while going for a walk.
- (3) If you cannot answer questions from the Bible or Spirit of Prophecy, do not hesitate or feel embarrassed to say, simply, "I don't know." A profitable way to find answers is to look them up and study them together with the young person.

### VI. A LEADER IN MISSIONARY WORK

#### Missionary Training to Begin With the Children

*MH 395:1,2*—"True education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education.

"This object should ever be kept in view by Christian parents and teachers. . . ."

*MH 401:1*—" . . . As soon as strength and reasoning power are sufficiently developed, he should be given duties to perform in the home. He should be encouraged in trying to help father and mother, encouraged to deny and to control himself, to put others' happiness and convenience before his own, to watch for opportunities to cheer and

assist brothers and sisters and playmates, and to show kindness to the aged, the sick, and the unfortunate. The more fully the spirit of true ministry pervades the home, the more fully it will be developed in the lives of the children. They will learn to find joy in service and sacrifice for the good of others."

*CT 168:2*—" . . . The children are to be trained to become missionaries; they must be helped to understand distinctly what they must do to be saved. . . ."

Questions:

- (1) Which "object should ever be kept in view by Christian parents and teachers"?
- (2) When and how should children be taught to be missionaries in the home?

Thoughts:

- (1) The parents' first duty (*MH 396:3*) is to train their own children to be missionaries.
- (2) Because of poor training in childhood, many young people must begin their missionary training in school before going out into the community to work for others.

### Necessary for a Complete Education

*CT 545:3-546:0* (See also *CT 263:2*)—"It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired. . . ."

Question: Why is it necessary that students be involved in missionary work?

### Christlike Recreation

*CT 549:2-550:2*—"While we were living at Cooranbong, where the Avondale school is established, the question of amusements came up for consideration. 'What shall we do to provide for the amusement of our students?' the faculty inquired. We talked matters over together, and then I came before the students and said to them:

" 'We can occupy our minds and our time profitably without trying to devise methods for amusing ourselves. Instead of spending time in playing the games that so many students play, strive to do something for the Master.

" 'The very best course for you to pursue is to engage in missionary work for the people of the neighborhood and in the nearby settlements. Whenever you are listening to an interesting discourse, take notes and mark down the passages that the minister uses, so that you can review the subject carefully. Then after faithful study you will soon be able to give a synopsis of the discourses, in the form of Bible readings, to some who do not come to our meetings.'

"The older students decided to follow this suggestion. They had evening meetings for studying the Scriptures together. They worked first of all for one another, and as a result of the Bible studies among themselves, a number of the unconverted were won to the truth. And the effort in behalf of the neighbors was a blessing not only to themselves, but to those for whom they labored.

"Those who went out to work for the neighbors were instructed to report any case of sickness they might find; and those who had had training in giving treatment to the sick were encouraged to use their knowledge in a practical way. To work for the Master came to be regarded as Christlike recreation."

Describe the preparation for missionary work that Sr. White suggested.

Question: What were some of the results of their "Christlike recreation"?

Thought: Few are interested in all types of missionary work, and among your students there will be different interests. Pray for wisdom to know which ones will work together best, and which missionary activities are best suited for each individual.

Some Missionary Activities:

- (1) Home visitations
- (2) Bible studies
- (3) Breadmaking, food baskets, etc.
- (4) Selling our publications
- (5) Tract distribution
- (6) Simple treatments in the home
- (7) Babysitting

### The Essential Preparation

*MH 398:3*—"The highest of all sciences is the science of soul saving. The greatest work to which human beings can aspire is the work of winning men from sin to holiness. For the accomplishment of this work, a broad foundation must be laid. A comprehensive education is needed—an education that will demand from parents and teachers such thought and effort as mere instruction in the sciences does not require. Something more is called for than the culture of the intellect. Education is not complete unless the body, the mind, and the heart are equally educated. The character must receive proper discipline for its fullest and highest development. All the faculties of mind and body are to be developed and rightly trained. It is a duty to cultivate and to exercise every power that will render us more efficient workers for God."

Questions:

- (1) What is the highest of all sciences? the greatest work?
- (2) What training is essential for soul-winning?

## VII. CAPABLE OF LEADING STUDENTS INTO A DEEPER RELATIONSHIP WITH JESUS

### The Greatest Work

*S T 590:1*—" . . . Teaching your students to be Christians is the greatest work before you. . . ."

### Being Home Missionaries

*CT 160:2*—" . . . Let fathers and mothers feel their need of being home missionaries, the need of keeping the atmosphere of the home free from the influence of unkind and hasty speech, the need of making the home a place where angels of God can come in and bless and give success to the efforts put forth."

Question: How may parents be "home missionaries"?

Remember! We can share with others and successfully lead them only in those things which we ourselves have experienced.

*DA 347:3*—"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christ-like life, have an irresistible power that works for the salvation of souls."

Question: What constitutes "an irresistible power that works for the salvation of souls"?

### FINAL THOUGHT QUESTION

"Who is sufficient for these things?" (*Ed 281:3-282:0*)

After more than 50 years in this kind of program, Sr. Helen Frazee still asks this question.

### Thoughts:

- (1) As we daily grow in our relationship with Jesus and in claiming the promise of Phil. 4:13, we are daily able! (1 Cor. 10:13; 2 Cor. 12:9).

As we studied in Lesson 14, on page 96, Jesus is able, and desires to make up for our deficiencies.

- (2) Children usually come into a family at a time when parents lack much experience. If parents waited until they had enough experience, they would most likely be too old to have and raise children. The same is true in homeheading. The homeheads need to learn, side-by-side, with their students. In this way everyone is kept dependent upon God for their strength and wisdom.

**Additional Reading:**

*Proverbs 31:10-31.*

“True Education, a Missionary Training,” *The Ministry of Healing*, pages 395–406.

“Student Missionary Work,” *Counsels to Parents, Teachers, and Students*, pages 545–555.

**Memory Gems:**

*Proverbs 31:10, 27* —“Who can find a virtuous woman? for her price is far above rubies.”

“She looketh well to the ways of her household, and eateth not the bread of idleness.”

*Ed 282:1*—“Dear teacher, as you consider your need of strength and guidance,—need that no human source can supply,—I bid you consider the promises of Him who is the wonderful Counselor.”

NOTES

## Lesson 17

### *The Home of James and Ellen White*

In our previous lessons, we have noted the family plan of education in both the Old and New Testaments and during the Reformation. Now we will take a look at the Advent Movement, and how the plan was continued in the lives and work of James and Ellen White.

#### THE WHITE FAMILY AND THEIR RESPONSIBILITIES

|                                      |                                                                                                                                                                                                                                                                                                               |
|--------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| James Springer White:<br>(1821–1881) | Is considered the founder of the SDA Church and was the outstanding leader in the early years of the work.                                                                                                                                                                                                    |
| Ellen Gould White:<br>(1827–1915)    | Was God's messenger and prophet in the SDA Church. Had over 2,000 visions from God during a period of 70 years.                                                                                                                                                                                               |
| Their children:                      | <p>There were four sons—Henry Nichols, James Edson, William Clarence, and John Herbert.</p> <p>Henry, the first son, died in his teens.</p> <p>James, the second son, and William (or Willy), the third, both grew to adulthood.</p> <p>John, the last, died in babyhood, having lived only a few months.</p> |

#### Additional Responsibilities

|              |                                                                                                                                                                                                                                                                                                                                                                            |
|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| James White: | <p>Served as president of the General Conference three different terms, for a total of ten years.</p> <p>Established our first church paper, originally called <i>Present Truth</i>. (Its name was later changed to <i>Advent Review and Sabbath Herald</i>, and in 1978 changed again to <i>Adventist Review</i>.) As long as he lived, he was the main influence and</p> |
|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

strong promoter of the publishing work, especially of the *Review*. Most of the time he was either the editor, corresponding editor, or one of a group of editors.

He also published the *Youth's Instructor* and the *Signs of the Times*, wrote and edited four books, and produced a large number of paper-bound books, pamphlets, and some charts.

In addition to all this, he established our first sanitarium, the Western Health Reform Institute, later called Battle Creek Sanitarium, and our first college at Battle Creek, now Andrews University, during the mid 1870's. He traveled extensively, attending campmeetings, conference meetings, and council meetings, in all parts of the United States.

#### Ellen White:

Cofounder of the SDA Church, writer, lecturer, and counselor. Did extensive traveling, with her husband until his death, and afterward with her helpers. Spent two years in Europe and nine years in Australia.

Often up very early in the morning, writing page after page of testimonies in longhand. At the time of her death her literary productions consisted of well over 100,000 pages. These included:

- 24 books in current publication
- 2 book manuscripts at that time ready for publication
- 4,600 periodical articles in the journals of the church
- 200 (or more) out-of-print tracts and pamphlets
- 8,000 handwritten letters, general manuscripts, documents, diaries, and journals; when copied, comprised 60,000 typewritten pages.

Point: The remarkable thing is, that while the Whites were fulfilling many of these responsibilities, their home was a place of ministry to many in need.

### HOW THE WHITES HEEDED THE INSTRUCTION OF ISAIAH 58

*Isaiah 58:6-11—*

#### The Example of the Whites

*WM 321,2 (footnotes)—*“From the pen of two workers who in their youth spent many months in the White home we have the following comments of what they personally witnessed. —Compilers.

“Not only was Mrs. White a strong counselor for her husband, to guard him against making mistakes that would jeopardize the cause in any part, but she was most careful to carry out in her own course the things she taught to others. For instance, she frequently dwelt in her public talks upon the duty of caring for widows and orphans, citing

her hearers to Isaiah 58:7-10; and she exemplified her exhortations by taking the needy to her own home for shelter, food, and raiment. I well remember her having at one time, as members of her family, a boy and girl and a widow and her two daughters. I have, moreover, known her to distribute to poor people hundreds of dollars' worth of new clothes which she bought for that purpose.' —J. O. Corliss, *Review and Herald*, August 30, 1923.

“ ‘Elder White was himself a very philanthropic man. He always lived in a large house, but there were no vacant rooms in it. Although his immediate family was small, his house was always filled with widows and their children, poor friends, poor brethren in the ministry, and those who needed a home. His heart and his pocketbook were always open, and he was ready to help those who needed help. He certainly set a most noble example to our denomination in his largeheartedness and liberality of spirit.’ —*The Medical Missionary*, February, 1894.”

Question: In what ways did Ellen White live what she taught?

Example: At one time Elder G. B. Starr related to Elder W. D. Frazee that many times Sr. White would buy new clothes for the poor rather than replace her own worn clothing.

Question: How did Elder James White “set a most noble example to our denomination”?

## ENTERTAINING VISITORS

### A Work for All of God's People

6 T 344:2—“Some of our workers occupy positions where it is necessary for them often to entertain visitors, either their own brethren or strangers. It is urged by some that the conference should make an account of this, and that in addition to their regular wages they should be allowed a sufficient amount to cover this extra expense. But the Lord has given the work of entertaining to all His people. It is not in God's order for one or two to do the entertaining for a conference or a church, or for workers to be paid for entertaining their brethren. This is an invention born of selfishness, and angels of God make account of these things.”

Two Plans Not After God's Order:

- (1) For one or two families to do the entertaining for a conference or a church, and
- (2) For workers to be paid for entertaining.

Question: What is it that initiates such plans?

**Promises for Those Who Do This Work**

6 T 344:4–345:0—“Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work. Those who for Christ’s sake entertain their brethren, doing their best to make the visit profitable both to their guests and to themselves, are recorded in heaven as worthy of special blessings.”

Take special notice of the promises.

**A Glimpse of Hospitality and Menu in the White Home**

2 T 487:1—“I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. No butter or flesh meats of any kind come on my table. Cake is seldom found there. I generally have an ample supply of fruits, good bread, and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean (desire for rich foods) appetite, and eat with a relish the bounties supplied by our Creator.”

**Questions:**

- (1) How did Sr. White prepare for visitors and relate to them?
- (2) If we follow her example, would this make it easier for us to entertain guests?
- (3) Describe her “well-set table.”
- (4) What liberty was given to those eating at her table?

**ELLEN WHITE’S HOUSEHOLD**

*Youth’s Instructor*, July 18, 1939, Arthur W. Spalding — “Sister White’s household consisted, for the most part, not of relatives, but of helpers. Some of them lodged in the house, others outside; but at the table and at the worship hours, morning and night, there met a company who made up the *family*. I do not remember them all, but besides the housekeeper and the cook, I recall Sara McInterfer; Mary Steward; Maggie Hare-Bree; May Walling, Sister White’s niece; Minnie Hawkins, a high-spirited young woman secretary from Australia, now Mrs. C.C. Crisler of Shanghai, China; and, chief of all, my boyhood friend, Clarence C. Crisler, who headed the secretarial staff.

“‘Sister White appeared regularly at the dinner table and at evening worship.’”

## Questions:

- (1) For the most part, her household was comprised of whom?
- (2) For which family occasions did she appear regularly?

## AN EXAMPLE SET

## The Care of Children, Youth, and Orphans

*The Fruitage of Spiritual Gifts*, Lewis H. Christian (Review and Herald Publishing Association, 1947), 55:2-4—“After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge, for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

“I have felt it my duty to bring before our people that for which those in every church should feel a responsibility. I have taken children from three to five years of age, and have educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care and a training for service. These boys have now grown to manhood, and some of them occupy positions of trust in our institutions. One was for many years head pressman in the Review and Herald publishing house. Another stood for years as foreman of the type department in the Review and Herald. . . .

“In Australia I carried on this same work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.” —Letter 55, January 30, 1905, from E.G.White to O.A. Olsen.

Questions: What were the ages of some of the children and boys that were taken into the Whites' home? What were the responsibilities that some later carried?

## The Care of the Sick and Afflicted

*The Fruitage of Spiritual Gifts*, 55:5—“While we were in Australia we worked as medical missionaries in every sense of the word. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering.” —Letter 55, January 30, 1905, from E. G. White to O. A. Olsen.

*Youth's Instructor*, March 30, 1948, Ella M. Robinson (daughter of Willy White) —“Grandma had them brought to her home and cared for them there. By this time our family was living in a cottage across the road from Sunnyside (at Avondale); and as grandma's parlor was occupied by overnight visitors, the patients were brought to our house, and beds were made up in our front room. The big iron kettle on our kitchen stove was kept boiling, and treatments were given every two or three hours. After ten days of further care the patients were taken home, and astonished their neighbors with their account of the wonderful cures accomplished with water treatments. Grandma

never accepted payment for any such services.

“‘The Lord is in these things,’ grandma wrote at the time, ‘preparing the way before us for the entrance of truth. This is real medical missionary work. We shall take in every case that comes, even if we have to make a hospital of our home.’”

Questions:

(1) How did Sr. White illustrate “real medical missionary work”?

(2) How much did she charge for her services?

### AN EXPERIENCE IN TEACHING CHILDREN

*The Fruitage of Spritual Gifts*, 42:2–43:1—“Years ago the children in my home were learning how to knit. One of them asked me, ‘Mother, I should like to know whether I am helping you by trying to do this knitting work?’ I knew that I should have to take out every stitch, but I replied, ‘Yes, my child, you are helping me.’ Why could I say that they were helping me?—Because they were learning. When they did not make the stitches as they should have been made, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly. . . .

“Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play.” —*Review and Herald*, June 23, 1903, page 12.

Question: How could Sr. White say that the children were helping her, even though they were making many mistakes?

### HOW TRAVEL WAS MADE POSSIBLE FOR THE WHITES

#### An Experience While Arthur Spalding Was Ironing

*Youth's Instructor*, July 11, 1939, Arthur Spalding, —“I thought she did not see me; but suddenly she turned and came over to my ironing board. ‘I used to do that for my husband,’ she said, ‘before he was taken away from me.’ She fingered the cloth with a knowing touch: ‘That’s very excellent goods,’ she remarked. ‘I did the shopping, too, and I was always careful to get durable goods like this.’ And then she went on to speak of her children when they were little, in those strenuous days of ministry of which I had so often read in *Life Sketches*.

“‘I had to leave them so much,’ she said, with a shading of sadness in her voice. ‘I had so often to leave them in the care of others; and not all of those who cared for them loved them, or knew how to train them. I would have stayed with my children, but God told me to go. Yet my heavenly Father saved them, though with many trials. And He has given me other children, thousands of them, the children of God’s people, whom I love. You are one of my children,’ she said, with a direct look. ‘Are you not one of my children?’ I nodded, speechless, tears in my eyes. She put her hand over mine for a moment; then she smiled, and, with a quick movement, was gone.”

## Questions:

- (1) How were the Whites able to do so much traveling and be gone for long periods of time, when their children were needing their care?
- (2) How did the Lord reward them for their willing sacrifice for the cause of God?

## STORIES OF CERTAIN MEMBERS OF SR. WHITE'S FAMILY IN AUSTRALIA

*Youth's Instructor*, March 16, 1948, Ella M. Robinson—"After a voyage of nearly four weeks, we (Ella Robinson as a young girl, and her sister) steamed into beautiful Sydney Harbor one bright morning in early April, which corresponds to September in our Northern Hemisphere. At the wharf we were met by Miss Emily Campbell, a little lady dressed in gray, with a gray handbag, which she waved to the two little girls wearing navy blue suits and sailor caps. We were glad to see Miss Marian Davis again, grandma's true and tried literary helper. A thirteen-mile drive behind a pair of spirited horses brought us to grandma's home, a rented house in Granville, one of Sydney's suburbs.

"It was just dinner time when we arrived. The large dining table, which when extended to full capacity could seat eighteen or twenty persons, was greatly reduced in size on the day of our arrival. Father, mother, grandma, and Miss Maggie Hare, a young woman who reported grandma's sermons, were all away on an evangelistic tour in South Australia and Tasmania.

"Miss Campbell introduced us to a young boy of about fifteen, known as Willie, and later we learned his story. He was the eldest of a family of nine children whose parents had recently accepted the Sabbath message. They had been caught in the depression, and were having a hard time. Their distressed condition was brought to grandma's attention. She immediately went to her grocer, purchased fifty dollar's worth of provisions, and took them to the family. While visiting and praying with them, she noticed Willie, and asked him to come and be one of her helpers. He was to care for the garden, look after the horse and cow and hens, and do other chores. So Willie became the mainstay of his family until his father found regular employment.

"At the head of the table sat a man about thirty-five years of age, who acted as host. He was pleasant, and we children enjoyed his company. It was not till years later that we heard his story. He had been a very earnest member of one of our churches in America, but had become discouraged.

"About this time he attended a conference in Battle Creek, where he met a man by the name of Stanton, who had written and was circulating a tract in which he set forth *new light* which he felt had been given him for the church. Mr. Stanton was looking for someone to carry this message to Australia, and this man volunteered to do so. To his mind, the errand entrusted to him seemed so urgent that he did not take time even to go home and bid his wife and children good-by, but took passage immediately for Australia.

"But the new members there, who were in the ardor of their first love, met him with questioning. Then, too, he soon learned that grandmother had written to Mr. Stanton pointing out that his message was not inspired of God. When the missionary to Australia found that the people did not care to listen to his message, and that the Lord had pointed out through His special messenger that Mr. Stanton was all wrong, he lost faith in his own mission.

"Grandma learned of his confusion and bewilderment, and suggested that he attend the new Bible school she had helped to start in Melbourne. After he had found his bearings and had a better understanding of the third angel's message and work, she invited him to come to her home and help in the work God had given her to do. At the time of our arrival he was acting as bookkeeper and copyist. After a year or two spent largely in reading, copying, and filing the precious documents that came from her pen, this man returned to America and ever remained a faithful member of the Seventh-day Adventist Church.

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

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

"Edith and Nettie were agreeable playmates. One day Mrs. Hamilton, Nettie's mother, told us how they came to be living in grandma's family. Her home in Scotland had been broken up by the sudden death of her husband, and she, seeking to forget her sorrow in a new environment, took Nettie, the younger of her two daughters, and sailed for Australia, leaving her sister to bring the older daughter as soon as she could establish herself in the millinery (hat-making) trade in Sydney. The steamer on which her sister and older daughter later sailed was lost at sea, and Mrs. Hamilton and Nettie were left alone in a strange land at a time of financial depression. The message of Jesus' soon coming found them, and brought cheer to their hearts. Without regard to difficulties, they took their stand to obey all the commandments of God.

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

"Edith's mother had recently died, and her father was trying to make his way and provide for his son and daughter by selling our message-filled books. Colporteur-ing was not as profitable an enterprise then as it is today, and Mr. Ward was having a discouraging time. On hearing of his perplexity, grandma invited him to let Edith come and be her little girl for awhile. A few months afterward she took Edith's older brother Ernest, and cared for the two until they were able to make their own way."

#### Questions:

(1) Recount the stories of:

(a) Willie

(b) The man of about 35 years

- (c) Annie
- (d) Mrs. Hamilton and Nettie
- (e) Edith and Ernest

(2) What was Sr. White's favorite method of dealing with confused minds?

Many more of the Whites' experiences are recorded in Volume 1 of the *Testimonies* and in *Life Sketches*.

#### FINAL THOUGHT QUESTION

What does the Lord expect of us? Are we required to do and to sacrifice, as the Whites did, of our personal desires and needs, of our children, and of our homes?

Thoughts:

- (1) God has a plan for each person and every family at each stage of their experience—what they are to do, how much they are to do, and the sacrifices involved.
- (2) Remember! Leadership in the home and in God's cause means broader service and greater sacrifice.

Promise: If we bring our barley loaves to Jesus, He will multiply them, and help us to accomplish a ministry that few others can!

Additional Reading:

*Testimonies for the Church*, Volume 1, pages 75–112.

*Life Sketches of Ellen G. White*, pages 97–480.

(See page 137, A Supplement, "My 'special hand.'")

Memory Gem:

*Daniel 12:3*—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

## A SUPPLEMENT

## My "special hand"

"I'll always remember those gatherings in the church lobby with her." As she spoke, Grandma gestured with her small hand toward a familiar black-and-white picture of Ellen White.

I knew that by asking my grandmother, Kathryn Innes Munson, to tell her favorite recollection from childhood, I would hear her recollections of the 1890's in Australia.

"The first time I remember seeing Mrs. White was when I must have been about 4 years old. She attended the Avondale church quite frequently. And whenever she came, we children would be excited all through church service as we were waiting for our special meeting with her afterward.

"After church service," Grandma continued, "Mrs. White would go to the lobby, sit down, and invite us to gather around for 'our special time.'

"While our parents visited together or sometimes waited impatiently (Grandma chuckled at this memory), Mrs. White would begin. First, she'd greet each of us by name if she knew us, and spend a few seconds in personal conversation. She made us feel so important. These special times were sometimes questions and answers, but more often than not, she'd tell a Bible story. Mrs. White could really tell Bible stories. She would laugh at the humorous part as she told the stories, wink at us if she knew a good point was being made, look sad if the story was sad, and frown if one of us was getting a bit unruly."

## A finger missing

Kathryn Innes, known as Katie, was a quiet little girl. In fact, quiet and shy would describe her even now. But, at age 4, she was extra shy because of a physical defect. She had been born with one of her fingers missing—the little finger on her right hand. That may seem insignificant, but to a small girl it was devastating, especially when the older children would make her the butt of their jokes or give her giggling glances whenever they saw her "funny-looking hand."

"On the Sabbath I first met Mrs. White," Grandma continued, "I slowly followed the children into the lobby. While they gathered boisterously around her, I kept my distance—close enough to watch and hear, but keeping my distance from the other children.

"After sitting down, Mrs. White looked around to greet the new children—the ones she had not met before. Noticing that I was hanging back, she urged me to join the group. Hesitantly I began to move toward her. Suddenly realizing everyone was looking at me, I covered my right hand with my left and stopped. Hearing some of the children joke about my deformed hand, I wanted to turn and run. But glancing up, I saw Mrs. White look at me with a comforting smile. She held out her hands, motioning for me to come right up to her. I stood, embarrassed and afraid. Suddenly with helpless resignation I blindly ran to her for protection.

"Taking both of my hands in hers, Mrs. White felt the differences in my hands—one full and normal, the other long and narrow. Apparently having heard the undercurrent of comments by some of the children, she took my deformed hand and commented so all could hear, 'Katie, Jesus has given you a special hand.' "

Vividly recalling the last time she saw Mrs. White, Grandma recounted, "It was the last Sabbath that Mrs. White was to visit the Avondale church before returning to America. We gathered closely around as she went through the group, spending a brief moment with each of us. When she came to me—I was about 7 years old—Mrs. White gently took my 'special hand' and said something that I've always cherished. 'Katie,' Mrs. White said, 'Let's make an appointment to meet in heaven. Let's go to Jesus and ask why He gave you that 'special hand.' "

With tears in her eyes, Grandma adds, "After I see Jesus and my family, guess who I'm going to look for?"

—Harold Baasch, *Adventist Review*, July 3, 1980.

### NOTES

## Lesson 18

# *The Greater Responsibilities of Home Leadership*

### INTRODUCTION

In this lesson we will study the greater responsibilities of home leadership and what God expects of parents and homeheads. If these responsibilities are accepted and shared by others in the home, it will lighten the load of the homeheads, make the home of greater usefulness for God, and strengthen the overall program and the church in a marked way.

#### God's Purpose in Giving Us Commandments

*Deuteronomy 6:1—*

Point: "that ye might do them" — A problem with conventional education is that the students are examined more on the basis of what they are able to remember, than what they are able to perform.

#### 1. For Long Life

*Deuteronomy 6:2—*

A similar promise is found in the 5th commandment (*Exodus 20:12*).

Illustration: Long life is a blessing, but only when life is pleasant and rewarding.  
(Perhaps the best thing for some people is for them to die.)

Thought: The complete fulfillment of life will come in the earth made new—  
"that thy days may be long upon the land which the Lord thy God giveth thee."

Thought Question: Are these promises conditional (*Deut. 6:2; Ex. 20:12*)?

#### 2. For Our Best Good

*Deuteronomy 6:3—*

## Thoughts:

- (1) All of God's commandments are for our best good, that we may prosper. Isn't it only reasonable that the One who made the universe and all created beings knows best how to run things? How, then, could a professor at Harvard or Columbia University, for instance, know more about running a home, nutrition, child training, or any other subject, than God does?—"For the wisdom of this world is foolishness with God" (1 Cor. 3:19).
- (2) If you believe this,
  - (a) it will show in your attitude.
  - (b) you will not wish to "smuggle" into the home any faddist ideas of the world.
  - (c) you will not say that the world is "'way ahead of us." You will recognize that "the world" is going down an entirely different road.

## TEACHING GOD'S RULES FOR HAPPY LIVING

*Deuteronomy 6:6,7—*

## Questions:

- (1) What does the Lord expect us to do with His instructions?
- (2) When does the Lord want us to teach them? Only at worship time? At a 3:00 PM class?

## Thoughts:

- (1) Realizing when God's commands should be taught, has it occurred to you that this is why God has put us together in homes—so that we may have opportunities to learn and teach them?
- (2) If we would listen to His word, observe His commandments, and teach them diligently in our homes and elsewhere, we could have joy, peace, and a more abundant life, for life has more dimensions than just length.

**Illustration:** Several years ago some turtles were discovered on St. Helena Island. These same turtles had been living on that island when Napoleon was held prisoner there—and may yet be alive today!

Wouldn't you rather live for just one day as a man, than for one hundred years as a turtle? Thank God, we can enjoy not only length of life, but breadth and height as well, if we are willing to obey His commands and teach them continually.

### Possible Reactions to This Plan

- (1) "Won't it get boring?" It did for some of the Israelites, but it was not the commandments, but the manner in which they were taught and carried out. When the Jewish leaders added their own opinions and interpretations to them, the commandments became a heavy burden of form and ceremony. So they may become, today; but they need not be boring or a burden. They can be a "delight."
- (2) "That's the problem. Studying them wears me out!" But there is a way of studying them without wearing out.

### How to Deal With Much Variety and Long Hours

#### Thoughts:

- (1) The conventional school program generally operates on a daily routine of 8 AM to 3 PM. There is nothing so bad about that, but the plan in our training schools needs to be broader than this. God's plan is for us to have a balanced program of work and study, eating and sleeping, and doing missionary work. Some may say, "It's too much!" But, all of these activities bring many blessings. Having a variety of things to do keeps us from getting unbalanced and bored.
- (2) Before we get in the habit of sleeping too much, we can get up. Before we eat too much, we can get up. Before we work too much, we can sit down (or lie down).
- (3) The divine plan is one of variety and contentment. We are to convey this to our children and students.

### The Wrong Way of Observing God's Commandments

#### Thoughts:

- (1) There is a way of keeping God's commandments that is worse than not observing them at all. The Jews, for example, made the keeping of God's commandments a wearisome burden in a manner so mechanical and ritualistic that nearly all of the true meaning and joy was lost (*DA 29:2,3*).
- (2) Lucifer had one-third of the angels in heaven believing they were being ruled by religion far too much, and they sought freedom from the "bondage" of law. Actually, before Lucifer began suggesting such ideas, "the thought that there was a law came to the angels almost as an awakening to something unthought of" (*MB 109:2*).
- (3) There never will be a program, this side of heaven, that satisfies everyone, but there can be a program that satisfies those whose hearts are longing for righteousness.
- (4) *Deuteronomy 6:6,7* make it clear that God's plan of living is different from the way of life confined to Sabbath School and church, or family worship once or twice a day. His plan is for all day, every day.

### Applications of God's Commands for Our Time

*Deuteronomy 6:8,9—*

#### Thoughts:

- (1) By the time of Christ, the Jews had taken these figures of speech literally. They copied passages of the law and tied them on their wrists, wore them on their garments, and wrote them on their doorposts. Unfortunately, they were not written on their hearts.
- (2) What application can we make of these verses? Jesus is saying that everything in our lives should tell the story of God's blueprint—our homes, our tables, our clothes, etc.
- (3) It is amazing as one studies the Bible, and especially the Spirit of Prophecy, how much specific counsel there is on every subject important in our lives. For example, the temperature in our rooms is not to exceed 65 degrees F, or 18.3 degrees C (*1 T 703:0*), and the lights in our schools should be turned off at 9:30 PM (*CT 297:1*). However, let's be careful not to make the wonderful guidelines in God's word into a galling yoke.

### VIEWING A PROBLEM IN GOD'S CHURCH

*5 T 665:0—*“ . . . But there are not many of you that really know what is contained in the Testimonies. . . .”

Point: When Sr. White wrote this statement, she had not yet written half of the messages and counsels she would yet receive from God for His people.

*5 T 681:1—*“Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. . . .”

Question: What turned the attention of so many away from reading God's words?

#### Points:

- (1) When God said to go north, many went south instead.
- (2) Many who had not read the *Testimonies* were opposing them without realizing it.

#### Thoughts:

- (1) If we mouth our own opinions, or merely repeat what others say, it may profit us nothing and could lead ourselves and others astray.

- (2) Sometimes Sabbath School lesson-study classes are turned into "I think" sessions—discussions of personal opinions. Points that are not supported in God's word equal "zero" (*CT* 423:3). We need God's words in our hearts and minds, and to be teaching them.

Remember! All of God's instructions are to our advantage "that it may be well with (us)" (*Deuteronomy* 6:3).

### THE DANGER IN PROSPERITY

*Deuteronomy* 6:10-12—

Point: Danger often accompanies prosperity. The very prosperity which obedience to God brings, also attracts peril.

Thought Question: What kind of danger does prosperity bring? Danger of self-sufficiency? Of forgetting God's leading and teaching?

An Example: In the days of King Solomon, when Israel reached her height of glory and prosperity, she forgot God.

#### Danger Today

As a church, we are riding a wave of popularity. By a significant percentage of the general population, Seventh-day Adventists are well thought of.

Remember! The greater peril is in the time of prosperity rather than in the time of adversity.

Promise: *4 T* 148:0—" . . . There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue. . . . "

### METHODS OF STUDY TO LEARN GOD'S INSTRUCTIONS

Study needs to be personalized. There are different methods of study, but it is important to discover the method that is best for you.

#### A Notebook

We suggest that you get a notebook, and begin to write down the special gems you find in the Bible and the Spirit of Prophecy. (Or you may write them on index file cards and organize them in a box.)

You may have heard or thought, "I wish someone would go through all of the *Testimonies* and make a compilation of all of the gems." But, the best and most beneficial list

you will find is the list you make on your own. It is in the very act of searching, finding, and filing that your mind develops, and the principles move from the pages of the book into your life. Then you will have more than mere notebook material—you will have been brought into closer “fellowship with the Unseen” (*Ed 127:1*).

### HOW TO ANSWER QUESTIONS AND FIND ANSWERS TO QUESTIONS

#### Thoughts:

- (1) In the first five books of the Bible you can see the Lord, again and again, purposely arranging things so that the Israelites would raise questions; for example, about the sanctuary and its services, the annual feasts, etc. From time to time your students and children will ask questions as to why you do things the way you do.

#### Some possible questions:

- (a) I’ve noticed that you serve so much fruit. Why?

#### Answers:

*CD 310:1*—“A plain, simple, but liberal supply of fruit is the best food that can be placed before those who are preparing for the work of God.”

*CD 309:3*—“It would be well for us to do less cooking and to eat more fruit in its natural state. Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained. Let these be prepared for winter use by canning, using glass, as far as possible, instead of tin.”

Isn’t it amazing how specific the instruction is?

- (b) I’ve noticed we usually have something special to eat on Sabbath. Why?

Answer: In volume six of the *Testimonies*, page 357, and in *The Ministry of Healing*, page 308, cooks are encouraged to do this.

A large number of Adventists think that “something special” must be pie or cake with ice cream on it. Many cooks find it hard to have “something special,” for they have it on Sunday, Monday, Tuesday, . . . so they think they must have something really rich on Sabbath.

We should study how to prepare a special Sabbath treat that demonstrates health reform, such as a special fruit salad or a naturally sweetened dessert.

**Point:** We need to have the principles of the Bible and the Spirit of Prophecy so deeply rooted in our minds that we can give an answer from the Lord and from the personal application of these counsels.

If you do not know the answer to a question, ask someone; or better yet, search in a Bible concordance or the volumes of the *Index to the Writings of E. G. White*, until you find the answer. Pray. If it is important for your Christian experience, God will help you find the answer.

(2) *Deuteronomy 6:20-24*—

God intends that parents be so filled with the desirability of following His way that they would answer in this manner (*Deuteronomy 6:20-24*), and not say, “Well, if we do not conform, they might put us out of the church (or institution),” or, “They won’t think well of us.”

Therefore, we must unquestionably believe that all of God’s commands are for our best good. And, instead of feeling sorry for ourselves, we feel sorry for those who feel sorry for us.

### SUMMARY THOUGHTS

There are literally thousands of questions concerning daily life that are answered in the Scriptures and volumes of the Spirit of Prophecy. If God has seen fit to speak on these various topics, who am I to mouth my own opinions?

There is something worse than not reading, studying, and teaching the instruction in these books: that is to use them as clubs to force people into conformity.

We must be sure that we do not push our own opinions, or echo other men’s thoughts; but that we echo the words of the living God.

### A Word of Caution

When asked a question, don’t go and get a Spirit of Prophecy book every time and read from it. You should be able to give a reason, or state a principle involved. Whenever possible, help the inquirer to find the answer on his own. Remember that hearts can be knit together in the process of discovery.

### Memory Gem:

*Deuteronomy 6:3*—“Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.”

NOTES

## Lesson 19

### *The Home of Stephen and Hetty Haskell - Homes in All Our Institutions*

#### Review Thought

We should remember that every individual has received from the Lord various talents and abilities. At the same time we should not expect everyone to do the same amount of work. Each of us has "a cup of a different size."

Again we will take some glimpses into the lives of early Adventists.

#### THE LIFE OF STEPHEN N. HASKELL

##### Biographical Sketch

Elder Haskell's main roles were those of evangelist and administrator. A pioneer of city-outpost evangelism, he was a great believer in the work of laymen, and combined lay medical missionary work and conference work.

He was also a great exponent of the Spirit of Prophecy, being considered the father of the tract and missionary work of our denomination. Also an author, his written works include *The Story of Daniel the Prophet*, *The Story of the Seer of Patmos*, and *The Cross and Its Shadow*.

At Madison, Haskell was the first chairman of the Board of Trustees. In fact, he and his wife held the deed of Madison until the corporation was organized.

Elder Haskell, a true pioneer, lived from 1833 to 1922. In 1850 he married Mary How, and in 1853 began preaching for the non-Sabbatarian Adventists in New England. Later that year he began to observe the Sabbath.

After being in self-supporting work in New England, he was ordained and became the first president of the New England Conference in 1870. He served as president for both the New England and California Conferences for a number of years. He was also president of the Maine Conference for one term.

Also in 1870 he organized the first conference Tract and Missionary Society, and subsequently organized similar societies in various parts of the eastern United States. In 1885 he was in charge of a group that was sent to begin denominational work in Australia. His

preaching in New Zealand was climaxed by the forming of the first group of SDAs in that country. In 1887, with three Bible instructors, he began work in London, England, and organized a church there. He made a world tour on behalf of missionary work in 1889-1890, visiting Western Europe, Southern Africa, India, China, Japan, and Australia. On that world tour he baptized one individual in China and another in Japan, the first in these countries.

His wife, Mary, died in January of 1894. Returning to Australia (1896), Elder Haskell engaged in evangelistic work and taught Bible at the Avondale school. While there, he married Hetty Hurd (February, 1897).

Another of Haskell's "firsts" was the organization of the first colored church in New York City (1902). After this, he conducted a series of Bible training schools and evangelistic efforts in Tennessee and California. In 1911 he led the temperance work in Maine, and began printing books for the blind (1912). He also assisted in the development of the White Memorial Hospital in 1916.

Until the time of his death, Elder Haskell attended institutes and campmeetings, and promoted the general work of the denomination.

### TRAINING AND ACTIVITIES IN THE HASKELL HOME

*Ev 108:2*—"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. . . ." —*Review and Herald*, September 7, 1905.

These experiences took place when the Haskells were in Nashville, Tennessee in 1905.

#### Two Phases of Their Program:

##### I. Training in the Home

- A. Practical, thorough training in holding Bible studies and in selling our publications.
- B. Regularly conducting Bible studies in the home.
- C. Relating missionary experiences during the worship hour.

##### II. Labor Outside the Home

- A. Giving Bible studies.
- B. Selling our papers.
- C. Doing medical missionary work.

### AN APPEAL FROM THE PROPHET

*Ev 108:3 - 109:0*—"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." —*Review and Herald*, September 7, 1905.

Describe the housing and training that needs to be offered the young people in order for this kind of work to be successful.

### An Example

Before establishing Wildwood Institute, Elder W.D. Frazee and his wife, Helen, had from 8 to 25 helpers in their home while they sought to reach many of the great cities of America with the gospel.

### A Problem Minimizer

When every member of the home is actively engaged in working for souls, all problems are minimized. And the missionary activities also serve as recreation.

If this is not being done, a certain number of social activities should be provided; otherwise, the home becomes a mere boarding-house.

## ESTABLISHING CITY MISSION WORK

### Follow-up Work After Evangelistic Meetings

6 T 74:1,2—"The work should not stop when the meetings on the camp ground close.  
...

"Changes tend to weaken the influence of the meetings. Continue the meetings on the camp ground whenever practicable. But when it seems advisable to move, let the large tent be removed to some favorable location, and let the services in it be continued. A mission should be established. 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."

#### Points:

- (1) Evangelistic meetings for the public were called "camp" meetings and "tent" meetings.
- (2) At that time Elder Haskell was following this instruction concerning follow-up work after evangelistic meetings.

Question: How was the follow-up team to be organized? Who was to be in charge?

6 T 74:3 - 75:1—"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.

"Let some of the workers attend religious gatherings in other churches and, as there is opportunity, take part in them. . . . Judicious young men should be encouraged to attend the meetings of the Young Men's Christian Association, not for the sake of contention, but to search the Scriptures with them and suggest helpful questions.

"Had work in these various lines been done earnestly and vigorously after all our camp meetings, many more souls would have been gathered in as the fruit of the seed sown at the meetings."

Explain the types of missionary work that should be done after the evangelistic meetings.

Thought: If the methods generally employed in conducting evangelistic meetings followed the plan outlined above and used by the early Advent pioneers, we would witness greater results.

### RESTAURANTS IN THE CITIES

Previously, most of the cities in the South had restaurants, or treatment rooms, or both. But now there are very few of them that remain in operation.

Two reasons why most of them eventually shut down:

- (1) As they grew larger, they became a greater financial risk.
- (2) The larger they became, the less evangelism was carried on.

### The Work of the Managers

#### I. The Salvation of the Workers

7 T 117:3 - 118:1—"The managers of our restaurants are to work for the salvation of the employees. They must not overwork, because by so doing they will place themselves where they have neither strength nor inclination to help the workers spiritually. They are to devote their best powers to instructing their employees in spiritual lines, explaining the Scriptures to them and praying with them and for them. They are to guard the religious interests of the helpers as carefully as parents are to guard the religious interests of their children. Patiently and tenderly they are to watch over them, doing all in their power to help them in the perfection of Christian characters. Their words are to be like apples of gold in pictures of silver; their actions are to be free from every trace of selfishness and harshness. They are to stand as minutemen, watching for souls as they that must give an account. They are to strive to keep their helpers standing on vantage ground, where their courage will constantly grow stronger and their faith in God constantly increase.

"... The managers of our restaurants must do more to save the young people in their employ. They must put forth greater efforts to keep them alive spiritually, so that their young minds will not be swayed by the worldly spirit with which they are constantly brought in contact. . . ."

Point: The most important work of the managers concerns the salvation of their workers.

Explain what it will require of the managers to accomplish this.

## II. The Care of the Workers

7 T 118:1 - 119:2—“ . . . The girls and the young women in our restaurants need a shepherd. Every one of them needs to be sheltered by home influences.

“There is danger that the youth, entering our institutions as believers, and desiring to help in the cause of God, will become weary and disheartened, losing their zeal and courage, and growing cold and indifferent. We cannot crowd these youth into small, dark rooms and deprive them of the privileges of home life and then expect them to have a wholesome religious experience.

“It is important that wise plans be laid for the care of the helpers in all our institutions and especially for those employed in our restaurants. Good helpers should be secured, and every advantage should be provided that will aid them to grow in grace and in the knowledge of Christ. They are not to be left to the mercy of haphazard circumstances, with no regular time for prayer and no time at all for Bible study. When left thus, they become heedless and careless, indifferent to eternal realities.

“With every restaurant there should be connected a man and his wife who can act as guardians of the helpers, a man and woman who love the Saviour and the souls for whom He died, and who keep the way of the Lord.

“The young women should be under the care of a wise, judicious matron, a woman who is thoroughly converted, who will carefully guard the workers, especially the younger ones.

“The workers are to feel that they have a home. They are God’s helping hand, and they are to be treated as carefully and tenderly as Christ declared that the little child whom He set in the midst of His disciples was to be treated. ‘Whoso shall offend one of these little ones which believe in Me,’ He said, ‘it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.’ ‘Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.’ Matthew 18:6,10. . . .”

### Questions:

- (1) Who are to act as guardians of the workers? Do the girls and young women need special guardianship?
- (2) What type of housing needs to be provided? In their busy schedules what two items must not be neglected?

### Why Small Restaurants, Even in Large Cities

7 T 119:2—" . . . The care that should be given to these employees is one of the reasons in favor of having in a large city several small restaurants instead of one large one. But this is not the only reason why it will be best to establish several small restaurants in different parts of our large cities. The smaller restaurants will recommend the principles of health reform just as well as the larger establishment and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people. In the smaller restaurants there will not be so much work to do, and the helpers will have more time to devote to the study of the word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform."

List the five reasons described in favor of having small restaurants instead of large ones, even in large cities:

- (1) \_\_\_\_\_
- (2) \_\_\_\_\_
- (3) \_\_\_\_\_
- (4) \_\_\_\_\_
- (5) \_\_\_\_\_

Remember! "The smaller restaurants will recommend the principles of health reform just as well as the larger establishment. . . ." (7 T 119:2).

### Questions Asked by Jesus

7 T 116:4 - 117:1—"When the restaurant work was started, it was expected that it would be the means of reaching many with the message of present truth. Has it done this?

"To the workers in our restaurants the question was asked by One in authority: 'To how many have you spoken regarding their salvation? How many have heard from your lips earnest appeals to accept Christ as a personal Saviour? How many have been led by your words to turn from sin to the service of the living God?'"

Thought Questions: With these questions in mind, what kind of workers are needed in restaurant ministry? What is the most important part of their training?

### Warnings and Promises

7 T 118:1; 120:1—"Unless our restaurants are conducted in this way, it will be necessary to warn our people against sending their children to them as workers. . . ."

"If we fulfill the purpose of God in this work, the righteousness of Christ will go before us, and the glory of the Lord will be our rearward. But if there is no ingathering of souls, if the helpers themselves are not spiritually benefited, if they are not glorifying God in word and deed, why should we open and maintain such establishments? If we cannot conduct our restaurants to God's glory, if we cannot exert through them a strong religious influence, it would be better for us to close them up and use the talents of our youth in other lines of work. But our restaurants can be so conducted that they will be the means of saving souls. . . ."

A Summary Question: From the reading of all of these references on the restaurant work, what is seen to be the purpose of establishing restaurants?

### SCHOOL HOMES

#### Characteristics of Most College-age Youth

6 T 168:1—“ . . . Some of these have in childhood received too little discipline and are superficial and frivolous; others have been governed too much and have felt, when away from the hands that held the reins of control perhaps too tightly, that they were free to do as they pleased. They despise the very thought of restraint. By these associations the dangers of the young are greatly increased.”

Thought Question: Which do you suppose brings worse results—receiving too little discipline or too much discipline?

#### The Purpose of School Homes

6 T 168:1,2—“In attending our colleges many of the youth are separated from the softening, subduing influences of the home circle. At the very time of life when they need vigilant supervision they are withdrawn from the restraints of parental influence and authority, and are thrown into the society of a large number of their own age, of varied characters and habits of life. . . .

“Our school homes have been established that our youth may not be left to drift hither and thither, and be exposed to the evil influences which everywhere abound; but that, as far as possible, a home atmosphere may be provided that they may be preserved from temptations to immorality and be led to Jesus. . . .”

Question: What is to be the object of having the youth in a home?

#### The Model for School Homes

6 T 168:2—“ . . . The family of heaven represents that which the family on earth should be; and our school homes, where are gathered youth who are seeking a preparation for the service of God, should approach as nearly as possible to the divine model.”

Thought Question: Is the model given to discourage us, or to keep us desiring greater blessings, and more dependent upon God?

#### The Work of the Homeheads

6 T 168:3 - 169:0—“Teachers who are placed in charge of these homes bear grave responsibilities; for they are to act as fathers and mothers, showing an interest in the students, one and all, such as parents show in their children. The varying elements in the characters of the youth with whom they are called to deal bring upon them care and

many heavy burdens, and great tact as well as much patience is required to balance in the right direction minds that have been warped by bad management. The teachers need great managing ability; they must be true to principle and yet wise and tender, linking love and Christlike sympathy with discipline. They should be men and women of faith, of wisdom, and of prayer. They should not manifest stern, unbending dignity, but should mingle with the youth, becoming one with them in their joys and sorrows as well as in their daily routine of work. Cheerful, loving obedience will generally be the fruit of such effort."

Question: In order to balance minds and to gain cheerful, loving obedience, how should homeheads manage their young people?

### OUR SANITARIUMS (HEALTH CENTERS)

*CH 212:1*—"Our sanitariums are one of the most successful means of reaching all classes of people. . . ."

Thought Question: Why is this reference true? Is it not true that all classes of people have health problems?

Thoughts:

- (1) Everyone must eat in order to live. And from time to time everyone of us needs medical attention. This is why restaurants and health centers are means of reaching "all classes of people."
- (2) Because health is more valuable than silver or gold, when an individual is restored to health, a permanent friendship between patient and attendant is easily created and the patient usually becomes receptive to spiritual truths.

### The Purpose and Plan for Our Sanitariums

*CH 211:2-4*—"It is for the object of soul saving that our sanitariums are established. . . ."

"It is that thirsting souls may be led to the living water that we plead for sanitariums—not expensive, mammoth sanitariums, but homelike institutions in pleasant places.

"The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. . . ."

Questions:

- (1) What are our sanitariums to be? What are they not to be?
- (2) Are the reasons for having small sanitariums the same as for having small restaurants?

A Summary Question: What is to be the object and purpose for establishing sanitariums?

In the first vision Sr. White had concerning health institutions, she described a sanitarium as a "home."

### ONE OF THE MOST IMPORTANT ASPECTS OF THIS LESSON

It is not only an advantage, but very necessary for a man and his wife to serve as managers of these various programs.

There have been exceptions, however:

- (1) Sr. White continued this kind of program for 30 years after her husband's death.
- (2) Others, such as Jesus, many of the prophets, and John the Baptist, did this work also; but . . .

With mixed groups, it is better for a married couple to handle the various problems, and to give counsel and spiritual guidance. However, unless there is unity between husband and wife they should not have this responsibility.

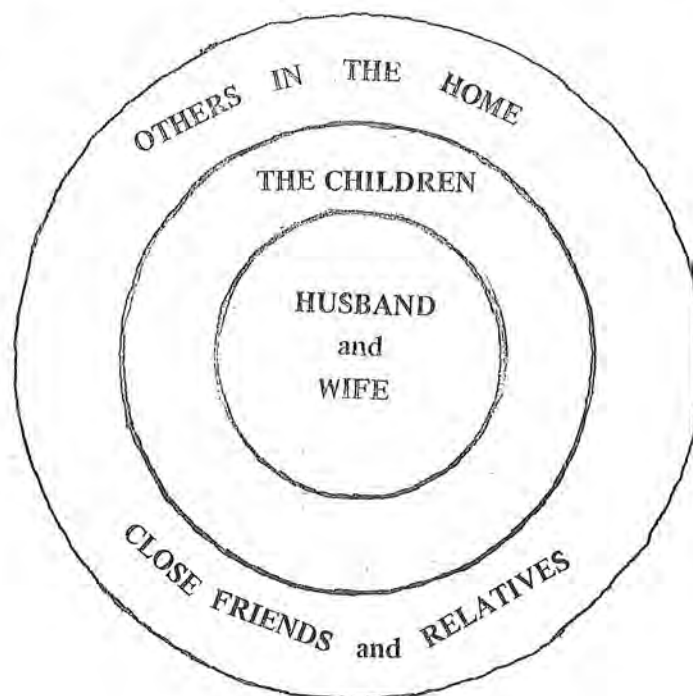
### HOW TO PRESERVE THE FAMILY CIRCLE

AH 177:2—"The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the home life they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, trust."

Points:

- (1) Especially in a home where there are various persons living with a family is the maintaining of the sacred circle imperative for an atmosphere of "ease, restfulness, and trust." When this sacred circle is around the members of the family, they will not feel that their individual privacy is being infringed upon.

#### The Family Circles



### How to Preserve the Sacred Circle

*AH 177:1*—"There is a sacred circle around every family which should be preserved. No other one has any right in that sacred circle. The husband and wife should be all to each other. The wife should have no secrets to keep from her husband and let others know, and the husband should have no secrets to keep from his wife to relate to others. The heart of his wife should be the grave for the faults of the husband, and the heart of the husband the grave for his wife's faults. Never should either party indulge in a joke at the expense of the other's feelings. Never should either the husband or wife in sport or in any other manner complain of each other to others, for frequently indulging in this foolish and what may seem perfectly harmless joking will end in trial with each other and perhaps estrangement. I have been shown that there should be a sacred shield around every family."

Question: Can either the husband or the wife destroy the family circle? How?

### PRESCRIPTION FOR PROBLEMS BETWEEN HUSBAND AND WIFE

A practical truth: In nine out of ten cases, if the husband is having a hard time living with his wife, his wife is having a hard time living with her husband.

*Matthew 18:19*—

Steps:

- (1) Find an area of agreement.
- (2) Start and build from there!

### Additional Reading:

- "After the Camp Meeting," *Testimonies for the Church*, Volume 6, pages 72-86.
- "The Restaurant Work," *Testimonies for the Church*, Volume 7, pages 115-123.
- "School Homes," *Testimonies for the Church*, Volume 6, pages 168-175.
- "Living Waters for Thirsty Souls," *Counsels on Health*, page 211.
- "Sanitariums and Gospel Work," *Counsels on Health*, pages 212-214.
- "A Sacred Circle," *The Adventist Home*, pages 177-180.

### Memory Gems:

*7 T 120:1*—" . . . If we cannot conduct our restaurants to God's glory, if we cannot exert through them a strong religious influence, it would be better for us to close them up and use the talents of our youth in other lines of work. But our restaurants (or any other program God has ordained) can be so conducted that they will be the means of saving souls. . . ."

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

## NOTES

## Lesson 20

### *Counseling and Guidance = Balanced Home Leadership*

**Opening Thought:** Christian workers need a home, a place of retreat, where they can go for  
(1) relaxation and refreshment, and where they may  
(2) bring others to share its uplifting influences.  
Our homes are to be towers of strength, centers of joy, retreats for weary ones, sunshine centers.

### *Counseling and Guidance*

#### A Gift of God

2 SM 361:4 - 362:0—"Some men have insight into matters, having ability to counsel. It is a gift of God. In moments when the cause of God is in need of words, sound and solemn and solid, they can speak words which will lead minds perplexed and in darkness, to see as a quick flash of sunlight the course for them to pursue, [the answer to the question] which has filled them with perplexity and baffled their minds in study for weeks and months. . . ."

#### Points:

- (1) The ability to counsel is a gift from God. You can pray to receive it.
- (2) Practical people are generally the best counselors, because they have developed common sense and have gained many insights in "real" life experiences.

#### A FUNDAMENTAL PRINCIPLE

CT 423:3—" . . . Man's words, if of any value, echo the words of God. . . ."

#### Question: What's an echo?

Is it not the exact words and even the same tone and emphasis of the voice that has spoken? Children often do this with the words of their parents. Are not we God's children?

#### Points:

- (1) No echo is made unless it has "heard" something. We cannot echo the words of

God unless we have heard (or read) the words of God.

- (2) If we do not echo the words of God, then our words are of little or no value. They are either of “zero” or “minus” value. So it would be better for us to be silent if we do not know what God has to say on a certain subject.

**Illustrations:**

- (1) Job’s comforters. Job told them that they were not speaking the truth (Job 6:24-30; 13:4, 23), and later God reproved them (Job 42:7,8).
- (2) Think of the countless number of words that are being spoken around the world every minute! If all the words spoken were only God’s words, many areas would be almost silent. Then God’s words could be heard. (*Psalms 46:10*).

**Special Admonition**

*1 Peter 4:11a*

**Jesus’ Example**

*John 8:28b*

**Practical Applications**

2 SM 363:0—“ . . . Therefore, let all be careful what they say; if they know not the mind of God in some matters, let them never speak from a guess or suppose so. . . .”

**Points:**

- (1) Every teacher, minister, and counselor in any line should know this statement and the principle it enunciates.
- (2) Every day issues come up, giving us opportunities to express our own opinions. Here it says that if we do not know God’s counsel, we are not to speak, not to “guess” or “suppose so.” But most of the time people can be heard saying, “I think that’s a good idea.”

**Story:** During World War I, General Pershing took the American troops into France to join the Allies against Germany. The Allies’ camp was large, and near a French village. A concentrated training program was being conducted to prepare the soldiers for the trenches. As part of the daily schedule, a canon was fired at noon. Every morning the soldier who was responsible for firing the canon went into the village to a watchmaker’s shop where a large clock was hanging on the wall, and set his watch by that clock to make sure he was firing the canon on time. One morning the soldier asked the watchmaker if he was sure his clock was correct. “Oh yes,” the watchmaker replied, “I set my clock every noon by the firing of the canon at the American camp.”

**Points:**

- (1) This is what has been going on in many homes, schools, and institutions. For decades we have been “setting our watches” by sounds

heard from something that is uncertain. On many boards and committees you often hear, "What are they doing in \_\_\_\_\_ (school or institution)?"—without considering what God has said about that particular subject.

- (2) Just 15 seconds a day off, in a certain direction, soon becomes 15 minutes, and then half an hour. In many places people are "off"; but they look at their "watches" and say, "Well, we're right on time."

Thought Question: If in your home you are merely checking with what people are doing in "x" home and "y" home and "z" home, what could happen in your own home?

Point: No home is ideal enough to copy after, neither is any person. To learn from, yes, but put everything through the "sieve"—God's word.

2 SM 363:0—"... If they know nothing definite, let them say so, and let the individual rely wholly upon God. ..."

Points:

- (1) On many occasions you may need to say to someone who comes to you for counsel, "Brother (Sister), I don't know the answer; but I can pray with you about this. God knows, and if you will seek the Lord with all your heart, He can give you the answer, or help you to find it."
- (2) Never be afraid to admit that you do not know, even if you think you should. Pretending or conjecturing won't help.
- (3) A wonderful experience can be yours as you place yourself by the side of a seeking soul, and together you claim God's promises.

Thought Question: When using this method will it weaken the confidence of others in us as counselors?

Thought: When others see that we admit we do *not* know the answer in God's word, they will be more receptive when we *do* know from God's word.

### A Wonderful Travelers' Check

*Jeremiah 33:3*

Question: "Call" is the first word. Call whom? The pastor? The administrator?

Point: In this case the word "mighty" means "hidden" (margin). This is a special promise for receiving answers to things we do not know.

Suggestions: When encouraging young people to ask questions, it is not always best to tell them the answers, even if you know the book and page where the answer may be found. You may be depriving them of a most precious and rewarding experience—the joy of discovery.

Illustration: When you were a child, did you ever go on a Treasure Hunt? Did you follow the clues and find the Treasure? Why? Wasn't it because you looked for them, and because somebody put them there?

Points:

- (1) All through the Bible God has hidden some "treasures" which are rewards to those who seek for them.
- (2) You can take a young person by the hand and come to a "treasure" and say, "See, we've found the treasure!" But would not this method rob him of the deeper joy of discovering it on his own?
- (3) Have you ever had someone come running to you, nearly out of breath, because he wanted to share a passage he had found in his study? Even if you have already read it many times, you still need to show interest, and commend him for his discovery. That reference will always mean more to him, because *he* found it.
- (4) Always encourage young people to share what they have discovered. "Expression deepens impression."

### HOW TO OFFER COUNSEL

In counseling and working with people we need to practice the principle of I Corinthians 13, in which is "the more excellent way" (*I Corinthians 12:31*).

Question: Which qualities of Christian love are vital for counselors to possess?  
(*I Corinthians 13:7, 4, 8*)

#### Through Love

*AH 109:1*—"A house with love in it, where love is expressed in words and looks and deeds, is a place where angels love to manifest their presence and hallow the scene by rays of light from glory. . . ."

Points:

- (1) Counselors need to express love in their "words and looks and deeds."
- (2) When counselors do this, the promise is that angels will give heavenly understanding.

#### Love and Duty Blended

Thought Question: Does love solve all problems?

*CG 258:1, 2*—"There are two ways to deal with children—ways that differ widely in principle and results. Faithfulness and love, united with wisdom and firmness, in accordance with the teachings of God's Word, will bring happiness in this life and in the next. Neglect of duty, injudicious indulgence, failure to restrain or correct the follies of youth, will result in unhappiness and final ruin to the children and disappointment and anguish to the parents.

"Love has a twin sister, which is duty. Love and duty stand side by side. Love exercised while duty is neglected will make children headstrong, willful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined."

**Points:**

- (1) True love does not lead to indulgence or partialness.
- (2) Duty and love must be blended. Make certain that duty is carried out, but always correct in love.

**Do Not Be Exacting**

*4 T 66:1*—"Conquer your disposition to be exacting with your son, lest too frequent reproof make your presence disagreeable to him and your counsels hateful. Bind him to your heart, not by foolish indulgence, but by the silken cords of love. You can be firm yet kind. Christ must be your helper. . . ."

**Questions:**

- (1) What may be the result of an exacting disposition and frequent reproofs?
- (2) Can love be firm, yet kind?

**Thought:** You may give a lot of correction to someone, but without love you cannot say much that they will accept. Learn how to win those who are working under you. Work closely with them and let them know you want to help them.

Remember that "No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ and led to seal their hearts against conviction. . . ." (*MB 129:0*).

**Meeting Opposition****Thoughts:**

- (1) Don't say, "Johnny, you know the rules. Why aren't you keeping them?" This approach will only put Johnny on the defensive.
- (2) A better approach is to tell the young person that you know he does not want to abide by a certain rule, but that you want to pray with him and help him because you love him and want him to be happy.
- (3) Few people will refuse this approach.

**Request Rather Than Command**

*Ed 290:1*—"On the same principle it is better to request than to command; the one thus addressed has opportunity to prove himself loyal to right principles. His obedience is the result of choice rather than compulsion."

**Points:**

- (1) "Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust." (*Ed 290:0*)
- (2) In following this method you will naturally need to consider the age of the child.

**Results of Wrong Methods**

*1 T 384:2 - 385:0*—"Some parents raise many a storm by their lack of self-control. Instead of kindly asking the children to do this or that, they order them in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not merited. Parents, this course pursued toward you children destroys their cheerfulness and ambition. They do you bidding, not from love, but because they dare not do other-

wise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, and this often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The faultfinding is repeated, their bad conduct arrayed before them in glowing colors, until discouragement comes over them, and they are not particular whether they please or not. A spirit of 'I don't care' seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company and are soon as corrupt as the worst."

Describe the downward course a young person may take as a result of wrong methods of counsel and discipline.

Thought: "Discipline" and "disciple" are words that are closely related. It is far better for a young person to be led, rather than driven. Jesus, the Shepherd, still *leads* His "sheep" and *asks* His disciples to follow Him.

### A Summary of How to Offer Counsel

*COL 337:1*—"In seeking to correct or reform others we should be careful of our words. They will be a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work."

Question: What may one be led to do as a result of receiving sharp, severe words?

Describe "His (God's) work."

### HOW TO REGARD HUMAN COUNSEL

*2 SM 363:1*—"... Now I plead with every soul to look not too strongly and confidently to human counselors, but look most earnestly to God, the One wise in counsel. ..."

Ellen G. White's position: *FE 348:2 - 349:0*—"... I respect human authority, and the advice of my brethren; but I cannot depend wholly upon these. I want Thee, O God, to teach me. ..."

Points:

- (1) Counselors, be cautious not to force your convictions on anyone.
- (2) Counsel should be weighed with the sum total of the advice received, combined with personal study and prayer, realizing that the final decision must be ours.

### An Example of Love

*DA 645:1*—"Before the Passover Judas had met a second time with the priests and scribes, and had closed the contract to deliver Jesus into their hands. Yet he afterward mingled with the disciples as though innocent of any wrong, and interested in the work of preparing for the feast. The disciples knew nothing of the purpose of Judas, Jesus alone could read his secret. Yet He did not expose him. Jesus hungered for his soul. He

felt for him such a burden as for Jerusalem when He wept over the doomed city. His heart was crying, How can I give thee up? The constraining power of that love was felt by Judas. When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord."

Point: Jesus is longing to enable us to do as He did!

### *Balanced Home Leadership*

#### An Appeal for Balance

CD 210:1—"The carrying of things to extremes is a matter to be dreaded. . . ."

Thought Questions:

(1) What does it mean to carry things to extreme?

Thought: Because "bad things" in any amount are harmful, in that sense they cannot be taken to extremes. Carrying things to extreme is taking a "good thing" and carrying it too far either way.

(2) Could I go to extremes in drinking water? Eating salt? Exercising?

#### Two Classes of People

CD 196:1, 0—"Two classes have been presented before me: first, those who are not living up to the light which God has given them; secondly, those who are too rigid in carrying out their one-sided ideas of reform, and enforcing them on others. . . ."

" . . . These extremists do more harm in a few months than they can undo in a lifetime. They are engaged in a work which Satan loves to see go on."

Describe the two classes of people.

Question: How much harm can be done by extremists?

Caution: We all have certain tendencies to wrong and extremes that we need to become aware of and watch carefully.

### Two Extremes

*FE 373:1*—“ . . . Indolence, apathy, irregularity, are to be dreaded, and the binding of one's self to routine is just as much to be dreaded.”

Questions:

- (1) Which one of the extremes described in the above reference did you say “amen” to? May you need a little more of the other?
- (2) Are there times when worship cannot be at 6:30 AM sharp, or dinner at 1:00 PM sharp? What if a neighbor's house is burning down, or something less tragic comes up?

### If You Err . . .

*CD 211:3*—“If you err, let it not be in getting as far from the people as possible, for then you cut the thread of your influence and can do them no good. Better err on the side of the people than altogether away from them, for there is hope in that case that you can carry the people with you, but there is no need of error on either side.”

Point: We need not be overly strict or too liberal.

Question: Why is it better to “err on the side of the people than altogether away from them”?

### A Reason for Backsliding in Reform

*CD 212:1*—“The great backsliding upon health reform is because unwise minds have handled it and carried it to such extremes that it has disgusted in place of converting people to it. I have been where these radical ideas have been carried out. Vegetables prepared with only water, and everything else in like manner. This kind of cookery is health *deform*, and there are some minds so constituted that they will accept anything that bears the features of rigorous diet or reform of any kind.”

Question: What is the cause of “the great backsliding upon health reform” and many other reforms that God is asking us to make?

Point: Some people think if something is stricter in the application of a reform than they have ever heard before, that it must be holier and that they must comply.

### Story

A number of years ago a man visited Wildwood Institute in Wildwood, Georgia. He came from the Pacific Northwest with the plan to put his children into school there. At the time Elder Frazee, the president of Wildwood, was holding meetings at Madison Col-

lege, and this man stopped at Madison on his way home. He expressed to Elder Frazee the sorrow that he felt, saying, "I have been looking for a place where I could put my children in school—where they would have the proper influences around them. Brother Frazee, I can't tell you how bad I felt when I looked in the pasture at Wildwood and saw those cows!"

**Points:**

- (1) If that man were to go back to Wildwood today, he would not see any cows in the pasture. But it still does not mean that everyone at Wildwood does not use milk or eggs.
- (2) God has never said that we should have institutions that would not permit anyone to use milk and eggs. He told us to educate the people how to cook without milk and eggs, for the time would come when we would need to get along without them (*CD 356:2*). But He also said to be careful not to bring upon ourselves a time of trouble beforehand (*CD 358:2*).

### A CLOSING WARNING AND APPEAL

In our homes and institutions we need to avoid anything that savors of the extreme. It is possible to select some references from the Bible and the Spirit of Prophecy and put them in a certain setting, and then feel we ought to do this or that. But because of a limited knowledge and experience along those lines, our understanding may not be balanced.

May God help us to be strict without being extreme. We need to be "strict with ourselves," but "lenient with others." There will be enough to keep us busy, just doing what God has said, without carrying anything to extreme.

**Additional Reading:**

- "All Ye Are Brethren," *Testimonies to Ministers and Gospel Workers*, pages 347-359.
- "Guided by God's Providences," *Selected Messages*, Book 2, pages 360-364.
- "Extremes in Diet," *Counsels on Diet and Foods*, pages 195-213.

**Memory Gems:**

2 *SM* 363:0—" . . . Therefore, let all be careful what they say; if they know not the mind of God in some matters, let them never speak from a guess or suppose so. . . ."

*CD* 210:1—"The carrying of things to extremes is a matter to be dreaded. . . ."

NOTES

