

Home Leadership 7 of 10

#0762

Study given by W.D. Frazee

[Tape started in progress.]

Now, we have another practical suggestion from the Spirit of God in making this work program attractive. Turn to *Child Guidance*, now, page 148, paragraph two, and I'd like to have you learn this sentence, also. Now, the other is a fairly long sentence, and this is remarkably short. In fact, you can hardly forget it once you've read it over:

"Make your work pleasant with songs of praise" *Child Guidance*, page 148.

Together:

"Make your work pleasant with songs of praise" *Ibid.*

Isn't that nice. What are we to do, at least at times, while we work? Sing. Now, you will remember that Jesus did that. In *Desire of Ages*, page 73, we're told of a particular time when He sang, under particular circumstances. Do you remember what they were? Yes. When some of His companions were weary or were complaining:

"Often He expressed the gladness of His heart by singing psalms and heavenly songs...and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips" *Ibid.*

Isn't that lovely. [He must have had a sweet voice, too.] Yes. Now, you know, we are told to make the meal table attractive, aren't we? And to make the time of eating a happy occasion. Is that right? We're to do the same in work.

Work is not to be made disagreeable. It's to be made just as happy and agreeable and enjoyable as possible, and one of the ways in doing that that we've just studied is what? Music, singing.

Any question or any comment on that?

"Make your work pleasant with songs of praise" *Ibid.*

As Jesus did. Now, another practical suggestion of helping children and older ones, too, to get the joy out of work is to look at the work when it has been done and to praise it wherever possible.

Turn to page 260 of this book, *Child Guidance*, next-to-the-last paragraph on the page, right down at the bottom.

Anita, will you read that, please.

“Praise the children when they do well, for judicious commendation is as great a help to them as it is to those older in years and understanding. Never be cross-grained in the sanctuary of the home. Be kind and tenderhearted, showing Christian politeness, thanking and commending your children for the help they give you” *Ibid.*, page 260.

Isn't that nice. Don't you get the picture? Isn't it sweet? And any of you that have dealt with little children know they just love that. They'd rather have it than honey. They do something, and then daddy or mother come along and say, Oh, how nice that looks. How much daddy appreciates that, or, How thankful mother is for a helper like that.

Is it all right to do that? Is it all right *not* to do it? No, it isn't, no. It's a part of the divine program. Didn't Jesus picture the man in the parable saying to certain servants:

“...Well done, thou good and faithful servant...enter thou into the joy of thy Lord” Matthew 25:21.

Sure. Yes, work—one of the greatest rewards of work is the satisfaction of knowing that we pleased somebody. What a shame to rob a child of that. Why, it's worse than stealing money out of a bank, friends.

And the same with our fellow workers—in our department, supervisors, in our homes, home heads, in our classes, teachers—let's watch for opportunities to commend, to praise—not the vain praise of flattery—that's hypocritical, insincere and devilish—but the genuine praise of appreciation for a job well done, or at least an effort made—at least an effort made

“Praise the children when they do well, for judicious commendation is as great a help to them as it is to those older in years and understanding. Never be cross-grained in the sanctuary of the home” *Child Guidance*, page 260.

What do you think that means, Anita—

“Never be cross-grained...” *Ibid.*

[Comments.]

“Be kind and tenderhearted, showing Christian politeness, thanking and commending your children for the help they give you” *Ibid.*

And you know, dear ones, we're told again and again that, if we'll do this, it'll be reflected back to us, see. Will you allow me to speak just personally of a little experience I had the other day that made my heart glad.

Just before dinner the other day, there was a little skunk that lives somewhere near us—I don't know just where he lives—but he was ambling across the pasture, and my little girl saw him and so she wanted to investigate him, and I went out with her, and we spent, oh, several minutes, going across the pasture after him and all around, and we had quite a time.

But when we came back, she says, Thank you, daddy, for going with me. Well, now, do you suppose I liked that? Well, now, if I like it, don't you suppose the child likes it, if she's thanked for something she does? Sure, yes. That's right.

Well, praise the children. I believe, folks, that this is a habit we could get into on a lot of subjects. You take in the matter of diet—now, if you're going to say anything about meals at all, you either have to tell somebody when there's something you especially don't like, or else you have to tell them when there's something you do like, see. Now, you can pick out which to do.

Suppose there's somebody that you have some influence with and some responsibility with in the dress question. You can either wait until they put on some outlandish thing that they shouldn't wear, and then say, Oh, my, would you wear a thing like that? You can approach it that way, if you want to. Or else, when they've got on something that you like, and that you think is nice, you can say to them, How nice that looks on you. You look well in that. That's good. That's modest. That's attractive. See what I mean?

Well, now, back to our work program. This is work reform. And whether it's students in the sanitarium, the diet kitchen, in the home kitchen or in the garden or the farm or in any department of the work, and we're studying especially in the home right now, what is one of the ways to make the work attractive? Commend, praise. And say, Thank you, this says. Doesn't it? Doesn't it say something about thanks? What does it say?

“...thanking and commending your children for the help they give you” *Ibid.*

Anything you'd like to say about that? [It will encourage them to keep on doing better.] Yes, and enjoy it. What? [If we make it a habit to praise for the things that they do well, why, when they haven't done well, perhaps our silence will be enough. The reason probably why we say we have to criticize is because we don't do the other one.] [It's surprising how much just a little word or two does, and we don't always know when we say something what it's going to do lots of times—just a little word of cheer. It doesn't take a lot.]

Isn't it the truth. Well, you know, I'm past 50 years old now, but there are people that, if I get a letter from them or see them some place and they say just a little word of commendation about our work and program here, it makes me happy—makes me happy. So I think I know how the child feels with this treatment.

Now, does this mean we should never correct? No, no. But it does mean that there are some things that we should keep in mind even in our correction. Let's take *Child Guidance*, now, page 286, third paragraph.

Rosalie, read that, please—first sentence, third paragraph.

“If parents desire their children to be pleasant, they should never speak to them in a scolding manner” *Ibid.*, page 286.

Now, how often are we to scold? [Never.] Suppose they'd broken a dish. All right to scold then, isn't it? Well, suppose we've left them with a job to do and we come home and they're only half through or maybe just starting. Shouldn't we scold then? No, no. Never—that's not very often, is it—no.

Two sixty-three, same book, first paragraph. Sister Shaw, read that for us, please.

“None who deal with the young should be ironhearted, but affectionate, tender, pitiful, courteous, winning, and companionable; yet they should know that reproofs must be given, and that even rebuke may have to be spoken to cut off some evil-doing” *Ibid.*, page 263.

Yes. Now, even reproofs, then, while they may be given, yet we're to be—what's that list of adjectives there?

“...affectionate, tender, pitiful, courteous, winning...” *Ibid.*

Oh, let's stop on that. What does that mean—winning? So that when you get through, the person is won, exactly. That's right. So that when you get through, the person sees what he should have done different and wishes he had done it and longs to do it that way in the future. Is that right? That's the purpose of it all.

Oh, what a picture—what a beautiful picture—and this is all to make things how? Attractive, yes.

There's a beautiful little sentence here on 264, first paragraph, last sentence:

“Say what you mean calmly, move with[out] consideration...”
Ibid., page 264.

“...move *with* consideration...” *Ibid.*

Thank you.

“...and carry out what you say without deviation” *Ibid.*

There's the without.

“Say what you mean calmly, move with consideration, and carry out what you say without deviation” *Ibid.*

This is very fine on giving work orders. Now, we’re studying how to make work reform attractive. Along with music, singing, along with praising whenever possible and not scolding, we want to get this thought that’s mentioned here of making plain what we mean and saying it in a calm, considerate way.

You fellas that have been in the army, what reputation does an army sergeant have? How would you describe it? [Really harsh, and they pride themselves in that.] They bark their orders, don’t they? Yes. Now, sometimes, a bit of the military may creep into our work directions. Some schools pride themselves on that. But what I’m trying to get at doesn’t mean that we’re to be weak. No.

But I suppose the attitude of the sergeant in many cases is, I know you fellas don’t want to do this, but you’re going to do it, see. But if we are correct in what we’ve been studying so far, work is a what? A blessing and a joy. Should we proceed on the basis that what we are asking the child, the student, the helper, to do is for his good? If it isn’t, we’d better not ask him to do it, had we?

Should we proceed on the basis that he wants to help us? Yes. Most cases, if we proceed on that assumption, we’ll find it’s true, see. Should we proceed on the basis that this is something the Lord wants him to do? Remember what we found there in that sentence I asked you to memorize—the long one? The thing that will throw a charm is to know that they’re doing it unto whom? The Lord.

Now, if the thing we are asking the helper, the child, the student, to do—if it is not something that the Lord wants him to do, what had we better do? Not ask him. Isn’t that right? Now, if we know that’s for his good, and if we know it’s something the Lord wants him to do, shouldn’t we invite him to do it, with full expectation that he’s going to do it and do it in a way that lets *him* know that *we* think it’s a privilege and a joy to have a part in that. Is that right?

Can that be done even with dishwashing? Well, if it can’t, we’d better not be doing dishwashing. That’s right—that’s right. It’s too bad to spoil dishwashing by carrying to it, either in the doing of it or in the direction of doing it, an attitude of dislike, disrelish, something that has to be endured and all that sort of thing. Every line of work is something that God wants us to find joy in. Is that right? [Comments.]

Some of you may have heard me say several years in the past, but I’ll repeat it again today. I wouldn’t want to eat out of a dish that was washed by somebody that didn’t love it or they’re doing it just because they were forced to. I’d rather wash my own dishes—anything—I’d rather wash my own dishes.

And I wouldn’t want to wear a shirt that had been washed and ironed by somebody that would rather not do it. I’d rather wash my own shirt and iron it. I was ironing when I was eight years old, and I can iron now. I might have to learn several things all over again because I didn’t have any electric irons when I learned it, but I would, folks. I mean it sincerely. To me, this thing is so beautiful and so precious

that it's too bad to flavor it with bitter things like gall and wormwood. Don't you think so?

[If we had a discipline problem, then, we wouldn't discipline him by making him...] [Wash dishes.] [...yeah, if he had to do some [unintelligible] work.]

That's an interesting thing, isn't it, brother. That's something to study over, isn't it. You wouldn't have KP, huh? [Elder Luther Warren's mother would set him on a high stool out in a place where there weren't many people around, and would make him sit there. It was a consideration chair, or something like that—a thinking chair, they called it.]

[We see how Satan has attached to the work.] [I remember in India if some of us boys would be naughty in the study period, our monitor—whoever was in charge—would give us about 10 or 20 verses in Psalms to memorize, and I often think back to that. There are some verses I memorized but it was awful distasteful to me.] [Comments.]

Well, I'm not sure that I know all the answers on some of those. I've learned several verses that I got some whippings in connection with, and learning the verses, though, wasn't the punishment, but I was punished if I didn't get down to business and learn them, but I think probably that's a little different from the thing you're talking about, yes.

Now, do a lot of these problems—do they lead right back to the fundamental attitude of the parent and teacher toward work? Yes. Yes, they do. You see, most adults that are living today were brought up in a program where every bit of work they got out of they were glad to get out of. Weren't they?

And so, they look upon the child, the student, the helper, as somebody that is trying to do what? Get out of the work. And they're there to see that he doesn't. Ah, what a program this work reform is—what a program.

Now, what was our first word in this course? Share—share—share. Is it a nice thing when the little children and mother can share the work together? Do they enjoy that? Yes. That's right. And that is the ideal in the Eden plan. And have we been told that that's the ideal in our schools? Yes—in the home and in the school.

I can testify personally that some of my happiest hours on this place have been when I could work with students or fellow workers. Probably, if I knew better how to organize some things now, I would do more of it than I do, but when I get a chance to get out and help with the felling of trees or the clearing of land or in the home to help with the dishes or something like that, I can testify honestly—I don't have to make believe—I can testify that it's a joy and a pleasure.

And so, as home heads, as leaders in our departments, let us study every opportunity to do what? Share—share.

Now, on the other hand, are there times when it is necessary for the home head, the supervisor, the teacher, to go off and leave some work with a student?

Are there times when that must be done? Now, when that *is* necessary—watch this point—this is a class in home leadership—*there* is an opportunity to handle that assignment in such a way that the student, the child, the helper, accepts it as a trust—a trust, you see.

Now, I know with our little girl—she's not so little now as she used to be—but to her it's a great pleasure sometimes if mother has to be away and she can get dinner, see. Now, mother may be away on a Bible study or teaching a class or in counsel or in committee or any one of a dozen things, and this, of course, will be on some day when school isn't on, like vacation or something like that.

Well, now, you see there, the child may be all alone and yet, instead of it being looked upon as, Well, **you've just left me** to do this all by myself and nobody to help me. No. It can be handled in such a way that the child gets a real pleasure out of thinking, Well, now, I can do this, and usually, why, she's figured up some little design on a salad or something that's to be a little surprise, you understand, see.

Well, I recognize that not every kind of work lends itself to quite that, but do you get what I'm trying to get at? In other words, a student either needs to be with the home head, the supervisor or the leader, or necessity may require that he be alone. There's a way to make either one of those experiences attractive. That's the point that I'm trying to get at—either one of them can be made attractive.

And again, it's the way you go *at* the thing—the way you go *at* the thing. That's the thing. If the helper is sharing the work with you, what a pleasure in companionship that can be, but if it's necessary for them to be alone, let it be something that they recognize as a trust—they're responsible for something while you're gone—and usually, they'll respond to that and appreciate the trust that has been reposed in them.

Any question you want to ask or any discussion on that point?

I'd like to say a word about Sabbath duty here in our institution and in every home. I spoke a while ago about that I'd feel sorry to share in the results of any labor that wasn't freely and voluntarily given. If this is so on Sunday and Wednesday, I think it's doubly so on Sabbath.

I greatly appreciate the spirit—the free spirit of love and willingness to labor that enters into our Sabbath duty here. I think you all know that on Sabbath no one works for money. There's no remuneration of any kind given for Sabbath work. Our Sabbath work is missionary work, and in fact, the only kind of work to do on Sabbath is missionary work, isn't it, whether it's in the hospital or milking the cows at the barn or in the home, preparing the meals or taking care of the remains—whatever is done of work on the Sabbath is missionary work just as much as preaching on Friday night or Sabbath morning in the chapel, or teaching a Sabbath school class. Isn't it? If it isn't, it shouldn't be done. Is that correct? That's right.

And so, as I say, I greatly appreciate that, but may I suggest this to you. If we learn the proper attitude toward the daily round of duties during the week, will it help us to have a proper attitude toward Sabbath duty? But if we look upon it as drudgery

during the week, it'll be hard for us to get much inspiration out of doing something like it on the Sabbath. Won't it? So, the labor of the week and proper Sabbath duty are thus related, you see.

Well, I'm looking forward during 1960 to a great advance in all our hearts and homes and departments in this matter of work reform.

[To me, it's a joy to do duties in the home on the Sabbath or the sanitarium. I look forward to it.]

Now, a few moments on the results to character development that come from work. We had one reference on that last time in that one I had you memorize from *Desire of Ages*. Now, this, please, in *Adventist Home*, page 286.

Sister Stevens, would you please read the bottom of 286 and then on over to 287.

“In the fulfillment of their apportioned tasks strength of memory and a right balance of mind may be gained, as well as stability of character and dispatch. The day, with its round of little duties, calls for thought, calculation, and a plan of action. As the children become older, still more can be required of them. It should not be exhaustive labor, nor should their work be so protracted as to fatigue and discourage them; but it should be judiciously selected with reference to the physical development most desirable and the proper cultivation of the mind and character” *Adventist Home*, page 286.

All right. Now, what three developments are to take place as the result of work? The mind. What else? Character. What else? The body—physical. Does that leave out anything? That's everything, isn't it—body, mind and spirit—the physical, the mental and the spiritual. Health, our intellectual development and character—all are to be affected by what? Our work—our daily work.

Now, did you notice the thought in that last sentence? The labor—this is talking to parents about their little children—the young children—and as they come along to get older—the labor should be what, does it say? [Non-exhaustive.] Yes, that's what it's not to be, but what *should* it be? It should be what? Selected. Who's to select it? The parents. But they're to select it how? Judiciously.

What does that mean—judiciously? Well, they're to use judgment. And what is the criterion in their judicial or judicious selection? What is the thing that they're to be thinking about? [The physical development and the proper cultivation of the mind and character.]

Well, isn't the great thing in work just to get the work done? Isn't it? Are you sure? Isn't the great thing in work to get the work done? The great thing in eating is to get the eating done, isn't it—get the food out of the way. Did you ever hear somebody come to the table from the kitchen and say, Now, who will help get this

eaten up? Sometimes they smile when they say it, but sometimes that's what they really mean. But I always tell folks, if I have anything to do with it, to please not say that.

Now, we're not studying meals and food today in the home, but I'll throw that in while I think of it for I might forget it when we come to study that in our homes. I would say never—now, you can make exceptions if you want to—but never try to get somebody to eat up something on the basis that it might spoil, because it had far better spoil outside the stomach than in the stomach. Isn't that right? That's right.

And the great reason for eating is not to clean out the pantry. Is it? Why, no. And the great reason to work is not to get the work all done. And I was so glad when I learned that a while back because otherwise I would have gotten thoroughly discouraged, because I don't see the way of *getting* it all done, and I don't see all the food getting eaten up here.

In fact, there's more food here now than there was 10 years ago, and it's getting worse, and there's more work here now than there was 10 years ago, and that's getting worse, too. And if you want to look at it in that way, you can get so discouraged that you can picture yourself up all night trying to get the work done and trying to get the food eaten up, and either one will wear you out.

But when we eat, we are to make a what of the food? What's the word here about the work? A selection. What kind of a selection? A judicious selection. Is that right? Are we to look over the table and say, Oh, my, there's all that bread that has to be eaten, there's all that milk that has to be drunk, and the potatoes and the carrots and the salad and pie. No. We're to make a what? A selection. And what kind of a selection? A judicious selection.

Now, this says that parents are to make a what? Judicious selection. Of what? Of work. For whom? For the children—a judicious selection of work. And the thing that they are to have in mind is what? The development of the child. In what areas? All three phases—physical, mental and spiritual.

Say, folks, is this still another point in making the work attractive? Don't you think so? Oh, what a wonderful opportunity—wonderful opportunity.

You say, Yes, but Brother Frazee, the work has to get done. Yes. That's right. It does. And it'll get done, friends—that is, what God wants to get done will get done—if we'll follow His plan. Don't you think so?

But I want to tell you something. I don't think Jesus ever got all the carpenter work in Nazareth finished before he went to John in Jordan. I imagine they still went on with making chairs and tables and houses after He left. Don't you think so? And I don't think—watch this point—I don't think He stayed up till 12 o'clock the last two weeks He was in Nazareth getting it all done, or trying to, before He left Nazareth. I don't think so. He was faithful in the work that needed to be done day by day, but I imagine there was quite a backlog of orders on the **pick** in the carpenter shop when He went down to Jordan. Don't you think so?

And if you and I are faithful in assigning work and faithful in doing it, there will still be some work to do when God calls us elsewhere. Won't there? Yes, just the same as there'll still be some food to eat.

Now, I realize what I've just said can be misapplied and make problems, but I also realize that it needs to be said because 99 people out of a hundred have the idea that the great purpose of doing any work is to get the work done. Don't they? Yes, and that's a misconception.

The great purpose of the work is what? Development. Development of what? The physical, the mental and the spiritual. That's the thing. And all are enhanced if the person doing the work is happy in doing it. All right.

Now, back to a little further up the paragraph, beginning with the first of it. What are some of the specific things that are mentioned here that come from rightly directed work. Strength of what? Memory. Oh, yes. Well, how does rightly-directed work teach children to remember? Yes, but now, what is there about work that calls for the development of the memory? Why, yes.

Oh, what time was it I put that bread in the oven? Oh, let me see. Yes, a quarter of nine. And when is it it's supposed to come out? Yes. And you can multiply that by a thousand. Work calls for the development of what? The memory. All right.

What else? A right balance of mind. What else? Development of character. What else? Dispatch. What does dispatch mean? Quickly, promptly, yes. All right.

Now, what does it say the day, with its round of little duties, calls for:

“...thought, calculation, and a plan of action” *Adventist Home*, page 286.

And this is all talking about the wonderful development that comes from that—a plan of action. Does the little girl—or the big girl, either, for that matter—that starts in to get dinner—does she have to have a plan? Well, she'd better have. If she doesn't, she may start making the salad at nine o'clock in the morning and put the beans on at a quarter of one, and any of you know what the result of that would be, don't you, in either case. You'd have a stale salad and raw beans, wouldn't you.

So, it calls for what? Thought, and calculation. Are there other things that call for that? In the dairy, Homer, have you learned that there's a certain routine? Yes. But you could take that same list of things you do there and turn it around a few times and, if you have the right plan now, it wouldn't be the right plan then. Is that right? Yes.

Any kind of work calls for these things that it's talking about here:

“...thought, calculation, and a plan of action” *Ibid.*

All right. Now, what warning is given us in this paragraph? This is talking about little children. It shouldn't be exhaustive. Does that mean the children shouldn't get tired? [Tired but not exhausted.] Yes. Is there a difference between being tired and being exhausted? Do you know the difference?

Now, if you do, you're educated. If you don't, you need education. Some people think they are exhausted when they're only tired. That's right. What does exhaustion mean? [Completely worn out.] That's right—that's right. That's what it means—worn out.

Now, those of us who have been exhausted, or those of us, even, who think we've been exhausted—I'll make it broad—how many times in our lives do you suppose we have been exhausted? So, here's a warning against exhaustive labor, but let's remember that other statement—who was it read us the statement in the review lesson this afternoon about the children getting back ache and side ache? [Sister Raishe.] Who? Sister Raishe read that. Oh, yes.

So, let's keep in mind the difference between being tired and exhausted, but the labor for the children should not be what? Exhaustive. All right. And their work shouldn't be what?

“...so protracted as to fatigue and discourage them...” *Ibid.*, page 287.

That's right. The younger the child, the sooner the activity has to change. Is that right? Now, Sabbath school teachers learn that, don't they? Why, yes. Imagine these kindergarten teachers—they couldn't use the methods that are used in the senior department at all, could they, or even the junior department. There has to be every now and then some what? Change of activity.

Now, do you see how that God has purposely arranged the duties of the home in such a way that there's just a great cafeteria of things the mother can choose from? And she can have the little children work at this for a while, and then, before they get so tired of that that they just wish they'd never seen anything like it, there's some new thing popping up. Isn't that right? Yes.

Now, this says that, as they become older, what? More can be what? More required of them, that's right. Paul said when he was a child he did what? He thought as a child and spoke as a child and all that, but when he became a man what about it?

“...put away childish things” 1 Corinthians 13:11.

Now, I want to ask you something, friends. If you and I are 18 years old or 80 or somewhere in between, should we be mature enough that we can take a man's load of work, or a woman's load, as the case may be, and not have to be entertained at it the way we would expect to do with a six-year-old child? Should we? Yes.

But now, having said that, I come around—let's be practical again—suppose you were a nurse—an occupational therapist—shall we give it a nice professional

name—occupational therapist—dealing with a patient, and as in some other phases of our medical missionary work, we need not just a specialist who is an occupational therapist, every medical missionary should be an occupational therapist, which ought to mean something more than **fingering with a little bit of leather**.

Nothing wrong with the fingering with the leather—that's all a person that's bedfast may be able to do—but dozens of patients who come—what they need is to learn how to what? To work, and to find the joy in work. All right.

Now, may we have to begin as mother begins with a little child? And should we be adaptable enough to do that? Is it enough to merely say, Well, there's a garden out of there. If you'll go out there and take a hoe and hoe that corn for a while, it'll do you good. Will that be enough? No. That would be something like bringing them in these raw carrots—a whole bowlful—and saying, Now, if you'll chew these up, it'll do you a lot of good. No.

When we're dealing with somebody that has to be dealt with like a child, let's be wise enough to fix it up and to start where they are and help them to **see the next step to take**, whether it's a student that comes into our home, a patient that comes into our sanitarium, or somebody that we're trying to help out in our evangelistic work. Work is a joy, but we must learn where that person is in his thinking, and get him to take a step, not so much, if he's prejudiced, by exhortation, but by example and demonstration.

Well, I think we'll close with that tonight, and I gave you those two sentences to memorize, and now, next time, I have some other subjects to study with you in this matter of home management and leadership, but I think I will let you bring the same three books next time—*Adventist Home* and *Child Guidance* and *Ministry of Healing*—because they—I'll probably use some other books, too—I know I will—but I can't have you bringing the whole library unless you have a case like mine, but we will use some things from these books, so you just bring those three books next time.

Now, just this little word after the lesson is over. You know, something has made me very happy. I've been seeing little things and hearing little things since our lessons in this class. I see that the leaven is working. I see that we're taking some of these principles that we're learning in this class and carrying them into the laboratories of our lives, and I appreciate that.

I'm so glad, as I see and hear of experiences in which a number of the people in these homes are taking hold of these principles. They're watching for things that need to be done. They're going to their home heads and saying, What can I do to help with the burdens of the home? God appreciates that. I know that your home leaders appreciate it, and I know that you appreciate it. As we continue in this direction, God will lead us farther and farther up this road of true reform in this, as in all the other reforms.

Shall we stand for benediction. Our Father, we thank Thee with all our hearts for being with us in our class today. We thank Thee for the different references that various students brought in, and we thank Thee for the good spirit that's in the hearts of the different ones to do the things we're studying about.

May we all be a happy family together, in living on earth the life of heaven, and demonstrating on earth the principles of heaven, and sharing on earth the love of heaven, and teach us how to get big enough hearts and homes to take in more of the dear people, especially from these cities, that want to come here and learn these lessons. And Lord, when they come, may they find a happy people that are enjoying building the ark. We ask it in Jesus' name, amen.

[51:37 This seems to be the beginning of the class] As far as I know, just two more classes today, and next Monday, and there are a number of things that I'm going to have to—well, whatever it is—at any rate, there are a number of subjects that I want to get in, and so today we'll cover several subjects that have to do with this matter of home leadership, and some of the things that we'll study are just some suggestions. You can dig deeper into them, of course.

I'd like to study a bit about the program in a Christian home, and this matter of program relates to either the typical home of parents and children or it relates to one of these training homes or to any adaptation of the home, such as in the school or an institution or in a city mission training program.

In *Counsels on Health*, page 101, we are told that:

“Order is heaven's first law...” *Counsels on Health*, page 101.

“Order is heaven's first law...” *Ibid.*

And then, Sister White adds:

“...the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts” *Ibid.*

Now, this relates to two things. It relates to time and place. Order, someone has said, means, A place for everything and everything in its place, and a time for everything and everything on time. Now, that's the ideal. That's the way it is in heaven, and when we pray the Lord's prayer, we pray:

“Thy kingdom come. Thy will be done...” Matthew 6:10.

Where?

“...in earth, as it is in heaven” Matthew 6:10.

That's the way it's done in heaven. Can you picture anything out of place in heaven? No. Can you picture anything late in heaven? No. Everything's on time and everything's in place, and God wants us to develop those habits here in this world, and the place where that is to be learned and practiced is in the home. So every home should be an example of Christian order and neatness, system.

Now, we could spend a good many hours on that, I'm sure. We could speak about the importance of having the yard around the home in order and the rooms inside—the private rooms and the family room, the living room, dining room, kitchen and the bathroom—clean and neat and in order and tastefully arranged.

Now, everybody in this class believes all that, so I'm not going to take a great deal of time on it. I'm just going to mention it as a part of the total picture of Christian home leadership. And, of course, part of the responsibility of Christian home leadership is to see that those principles are what? Carried out. Where? In the home, yes. In the family rooms and in the private room—personal room.

I notice in a number of our academies, they have room inspection. I don't know. It might be a good idea to have a room inspection in some of our homes. Under certain circumstances, a home leader might feel that that was a good way to teach certain things. Certainly, nothing wrong with it, is there?

Is it true that every room is inspected every day? Who inspects it? Angels. We learned a reference on that, didn't we. That's right. And when the angels come, we want them to be what? To linger. Because attracted by what?

“...the prevailing order and cleanliness” *Testimonies for the Church, Volume 6, page 171.*

I think that's wonderful that we could induce the angels to stay longer just by having things neat and clean and in order. Isn't that wonderful. I think that's really something to rejoice over.

Now, you were talking in your review a little while ago about the matter of work and the day beginning in the evening, and someone mentioned something that made me think of a verse, and I want to share the verse with you—the 104th Psalm, the 23rd verse—Psalm 104:23.

Can you read that, Homer.

“Man goeth forth unto his work and to his labour until the evening” Psalm 104:23.

There, you see, you have it. Now, if you notice the contrast, the verses before tell about the beasts that go out in the night—20th verse:

“Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening” Psalms 104:20-23.

Now, are there some people that belong in verses 20 to 22 instead of 23? [Comment.] You spoiled our lesson, didn't you, sister.

But is the night nurse an exception? But all these people that go out and stay out all night with their carryings on—do they really belong in this class here that's spoken of? That's right.

But men are supposed to go forth when, according to this? In the morning. And work until when? Evening. That's right. And as somebody quoted here:

“As a rule, the labor of the day should not be prolonged into the evening...” *Child Guidance*, page 397.

Will you turn to *Child Guidance* 397 and read that. I hope you all are interested in piling up lists of Bible references that clearly state rules of life. Now, there's one. Isn't that a fine statement?

“Man goeth forth unto his work and to his labour until the evening” Psalm 104:23.

Old Elder S.N. Haskell was great on that kind of thing. You see, he'd read things in the Spirit of Prophecy and then pretty soon he'd pick up a statement in the Bible that said that, and then, of course, if he's dealing with an audience, why, he'd present it from the Bible, and that's what we need to do when we go out into the homes of the people, you see.

Now, here, we're going to read it in *Child Guidance*, second paragraph on 397. Brother Barker, read.

“As a rule, the labor of the day should not be prolonged into the evening...” *Child Guidance*, page 397.

Well, that's the negative statement. The positive is there in the 104th Psalm, 23rd verse. Isn't it? See. But a lot of people would read that and they'd just see it as a beautiful poem about life, you know, but David is stating something that the Lord wants carried out.

As a rule, then, evening is *not* the time to what? [unintelligible] work. And remember, too, you nurses that are on night duty or evening duty—the only reason you have to be on night duty is because somebody didn't keep the law of God. That's right. All sickness is a result of sin, and if sin were not in the world nobody would have to be working all night. Am I correct? That's right. All this night business is the result of sin.

And our Savior came here to bear the sins and the results of sins of many, didn't He? And when we're medical missionaries, we get into the car and we bear that load and help to carry that load, but believe me, it's a load. I've been on night duty. I know.

Somebody had their hand up here a minute ago. Yes, sister. [Comment.] Yes, that's the point. In other words, after a man has worked all day, then he shouldn't turn around and start working all night, too. That's right. That's a good thought. If you want a verse on that, turn over to the 127th Psalm, verse 2.

You notice this statement in *Child Guidance*, 397. The first paragraph says:

“We should practice temperance in our labor. It is not our duty to place ourselves where we shall be overworked. Some may at times be placed where this is necessary, but it should be the exception, not the rule” *Ibid.*, page 396.

Remember, we brought out a week ago, that there are times when we have to overwork, even if it makes us sick. What did we mention as two possibilities of that? Save a life and save a soul, and here, you see, the book makes room for some exceptions, but it's to be the exception, not the rule.

Now, what did David say here in the 127th Psalm?

“It is vain...” Psalm 127:2.

To do what?

“...to rise up early, to sit up late...” Psalm 127:2.

That's right. If you have to sit up late, you better not get up early, but it's better to get up early and then not sit up late. Isn't that right? That's right.

Now, I'm not attempting in this little study this afternoon to go into all the details of one's personal program, but I *am* interested in studying the things particularly that enter into the program and schedule of a Christian home, and one of them is getting our work done so that we can enter into the activities of the evening, preparatory to getting to bed, so that we can get up and start the program in the morning.

The family altar is like a marker—stone marker—marking off the days, and it's a pillar around which to build the schedules and the program of the day. Let's turn to *Child Guidance*, page 520.

Anita, will you read the first sentence on the first paragraph—520.

“In every family there should be a fixed time for morning and evening worship” *Child Guidance*, page 520.

What should there be? Fixed time. Fixed time for what? Morning and evening worship. What does a fixed time mean, Anita? A set time. It's one of the strongest words that can be used for something that is set and settled.

Now, if you were to go out into the world, even if you found homes where family worship was held, in many cases, if you were to say, Now, what time do you have worship? Many people would have to say, Well, we just have it whenever we get to it—whenever we get up.

Do you notice several things here that once we set the time for family worship, in that very act, we've probably set a time for several other things? How about rising? Yes. And for breakfast. [Comments.]

Now, you notice that the next sentence suggests that the appropriate time for morning worship is when? Before the fast is broken. There is another statement in which Sister White suggests worship either before or after, but apparently, in most cases, the preferable time is before breakfast, but let's not think somebody is violating it if they have it after breakfast.

In any event, whichever it is—if it's before or after—the very fact of setting the time for the morning worship helps to establish regularity in rising and in eating. Doesn't it? And is that important? Oh, yes. Now, that is one of the great lessons we learn in a work and a program of this kind is regularity, regularity, regularity.

The next paragraph is introduced with the statement:

“Family worship should not be...” *Ibid.*

What?

“...governed by circumstances” *Ibid.*

What does that mean? [Comments.] All right. If the one who is to lead out in worship is not there, should somebody else go ahead? That's clearly provided for. We certainly wouldn't skip breakfast merely because some member of the family was absent, would we. No.

Notice at the bottom of 520, what's suggested regarding evening worship. What is it?

“At an early hour of the evening...” *Ibid.*

Why is that? If we wait until late, people are worn out and sleepy and especially the children.

Now, in our training homes here at Wildwood, we have had to deal with a very practical matter, and that is that in our larger training homes, we sometimes have a number of families sharing that larger home fellowship together.

It is important that the large home gather together for worship, but it is also important that parents have opportunity for worship with their own children, isn't it? Yes. We wouldn't want to lose that.

And in some of our homes, we have followed the practice of the entire home group getting together before breakfast in the morning for the morning worship, and then in the evening, the little individual families having opportunity to get together, and those members of the family that were not identified with some small group like that might meet together—roommate with roommate or in some other little prayer band or in some occasions alone for the evening worship.

We leave this with each home to work out. I'm happy to see in some of our larger homes the entire group meeting together in the evening, as well as in the morning. I think it's very nice where it can be handled.

But in any event, you notice that there is to be both morning and evening worship, in one way or another, *and* they're to be at what? Fixed times. That's the thing—fixed times. And around those pillars of morning and evening worship, we build the day's program.

Now, who should conduct the family worship? [Father.] Yes. On page 521, it says:

“The father, who is the priest of his household, should conduct the morning and evening worship” *Ibid.*, page 521.

One of the volumes—doesn't seem to be quoted here—but it says:

“The father, or, in his absence, the mother, should conduct the worship...” *Testimonies for the Church, Volume 7*, page 43.

All right. Who should take part in family worship? Every member of the family. What do you think would be a good thing to bring to worship? [The Bible.] What is one of the ways to get people to bring the Bible to worship? [Use it.] And to plan the worship at least part of the time in such a way that they need to use it. That's right.

Can you think of anything else that might be a good thing to bring to worship? Notebook. Can you think of any way to encourage people to do *that*? Give them something to put in it, Sister Moyer says. Yes. I suppose passing out food samples, people would want to bring a basket to put some in, wouldn't they.

What's something else that we can do? But I mean to encourage people to bring a notebook and use it. Yes, to review, that's right, that's right. Now, that's a great principle in any kind of teaching.

We're told not to think when we've gone over a thing once that that's sufficient. We're to go over and over, you see. Jesus did that, you see, in His teaching, and He questioned His disciples on what He had been over.

Now, we're told here in the middle of page 521—this heading—that we're to make the worship period what? Interesting. I've been interested in the superlative expressions used about worship. You might like to make a note of a few of them.

There in the middle of 521, it says:

“...the most interesting and enjoyable exercise of the home life...” *Child Guidance*, page 521.

Of all the 24 hours, the most interesting thing in the home life is to be what? Family worship. The most interesting and also the most what? Enjoyable. That's the middle of 521.

Now, on page 522, in the middle, it says:

"...the sweetest and most helpful..." *Ibid.*, page 522.

Well, I thought you'd like to notice those superlatives, and then, at the top of 521:

"...the happiest hour of the day" *Ibid.*, page 521.

All right. The most interesting, the most enjoyable, the happiest, the sweetest, and the most helpful—five superlatives. [Where is the most helpful one?] Most helpful, the middle of 522. I'll give you a minute to catch up there because I gave those to you pretty fast.

That's something you want to watch, if you're trying to get people to take notes. If you give things too fast, sometimes they get discouraged and put down the pencil and paper and they just look at you. [Comments.] That's right. *Child Guidance*, 521 and 522. [What was that last one you gave?] Top of 521, The happiest hour of the day.

Now, in order that this may be so, notice the third paragraph of 521, some of the things that are to characterize family worship. What are some of the expressions there describing proper family worship? Short and spirited.

What does spirited mean? Not dragging. I think sometimes we need to bring up our music just a little—I don't mean make it jazzy nor make it up perhaps to march time—but a little more life in it, a little more spirit, as it's called.

Notice what it says here on page 522, the top of the page there:

"At least a few verses of spirited song may be sung..."
Ibid., page 522.

So twice there, in two pages, the spirited is used—have some life in it—needs to be the life of God, though, not something gained from some other place.

Now, why do you suppose it stresses the idea of having these short? We must remember that family worship is something that comes every day—twice a day, perhaps—twice a day, yes, is what this is talking about.

Now, something that's held that often, if it's held very long, is almost sure to get what? Boring. Yes, it could do that, but this is talking especially about the danger of getting it what, to the children? Tiresome and uninteresting and wearisome, and those who are leading out in worship—they need a great deal of wisdom and grace that they don't let that mistake happen.

Very seldom are we in danger of making the other mistake. [Comments.] Now, people differ in their ability to hold something in an interesting way. Don't forget that. I've heard some speakers—no matter how long they talk, I'd just as soon they'd talk longer, and you might say that the opposite is true, too. So, you can't measure it all by the **crop**.

Let's notice, the opposite of short, of course, is long. The last sentence in the next-to-the-last paragraph on 521:

“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” *Ibid.*, page 521.

That's too bad. May I take a moment on this matter of prayer. I was glad to read this statement at the top of 522, last two sentences.

Nellie, please.

“At least a few verses of spirited song may be sung, 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” *Ibid.*, page 522.

Oh, yes. How precious. Now, it says he shouldn't do what? Shouldn't pray about everything. Why, isn't it all right to pray about anything? No, it isn't. May I tell you something—and this isn't just a story—this happened.

Moody was holding a meeting years ago, and he was America's great evangelist, and before he was to speak, there was a man that was to offer prayer, and so this man started his prayer and he went on and he prayed and he prayed, and there was a young man that was in the back of that audience and he got so wearied with that prayer that he took his hat and started out the door while the man was still praying.

In the providence of God, Moody got tired of the man's praying, too, and so he got up and said to the audience, let us sing a song while our brother finishes his prayer, and the young man was so struck with Moody's taking hold of the situation that he turned around and came back and listened to Moody and was converted and became the great missionary to Labrador, Dr. Grenfell—that's right—that's the way Grenfell was converted and was led to put his life into the Lord's work, because somebody had presence of mind and grit and a few other qualities to just cut short that long, labored prayer.

I don't know just how often that ought to be tried, but apparently the Spirit of God put His seal to it on that occasion.

Now, my point is not that we should be standing up cutting off people. We ought to cut ourselves off. Shouldn't we? And the place to learn to do this is in the home, and we have just read here that when we get down to pray in family worship,

that's not the time to do what? To pray about everything. Well, when *should we* pray about everything? Alone with God in the secret place of prayer—not in prayer meeting, not on Sabbath morning, no, not at family worship, but alone with God, pray about everything.

You know, it interests me, sometimes, the requests that come in for prayer. We are not Tibetans that believe that a certain number of whirls at the prayer wheel are going to bring down some more answers from the gods, are we? We do not have some superstitious feeling regarding the public mention of somebody's name in the congregational prayer that nobody there knows anything about. Are we superstitious? Do we feel that that's going to accomplish something that God wouldn't do otherwise? No, no.

We've been given some counsel on these matters. There's a time and a place for everything, and that's what we're studying right now. And at family worship, we're told here that:

"The one who leads in prayer should not..." *Ibid.*, page 522.

Do what?

"...not pray about everything, but should express his needs in simple words and praise God with thanksgiving" *Ibid.*

Well, now, we're going to take a little intermission now, and at 25 minutes to five, we'll come back and we'll have some more.

[Break.]

Now, there's something that's to be left out of family worship—page 522. Will you hunt in that page and tell me what it is that's to be left out of family worship. What is it? Troubled, unkind thoughts. [Like mealtime.] Like mealtime. That's right.

You say, When in the world am I going to take care of some matters, then. But this is *not* the time to do it.

"The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus and to invite into the home the presence of holy angels. Let the services be brief and full of life..." *Ibid.*

Here, we have the same thing you saw on the page before. Over there, it said what? Short and spirited. Here, it says, Brief and full of life. Same thing.

"...adapted to the occasion..." *Ibid.*

We had a lesson this morning on lessons from the fireplace. I enjoyed it so much I may give it to you one vesper service up here Friday night. You see, we're to

remember that not only is the Bible the Word of God but the book of nature and the book of experience. Is that right?

“..and varied from time to time” *Ibid.*

What does varied mean? Changed. If we *always* open the worship with song, *always* close it with prayer and *always* have the study in between and never vary that, that’s not varied. Of course, there are other ways to vary it, I’m sure, besides just changing the order of things. Sometimes we can study from nature, sometimes from the book of experience.

“Let all join in the Bible reading and learn and often repeat God’s law” *Ibid.*

Then, should there be memory work in connection with family worship? It can be carried on right there.

“It will add to the interest of the children if they are sometimes permitted to select the reading” *Ibid.*

There’s a suggestion. That’ll work with children; it might work with older ones. Could they select the song, sometimes? Yes.

“Question them upon it...” *Ibid.*

Question them upon what? On the reading.

“...and let them ask questions” *Ibid.*

Who are to ask questions? Children. Who else? The leader of the worship. Isn’t that right? Yes. Question back and forth.

“Mention anything that will serve to illustrate its meaning” *Ibid.*

Someone has well said that illustrations are like windows—they let in the light.

“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” *Ibid.*

You see, in all these things there are suggestions made of various ways to do it—brief, interesting, live, spirited, beautiful, precious, sweet—all these things that are characterized with family worship.

Now, to the meal. Go to Acts, the 2nd chapter, verse 46—the picture of mealtime in the early church. Someone read Acts 2:46, please.

“And they, continuing daily with one accord in the temple,
and breaking bread from house to house, did eat their meat
with gladness and singleness of heart” Acts 2:46.

Mealtime was an occasion of what? Gladness—gladness. Is it to be with us?
Yes.

[Tape stopped in progress.]

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