

Principle of Balance

#0670

Study given by W.D. Frazee—November 15, 1960

Our first text this afternoon is Philippians, the fourth chapter, and the fifth verse. We're studying the principle of balance. Philippians 4:5.

"Let your moderation be known unto all men. The Lord is at hand" Philippians 4:5.

You notice, this was written especially to us. Why do I say that? The Lord is at hand. This is written for the people who are expecting Jesus to come right away.

What is this long word in this text? Moderation, moderation. What does it mean to be moderate? Temperate. In other words, don't go too far; don't go too far. And we are not only to be moderate, but we're to let our moderation be? Known. It is to be evident, be visible. It's to be apparent. It's to be something that people can notice.

"Let your moderation be known unto all men. The Lord is at hand" Philippians 4:5.

Ecclesiastes, the seventh chapter. We've had a text now on balance from the New Testament, and we'll turn to one in the Old Testament. Ecclesiastes 7:16 and 17 — a word from the wise man:

"Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time" Ecclesiastes 7:16-17.

Another verse suggesting this principle of moderation, of balance—don't go too far. Now, it isn't hard to see the warning against being over much wicked or foolish, but how in the world could a person be righteous over much or over wise?

The wise man means just what he says. There is nothing that God would say but what it can be carried to extremes. To state it in another way, it is impossible for men, or even God, to make a statement and let that one statement tell the whole truth on that subject so that it needs nothing else to balance it.

I suppose we've all had the experience of telling somebody something and then later we heard them telling somebody else what we said or we heard somebody else telling what they heard that we said, and perhaps it had been repeated in such a way that we hardly recognized it.

But finally, we say, Oh, yes, I guess I said something *like* that, but I didn't mean that at *all*. Well, what did you mean? Well, I meant so and so. And that's what I say

—I meant just exactly what I said, but somebody didn't understand it just right, and so I have to add some explanation.

You know that's what the whole Bible is full of. The whole Bible is full of things that God has said and kept on saying to keep us from misunderstanding what He already said, and to help us to a better understanding of what He already said.

“Let your moderation be known unto all men...” Philipians 4:5.

So we are not to seek for the most extreme meaning of every statement we read, but we are to avoid extremes. In fact, in Ecclesiastes 7:18, as Moffatt translates it, the last part says:

“He who stands in awe of God shall avoid both extremes”
Ecclesiastes 7:18 (James Moffatt Translation).

That is, he will avoid the extreme of the 16th verse and the extreme of the 17th verse. He'll not be found among those who are wicked and lose the blessing; neither will he be found among those that over much righteous or over wise.

We cannot be too much like God—that isn't what He means—but in our endeavor to select a spiritual element of God's character and concentrate on that, if we're not careful we may miss some other things and thereby become unbalanced. So, we're to be moderate.

We can illustrate it in the matter of eating. Do you know some good foods? Yes. Potatoes are a good food, milk is a good food, beans are good food, turnip greens are good food, peaches are good food, all of them are good food. How would you like to take just one and eat that for a year?

I do not know of any food, short of the tree of life, and that isn't available to us as far as our bodies are concerned right now—I know of no food available to us which contains all the elements we need in just the right proportion.

Now, some people would fix that up if they could. Some people are working hard on it all the time—they're always trying to fix up some *one* food and put it in a can or a package or a box and say, Now, this is it, this has the whole thing.

Could God have done that? Why, yes, very simply. [Audience says: Manna] Yes, in the manna, that worked all right, but that was a special experience. Ordinarily, God's plan is for us to get some bread and some milk and some beans and potatoes and some apples and oranges and all the rest, and as we get that variety from day to day and meal to meal, we get what? We get the elements that we need— we get the elements that we need.

And so it is in the matter of truth, my friends, in the matter of perfection, the matter of understanding the will of God. It does not do to take one idea, however good it is, and just simply eat on that—just keep eating on that, eating on that, eating on that. That's not the way.

The Word of God is, Here a little and there a little. We need to bring together the rays of light, gather up the rays of light, we're told in *Volume 5*, page 665, I think that is—let's see: 666.

“...gather up the rays of light...” *Testimonies for the Church, Volume 5*, page 666.

That's it.

“...gather up the rays of light...” *Testimonies for the Church, Volume 5*, page 666.

Bring the rays of light together and focus them upon the light, and that way we arrive at a balance. We get a reference here and a reference there, another reference here and another reference there, and as we read them all together, we get a view that might not be possible from reading one reference alone.

I shall illustrate this with three texts from the book of Proverbs. You may write them down. Proverbs 24:13, Proverbs 25:27, Proverbs 25:16.

Now, that first one—Proverbs 24:13. The subject is honey. Do you like honey? Well, you'll like this text, then.

“My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste” Proverbs 24:13.

Oh, I like Solomon. I like honey, and I like anybody that advocates honey. Honey is a natural sweet. It's a health food. So buy it by the barrel and eat it by... well, at least a tablespoonful, and if not, a cup full. It's good, the Bible says so.

Now, note the principle of balance, as we read another text, and note that the principle of balance does not mean that we contradict the first statement. No, no. God doesn't contradict Himself. Truth doesn't contradict itself. Is this statement all right just as it reads? Yes, but some people, if that's all they read, wouldn't understand what God was talking about.

“My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste” Proverbs 24:13.

But now, our next text says

“It is not good to eat much honey...” Ecclesiastes 25:27.

Oh, I wonder what's the matter now. I was afraid of something like that.

“It is not good to eat much honey...” Ecclesiastes 25:27.

But now, if it isn't good to eat much honey, maybe I'd be better off if I didn't eat *any*. How about that? [Audience: Contradiction of the first statement] Oh, that would contradict the first statement, wouldn't it. Yes. That's the other extreme.

“My son, eat thou honey, because it is good...” Proverbs 24:13.

But are there types of minds that when they read a verse like this—it is not good to eat much honey—they say, Now, let’s see. It isn’t good to eat *much* honey so it would be still better not to eat *any*. I wonder if there are any types of minds like that. I wonder if there are any here in this room this afternoon, not necessarily on the honey question.

Well, I’ll tell you how to find out whether you’re a type of mind like that.
Volume 5, page 305:

“There is in human nature a tendency to run to extremes and from one extreme to another entirely opposite” *Testimonies for the Church, Volume 3, page 305.*

Is there anybody here that’s got human nature this afternoon? Is there? Well, if you have human nature, then there is in your nature a tendency to do what? Run to extremes. I won’t over labor that word run, but it will bear notice. Some people can really travel fast, too.

“...run to extremes and from one extreme to another entirely opposite” *Testimonies for the Church, Volume 5, page 305.*

What would you use to illustrate that? Pendulum. That’s right. Pendulum. First, it’s here, and then it’s over there; then it’s here, and then it’s over there, and back and forth. And that’s a tendency that’s where? In human nature.

Would it be a good thing for us to recognize it, and admit it, and frankly look in the mirror to see where our danger is? Let’s not claim that we don’t have that danger. I’ll tell you, if there’s anybody here thinks he doesn’t have it, that’s the biggest proof that he does. Right?

But there are minds so fully like this that they don’t even recognize it, and they think they have just *the* answer to every question. Whenever you find somebody that has all the answers, you know some of them are wrong. The best answer to some questions is, I don’t know. The best answer to some other questions is, Well, I’m studying that, and at the present, it looks to me so and so, but I’m giving study to it. That’s moderation on some matters.

Of course, if somebody asks us what two and two are, we shouldn’t say, Well, I’m studying that and I’m not sure but I think I know the answer to that. That would be hypocrisy and false modesty, wouldn’t it, as well as telling a lie.

But everything is not as simple as two and two is four. That is, it isn’t that simple to us. It is to God, but we are not God, and we do not believe the lie of the Devil that, if we eat of the forbidden tree, we’ll be as gods, knowing all God knows. We’re little children. Let’s thank God for what we *do* know and keep working on the things that He has seen fit to reveal, but avoid being dogmatic. Avoid both extremes.

Well, on the honey question, then, eat honey for it is good but it isn’t good to eat much honey. Very well. Then, in 25:16, we have the last verse:

“Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it” Ecclesiastes 25:16.

Of course, that wouldn't be so good. Do you notice that eating sufficient is not being? Being what? Filled, because he says, if you'll just eat what's sufficient, then you won't be filled. Now, that's a good lesson on eating some other things besides honey.

When people are just so full that they can hardly eat any more, they've already eaten too much. They've gone to an extreme. And some people, reacting from that, confine themselves to a very small variety and very meager servings, and are fearful that even that is too much, and so they get sick.

You know, you can get sick either way in that way, can't you—eating too much or not eating enough? It has been done. But he who is seeking to know the will of God will avoid what? Both extremes. And in order to avoid extremes, we need to study the different principles, and the different texts and references.

Now, that's why in this class I've given you a number of different principles and I've spent the time largely on principles rather than details. Elder Haskell gave this illustration once. I think it's a wonderful illustration. He said, Remember, brethren, that it takes at least three ropes, each pulling in a different direction, to hold a tent pole straight up.

You've all seen these tents like we have at camp meeting. There's a big center pole there. If it's a large tent, there may be several of them. But I've helped pitch tents, I've helped put up those big poles, and you know, you get that pole up there, and a man will run with a rope over here and he'll tie it yonder to a stake. Another will go over here and he'll tie that rope over there. And another will go here and tie this rope here to the stake that's been prepared.

What's the purpose of those ropes? To pull the tent down? No. To hold the tent up. But the only way on earth you can do it is for each one of those ropes to be pulled just right.

But do you know what can happen if you get one fellow pulling too hard on this rope? He'll pull the tent down. That's right. Pull it down. The very rope that was meant to help to hold it up, if he just pulls too hard on it, it will pull it down.

Now, that's the way it is with every principle that God ever gave us, friends. There isn't a one but what if you just get hold of that one principle and pull and pull and pull on it, and don't have somebody to pull on the others, you'll pull the tent down. And people wonder what in the world is the matter. Pull too hard on one rope.

We need to let each principle have its weight, each truth have its bearing, each reference have its influence. Oh, what a wonderful beauty God's truth has when we get the various rays of light together. God help us to be sensible, to be balanced.

Now, before I go any further on this subject, I want to show what this doesn't mean. It's very important to know what it doesn't mean. Some people would sum up

all that I've studied with you so far in one terse statement, Keep in the middle of the road. I'll accept that. I think that's a good statement. Keep in the middle of the road. But I want to study it with you a little while.

What does that mean? Does it mean to look about us and see what the world is doing and keep in the middle of the road they're traveling? Well, let's take a look at Matthew 7:13 and 14:

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”
Matthew 7:13-14.

The way in which the world is walking is what kind of way? It's a broad way. Room for lots of things. And so here on the board I put it, here it is, and here are the people going down that road, and they're going down in automobiles and on bicycles and motorcycles, and they're going down in airplanes and railroad trains and some of them are walking, but they're all going somewhere.

Now, they're not all walking in somebody else's footsteps—I mean the same footsteps. It's a broad road. There's room for all kinds of ideas. Just think of it. Here is a man that is violently anti-Catholic. Maybe he's a communist. Maybe he's Jehovah's Witness. Is there room in there? Well, is there room in there for the papacy too, with their million?

But now, notice something very important, folks. Is it possible for me to be in this part of the road or this part or this part or this part or this part, and still be in that broad road that Jesus is talking about? Yes.

In fact, the fact that it is so wide makes it easy for me to have plenty of people on either side that are more extreme than I am, and that's who an extremist is—somebody that's either one way or the other different from what I am. You know that, don't you? That's what an extremist is. Anybody that's stricter than I am is extreme in being too strict, and if he isn't a strict as I am, then he's extreme in being too liberal. Isn't that what an extremist is? That's what I think one is, isn't it (don't I)? Isn't that what you think?

Well, do you notice that in the broad road it's easy. You can be here and still have people this side or that side. You can be here, you can be here and you can be here—plenty of people to one side or the other of you.

I say, does keeping in the middle of the road means to merely look out on the world about us and see what the world is doing and just be careful not to be too far to one side or the other? Is that what it means? There's a little couplet that some people like to repeat:

Be not the first by whom the new is tried,
Nor yet the last to lay the old aside.
Alexander Pope

You get the point. Keep in the middle of the road. But the question is, what road?

Now, another question. I think we're all agreed that keeping in the middle of the road doesn't mean we're to see what the world is doing and keep in the middle of what they're doing. That would be dangerous, wouldn't it, because the whole road is leading people to hell. That's what Jesus said. And we don't want to go to that destination, even if we're keeping in the middle of the road all the way there, do we?

Now, let's see what else it doesn't mean. Suppose I say, No, I'm not going to do it the way the world does it. I'm going to leave the world to one side, but I'll look at what the world is doing, and I'll look here at this narrow road, and I'll walk halfway in between, because I want to keep in the middle of the road.

If I do this, will I be peculiar, as far as the world is concerned? Yes, I will. Will I meet God's standard? Never, never. Oh, how important it is to understand this. Well, then, what does keeping in the middle of the road mean? Why, it means keeping in the middle of *this* road—the narrow road—right there. And do you know why it's so important to keep in the middle of it, friends? Because it's so narrow. That's why. And if you don't keep in the middle of it, you're liable to do what? Fall off, one way or the other.

You remember that first vision that the servant of God had? She saw a narrow path cast up high above the world and on this path the advent people were traveling a narrow path. But from time to time, she saw some do what? Fall off, down into the dark and wicked world below.

I like the brother's suggestion (illustration) about that narrow path that keeps getting farther and farther away from the world, and you can fall off on either side, and I want to tell you this, friends. The Devil doesn't care one bit which side you fall off on. Doesn't care a bit.

He doesn't care whether we fall off by being too loose or too strict. He doesn't care whether the reason that we fall off is because we don't study enough or because we study too much. The Devil doesn't care one bit. What difference does it make to the Devil, as long as he gets us in the lake of fire.

Keeping in the middle of the road, then the first thing to think of when we use that expression is, Which road? Which road? And before I spend too much time trying to keep in the middle of a road, friends, I want to be sure that I'm driving on the road that goes to where I want to go. Don't you? That's the important thing.

And when I find *that* road, the road to heaven, the road that leads away from this world, not toward it, then let me get in the middle of that road and stay in the middle of it and make just as good time as I can, and remember that every mile I travel will carry me a greater distance from what? From the world and what the world is doing. Is that correct?

So, keeping in the middle of the road, instead of meaning what a lot of people think it means, it means just the opposite, but it does mean keeping in the middle of

the road. It means avoiding extremes. It means avoiding fanaticism; it means avoiding carelessness and worldliness, on the other hand, as well.

I was quite interested in reading again this chapter in *Ministry of Healing*, dealing with extremes in diet. Now, we're not studying diet in this class particularly, only as occasionally we make an application of a certain principle, but if you want something wonderful and broad and balanced on this question, study this chapter in *Ministry of Healing*, beginning on page 318 (just a short chapter) runs over to 324, entitled, "Extremes in Diet," and the little text at the beginning of the chapter is:

"Let your moderation be known unto all men..." Philippians 4:5.

I want to read you just a few of the opening lines of this chapter. Just listen to the wonderful balance of it all, and remember, it applies not merely to diet but to everything— everything in reform:

"Not all who profess to believe in dietetic reform are really reformers. With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation.

Another class, in their desire to set a right example, go to the opposite extreme. Some are unable to obtain the most desirable foods, and instead of using such things as would best supply the lack, they adopt an impoverished diet. Their food does not supply the elements needed to make good blood. Their health suffers, their usefulness is impaired, and their example tells against rather than in favor of reform in diet.

Others think that since health requires a simple diet, there need be little care in the selection or the preparation of food. Some restrict themselves to a very meager diet, not having sufficient variety to supply the needs of the system, and they suffer in consequence.

Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbors. The effect of their mistaken reforms, as seen in their own ill-health, and their efforts to force their views upon others, give many a false idea of dietetic reform, and lead them to reject it altogether.

Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and of restriction... they do not urge their views offensively upon others, their example is a testimony in favor

of right principles. These persons have a wide influence for good.

There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own" *Ministry of Healing*, page 318.

Well, it goes on, paragraph after paragraph, of wonderful principles nicely applied. Now, why do you suppose that chapter is in this book, "Extremes in Diet"? [Audience: Because there are extremes] Why, yes, and because, as we read there in *Volume 5*, 305, there is a tendency in human nature to run to extremes, and some of us have some of that human nature.

And so, with the earnest exhortation to be health reformers, there comes the warning not to run to extremes. There is a danger that we will feel that, since God asks us to give up this and give up that and give up this and give up that, and we've given up this and that and we've gotten benefit, physically and spiritually—there's danger in feeling that, if we'll just keep on giving up and give up some more and some more and some more and some more, that pretty soon we're going to arrive at heaven, or at least at the latter rain.

But, if I've already given up pork and I've given up meat of all kinds and I've given up tea and coffee and coca cola and mustard and pepper and vinegar and irritating spices, and so on and on and on (there's a long list I could add to that) if I've done all that, then I wonder what I'd better give up next.

Suppose somebody would come to me and say, Well, do you know, Brother Frazee, I've been studying over this thing and I feel that really there's a great blessing in giving up potatoes... giving up potatoes. Potatoes have starch in them, you know, and starch is bad. Better give up potatoes. And I get to thinking over it, and I say, Well, I do want to be... I want to be all out for God and I want to be all out for health reform, and if this will help me... if this will make me more of a health reformer, then I want to do it, and so I leave off the potatoes.

Would that help me any? Could that make me any more like Jesus? Would it help me get ready for heaven? Not unless I'm a very unusual case. There might be some people that would do better off without potatoes. I can't think of who'd they be right now, but I'll just use that for an illustration. I just pulled that out of the air, as we say. I wasn't thinking about anybody here not eating potatoes. As far as I know, you all eat them and like them. That's the reason I used that as an illustration.

Now, suppose somebody else reading along, they find out where Sister White didn't eat beans. Did you know that Sister White didn't eat beans? Said they were poison to her. Well now, *there's* something I can give up. Prophet said she had to quit eating them—didn't eat them. Well, I can quit eating beans, then.

And some people will tell me that they're hard to digest anyway, and they certainly aren't the easiest thing to digest, are they? You folks that understand dietetics and physiology—just give up eating beans.

Well, you can see, folks, how I could just go on and on and on. Same way in the matter of food preparation. There's a statement that says that our food should be prepared in as simple and natural a manner as possible. Now, let's take that and just pull it until we just get the most extreme meaning out of it that we can.

I find some little animals out here in the garden that are really getting it in as simple and natural a manner as possible. Do you know what they are? Rabbits. And I've heard people get up on the public platform and boast about the fact that that's just the way they love to eat lettuce—just like it is and not any dressing on it for me. And carrots... pull them up out of the garden and eat them. Scrape a little of the dirt off and just eat them like that.

Now, is that all right if a person wants to do that? Certainly, it is. It's all right, and some people like them that way. But is the person that takes that lettuce in and cuts it up and combines it with some other things in a salad. Is he any less a health reformer? No. No, he isn't.

Dr. Abbott can tell us that there's something in the lemon juice that makes us absorb more of the vitamin C out of that lettuce, and that there's something in the oil or the fat in the salad dressing that makes us absorb more of the vitamin A out of that lettuce. Isn't that interesting? That might be good to know, too.

And is the person that wants to eat some of these carrots cooked instead of having them all raw. Is he any less a health reformer? Do you see what I'm trying to get at? I'm not trying to study diet here this afternoon, not at all. That isn't my subject. My subject is the principles of reform and this afternoon it's the principle of what? Of balance. And oh, how much we need it, dear friends, how much we need it—the principle of balance! Not taking the most extreme meaning of a statement and then trying to pull everybody else to it.

While we're speaking of this question of diet, you know, there's a wonderful chapter in this book, *Counsels on Diet and Foods*, that studies about extremes, too. That's on page 195, just page after page here of warning on this matter of extremes in diet.

For instance, here on page 211-212:

“You need not go into the water, or into the fire, but take the middle path, avoiding all extremes” *Counsels on Diet and Foods*, page 211.

One side is the what? The water. And the other one is the? Fire. Well, you'd sure keep away from one if you went in the other, wouldn't you. Wouldn't you? But that isn't the way to keep away from the fire—to get into the water. And the way to keep away from the water isn't to get into the fire. Do what? Take the middle path, avoiding all extremes.

“...take the middle path, avoiding all extremes” *Counsels on Diet and Foods*, page 211.

I wish you'd memorize that little sentence. Teachers, drill your class on it tomorrow. Page 211, *Counsels on Diet and Foods*, the one sentence near the bottom of the page:

"You need not go into the water..."

I'll let you copy it out right here, for it has the whole lesson in one sentence:

"You need not go into the water, or into the fire, but take the middle path, avoiding all extremes" *Counsels on Diet and Foods*, page 211.

Rereading. You can check your copy.

"You need not go into the water, or into the fire, but take the middle path, avoiding all extremes... Do not let any one influence you to have the diet poverty-stricken. Have your food prepared in a healthful, tasteful manner; have your food prepared with a nicety that will correctly represent health reform. The great backsliding upon health reform is because..." *Counsels on Diet and Foods*, pages 211-212.

What do you think it is?

"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" *Counsels on Diet and Foods*, page 212.

Some people just eat it up. Anything that's a little stricter than what they've heard before, take *it*, take *it*. And you notice she mentions as one radical extreme idea here—cooking vegetables with nothing but water. Why, yes.

Over here in this same chapter, page 207, it says:

"...vegetables should be made palatable with a little milk or cream or something equivalent" *Ibid.*, page 207.

Something equivalent? That has quite a range, doesn't it? Yes.

Now, as I say, I'm not studying diet with you this afternoon. I'm studying what? The principle of balance, balance. And so, when I read over on one hand a statement that food should be prepared in as simple and natural a manner as possible, that doesn't mean to eat it all raw. How do I know? Because these other things talk about preparing it in a nice way and mention cooking it, and tell how to cook it and how not

to cook it. And so, I don't need to go into the fire or into the water, but take the middle path, avoiding all extremes.

We had a brother visit us here one time several years ago, and he was sitting at the table with me, and he began to tell me about the wonderful discovery he had made and advocating it, and do you know what it was? Give up salt, give up salt. No salt. Don't eat any salt.

In the early days of the health reform, Sister White was sitting at a table one day. She asked the table for the salt and she put some on her food, and a dear brother, one of the early ministers looked across the table at her and said,

Sister White, don't you know that salt is a mineral substance and should never be introduced into the body.

And she said,

Brother, my Bible says that salt is good.

And she put some on.

Now, do the testimonies speak about the danger of overuse of salt? Well now, the best way to keep from using too much salt is not to eat any, isn't it? That's one way, isn't it? You'd sure never get too much on that program, would you? And you wouldn't have to lay awake nights wondering whether you'd gotten too much. But is that the answer? Why, no. Thank God, there's a middle road.

And on this same page, 207:

"I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood" *Counsels on Diet and Foods*, page 207.

Oh, you have to have some salt. You need some. Deer will go miles, you know, to get some salt. Many of the herbivorous animals have to have salt, and we're not carnivorous. We don't get our salt by licking the blood off of some carcass. So we need some salt. Isn't it nice that God has been so good to give us so much instruction, friends.

Now, turning from that subject—I mean from that application of the subject—I want to study this principle of balance in another matter, and that is balance as relates to study. *Volume 3*, page 34-35.

Suppose that you would hear me give a study when you came here to Wildwood, and you'd stay a week and you'd hear me give another study on the same subject, and you'd stay another week and you'd hear me give another study on the same subject, and you'd stay here for six months and every week I always came with that same burden and that same subject. Well, you would at least learn that point, wouldn't you? That is, if you'd stayed that long.

Now, let me read something very interesting on that. *Volume 3*, page 34:

“There are some who concentrate their minds upon one subject to the exclusion of others which may be of equal importance. They are one-idea men. All the strength of their being is concentrated on the subject upon which the mind is exercised for the time. Every other consideration is lost sight of. This one favorite theme is the burden of their thoughts and the theme of their conversation... They are like machinery in which only one set of wheels works at a time. While some wheels are rusting from inaction, others are wearing from constant use... If this class of minds have a special work, requiring thought, they should not exercise all their powers upon that one thing, to the exclusion of every other interest. While they make the subject before them their principal business, other branches of the work should have a portion of their time. This would be much better for themselves and for the cause generally” *Testimonies for the Church, Volume 3*, pages 34-35.

Now, there’s a wonderful application of this principle of diet. Suppose that my main interest is the question of diet, so every time I get a chance to talk to a group of people, those who know me know in advance just what I’m going to talk about. If it’s health reform and health reform means diet, and so I just get up and talk on diet. Is that a good reputation to have? Why, no. Isn’t a good way to act.

Think of the marvelous variety and breadth of the instructions in the Spirit of Prophecy. What is the Spirit of Prophecy? The testimony of Jesus. Is Jesus interested in more than one subject? Should we be? That’s right. So we’re to have balance.

And if we even need to study one subject for a while in quite a concentrated way, you notice that even then, we’re not to confine the mind entirely to that one thing. If we have a major, we also need some minors to go along with it. That’s my point.

Now, not only in study itself is there to be balance, but there is to be a balance in the program—a balance between study and work. Notice this in *Fundamentals of Christian Education*, page 42, top of the page, starts on 41:

“Those who perform only manual labor, frequently work to excess without giving themselves periods of rest; while the intellectual class overwork the brain, and suffer for want of the healthful vigor that physical labor gives” *Fundamentals of Christian Education*, page 41-42.

What’s the remedy for that? Why, do some of both. Brother says, Do a *little* of both. You might need to do a *good deal* of both, wouldn’t you? Some people would vote with you on that “little,” brother. They have a lot of other things they want to do that are neither work nor study.

“Those of sedentary and literary habits should take physical exercise, even if they have no need to labor so far as means

are concerned... Moral, intellectual, and physical culture should be combined in order to have well-developed, well-balanced men and women. Some are qualified to exercise greater intellectual strength than others, while others are inclined to love and enjoy physical labor. Both of these classes should seek to improve where they are deficient..."
Fundamentals of Christian Education, page 42.

Now, tell me, friends, what principle is it we're trying to study today? Balance. Now, suppose I have a pair of balances here, and I find that this side of the scale is tipping down, down. Why is it tipping? There's more on this side. What had I better do, if I want balance? I'd better put some more over here, hadn't I? Yes, yes. Put some more over here.

And so, each one of us should study himself, study his bent of mind, and if we find that we're *strong* in a particular thing, let's not keep adding and adding and adding in *that* direction. Bring it up. Let's balance it.

Brother Hagen is putting in a chimney down here. Now, how many corners are there to a chimney? Four. And how does he build it? Does he start at this corner and go up from the foundation clear to the top of that one corner, hoping that someday he can get back and work on the others? No, no. One corner may be a little in advance of the others during the progress of the thing. It may be one or two or three bricks higher. But in general, the thing is coming up how? Together. That's balance. That's the way we're to build our characters. That's the way we're to build our program.

Well, I see that we must close, and so I leave this principle of balance with you. I'll give you a few more statements. Study, please, *Fundamentals of Christian Education*, 38 and 44, on the balanced program in education—the relationship between work and study in the student's program. And study, please, *Volume 6*, 291, in the balance between the medical and the evangelistic in medical missionary work. These references, in addition to the ones I have already given you, will I think, furnish you sufficient for your study for tomorrow's class.

Let us stand and be dismissed. Brother Hill, would you dismiss us, please.

Brother Hill: Our Father, we do thank Thee this afternoon for these wonderful things. May we make our lives a balanced program, not the extreme of one way or another, and be on the right road, not just the middle of a road, but in the middle of the *right* road, that leads only to the heaven above...[unintelligible] ...In Jesus' name, Amen.

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