

Home Leadership 9 of 10

#0764

Study given by W.D. Frazee

[Tape started in progress.]

The rules of propriety and the danger of undue intimacy—those things are just as true when you've established a training home as they were before. Aren't they? Yes. In fact, if any different, they're more so—they're more so.

Now, I have heard of students who, shall I say—put it charitably—they didn't know any better. They thought *they* knew enough to tell the administration just who ought to be in this home or that home or another home, and to feel that unless there could be a full mingling of boys and girls that it wasn't like a real home.

Now, if that's what it means to be like a real home where brothers and sisters are, then, we need to use an entirely different term in describing what we're talking about because to pull a boy from this home and a girl from that home over there and throw them together in what we call a training home, and then expect that they are, shall I say, in any sense, to act like brother and sister, is to miss the whole point of what we're studying this afternoon. Isn't it? Yes.

Even more subtle sometimes is to play like that the people that are standing at the head of the home are father and mother. Now, that's quite safe, as long as the boys do it with the man and the girls do it with the women. That's comparatively safe. It's when the cross comes—when the cross comes—I mean when that thing is cut across.

And the desire for fellowship—the sense perhaps—perhaps it's even an unconscious sense—the sense of lonesomeness, of missing what one had or what one never had—it matters not which it is—leads people to begin to attach themselves to human objects. All that, my dear friends, can be very dangerous—very dangerous.

Now, to learn how to live together in a Christian training home and regard those barriers of reserve and yet not be frigid and awkward and stiff and cold—those are the lessons that God wants to teach us.

But I can tell you this, people can be a lot more friendly and sociable if they know these barriers and regard them than if they don't. Did you know that? That's right—that's right—if people know where the line is.

Now, this is not our class in association, and we cover this subject more minutely in this class on the Christian home which comes next quarter, but I wanted to bring it in from another angle here in this class, as it relates to home leadership, for it's very important—very important.

If I can find a little statement here in the book *Evangelism*, I think you'll appreciate it—page 68 of *Evangelism*—starts on page 67. This is a most interesting little statement:

“During the years of Christ's ministry on earth, godly women assisted in the work that the Saviour and His disciples were carrying forward” *Evangelism*, page 67.

We read that in Luke 8, do you remember? And Sister White refers to it in *Education*, when she said that besides the twelve, there were others who were, from time to time, connected with them through ministry to their needs—godly women.

“If those who were opposing this work could have found anything out of the regular order in the conduct of these women, it would have closed the work at once” *Ibid.*

Isn't that interesting?

“But while women were laboring with Christ and the apostles, the entire work was conducted on so high a plane as to be above the shadow of a suspicion. No occasion for any accusation could be found” *Ibid.*

Now, isn't that interesting? I commend it to you, as the example of Jesus—how He handled things. There's a way to do things, and there's a way not to do them.

Now, just as with the physical, so with this mental and spiritual association. There are two extremes. God keep us between the two, in the middle of the road.

Old *Gospel Workers*, page 274:

“To encourage an unbecoming familiarity in the association of men and women, boys and girls, under the pretext of seeking conversion and sanctification, is to foster an evil whose influence is of the worst character” *Gospel Workers (1892)*, page 274.

So, remember. The general rule is, whether in the physical or the mental and spiritual, men working specially for men, and women working specially for women. And the more personal and intimate the contact is, the more that rule is important.

And where there are exceptions, there, of all times, you need the man and his wife—the man and his wife—to give counsel. There are some times when there's counsel that needs to be given by a married couple, either to a man in the home or to a woman in the home—a boy in the home or a girl in the home—and there, you can thank God for the married couple.

I want to read you something here from a manuscript that I have. This is *Manuscript 4a*, 1885. This is what Sister White wrote directly about these city missions, at the time when these city missions were running, such as in Chicago and other places:

“I have been shown that Satan's specious temptations will come to the workers in every mission, to the workers in every institution in our land, to encourage familiarity, the men with the women. I write with a distressed heart, that the women in this age, both married and unmarried, too frequently do not maintain the reserve that is necessary” *Manuscript 4a*, 1885 [18 Manuscript Releases, Volume 18, page 298.]

They don't maintain what? Reserve.

“They encourage the attentions of single and married men...” *Ibid.*

It's all right to encourage the attentions of single men, isn't it? That's not the woman's place.

“They encourage the attentions of single and married men, and those who are weak in moral power will be ensnared...Thoughts are awakened that would not have been if woman had kept her place in all modesty and sobriety. She may have had no unlawful purpose or motive herself, but she has given encouragement to men who are tempted, and who need all the help they can get from those associated with them. By being circumspect, reserved, taking no liberties, receiving no unwarrantable attentions, but preserving a high moral tone and become dignity, much evil might be avoided” *Ibid.*

Now, you will find paragraph after paragraph from this testimony quoted in the book *Medical Ministry*, 141, 142, 143 and 144. Most of the testimony is in those pages—*Medical Ministry*, 141 to 144—and I shall not take time to read it all. I call your attention to it.

You know, dear friends, we are to have in the home here on earth a little heaven to go to heaven in, and yet, we are told, right on this point that we are studying, that this world is not heaven. We haven't gotten to heaven yet. And in a sense, we can't act as if we had gotten to heaven. What I mean is, there are certain—there are certain precautions that we have to think about, certain reserve that we have to maintain and build up that are because we're in a world of sin and, as this says, we haven't gotten to heaven yet.

Now, I come back to it. Where lies the responsibility for maintaining these principles in the home, in the institution? The guardianship of a man and his wife. Now, of course, every supervisor ought to watch these things. The nurses in the

sanitarium, those in charge of the diet kitchen, people in the laundry, every department, should see to it that there's nothing in the way of flirtations, and if that begins, we're told that the very first appearance of irregularity should receive attention, but in the home especially it must be watched, and there's the responsibility of the man and his wife to guard the morals, to guard the reputation of everybody in that home and the home itself.

Now, if that is so, then I want to ask you something, friends. Should everybody in the home be willing to receive counsel? I have found that, when you're dealing with little children—I'm not talking now about this subject—I'm talking about discipline in general—that the only way that you can avoid some dangers is to talk to them sometimes when it isn't necessary.

Like I say, when I'm driving—suppose I'm driving along a highway and somebody says, Oh, look out. Suppose I say, Well, I saw that car coming. No. You know what I tell people when they say that to me? [Thank you.] Yes. I say, Thank you.

Do you know what I tell them? I look back to a time when I was driving in a snow storm in Ogden, Utah. I was on my way to preach and there was somebody sitting next to me in the car and they hollered just in time to keep me from running into a car.

Now, I'm willing to have a hundred people holler at me now, when it isn't necessary, rather than miss once when it is. Do you see what I'm getting at, friends? Yes. And if some home head or supervisor speaks to you and gives you a word of caution when you think it isn't necessary, thank them for it anyway—thank them for it. Maybe it *is* necessary and you didn't know about it.

But even if it isn't, it would be too bad for you to quench the spirit. You'd better keep the channel open—better keep it open—because if you didn't need it this time, maybe you *will* need it some other time.

And do you know, the interesting thing is, on most subjects and especially this subject—the time we need it most is when we don't see that we need it—we don't think we need it. Is that right? Very important.

Now, this is a class in home leadership—Christian home leadership—and I say to you, this is one of the greatest responsibilities, and unless a person or persons who are undertaking the work sense this and will carry the responsibility, it would be ten times better if they never did anything along this line at all—ten times better that they never took anybody into their home—ten times better.

Unless one is going to do it right, he'd better not do it. You can see that, can't you. Otherwise, what should be a blessing becomes a curse—what should be an object lesson becomes a terrible lesson book of disaster. The possibilities for blessing, on the one hand, or cursing, on the other, are tremendous.

Now, I want to leave that and come to another subject. As I told you last week, there are so many things that we have to study in this course that we can't

take the whole period every week just on one subject, and this, I think, is a very interesting one to a number of you, some more than others, but it's one that will be appreciated especially by some, and that is the subject of helpers in the home—helpers in the home.

Somebody asked this afternoon how one got to be a home head. Well, one of the best ways I know is first to be a helper, and when I say a helper, I'm not thinking of a helper just in the sense that everybody's to be a helper. We're all to be helpers.

And by the way, you know, out of the study of these things this quarter are growing some practical recommendations. Study is being given to making our plans more practical in these homes for everybody to have a little part, at least, in the daily work. That was along the lines we studied a few weeks ago. Do you remember that?

And beginning the first of the new quarter, we'll have some new plans on that. I won't take time to go into that now, but some of you have been anticipating those plans and you've already been doing a little in the home that you didn't do before this class.

How many of you have been doing that? May I see your hands. Well, I see several, and maybe some of you were embarrassed when I asked you so quick unwarned, but I've heard of several and I've seen several. Well, I think it's wonderful, friends, that when we learn something that we go and do something about it. Don't you? That's the way to do it.

But now, the thing that I'm coming to now is something beyond that. It's something more than just helping with a few chores in the home. It's the work that young people or older ones can do in taking a major share of the burdens of a home head, for various reasons, and to introduce it, I'm going to read you a little letter that Sister White wrote to her boys, and she had no idea that this letter would ever be published. It was just a letter that she wrote. It was written in Green Springs, Ohio, March 2, 1858, and I have figured out that at that time Henry was 10 years old, going on eleven, Edson was eight years old, going on nine, and Willie was three years old, going on four.

Now, where do you think that mother should have been? Our answers to that are quite glim because we have been schooled in a school of thought, which is correct—it's correct—but some people do not realize that the greatest thing in the world is to be where we belong, and that's not necessarily, sometimes, to be with our children.

But there is a great deal of talk about that the place of the mother is with her children in the home, and thousands of mothers and fathers, too, are using that to shut the door to effective service in the Gospel. They take that as their text.

Well, I'll just let you listen to what Sister White wrote to her little boys, 10 years old, eight years old, three years old, there up in Battle Creek, Michigan, and she's way over in Ohio.

Listen:

“My Dear Henry and Edson...” *An Appeal to the Youth* (1864), Green Spring, Ohio, March 2, 1858.

That’s the two older boys. Naturally, Willie, age three, couldn’t read the letter.

“Dear children, your mother has not forgotten you. She thinks of you many times every day. We hope you will be good and faithful children. I have been thinking, what if either of you should be taken sick and die, and your father and mother see you no more? Would you be prepared to die? Do you love God better than any one else? Can you forget your play to think of God, to go away alone and ask him for Jesus’ sake to forgive your sins? I know that much of your time is taken up with your studies, and with doing errands; but, dear children, don’t forget to pray. The Lord loves to have children pray to him. And if you really repent and feel sorry for your sins, God will forgive your sins for Jesus’ sake.

“When you do wrong don’t conceal your wrong, but heartily and honestly confess it. This I believe you will do. I have confidence in you that you have tried to do it. Continue to do so, and we shall love you better than if you kept your wrongs concealed. God loves honest-hearted, truthful children, but cannot love those who are dishonest” *Ibid.*

She’s using love here in the sense of being pleased with, you understand. Now, listen, for I’m coming to my point. This is all background.

“Be obedient, dear children. God has been very merciful to you and to us. Your parents have to travel from place to place among the people of God to try to do them good and save souls. And the Lord has inclined sisters Jenny and Martha to come into our family, to feel an interest for you, to love you, and to care for you, that we may leave home feeling free. They are not related to you. They make a sacrifice. What for? Because they love you. When you grieve them you grieve your parents also. It is not a desirable task to have the care of children if they are ungrateful and disobedient. If you perseveringly try to do right, you will make them happy, and they will feel it a pleasure to deny themselves to have a care for you. When asked to do anything, do not say, ‘Wait a minute, till I do this.’ It is unpleasant to repeat to you the same things. Now, dear children, obey because you love to, not because you are driven to. I shall have confidence that you will do as I wish you to. I shall confide in your honor, your manliness” *Ibid.*

Think of writing that to eight and ten-year-old boys.

“Be good to Willie. Love him. Teach him right things” *Ibid.*

But now, back to the point that I’m getting at. Who are these helpers in the home? Jenny and Martha. Now, how old they were, I don’t know. They might have been in their teens. They might have been in their twenties. They might have been in their thirties. I don’t know. Doesn’t tell here. We might find it in some other source.

But she says:

“...the Lord has inclined sisters Jenny and Martha to come into our family, to feel an interest for you, to love you, and to care for you, that we may leave home feeling free” *Ibid.*

I can hear some righteous mother stand up and say, Oh, I couldn’t feel free. I couldn’t go out and do any work leaving my children with anybody. I wouldn’t leave my children with anybody. Well, that’s their privilege—their privilege—and I suppose we would all agree that in most cases the Lord doesn’t call mothers to leave their children and go out.

But there’s a lot of taken-for-granted talk about this subject that people—they haven’t read all the references—that’s the trouble—they haven’t read all the references. I repeat, the greatest thing in the world, friends, is to be where we belong. That’s the greatest thing in the world.

But now, I want you to notice something. When the Lord called the prophet of God to go out and travel with her husband in the mission work—the soul-winning work—did He provide some helpers in the home? Did He? Yes.

Now, I want to ask you. Would you have liked to be Jenny or Martha? Would you? Well, that ought to be privilege, wouldn’t it—to live in the home of the prophet and take care of little Willie and Edson and Henry.

But I don’t suppose they were always little angels. I suppose they had to be taught and trained and that there were a number of things that came up, and I’m sure there was a lot of work to do with three little boys in the home. You can imagine the washing and the ironing and the cooking and the sewing and the housecleaning and all that. Quite a bit, wasn’t it. Yes.

And I don’t know just what their budget was. I haven’t gotten the answer on that, but...[It was a 24-hour job, too, not an eight-hour job.] Yes. Now, to me, that’s a beautiful picture of domestic service, my friend—Jenny and Martha.

And I believe, friends, when we get to the kingdom of God and we see James and Ellen White and those boys—I believe that if we’ll look around we’ll probably see Jenny and Martha, and I imagine that Jenny and Martha will be looking with a great deal of holy pride at the boys that they helped to train. Don’t you think so? I think so.

And I say to any of you, young or old, who are helpers in the home, you've got a wonderful privilege, if you have eyes to see it and a mind to appreciate it. If all you look at it is the washing of the dishes and the washing of the clothes, you just as well be a washing machine, but if you see the glorious destiny, that's something else—that's something else.

"Your parents have to travel from place to place among the people of God to try to do them good and save souls. And the Lord has inclined sisters Jenny and Martha to come into our family, to feel an interest for you, to love you, and to care for you, that we may leave home feeling free" *An Appeal to the Youth (1864)*, Green Spring, Ohio, March 2, 1858.

Aren't those wonderful sentences, folks? I think that is wonderful. If you want this book I'm reading from, it's called *The Fruitage of Spiritual Gifts*, by L. H. Christian, page 77. He quotes here six or eight letters from Sister White to her children, and they are really nice. [It's nice those letters were saved, isn't it.] Yes, yes, it is nice.

Now, I want to ask you something. I don't know anything about the last names of these women—these girls—Jenny and Martha—but do you think after they served for a number of years in that kind of a program—do you think they would have made good home heads? I think so. I think they would. I can't think of any college education that would equal that sort of a training, as far as a home head is concerned. Can you?

I think the best place to learn nursing is in the place where nursing is going on, and I think the best place to learn farming is in a place where farming is going on, and I think the place to learn home leadership is in a home. Don't you? And we read that earlier today in answer to your questions.

"Your parents have to travel from place to place among the people of God to try to do them good and save souls. And the Lord has inclined sisters Jenny and Martha to come into our family, to feel an interest for you, to love you, and to care for you, that we may leave home feeling free. They are not related to you. They make a sacrifice. What for? Because they love you" *Ibid.*

And I expect she might have added, Because they loved Elder and Sister White, but she's writing to the boys, and I expect a lot of the love they had for the little ones was because of their great love for the parents, but she's telling the truth—they did love the little ones, doubtless, and probably the more they lived with them, the more they loved them.

Well, that's a part of a picture of this training home idea, and I read you that for two most important reasons. One is to show that even a mother with children may, in God's providence, have something to do outside the home. Second, if she does—or whether she does or not—she may need helpers in the home who feel it a

Christian privilege to, as far as possible, take the place of that mother looking after those children in the home.

Now, applying it to what we're studying, this might be true in the training home, even were there no little children in the home. Do you suppose when Elder and Sister Haskell had that big city mission and those—I don't know how many but quite a number of young people in there—do you suppose they needed somebody besides the students themselves helping them to run all that? I'm sure they did. Just looking at the thing, you'd see they'd have to.

And they would need some people of experience to help them in the domestic work, leading out in the cooking, using student help, and somebody that had spiritual insight and eyesight and that would give the proper Christian atmosphere—spiritual atmosphere—to the work.

So, some of you dear folks that are carrying burdens in various ones of our homes and in the institution itself, as helpers, let me remind you—your names are written in heaven—your names are written in heaven.

Did you remember what Paul wrote in Philippians, the fourth chapter—Philippians, the fourth chapter, and the third verse:

“And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life” Philippians 4:3.

And you women that help make the program a success, that are the silent gears, that don't get the glory, if there be some glory of leadership, that don't have the honor that come with being home heads, maybe not head of anything—you're not a head, you're a heart, perhaps, pumping blood and making the thing go—God bless every one of you. Your names are in the book of life—your names are in the book of life, and you're just as needful as the home heads.

And so, the happy thing about being in that condition is this. It's either a preparation to be a home head or it's something you can do to help somebody else that's a home head, all the rest of your life, and it doesn't make a bit of difference to you which it is because whose business is that? That's God's business—that's God's business. That's a wonderful thing.

The people of this world, most any position they have, they are restless in because to them the next thing is to be what? Promoted, promoted, promoted, and any job they have is merely a landing place from where they were and a takeoff place to where they're going to go, see, like these jet planes just going around the world all the time. But you and I, praise God, have been called to something simpler and sweeter.

Now, in closing, I want to read you something here from old *Gospel Workers*...[Comment.] Oh, yes—a different book. Well, the best way I know how to

tell you is it's a different book. Some things in one that are in the other, but it's a different book. [It's not available today, though, is it.] No.

Now, most of what I'm going to read you out of this old *Gospel Workers*, page 381, you will find now in the book *Education*, page 117, and you have *that*, so most of it you'll find there, but I'm going to read it the way it is here in this old book:

"Talent is too much idolized, and station too much coveted, even among Seventh-day Adventists. There is too eager a desire to ride upon the high places of the earth, and too little willingness to follow the Saviour in the path of cross-bearing and humility. There are too many who will do nothing unless they can be leaders; too many who must be praised and petted, or they have no interest to labor. To work in a humble way for Jesus, and, though unnoticed, to still work on, sowing the seeds of truth, appears to them an unattractive and unwelcome task.

"All this springs from mistaken conceptions of usefulness and honor. The wide, deep rivers are admired and valued, while the hundreds of little rills that help to form these broad and noble streams, are unnoticed. Yet the humble brook that makes its noiseless way through grove and meadow, bringing health and fertility and beauty, is as useful in its way as the broad river" *Gospel Workers (1892)*, page 381.

Isn't that nice. I like that. So, this is a picture of the home training plan. Each one of us fitting into the home where God's providence arranges for us to be in, first as helpers—perhaps *always* as helpers—but growing into ever-increasing efficiency in bearing the burdens of the home, remembering that this world is the fitting-up place for heaven and that every one of our homes is to be a little heaven to go to heaven in.

Now, we've covered a great deal of ground today, and you may have some questions that you'd like to ask, and if so, you can bring those questions next week, as some of you did this week. Next week will be our last class in this quarter, and so, if there are any questions you want to ask, be sure to get them in next time.

And I'd like to have you go over the material that we've gone over today, of course, and be prepared to recite, and I think I'll not give you any memory work today but let you concentrate on going over the references and the notes that you have taken and we'll come prepared for a good recitation next time in our closing class.

Shall we look to the Lord together.

[Break in tape.]

...about Jesus climbing the steep mountain trails to and from His work. That's in *Sons and Daughters of God*, 135:

“His life was passed mostly in the open air. He drank of the pure streams of water, and ate the fruit of the gardens. He passed up and down the steep mountain paths, and through the streets of Nazareth, as He went to and from His place of toil to His home. He enjoyed the varied notes of the birds as they caroled forth their praise to their Creator” *Sons and Daughters of God*, page 135.

And the whole page is beautiful on His enjoyment of nature, but that climbing the steep mountain paths is good—*Sons and Daughters of God*, 135.

I have several items here—miscellaneous—before we get into our subject for today. I just want to encourage all of you to enter heartily, with the new month and new quarter beginning tomorrow, into this plan of each one of us sharing in the domestic labor of the home for the extent of 30 minutes a day without any thought of reporting or crediting or remuneration—just a sharing the burdens of the home.

I think you will all get a great blessing out of that. I know I do, and you remember that we read here in *Child Guidance*, 350:

“If the work is portioned out in this way...no member of the household will be overburdened, and everything will move off pleasantly and smoothly in the home. A proper economy will be maintained, for each one will be acquainted with, and interested in, the details of the home”
Child Guidance, page 350.

Isn't that nice. That's 350 of *Child Guidance*. Now, this means those who are working in the home or those who are not working in the home—everyone who's sharing in the blessings and benefits and privileges and services of the home—is to contribute 30 minutes of time without reporting, recording or remunerating, just to help in making the home run smoothly and keep the burdens borne by sharing.

“Bear ye one another's burdens, and so fulfil the law of Christ”
Galatians 6:2.

I want to comment on some of the things that you were covering in your review lesson. I was in and out with the telephone long-distance call and I didn't get everything in your review, but I want to tell you a little story that Elder Warren used to use.

And this is about a farmer, and we're out by the barn, and we see John coming out from breakfast, and the father says to John, Now, John, don't work the horses hard today. There will be plenty of time to get the plowing done and the crops in—things are coming along well—and take it easy. Give the horses a rest at the end of the row and take it easy. So, John goes on to the barn.

Presently, James comes out from breakfast, father's by the barn, and father says, James, push the work today. There's a great deal to be done. Push the

horses right ahead. Don't let things lag. We've got to get things done. What would you think was the matter with that man?

[Comments.] Now, that wasn't the point, sister. The point was that John was inclined to drive too hard and James was inclined to be too easy on himself and the horses and everything else. That's all there was to it, do you see—that's all. And so, father had to tell John to slow down, and he had to tell James, Speed up. That's all there is to the story.

Now, I don't know of any subject in reform but what there are Johns and James, and in the Bible and the Spirit of Prophecy, we find instruction for John and instruction for James. But the great difficulty is that John likes to read the epistle to James, and James greatly enjoys the letter to John. That's the problem—that's the great problem.

And now, we've just been going over some very important things in your review lesson on this matter of association in the home and, of course, extending from the home into the institution, but I must say that I was perplexed as I listened to the questions and answers this afternoon, and I think I'll be frank and tell you that—I was perplexed—because if I were a stranger just sitting here listening to this discussion, I'm afraid that unless I had a great deal of understanding and even more charity, I think I would go away with the impression that this place and this program was in danger of being hedged about with rules like the scribes and Pharisees. I'm afraid that I would.

Now, I'm not saying that I would be justified in doing that. I'm just telling you what I'm afraid would happen to me, if I were just a stranger happening in to hear some of that.

Now, having said that, let me approach the problem from another angle. You know, there are two kinds of instructions that the Lord gives us, brethren and sisters—two kinds. One is some very strong and definite thou shalt and thou shalt nots—keep the Sabbath, pay the tithe, don't kill, don't commit adultery, don't steal, don't lie, don't covet. Those things are as fixed and settled as the eternal hills. Is that right? And there's no exceptions to those. We do not say to a person, Don't kill very often. Steal as seldom as possible. No. We don't. If we understand the law and the prophets, we don't, do we? No. We don't do that.

And there are some people whose idea is that *anything* that's written in the Bible and *anything* that's written in the Spirit of Prophecy is just as definite and rigid and binding and inflexible as those Ten Commandments—that's their idea—that's their idea.

Some of you heard me tell an experience about a brother over in India in fasting and praying, but sometime during the day, he got hungry and decided, I guess, the Lord wanted him to eat a little and he ate some raisins. Another brother decided it wasn't mealtime, and he really got after that brother and criticized him severely for eating between meals.

Well, the Spirit of Prophecy says that God has not given us in His word the exact hours when meals are to be eaten. The scribes and Pharisees—they had things very well fixed up. You remember that they had arrangements made to strain their water. What for? There might be some unclean animal in there. If they'd been today, they'd have had to do more than strain it because the microscope has come along. They thought the strainer would take care of it. And before they ate, they not only washed but they had to wash up to the elbow—you remember the margin on one of these—and the disciples were criticized.

Now, I want to come back to this thing, dear friends. There are some great eternal principles which are fixed and rigid and, Thou shalt not commit adultery, is one of them, and that's unvarying, that's eternal, that's immutable and permits of no exceptions.

But there are a great many things about the Seventh Commandment and about all the other commandments that God has put along with that in the Bible and the Spirit of Prophecy to keep us from getting right up to the point of sin—to keep us away from the edge of the precipice.

Now, I'll illustrate it with the Garden of Eden. What was the specific command that God gave to Adam and Eve in Eden? Must not eat of the tree. Is that right? Yes. Now, did God give them any protection? Adam and Eve were cautioned to do what? Not to separate. And Eve was particularly cautioned to do what? Stay with her husband. All right.

Was that a good caution? Did the outworking of events prove it to have been a good caution? All right. Nevertheless, had Eve fallen from grace and already plunged the world into sin when she separated from her husband? Had she? No.

Even after she was separated and it came to her mind—did it come to her mind she was separated? Even then, when she went on moving toward the tree—even then, when she kept on moving on to the tree, had she sinned? Apparently not—apparently not. That's interesting, isn't it.

She went on up to the tree, and who spoke to her. Should she have listened to him? What should she have done? She should have fled. But had she yet fallen from a sinless state? No, no. She was listening to temptation.

When did she cross that line? When the serpent put the fruit in her hand and she took and ate it. Then, she had disobeyed the law of God. Now, up to that time, for a period there, she had been disregarding certain cautions. Do you see the difference between the two things?

Now, it's imperative that we understand that or else we'll do one of two things, friends. We'll either try to lift all the cautions to the level of the Ten Commandments and make everybody a sinner that doesn't do them just as we think they ought to be done, or else we'll go the other way and we will lower the strong prohibitions of the Ten Commandments down to the level of mere cautions and counsels—Well, maybe it *might* be better not to steal, but then, of course, if you get in a hard place, why, you

know, and of course, you should pay your tithe, but if you get poor and have to use the tithe to pay some bills, well, then, of course, God understands.

There are people at all ends of those various extremes, you understand, and there is no way—mark it—no way to get all that in the same boat and consider it in the same way. God didn't make it that way, and the Devil won't let you keep it that way.

So, I would like to urge you in these matters that we've discussed—I'm afraid that I didn't do a good job last week on this, and I'm very thankful that I heard as much of the period of discussion, recitation, as I did, for it alerts me to something that I need very much to practice, and that is presenting things in such a way that they're understood and not misunderstood. We need cautions but we need to be careful that we do not interpret cautions as binding rules. There's a difference.

Now, you take on this matter of association between men and women. The basic command is, Thou shalt not commit adultery. That's one man for one woman, married, as long as they both shall live, true to each other, and as most of you have heard me present in our Christian home class at length, that's summed up in this simple thing—the man for the woman, the woman for the man. My eyes are for her alone, my hands are for her alone, and my heart is for her alone.

That's the married state. And in the unmarried, it's just as true, only the one for whom all that is reserved is yet to be indicated by the providence of God. You've heard all that presented.

Now, I want to say this to you, friends. If that spirit of loyalty and fidelity and single-heartedness is in a person, he'll not wander very far from the straight and narrow path. And if it isn't, it doesn't make any difference how many rules you pile up, there'll be some way to slip through.

Did you ever try to make a rat-proof barn or a rat-proof granary or a rat-proof house or a rat-proof pantry? Well, if you haven't, you don't know what I mean, but if you have, you know exactly what I mean. You can make things just about as rat proof as you want to, and one of these days, you'll say, Well, I wonder what's been in here. I know it isn't a rat because we made this rat proof. But lo and behold, the rat has been in. Well, how did he get in? Well, that's his business, and he knows how. That's right. He knows how.

And no institution can make rules strict enough and put the barriers high enough to keep the person that wants to commit adultery or do any one of a hundred things in route to that destination—to keep them from it—provided they're determined to do it and can find somebody else of the same mind.

Now, that doesn't release the institution or the home heads from responsibility. We're to do everything we can to maintain the standards of God, but we will not do it—what I'm trying to get at—we'll not do it by putting everybody in a straightjacket. No, we won't do it that way. It can't be done that way.

Do you remember those scribes and Pharisees that dragged that woman that had been taken in adultery into the presence of Jesus and wanted Him to either say, Stone her, or, Release her. Either way, they had Him, so they thought. Do you remember that?

Do you remember what the Spirit of Prophecy says about who had actually led the woman into sin? Some of the very people right there, you see, yes—some of the very people right there.

Phariseeism is no lasting barrier against sin. That's what I'm trying to get at. It isn't, friends. And there are some people that can walk around with the primmest, more puritanical attitudes and talk, that harbor in their hearts, to be revealed sooner or later unless the grace of God gets hold of them, that which they would hold up their hands in holy horror at.

You see, friends, God knows the human heart, and He's given us certain cautions, just as He gave Adam and Eve in Eden, but remember, those cautions, while they're important, they're not intended to be looked upon as unvarying rules to be a yoke of bondage to put on the necks of people.

Now, let me illustrate what I mean. I heard you discussing, and it's all very interesting, about this matter of conversation. It's always a pleasure to me when I see a young man or a young woman, either one, that knows how to carry themselves—himself or herself—in the presence of the other sex, in this matter of conversation.

I suppose that, if you have to take one extreme or the other, it's better to be a bit on the side of reserve, even being a bit frozen. That's certainly a lot better than being free and familiar and flirtatious and all that sort of thing,.

But while the road is a narrow road between those two extremes, it's plenty wide enough so that a person doesn't just have to hold himself together for fear that he's just about to go over this way or the other. That is, one doesn't, if he's in Christian society.

Now, I think Joseph, down there in Egypt—he had to watch himself pretty carefully. In fact, we know on several occasions, he had to very definitely, didn't he. Yes. But God wants us to cultivate the holy freedom that goes along with holy reserve, and that sums up in one sentence what I'd like to say—what I'm trying to say in all that I'm getting at—to have a holy freedom with a holy reserve.

Now, there are sometimes young people, naturally—it's on this subject like a lot of other subjects—we don't learn it all in a minute—and a young person growing up through adolescence and on through the teens and twenties—they don't instantly and instantaneously arrive at a mature, settled, easy adjustment to living in a world full of men and women and knowing how to relate themselves to all the different types that come along. That's why we need young people either to be with their parents or those who will act the part of parents to them.

But the best way that parents can help the young person, or those who are acting the part of parents, is not by a series of straightjacket rules—that is, Alert—did

I see you talk with Alice? Did I see you talking to Harry? Don't you know you must never talk to a boy or you must never look at a girl? No, no.

All through life, men are going to have to speak to women and women to men, unless we go in the convent or monastery. Is that right? And to learn to do that in a gracious way, without one trace of the flirtatious or the sentimental or the look or the manner or the word that is alluring and inviting, that says, without saying it, Oh, I'm just so delighted to be standing here talking to you—it's just so wonderful—you see—that says that, without a word of that passing.

One little bit of that, my friends—it doesn't make any difference what they're talking about—it may be a menu, it may be a business transaction—it may be a Bible study, it may be some young people's meeting program—that kind of thing is the honey of asps—wasps.

What I'm trying to get at is, friends, the most important thing is not what's said. It's what's back here, that you cannot control just with some rules.

Now, don't think that I'm trying to break down all I said last week and all I read last week and all you went over and read today. I'm just trying to help us, friends, to, shall I say, use some good common sense—that's all—just use some good common sense.

On another matter, I was thinking only this morning, there's some wonderful counsel that dear old Elder Haskell gave. You know, some of the brethren in Battle Creek had decided that religious liberty and the separation of church and state meant that the church should receive no favors from the state, and therefore, our churches should all pay taxes, just like anybody else paid taxes. And so, they were about ready to see to it that the church—the tabernacle in Battle Creek—paid taxes.

Also, about that time, over in Africa, Cecil Rhodes, the big government man in South Africa—he was going to give our people, oh, hundreds of acres for a mission station out there, but the brethren in Africa sent the word over to the general conference and the brethren studied it—and consciously they meant all right—they felt that it would be a violation of principle to accept that land. The church should receive no favors from the state. So, they decided not to.

I think it was the next day, a letter came from Australia from Ellen G. White, and she said:

“The earth is the Lord's, and the fulness thereof” Psalm 24:1.

And warned them against an extreme over-conscientiousness, and Elder Haskell said this—he said, Brethren, remember, it takes three ropes, each pulling in a different direction to hold a tent pole straight up. Do you get the picture? Well, if you ever pitch camp, you'll get it.

Yes, I've helped pitch camp at camp meeting many a time, and there is the big tent, and there is the great big center pole rising way in the air. What's holding it up? There's a rope here, a rope there, a rope there. You can't get along without the

three. One rope will never hold it; two ropes won't. You can have a rope there and a rope there. What will happen? It'll blow that way or that way.

But you get three ropes properly—the proper tension on them and properly anchored—and believe me, friends, that tent will ride right through the storm. It takes the three.

But now, watch. Do we need each rope? Yes. But suppose, now, I'm one of the men—when we're raising a pole like that, there's one man on this rope, one on this one, one over here, and then, there's a man stands off at the side. What's he for? To sight and tell you when you're straight.

And here I am—I'm pulling on my rope. What does he say? Frazee, stop. No more. Oh, but I want to pull that pole up. Yes, but you're going to pull it down. You see? What have I got to do? Stop. Oh, but I love that rope. That rope's important. And I'd say to him, Don't you appreciate my rope? Sure, I appreciate it, but there's such a thing as having too much of a good thing. Is that right?

And so, Jones over there, and Smith over there—they've got to pull on their two ropes and we each keep pulling back and forth at his direction until that thing is straight up and we tie our ropes and there she is, see.

Now, friends, we need various principles to hold us straight. Do you know what a fanatic is? Well, I'll tell you what a fanatic is. A fanatic is somebody that has ahold of one of these ropes and he believes in it with all his heart, and he keeps pulling on it, see. And he may not believe a lie. He may believe the truth, and the point he has may be a point of truth, but the thing that he sees is just pulling on that. It doesn't make any difference whether it's some point of health reform or some point of dress reform or anything else.

Now, it isn't that I think that somebody here is perhaps in some great danger of pulling too hard on this rope, but I do think that there is a way, dear friends, for us, as a group—and I think many of us *have* this idea in our mind and I just didn't want to get it dislodged by what I gave you last week and reviewed today—I think there is a way—God's way—for us to be a happy, sociable family—one big family—here at Wildwood, with a holy freedom, as I said a while ago, along with a holy what? Reserve.

And let me tell you, friends. If we will simply maintain the standards that God has given us and regard the cautions that He's given us—that's all—a lot of these things are cautions—if we'll just, as good soldiers, listen to those cautions, we'll be kept out of some problems. But let us be very careful how we judge others on these things.

Let me illustrate it—let me illustrate it—very simple thing. Suppose that I'm going from here down to the office, walking as I usually do. Suppose I see a young man and a young woman coming from the sanitarium—they're coming home—a couple of workers—a couple of students—they're not married, they're coming along, walking along, talking as they go. All right.

Now, suppose the next day, I see the same thing—same people. Does it impress me more than it did the first day? Yes. Suppose the third day, I see the same thing, same people. Do you begin to see something? Do you begin to see that it might be something for somebody to take notice of, if that thing was regular and repeated, when it might not be the thing to take any notice of it at all, if it happened once, shall I say, incidentally? Do you see that? Yes.

Well, you say, if it's wrong, it's wrong. That's just what I'm getting at, friends. That's why you get yourself into all kinds of problems if you try to make rules for every occasion, and there are some people, friends, having had a little experience in administration, that I would notice that the *first* time it happened—there are some people that I would.

There are others that I wouldn't think anything about it the first time it happened. But if it was the second, or the third, or the fourth, or the fifth—somewhere along the line, with anybody that didn't belong together, I'd be thinking about it. Do you see what I mean?

But I couldn't write down a rule—this is what I'm trying to get at—I couldn't write down a rule that would say just how often a young man and a young woman could walk together over these grounds without somebody taking notice of it and doing something about it. I wouldn't know how to write a rule like that. It would either be too high or too low. Do you see what I mean?

The same thing in conversation—same thing in conversation. Here's a young man and a young woman. They're talking to each other. How do I know what they're talking about? Maybe they're talking about a schedule down at the sanitarium. Maybe they're talking about something about the young people's program. Maybe they're talking about any one of a thousand things, which may be just as proper as can be.

You know, friends, I like to trust people. I enjoy that. I like to be trusted myself. Don't you? Yes, yes. And do you know another thing? I like to be able to give people cautions without thinking they're being distrusted. I like to have people treat me that way.

If I've done something that doesn't *look* the best, I like to have people approach me with the idea that, of course, I wouldn't want to do something that didn't *look* the best—that what I was doing with the very best of intentions might not leave the best impression on somebody. Do you see? And I ought to take it, in that way. Is that right?

Well, I see time is running along, but I can't think of anything more important than for me to clear up some of these points. It may be more important than some of the things I've been giving today.

Now, I would suggest that you go back and read your references and be sure that you remember the references instead of my comments on them, see, because the references are all right just like they are. My comments apparently needed some editing and I've been trying to edit them, but the references are always just right, and

if you will notice many of these references—they do not deal in sweeping statements. Sister White says that she didn't feel called upon to make sweeping statements.

Now, as I say, the Ten Commandments are sweeping. They are not, Don't steal very often. Don't kill too many people. No. But many of these cautions are framed in language that is not sweeping.

Take, for instance, the statement we had last week—*Counsels on Health*, 363:

“The light given me of the Lord regarding this matter is that as far as possible lady physicians should care for lady patients, and gentlemen physicians have the care of gentlemen patients” *Counsels on Health*, page 363.

Now, what's the limiting statement in that, that keeps it from being a Ten Commandment decree? As far as possible. Now, suppose I leave that part out and I just read the rest of the sentence. You see what I've done?

But watch, folks. If the statement is an unvarying rule, what's the point of putting, As far as possible? If something is sinful in its very nature, should we say, Don't sin—keep from sin—as far as possible? Keep from breaking the law of God as far as possible? Why, no. Do you see what I'm getting at?

Now, let me illustrate it. Several years ago, we didn't have any doctor at all, and then we got a doctor. It was a man doctor, as most doctors are...

[Break in tape.]

“...should be a woman of experience...who in an emergency knows what needs to be done...She should be a woman who knows what the rules of propriety are, and who observes them” *Medical Ministry*, page 207.

Every nursing supervisor, every home head, every teacher, is included in this.

“She should be a woman who knows what the rules of propriety are, and who observes them” *Ibid*.

Well, I remember Elder Dores Robinson, Elder W.C. White's son-in-law—he was telling me one day an experience where some minister had said or at least was reported to have said something like this. The question had come up in some meeting as to whether it was right to eat butter or not, and the question was reported to have been asked whether a person could go to heaven or not if they ate butter, and this minister was reported to have left the thing like this—Well, what does the Spirit of Prophecy say about it? Well, if people disregard the Spirit of Prophecy, can they go to heaven? And when the matter was reported to Sister White, Elder Robinson said that she said, Why can't some people have some sense—why can't some people have some sense.

So, we do need a lot of wisdom and the grace of God to get the great broad principles and to see the underlying wisdom in these thousands of cautions on many subjects, to see *what* it is that God is after, and to get the joy of conforming to God's plan, rather than being bound about with a lot of detailed rules which keep us as busy as the Pharisees were.

Well, since this is our last class, I may as well fill in with some of these things that I had intended giving before the fire interrupted us. I wanted to spend a few minutes this afternoon on what I think is one of the most important things in home heads' work or any kind of Christian administrative work—leadership—and that is the matter of dealing with human souls—dealing with human souls.

You remember that the Spirit of Prophecy says that to deal with minds is the nicest work that people can engage in, and the nicest—that term there—it doesn't mean what we often use that word to mean. It means nice in the sense of delicate, precise, and that's what dealing with minds is.

Now, one of the most important jobs in home leadership or supervision or teaching is what is now often called counseling—counseling—and I'd just like to make a few suggestions about counseling.

Every one of you here has been called upon—will be called upon more often as you continue to walk with Go—to counsel with people. Much of ministerial or Bible work is counseling, but whether it's in the home or out in the Bible work or in the institution with a patient, one of the biggest things in counseling is, first of all, listening—listening.

If you've ever had a problem on your heart and gone to somebody and before you got halfway through, they interrupted you with the answer, you know what I mean. Now, occasionally that has to be done because there are some people that would go on and on and on and on and on.

And sometimes, in the very nature of things, the counsellor's time is already taken up with other people, and it would just be robbing other people to let the thing ramble on, but that's the exception. I'm talking about where there's a genuine need for counsel. The first thing is to listen—listen.

You know, it's surprising how sometimes if people have a chance to just talk to somebody and get the thing out before, they've got their own answer at least halfway by the time they've gotten through. That's right. That's why God tells you and me if we know Him to go and talk to Him in prayer. I say that's why—I mean it's *one* reason why. Of course, there's bigger reasons than that. God is ready to give people wisdom.

But listen—be a good listener, and really listen—listen sympathetically—and as you listen, try to see the problem through their eyes. Try to find out how the thing looks to *them*. Remember this. Whether their viewpoint on the matter is right or not, the fact that they look at it that way is a *fact*, and many people overlook that.

If a person has a hallucination, to them—Oh, well, there's nothing to that—but a hallucination is just as real to the person that has it as the real thing, isn't it—just as real—and there are all degrees of hallucinations, you know. So, when you listen to a person's problem, try to see how it looks to them, and remember, it's real to them—it's real to them. All right.

Now, the second thing is this. You're often tempted to tell them the answer. Sometimes that's the thing to do, but if you study the life and work of Jesus, you learn His methods of dealing with questions. What did He often do? He asked questions. What for? Yes, to get them to answer their own question.

Now, He wasn't doing that just to be, shall I say, subtle. That's a correct principle of teaching. The word educate comes from the idea of drawing out, and the answer that the individual gets himself is far more important than the one you give him.

Take in school—you know, we've been having these lessons Friday vespers on working with problems. Well, in school, the wise teacher is trying to get the individual student to learn how to do what? Yes, think for himself, get his own answers, because he isn't going to be with the teacher always.

And so, in counseling, remember this. As you sit there, think, How can I help this man, this woman, this boy, this girl, to find the answer—God's answer—to this question—how can I do that—how can I do that.

Now, obviously, in many cases, what they need is to read the answer in the word or the Spirit of Prophecy. Therefore, in many cases, the success of your counseling depends upon what? Your knowing where the reference is, see. And other things being equal, the best counsellor is the one that knows most about what's in those books. So often, human ideas come in instead of that.

[Tape stopped in progress.]

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