

Home Leadership 8 of 10

#0763

Study given by W.D. Frazee

[Tape started in progress.]

“Make your breakfast correspond more nearly to the heartiest meal of the day” *Child Guidance*, page 390.

Well, I'll leave that with you on that point. But the other part of the question—Would it not perhaps require as much, if not more, preparation than dinner? I'm not sure that I can follow the question's logic. Some of the lightest foods we have can take a lot of preparation.

I'll take greens, for example. I say light—light in the sense of energy values—heavy, perhaps, in the matter of digestibility—but you can go out here and spend quite a bit of time gathering greens and then washing them and getting all the dirt and grit off of them and cooking them, and vegetables, in general, require more hours of preparation in the kitchen than a fruit meal. Am I right? Yes.

So, unless one is prepared to set the plan of a vegetable breakfast [unintelligible] dinner, I wouldn't say that it would necessarily follow that the breakfast would take more preparation.

Now, the questioner probably was getting at something, but that's the best I know how to answer it. See, with no name signed on these, I can be very impersonal.

How much exercise or study can be engaged in after meals? *Counsels on Diet and Foods*, page 103 and 104, gives all the light on it that I have:

“To engage in deep study or violent exercise immediately after eating, hinders the digestive process; for the vitality of the system, which is needed to carry on the work of digestion, is called away to other parts” *Counsels on Diet and Foods*, page 103.

What do you notice here in the way this is worded? The warning is against? Deep study or what? Violent exercise. When? After a meal. And what's the adverb modifying? Immediately. All right. Immediately after a meal.

Each word is doubtless chosen for a purpose, yes. So, it might be possible to have what kind of exercise? Light exercise. And it might be possible to get into even violent exercise if you did it when? A little while after, because the reference is talking about what? Immediately after a meal.

Now, my question is how much exercise or study can be engaged in after meals? The answer is, if it's immediately after, how much exercise? Just so it isn't violent. And how much study? Well, it shouldn't be deep study. But if it's sometime after a meal, so that it isn't immediately, then the exercise can get violent and the study can get deep.

And so, the next sentence says:

“...a short walk after a meal, with the head erect and the shoulders back, exercising moderately, is a great benefit. The mind is diverted from self to the beauties of nature. The less the attention is called to the stomach, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget your troubles; think of something cheerful” *Ibid.*, page 104.

That's something extra I read for good measure. [How about taking a nap after a meal? That isn't good, is it?] I don't know—there may be a reference on that. Some people seem to get help from it and others don't.

Now, here is somebody asks a question, How can one have a regular meal when the—course in penmanship, please—I honestly don't know what that next word is—but anyway, when somebody doesn't come home from work at a regular hour. That would be hard. I don't know the answer to that.

Does anyone know whether bananas which are turning black inside but do not taste bad or small fermented should be eaten? Well, that's well worded. Does anyone know whether—we'll listen for the echo. Does anybody know? I don't. I don't know.

Should oranges that are slightly spoiled on one end, if the other half tastes okay, be eaten? Those are good practical questions. Yes. My own answer to the last is, No. An orange is something that there's quite a bit of, shall I say, [unintelligible] of the various parts of the orange, and I think a person who has very much of a sensitive sense of taste or smell will note that, even when an orange that's spoiled on one end is cut off, that the rest has been affected. [The same with a tomato or a lemon.]

As a home head, how much are you going to control the student's program who hasn't learned the early fundamental lessons of carefulness and responsibilities, et cetera, such as seeing that their pets are taken care of and ironing done and so forth? I hope the student that this is meant for listens real well. I don't know who it was.

Now, the answer to this is in *Medical Ministry*, 178, and I thought when I read that over, Now, where did I read something about that, and I remembered. It was *Medical Ministry*, 178.

“There is to be no slavery. The service of all is to be cheerful and willing. But those who train the youth in our institutions

have one disadvantage to work against. There are many who in the homelife have received an imperfect training” *Medical Ministry*, page 178.

Now, that’s what this question is talking about, isn’t it—somebody didn’t get it in the home and now they’re in one of our homes here in the institution. Same principle applies, whether the problem is in the sanitarium or out on the farm or in the home.

“There are many who in the homelife have received an imperfect training. Often the mother makes herself the slave of her children, and in so doing neglects her most important work—the training of her children to wait on themselves, to follow habits of neatness, order, and thoroughness in the little things of life...” *Ibid.*

That’s what this question’s talking about.

“When such children reach the age of responsibility and caretaking, they are unsubdued and undisciplined. It may be that they have a desire to enter one of our sanitariums to take a nurse’s training. They come, but the defects of their home training make their stay at the institution hard for themselves and for those who have charge of their education.

“Let there be in the institution no continuation of the spoiling received in the home” *Ibid.*

What happened to them in the home? They were just spoiled—fortunately, not like that orange somebody was asking about. There’s hope for them. Is that right? Yes. And it isn’t cutting off one end. The whole disposition must be changed. Is that right? But, in order for that to be so, there must be no continuation of what?

“...spoiling received in the home. There will be no hope for these poor youth—wronged from childhood by unwise indulgence—if the policy followed in the home is followed in the institution. Let them be wisely and kindly disciplined, and when it is seen that they are trying to improve, trying to make themselves what they ought to be, let words of encouragement be spoken to them” *Ibid.*

You remember we studied on that the other day? What’s one of the greatest encouragements for children? Praise them when they do it right. That’s right.

“But let them plainly understand that they cannot follow in the institution the course of self-pleasing that they followed in the home. If they are willing to begin at the beginning, if they are determined to master every problem, they will improve...

“Their parents' neglect has made their training much harder than it otherwise would have been. Do not pass by any slighted work unnoticed; but do not blame or scold them”
Ibid.

Now, there it is, folks, in one sentence—don't pass it by unnoticed but don't blame or scold them. Well, you say, well, what would I do? Wouldn't know what to do. I'd either have to skip it or else I'd have to blame or scold them. No. Don't have to do either one. There's a middle road between those two ditches.

“This will not overcome the difficulty, but will embarrass and discourage them. In the most kindly way tell them that the neglect of the past must be remedied, or they cannot be retained in the institution. The need for a reformation must be pointed out...”

“This is one line of medical missionary work to be done...”
Ibid.

It's medical missionary work. Now, isn't that a wonderful answer to this question, folks. See, it's an inspired answer.

I'd like to read the question again now. As a home leader, how much are you going to control the student's program who hasn't learned the early fundamental lessons of carefulness and responsibilities, et cetera, such as seeing that their pets are taken care of and ironing done and so forth?

Does this answer it? Yes, it does, wonderfully, and oh, I'm so glad for this inspired counsel, and there's more on those two pages.

Here's a good one to go with that one. Do you discipline older people the same as you do children? Well, that's a practical question, isn't it. Well, of course, that depends on how you do children. *Education*, page 287:

“The object of discipline is the training of the child for self-government” *Education*, page 287.

Is that the object of disciplining an adult? That's right. Now, that is the second paragraph on that page. The first paragraph says:

“One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey” *Ibid.*

Now, if you have an adult in your home that was still in infancy, as far as the development of his mind is concerned, then, you'd have to treat him how? Like an infant, and you would have to insist that he learn obedience without any what? Without any reason. Is that the way the baby has to learn it? It's the way the baby *ought* to learn.

I want to tell you something, folks. Ninety percent of the population today are tremendously handicapped because they never learned to obey before they reasoned, and that's a tremendous handicap.

"Before he is old enough to reason, he may be taught to obey" *Ibid.*

Counsels to Teachers, 111, says:

"Before the child is old enough to reason, he *must* be taught to obey" *Counsels to Teachers, Parents and Students*, page 111.

"...*must* be taught to obey" *Ibid.*

That's guidance. [Comment.] This says he *may* be, the other says he *must* be, and God says both. It's too bad if he must and he couldn't, and it's good to know not only that he can be but he must be. It's implied. That's the child—that's the baby—taught to obey before he's old enough to reason.

Now, as he grows older, you see, he's to be trained more and more for what? Self government. The first step in that is to yield obedience to somebody else, but gradually, over a period of time, the reins are passed over to him so that he learns to run his own automobile.

Now, when you bring adults who have been untrained or wrongly trained, which is even worse, into a program, you have all sorts of problems. That's what this is talking about—do you discipline older people the same as you do children? That depends on what age the child is you're talking about.

If the question means do you discipline them the way you do *little* children, the answer is no, no. We don't use a spanking for them, nor the equivalent. The great method that God has given us as Christian discipline for adults is found in Matthew, the 18th chapter. Would you read, please, that—Leland, read the 15th verse.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" Matthew 18:15.

You say, Well, that's not discipline—that's just talking to him. But what does the word discipline mean? Does it mean spanking? Not necessarily, nor even a tongue lashing, no. Discipline comes from the same root that disciple comes from, and a disciple is under discipline, and that doesn't mean he's on the green carpet, or that he's on probation, or on parole, under a guardianship. He is under a tutorship.

But now, here is somebody who has done the wrong thing instead of the right thing. What does Jesus say? [Talk to him alone.] Yes.

Turning back to my page here—*Medical Ministry*, 178:

“The one who is placed in charge of such ones should in no case fret or scold...Take them by themselves, and tell them that such exhibitions cannot be permitted, that their spirit must be changed...Pray with them; then give them their task, as God gives us our tasks” *Medical Ministry*, page 178.

Is that discipline? Yes, that's Christian discipline, in dealing with people that are old enough to reason. Now, you say, Yes, but suppose that that doesn't do any good. Does Jesus tell what to do if it doesn't do any good? Next verse—what does it say? If he won't what? Hear you, then do what?

“...take with thee one or two more...” Matthew 18:16.

That's right—bring other influences in, in addition, in the home, in the institution. You know, every now and then, I see that plan working, and it brings great blessings, and I have a great longing to see it used more because, like every other plan of God, it is effective, and there are times when supervisors and home heads, and people that aren't supervisors and home heads—they see things that they think ought to be corrected and their thought is—they wring their hands—Why doesn't somebody do something about it?

You know, the wonderful thing about *this* is—what we're reading here in Matthew 18 can be done by somebody whether you're a home head or not, can't it? Sure, sure.

Medical Ministry, 181, listen:

“It is not necessary to bring everything that needs to be corrected before the manager. When you see a worker in error, go to him, and talk with him kindly and tenderly, showing a sincere desire for his welfare. In nine cases out of ten your efforts will be successful” *Medical Ministry*, page 181.

Isn't that wonderful, friends. That's pretty high batting average, isn't it? Think of it—nine times out of ten. Now, somebody was asking a question a little bit ago how you get to be a home head. This would be one of the most effective ways that I'd know to train for that kind of ministry is just, when you see somebody that needs help, instead of thinking, Oh, well, I wonder when *they* are going to do something about that person or that problem, pray about it. If God has put a burden on your heart about it, go and labor with that person. And if that doesn't prove effective, then what? [Take someone else.] Yes.

Now, that's hardly the way we'd deal with a three-year-old or a five-year-old child. Is that right? That's not the way to do with a three or five-year-old child—not at all. It would be plain silly. But that's the way to deal with adults in Christian discipline, and of course, if he won't hear, then tell it to the church, and if he won't hear the church, he's to be outside the church. In institutional work, he's to be outside the institution, and that's what I read here on page 179 of *Medical Ministry*:

“In the most kindly way tell them that the neglect of the past must be remedied, or they cannot be retained in the institution” *Ibid.*, page 179.

So, that’s the ultimate in discipline, isn’t it—the ultimate. The ultimate in church discipline is disfellowship. The ultimate in institutional discipline is being sent somewhere else, yes.

Do you discipline older people the same as you do children? Well, I’m glad for that question—glad for the answers that we got from God’s books.

Here’s one. Do you feel that one of the most important phases of the work amongst our own people in the line of reform will be in presenting the things that we have been studying, and that this reform will play a major role in the giving of the loud cry? Is this what we might expect to happen? Is this related to Malachi 4:6, the Elijah message.

If, by this, the questioner means, Is a return to home religion and the study of the true responsibilities of parents and then making every home a place of refuge—if that’s a major thing, by all means, yes. I don’t see how a person could be gripped with the third angel’s message and not want to train his children in these lines and then open up his home to others. Can you? Don’t see how it would be. Yes.

And, let me see. I think we have a statement here that perhaps we haven’t used yet in this class that you might like to put in—page 119 of *Volume 6—Volume 6*, page 119:

“Those who bear the last message of mercy to the world should feel it their duty to instruct parents in regard to home religion. The great reformatory movement must begin in presenting to fathers and mothers and children the principles of the law of God...

“Press home upon the consciences of parents the conviction of their solemn duties, so long neglected. This will break up the spirit of pharisaism and resistance to the truth as nothing else can” *Testimonies for the Church, Volume 6*, page 119.

I think that’s a good statement. Don’t you? Yes. And of course, that one that we like to repeat here in *Ministry of Healing*, page 349:

“The restoration and uplifting of humanity begins in the home” *Ministry of Healing*, page 349.

In the home. That’s good.

“The restoration and uplifting of humanity begins in the home” *Ibid.*

May we have some more discussion about balancing, and there's three things we're to balance on—regularity in eating and the uncertainties involved in the care of the sick, and then the balance doing work thoroughly and getting sufficient rest. C) If tired, wait a while to eat, yet meals to be on time. Those are very practical problems. The only way I know to answer the question is for each person to look to the Lord for guidance and then do the best he knows at the time, and then not worry about it—then not worry about it.

Now, I'll tell you how *not* to do it. Comes time for a meal and I'm all worn out and I think, Now, shall I go rest and be late for meal or shall I eat when I'm worn out? Either one I do, it's the wrong thing, so either one I do, I keep thinking about what I should be doing, which is the opposite from what I'm doing. That's the way *not* to do it. Is that right? Yes.

You know, I think it's a wonderful thing, dear friends, that with the vision of the ideal, we can have a love for the realistic and the practical. Now, that's where righteousness by faith comes in. Heaven has stooped to earth, and God has gotten down and put his feet in the shoes of men. Hasn't He? That's right.

Now, do you remember an experience where it says about Jesus and the disciples:

“...there were many coming and going, and they had no leisure so much as to eat” Mark 6:31.

Yes. That was an intensive medical missionary program, wasn't it. That's right. And do you remember what happened the day after that? They went all day without eating the next day. Do you remember that? And they fed the 5,000 and they had that night on the storm-tossed sea after that, the preaching in Capernaum the next day. I doubt if all the meals were on time in those three verses. Doubtless, they weren't.

Now, that's not to make us careless. It's to make us practical. And as I say, the only answer that I know of on these three—there's no answer in an encyclopedia or even in the Spirit of Prophecy that will just line it out so you always know what to do. You see—may I point this out—and this will be more important than the answer to your question.

Do you know why the Ouija board is so popular? People want to be able to get a yes or no answer to any question any time they want it. That's why the Ouija board or the equivalent of it is so popular, see.

But God, on the other hand, is seeking to develop our what? Our minds. And it's more important for *us* to balance that, even if we don't always come to the best conclusion—it's more important for us to balance that in a moment, not an hour. Say, Very well, I'm going to eat. I think, under the circumstances, that's the best, and I'm going to eat. Ask God to help you. I'll be careful not to eat too heavy foods or too much because—what is the physiology back of it? The reason I'm not to eat when I'm tired is because I don't have so much energy to digest the food.

Well, maybe I can't carry two pounds, but I could carry one pound. Maybe I can't carry one pound, but I could carry a half pound. Do you see the point? And maybe I couldn't eat a great big gluten roast, but I could drink a glass of milk or eat a fruit salad. You see, there it comes back—that practical thing—doing the best we can with it.

And will God give us wisdom in these matters? Yes, He will. And then, don't forget what we read here:

“The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will” *Medical Ministry*, page 109.

You see, the interesting thing about that is the man demonstrates that he was right in worrying about it. That's why it's so hard to kill. Because every day he's demonstrating that he's correct. It's hard to change a man when he's proving every day that he's right, isn't it.

“Forget your troubles; think of something cheerful” *Counsels on Diet and Foods*, page 104.

Now, I know those are real problems that the question asked about, but that is the answer.

If you must punish a child, what are the best punishments one may use? And they put down under here—the child is not your own. Well, that might make a difference, mightn't it. Yes. This particular class is not a class in child discipline. I would suggest that the questioner give careful study to the whole section in *Child Guidance* that begins on page 223 and through the next one on faulty discipline. That runs, you see, clear over onto page 290, so you have there about 70 pages on discipline.

Now, we'll have about seven minutes' intermission, and we'll go into some other matters.

[Break.]

One aspect of that that I didn't deal with, that perhaps I ought to leave with you to think through—the ideal place for children is with the mother, if not with the mother, the father. And where there are children in the home, in a program where it's vital or at least helpful for the father and mother both to be contributing to the program, it's a very worthwhile thing for study to be given to activities that can be engaged in by the mother and children in the home.

Now, it may be that whoever asked this question was thinking of things along that line. I would like to encourage our folks to think along that line. There are a number of things that can be done. They have been done to some extent—but there are many other things that could be thought out.

In the world, about the only way the world knows how to solve that problem when the father and mother both need to work, is for the mother to go off to work perhaps while the children are in school or to hire some cheaper labor to babysit the children, and that, of course, as a rule, is a disappointing thing.

But just to mention one or two things that can be done—can a mother with children do some gardening? Yes. I remember when my brother and I were little fellows, my father and mother had a garden, and we boys learned to work in the garden, and as we got a little older, learned to go out in the neighborhood and carry the vegetables to be sold. Well, all of that working together—that puts parents and children together.

Now, another thing—around an institution like this, is there sewing to be done for the institution? Do you have any problems about that, Dr. [unintelligible]? Are you looking for somebody now? Yes. Well, maybe there's an opportunity for some mother with children to do something at home that you're solving the problem of self-support and at the same time enabling the mother and the children to be together.

Now, there's just two things—gardening and sewing. Do you suppose that's the end of the list? No. There's a lot more things could be done. So I leave that with you to study.

You know, in all this work, folks, let's remember, we are getting ready for pioneer work in other places, aren't we? Now, suppose here's a father and a mother and children—they go out into a dark county to start to open up work for God.

Do you suppose that the mother and the children would say, Well, there's nothing for us to do but just to stay at home and wash the dishes and cook the meals and look after the home—I grant that's sometimes quite a chore—but if they did that, in many cases, the father would have to use up *all* his time just in doing something that would bring home the money. Isn't that right? Yes.

The enterprises for God are best carried when the mother and the children share in some phase of carrying the burden, other than merely keeping the machinery of the home going. There's exceptions to that. In fact, what I'm talking about is quite an exception. It's the other way around.

Now, coming into our study this afternoon, I'd like to study with you what I think is one of the most important lessons in our whole series. We'll go to Genesis, that wonderful book of beginnings—Genesis 1:26:

“And God said...” Genesis 1:26.

What?

“...Let us make man in our image, after our likeness...”
Genesis 1:26.

Now, in the second chapter of Genesis, we are told more in detail how God did this. He:

“...formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” Genesis 2:7.

What was his name? Adam. That was man. Now, after that, in the 18th verse, it says:

“And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him” Genesis 2:18.

To do his job, man needed a what? A helper. [Comment.] Suitable, becoming, appropriate. To do his job, Adam needed a helper. And to carry on the ideal home, the typical home, in any of these adaptations that we have studied, the ideal center of that is a husband and wife, whose hearts are closely united.

Now, for just a few moments I’d like to study that, because there’s so much of success on the one hand or failure on the other, wrapped up right there—right there. You remember in *Volume 6*, page 74, when we were studying about the evangelistic company following up a camp meeting:

“A mission should be established. Secure a suitable place, and let a number of workers unite to form a mission family. This should be in charge of a man and his wife...”
Testimonies for the Church, Volume 6, page 74.

Who are to be in charge?

“...a man and his wife...” *Ibid.*

That expression is used several times—a man and his wife—to be in charge of a man and his wife.

Counsels on Health, 485—but this is talking about a home for young people working in a restaurant—Seventh-Day Adventist missionary restaurant:

“With every restaurant there should be connected a man and his wife who can act as guardians of the helpers, a man and woman who love the Saviour and the souls for whom He died, and who keep the way of the Lord” *Counsels on Health*, page 485.

The page before says:

“The girls and the young women in our restaurants need a shepherd. Every one of them needs to be sheltered by home influences” *Ibid.*, page 484.

All right. So, in both these cases—evangelistic company home, a home for restaurant workers—are to be in charge of what? Of a man and his wife—a man and his wife.

Now, we saw an illustration of that in the case of Elder Haskell. You remember how it's put there in *Evangelism*, page 108:

“Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out giving Bible readings...” *Evangelism*, page 108.

And so forth.

“A similar work should be done in many cities...Let the workers be provided with a good home, in which they may receive thorough training” *Ibid*.

Now, I wonder why it says in these various cases a man and his wife—a man and his wife. Now, let me hasten to add that this doesn't mean that it's impossible for there to be a home without that. James and Ellen White carried on their home in this way for many years, but when James White died, did Ellen White say, Well, I can't do this anymore? No, no. Some of her best and strongest work along these lines was done in later years.

But you will easily notice that she was already a mother, she'd had experience with children. During much of that time, she had either actually in her home or nearby her grown, married son, and she was mature, she had sufficient age and dignity and experience that she could deal with a lot of situations.

But, having said that and made that clear so that we don't get too narrow a view of it, I want to come back to these expressions—a man and his wife. You know, the great work in every home and in every institution is dealing with minds—dealing with minds.

We are, I suppose, most of us, familiar with the instruction and the warnings and the counsels that have been given to us in regard to men treating men and women treating women. I suppose we're familiar with that. But some people who look more at words than they do ideas—they only think of that as it relates to the body.

I want to say to you—and we could spend an hour on this instead of a few minutes—that mental intimacy can be quite as perilous and dangerous and more subtly devilish in some cases than any physical intimacy—mental intimacy.

There are those who wouldn't think of touching each other with their hands whose hearts have become involved through long seasons of counsel, conversation, that draws the mind together.

Now, in general, in spiritual as well as in physical things, the rule is men working for men and women working for women.

Medical Ministry, 140:

“In the medical missionary work to be done, women should give treatment to women. A man and his wife who are both physicians can accomplish great good by laboring together”
Medical Ministry, page 140.

Now, I’m reading this to get at the principle. I’m not studying the physical, particularly. I’m getting the principle.

“A man and his wife who are both physicians can accomplish great good by laboring together. The wife can visit other women, and when she finds suffering and disease, she can consult with her husband as to the best method of helping the sufferers” *Ibid*.

Do you get the picture? Here’s the husband and his wife. They’re both doctors, and the wife is working with the women, and then she can consult with her husband.

“We should have more women physicians than we have. When women who are sick are treated and cared for by women, a door through which Satan tries to enter is closed against him. Many cases have been presented to me where Satan has entered through this door to ruin families. Let him not obtain any advantage upon any point.

“The minister and his wife who are truly converted and who give themselves wholly to the work of the Lord are daily becoming more and more intelligent and efficient in their labor for others...Women can learn what needs to be done to reach other women. There are women who are especially adapted for the work of giving Bible readings...They become a great blessing in reaching mothers and their daughters”
Ibid.

Do you get the picture, again? Here’s on the mental and spiritual side. Same page. That’s right. *Medical Ministry*, 140.

So, the general rule is men working for men, women working for women, and that applies to the mental and the spiritual as well as the physical

Now, there are two extremes in this. One is to get so narrow minded and fanatical and extreme about it that it would be impractical. The other is to get so practical, shall I say, that we forget these ideals and these references and these principles and just assume that it doesn’t make any difference whether it’s men

working for women or women for men or how. These principles are important, and those who have confidence in the testimonies will try to carry them out.

Now, back to our reference, at the head of each one of these city missions or these other adaptations of the home, the ideal is what? A man and his wife—a man and his wife.

Now, this doesn't mean that there will be no association of the sexes. In fact, one of the great reasons that it's so important to have a man and his wife in charge of any institution or any home is because there *is* association.

Let me read that here in *Volume 5*, 594:

“It may be that men and women will necessarily be united more or less in our important mission fields. If this is the case, they cannot be too circumspect” *Testimonies for the Church, Volume 5*, page 594.

They'll meet together at the table, won't they. They'll meet together at worship—family worship. They might in some cases meet together in their work, but even there we are warned—let's see—I have a statement on that here in—this is Manuscript 6a, 1890:

“When young men and women work together, a sympathy is created among them which frequently grows into sentimentalism” *Manuscript 6a*, 1890. [*Counsels on Health*, page 294.]

I wish you'd copy that.

” When young men and women work together, a sympathy is created among them which frequently grows into sentimentalism” *Ibid*.

What does frequently mean? [Often.]

“When young men and women work together, a sympathy is created among them which frequently grows into sentimentalism” *Ibid*.

What does sympathy mean, as used here? Sym-pathy—sym means together like symphony, pathy is a feeling—sympathy—they feel together. They get to working together, and then that makes them feel together, and then that leads on to sentimentalism frequently. Does it every time? Should it any time? No. But it frequently does. And what produced it? Working together. That's all. That's all it takes in many cases.

Well, you'll be interested, then, in the next sentence:

“If the guardians are indifferent to these matters, lasting injury will be done to these souls...” *Ibid.*

Now, what’s that third word? Guardians. Well, who are the guardians? Why, they’re the people in charge of the institution or the home or the mission.

“If the guardians are indifferent to these matters, lasting injury will be done to these souls” *Ibid.*

Now, some weeks ago, I was sketching for you the development of what we have spoken of as city mission work—these mission homes in the city. Somebody raised a question why they weren’t carried on—why they died out—and there are two reasons, and those who were alive at that time and closely associated with the work told me there were two reasons.

One was, they got to costing a lot of money, and you can see that they easily could unless the people had learned something about economy and self support and good management.

The other reason was that in some cases they became places where young people were put under too great temptation in the matter of familiarity, and you can see how that could be, too. You get a number of people living close together and unless there is the *utmost* care and the *strictest* guardianship, something is going to happen that won’t be pretty and won’t be pleasant to contemplate.

And so, we are told in the book *Gospel Workers*, page 365:

“Missions are essential as the foundation of missionary effort in our cities; but let it never be forgotten that those standing at the head of them are to guard every point, that all may be done to the honor of God. In these missions young men and women are to receive a training that will qualify them to work for the Master. But if they do not possess solidity of character and a spirit of consecration, all effort to fit them for the work will prove a failure. Without a high sense of propriety...” *Gospel Workers*, page 365.

What does propriety mean? What’s proper—what’s proper—what rooms it’s proper to go into and what rooms it’s not proper to go into, when it’s proper to do something and when it isn’t.

Now, who is responsible for seeing that those things are taught and practiced in each home? The home head, you see. And you can readily see that that is much easier to carry out and much more appropriate to carry out if standing at the head of the home is what? A man and his wife. That’s right.

Suppose, just to be very practical—suppose there’s a young woman in a home and she’s trying to behave herself but there’s some young man that gets out of his place. Should *she* deal with that? No. This is when Matthew 18:15 does *not* apply. No, no. What can she do? [Go to the home head.] Yes, and who will she go

to? She'll go to that wife, won't she. Yes. She'll confide in her. And the wife can talk that over with her husband and the husband can lay his hand on that young man and say, Son, let's have a little talk about what's proper. Is that right?

And vice versa—vice versa. A young man sees a girl that's inclined to be flirtatious or that she just doesn't know any better than to let her feelings show up in the way she acts and looks. Is it *his* place to deal with that? Why, no, no. He only makes a bad matter worse. That's all.

What shall he do? Well, there's that man and his wife that are standing as guardians of that institution or that home, and he can just get a little helpful counsel—perhaps, it may help *him* not to draw out that sort of thing—and meanwhile the word may be passed on and the girl can get some help.

“Without a high sense of propriety, of sobriety, of the sacredness of the truth and the exalted character of the work, they cannot succeed. The same is true of the older workers. Unless they are sanctified by the truth, they cannot give those under their charge an education that will elevate, ennoble, and refine them” *Ibid.*

Now, watch:

“Our missions must be kept free from all wrong practices, all coarseness, all carelessness. Everything connected with them should be above reproach. Every one who has any part to act in them should be an example to believers. There is need that many moments be spent in secret prayer, in close communion with God. Thus only can victories be won” *Ibid.*

Now, watch this next sentence:

“Every arrangement of the mission should be such as to garrison the soul against yielding to temptation” *Ibid.*

“Every arrangement of the mission...” *Ibid.*

Would that include the work schedules? Would that include even such a simple thing as who washes dishes together? Would that include the way the rooms are arranged? That's right. All those things. That's right.

Now, an honest, earnest Christian ought to do the best he can, even if he's placed in poor circumstances, shouldn't he? Joseph was true even when he was fully surrounded with what? Temptation. And temptation is no excuse for sin.

But, on the other hand, management—leadership—is responsible for reducing temptation to the minimum—that's right—reducing temptation to the minimum.

[Tape stopped in progress.]

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