

Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel Folder Box 158 56 592

Parents-Children, 1939.

PARENTS - CHILDREN
The Second of a Series of Discourses on "Fundamental
Human Relationships"

By Rabbi Abba Hillel Silver

> At The Temple

On Sunday morning, November 19, 1939 Glowing tribute has always been paid to the home, beautiful family life. A noble family life is regarded as the consummation of all possible human happiness. You will recall the very beautiful Psalm 128, dedicated to the truly happy man. It says:

How happy is everyone who reveres the Lord Who walks in his ways
Of the toil of your hands you shall eat
Happy and prosperous you shall be
Your wife shall be like a fruitful vine
In the interior of your house
Your children like young olive-trees
Around your Table
For, lo, thus shall the man be blessed
Who reveres the Lord.

"Thus shall man be blessed" - in his home, round his table and in the sacred and intimate circle of family. This is the consummation of human happiness.

Children, another of the great Psalmists said - "Children are a heritage of the Lord". "The fruit of the womb is a reward". Children are a man's strength. They are his spiritual fortitude. They are his bulwark against annihilation. "As arrows in the hand of a mighty man, so are the children of one's youth. - Happy is the man who has his quiver full of them."

Children are a man's immortality. "Hadad", the Bible says, "heard in Egypt that David slept with his fathers, and that Joab the captain was dead." In the case of David, the Bible says, "He slept with his father". In the case of Joab, his captain, he says, he was dead. David left behind him children and therefore he was not utterly dead. Joab left behind him no family - therefore he was dead. "He who has no children, it is as if he were dead." But the Rabbis say, to have a child does not mean merely to work for the child. But anyone who helps to mold the life of any child - is as if he truly were his child, as if the man were truly his father.

They are a safeguard, in other words, against extinction. "They increase the cares of life, but they mitigate the remembrance of death."

Parents and children are each other's crown and pride. I read to you this morning from the Chapter XVII of the Book of Proverbs:

"Children's children are the crown of the aged "And the glory of children are their fathers'."

Now, this family, this little world of such fundamental human relationships, this source of so much happiness, somuch strength and of so much sorrow, this microcosm of the larger world, our people sought in every way to safeguard, to shelter, to ennoble. And the success of centuries of such solicitude of the nobility of the family is reflected in the fact that Jewish family life became the paragon, the ideal pattern of home life, just as the Jewish home became the refuge for the Jewish spirit all through the centuries of wandering and persecution - Jewish life disfigured and degraded by persecution, by filthy ghettoes. The Jewish spirit found shelter, security, refreshment and strengthening in the sacred precincts of the Jewish home whose walls shut out the hard cruel world and gave a sweet world of nobility and grandeur to all those who lived there. So that the Jewish people was able to come down to the Twentieth Century after years of the most testing, cruel experience, not a people of outasts, pariahs, intellectually and spiritually degraded, but as a people of scholars and sages ... Most of that must be attributed to the strengthening and ennoblement which the Jewish home gave to the Jewish people.

I spoke to you, last Sunday morning, about fundamental relations between husband and wife and I indicated to you one of the life-long companionship built out of respect. That is of course also true in the relationship between parents and children. As regards this relationship,

our Religion actually defines it in law. It is included in the Ten Commandments. It is included in the mandate: "Honor, respect, revore thy fither and thy mother." Our entire literature abounds with similar admonitions. I should like to read to you a few verses from the great great Chapter 3, of the wisdom of ben Sirach, from the book of Ecclesiasticus. This is not found in the Bible but is found in the Apocrypha:

"Whoso honoureth his father maketh an atonement for his sins:
And he that honoureth his mother is as one that layeth up treasure.
Whoso honoureth his father shall have joy of his own children;
And when he maketh his prayer, he shall be heard.

He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

Glory not in the dishonour of thy father;

for thy father's dishonour is no glory unto thee.

For the glory of a man is from the honour of his father;

and a mother in dishonour is a reproach to the children.

My son, help thy father in his age, and grieve him not as long

as he liveth.

And if his understanding fail, have patience with him;

and despise him not when thou art in thy full strength.

For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God."

Reverence of parents is mentioned in the same breath as reverence of God, but all three are partners to a man's creation. To blaspheme parents is like blaspheming God, and the same punishment is prescribed in the Bible for him who dishonoureth his parents and him who dishonoureth his God.

In fact, says one of the sages, God puts the honor of parents above his own honor. As regards parents: "Honor thy father and mother" - without

qualification. As regards God; "Honor God with thy substance" - that is, what you have. If you have it, you are obliged to do these things: "dedicate to Him gleanings, forgotten sheaves, corners of the field, tithes." If you have the wherewithal, you are obliged to do all these things. But if one has not all these things, one is not obliged to do these things.

But as regards, parents, rich or poor, you must have these things
even if you have to beg for them at the doors of other men's houses. I mention
these things because they are very significant. This attitude is reflected
in in the rich Oriental Imagery and in the Talmud. They exploit very often
footsteps
the extreme example. Rabbi Tarpon said, when he heard the sof his mother
approaching he would say: "I must get up for the Schinah, spirit of God, is approaching."
Rabbi Tarpon said when his mother's sandals split and broke, she could not
wear them and she was compelled to walk across the courtyeard barefooted. Rabbi
Tarpon kept stretching his hands under her feet so that she might walk over
them all the way. When Rabbi Tarpon once became ill, his mother came to the
Rabbis and said: "Pray for my son, for he honours me morethan is my due".

The Rabbis answered: "If he had done for thee a thousand times more, he would
not have done half of the honour enjoined by the Law."

This respect for parents is to express itself not only in solicitude but in actual support of them in their old age. "Despise not thy mother when she is old." And that support should come, according to our teachings, willingly, lovingly, tenderly. There is a man, say the Rabbis, who may feed his father fattened chickens and inherit Hell. There is a man who may put his father to the treading of the Mill and inherit Heaven. "How, so?" asked one of the disciples. And the answer was, when the father asked of the son, "My son, whence did you get these?" the son who fed his father fattened chickens answered, "Old Man, eat and be silent!" That man will inherit Hell.

But the other man who grinds his mill was approached by the government

freedom is attenuated by real responsibility, or it is anarchy. Responsibility must accompanied by freedom or it is enslavement, servitude. What our great sages were concerened with was what good each - the mother, father, child contribute to that cooperative enterprise of building a beautiful home life.

What can parents contribute? First of all, parents can contribute a carefully planned bringing up of their children, a reasonable discipline of the life of their children. I emphasize the word "reasonable" and "discipline". They are both very important. I think it was Shakespeare who said:

"Better a little chiding than a great deal of Heart-br ak". Many parents fear to chide their children lest they rob them of their self-expression. It is, of course, better by far to win by respect, by gentleness than by fear, but parents must not abdicate! Parents have no right to relinquish their rights for positive guidance, instruction, not running against the nature of their child, but in conformity with their child.

A child must be trained and taught to live in a society of complex human relationships. He must be taught that there are rules of living, that the game of life is inescapable, that there duties which any human born into society must observe - teamwork, fair play, honor, truthfulness, cooperativeness, cleanliness in dress, in speech, in thought, respect. If you want any society worthy of its name to exist, those born into it must, almost from the day of birth, be trained into those habits, those indispensable habits which make social life possible. Later on, they will have an opportunity to develop their individuality and express themselves, if they have anything to express.

Parents contribute, then, first of all, up-bringing, the reasonable discipline in the upbringing of children. But in that process, parents should also remember that they must allow their children to grow up. They must not prolong their childhood. They must permit their children to assume

responsibility as soon as they are read so as to be prepared for the kind of world into which they were born. Our children who are not trained early to assume responsibilities, and to make their own decisions, will not be able to stand the tension and the stresses of the world into which they are born.

There is an expression which we frequently use: we "kill a man with kindness". Of course, you could not kill any man with kindness. But on the other hand, it is true that you can kill a child's initiative, self-reliance, manliness with over-indulgence, with over-sheltering, over-protection. "It is good for a man to bear the yoke in his youth, the burden in his youth". We need struggle in order to mature. That is the kind of up-bringing which, according to our sages, can contribute to the success of the home - a positive and affirmative guidance, with due respect to the children's nature, respect for their rights and the need to assume responsibility as soon as the child is ready for it.

The second responsibility is by way of enabling them in their careers, to earn a livlihood. And here again it is the positive duty of parents to give them children their counsel and best judgment in the choices they make. There should be no dictation, but counsel. You and I know that there are many people who would like to realize their own lives in those of their children, who would like to see the unfulfilled promises of their lives fulfilled in the lives of their children. There are others who have labored for many years, who have built up businesses and who like their children to follow in their footsteps. And it is well and desirable, if the children are willing and are interested in those things. Otherwise, we are building and putting on strait-jackets on the lives of our children.

It is quite impossible and undesirable for a parent to make a blue-print of the whole future of his child. A man's life, basically, is his own, and he should have the right to carry out that life. There are parents who are over-ambitious for their children and who w uld like to stretch them, as it were, beyond their capacity. There are parents who become persuaded that their children are artistic geniuses, great musical geniuses, parents who are persuaded that their children would do marvelously well in some certain field. "A wise gardener does not try to make a lily out of a good sould cabbage."

This, too, parents forget: That the specific career of a human being that of a merchant, a doctor, etc. is only part of the career of a life, that
the real career which a man should spire to, and attain, is a career of
a full, rounded human being, a good man, a good woman, a life rich in fine
interests, in fine attitudes. That is a career for human beings. To train
a human being to be a good citizen, a good friend. That is part of the career
of life. That is more important to him, even than that specific career from
which he will derive his livelihood later on in life.

And, parents should help their children to set up a home and to set up their own family. "A father who enables his children to marry early insures for them blessed life." And it is wiser, by far, on the part of parents to help young people financially to set up homes early, than it is to keep those finances until they are dead, and leave the money as an inheritance. There are parents who unjustly think that the greatest contribution they can make to family life and to their children is to make a load of money, and leave a huge estate. "The only true gift is a portion of thyself." The greatest contribution which a parent can make to a child is an example of refinement, integrity, impartiality, of speech

that is kindly, and judgment that is fair and faith that is strong. If you can give these examples to your children during their growing years, you are giving them in your lifetime and in their lifetime the most precious legacies known to children.

"Children have more need of models than they have of critics." Now it doesn't mean that parents are the paragons of all virtue. That is quite impossible. But it does mean that the father and the mother must make a great effort so to live, so to conduct themselves towards one another, towards their friends so that their children will be proud because of what the parents do and stand for - not because of what parents have. When I met young people, when I go from place to place, from city to city, and from college to college and have to talk to them, I find that young people are proud to come up and to say to me: "My father is so and so in our community."

If I happen to know him, I know why that child says that. He is a leader, or identified with some important social organization. He is a fine citizen. I have yet to find any young man or young woman who will say to me: "My father is so and so. He has a lot of money".

But so much for what parents owe their children.

What do children owe their parents. Many children assume that they owe nothing, that their greatest contribution is that they are alive.

They eat three square meals a day and make their home a rendez-vous. Children owe it to their parents to cooperate in home-building. They owe their home loyalty. They owe their home devotion, and as soon as they are aboe, the responsibility of sharing the load. Children who refuse to carry the load not only in the material way, are just chisselers, grafters and parasites in the home. There are such children who just walk over their parents - and the parents let me them. Of course, there is no more indulgent parent in

MISSING PAGE (S)





PARENTS - CHILDREN
The Second of a Series of Discourses on "Fundamental
Human Relationships"

By Rabbi Abba Hillel Silver

> At The Temple

On Sunday morning, November 19, 1939 How happy is everyone who reveres the Lord Who walks in his ways
Of the toil of your hands you shall eat
Happy and prosperous you shall be
Your wife shall be like a fruitful vine
In the interior of your house
Your children like young olive-trees
Around your Table
For, lo, thus shall the man be blessed
Who reveres the Lord.

"Thus shall man be blessed" - in his home, round his table and in the sacred and intimate circle of family. This is the consummation of human happiness.

Children, another of the great Psalmists said - "Children are a heritage of the Lord". "The fruit of the womb is a reward". Children are a man's strength. They are his spiritual fortitude. They are his bulwark against annihilation. "As arrows in the hand of a mighty man, so are the children of one's youth. - Happy is the man who has his quiver full of them."

Children are a man's immortality. "Hadad", the Bible says, "heard in Egypt that David slept with his fathers, and that Joab the captain was dead." In the case of David, the Bible says, "He slept with his father". In the case of Joab, his captain, he says, he was dead. David left behind him children and therefore he was not utterly dead. Joab left behind him no family - therefore he was dead. "He who has no children, it is as if he were dead." But the Rabbis say, to have a child does not mean merely to work for the child. But anyone who helps to mold the life of any child - is as if he truly were his child, as if the man were truly his father.

They are asafeguard, in other words, against extinction. "They increase the cares of life, but they mitigate the remembrance of death."

Parents and children are each other's crown and pride. I read to you this morning from the Chapter XVII of the Book of Proverbs:

"Children's children are the crown of the aged "And the glory of children are their fathers'."

Now, this family, this little world of such fundamental human relationships, this source of so much happiness, somuch strength and of so much sorrow, this microcosm of the larger world, our people sought in every way to safeguard, to shelter, to ennoble. And the success of centuries of such solicitude of the nobility of the family is reflected in the fact that Jewish family life became the paragon, the ideal pattern of home life, just as the Jewish home became the refuge for the Jewish spirit all through the centuries of wandering and persecution - Jewish life disfigured and degraded by persecution, by filthy ghettoes. The Jewish spirit found shelter, security, refreshment and strengthening in the sacred precincts of the Jewish home whose walls shut out the hard cruel world and gave a sweet world of nobility and grandeur to all those who lived there. So that the Jewish people was able to come down to the Twentieth Century after years of the most testing, cruel experience, not a people of outasts, pariahs, intellectually and spiritually degraded, but as a people of scholars and sages ... Most of that must be attributed to the strengthening and ennoblement which the Jewish home gave to the Jewish people.

I spoke to you, last Sunday morning, about fundamental relations between husband and wife and I indicated to you one of the life-long companionship built out of respect. That is of course also true in the relationship between parents and children. As regards this relationship,

our Religion actually defines it in law. It is included in the Ten Commandments. It is included in the mandate: "Honor, respect, rev re thy fither and thy mother." Our entire literature abounds with similar admonitions. I should like to read to you a few verses from the great great Chapter 3, of the wisdom of ben Sirach, from the book of Ecclesiasticus. This is not found in the Bible but is found in the Apocrypha:

"Whoso honoureth his father maketh an atonement for his sins:

And he that honoureth his mother is as one that layeth up treasure.

Whoso honoureth his father shall have joy of his own children;

And when he maketh his prayer, he shall be heard.

He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

Glory not in the dishonour of thy father;

for thy father's dishonour is no glory unto thee.

For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children. My son, help thy father in his age, and grieve him not as long

as he liveth.

And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God."

Reverence of parents is mentioned in the same breath as reverence of God, but all three are partners to a man's creation. To blaspheme parents is like blaspheming God, and the same punishment is prescribed in the Bible for him who dishonoureth his parents and him who dishonoureth his God.

In fact, says one of the sages, God puts the honor of parents above his own honor. As regards parents: "Honor thy father and mother" - without

qualification. As regards God; "Honor God with thy substance" - that is, what you have. If you have it, you are obliged to do these things: "dedicate to Him gleanings, forgotten sheaves, corners of the field, tithes." If you have the wherewithal, you are obliged to do all these things. But if one has not all these things, one is not obliged to do these things.

But as regards, parents, rich or poor, you must have these things
even if you have to beg for them at the doors of other men's houses. I mention
these things because they are very significant. This attitude is reflected
in in the rich Oriental Imagery and in the Talmud. They exploit very often
footsteps
the extreme example. Rabbi Tarpon said, when he heard the sof his mother
approaching he would say: "I must get up for the Schinah, spirit of God, is approaching."
Rabbi Tarpon said when his mother's sandals split and broke, she could not
wear them and she was compelled to walk across the courtyeard barefooted. Rabbi
Tarpon kept stretching his hands under her feet so that she might walk over
them all the way. When Rabbi Tarpon once became ill, his mother came to the
Rabbis and said: "Pray for my son, for he honours me morethan is my due".

The Rabbis answered: "If he had done for thee a thousand times more, he would
not have done half of the honour enjoined by the Law."

This respect for parents is to express itself not only in solicitude but in actual support of them in their old age. "Despise not thy mother when she is old." And that support should come, according to our teachings, willingly, lovingly, tenderly. There is a man, say the Rabbis, who may feed his father fattened chickens and inherit Hell. There is a man who may put his father to the treading of the Mill and inherit Heaven. "How, so?" asked one of the disciples. And the answer was, when the father asked of the son, "My son, whence did you get these?" the son who fed his father fattened chickens answered, "Old Man, eat and be silent!" That man will inherit Hell.

But the other man who grinds his mill was approached by the government

millers to operate government mills. And he said unto his father. I must leave. Tend thou my mill and I will go to the government mills, and if there is any ill treatment, I want it to be meted out to me, and if any scourges fall, let them fall on my back. And that man will inherit the Heaven.

A hoary head is always revered. "Rise thou before an old man". How much more so must we revere the hoary head of a parent. Shelter us in our dependency as we will shelter them in their dependency. So much for the respect, honor, love, to parents on the part of children.

It was not necessary to legislate for parents. The love of children is natural. The respect of children for parents is a matter of ethics. One is distinctive. One has to be indicated. Nevertheless, even parents are reminded over and over again to respect the personalities of their children, their inherent personal independence, not to suppress them, not to tyrannize over them, not to submerge them.

"Respect the child! Be not too much the parent! Trespass not on his solitude!" I quote Emerson.

There are duties which parents owe their children. One is to rear them in the way of righteous living. Another is to set them upon their careers so as to enable them to earn an honest livelihood, and to help them set up a home of their own. Our religion says nothing about leaving large inheritances, nothing about yielding to all their demands, but it does say that it is the duty of the parent to rear their children in the way of righteous living, to help them get set on their careers and to help them set up a home and family life of their own.

Our religion was never concerned with the rights of parents, and the rights of children. In such fundamental religion, there are no absolute rights. There is no absolute freedom for any individual in any circumstances. Real

freedom is attenuated by real responsibility, or it is anarchy. Responsibility must accompanied by freedom or it is enslavement, servitude. What our great sages were concerened with was what good each - the mother, father, child contribute to that cooperative enterprise of building a beautiful home life.

What can parents contribute? First of all, parents can contribute a carefully planned bringing up of their children, a reasonable discipline of the life of their children. I emphasize the word "reasonable" and "discipline". They are both very important. I think it was Shakespeare who said:

"Better a little chiding than a great deal of Heart-br ak". Many
parents fear to chide their children lest they rob them of their self-expression.

It is, of course, better by far to win by respect, by gentleness than by fear,
but parents must not abdicate! Parents have no right to relinquish their
rights for positive guidance, instruction, not running against the nature of
their child, but in conformity with their child.

A child must be trained and taught to live in a society of complex human relationships. He must be taught that there are rules of living, that the game of life is inescapable, that there duties which any human born into society must observe - teamwork, fair play, honor, truthfulness, cooperativeness, cleanliness in dress, in speech, in thought, respect. If you want any society worthy of its name to exist, those born into it must, almost from the day of birth, be trained into those habits, those indispensable habits which make social life possible. Later on, they will have an opportunity to develop their individuality and express themselves, if they have anything to express.

Parents contribute, then, first of all, up-bringing, the reasonable discipline in the upbringing of children. But in that process, parents should also remember that they must allow their children to grow up. They must not prolong their childhood. They must permit their children to assume

responsibility as soon as they are read so as to be prepared for the kind of world into which they were born. Our children who are not trained early to assume responsibilities, and to make their own decisions, will not be able to stand the tension and the stresses of the world into which they are born.

There is an expression which we frequently use: we "kill a man with kindness". Of course, you could not kill any man with kindness. But on the other hand, it is true that you can kill a child's initiative, self-reliance, manliness with over-indulgence, with over-sheltering, over-protection. "It is good for a man to bear the yoke in his youth, the burden in his youth". We need struggle in order to mature. That is the kind of up-bringing which, according to our sages, can contribute to the success of the home - a positive and affirmative guidance, with due respect to the children's nature, respect for their rights and the need to assume responsibility as soon as the child is ready for it.

The second responsibility is by way of enabling them in their careers, to earn a livlihood. And here again it is the positive duty of parents to give them children their counsel and best judgment in the choices they make. There should be no dictation, but counsel. You and I know that there are many people who would like to realize their own lives in those of their children, who would like to see the unfulfilled promises of their lives fulfilled in the lives of their children. There are others who have labored for many years, who have built up businesses and who like their children to follow in their footsteps. And it is well and desirable, if the children are willing and are interested in those things. Otherwise, we are building and putting on strait-jackets on the lives of our children.

It is quite impossible and undesirable for a parent to make a blue-print of the whole future of his child. A man's life, basically, is his own, and he should have the right to carry out that life. There are parents who are over-ambitious for their children and who w uld like to stretch them, as it were, beyond their capacity. There are parents who become persuaded that their children are artistic geniuses, great musical geniuses, parents who are persuaded that their children would do marvelously well in some certain field. "A wise gardener does not try to make a lily out of a good sould cabbage."

This, too, parents forget: That the specific career of a human being that of a merchant, a doctor, etc. is only part of the career of a life, that
the real career which a man should aspire to, and attain, is a career of
a full, rounded human being, a good man, a good woman, a life rich in fine
interests, in fine attitudes. That is a career for human beings. To train
a human being to be a good citizen, a good friend. That is part of the career
of life. That is more important to him, even than that specific career from
which he will derive his livelihood later on in life.

And, parents should help their children to set up a home and to set up their own family. "A father who enables his children to marry early insures for them blessed life." And it is wiser, by far, on the part of parents to help young people financially to set up homes early, than it is to keep those finances until they are dead, and leave the money as an inheritance. There are parents who unjustly think that the greatest contribution they can make to family life and to their children is to make a load of money, and leave a huge estate. "The only true gift is a portion of thyself." The greatest contribution which a parent can make to a child is an example of refinement, integrity, impartiality, of speech

that is kindly, and judgment that is fair and faith that is strong. If you can give these examples to your children during their growing years, you are giving them in your lifetime and in their lifetime the most precious legacies known to children.

"Children have more need of models than they have of critics." Now it doesn't mean that parents are the paragons of all virtue. That is quite impossible. But it does mean that the father and the mother must make a great effort so to live, so to conduct themselves towards one another, towards their friends so that their children will be proud because of what the parents do and stand for - not because of what parents have. When I met young people, when I go from place to place, from city to city, and from college to college and have to talk to them, I find that young people are proud to come up and to say to me: "My father is so and so in our community."

If I happen to know him, I know why that child says that. He is a leader, or identified with some important social organization. He is a fine citizen. I have yet to find any young man or young woman who will say to me: "My father is so and so. He has a lot of money".

But so much for what parents owe their children.

What do children owe their parents. Many children assume that they owe nothing, that their greatest contribution is that they are alive.

They eat three square meals a day and make their home a rendez-vous. Children owe it to their parents to cooperate in home-building. They owe their home loyalty. They owe their home devotion, and as soon as they are aboe, the responsibility of sharing the load. Children who refuse to carry the load not only in the material way, are just chisselers, grafters and parasites in the home. There are such children who just walk over their parents - and the parents let me them. Of course, there is no more indulgent parent in

the world than the American parent.

Children ought to remember that parents have more to give than just things. Parents ought to be regarded as something more than an individual who pays the bills, an old dependable pack horse, outmoded, gone with the horse-and-buggy days - you know - one who can't possibly know what is going on and one who can't possibly know all that young people know, one who can't possibly be informed about all the important things in life that are going on. That is an unwise attitude to take.

"Hear, my son, the instruction of thy Father, and forsake not the law of thy mother!" Parents, of course, don't know everything. Nobody does. But parents should be credited with the fact that they have lived longer, seen more, experienced more, have a larger perspective. Many of them have gone through the deep waters and have lærned wisdom. And the young ought not to spurn that.

Children owe their parents respect for their freedom and their privacy.

Parents who do everything to sacrifice for their children should be respected

by their children. Children ought to remember that parents have a life of

their own. There are sanctities in those lives which should be respected.

Children owe their parents the pride of realizing, or the attempt at least to realize the dreams which parents have for them. Just as I say that it is a supreme obligation of the parent to set a good example to his children, so I say it is a supreme obligation of the child to the parent to make an effort to realize the hopes of his parent. If you grow up into a fine man and fine woman the heart of the father and mother is proud. Time and again fathers and mothers stop in at my study and say to me: My boy has just done this and this. He has received this and this fine distinction. My boy is heading off this fine movement in the community,

is active in this fine enterprise. And I can see the glow in the eyes of the parents. That compensates them for everything. Parents don't want to be dependent on their children. Parents don't look forward with great joy to someday havving to be supported by their children. Not al all. And in the silent watches of the night, the prayer that is in the innermost recesses of their hearts is that someday they will be proud of their children.

If you want your children to build a beautiful home in the future, see that they will have a home to model after, see that they will be able to model their home after the home which you are building for them. And a home is not build of brick, or stone, or timber. The home is not built of things. The home is built of spiritual values, out of a world of human relationships, out of love and devotion and loyalty and sacrifice. A home is a thing of memory, a thing of influence. It is a heavenly Jerusalem. In these days, my friends, when the world outside is such a shifting world, when all things are so impermanent, when fortunes come and go, when careers are broken, in this world of uncertainty and apprehension and fear, it is more important than ever that we look to the one remaining spiritual stronghold in our lives - our homes, so that we can give our children so much that they will be able to cling to in the future, even though the world outside may it deny them much. "Model/after the heavenly Jerusalem."

19 lowing Tribute paid to beautiful family life It is the consummation of all possible human happiness. Psalm 128. - "Thus shall the man be blessed". - in his home and crowned his Table. Children are "a heri tage of the bord"— "The fruit of the would is They are 10494's 5 thength - His 5/2. fortitude - His bulwant against amulailations. 'As arrows in the hand go hughet hear, so an the childrenis of one's youth - Haffly is The man who hath his quiver full of them." They are a man's in mortalety. # Hadad heard in Egypt that
David slept with his fathers, and that Josh the captain was dead

- 11 1/10 12 1/11/11 11 6. 31/10 11/1 2/1 6770 132" "They increase the cases of life, but they witigat the remembraces Parents and children are each other crown and find: "and the glory of children are their fathers. 2) This famely life - this little world of such fund human relationstyre this source 7 so much happiness - somme - this unicrocurrent of the larger world - our people sought in every way to soppord- skeller - sunble. Success of centures of effort reflected in fact few family before the Peragon. The ideal Pattern. - Reforge-3/ Respect - Husband - Wise - corner-stone 7 lb-long companionship Children asworms that to do same. 10 Commandants - law

Our leter ature abounds with mak admention (Eccles. 3.3 ff) Revenue of parents - some broth of revenue of God .- partners Higher! "Honor they father and weather" - with out of walification.

"Honor God with they fulltance" - declinate to this quantity. the when wetbal, you are off jed to do all these lawys. But as rejaids parents, you must have there whether you are Respect - solichede - mich Oriental unagery & R. tarfor mothers sandals split and broke - walk across the Court-yard bare-fort - Kept stucking his hands under he feet so that she wight walk over them all Lee. "Pray for my son, for he honous on more than is my "If he had done for the a 1000 times were he would not have done the 9th Roma enjoined by the how." Respect - Support in their need - Ald age "People ut they mother when she is del." With affection - love - tenderners A man may feed his father fathand checkens and witeret Hall in his father to theading the Mill " Heaven My son, where did you get these? "Old hear, eart the ribert!

no the days eat and on short " I whent Hell - Surly- grudging (3 otter man grinds his will-government. millers- Com tyrind unskad me - ill-heatment-scourging - Heaven Hray head always revend - How much more 20 - Parents who shellered us in our defenderes - sheller in theirs. 4) If was not necessary to legislate for Parents - trucking their children. Nature - Ethics Nevertheless-reninded-personalités-whose inherent sp. indefendence mont le respected- not suppressed his Granuzed wer! "Respect the child! Be not too much his parent. Tresposed not on his roberture" (Enveron) Then an duties which farents our their children: Set them upon their caneus - earn an hourt hidling Help them to set up a how of their own. of her a water of Rights - to about rights -What can each constraints to conferation enterprise of brilding a heartiful family life? What can Parith contribute. (1) a careful up-brunging - a reasonable disapline -"Better a little chidwing = a great deal of Heart-broak" (Ph)
Indulge child-less desthory his precious individuality- witer fere with seef-expression -

It is go convai letter to win by respect and genteness then by bear - but parents must not abdicate religiously responsible of position quidance - not against mature of duly, but in companish with it. in conformity with it -Then is a sonaly! Then are rules the pame! @ allow them to from up! but porting their dold hard others defendence! Take respondents I Hard Wall "Kill with Kindness"- instiatine-self-rehaver- Manleneis 10/1/2 /14 /1/1 0 722/ 2/6/ Shelfer them tro long mature thin shople -(2) Careus - 9.18 them hest commel in choice of -Blue- print! - lilis, god, sound cabloge! Spenfrie careus-merchants. ductors etc. only party Man Heef them to hain for full came on Men - Women Fair-play - Team-work - Honor - Social- aundedness Rich-web-rounded leves. (3) Set up Hom their own - Early Marriage! Wiser > Q . H hiper > lears them money when you are dead.

6. What can parents condulity? mak many? Lean large estate! "The only have gift is a portion of thy sef" Example Comero - Referement - today of hurparhality (Joseph) 5 peach - Kindly; Jurdgements-fair; Faith, Mary Children have were weed of wordels than of crities 7). What can dulder condulate! (1) Coo Jaratus in this home-hulding - Loyalty - Devotion and when are hear part the load. (2) het to be put chirseles, profitees and parantes. (3) Parents have mon to join > Manigo - Pay Bells! Mint_ Tread-mill - Defendable Pack- Horse! Crit-woold. How and Brigg Days. Caril possibly know all that they know- Vital histen to them . 'Near my son, the westwater, they tathe' (4) Respect their roughly-their private his- their freedom - "Golden Lord to Samueland" of sp. Home - 301 Al pilling - woulded after.