

Faculty Class 1 of 6

What Is a Teacher?

#0652

Study Given by W. D. Frazee—August 1965

What is a teacher? Well, will you turn to Luke 6:39:

“And He spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?” Luke 6:39.

Now, what happens if a blind man would try to lead another blind man? Yes. Then, in order for a person to successfully lead, or guide, he needs to have sight and know where he’s going. Is that right?

All right. Now, go to Acts the 8th chapter and the 31st verse, and I want to get the second point. This is the story of Philip and the man from Ethiopia. The treasurer of the Queen of Ethiopia was riding along there in his chariot in that desert road. And he was doing what? Reading what? Reading the Word, reading the Scriptures. What book was he reading? Isaiah.

Now, what question did Philip ask him?

“...Understandest thou what thou readest?” Acts 8:30.

Thirty-first verse:

“And he said, How can I, except some man should guide me...” Acts 8:31.

This is the business of a teacher. He not only *knows* the way, he *shows* the way—he guides, he points out.

Now, go please to Matthew 23:3, and we’ll see a third point about the teacher. What did Jesus say was the trouble with the scribes and Pharisees? What was the trouble with the scribes and Pharisees?

“...They say, and do not” Matthew 23:3.

“...They say, and do not” Matthew 23:3.

Well, a good teacher doesn’t do that. A good teacher *knows* the way and *shows* the way and he *goes* the way.

So, if God has called you to be a teacher at Wildwood, whether you teach in the home, or out on the farm, whether you teach in the kitchen, in the treatment room, out in the community, in the classroom, wherever you are you're to be a teacher. But remember, you must *know* and you must *show* and you must *go*.

In other words, you must know what to do and be able to explain it so that other people know what to do, and then demonstrate it by your what? Example.

You know, we have an interesting statement (I don't have the book with me, but I'll just refer to it) from *Counsels to Teachers*. It says:

“However great a man's knowledge, it is of no avail unless he is able to communicate it to others” *Counsels to Parents, Teachers, and Students*, page 253.

It's better to know a *few* things, then, and be able to communicate, as far as being a teacher is concerned, than to know a great *many* things and have no power to pass those on. Study dear ones how to make truth plain, study how to make truth plain—to use the common expression, how to get it across.

Now, I wish you'd turn to Habakkuk the second chapter, the second verse, and we'll get another text on this matter of showing the way:

“And the LORD answered me, and said, Write the vision, and...” Habakkuk 2:2.

What?

“...and make it plain...” Habakkuk 2:2.

“...make it plain...” Habakkuk 2:2.

I was reading of an old minister who was sitting on the platform behind a young preacher, and every now and then he'd just whisper to him, “Make it plain, make it plain, make it plain.”

And that ought to be ringing in the ears of every teacher. Whether we're having a morning worship in one of these homes, or whether we're on the job teaching a man to weld, or hoe, or cook, or give a treatment, or whether we're out in the community giving a Bible study, teaching somebody else to give a Bible study, or whether we're with one person under a tree, or in a bedroom, or in an office somewhere, trying to get through some personal problem, those three words, make it plain, make it plain, make it plain. And ask God to help you, friend, to find some way of making it plain.

Now, what did the Lord say to Habakkuk here to do?

“...Make it plain upon tables...” Habakkuk 2:2.

Do you know this is the verse that inspired Charles Fitch to make the first prophetic chart back in the early 1840s? This was the verse that, sounding in his ears, caused him to get up that chart with the image of Daniel 2 and all those beasts, you know, of Daniel 7 and Daniel 8 and Revelation 12 and 13, and 17. They’re all there on that chart. This is the verse that caused him to do it.

“...Write the vision, and make it plain upon tables...”
Habakkuk 2:2.

Now, there are many ways that we can use to try to make truth plain. We can use a blackboard. Parents with children in the home, it’s nice to have a little blackboard or some board like this, or if you don’t have one get a piece of cardboard—some way, have *something* that you can use. Or you may bring in three-dimension objects and use them. Brother Kingman is great on that. You’ve all seen him. And there are various things.

But I’ll tell you this, friends (don’t miss this next one!), any method used exclusively is a poor method. Now, stories of the right kind are good illustrations, but I tell you, folks, there are some people that *every* time they speak, they’re just full of stories, just a story and another story and another story. It may be entertaining, but I think many of those stories would accomplish more if they were spread through more good, *solid* instruction. Illustrations are like windows—they’re to let in the light. But we need a building in order to hold the windows, right? Yes.

“...Write the vision and make it plain...” Habakkuk 2:2.

But now, notice the purpose of it all:

“...That he may...” Habakkuk 2:2.

What?

“...run that readeth it” Habakkuk 2:2.

Now, this verse doesn’t say, the way a lot of people misquote it, that “he who runs may read.” The billboards, you know, that’s what they’re for. People racing along the highway 60 miles an hour so they can read. It’s all right to make truth so plain that people that run may read, but that isn’t what this said. What does it say? Look at your text.

“...Write the vision, and make it plain upon tables, that *he*
may run that *readeth* it” Habakkuk 2:2.

That's the thing. Why would he run? Run to *do* what the vision says to do. Run to carry out what is made plain. That's the point. Run in this *way*.

And dear teachers, if we are to be successful way-showers, we must be good way-goers, because a leader is where? He's in front, isn't he? He's ahead. Isn't that right? Isn't that what the Bible says?

Look to John 10; it's in the fourth verse, here's a good shepherd. What does he do?

“...He goeth before...” John 10:4.

Goes before what? The sheep. And so, if you're an undershepherd, and God has given you somebody, whether it's somebody that doesn't yet know Him out in the community, whether it's some student helper, if God has made you a teacher, a leader, then you're to do what? Go before. You're not only to know the way and show the way, but you must *go* the way. That's right. That's it.

Now, do you know what the shepherders out in Idaho and Utah and Arizona and out in there, do you know what *they* do? They go behind. But you know what a man has to do that tries that program? He has to set the dogs on them. That's right. And if that's the kind of shepherding you and I try to do, we'll have to adopt entirely different methods from the Master's. The *good* shepherd goes before and the sheep do what?

“...Follow him: for they know his voice” John 10:4.

You see, he knows the way and shows the way. They hear him calling, and he's going that way and they want to go with him, so they come along.

1 Corinthians the 11th chapter, the 1st verse says:

“Be ye followers of me, even as I also am of Christ”
1 Corinthians 11:1.

Who's writing this? Paul. That was quite a statement, wasn't it?

“Be ye followers of me, even as I also am of Christ”
1 Corinthians 11:1.

And he was writing by the inspiration of the Holy Spirit. Now, we may not feel qualified to make a statement such as Paul made. He wrote that by inspiration. But I'll tell you, my dear friends, that should be our objective, that should be our ideal, shouldn't it? And that's what a teacher is. A teacher is one who does these three things: He *knows* the way, he *shows* the way, he *goes* the way.

Now, turn to 1 Corinthians the 4th chapter verses 15–16, and I want you to notice the difference between what we’re studying and mere classroom instruction. The ratio is 10,000 to one. You’ll see that in what Paul says here:

“For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel. Wherefore I beseech you, be ye followers of me” 1 Corinthians 4:15–16.

There it is again:

“...Be...followers of me...” 1 Corinthians 4:16.

I have what?

“...I have begotten you...” 1 Corinthians 4:15.

And even if you have 10,000 instructors, this is something different. This is something more. Let me tell you, friends, if there’s anything God wants to teach this faculty, it’s to have our minds lifted clear above the conventional idea of instructors, teachers. He wants us to get clear past that.

So many people have the idea that the *great* thing is classroom instruction. Classroom instruction has its place, I believe in it, you know that, but it’s possible for a man to stand in the classroom and instruct from day to day and not be in on this at all.

So, when you think of a teacher, think of what Paul says here—something more than mere instructions. It’s the heart burden of the father for his child. That’s the thing. And the one who has that can inspire his disciples to go with him. All right.

Now, we’ve been looking at those verbs, one who *knows* the way, one who *shows* the way and one who *goes* the way.

Next, I’d like to ask you, “What is this *way* that we’re to know and show and go?”

Let’s go to Luke the 1st chapter, verses 76–79. Isn’t the Bible a wonderful book, friends? Oh, I hope every one of you has as your life ambition to be familiar with this book. You see, Philip was so familiar with it that the particular verse that the eunuch was reading, that’s the verse he started with right there. He could pick up right there and go right on.

Luke the 1st chapter verses 76–79, now who are these verses talking about? No. Who are they talking about? John the Baptist. And John the Baptist is a type, a symbol of whom?

[Man from audience] The ones who prepare the way for Jesus’ second coming.

[Elder Frazee] And who is that? His people, that's right.

What did you say?

[Man from audience] Me and you.

[Elder Frazee] Thank you. That's the right answer. All right.

“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; To give knowledge of salvation unto His people by the remission of their sins, Through the tender mercy of our God; whereby the Dayspring from on high hath visited us” Luke 1:76–78.

Now, will you read the 79th verse with me:

“To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace” Luke 1:79.

What's the way? The way of peace. Now, for a few minutes I'd like to study this way with you. God calls it here the way of what? The way of peace. By the way, where was John in this program (80th verse)? He was in the desert. That's right. He was in the desert. He wasn't down in the heart of some big city. He was in the desert.

Had this been foretold? Yes, yes.

Go, please, to Isaiah the 40th chapter and the 3rd verse:

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight *in the desert* a highway for our God” Isaiah 40:3.

And this was fulfilled by whom? John the Baptist. And it's to be fulfilled again by whom? By us, his people, the remnant church. All right. That's our work.

“...To guide our feet into...” Luke 1:79.

What? What way?

“...the way of peace” Luke 1:79.

That's it. That's what this suggests. Is it Romans the third chapter that talks about the way of peace? That's what Brother Heppner says. That's correct. What does it say about it?

“The way of peace have *they* not known” Romans 3:17.

Who’s that talking about? John the Baptist? Who is it talking about? The people of this world, the people of this world.

Back to the ninth verse and it says:

“...Both Jews and Gentiles...” Romans 3:9.

Then, it follows down with quoting one verse after the other, showing the condition of human beings. They don't know what? They don't know the way of peace.

Let’s look at Isaiah 59 verse 8, from which this is quoted, and there’s an additional thought there I want you to pick up.

“The way of peace they know not...” Isaiah 59:8.

See, here’s the one that Paul quoted from, but now follow through:

“The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace” Isaiah 59:8.

The world has what kind of a path? A *crooked* path, yes, a crooked path. What is it that makes it a crooked path? Yes, but I say, what is it that makes a crooked path? Who is it? Oh yes, but look at that and tell me what does it look like? A serpent, a snake, exactly. And that’s what the Devil is, he’s that old serpent, isn’t he? Yes, a crooked path. But whoever goes in it will not know what? He won’t know peace, no. God has a different program. He has a straight and narrow way that leads to life.

Oh friends, I want to follow the Shepherd. What do you say?

Now, watch. The business of the teacher is to *know* the way of peace and *show* the way of peace and *go* the way of peace.

I’ve been much impressed, dear friends, that the biggest reason that God sends many people to Wildwood, either as patients, or students, or visitors is just to learn this way of peace. That’s the biggest reason. And maybe some of us here tonight feel that’s the biggest reason God put *us* here, just to learn the way of peace.

And while this is part of the cure for ulcers of the stomach, and it’s part of the cure for coronaries, and part of the cure for arthritis, and part of the cure for high blood pressure, the greatest reason for it is not to cure ulcers and high blood pressure and coronaries and arthritis. That isn't the point. That’s fine and we rejoice in it. But oh friends, the wonderful thing is this. People that get in this way of peace, they’re going

on and on through eternity, aren't they? Sure, for this is an everlasting way, this is a highway that leads from, shall I say, this campus on through eternity, yes. And some people are going to have that experience.

Now, did you notice the wording there in the first chapter of Luke about the work of John the Baptist?

“...To guide our feet into the way of peace” Luke 1:79.

“...To guide our feet into the way of peace” Luke 1:79.

And here are these people that are following the serpent and the way of peace they know not, and we are to attract them out of *that* into another program.

Now, did you notice it says here about these people that don't know the way of peace:

“...They have made them crooked paths: whosoever goeth therein shall not know peace” Isaiah 59:8.

Now, I want to ask you something, and I don't want to seem sarcastic. I mean exactly what I say. How many courses in a university would a man have to go out and take in order to be able successfully to *do* what we're studying here tonight?

Now, there are some things the university can teach us. We need to learn something about the atom. The university can teach us that. We need to learn something about chemistry, physics, astronomy. If we need to learn how to pilot these rockets, how to get to the moon, really, they've got the material on that, and they're producing results, aren't they?

But look, folks, even if they get to the moon, will they find peace? Oh, no, no. If two people get on the moon and get stranded there, there'll be war. That's right, that's right, just as sure as can be.

“The way of peace they know not...” Isaiah 59:8.

With all their knowledge, they don't have wisdom. And thank God, He hasn't called you and me to put bridges over the great rivers of this world and send rockets to the moon. He has called us (and oh, what a glorious destiny!) to guide the feet of these poor distracted, distraught people into what? The way of peace. And that's our business, and that's our business.

Well now, I hear somebody say, “Well, I could have peace if...”

You know, sometimes in school, the teacher writes out something and says, “Complete this sentence.”

Now, suppose you write one out, not on paper, just in your mind right now, “I could have peace if...”

You write down your completion of that sentence. What comes after the “if” to you?

Some of the students probably would say, “I could have peace if I could just get what I want to eat.”

And perhaps somebody else says, “Well, I could have peace if they’d just give me a different roommate.”

Somebody says, “I could have peace if they’d put me in a different home.”

“I could have peace if I just knew how I was going to keep my bills paid.”

And so, on and on; as I say, you can fill in *yours*.

Now, if the things that I have mentioned are not bothering you, you’ll just smile at them.

You’ll say, “Oh my, that’s easy. That wouldn’t bother me.”

What is it that *does* bother you? What’s the thing that you fill in as, “I could have peace if...”?

Now, I want to tell you something. It matters not what follows the “if,” you have not found this way. May I repeat this? It matters not what it is that follows that “if,” you haven’t followed the way. You haven’t *found* the way, I should say, you see, you haven’t found the way.

You need to get out there in the desert with John the Baptist and let him guide your feet *into* the way of peace. See? That’s the important thing. And if you’re ever to be a teacher to teach others the way of peace, you yourself must know it, right? That’s the important thing. This is the Ph. D. that everybody on our faculty must have.

Now, let me prove from the Bible what I just said, that if there’s any “if” to this, if there’s something that’s got to be changed *around* us before we have peace, then we don’t even know the way.

John 16:33, Who is the way here? Jesus. And listen, where was He in less than 24 hours from the time He spoke these words? On the cross. Did He know it when He spoke these words? Yes.

“These things I have spoken unto you, that *in Me* ye might

have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" John 16:33.

Oh friends, of all the nights in the history of the world to say a thing like that—Gethsemane just ahead of Him, and on beyond, the betrayal, the denial, the judgment hall, the scourging and the cross.

Ah, dear ones, thank God there was no "if" for Him. But if ever *anybody* could have said, "Oh, I could just have peace if *this* were over," He might have said it, might He not?

But the great demonstration was the peace that He revealed as He met that maddened throng, as He received the traitor's kiss, as He heard the false witnesses, as He felt the cruel lash and as the spikes were driven through His hands and feet.

Now, dear ones, *this* is the science that I want a Master of Science in. *This* is the science that I want a Doctor of Science in. Do you know what the word "doctor" means? What does it mean? It means teacher. Look it up in the dictionary. It comes from the same root as "doctrine." What does doctrine mean? Teacher. That's what a doctor is, a teacher.

God wants every one of you to be doctors, doctors of science, of *this* science, the science of peace—to guide the feet of weary ones into this way of peace [a paraphrase of Luke 1:79].

And the secret is in *Jesus*. It is *not* in the new deal, or social security, or the great society. Oh, no, no. These people that are rioting by the thousands and tens of thousands and destroying millions and tens of millions of dollars' worth of property, my dear friends, they have had poured into them in some cases *billions* of dollars of money in an effort to make them happy. Did you know that? And the world can pour more billions.

And don't misunderstand me. God bless every effort to really lift the level of people. But I already read to you from Isaiah 59 that the world will never solve its problems because they don't *know* the way of peace, they don't know the way of peace.

And I want to tell you something, friends. Let's be very practical about this. Do you think that the way to make people happy on this campus is to get more and better conveniences? Now, there's a place for conveniences, and I'm thankful for everyone we have, and I hope we get some more if God wills, but friends, that's not the way of peace. No, don't you ever *think* it is.

And when some student, or fellow worker is all torn up, don't think that if you could only get them this or that or the other thing that would cure the problem. Oh, no. No, no.

“These things I have spoken unto you, that in *Me* ye might have peace...” John 16:33.

You know, there’s something about devotion to the cause that thrills the life and makes us willing to endure all inconveniences. I was reading in this last war, you know, they had these WACs, the Women’s Army Corps. And the woman who was in charge of getting that program started, she was telling about an experience she had in a certain camp.

She went to a certain camp. It was one of the first of these camps started for the women. And there was a great building that they were using, but it had to be made over and partitioned and this and that. And she got there and everything was inconvenient. But she said she didn’t hear a complaint the whole time she was there, getting started in pioneer work. But she came back several months later on her routine inspection, and she said the whole time she was there she spent listening to complaints.

And I’ll have to tell you something, friends, and I’ll be honest about it. The more comfortable this place gets, the more administrative problems the management has in dealing with requests for still more conveniences. Now, I’ve been here 23 years, and I know what I’m talking about. That’s right. That’s exactly what happens.

And don’t misunderstand me. The answer isn’t to have everybody sleep on the floor and pull out all the plumbing. That isn’t the answer. But neither is the answer to buy \$50 mattresses for everybody, no. Neither is the answer to have air conditioning for everybody. No, no. Neither one is the answer.

“These things I have spoken unto you, that in *Me* ye might have peace...” John 16:33.

And that’s not to make us careless of the comfort of others, not at all. Oh, no. But oh, friend, it means that we can sleep on the floor when we need to and be perfectly happy. That’s right. And we’re to demonstrate this, and we’re to show that, not by getting off of a comfortable bed if we have it in order to prove how Spartan we are. No. That isn’t the point. There’ll be enough problems without us making any. Don’t worry. There’s some tomorrow. I don’t know what they’re going to be, but you can just write it down, there’s some problem coming up tomorrow that’s going to just hit you like that.

And right then, friend, the angels of Heaven are going to be watching. And other people, whether they’re watching ahead of time they’ll notice how you meet that problem, how you meet that problem. And it’s right there, it’s right there, friends, that this *whole* thing is demonstrated, whether you are a teacher, or whether you’re not. That’s it.

Do you *know* the way of peace? Do you *show* the way of peace? And do you *go* the way of peace?

“Well,” somebody says, “I’ll tell you, that’s all very nice, that’s all very nice, the study about up here, this upper room. But after this is all done, we’ve got to go home, and the dishes are still in the sink, work has to be done. And all the problems of tomorrow in the sanitarium and on the farm, in the shop and in the business office and in these homes, they all have to be solved. And it would be nice if we had angels to deal with, but we don’t. We have human beings and some of them have to be prodded a bit, or we’d never get anything done.”

I picked up something very interesting in *Newsweek*. If you want the date of this, this is April 12, 1965. This is talking about a new correspondence course put out by one of the big publishing houses for executives on how to succeed. And this is taken from the form letter written to the executives, trying to get them to sign up for this course, a course that costs \$39.95.

This new correspondence course is advertised as being “for the man who doesn’t mind shoving other men aside to get what he wants.”

“In this frank form letter, the publishing house asks, ‘Are you willing to wield a whip hand over people instead of just trying to influence them? Are you willing to be brutally selfish in your quest for business success?’ If you are, why send in the money and you will get a loose-leaf binder containing ten coldly realistic lessons on how to succeed in business by *really* trying.

“Sample subjects are: using your wife as a lever for success; practicing the art of selfish thinking; why it’s better to be feared a little than liked a lot” *Newsweek*, April 12, 1965.

The letter concluded:

“This isn’t cynicism. It’s realism and you know it!” *Ibid*.

I don’t think I ever saw it put quite so blunt as that. It’s usually dressed up quite a bit more. But which way is that? It’s easy to recognize when it’s put like *that*, isn’t it, friend? But not, “We need a little of this, and a whole lot of this, don’t we, a whole lot of this to make us happy and a little of this to get the job done.”

That’s the question, that’s the question, that’s the question.

Now, take your book *Education*, please, and turn to page 260, and I want you to make a careful study of these two pages, 260 and 259. And you’ll see why I’m putting them in this particular order.

Do you see that paragraph in the middle of the page?

“An intensity...” *Education*, page 260.

Do you know what another word for “intensity” as used here might be? What’s another word for “intensity” the way it’s used here? Tension, that’s it. What’s another one? What? Pressure. All right—intensity, tension, pressure. Do you hear anything about those? All right.

Now, remember this was written before most of us were born, but it had started way back there. And see how abundantly it has been and is being fulfilled. It sounds like tomorrow morning’s newspaper.

“An intensity such as never before was seen is taking possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence, here is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. ‘Be still, and know that I am God’” *Ibid.*

I’ve read this many, many times, friends, but somehow it has *never* gripped my soul as in this lesson. This is tremendous. This is it. The serpent path is the path of *intensity, pressure, tension, pull.*

And the excuse of many a man is, “I may hate to put the pressure on you, but it’s on me. And the only way I can carry it is to pass it on to you.”

Thank God, my dear friends, there’s something better, there’s something better. And if it means to eat bread and water in a cave, that’s all right. I’ll eat the bread and water in the cave. Wouldn’t you? And have *peace.*

These poor souls, I think of it, just rushing, pushing. What for? Well, when you think of the elemental urges, to get something to *eat.* But they’re so full of ulcers they can’t enjoy it and so rushed they don’t have time. Isn’t it pitiful? Pitiful.

Somebody was telling me about some high-powered executives; they were eating a meal, some banquet at five, ten, fifteen dollars a plate. I don’t remember the price, some fabulous thing. Practically everything on there was left untouched. The fellas had neither the time nor the appetite to enjoy—a maddening rush. What do they need? They need peace. But they have to have their feet guided into the way of peace.

Now, turn to page 259, the first sentence of the second paragraph, and this is the crown to our lesson. What are the first three words?

“These are lessons...” *Ibid.*, page 259.

“These are lessons that only he who himself has learned can teach” *Ibid.*

Will you study these two pages? *Education* 259–260. You’ll probably want to study some that goes before and after in the pages, but study these two pages.

Ah friends, the possibilities are limitless if you and I will major in this science, if you and I will become masters of this thing.

“These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation...”
John 16:33.

Problems? Oh, yes. Up to our necks; up to our eyes, perhaps. That’s all right. Jesus went through all that. He went through all that we’ll ever have and more. And He had what? Peace. I want to learn it, don’t you?

Now, listen, friend. I’d rather learn this if it takes me a *thousand* times of failure to learn it than to learn everything else and get 100 percent in every examination. Wouldn’t you? Thank God for whatever it takes to test us from time to time. What do you say? Let’s never complain about anything that tests us on this point, never, never. It’s a whole lot better to fail a six-week term paper than to flunk the final. Am I right?

And we’re coming up to the finals. And believe me, the time of Jacob’s trouble is going to be the final on this—all the world against us; many brethren forsaking us and denying us and betraying us; and the Devil urging his temptations on us, many of us separately and alone in some dungeon, or out in the wilderness. But everyone, praise God, is going to come through with flying colors. Why? Because he’s already gotten his Master’s degree—he has majored in this subject.

And *This* is what the faculty at Wildwood are to teach in the home, in the shop, in the classroom, out in the community. And that’s what all the experiences of life are for—they’re simply *lab* material to practice and demonstrate this science. That’s what life is all about. This is it, friend. Do you believe me? Oh, what a challenge! Let’s help one another in this. What do you say?

Let’s have a little season of prayer. Several might like to pray just a sentence. Let’s seek the Lord.

[A season of prayer follows]

Far away in the depths of my spirit tonight,
Rolls a melody sweeter than psalm;
In celestial-like strains, it unceasingly falls
O’er my soul like an infinite calm.

Refrain:
Peace! Peace! wonderful peace,
Coming down from the Father above;
Sweep over my spirit forever, I pray,
In fathomless billows of love.
Seventh-Day Adventist Hymnal, #466, first stanza.

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