

# Faculty Class 2 of 6

## *Four Sides of the Square*

#0653

Study Given by W. D. Frazee—August 1965

We're viewing a bit of diagram form, some of the facets of our work as teachers here at Wildwood. I'm going to represent it here by square. I'd like to study these four sides. Let me say at the outset what I am going to study here is ideal. The ideal, we don't expect everybody to reach this ideal, and when I say that, I don't mean that we feel that the person that doesn't enter into all four sides of this is a second-rate individual.

Nevertheless, while there is room for people who fill only one or two or three sides of this square. All who have the capacity and the opportunity to fill all four sides of this square should feel it a privilege to do that very thing. And as you will note before we're through, this is quite a different teachers program from what is ordinarily thought of as a teachers program on the conventional campus. In fact, what we're going to study tonight sets the way of education apart, far more than the question of curriculum and textbooks does. And certainly, there is a great deal of difference in the curriculum and the textbooks and the two systems of education. But I want you to notice the four sides of the ideal teachers work in a self-supporting, reformatory, educational, medical missionary, soul-winning program.

Referring to our lesson of two weeks ago, what is teaching? All right, it's a gift, is there support for that statement? What is it? 1 Corinthians 12:28 and Ephesians 4:8, 11–13. All right:

“...when he ascended up on high, he led captivity captive,  
and gave gifts unto men... And he gave some, apostles; and  
some, prophets; and some, evangelists; and some, pastors  
and teachers” Ephesians 4:8–11.

For the perfecting of the saint and so forth, now in the 1 Corinthians 12, Paul asks, are all apostles? Are all prophets? Are all teachers? No, you remember we did a little thinking on that when we were looking at it. Some people have the idea that anybody can be a teacher, no. Not everybody can be a teacher any more than everybody can work miracles, or everybody can be an apostle, or

everybody can be a prophet. In a sense, we're all teaching something just by living and talking, some even teach foolishness.

But the teaching that we're interested in is a, what? Is a gift, a gift of who? The Spirit, the Holy Spirit divides to every man, what? Severally as He will, who's the He? The Holy Spirit.

Now when Jesus picked out those 12 men that he ordained as apostles, did he also have in mind that they would exercise the gift of teaching? Did he tell them to do it? Where is that? Matthew 28:18–19.

“Go ye therefore, and teach all nations... lo, I am with you”  
Matthew 28:19–20.

His bidings are enablings, and they had the gift of teaching, is that right? And my dear friends if you study what they did and what they spoke and what they wrote. You'll agree they were teachers—Peter was a teacher, John was a teacher. And those who came after, like Luke and Paul and Timothy, were teachers.

You know, when the Lord led Sutherland and Magan from Battle Creek to Berrien Springs and then from Berrien Springs to Madison. They were led to establish there on the banks of the Cumberland, on those acres that had been a rundown farm there, a place which carried the long title of... does anybody know? Nashville Agricultural and Normal Institute. Now, what was the normal? Does that mean it wasn't abnormal? What was that put in there for? It has to do with teaching. And so their objective was to train, what? Teachers. And Sister White calls it the “training school for teachers.” That's what she calls it.

Now, if you'd been there in the days of which she wrote, you would probably have either smiled, or if you didn't smile, you might've frowned. A lot of people did some of both, but that's what the Spirit of God called that place. And in fact, it was more ambitious than that as Sister White spoke of it she called it “The Madison School for the training of Teachers for home and foreign missionary work.” And she said the training that they would get there would be of great value.

I was talking a few years ago to a woman who was one of the very earliest students there a number of years before Brother McClure even went there. She was eating dinner with us down at Sunny Side. And I asked her what she was trained for at Madison she said to be a teacher.

Well I said, “What degree did you get?”

She said, "We didn't get any degree."

I said, "What Diploma did you get?"

She said, "We didn't get any Diploma."

I said, "How many grades did you finish?"

She said, "We didn't finish any."

"Well," I said, "How did it work?"

"Well," she said, "We went there, and when those in charge thought that we were ready to teach, they put us out in one of the places that was needy and calling for a teacher to teach."

I guess that was about that's about the way it was, wasn't it? Now of course, that whole idea so, looks so crazy and silly and irregular to most people. And it's hard to imagine anything like that receiving the seal of approval of the Spirit of God. Because right in that situation—and if you're not fully sold on what I'm saying, I hope that you give me the opportunity to refer you to further material on it. Most of you have heard these things either in Brother McClure's classes or mine or in some other setting. But I review them very briefly, and as I say, you're not fully sold on those points. And prepared to explain them and vindicate them with students. You won't misunderstand me when I say you're not really ready to be a faculty member here. You need to, as Paul said in Hebrews:

"You have need that one teach you again what be the first principles" Hebrews 5:12.

So let us, dear friends, rejoice in our heritage. Now, I come back to this thought. That was the Nashville, what? Agricultural and Normal Institute, it was an institute it was to train teachers, and the Spirit of Prophecy outlines what the course of study was to be and all that. And they went out, and they established within a few years, out schools all through the South here that did a wonderful work; some of them are still doing it.

Now Professor Spalding, after he retired from many years of General Conference service. In his older years, he located on the Madison Campus and became a member of their faculty. He had been associated with Magan and Sutherland in the early days of Battle Creek. And he knew these principles, and after he had been there, not too long quite a change of administration came at

Madison. We won't go into all that history, but in the course of it, due to pressures from certain directions, there came the suggestion that the normal training program should be abandoned at Madison College and that Madison College should become simply a trade school or a vocational school. Some felt that this would take it out of competition with our regular colleges.

And so Brother Spalding addressed a letter to the president and the dean of Madison College in which he reviewed the history of Madison, and in addition to that he went deep into this question of what is a teacher anyway? What is a teacher? What was it that Madison was designed to train and organized to train and established to train?

And as he outlines it, it wasn't merely to make some classroom pedagogs as he expresses it, no. But a teacher, as he outlined it is one that is enthusiastic about certain principles that he's trying to get over to other people and make converts to all the time. And in that sense, every student that came to Madison, if they got infected with what was there, they went out with those principles to spread them to others, didn't they brother? That's the thing. Now, if they didn't, they usually went away critical, murmuring and complaining.

And I want to tell you something, dear friends. There is something about these principles that just doesn't let people be neutral. You will find that in the program here at Wildwood, people who become exposed to it either a few hours or days or weeks or months or years or decades—generally speaking, they are either enthusiastic advocates of it, or else they have some critical remark to make, some fault to find, something to attack, something to accuse. Do you find that's true? Well, that's a reason for that, dear friends. These principles are such that they either get hold of a person on the inside and make him long to spread these principles. Or else, either resisting those principles or failing to see them, there is a reaction, and the individual accuses and criticizes.

Now I hasten to add, I hope that *every time* I say something, it won't be necessary for me to cover the point lest somebody misunderstand. But there's danger, and so even in here in this little faculty class, I must cover this point. Let us never get the idea that everybody is to go through this particular type of training. Let's never get that idea. I noticed that Brother Forrester, in his presentation Sabbath afternoon (I wasn't here but heard it on the tape) I notice he was careful not to say things that would sound derogatory or critical of other institutions. That's very important dear friends. If we get time in this class, I'd like to spend a *whole* period just on that point—of how to advance these principles without saying things we shouldn't. That's very important.

But my point is this, friends, after we've done all we can to be nice and gracious and careful, *if* we carry the program, we will meet the censure and the criticism and the opposition. So let not that deter us.

All right now, back to this. This side here I'm going to put as the classroom. Now, I've just gotten through pointing out that the teacher's work is far more than that. But nevertheless, friends, there is a place for the classroom. Everybody does not have the gift of good classroom teaching. But good classroom teaching is in no sense to be equated with the having or not having degrees.

There is one thing that I'm very thankful for here in Wildwood, from the day we landed here till the present hour, we have had a mixture on our faculty of people with degrees and people who didn't. And here is the interesting thing, I doubt if we've ever had a student in all the 23 years that could give you an accurate list of which one of our teachers had degrees and which ones didn't. If you want something interesting and think it worthwhile, sometime just try and make a list yourself. And checkup and I think you'll find that there are some people that you think have degrees that don't and vice versa. In other words, at Wildwood—I was about to say it doesn't mean a thing. It doesn't as far as our classroom teaching is concerned, and it shouldn't, dear friends. It shouldn't have the slightest effect.

When I was at Loma Linda, the course that was 40 years ago, I was there as a student, we had, of course, a number of degreed teachers. But the head of the Bible department, man who bore the great title of biblical exegesis. Was a man that had no College degree at all and yet he was recognized as one of the greatest bible students in the denomination. Just as humble as he could be, Elder R. S. Owen. One of the great satisfactions of my life had the privilege of sitting at his feet. Elder Tindall had the same privilege, considers him the greatest Bible teacher the denomination ever had. Well, my point is that he had no degree, but I don't think anybody thought about it one way or the other. There were plenty of people who had degrees that were happy for the privilege of sitting in this class.

And thank the Lord, here in this program, we do not have to think—watch this point!—when our educational committee sits down to make up a curriculum and arrange the classes, “Now, let's see which one of our faculty have degrees whom can we use in the classroom teaching?” And let me tell you something, friends, do you know why that thing has come to be as it is today in the conventional system? One great reason—accreditation. That's the thing, and people can say all they want to, and these smooth speeches of accreditation are all right just so you don't let it interfere. But let me tell you something, friend, the very wording of the names of classes, the choice of textbooks, the choice of

teachers is *a/ways* made with that shadow of accreditation hanging over. Some of you have sat on faculties where you've experienced what I'm talking about, am I correct? You know that that's true. All right.

Now, thank God we're utterly free from that, and I rejoice in the fact that we have men and women with degrees on this faculty, why? Not because they have degrees do I rejoice, but because I love those men and women. And if it wouldn't be misunderstood, I'd say I appreciate them in spite of their degrees.

[Audience chuckles]

But I—that is not what I say, friends, you notice I said if it wouldn't be misunderstood, I might say that. But that would be misunderstood, so I don't say that. I just say, if a man is a good teacher, let's use him. If he has a degree, let's not let that interfere, but if he doesn't have a degree, let's not let that interfere.

All right, now effective classroom teaching, in a sense, is worthy of the study and practice of a lifetime. And we might easily think, that I would be a good thing—watch this point!—to have some people that become expert in this line of work and that's all they do. I deplore any such tendency. You'll see why as we go ahead.

I'll leave that for a while. I come over here on this other side. The shop, our students are to spend time in the shop as well as in the classroom, we all understand the background of that, don't we? What are some of the reasons why a student needs to spend time working as well as studying? Somebody give me a reason. Harmonious balance, all right, what's another reason? Practice what they learn in the classroom. What's another reason?

[Audience member states] Exercise

For what? To build their bodies for health and physical development, all right, any other reason? These are all good reasons; any other reasons? To learn how to get along with other people, well that might be a very good thing, after doing work. All right. Oh, practical education so they can be, what? Self-supporting. You remember what Sister White says about the student and teachers at Madison?

“They have been learning to become self-supporting and an education more important than this they could not receive”  
*Pamphlet 119, An Appeal for the Madison School* (1908),  
page 1.

Now watch something folks, if students come to a place to learn to work to be self-supporting, will they need teachers? Teachers in how to make the work productive, educational, spiritual? Yes, all right, do you see folks that one of two things must be? Either these teachers will be the teachers who are teaching over here in the classroom or they will be other teachers. If they are other teachers, then watch, here we have some teaching in the shop. And when I say the shop, that means the machine shop, the carpenter's shop, the farm; it means the kitchen; it means the treatment room; it means the office; it means the print shop. It means every place where we get the work done that keeps the machinery going. All right. If these teachers who teach here [Elder Frazee points to a place on the blackboard] do not teach here [Elder Frazee points to a place on the blackboard], and if the teachers who teach here [Elder Frazee points to a place on the blackboard] do not teach here [Elder Frazee points to a place on the blackboard], what is the tendency for this type [Elder Frazee points to a place on the blackboard] of teaching to become? Academic, theoretical, someone said a rather stronger word, impractical. That's the tendency, isn't it? All right, but that's only half of it. What is the tendency for these people [Elder Frazee points to a place on the blackboard] to have their minds on? Work, that's right [Chuckles.] Well, they should, they should.

And that leads me to another point, there are those whose theory of education is that there should be classes in all these industrial subjects taught by teachers who don't have to make their work productive and engaged in by students who don't have to make *their* work productive. Now, if we were a part of the great society and some of these billions that the government is pulling out of the stratosphere and pouring out like with a benevolent hand over the land, we might be able to do something like that, but I doubt it would fit in with our philosophy, friends.

Where did Jesus learn the carpenters' trade? But where did he learn it? Did he go off to vocational school somewhere and...? He learnt it right there in that shop, didn't he? How many years do you suppose he spent dealing with the theory of carpenter work before he actually helped do something in the shop? Do you suppose he knew anything about cooking and dishwashing? How many courses in home economics did he take before he first got his hands on a dishtowel or a soup pan? You see what I'm getting at, don't you, friends? There is a trend in nursing education today (some of you know what it is); students spend a *long* time studying in classrooms, and then they go away somewhere else to get into this [Elder Frazee points to a place on the blackboard]. That right?

Now I'm not here to quarrel with any of that, dear friends. I wouldn't attempt to describe how hundreds and thousands of students ought to be trained in these

great institutions, whether grammar schools, high schools, colleges. The problems are tremendous. Let's never, never try to pull other things apart. I simply point out something, dear friends—the very nature of this program gives us a glorious opportunity to demonstrate something more simple, more practical, and nearer to the schools of the prophets and the type of education that Jesus received and that he gave. And as you study the schools of the prophets, you'll find that the teachers themselves some of them sustained themselves by, what? They *sustained themselves*. You know, if I was just thinking in an idealistic way, I would think of a faculty in which every teacher was earning his full way by doing something practical so that the institution didn't have to put out a single nickel on teachers' salaries. Now that's idealistic. We won't get there today, nor tomorrow, nor next week, but that to me is a glorious idea.

I greatly admire the work of men like Leland Straw at Little Creek and Professor Adolph Johnson at Pine Forge Academy, who are living exponents—exemplifications, I should say—illustrations of what I'm talking about. They're out there every day with students working with their hands, and they're also every day in the classroom teaching students, isn't that right? Now I'm not as well balanced as those men, and I freely admit it, and I thank the Lord that I've got sense enough to admit it. But I admire that balance, dear friends, and I long to see it more fully and more beautifully demonstrated on this campus.

I get a great deal of satisfaction in knowing that one of the best teachers on our faculty, and he'll pardon me for saying it while he's here, is spending part of his time teaching in the classroom and part of it in that print shop actually doing things with his hands. I appreciate that, dear friends. I say to all of you younger faculty members, while you are young, do *all* you can to get and keep balance in these two things[Elder Frazee points to the places on the blackboard]. And remember, the ideal is somebody who can teach in the classroom and also teach in the shop—and watch—and who can make this practical work productive. Who can make an operating statement and a balance sheet that looks good to the financial auditor? Is that right? There is another phase of the ideal that we must keep before us. I won't spend too much time on that tonight.

All right now, we're going to look at something else now, that's the home. I'm helping you understand tonight about the teacher—the ideal teacher, the teacher who teaches in the classroom, teaches in daily practical work. Every teacher needs a home. What does he need a home for? Well, he needs a home to get his battery recharged. He needs a home that's a place of retirement, a place of retreat, a place where he can sleep, a place where he can study and pray and eat and relax. Is that right? Every teacher needs that. He also needs a home as a place he can be hospitable. Where he can invite guests, people that come



from a distance or nearby; people that come for a meal and stay overnight; a place where he can exercise those graces of hospitality for the glory of God.

But my dear friends, there is another reason that the ideal teacher needs a home. It is that he may share that home with students, that he may share that home with students. Now, again we're talking about the ideal. Did Jesus share his home after he went into the ministry with students? Well, some people would smile and say, "Well, in the first place, he didn't have any home to share." Did he? You're acquainted with this wonderful chapter in *Education*, page 84—"An Illustration of His Methods." It says that He followed the plan that established at the beginning of the home school—family school.'

I think of that little girl; somebody looked down at her and asked—found out they'd come to town recently and asked, "Oh, you don't have any home then."

"Oh yes," she said, "we have a home, and daddy's looking for a house now." Daddy was looking for a house, but they had a home. She didn't need any pity or sympathy.

Wherever Jesus was, was what? Home. A true teacher, dear friend, is going to have a home in spite of anything. Don't want to weary your mind with a lot of reading tonight, but will you please turn to this wonderful sentence at the bottom of page 84, *Education*. I love this! Let's read these two sentences at the bottom of the page last paragraph, all together:

"In the training of His disciples the Savior followed the system of education established at the beginning. The Twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus..."

Did he have a family? Yes. All right. Now, notice the next statement:

"...They were with Him in the house, at the table, in the closet..."

What does that 'in the closet' mean? In the prayer experience

"...in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work" *Education*, page 84.

Did they get into this [Elder Frazee points to a place on the blackboard] with Him? And the shop with Jesus during his first 30 years was the carpenter shop,

but the last three years wasn't the carpenter shop at all. What was it? Medical Missionary work—taking care of the sick and the suffering. Some people wouldn't see much connection between putting a man in the carpenter shop for so many years then turning him loose to help sick people, but there's a connection. And the disciples shared in this work, is that right? Did He teach them day by day? Oh yes—but watch this, friends—oh to learn this lesson! They're many people that have the idea that by the time they do this [Elder Frazee points to a place on the blackboard] that they are so weary with people that they just can't stand to have anybody around.

Now two questions, did Jesus ever get weary with people? Did He ever get so weary that it wasn't good for Him to have anybody around? Yes, he did. Watch this point, and while I wish I knew how to present it so earnestly and lovingly and winsomely that everybody here would embrace it. His remedy for the program was not to say, "I've got to abandon this home training program and send Peter back to his home and John to his home and just let the meet made from 9 to 5. That's all I can stand."

No, that wasn't his remedy for the problem, *A Ministry of Healing*, page 58. This, dear friends, is a challenge to us. I say to you that the teacher's life at Wildwood—and as you'll see, my statement is a paradox—it can be a once the most taxing and yet the most relaxing program of any teacher's life. That's right, the most taxing and yet the most relaxing. Many teachers are only doing this part of the square [Elder Frazee points to a place on the blackboard]. As I've already shown you three sides, and there's a fourth, and we'll come to that presently. Now, I'm studying on the point of how did Jesus relate Himself to the problem when He found that He had just had all of the people that He could take. If you and I never reached that point, friends, we've never gone that far in the teaching program. All right page 58, *Ministry of Healing*:

"In a life wholly devoted to the good of others, the Savior found it..."

What?

"...necessary to turn aside from ceaseless activity and contact with human needs, to seek..."

What?

"...retirement and unbroken communion with His Father. As the throng that had followed Him depart, He goes into the mountains, and there, alone with God..."

What?

“...pours out His soul in prayer for these suffering, sinful, needy ones” *Ministry of Healing*, page 58.

My dear friends, He had an experience, in His inner heart alone with his father. And from that inner heart's experience flowed the love that made Him a good classroom teacher; a successful work trainer in Medical Missionary lines, and a successful home head. And I'll tell you friends 12 men like the “Sons of thunder” and there fellows was quite an assignment. And there others along with him, it says there that others who through time to time connected with him. Luke 8:1–3 gives a list of several women who were with him. It was quite a group, quite a group, larger than any training home we have here. None of us have the capacity that Jesus had. We don't need to. Thank God for all the capacity he gives us.

My point, friends, this will work if we will seek the retirement in prayer alone with God. But otherwise, any phase of this thing done right will be too much for us. Now, on top of all that, I want to add one more thing, because without it, friends, we've missed a great deal. You know what this is? Where is the teacher going to be with his students besides the classroom and the shop, and the home? Missionary work. All right, all right. So we'll put this as “The community” [Elder Frazee writes on the blackboard] “the evangelistic field.” There you have it, friends, there is the four-sided program. The ideal teacher will be with his students in the classroom, with his students in some mind of useful, productive labor and necessary to keep the program going and making a success of it financially, educationally, industrially. He will be in the home with the students, and he'll be out in the community with them, teaching them how to meet the people, give Bible studies and or give treatments or sing to them or pray with them and win them to Christ.

Well now, you notice that when I introduced this, I said I was talking about, what? The ideal, the ideal. If you can only do one of those friends, thank God we need you. We need you badly. If one of them is all you can do, but if you can do two of them, thank God. If you can do three of them, rejoice. If you can do four of them, thank the Lord. Nothing to boast about, what do you have that you didn't receive? To one, he gave five talents and another two and another... one. We need all of them. And by the way, friends, did you know what the Lord uses people for who don't have so many talents? Did you ever find that in *Ministry of Healing*, page 151? This is talking about even people that are what the world calls uneducated, deficient in school education, lowly in social position. The second paragraph says:

“Such workers are to be encouraged. The Lord brings them into connection with those of more marked ability...”

What for?

“...to fill up the gaps that others leave” *A Ministry of Healing*, page 151.

And I want to tell you something, friends, you may not believe this, but the more talents a man has, the more gaps he may leave. That’s right, you take a box here, and you fill it with big apples. What have you got? Big gaps! And don’t forget it, and if you’re a big apple, you’re leaving some big gaps. And *never* look down on some poor brother that may not be quite as big as you are. He may be filling a gap that there’s no way for you to fill. Your very presence makes the gap.

Now, what do I mean by that? I mean this in a practical way—there are some people who you can reach *because* of your very size of capacity or *lack* of capacity. There are some people that you can reach that some other brother can’t reach because he has less or more. Once we get hold of that, friends, we’ll never spend two seconds lording talents or making comparisons. We need everybody. We need everybody.

If you want something interesting, begin to make yourself a list of references that to you teach what we’ve gone over very briefly tonight. Acquaint yourself with the references that show that classroom teachers should be laborers with their hands; that in turn they should be out in the homes of the people in missionary endeavors. And also, that they should be fathers and mothers in Israel. And especially friends, fill your mind with references that show that the heart of it all is your personal experience alone with God.

As a beautiful example of this, may I suggest, *Counsels to Teachers*, 231?

“Every teacher should daily receive instruction from Christ and should labor constantly under His guidance. It is impossible for him rightly to understand or to perform his work unless he is much with God in prayer. Only by divine aid, combined with earnest, self-denying effort, can he hope to do his work wisely and well. Unless the teacher realizes the need of prayer and humbles his heart before God, he will lose the very essence of education” *Counsels to Parents, Teachers, and Students*, page 231.

What do people who don't know how to pray, lack? The very essence of education. Well, if you lose the essence, what have you got? You might have the shell, might you? The heart, yes. Oh! The essence of education is only for those that know how to what? Pray.

So teachers and I address you all as teachers, respective teachers at least, to our knees, to our knees. We are seeking not so much skill as spirit. We're seeking not so much techniques as an anointing from on high. We are seeking not so much something learned as something imparted—the gift of teaching. For He Who ascended on high gave gifts unto men (Ephesians 4:8.) And he tells us to covet earnestly the *best* gifts (1 Corinthians 12:31.)

Oh friends, to get down and wrestle with God for the ability to teach a group of students in the classroom to wrestle on our knees for help to solve the problems in our department, in the kitchen, on the farm, in the construction work, in the business office. Wherever work is being done, are there problems?

And were teaching methods of administration, methods of instruction, methods of getting the work done, so there's time for something else. Is it a call to prayer? Is this a challenge to pray? Ah friends, what problem do we take on when we let anybody come into our home! You hear of anybody that doesn't bring a problem when they come into a home, let me know. I'd just like to take a look at.

I think that I made problems for anybody I got around. And problems increase—how do you state it?—not arithmetically, but what's the other term? Geometrically, what's that other word? In other words, instead of just one, two, three, four, it's one, two, four, sixteen and so on.

[A student] Multiplication.

Yes, in other words, problems multiply if you get more people together. They don't just simply add up. Five times as many people doesn't just mean five times as many problems; it means 25 times as many problems.

But is the grace of God sufficient for these things? Do you know something, friends? God intends that the very impossibility of this shall challenge us to cry to Him. A man is a fool that undertakes even half of this program without the assurance of the divine call and the experience of Divine aid. But oh, to read these references that *call* for this, to feel our way like a plant feels its way out, sending its roots out through the soil. Not by some sudden revolution is this to be done, but by the *gradual* entering in with God into these experiences from day to day. I thank God, friends, this is what is happening on this campus. This is what is happening.

Oh, you know, Sabbath it was my privilege to sit in one of the homes for dinner. Brother and Sister Cansler, Friday they called me up and invited me to come and have dinner with them Sabbath.

And I sat there, and they had some folks in, invited in for dinner, and there were their relatives that they had help train in this program from next door, and they were there. There were two tables of us. We had a wonderful dinner. Poor President up there in the White House didn't have half as good food. Nor, have as much pleasure eating it, either. And we sat there, and the conversation was uplifting and spiritual, and yet there was nothing labored about it to be sure to get some religion in, you understand. No, it was natural and sweet, and the dinner, as I said, was such a good dinner. And said to Sister Cansler as the meal was closing, "Sister, if you don't mind, I'd like to ask you a question. How much of this dinner that we had here today represents what you've learned at Wildwood and how much of what you knew before you came?" I said, "I'm just interested. I don't know what your answer is."

"Well," She said, "Some of both"

And I think Brother Cansler said it represents about a 30 or 40 percent change since they've come. Well, isn't it nice that the Lord helps to lay a foundation with some of us before we come, then he helps us to build on it. Friends, the program is working all over this place—in little homes and big homes.

You who live in the larger homes, whether as leaders or as helpers, let me say on that point, if you're not a homehead, don't think you're out on this. Every home needs not only fathers and mothers, it needs older brothers and sisters and aunts and uncles and cousins and... it sure does to make it a success. Don't forget it, friends, and you faculty members that are not leading you out in a home, God has you in there to fill up some gaps that the home heads of necessity must leave. Be on your toes, your privilege is just as sweet as the home heads. You can have great joys and maybe not quite so many of the burdens, but that's all right.

My point is, friends, all over this place in the little homes and the big homes, the things working. Now, some of our homes are headed by people who at the present are so burdened with their own families, their own children. That they're not able to take on students, does that mean that they're counted out on this? No friends, no. Every home on this place can be a living representation of hospitality and if using the home in an evangelistic and educational way. And I think that that's pretty much so all over this campus, and I rejoice in it, friends. I thank the Lord. I see Brother and Sister Forrester here. Just come here with us. I think of

Brother and Atherton they have four students in their home right now, yes, don't you folks? Doesn't it tax you? Doesn't it drive you to your knees? Yes. But Brother and Sister Atherton and Brother and Sister Forrester and others of you, from time to time you're inviting people in.

You know, the other night somebody drove from *clear* up from Mississippi to be with Brother and Sister Forrester. I didn't ask them where they stayed, where did they stay anyways? [Audience member replies inaudibly.] I see, you are like that man at midnight who was out of bread, and you didn't tell your friends that they have to go to the motel, but you found somewhere to entertain them. And up there on their porch, just a porch, they're having people come for dinner. Well, I know it can be done. My wife and I ran a training home in Forrest with some trailers and tents one year with nine people in it all through the summer.

Friends, this is a glorious program! It's so adaptable and flexible. There's nothing rigid about it. It isn't made of steel. It's made of bones and muscles and the heart of flesh. Let's each of it enter into it to the extent of our ability and opportunity. Remember this, friends, out of the heart are the issues of life. You know what's flowing out of that heart? Love, love, love. Love in the classroom, love in the shop, love reaching out to the community and love in the home. To live here on earth the life of Heaven and to reveal here on earth the love of Heaven. This is what it means to be a teacher in this program. Shall we stand? Tim, will you dismiss you tonight.

[Prayer by a student named Tim]

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