

Wildwood Story—1953

(*Last Vesper Service of 1953*)

#1032

Study given by W. D. Frazee

It was eleven years ago Christmas Eve that I spent my first night on this property. And Christmas Day, a number of us who were interested in the development of this project knelt in a little room down in Evangelit and started the Wildwood Sanitarium.

To tell you the story though, I must not begin at that point because that would not give you the proper picture at all. In fact, when I begin to go back to give you the proper perspective, the foundation, I wonder where to begin. I could go back 6,000 years, but I won't. I will go back to October 22, 1844 and call your attention to the fact that on that day a work began in heaven which was destined to begin many things here on earth.

It was on that day that the longest time period of the Bible came to an end. The prophecy of Daniel 8:14 was fulfilled:

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:14.

You and I know of course that that refers to the temple in heaven to the blotting out of the sins of God's people. And it points not merely to a work of cleansing in heaven of the record of sin, but of the cleansing of the hearts and lives of God's people of every habit of sin down here in this world. This leads us directly, not indirectly, but directly to the great health reform and medical missionary message that God has given this people.

It is only in the light of what began in heaven on October 22, 1844 that we can properly understand anything about the true reason for the health reform work in this movement.

Another date that I must select in going back to some beginnings is June 6, 1863. At the beginning of the Sabbath in the little farm home of Aaron Hilliard, at Otsego, Michigan, the servant of the Lord, Sister Ellen White, was given a vision of the great subject of health reform as she spoke of it. To her was outlined a broad program of health and healing without drugs, with nature's remedies—water, sunshine, fresh air, exercise, rest, proper diet, proper mental attitude, trust in God.

It was a wonderful program. It *is* a wonderful program. And in its fullness it is yet to be demonstrated. That instruction was written out through the years in those wonderful volumes of instruction that we cherish today as the blueprint for this work, *Ministry of Healing*, *Counsels on Health*, *Medical Ministry*, and many others.

Another date that I must call attention to is Christmas Day 1865. Another vision was given at Rochester, New York. And there the Lord gave some very specific direction without which none of us would be sitting in this hall on this hill tonight. There would be no institution here had it not been for that vision on Christmas day in 1865. For it was on that occasion that the God of heaven said to Seventh-Day Adventists, "You must establish a home for the sick and for those that wish to learn how to preserve their bodies in health." That's why we have sanitariums. That's why we have Wildwood Sanitarium.

I repeat, were it not for that vision none of us would be here in this particular place for this purpose. You know friends, it's a wonderful thing to be able to do as Jesus did as recorded Luke 4, to be able to open the Book and find the place where it is written and say, "This day is this Scripture fulfilled in your ears." It is a wonderful thing to be able to do that.

Every Seventh-Day Adventist ought to be able to open the book, the Bible, and find the place where it's written concerning this people, this message, and this movement. And say "This day is this scripture fulfilled in your ears." Shouldn't he? Why yes. Daniel 8:14 what's it talking about? This movement. This message. No other since creation's dawn.

Revelation 14:6-12, what's it talking about? This movement. This message. This people. No other.

Revelation 12:17, what's it talking about? This people. This message. This movement. No other.

Oh friends, it is a wonderful thing, I repeat, to be able to open the Book and find the place where it's written and say "This day is this scripture fulfilled in your ears." And that great principle applies no less specifically to medical missionary workers. Every worker who is caring on the work of this glorious right arm can find the place where it's written. He can point his finger to certain specific visions of latter day revelation. He can say the angel of God came near at Otsego, Michigan on June 6, 1863, and at Rochester, New York, December 25, 1865 and gave us a program of health and healing and a pattern of institutional work.

That's why we are here. That's our reason. That's our charter. That's our commission. That's why we are here.

Well friends, it's a wonderful story how that God led in the building up of what latter came to be known as the Battle Creek Sanitarium. And then you know how its influence spread all over the country and even reached foreign countries. You know something of the apostasy that came there and how in the providence of God, right at the time when Battle Creek was going down, the Lord launched two new institutions as centers of reformatory influence and training for a part in the closing work which we're destined to accomplish far more than the original promoters could dream.

I refer to the work of Madison which was begun in the summer of 1904 near Nashville, Tennessee under the leadership of Professor Sutherland and Professor

Magan formerly of Battle Creek and Immanuel Missionary College. I refer also to the work of Loma Linda, that hill beautiful, which under the leadership of John Burden a man of faith was to blossom out into a training school for gospel medical missionary evangelists.

There are some very interesting things about both these institutions. I could easily wish that I had two hours to spend on each one of them here tonight instead of saying anything about Wildwood. But I must paint in brief, yet I cross broad and vivid strokes, something of the work of those two institutions else my recital of some things concerning Wildwood would be only interesting narratives. And while narrative is interesting friends, we are in a crisis and we need more than to satisfy the curious mind. Oh, we need the deep conviction of the purpose of God in this hour.

I say that there are some very interesting things about these two institutions established within a few months of each other, Madison and Loma Linda. Both of them were established by direct call and commission of the prophet. Both of them were established with the misgivings, as well as in some cases the open opposition of well meaning people. In each case without the inspiration of the prophetic message urging them to go forward, the promoters never would have dreamed the dream in the first place, nor would have carried it out in the second place.

To the leaders in these two enterprises came message after message, divinely inspired guiding them in their work. May I say that we are very fortunate here at Wildwood in having the compilation of the messages that came to Madison and the messages that came to Loma Linda. We are very fortunate and greatly blessed in having these messages. God help us to do something with the messages, otherwise friends, we will have a debt which shall never be paid.

Now what was the purpose that the time that Battle Creek was going into apostasy in its medical work? What was the purpose of God in establishing Madison and Loma Linda? As I have indicated, that could well occupy several periods just to study that divine providence, but briefly it was this my friends. It was to seek to develop a pattern of training in education that would fit students to finish this work. It was an endeavor to correct certain mistakes which crept into the program at Battle Creek years before, educationally and medically.

In a word, in each place there was to be an endeavor to blaze a trail in carrying out the instruction of the Spirit of Prophecy without regard to what the world was doing educationally, medically, or in any other way. And the smile of God rested upon those institutions. Both Madison and Loma Linda for years were the centers of struggle, opposition, crisis. I think 'battle' would not be too strong a word.

And the reasons were largely the principles for which those institutions stood. The principles of following the instruction of the Spirit of Prophecy in contrast with following the ways of the world.

I thank the Lord for Loma Linda tonight. I thank the Lord for Madison. We who are here are in many ways indebted to those two institutions. As far as we can trace through human length the lineage of Wildwood we are the children of Loma

Linda and of Madison. Our faculty is now and has been these eleven years made up largely of people who have had the mold either of Loma Linda or of Madison to a greater or lesser extent.

And we are not ashamed of it. We are thankful for it. We look back with joy to the men and women of faith who laid the foundations at Loma Linda and at Madison. And we trust that here on this hill there shall be a work which shall not be a disappointment to the early leaders in those two places when we meet them in the kingdom of God.

Now what is the connection between this place and that vision of health reform and medical missionary work and educational reform which has come to this people again and again through the ages?

Since I am telling you the story, it would be expected doubtless that I would tell you a little of my own experience in coming here. It was my privilege to be trained at Loma Linda in 1923 to 1926. The days when Elder Owen was still teaching the Bible there and when at least some of the early influences were still at work. It was my privilege there to meet a man who in the early days of the medical college had been called to lead out in medical evangelistic training of the students, Elder John Tyndall.

He asked me to go with him in medical evangelism from Loma Linda, I went with him to San Francisco where I served as an apprentice in the trade of medical evangelism. That's why I am here at Wildwood, because not only did I have that training at Loma Linda, but because I had that field apprenticeship with Elder Tyndall. And I thank the Lord for that.

I was asked to begin to carry on efforts such as Elder Tyndall had been conducting. It was at the time The Great Depression struck in 1929 and 1930. It was necessary in order for us to continue having a good sized company of gospel medical workers to study the instructions of the Spirit of Prophecy concerning the need and opportunity of associated with us self-supporting workers.

The Lord led Elder Neil and me to study these instructions and for a number of years we carried on efforts in which while we were conference evangelists our efforts were supplemented with the help of: self-supporting nurses, doctors, colporteurs, Bible workers and other types of workers. From city to city we carried these efforts for the conference. God blessed our work and gave us hundreds of converts.

But always in our minds there lingered the thought implanted in us in the early study of the Testimonies that the ideal plan for reaching the cities is from outpost centers. One man who had a great influence on our lives, both Elder Neil and me, and who encouraged us and strengthened our efforts along these lines was Elder W.C. White the son of the Lord's messenger Sister Ellen G. White.

Elder W.C. White had through his years of association with his mother, in an intimate fellowship with her sharing her burden. He had imbibed much of her philosophy and her views and her attitudes. Like his mother, he was a great friend of

Madison and fought many battles as he puts it for Madison. Like his mother, he had a great interest in Loma Linda in its early days, and in his words, he fought many battles for Loma Linda. I have his letter in which he makes those statements.

You might wonder why battles were necessary in behalf of a work of that kind. But my dear friend, if you do not already know, if you follow this program very long you will find out the war is not over, and it never will be till probation closes.

So under the influence of W. C. White, we were impressed with the need of establishing country bases from which to work the cities. When the book *Medical Ministry* came out in 1932, Elder W. C. White gave us personally a file copy from the Ellen G. White library of that book. We have it in this little library now back here. It is a gift from W. C. White.

That book contains one of the clearest presentations of the plan of operating a medical evangelistic program from a country base. On page 308 is a specific example of this and here in a very definite way we open the book and find the place where it is written. It is this page specifically which led us to Wildwood. But for this page we would not be here. I shall read a few lines:

“It would be well to secure a place as a home for our mission workers outside of the city.... it is often well to consider the advantages of locations among the hills. And there should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium.... Such a home would be a welcome retreat for our worker.... The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise. Let such homes be secured in the neighborhood of several cities, ... search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as gift from the owners, or purchased at a reasonable price by the gifts of our people” *Medical Ministry*, page 308.

We read this from year to year. We went from city to city, we looked. Whenever we located, we looked. It's quite hard, dear friends, to establish anything as a permanent base when you are moving first to one city and then another and then another state, another state. During the time we were in Utah, we organized and helped get started a little country base out from up in Utah, which did a good work while it lasted. But there is something about this program friends that needs encouragement. Most programs do. And as a rule, the people who have interest enough in children to conceive and bear them are the ones to care for them and nurse them and rear them. Is that right? Yes.

And quite often it is true that unless that is provided the little ones die. And so we recognized as time went on that if we were to carry out this instruction it would be doubtless be necessary for us to establish something a bit more permanent than an itinerant gospel-medical-evangelistic company.

When we were called to the southern field some years before we came to Wildwood, in Louisiana, we did not know at the time that it was very much in the providence of God to put us in touch with Madison and its work. We were invited to attend the convention of self-supporting workers at Madison to tell something of the work that we had been doing in uniting self-supporting work and conference evangelistic work.

We did not know then as we knew later how much W. C. White had talked of our work to the people at Madison and in the self-supporting units. He had laid the foundation for a friendship and an understanding. At the first convention that I attended, I met two men that in God's providence I was later to be very closely associated with, Brother Neil Martin of El Reposo Sanitarium, Florence, Alabama who was chairman of the convention that year, and Brother George B. McClure who was a speaker in the convention and at that time was principal of the self-supporting school at Chunky, Mississippi.

I remember listening to those men in the opening meeting and how I went forward to grasp their hands and express my appreciation of the principles they were talking from the Spirit of Prophecy. Brother Neil Martin in that convention was issuing a trumpet call to the self-supporting work to come back to its original principles in following the Spirit of Prophecy. To conduct medical work and educational work, and the other features of the work on the basis of thus saith the Lord. You can know how that sounded to my heart.

And when they heard me speak at the Sabbath service telling of the principles of the work that we were conducting, those principles found an answering cord in their hearts. Within a few months Brother George McClure had joined our company in New Orleans and went with us to Baton Rouge getting an experience in the evangelistic side of self-supporting work.

Meanwhile Brother Neil Martin was getting better acquainted with us, and we with him. I remember the day when he said to me, "Brother Frazee, if the opportunity should offer itself of establishing a country base where we could carry out the full Spirit of Prophecy program, would you be interested?" Well I said, "Brother, whatever the Lord leads." I said, "I am very interested in this type of thing and whatever the Lord leads." I hardly thought that it would work out in my own mind, but I said, "Whatever the Lord leads."

Well there was a bit of visiting back and forth and studies given by us at El Reposo and by Brother Martin at Baton Rouge, not a great many but just enough to lay a foundation of understanding, mutual understanding of the blueprint. Meanwhile, Brother Martin was reading this book and he was reading this same page that we through the years had been reading, page 308. One day he said to

one of his helpers, "Well Brother," he said, "it says to search for such places. I am either going out to do it or quit reading."

He got in his car and began to go in various directions. There are certain specific things that are mentioned here if you notice to look for. And so he studied the map and he knew the south pretty well. He came around this area and the car he was driving blew a head gasket in Chattanooga and he stopped to have it repaired.

While it was being repaired, he went across the street to see a man that he had known in former years, Dr. Hayward, who had an office on Georgia Avenue. In the course of the conversation he found out what Brother Martin was doing. "Well," he said, "Brother Martin I have got just the place that you should see."

"Where is it?"

"Why," he said, "it is out at Wildwood. Just ten miles from here." And he told Brother Martin what he had been doing here. In 1935 Dr. Hayward secured this place. I might say that Dr. Hayward was medical missionary secretary of the Southern Union fifty years ago. So he was not a young man any more. He was one of the early medical students who trained under Dr. Kellogg's direction. And much of his life has been given to building up various enterprises here in the south.

He was at one time connected with the work at Graysville, also the sanitarium at Nashville. He helped start some medical work up here on Sand Mountain. He is connected with Reeves. And he's been in other places.

And in 1935 he had come here to Wildwood and had secured this property, was paying for it over a period of time hoping to build up a strong medical missionary work here. He it was that build a house we call Evangelit and the little white cottage. And he it was that built Oak Cabin and the barn over on the Tennessee side.

Well when he heard of what Brother Martin was looking for, he said, "I want you to see this place."

Well Brother Martin said, "Yes but you have a work going there." He said, "What we want is to start a work a place that we can carry on to do the work that we have in mind to do."

"Well", Dr. Hayward said, "I want you to see it anyway." And so he came out and he insisted. The more he heard of Brother Martin's plans, the more he insisted that the group that Brother Martin was wanting to get together with us should come here. This was of course before we knew anything about Wildwood.

But finally after Brother Martin felt impressed that the Lord was guiding Dr. Hayward in offering an opportunity here, he came down to Baton Rouge and told us the story. We sat and listened. The question was, would we come?

Well there were many things to be considered. We had just finished one of the most successful city evangelistic efforts that we had held. We had the strong

support and appreciation of the Arkansas-Louisiana conference with which we were connected. We had just been called to go to the capital of Arkansas, Little Rock and hold a large city evangelistic effort there the next year.

You know some times it is when the nets are full that the Master orders a change. But our nets were full of fish and we were thankful for the way that God had blessed there and for the opportunities of blessing ahead. Nevertheless, when we saw this opening develop, all we could say was, if God leads then we must go. And so we began to give study to it.

We made no hasty moves. We gave weeks of earnest study and prayer and counsel to this. Just as one sample of how the providence of God directs, a few weeks after our understanding of the opportunity over here, but before we had made any decision, I had the only opportunity I have ever had in all my life to have several hours of uninterrupted counsel with a Union Conference president. My Union Conference President in the Southwestern Union. And it came about on this wise unplanned by anybody.

He happened to be in that section of the conference, and it happened to be that he needed to be taken several miles to a train. And it happened to be that there were several hours between the time when we arrived at the station and when the train came. And He had nothing to do but to talk to me. And I had nothing to do but to talk to him about the thing that was on my heart.

Now that's the only time in my life I ever had that experience friends. Union Conference Presidents are busy men as you may imagine. Do you think that that just happened? I was using the word happened, I don't.

Oh friends, it's a wonderful thing for us little fellows, and we are all so little to again and again recognize that guiding hand of God in getting us at the right place, at the right time, with the right person. I cannot tell you tonight all the details in an experience that would take long past midnight to give you even a smattering shall I say because this occupied weeks and part of it months. But friends, I will say this, that step by step the Lord led us on.

After there had been some correspondence it seemed very clear to me that the next thing for us to do would be to come over to this side of the field and counsel with the brethren over here. So Brother McClure and I came up to El Reposo Sanitarium in Florence, Alabama and with Brother Martin we went to Madison and counseled with Dr. Sutherland. He had already written us, strongly urging us to consider this.

I think it might not be improper for me to read to you from a letter that Brother Neil Martin wrote on the seventh December 1941. This was the first letter that he wrote to me on this subject, but it was after his visit to us describing Wildwood. I would like to read these few statements from Brother Martin concerning the attitude of Madison's Dr. Sutherland and may I say that Brother Martin was very close to Dr. Sutherland. Brother Martin is a child of Madison. He's been associated with Dr. Sutherland for forty years.

“I had a long talk with Dr. Sutherland and Mrs. Scott. They are more than favorable. They are behind it to help us. Dr. Sutherland even feels that we may be able to do what Loma Linda and Madison failed to do in medical evangelistic lines. He told me that Madison could never do it with their setup”

I mention this and read it merely to help you to see the things that were put before us as objectives here at Wildwood. This wasn't to be just one more sanitarium. If it was, I never would have come here. There was something about this friends that was to be a center for the training of gospel medical missionaries.

Not that we had any idea that it would be large, but oh friends we did earnestly desire that however small it was, it should be according to the blueprint of the inspired Spirit of Prophecy counsels for the training of medical evangelists.

Well, as I say, the latter part of December Brother Martin, Brother McClure and I spent some days in counsel with various ones, with Dr. Sutherland at Madison, with Elder Keith the president of the Georgia-Cumberland Conference in Atlanta, with Elder J.K. Jones president of the Southern Union Conference in Decatur, Georgia and then back here in counsel with Dr. Hayward where we spent Christmas Eve and Christmas morning. With all these brethren we counseled concerning the plans and what God might wish to be done.

The conference brethren felt that while they would in no way oppose our coming, that they could not feel clear in inviting us to come as conference workers participating in a self-supporting program. Neither did they feel free to invite us to come as self-supporting workers, if in doing that it would seem to involve them in financial responsibility. They didn't see any way to do it without thus involving them.

And I have correspondence here covering all these points from this period, I am just summing it up for you here. And when this thing finally came to a decision it meant this. That if we were to come that we would come without any assurance of salary other than what we would make ourselves as self-supporting workers, that we would have to come without any official call, but with full assurance of maintaining our credentials. That we would have to come with some element of risk on our part and yet with the assurance of at least a partial measure of understanding on the part of our Brethren.

You may be assured, my dear friends, that those were days of earnest prayer and study and counsel with God and with one another as we faced those decisions. I might say that it's very interesting to me as I reread this correspondence as I have done in preparing for this, I am always impressed with it whenever I go over it, to see how the Lord led us into this thing a step at a time.

Early in December it seemed, and the correspondence here bears it out, that there would be a way to work this out so that there would be a strong call from the conference for us to come here on that basis. And that led us to go far enough to investigate the thing more fully and to counsel with the different brethren involved. But when it came right down to the showdown, as we say, we had to come on a

measure of faith on our own part. And as I look back at it friends, I am not at all sorry. I can see the wisdom of God in it.

It was a joy to be able to leave our brethren in the Arkansas-Louisiana Conference in the Southwestern Union with full spirit of fellowship and love maintaining our credentials there and going with their blessing as they put it, and it was a great privilege as we entered into the program here, although we had not been officially invited to be received and welcomed into the fellowship of the work here.

Elder J.K. Jones, the president of the Union, was most warm and friendly during the time that he lived. He died suddenly in office. The present president of this Union, Elder B.G. Anderson has been throughout his experience here a very warm supporter of self-supporting work in general and a great encourager of Wildwood and of us personally in particular. And we appreciate that very, very much.

I wish I had time to tell you more of the details of these visits in December and January that settled the question as far as our coming to Wildwood is concerned. But suffice it to say that in the middle part of January the final decision was made and on the twentieth day of January, 1942 we arrived at Wildwood and have been here since.

Now when we came, what was there here? I have mentioned that there was the stucco building, Evangelit, and the little building next to it which in more recent years we have called the duplex until you get up to the little farmhouse by the railroad tracks and then there were the three cabins in the hollow and the barn over there on the Tennessee side. There was a little building which we use now for the Elementary school.

Dr. Hayward and those associated with him had done a great deal of work in the few years they had been here. They had labored hard. The place was still not fully paid for and there were obligations of various kinds. And after giving some study to thing after we came here it was finally mutually agreed that the group which had come would take over the place entirely and that we would assume obligations of \$3,000, Dr. Hayward making a gift of all the rest to a non-profit corporation which still holds the deed to this property. It is called the Institute of Health and Healing.

That corporation has the president of the conference, the president of the Union conference and other brethren on it including Dr. Sutherland, Dr. Coolidge and several of our representative workers here at Wildwood.

Now when we in the little Wildwood group assumed the obligations to pay off \$3,000, you may wonder where we thought we would get the money for that. Well, we didn't know. And I am not sorry for that as I look back at it. On the 12th February, I think it was in 1942 Brother McClure as secretary and I as president of Wildwood Sanitarium Incorporated signed notes for \$3,000, \$500 to be paid each three months. And when we signed our names to those notes, I looked at Brother McClure and I said, "Well Brother that is the most money I ever signed my name to." He said, "It's the same for me."

And neither one of us had the money to pay even the first note, let alone all the others. Neither did our group, individually or as a group have it.

What were we going to do?

We had no sanitarium, unless you could call the little stucco building down there a sanitarium. We did get to calling it a sanitarium before to many years went by. And we had very little source of income only as our workers could go out in the homes of the people and nurse, give treatments. And our workers did that nobly, they responded to the call and set to work to make a living. Most of our workers were those who had been with us in our medical evangelistic work in the city. A few had come from other places and we made up a company of about fifteen as we were started there in the early part of 1942.

It was very clear to all of our workers who came and joined us at that time, and we try to make it clear to everyone who comes now that there is no assured salary. That really meant something back there. It means something quite often now.

For the first 6 months of the program here at Wildwood none of our workers received a nickel other than of course their living, but I mean no money. And during the first year there was only a very few dollars. I think it was along the latter part of the year that we received \$5 apiece. And then the next month we got \$3 apiece. Then for a month or two we didn't get any at all. And so the experiences went.

Our workers went out into the homes, collected the regular fees for nursing and turned those gladly into the treasury to be used to buy groceries and coal and... well we didn't buy that much coal that year. I remember the first business meeting I attended two or three nights after I got here. The chairman took up as one of the first items as to how the wood was going to be gotten and somebody moved that Brother Frazee and Brother Rhodes see to the getting of the wood. And so that was quickly passed and I got some very much needed exercise over here where the apples and grapes now grow in helping to clear that land.

I am thankful for it friends. That was my introduction to company business here at Wildwood, my first assignment. I have never quite outgrown it. I still love to get out with an axe and saw and to me there is nothing more pleasurable than working with those tools to clear land and to get the wood. It may be that we will get back to some more of that.

No, we didn't buy much coal the first year. In fact, I am not certain that we bought any. We didn't have very much money in the treasury and we could get wood without money. All it took was exercise. And as someone has often said, that way you get warm twice.

We didn't have any doctors. We had some nurses. We had no sanitarium other than the Evangelit building, but we were expecting to build a sanitarium. We had faith that God would help us. But first we had this \$3,000 that we must clear off. We had no sooner signed the note for the \$3,000 and completed the organization of

the group here, when Brother Martin and I set about to see if we could raise some money.

And we did at that time I guess what we have never done exactly in that way since, two of us went and made a distant trip to see a dear friend of ours to see if he would let us have some money. We told him the story. We told him our venture in faith. And he told us about another friend that he thought might be interested and so together we sat down with this other friend. We had prayer together. And when we got up from prayer, this friend said, "I'll give \$500." And the other friend said, "I'll give \$500."

I never had anything happen quite like it before or since friends. May I tell you that very little of the money and it has taken a good many thousands of dollars to build this place, very little of it has come from solicitation. Very little. So small you could hardly believe it if I should tell you the exact figure. I would if I knew what it was. But it is very small.

But back there in February of 1942, God gave us those two \$500 donations friends, and when we came back to Wildwood with that story and those two checks, you can imagine how it electrified our little group. Why friends, it was like manna from heaven. And with one of those \$500 checks we met that first note that we had signed a few days before and didn't know a thing about how we would pay it. And with the other, we got a well down so we could have some water.

Well friends, if I should start in to tell you the different ways in which God has sent money into this place I could keep you here all night just on that. Because it has been demonstrated here that God has many ways. *Ministry of Healing* says He has what? A thousand ways to provide for us in which we know nothing. And as Elder Burden said about Loma Linda when the Spirit of Prophecy told him that if he would go ahead in faith money would come from unexpected sources. He says, "when you are looking for money from unexpected sources, you will hardly know in which direction to look."

But there is one place to look and that is up! I remember when the last one of those notes was to be met in the summer of 1943. Brother Dan Brown from Oklahoma was with us at that time and was acting as our business manager and the Lord impressed his heart to feel a real burden to get that money. That money was coming due on a Tuesday. And Saturday night friends, we had not one dollar of it. Sunday morning when our mail was opened there was a letter from a sister in California whom we had known in another state years before and the Lord had impressed here to send us \$200.

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