

# Call of the Eleventh Hour

#0868

Study given by W.D. Frazee—January 27, 1961

“Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many” Matthew 20:28.

The setting is the request of James and John for the first place in the kingdom. They had secured their mother to join with them in their request. And there are evidences that she had been one who had supported the work with her funds. Perhaps there were some who thought that Jesus considered Himself, or might consider Himself, just a bit under obligation to her. And these disciples, James and John, had been among the first recruits, the first volunteers, to leave all that the world offered and unite their interests with those of Jesus.

Christ’s earthly ministry was drawing to a close. His mind was focused upon the cross, but the minds of His disciples were focused on the throne, the crown, the glory of an earthly kingdom. With that in their minds, they came to Jesus and said, “Master, we’d like to sit, one on Your right hand and the other on Your left in Your coming kingdom.” In other words, “We’d like to be first in the kingdom.”

Then you remember that Jesus, seeing that mixture of selfish desire for position, the mixture of that with deep love for Him (He saw them both), He did not rebuke them. He did not kick them away. He sought to fix their minds upon the lesson that He wanted to teach them.

“Why,” He said, “do you know what you ask? Are you able to drink of the cup that I drink of? Are you able to be baptized with the baptism that I am baptized with? If you’re to be close to Me, you must share what I share. Are you able?”

“Yes,” they said, “we are.” Little did they know what they said, but they said it and they meant it the best they knew how to mean it.

He said, “Very well, you will drink of My cup and be baptized with My baptism. But as to the position, that isn’t Mine to give. The Father will arrange that.”

And then the ten heard about it, and they were moved with indignation because each one of them wanted to be first. Then Jesus called them together and He gave them this lesson in which our text is the central statement. He said, “You know, the Gentiles have leaders that exercise authority upon them, and tell everybody what to do for the convenience and the comfort and the aggrandizement of those leaders. The

ones that are great are the ones that rule and rule for their own selfish benefit.” He says, “It’s not to be that way among you.”

“...But whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many” Matthew 20:26-28.

That’s where we get the word ‘minister.’ It doesn’t mean necessarily ‘preacher.’ It means *one who serves*. Let us never forget, my dear friends, that Christ crowned His life of sacrifice with a death of sacrifice. The world has people who are willing to get out here and work hard to build up something for themselves so they can sit back and enjoy it. It isn’t just the martyrs who have suffered to accomplish something. Every nation, every generation, has its pioneers who venture out beyond the conventional and the comfortable to suffer and to sacrifice.

Think of the pioneers who trudged across the great prairies and on through the mountain trails, and where there were no trails, to get to California a century ago. What for? Gold! Gold! And so it’s been in other places and other times.

No, sacrifice is not confined to the Gospel. The selfish heart will sacrifice all kinds of things to get what it wants. But I repeat that Jesus crowned His life of sacrifice with a *death* of sacrifice. After having given His life in service, He gave it on the cross. All He left in this world of tangible, material things, so far as we know, were those few shreds of clothing that his executioners gambled over at the foot of the cross.

“...The Son of man came not to be ministered unto, but to minister, and to give His life...” Ibid.

“To give His life.” Now, you and I are in a generation, the last, out of which God is calling and selecting and perfecting that group which prophecy speaks of as the 144,000. In Revelation 14:4, the statement concerning them is:

“...These are they which follow the Lamb whithersoever He goeth...” Revelation 14:4.

Will they follow Him in sacrifice, a life of sacrifice? Yes, to *give* the life, not only in service but in sacrifice.

“Ah,” says one, “but we’re not going to die on the cross as Jesus died, are we? We’re not going to be executed.”

I tell you, my dear friends, the experiences that are ahead of us are in some ways more dreadful than death, more trying than death. I do not mean more trying than the death that Jesus died, but I *do* mean more trying than the death that many of the

martyrs died. Oh yes, *much* more. And while the execution of the death decree which comes due at midnight, the opening of the seventh plague, while that execution will never take place, the experience that the remnant go through in the trying of their souls before that hour will be far more of a test of faith than being burned at the stake or having the head taken off with a sword. Don't forget that. And to prepare us for that, we shall need an experience such as Jesus had of utter abandonment of self in order that men may be saved and God may be glorified.

To hinder that is Satan's supreme objective. Therefore, Satan is constantly seeking (mark the point!) to show us how to do God's work in man's way; to show us how to accomplish our objectives without having so much sacrifice. That is Satan's *great* purpose. That's what he was doing with the disciples and that's what he's seeking to do today.

Thank God, there's an antidote for it. All we have to do is follow the Lamb whithersoever He goeth. If we'll follow the Lamb, friends, we need not manufacture any crosses for ourselves. We'll simply take the cross He gives.

“...If any man will come after Me, let him deny himself, and take up his cross, and follow Me” Matthew 16:24.

Now, in very practical things (we're dealing with very practical things), there are two things, friends, that Satan seeks to get us to be selfish about: one is money and the other is time. One is money and the other is time. This work, the work of God in this world, will never be finished just with our *spare* time or our *spare* cash. No, it won't. It will become the one absorbing thing, the all-absorbing thing in the life of every one of the remnant. It will take *all* our time and *all* our money before we get through.

Will you turn, now, to the 20<sup>th</sup> chapter of Matthew? We'll read one of the stories that Jesus told to teach truth.

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard” Matthew 20:1-2.

One of the translations translates it “a dollar a day” so that we get a little more of the idea. It was several years ago when that translation was made. I don't know just how it would have to be translated now to be up to date, maybe \$10 a day. But whatever the figure, it was a day's wage. He agreed with them, mark you, for the stated wage for the day. In the early morning hours, what'd they do? They went out. He sent them into his vineyard. Well, they had agreed with him for this stated wage.

“And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye

also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? Ibid., verses 3-6.

Is that a good question? It is if there are grapes to be picked, friends, if there's a harvest to be gathered. "Why stand ye here all the day idle?" Did the men have an answer?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive" Ibid., verses 6-7.

Now you remember the rest of the story. When they came at the eventide at the close of the harvest, the master told the man that did the paying to pay the last first and they got just as much, you remember, as the ones that had worked all day long. Some of them didn't like that arrangement. There was murmuring, but the master defended himself that he could do what he would with his own. But it isn't that part of the parable that I want you to be especially impressed with tonight. That's important, but it is this call of the eleventh hour as the Master finds men standing idle in the marketplace and says, "Go ye also into the vineyard, and whatsoever is right I will give you." "Whatsoever is right, that shall ye receive."

Now I want to ask you something, friends. Suppose this was real and literal, and you had been waiting for some time for employment. You were employed at five o'clock in the afternoon. You go out there into the vineyard and you're starting to gather grapes. You see the sun about to set over there. What would you do? Would you take your watch along and look at it after about 15 minutes and say, "Well, I guess it's about time for a coffee break or some other kind of a break"? Would you? After a half hour or 45 minutes would you say, "Well, I'll tell you, this is getting pretty hard out here. I think I'll sit down here now and rest awhile. It is getting, looks like about sunset, but that is time to rest anyway so I think I'll rest right now." Would you?

Don't misunderstand me, friends: there's a time to rest. There's a time *not* to rest. And when the Master of the vineyard calls us at the eleventh hour to work, the Spirit of the Savior is to stir our hearts to say as He did:

"I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" John 9:4.

Translated into our practical experience, it won't mean at all that we will work, work, work, without resting. That's inefficient. But on the other hand, friends, we will never lose one hour in selfish rest or in diversions into things that are not essential to getting the job done. Am I right? Is that important? Is that vital for us to study at this time? Yes, it is. Right here, tonight, Satan has *a thousand things* from which you and I

must turn away our eyes and our attention. And it isn't putting money on the horses, making bootleg liquor, or attending nightclubs. Those are not the things that are most likely to divert you and me. Am I correct? There are a lot of good things, ordinary things, that do not belong in this extraordinary time. And one of them is just taking it fairly easy. Taking it fairly easy.

I'm going to come to the money question in a few moments, the money problem. But I want to tell you something, friends: there are some people that money doesn't bother them at all. They're perfectly willing to be without it, provided they don't have to work very hard. I want to tell you a little experience that a friend of mine had down in a southern seaport city a few years ago. This wasn't something that was read out of a magazine. This is a picture out of real life.

The first morning that he was in this city as he was in the house, my friend heard a man coming along the street calling, "I got banana. I got banana. I got banana."

He went out there and there was a colored man with his baskets of bananas. So he said to him, "How much are they?"

"Fifteen cents a dozen."

"All right," he said, "give me a dozen."

The man counted out a dozen bananas and my friend handed him a \$5 bill.

The fellow just put back his head and laughed. He said, "Boss, if I'd a had that much money, I would never a got out of bed this morning!" [Laughter.]

Money wasn't his god, was it? No. At least, if it was, it was a very *little* god, wasn't it? And I must tell you, friends, that there are people who, I'm afraid, are proud of the fact that money is not any worry to them. They're perfectly willing, as I said, to get along without it, especially if they...I don't mean get along without *any*, but they're perfectly willing to get along with very little, provided nobody prods them and nobody bothers them much, and that they can just take it easy.

I'm afraid that some people have the idea that the way to get prepared for heaven is to leave the problems of making a living and to settle into (what shall I call it?) an 'idyllic' life, just a sort of a, you know, a 'paradise existence' in which we have little to do except study, walk around in nature, be with the children, never in a hurry, come to the table, of course (can't leave that out!)—but in general, not to be under any problem that would involve *hard* work, *long* work, *earnest* work, and wrestling with the real economic problems.

Now I believe we have some warnings. There's a little book called *Steps to Christ* that you're all familiar with, and in the pocket edition, page 44, we have this statement:

“Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others” *Steps to Christ*, page 44.

What’s the idol of some people? Why, money is. But here are some others that that isn’t their idol. What is it? “The life of selfish ease and freedom from responsibility.” Do you know what it’s possible to do? God help me friends, I must speak the truth from God’s book. It’s easy for people to say, “Well, I’ll tell you. I’ve just been under a strain and under tension, and I’ve just had to work so hard and just haven’t had any time for myself and my family. I want to come to Wildwood and just relax and just be with my family and study and not have to think very much about the problem of how to make a living and how to make ends meet.”

Do you see what I mean, friends? Yes. Now this sermon might be more popular if I’d speak on the mark of the beast. But what the flock needs is what? *Present* truth. Present truth, friends, present truth. And I say to you, friends, that to go through, we must go with Jesus into the vineyard. And the lateness of the hour, the fast descending sun toward the western horizon, is going to move us to do our *best* in the remaining moments.

I could spend a whole hour on the other side of this, on the need of getting off the tensions and the worries, on the need for taking time for rest, the need for taking time to be with our families, and the need for taking time for prayer and study—all of those things, my friends. You know they’re in the books; you know that we believe them. But I want to tell you something: while we take hold of all those deeply spiritual truths, we must be intensely practical about the matter or *else* we’ll never have the answer for the problems of these many people who are soon to issue forth from these cities longing for a place of refuge. We must deal with the practical aspects of these things, and to do it is going to call for the same type of *earnestness* that men of this world are putting into trying to reach *their* objectives. It’s going to call for all we have.

If we learn to do it as Jesus did, it need not give us ulcers or high blood pressure or breakdowns. It doesn’t need to do anything of that kind, friends. But it *will* call us away from this life of selfish ease and freedom from responsibility.

May I share with you something interesting from the inaugural address of our new president? I’m lifting out two paragraphs from the closing part of his short address, and listen to these words, my friends, how they ring. Forget about the man. Forget about the politics. Listen to the *words*. And if they challenge the people who heard them in those icy cold winds a week ago today in Washington, how they ought to challenge you and me in the twilight of human history! Listen:

“In the long history of the world only a few generations have been granted the roll of defending freedom in its hour of maximum danger. I do not shrink from this responsibility. I

welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, and the devotion which we bring to this endeavor will light our country and all who serve it, and the glow from that fire can truly light the world. And so, my fellow Americans, ask not what your country will do for you. Ask what you can do for your country.”

And friends, as I think of that, I say to you tonight, and God says to you, do not think of this program and this message and this Gospel and this opportunity in terms of, “What can all this do for *me*?” But think of it as a glorious opportunity for *you* to do something for Jesus and for suffering humanity and for the finishing of the work of God. And it’s that difference in approach that makes *all* the difference in how we relate ourselves to the work.

Back in the 1890's, the servant of God was called over to Australia. There, in the providence of God, she helped to lay the foundations for a wonderful educational work way out in the wilds, the ‘bush country’ as it was called. There, a plot of over a thousand acres was selected. Sister White herself, although an old woman, moved out into a tent, my friends, into a *tent*. There she had the coal oil lamps. She herself would go out in the evening to gather the cows, bring the cows in, so that the workmen could work longer on the buildings. She lived right out in that primitive life. She herself planted trees, helped to get things started. Pretty soon, as the work began to get started, others began to come in. In Volume 6, page 183, there are some interesting things about what the Lord showed her in vision. He showed her about the dangers as people would come:

“Among those who will desire to settle near our schools there will be some who are filled with self-importance and anxiety about their own reputation. They are sensitive and factious. ...Satan tempts them to ask favors which, if granted will only injure them, and thus they bring anxiety to their brethren.

...“The natural selfishness of the children of men is ready to spring into life if everything is not convenient for them”

“Those who are learning in the school of Christ will count every favor from God as too good for them. They will realize that they do not deserve all the good things they receive, and they will count themselves happy” *Testimonies for the Church*, Volume 6, pages 183-184

I was quite impressed with an experience that took place in the last war, World War II. It was related by a woman who was an officer in the women's army corps. Many women were called into service in World War II, volunteers of course. This woman was the leading officer in that army, and she went to a certain camp where they were getting started. She said everything was inconvenient, not convenience. The recruits were

coming in; the women were there. They were just thrown together in barracks where the heat hadn't all been put in yet. The heating facilities hadn't all been put in yet. The plumbing facilities hadn't all been put in yet. There were all kinds of inconveniences. She was there for several days and she never heard a complaint the whole time. Several months later, she came back when all those conveniences were in, and one of her big jobs was dealing with what do you suppose? Complaints. I wonder if there's any connection.

I want to say to you, our greatest danger, oh, our *greatest danger*, friends, is in having to spend so much time in comforts and conveniences for the grape pickers that there's precious little time left to pick the grapes. That's one of our greatest perils and dangers in this hour. It's far greater a peril to you and me than gambling or nightclubs or liquor or tobacco. It's the great danger of being diverted. This one thinks of some new little thing or some favor or some convenience, some improvement, some this or some that, it'll take only a little time, a little money to do, and thus, in the aggregate, as drop after that of that is put into the bucket, it adds up *eventually* to this situation where the great amount of time and money is devoted to just making ourselves comfortable. It can happen, friends. It has happened in generation after generation, movement after movement, institution after institution. And if you and I don't go that way, it'll be a miracle of God, my friends. I tell you tonight, it will.

Now we need to be sensible. We need to do the things that will preserve health. But there's a *great* deal of difference, my friends, between the things that preserve health and the things that simply (I was about to say "make people happy")...but oh, it's amazing how much it takes to make people happy when you start down that road.

I say that the thing that will make the 144,000 happy is to finish God's work. Jesus said, as He sat by that well where He had brought that Samaritan woman to Himself, and the disciples had brought him that food for which He had hungered, and perhaps some water for which He was thirsty, He said:

"...I have meat to eat that ye know not of" John 4:32.

"Why," they said, "has anybody brought him anything to eat?"

"...My meat is to do the will of Him that sent Me, and to finish His work" John 4:34.

So, as the president said a week ago today, "Ask not what your country can do for you, but rather, what you can do for your country." Ask not what God in His program and His church and His work can do for *you* to make you comfortable and convenient and to have this and that. But oh, say, "What can *I* do to get on with the work and to get it finished before the sun goes down forever?"

As I have mentioned, closely allied to this problem of time and labor is the problem of money, the problem of money. What did Jesus say, what did the master say to these

men that went into the vineyard at the first hour? He agreed with them for a certain wage. Was that all right? Was it all right for him to do that? Yes. Was it all right for them to accept it? Yes. Did they know what they were going to get? Yes. But later in the day, the same master went to the same marketplace and found some other men idle and those, you remember, He didn't promise a definite amount. He just said, "Go into the vineyard and whatever's right, I'll give you."

Which plan would you rather be on? Neither plan is wrong, friends. The parable shows that. There's nothing wrong in working for a definite wage. It's perfectly all right. It has some advantages. But this parable shows that there are some people who are going to be pressed into service under certain circumstances and certain situations who won't know what they're going to get. They go out and labor, trusting only in the promise of the master, "Whatever is right, I will give you."

Now if you believe that, what *do* you get? You get whatever's right. Is that true? That's right. Philippians 4:19:

"But my God shall supply all your need according to His riches in glory by Christ Jesus" Philippians 4:19.

Now, do you know this program we're in here, no worker is guaranteed a certain wage month after month. There wouldn't be anything *wrong* with doing that. Not at all. Don't let me leave that impression, for I don't mean that; I don't believe that. I'm simply telling you that in this program no worker is guaranteed a definite wage month after month. Why? Because we have nothing to guarantee it with. We're here as a band of workers, teachers, and students working together, not primarily to make money, not primarily to make a living, but to get the work done, to get the job done, to get the message given, to get patients healed, students trained, souls converted, and characters developed so that Jesus can come and take us home. Is that right? Now, I've seen the day here when for months at a time, month after month, no worker got a nickel of cash. Why? There wasn't enough. It took what little cash there was to pay the bills and keep the work going. Friends, that time will come again. That time will come again.

If there's anybody here because he thinks that this is a place to feather his nest and have things comfortable and convenient and secure for the future, I would advise you honestly, for your own best interest, for your own *best* interest, to be somewhere else. This is a dangerous place to be if anything like that is in your mind because you'll be so disappointed and disillusioned. You might thank me now for telling you that. And I mean it with all my soul, friends, I mean it with all my soul.

Oh friends, Jesus sent His disciples out and He said, "Freely ye have received, freely give." Later when He said, "I sent you without scrip or shoes. Did you lack anything?" they said what? They didn't lack anything. But I want to tell you something, friends: that doesn't mean that they were what the world would call 'well fixed'. They were *satisfied* with God's program, but look at them a few weeks later. Look at Peter

and John, leaders in the work, and they come up there and find that cripple at the Beautiful gate of the temple. And he puts out his hand and what's he want? He wants a gift. Peter and John start toward him as if they were about to give him something, and oh, he gets so happy because he's going to get something! But oh, how his countenance falls as he hears Peter say, "Silver and gold have I none."

Was Peter a liar? Was he? Well, what in the world was the matter with the program? What kind of a program was that anyway? What was the matter with it? No security to a program like *that*. And yet if you read in those first few chapters of Acts, Acts 2-4, you will find that at that very time men and women were selling their property and bringing the money and pouring it out where? At the apostles' feet. And who were two of the leading apostles? Peter and John. And yet Peter and John could honestly say what? "Silver and gold have I none."

I'll tell you friends, whenever we get the experience and the sacrifice those men had at that time, we will have the experiences that they had in seeing the money poured in in that way and the work carried on as it was then. We're not ready for that yet, but we're on the way. Let's move in that direction, what do you say? That's the direction of sacrifice.

When God can trust His people with the outpouring of much money, He'll do it. But God will never trust His people with large amounts of money, at least not this people *here*, if we're going to spend that selfishly just to make everything easy and comfortable and convenient for ourselves. What do you say?

Now I'm going to read something interesting here from *Selected Messages*, Book 2, page 176:

"These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of His servants" *Selected Messages*, Book 2, page 176.

They were established in sacrifice, and only in sacrifice can their work be successfully carried forward" *Ibid.*, page 207.

"In the future, our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in past years. ...If we do our part in faith, God will open ways before us now undreamed of..." *Ibid.*, page 206.

Oh brethren, you remember that vision where they started out with the loaded wagons, don't you? And you remember what happened after a while? What did they have to do with those wagons? Unload them and put what luggage they could where? On the horses. And then what'd they have to do with those horses after a while? Leave them and carry what they could on their backs. What did they finally have to do with

what they had on their backs? Let that go. What'd they finally have to do even with their shoes and stockings? Take those off to have a better foothold. And finally, you remember, there was blood on the pathway. And finally the cords were let down from above, and they went forward, depending more and more on those cords, hugging the wall as they pressed away from the precipice, and finally they swung over on those cords of faith into the green fields of the promised land.

Brethren, I want to go, don't you? Oh, I want to go. I know it's going to take all the effort I have. God give us good sense, as we've said, to keep our health while we go, but oh, to have the urgency in our hearts to get the work done! And so with our money. It's going to take all our money. And bless the Lord, we want it all in it, don't we? We want it all in the work of God. We don't want any left.

Now friends, I have no to appeal to bring to you tonight, either for money or time as far as this particular meeting is concerned. I'm seeking, oh I'm seeking, God helping me, to present some principles that will build up in our hearts strong convictions of duty; that every one of us personally will be hunting for opportunities to do more for God, both with our time and with our money. That's the way it was there at Pentecost. Peter and John didn't have to get up there and just, you know, like this, "Just put it in." Why no! When the Spirit of God comes into our hearts, more and more, friends, instead of waiting to be asked or urged, it'll be the other way around. We'll be pressing our offers of time and money in order to get the work done. We'll be happy to fill any position, however humble, to be used in any way, however simple. And only that we may get the work done.

"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" Matthew 20:28.

[Elder Frazee begins singing first stanza of "I Will Follow Thee My Savior" and the congregation joins him.]

I'd like to ask a question: is there somebody here tonight that God has impressed that there's a decision you need to make tonight. You don't need to tell me what it is. You may not tell anybody, but you'd like to tell God. And you'd like, by standing, just where you are with bowed head, to make that decision which God has spoken to your heart about, a decision you feel God wants you to make, that He's spoken to your heart in your own inner soul tonight and you're responding and saying, "Yes, Lord, you've spoken to my heart about something tonight and my response is 'yes'", I'd just like to give you the opportunity of standing where you are and just quietly making that covenant with God as you stand to your feet, acknowledging God's call and your response.

[Elder Frazee begins singing next stanza of "I Will Follow Thee My Savior" and the congregation joins him.]

Now again, friends, I'd like to be very practical. You know, one danger in any meeting like the one we've just had is this: God will bring you right face to face with the decision of something He wants you to do, something He wants you to give up, and you decide to do that and all of that is in God's providence. He wants all that, up to that moment. But now if you should take that, take either thing that God has challenged you with and assume that everybody else should meet that same challenge at this particular time and make the same response that *you* have, that would be a mistake. Let's not make that mistake.

Jesus invited Matthew to leave his tax collecting entirely, and Peter and John their fishing. But Jesus didn't ask *all* the fishermen to leave their nets, did he? No. Jesus asked the rich young ruler to sell *all* that he had and give it away to the poor and come and take up the cross and follow Him. Did Jesus ask that man to do that? Yes. Did Jesus ask *everybody* that heard Him and followed Him to sell at once everything they had and turn it in? Did He? No, He didn't. I wonder why God does that.

Well, there are several reasons; two that I would like to impress upon you just now are these: first, He wants every person to have an individual experience in obtaining a knowledge of the will of God. The second thing is: He doesn't want us to judge one another, doesn't want us to judge others. So if God has challenged any of you with something tonight He wants you to do—it may be some tiny little thing, it may be some big thing—do the thing that God challenges you with, and do it gladly, joyfully, friends, but don't make it a rule for somebody else. Let them have the happy experience that *you've* had in meeting God's call with your own personal response. That way, we can reveal the Master's spirit.

Now I'm going to give some of you an opportunity to speak a word. This will not be a general testimony meeting tonight, but if there's some special call that's come to your heart, you don't need to tell us what it is (in many cases, it might not be the best), some personal challenge that God has brought to your soul, but if your heart is glad because God has helped you make a new surrender, a new decision, take a fresh step on the way to heaven, stand up, express it while it's fresh in your heart. It'll bring glory to God and joy to your fellow pilgrims.

[Special music follows.]

Now before we close this service, I wonder if there's somebody here tonight who needs some special prayer. You know, I just want to see everybody get all the help that God has for us, don't you? If we were feeding people here tonight with physical food, if we had sandwiches and salad and all the rest you know, and 100 people had all had their supper and there was one person that hadn't had anything to eat all day and was hungry, wouldn't it be too bad to just close the door and then say, "Sorry, supper's all over. You'll have to wait until tomorrow." Wouldn't it be too bad?

Is there somebody here tonight who needs help and needs it tonight? You need God's help in your life and soul and you'd like to have it tonight? Would you raise your

hand and let us pray for you? Yes, Brother, Sister; yes, Brother. Yes, I see there's a number. May I be very practical again, friends? Some of you who raised your hands, and if there's somebody who didn't, do you want that help enough that you'd like to get it tonight, and you'd like to come right up here and kneel down and pray with all your heart for yourself and let us pray for you? If you would, come right now. Kneel down here and let us seek the Lord in your behalf. We'll pray for you whether you come or not, friend, you who raised your hand. But if you're in earnest about getting all the help that God has for you, why not come up here and seek the Lord with all your heart? Jesus says, "Those who seek Me will find Me" (Jeremiah 29:13). Whosoever shall *call* on the name of the Lord shall be delivered (Joel 2:32). Stand, friends, and let's sing.

[Elder Frazee begins to sing "Only Trust Him" and the congregation joins him, followed by "My Jesus I Love Thee."]

You're dismissed. May God bless you all.

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