

# Light of the World

#0980

Study given by W.D. Frazee—June 10, 1966

[Singing.]

Brethren, we have met to worship,  
And adore the Lord, our God,  
Will you pray with all your power,  
While we try to preach the word.  
All is vain unless the Spirit,  
Of the Holy One comes down,  
Brethren, pray, and holy manna,  
Will be showered all around.

Brethren, see poor sinners round you,  
Slumbering on the brink of woe,  
Death is coming, hell is moving,  
Can you bear to let them go,  
See our fathers and our mothers,  
And our children sinking down,  
Brethren, pray, and holy manna,  
Will be showered all around.

Let us love our God supremely,  
Let us love each other, too,  
Let us love and pray for sinners,  
Till our God makes all things new.  
Then He'll call us home to heaven,  
At His table we'll sit down,  
Christ will gird Himself and serve us,  
With sweet manna all around.

Join us in prayer as we open the Word of God. The text is John, the first chapter, beginning with the first verse:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" John 1:1-5.

Jesus is set forth in these verses as the Word, through which God's thoughts are revealed to men, as the Creator, through whom this world and all in it was brought forth, as the life, and as the light.

“In him was life; and the life was the light of men” John 1:4.

Notice, our text says:

“And the light shineth in darkness...” John 1:5.

That’s where we need a light, isn’t it, and Jesus did not count heaven a place to be desired while we were lost. He, the Light, saw the world in midnight darkness, and He came that we might have life. It was His life that was the light of men:

“And the light shineth in darkness...” John 1:5.

This version says:

“...the darkness comprehended it not” John 1:5.

That’s true. Darkness doesn’t comprehend light, but there’s more in the text than that word suggests. Philips translates it:

“The light still shines in the darkness and the darkness has never put it out” John 1:5 (J.B. Philips New Testament).

The New English Bible:

“And the light shines on in the darkness, but the darkness has not [quenched] it” John 1:5 (New English Translation).

That’s the thought—the light shineth in darkness and the darkness never comprehends it—that is, it never encloses it, never overcomes it, never puts it out. In other words, it’s still shining. Is it shining, friends? Praise God. The light shineth in darkness and the darkness never puts it out, never quenches it.

Well, how is that light shining today? Let’s turn over to Philippians, the 2<sup>nd</sup> chapter. You see, Jesus went back to heaven and He left, shall I say, you and me in this world to shine for Him, and we’ll see this here in this wonderful verse—Philippians, the 2<sup>nd</sup> chapter, and the 15<sup>th</sup> verse.

Of course, it’s Jesus that’s still the Light of the world, but He shines in and through His followers, His children—Philippians 2:15:

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world”  
Philippians 2:15.

Just as John 1 tells us that the Light—Jesus—shines in the darkness, so this verse shows that His children shine:

“...in the midst of a crooked and perverse nation...” Philippians 2:15.

Now, what does our text say:

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as...” Philippians 2:15.

What?

“...lights...” Philippians 2:15.

Where?

“... in the world” Philippians 2:15.

I suppose there’s many a time that you and I would love to go off to the land of light. It would be a wonderful trip, wouldn’t it, friends. But if we were up there in heaven with Jesus and we should ask Him for some little errand that we might run for Him, He might point us to this one dark spot in the universe of God, and say, If you’d really like to do something for me, go where the darkness is and shine.

I want to shine for Him. Don’t you, friends? He’s done so much for me, and I know you feel He’s done a lot for you. Let’s make Him happy by shining for Him. What do you say?

Daniel, you remember, in the providence of God was taken from his Judean home and brought down there to Babylon, and there he and his three young friends were lights in the midst of a crooked and perverse nation.

May I ask you something, friends. Is there any difference between light and darkness? Is there? Oh, yes, all the difference in the world. The thing that makes darkness is the opposite of—the absence of—light. Am I correct? So we could never find light and darkness the same. Oh, no. That would be impossible.

And that’s what Paul is telling us in 2 Corinthians 6, where he speaks about the fact that there is no communion between light and darkness, no fellowship between righteousness and unrighteousness, no agreement between the temple of God and idols.

So, dear ones, if you and I are to be lights in a dark world, we will, of necessity be what? Different. The Bible says peculiar. Don’t, of course, forget that that doesn’t mean at all that just being peculiar is being a light. Oh, no. We’ve all seen peculiar people that weren’t light—peculiar dress, peculiar diet, peculiar conversation, peculiar anything, doesn’t make light, does it, in itself.

But light is peculiar in the midst of darkness. Isn’t it? Sure. And watch the point—the more darkness there is, the more peculiar and different the light is. The more darkness there is, the fewer the lights in that darkness, the more the need of *some* light. Am I correct?

Never think, then, that we shall be the light of the world by being like the world. Never think that we can fulfill these verses in the midst of a crooked and perverse nation by joining in that which we see around us.

There are two ways that light comes, that light is given. The planets show us how to give light by reflecting light. When we look on Venus or Mars, Saturn or Jupiter, we are seeing the light of the sun reflected by another heavenly body. This is a beautiful illustration of the way you and I can be the light of the world, reflecting the bright beams of the Sun of Righteousness.

But if we're to be successful in that, we must never let the world get between us and the Sun, for then, instead of giving light, we are only bodies of darkness. There is an eclipse, and there's no light.

Another way in which light is given is as a candle or lamp gives light. Jesus refers to this in John, the 5<sup>th</sup> chapter, and the 35<sup>th</sup> verse. Speaking of John the Baptist, Jesus said:

"He was a burning and a shining light..." John 5:35.

What happens to a candle as it burns—as it shines? What happens? It gets smaller. And so we hear John the Baptist saying:

"He must increase, but I must decrease" John 3:30.

And that is the spirit that makes it possible for you and me to shine for Jesus. We must be willing to get less and less and less. Oh, how different that is from the urge to *be* somebody that's filling the world and afflicting the church. Men are counting their successes by how often they can change and get bigger jobs—so they call them, bigger—but remember, friends, the candle shines by getting smaller.

"...a burning and a shining light..." John 5:35.

And one to whom was given the vision of God wrote:

"I saw that a sacrifice did not increase, but it decreased and was consumed" *Early Writings*, page 57.

Some of us were talking just this week of James White, the one who led out in the early days of this denomination—how he died at the age of 60. His wife wrote that he had done the work of three men. Oh, how much he packed into a comparatively short lifetime. He'll have many, many, many stars in his crown. He was a burning and a shining light.

And so, whether we think of light as coming from bodies which reflect light, or whether we think of light coming from burning lamps, burning candles, we get precious lessons of how dependent you and I are on Jesus in order to shine. Oh, that that spirit of love which was in His heart may fill our hearts.

Now, I want to ask you some questions tonight about what light is, as you see it. We all know what literal light is. We recognize it. We all can go in a room and at once tell whether there's light or whether it's dark. We have no difficulty in that. We should be just as discerning in the realm of the spiritual, my friends.

Jesus, in the 3<sup>rd</sup> chapter of John, told us what the attitude of many is toward light—John 3, verses 19 and 20:

“And this is the condemnation, that light is come into the world, and men loved...” John 3:19.

What?

“...darkness rather than light...” John 3:19.

Isn't that strange? Doesn't that seem strange that anybody would love darkness, and love it rather than light. But Jesus tells us why. What is it?

“...because their deeds were evil” John 3:19.

There's something about sin that loves to be hidden. Adam hid from God as soon as he broke God's law.

“For every one that doeth evil hateth the light...” John 3:20.

They love what? They love darkness—the 19<sup>th</sup> verse. And so, they hate the light, in the 20<sup>th</sup> verse. Don't forget that, friends. Anybody who loves darkness will hate the light.

“For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be...” John 3:20.

What?

“...reproved” John 3:20.

Reproved. The margin says, Discovered. I could have quite a dirty face and you couldn't tell the difference if the room were dark. Am I right? But if I love that dirt, but I didn't like your noticing it and talking about it, I might not want the light to get turned on—at least not very bright. And notice, Jesus is talking, of course, about the spiritual.

It is not necessary for the sinner to be reproved always by words of rebuke. The very presence of somebody around him that is living the light of life is a rebuke to him and he resents it. That's why they crucified Jesus. Three years and a half is all they could stand of that beautiful light. His unselfishness was a rebuke to their selfishness. His humility was a rebuke to their pride. His true righteousness was a rebuke to their self-righteousness. The very presence of Christ rebuked their sins.

And so, they said, Away with Him. Crucify Him. And, dear ones, if you—don't miss this—if you are one of God's light-bearers, those who love darkness will hate you. Not that we're to go out of our way to court hatred, but we are not to go out of our way to avoid it, and you and I have been set in this world as God's light-bearers.

And remember this, friends. Darkness is not sanctified when it masquerades under the name of Christianity. Sin is not more holy when it is practiced in the temple. Darkness is darkness wherever it's found.

Oh, that the light of God's life, the light of His love, may so fill our hearts that we will appreciate the privilege, the high honor, of shining even when all around us are doing something different. That's what Daniel did down in Babylon. Didn't he?

In Ecclesiastes, the 11<sup>th</sup> chapter, and the 7<sup>th</sup> verse, the scripture says:

“Truly the light is sweet...” Ecclesiastes 11:7.

Will you say that with me.

“Truly the light is sweet...” Ecclesiastes 11:7.

Again:

“Truly the light is sweet...” Ecclesiastes 11:7.

Do you believe that? Is light sweet to you? Every ray of light? Oh, that God may fill our hearts with *love* for the light. And while men of this world love darkness, let us love light. And that means that as they hate light, we must hate darkness. There is no communion. There is no fellowship.

My heart has been much impressed lately, friends, with this. The great test that's coming to many a soul is whether you can maintain your standards—God's standards—when other people around you, who claim to be Christians, are doing quite different—quite different. There is the test of your experience, and it can come right on this campus. You don't have to go to dark Africa or over there to New Guinea where those people paint themselves and dress up like the Devil. Oh, no. There's plenty of opportunity to shine for Jesus right here. Do you agree with me?

Let's take our place in the corner of the dining room back there in the University of Babylon, and watch as Daniel and his friends and the other young people from Judea come in for their first meal.

Can you picture the great interest with which some of those people are looking at the king's table. They're really going to have a banquet, aren't they. True, there are some things there they've been taught not to eat, but after all, when in Rome, do as the Romans do, so when in Babylon do as the Babylonians do. But there are four young men that have a different idea entirely. They are not only willing to be different, they are determined to be different.

They're very courteous about it—they're gentlemen—but they're not weak, spineless creatures, and not once do they defile themselves, not once, do they yield to social pressures. Day by day, every meal, their witness for the King of kings shines out in a city of darkness. Isn't it wonderful, friends.

And never forget, it's because there was a first chapter of Daniel, that there is a second chapter, and a third and a fourth and so on. Am I right? If the first were not there, the rest would never have been written.

And there are some young people today, like Daniel. We're told that, you remember, in Education 262, and they are going to be witnesses for the King of kings before the great ones of the earth. They will be lights shining in the darkness.

But Daniel got that practice of being different from those around him down in Judea, friends. He didn't learn it in Babylon. He learned it at home. He practiced it there, and when he got to Babylon, he did as he did aforetime, and if you and I are to be different tomorrow, we must be different today.

I brought something with me to this meeting tonight. I wonder if you can imagine what that is. Well, every one of those different colored pills is a tranquilizer. I wonder if anybody says, Oh, my, that's just what I need. Yes, there are hundreds of them in there—I suppose, thousands. I didn't count them out, and I don't want even one.

You see, it all depends, friends, on this. How do we wish to get results in this area of having peace and contentment and freedom from worry. There's a dark way and there's a light way. Some people think the way to forget their troubles is to drink beer and wine and whiskey. There's alcohol in those, and the research men have told us that alcohol is the age-old tranquilizer. The Bible says it's a deceiver and those who are deceived thereby are not wise. The Bible gives us the true tranquilizer:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” Matthew 11:28-29.

Oh, friends, Jesus has a way of life that He offers to men, and the life is the light, as we read in John 1:4. The light is shining in the darkness, but the darkness doesn't comprehend it—the darkness doesn't accept it. But thank God, neither can the darkness put it out.

Which way are you using to solve your problems—the dark way or the light way? Which way are you using to get rid of guilt—to try to smother it out with some chemical or some fiction, some diversion, or are you coming to the cross to let the precious blood sprinkle upon your heart and wash away the stains of guilt.

There is only one right way. That's the light way. But men love darkness rather than light because their deeds are evil. They want a program that will enable them to keep *on* doing the things that give them pain and worry but they'd like to get

rid of the pain and worry without getting rid of the things that cause those pains and worries.

Which is your way? And where do you find pleasure in your hours of relaxation? Is it through truth or fiction? Everybody in this world is finding some measure of pleasure in one or the other—truth or fiction.

Paul tells us in 1 Corinthians 13 that love rejoiceth in the truth, but the last chapter of the Bible tells about some people who love lies. Some people make them and others love them.

In the drug stores, in the magazine stands, are millions of volumes of untruth—fiction. They're selling day by day thousands upon thousands of copies, and the minds of the people are being inflamed, excited, with untruths. But that's only the beginning of it. They go to the movie theaters, and they see some more fiction all worked out. And that isn't all of it. They go home and see it on TV or hear it on the radio.

So fiction, fiction, fiction, fiction. Why? Why, poor souls—they're hungry, they're thirsty, for something to satisfy the mind. And all the while, Jesus invites them to the wonderful banqueting table of truth—truth—in His word, through His blessed works in nature, through communion with Him in prayer, through communion with His children in fellowship.

Yes, friends, there is a right way to find relaxation and recreation. There is another way. The right way is the light way. Men love darkness—that is, the unconverted heart loves it. Which do you love? Now, tell me, if you were surrounded with those who were finding their amusement through fiction, whether it's in a book or on the screen or thru a radio and TV—if you're surrounded with people like that, does your witness get less? Do you begin to yield and say, Well, after all, there's not very much I can do about it. Remember, all the darkness in this world cannot put out the light of one little candle.

Oh, that God may help us to appreciate the importance of not yielding one inch to the darkness of this world. And if that darkness is brought in by those who claim to be the children of God, who claim to be looking for His appearing, more's the pity, my friends, and more is the challenge to you and me to stand out different from the crowd in which we happen to find ourselves for the moment.

“...who knoweth whether [you] art come to the kingdom for such a time as *this*” Esther 4:14.

Who knows but what the very fact that you are surrounded with those who tear down God's standards, who may be ignorant of them—who knows but that fact is heaven's signal to you to arise and shine. Daniel did. You can do it.

Then, I want to ask you another question. When you are surrounded by those whose beauty is man-made, does the natural simplicity of your life shine out in contrast, or are you seeking in slavish imitation to avoid the critical looks and the sneering words of those who copy Hollywood. The line is clear, friends. On one



side is natural beauty and on the other is artificial beauty. God wants people to be beautiful—so does the Devil—each in his way.

Some of us the other night saw Dr. Yates, our missionary in New Guinea, showing us pictures of the beautiful people over there in that great big island. Of course, nobody here wanted to copy them. May I tell you something, friends. If you're really born again, you'll have no more desire to copy the pagans of America than the pagans of New Guinea. That's just as true as we're here tonight—no more desire to copy them—to emulate them.

The mere fact that the artificial beauty of America is a bit more refined—just a little bit more—a bit more cultured—just a little bit more—doesn't make it any more heavenly. No.

Do you love darkness or do you love light? Do you think that light and darkness are pretty close together or are they far apart? Can you shine as lights in the midst of a crooked and perverse nation, or as the tide of worldliness invades the church, must you needs yield to it—at least part way—so as not to awaken controversy.

Ah, no, friends. What a strange thing it would be if the light of the candle could be lessened to the point where no notice would be taken of its shining in a very dark room. *For what* is a candle? Why is it there? Again, I have spoken of the natural and the artificial, but ah, my friends, there is something, shall I say, even more deadly than that in the fashions and customs of this wicked world. It is the immodesty, the downright impurity, of this wicked age. Jesus said this time would be like the days of Sodom and Gomorrah, and it is.

In *Volume 1*, 189, we are told that:

“In these last days fashions are shameful and immodest”  
*Testimonies for the Church, Volume 1*, page 189.

And will somebody tell me, But Brother Frazee, don't you know that was written a hundred years ago, and of course, since then, they've gotten beautifully modest, haven't they. That's all way out of date. Things were awful back there. So glad they've improved, aren't we.

Ah, friends, when did the Devil get so good. Even the people of this world who are half awake have cried out in shame concerning the present fashions which expose so much and leave so little covered, which emphasize and exaggerate the physical charms of womanhood, to the shame of every decent woman and to the disgust of every pure man.

Do you love darkness or do you love light? And if those around you choose to follow the immodest fashions, will you be one of God's lights which shines in the midst of a crooked and perverse nation. Do you not see, my dear friends, that the more people let down the standard, the more that's heaven's signal to you to lift up the standard. Am I correct? Do you see that, friends? Oh, let the lesson be clear—vividly clear.

Remember, the life is the light—the life is the light. It is the life that we live that is the light of men, as the life of Jesus was the light of men, and it is not darkness. It is not like darkness. Again, friends, which appeals to you—witnessing or acting.

Here we're going to have a program. It matters not, for the lesson I want to point out, whether it's a secular program or a religious program, whether it's held in an assembly hall or in a church auditorium—a church assembly place. Here is a program of some kind.

What do you want to hear? What do you enjoy hearing? Do you enjoy seeing and hearing people acting out mimicry, pretending to be something they are not, or do you enjoy hearing the simple witness of one who can speak the truth from his own heart in his own way on whatever the subject to be presented is.

Does it make any difference? Oh, yes. It makes all the difference in the world. One is darkness and the other is light, and there's no communion between light and darkness.

Ah, but somebody says, I know some place where they have a lot of that. Yes. I know several, but listen. The light shines in the darkness, and the darkness has never put it out, and as darkness deepens, it becomes more important for every light-bearer to lift his light and let it shine.

Let's be very practical about this. When men or women, young or old, get upon a platform and act—whether it be in a play or a skit or whether it be supposedly speaking for God but acting more like a theatrical actor, are you one that joins in the applause? Are you one that joins in that mad crowd craze of excitement as audiences are literally lifted off their feet?

Why, you say, Brother Frazee, it's wonderful. Oh, no. Oh, yes, it is wonderful, friends—yes, it's wonderful—but there are two ways of being wonderful. There's wonderful darkness and wonderful light—wonderful darkness and wonderful light. Which appeals to you?

Do you discern, or do you simply when in Rome do as the Romans do, and we could substitute quite a few names besides that, friends. Even in Jerusalem, it may not be safe to do as Jerusalem does. Remember, Christ was crucified, not in Rome, not in Babylon, but in Jerusalem.

“He came unto his own, and his own received him not” John 1:11.

“...men loved darkness rather than light...” John 3:19.

And crucified the light. So never think that we are safe to follow the crowd, whether it be in Hollywood or Rome, in Babylon or Jerusalem. God wants you and me to be looking as the moon looks at the sun, ever reflecting the beautiful rays of the Sun of righteousness.

Which is light in the home—scolding or kindness? Oh, you say, that's easy. Yes, it's easy to discern that one, isn't it, friends. Not always quite so easy to practice it, is it. But tell me—if everybody around you is scolding next Sunday morning, then you're in what kind of place? A dark place. And that means that Jesus is looking for somebody to do what? Shine. And the opposite of scolding and meanness and fault-finding and criticism is what? Love and kindness.

Oh, what a wonderful thing it is when, in the home, the light of love shines. This is the supreme test of whether you're a light-bearer or not, my brother. To testify in meeting is a wonderful thing, but for the life to testify in the home—that is the *most* wonderful thing. Is that right? Jesus said that those who come in the home will see the light when the light is shining on the candlestick.

A friend of mine handed me just this week the June issue of the *Ministry Magazine*, calling my attention to a very important message, on page 43, by Dr. **Herschell** Lamp, the medical secretary of the Middle-East Division. I don't think I've met the doctor, but I think he has an appropriate name—Dr. Lamp—and he's shining in this article.

The name of it is, *Sanitariums Versus Hospitals*. It's the clearest analysis of the present trend *away* from the Lord's instructions, the clearest presentation of the way back, that I've seen—wonderful—in this month's issue of the *Ministry Magazine*—and oh, I'm hoping and praying that as this goes to all our ministers and doctors all over the world, that God will use it to bring about a return to the simple program that God gave this people a hundred years ago.

Do you know it was just a hundred years ago that the first Seventh-Day Adventist sanitarium was opened—just a hundred years ago this year. And friends, God has told us exactly how to run sanitariums, and if the reason we Seventh-Day Adventists have sanitariums is because He told us, wouldn't it be a good thing to run them the way He told us?

But the world has its way of running institutions, too, but what communion is there between light and darkness, friends. Do you know the difference? Well, if you're trying to have a part in running one, it would be a good thing to study the blueprint in the Bible and *Ministry of Healing, Medical Ministry, Counsels on Health*. This article has merely summarized these things and focused this wonderful light right on the point.

But I want to ask you something, friends. Is your mind keen on this subject? Do you discern the trend? Or could it be that in any heart there has come a sort of a fatalistic yielding, thinking, Well, maybe we have come to a new age. A new age, indeed. Is light—has *it* gone out of date?

“For, behold, the darkness shall cover the earth, and gross darkness the people: but...his glory shall be seen upon thee”  
Isaiah 60:2.

Let it be so. What do you say, friends? Let there be light. It is receiving the word that brings that light.

I mentioned earlier in our little study tonight that there might come to our souls the longing desire to go to the land of light, to leave this selfish, greedy, lustful, wicked, war-filled world, and go where things are peaceful, where people are good-natured, where there's no fighting, no meanness, no dishonesty, where everything is light and love, and it's right that we should long for that blessed land and that blessed time.

But don't forget that, as long as there's one dark place in this universe, the loving heart of God goes out to bring light to that dark place. Will you and I be heart to heart with Him in this earnest longing? If we do, we shall realize that our only purpose in living is to shine for Him.

We can never do it with self-righteousness, with any holier-than-thou attitude, but God forbid that we, in running from a holier-than-thou attitude—we should run into an unholy-than-thou boasting.

Some people are proud of the fact that they're not holier than thou. They can get down in the swill with any pig. They're proud of it. They're not too good to join in the music of this world, the amusements of this world, the drunkenness of this world, and all the filth of this world. God forbid that any of that, friends, should have any influence on us whatsoever. The Bible says:

“...to keep [yourselves] unspotted from the world” James 1:27.

And while we acknowledge with true humility our natural weakness and our great need and our natural selfishness, thank God it is our privilege to choose to accept His light as our choice, His life as that which we desire, and bless the Lord, through His blood He makes it ours. Doesn't He?

But remember, while we're to keep our garments unspotted from the world, we are to come near to the people of this world, just as close as we can, to win them for Jesus, for among them are some—not great masses but individuals here and there—who are longing for light, who are sick and tired of the darkness of sin, who would be so glad to go with us in the lighted way if they only knew about it.

Annie Johnson Flint has caught the spirit of this message in these beautiful lines:

His lamp am I, to shine where He shall say,  
And lamps are not for sunny rooms, nor for the light of day,  
But for dark places of the earth, where shame and crime and wrong have  
burst,  
Or for the murky twilight gray where wandering sheep have gone astray.  
Or where the light of faith grows dim, and souls are groping after Him.  
And as sometimes a flame we find, clear shining through the night,  
So bright we do not see the lamp, but only see the light,

So may I shine, His light the flame,  
That men may glorify His name.

“Let *your* light so shine before men, that they may see your  
good works, and glorify your Father which is in heaven”  
Matthew 5:16.

May we kneel in prayer. I’d like to ask Brother Damon, Brother Jones, Brother  
Atherton...

[Singing.]  
Have thine own way, Lord, Have thine own way  
Thou art the potter, I am the clay,  
Mold me and make me, after Thy will,  
While I am waiting, yielding and still.

[Testimony meeting.]

Well, Bill, bless your heart. Our boy’s here. He trained with us and while he  
was here, because he had chosen to come here and take this program rather than  
something else, he lost the classification and was called into the army.

But what do you suppose he got while he was there in the army? Yes, sir.  
Here’s a boy that didn’t know anything about this message, and Bill got him while he  
was there. He brought back a prisoner. We’ve still got him. That’s right.

Well, we’re glad to see you, Bill, and Bill has been working down with the self-  
supporting mission at Yerba Buena, and recently he’s been called by the general  
conference to take charge of eight churches in Honduras—in the Bay Islands, just off  
the coast of Honduras—with his family—Nellie’s back there—we want a peek at you  
pretty soon, Nellie, but right now we want to hear something from Bill.

Bill, tell us whatever you’d like to. Bill is on his way to general conference.  
We’re so glad you’re here, brother.

**Brother Bill:** Thank you. We had planned to be here this afternoon, but  
several things came up. We stepped on the starter and the car didn’t work, so we  
said, Well, it seems like maybe the Lord doesn’t want us to go to Wildwood. Let’s go  
to Stone Cave. We’ll have a good meeting there.

And we went there and knocked on the door at Brother Jensen’s house, and  
there was no sound. So we walked over and we saw Morgan, so he told us that  
nearly everybody had come to Wildwood. And, oh, we said, now what are we going  
to do? We want a blessing tonight.

And so, Morgan said, Well, go see Brother Culasek. Maybe he’ll take you to  
Wildwood. So, we went to see the Culaseks and we had a happy greeting with  
them. And he says, Well, you just take my car, after we explained our situation, and  
so we got here, and we’re so happy to be with you folks. The Lord has blessed us.

And I just want to say a few words about the work in the Bay Islands. There is a tremendous field down there. The Advent message came to Honduras first at the Bay Islands. We have hundreds of believers on those little islands. About 80 or 90 percent of the people where we are staying have heard the message, were Adventists at one time and went to our church school, but many, many of them have backslidden, sad to say.

We have a large church there on the island of Guanaja, with about 300 people coming to Sabbath school and church every Sabbath. And on the same long island, which is about nine miles, and it's just off of the little key of Guanaja—we have two other churches there, where I visit every week, also.

One thing that I was impressed with was the meeting of the Lord when we first got there. Since I have been there for the past two months—a little over—there have been four people that have died—church members. It just seems like the Lord held them alive until I got there so I could get acquainted with them—at least three of the four—and prepare them for death.

I didn't know they were going to die. One sister, in particular, a little frail woman, had heart trouble. I saw what her condition was and her diet, so I arranged for her to have a little fruit, a little grapefruit. Fruit is very difficult to get there, so are vegetables. And then I asked her, Do you have any books by Sister White in your home? She said, No, I don't have a book. So I had a little copy with me of *Desire of Ages*. I left that with her.

Two weeks later, I got a telegram from this island, which is many miles from where I was, saying that the dear woman died—would you come and hold a funeral service. Well, I know that the Lord arranged that meeting before she died because she was utterly discouraged, but after our little visits and prayer, she seemed to perk up, and then she died. Well, I know the Lord is blessing you folks here, too.

Elder Frazee: Good, brother. Now, let's see.

**Sister A:** We're real happy to be home again with you all, and we believe the Lord is leading us in our work and we want to be used of Him.

[Singing.]

There's a holy and beautiful city,  
Whose Builder and Ruler is God,  
John saw it descending from heaven,  
When Patmos, in exile, he trod.  
It's high, massive wall is of jasper,  
The city itself is pure gold,  
And when my frail tent here is folded,  
Mine eyes shall its glory behold.

In that bright city, pearly white city,  
I have a mansion, a harp and a crown,  
Now I am watching, waiting and longing,  
For the white city that's soon coming down.

No sin is allowed in that city,  
And nothing defiling or mean,  
No pain and no sickness can enter,  
No crepe on the doorknob is seen.  
Earth's sorrows and cares are forgotten,  
No tempter is there to annoy,  
No parting words ever are spoken,  
There's nothing to hurt or destroy.

In that bright city, pearly white city,  
I have a mansion, a harp and a crown,  
Now I am watching, waiting and longing,  
For the white city that's soon coming down.

No heartaches are known in that city,  
No tears ever moisten the eyes,  
There's no disappointment in heaven,  
No envy and strife in the sky,  
The saints are all sanctified wholly,  
They live in sweet harmony there,  
My heart is now set on that city,  
And some day its blessings I'll share.

In that bright city, pearly white city,  
I have a mansion, a harp and a crown,  
Now I am watching, waiting and longing,  
For the white city that's soon coming down.

I'd say that's good news. What do you say? And so, dear ones, let's not get discouraged because our poor hearts disappoint us at times. He says:

"...I will never leave thee, nor forsake thee" Hebrews 13:5.

He says, Come unto me and I'll take you as you are and get you ready to live with Me forever in that city of light.

I wonder if there's anybody here tonight that, just as if you were the only one in this auditorium, you want to let Jesus know that you're heart to heart with Him—you know you're not perfect, but you'd like to be—you know you have a lot that needs changing, but you want to be changed—and you want to send Jesus the word tonight that you're with Him to get this work finished, to let light rule instead of darkness, life instead of death, love instead of selfishness. If you'd like to send Him that word tonight, would you stand.

Brother.

Brother Boyken: Our Father who art in heaven, we thank Thee for the amazing love of Jesus for us who are poor sinners. We thank Thee that there is

hope for the chief of sinners. Bless, we pray, each bowed head this evening, each boy and girl, mother and daddy.

We are right on the threshold of the last, last events. We are waiting, our Lord, for the latter rain, for the loud cry, and we pray that Thou wilt get our hearts ready soon that we may have part in these great events. For Jesus' sake, we ask it, amen.

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