

# Ministry of Mistakes

#0028

Study Given by W. D. Frazee—April 5, 1963

[Soloist Singing.]

Dear Lord, take up our tangled strands,  
Where we have wrought in vain,  
That by the skill of Thy dear hands  
Some beauty may remain.

Transformed by grace divine,  
The glory shall be Thine;  
To Thy most holy will, O Lord,  
We now our all resign.

Touch Thou the sad, discordant keys  
Of every troubled breast,  
And change to peaceful harmonies  
The sighings of unrest.

Where broken vows in fragments lie—  
The toil of wasted years,  
Do Thou make whole again, we cry,  
And give a song for tears.

Transformed by grace divine,  
The glory shall be Thine;  
To Thy most holy will, O Lord,  
We now our all resign.

Take all the failures, each mistake  
Of our poor human ways,  
Then, Savior, for Thine own dear sake,  
Make them show forth Thy praise.

Transformed by grace divine,  
The glory shall be Thine;  
To Thy most holy will, O Lord,  
We now our all resign.

Our text this evening is Romans, the 15<sup>th</sup> chapter, and the 4<sup>th</sup> verse:

“For whatsoever things were written aforetime were written  
for our learning, that we through patience and comfort of the  
scriptures might have hope” Romans 15:4.

We need hope, friends. We're in a hopeless world, but you and I have hope if we're getting the comfort of the scriptures. Of all the things in the Bible that encourage us and give us hope, I think nothing is more outstanding than the stories of how God has been working with human beings—the stories of human life, human experience—the lives of the men and women in the Bible.

And, as you know, the sacred history is quite accurate. It tells about the bad things that good men did. If you and I had been writing the story, we'd have left some of those out. In fact, probably, if we'd been writing the story, we *should* have left some of them out. Only God knows which ones to put in.

It's too bad when people take God's infallible, omniscient dealing with human experience and use it as an excuse for their faultfinding of their brethren, isn't it? Too bad when that's done. But how do we get any comfort out of finding on the sacred pages the sad record of human failure and mistakes?

Well, that's what I want to study with you tonight—the Ministry of Mistakes, the ministry of mistakes. You know, when God wants to work with people that don't make mistakes, He has a heaven full of them. In fact, He has a universe full of them. And so, when God wants to use good material, He can look in any one of a million directions out through space, and find all the material He needs, but His glory in this little planet is the glory of taking poor material and making something out of it.

As our dear brother just sang:

Take all the failures, each mistake  
Of our poor human ways,  
Then, Savior, for Thine own dear sake,  
Make *them* show forth Thy praise.

And only God can do that, friends, only God can do it. I like the way it's put over here in this same book of Romans, the 5<sup>th</sup> chapter, and the 20<sup>th</sup> verse, last part:

“...But where sin abounded, grace did much more abound”  
Romans 5:20.

Phillips translates it this way:

“...Yet, though sin is shown to be wide and deep, thank God his grace is wider and deeper still” Romans 5:20 (*J. B. Phillips New Testament*).

Marvelous grace of our loving Lord,  
Grace that exceeds our sin and our guilt,  
Grace that is greater than all our sins.

And I want you to note God's way of dealing with mistakes. In His infinite love, He's not satisfied merely to reclaim and restore. Take the outstanding example in the great sin that started all sin in this world—the sin of Adam and Eve back there in Eden, that plunged this planet into the mad fall to perdition.

What does God do? Why, He introduces the plan of salvation. And what is the purpose of the plan of salvation? Does He merely restore Eden to its first condition? No. We're told that when Adam sees Eden, it's going to be more lovely than it was when he was there.

Does He merely restore this world to its original connection with Heaven? No, no. In the ages to come, He's going to show the exceeding riches of His kindness toward us and His grace, through Jesus Christ.

Notice this marvelous statement in *Desire of Ages*, page 25:

"By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen" *Desire of Ages*, page 25.

Isn't that wonderful, friends?

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken" *Ibid.*

Page 26:

"In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God" *Ibid.*, page 26.

Isn't that marvelous?

"Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died—here, when He shall make all things new, the tabernacle of God shall be with men, 'and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God'" *Ibid.*

Isn't that wonderful, friends? That's like our Lord. So let's look at some of these examples that the apostle is thinking of, as he says:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" Romans 15:4.

Look at the experience of Jacob. You've read this story, of course, many times there in Genesis, that wonderful book of beginnings. Let's just meditate on it for a few moments. Jacob was promised the birthright, you remember, but he and his mother couldn't wait for God to work the thing out. They had to be certain of it, and so they planned a deception, which eventually led to outright lying. Terrible sin.

Now, what happened? Was Jacob lost because of that? No, no. He got the blessing, eventually. Of course, we'd do well to ponder over this fact, friends. All the years of his life, he suffered as the result of that sin. Right? Yes. Sin is a terrible thing, and there's one thing we need to remember about the mercy of God—it never sets aside justice. No. God doesn't annul His laws. Two and two are always four. And those who sow cockleburs reap cockleburs, never corn.

And because those things are so and because they're right and because they're fact, some people cannot see anything but failure in failure. But our God does. He doesn't set aside His law. He doesn't annul it. The results of sin, He doesn't undo, but He transforms, and through His transforming love, the curse works out blessing for all who let Him work, and that's why it is written that:

“...all things work together for good to them that love God...”  
Romans 8:28.

So, let's think of it in Jacob's case. He has to flee from his brothers' wrath. He goes over there to Labin. He meets Rachel. Then, begins a seven-year service, and all the while, his heart is full of hope. He's going to get now that wonderful experience.

But ah, after seven years, the time comes, and what happens? He's deceived, he's deceived, and I suppose he thought many a time of how he'd deceived his father and cheated his brother. Was it coming back to him? Oh, yes.

But that wasn't all. He told Labin, his father-in-law, later that his wages had been changed ten times. He had trouble with his father-in-law, too. And then, because he'd been deceived by Labin in that first union, he married Rachel and that gave him two wives, and through a series of circumstances, the two maidservants were added, so four women bore him children.

And as he listened to their quarreling and their complaining—and it's all written down there in Genesis (God's Spirit had it all written down) he had anything but peace, anything but joy, anything but satisfaction, and I suppose many a time, he thought, Well, I have certainly made a mess of my life, and he had. Hadn't he? Yes, he had, friends, he'd made a mess of his life. But thank God, friends, there's one thing that he persisted in doing, and that was trying to give himself to God.

And finally, that night by the Jabbok, as he wrestled with the angel, he entered into an experience that made it possible for God Himself to say to him, That name, Jacob, supplanter, that's forever reminding you of your nature of scheming—I'm going to change that name. I have a new name for you. It's Israel. That means a prince of God.

And that name, dear friends, that name, given to that poor man that had made such a mess of his life, is to be the name of the people of God all through eternity—Israel, Israel. And you and I are numbered with Israel today. Am I right? Our father is one who made a mess of his life and let God transform him, from defeat to victory.

But that isn't all. Watch the wonder of the thing. You and I wouldn't do what God did. We wouldn't know how to, in the first place. We don't know how to be merciful without watering down justice and law, and we don't know how to be strict without forgetting love and mercy. We'd just as well admit we don't know how to, friends. It's only the mercy of God, whenever any of us give even a twilight perception of God's character.

But now, watch how God does this. Here are all those quarreling families, all mixed up together in one. There are the sons of Leah, the sons of Rachel, the sons of the handmaiden, all mixed there together.

And you know what God says? God says "I'm going to take those boys: those children of polygamy, those results of mistakes, mistake after mistake—I'm going to take those boys and so transform their lives, as they yield to me, that I can write their names on the gates of my city."

And all through eternity, friends, as the nations of the saved come up from Sabbath to Sabbath to worship the Lord of hosts, they're going to stream through those gates: Reuben, Simeon, Levi, Issachar, Gad, Ashur, and so on down through the list. My friends, He even thought enough about it to write it down in His book, in those closing pages, Revelation 21:12. Read it, concerning that jasper city with its pearly gates and names written thereon, which are the names of the twelve tribes of the children of Israel.

What's it for? Oh:

"...that we through patience and comfort of the scriptures might have hope" Romans 15:4.

Might have hope. In other words, a man cannot get himself or his family in such a mess but what God can help him out of it, and take the very curse and transform it into a blessing.

"Blessed be the name of the Lord..." Psalm 113:2.

Well, come down several generations, and let's look at David—dear David, poor David, wicked David, yes. To the awful sin of polygamy, he added adultery, and to adultery, murder. Terrible was the sin and terrible was the retribution, my friends. Four times, the angel of death came and executed the decree in a way that was far more painful to David than if the stroke had fallen upon himself.

The child of his sin was first taken. Then, Absalom led in that awful rebellion and finally was killed. Two more sons, before the terrible tale, was finished. Yes, all the rest of his life, David suffered, suffered, suffered, suffered, the awful results of

that sin, and you can read the psalm of his repentance, the 51<sup>st</sup> Psalm, and also the 32<sup>nd</sup> Psalm.

But I want to tell you something, friends. When God, out of all the sons of David, selects the man to sit on David's throne, the one to build the temple, and the one through whom Christ is finally to be born, who is it? Solomon, the child of Bathsheba.

Don't ask me to explain it. I can't. But I marvel and wonder, as I see God again trying to demonstrate that, whatever mess a man gets himself into, God has some way of getting him out, if he'll let God get into his life.

And oh, listen. When our Lord, Jesus Christ, when the reign of sin is over, takes His place upon the throne of this world, when angels and representatives from all the other worlds and all the redeemed of all ages gather around, and He's crowned King of Kings and Lord of Lords for all eternity, do you know what throne he's going to sit on? The throne of David, and it's called that. You can read it in Luke 1:32—the throne of David.

Ah, my friend, how God changes disgrace through grace, how He takes the curse and works out blessings.

Take all the failures, each mistake,  
Of our poor human ways.

Why friends, that's about all some of us have to bring to God is mistakes. Thank God, we don't need to be discouraged.

“...him that cometh to me I will in no wise cast out” John 6:37.

Whatever the mistakes or failures of the past, we may through the grace of Christ rise above them, and like those twelve patriarchs, we may have *our* names enrolled in Heaven. Like David, we may find not only forgiveness, not only pardon and cleansing, but restoration to divine favor and be able, even, yes, to fit into God's plan for eternal ages.

Now, there are other kinds of mistakes, besides these terrible out-breaking sins. Let's think of some other examples of how God uses mistakes. Did you ever hear of 1844? And just as soon as I mention that combination of figures, what do you think about? A great disappointment. And why were they disappointed? Because they were mistaken. That's why. That's the only reason. If they hadn't been mistaken, they wouldn't have been disappointed.

And I suppose some people don't understand—that wonder why you and I should be identified with a movement whose birthday is associated with a great mistake, a great disappointment.

But do we believe that God's hand was in that? Yes. Did He take that very mistake and use it to His glory? Yes. Read the story in *Great Controversy* or *Early Writings*. It's a wonderful story.

But friends, if any Christian heart should wonder why on earth Seventh-day Adventists celebrate a birthday which was really a day of great disappointment, based upon mistakes—I say, if any Christian heart should wonder why—we might look back to a greater disappointment that fell in the first month of that year 31, when Jesus hung upon the cross, and all His disciples, who had been preaching to the people that the kingdom of Heaven was at hand and that Jesus was going to establish His kingdom at Jerusalem—they were terribly disappointed. The bottom dropped out of everything. They lost all hope.

And yet, that very day, which they thought marked the end of all hope, was really the beginning of hope, wasn't it? Yes, yes. And Christ took those very men that had been so terribly mistaken and disappointed, and He said, Men, I'm going to use *you* to carry on My work and spread the glorious news of my sacrifice and my resurrection and My mediation and the promise of My return to all the world, and they did it, friends, they did it, they did it.

Who, but Christ would come back to that group of dispirited, disappointed, depressed, men in the upper chamber, and say to them, You're the men that God is going to use to reach to the ends of the earth with this Gospel. Thank God, they did it.

Now, if God can use men that have made terrible mistakes in sin, such as Jacob and his sons, and David, if God can use men who have been utterly mistaken and bitterly disappointed in their interpretation of prophecy and their understanding of theology, as happened in 1844 and back there at the cross—if God can do all that, friends, I want to ask you something. Do you think He could use people that misspell a word now and then? Or could He?

Do you think He could use people that forget to close the door quietly and slam it? Or that break a dish when they're washing the dishes? Or that split an infinitive? Or do something else that's not considered grammatical? What do you think? Do you think He could?

Somebody may say, "Well, Brother Frazee, aren't you afraid that you're going to undo all the good work that parents and teachers are trying to do in trying to get people to spell right, and close the door quietly, and be careful about the dishes and all these other things?"

No, I don't think so, friends, I don't think so.

But I'll tell you this. If the reason that we're careful about *anything*, great or small, is because we're afraid that we might commit the unpardonable sin, I'd say we're going to need something more than that to help get us through, friends. What we need more than anything else is such a view of God's loving character, that we'll know that no matter how big a mess we've gotten into, God is bigger than our problems and that He's ready and willing to take us out.

And if such a conception leads us to presume on the mercy of God, I tell you very simply that we have not yet seen the picture, friends, and what we need is not a

*lesser* view of God's love, it's a *greater* view, because anybody who understands what I'm talking about would *never* want to presume on God's mercy or God's love—couldn't, couldn't.

All the way through, the way Satan has gotten access to the hearts of men is giving them a distorted view of God's character. He's led them to look upon God as somebody that's stern and severe and hard to deal with. Like the man in the parable, he causes men to say:

“...Lord, I knew thee that thou art an hard man...”  
Matthew 25:24.

Hardman, hard to deal with. And I'm sorry to say, friends, some of us have helped the Devil out, in giving people such conceptions of God.

Now, in trying to get it straight, let's never think that that means that we're to toss the law away, God doesn't, or that we're to soften down the penalty, God doesn't, or that we're to say, Well, you've shed a few tears. We won't have any discipline this time, no, no, God doesn't.

Let me read it to you in these few brief but marvelous sentences on page 148 of the book *Education*:

“God does not annul His laws. He does not work contrary to them. The work of sin He does not undo. But He transforms. Through His grace the curse works out blessing” *Education*, page 148.

And if we'll be willing to accept the rod that administrators the discipline, remembering that it's the Father's hand that holds it, if we'll be willing to keep suffering the awful fruits of transgression until they teach us the lesson that sin brings sorrow and only sorrow, out of it all God will work a blessing in our lives that will last us all through eternity, my friends.

I want to read you some other encouraging statements about mistakes. Some of our mistakes, as I hinted a while ago, are rather tiny. Here's one reason why the Lord lets us make some mistakes. You'll find it in the book *Welfare Ministry*, page 152:

“Do you make mistakes? Do not let this discourage you. The Lord may permit you to make small mistakes in order to save you from making larger mistakes” *Welfare Ministry*, page 152.

You know, if I was going to make some mistakes in arithmetic, I'd rather make them with pennies instead of hundred dollar bills. Wouldn't you?

“The Lord may permit you to make small mistakes in order to save you from making larger mistakes. Go to Jesus, and ask Him to forgive you, and then believe that He does” *Ibid*.



Then, it quotes 1 John 1:9. Let's say it together:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"  
1 John 1:9.

So, when we make mistakes, we're to do what? Confess them. You see, that's one problem, friends. Some people aren't willing to confess their mistakes. They have a pride about them, and so, when their mistake comes to light to them, they go to work to try to cover it up or to try to pretend that it isn't a mistake at all, or to even pray about it.

A little girl was once saying a prayer in the evening, and her mother heard her say, Dear Lord, please make Albany the capital of New Jersey, and her mother said, Why, darling, why are you praying that? She said, "Because that's what I wrote in my examination today."

Don't pray that way, friends, don't pray that way. Let's learn from our mistakes, instead of trying to change the whole universe so that we can say we are correct. What do you say, friends? About the only way we learn some things is by mistakes.

"Mistakes will often be made, but every error lies close beside the truth" *Testimonies for the Church, Volume 6*, page 192.

Now, this that I'm reading is not talking about the kind of mistakes that Jacob made when he cheated his brother, and that David made when he committed adultery and murder. That isn't what this is talking about. Mistakes like that should *never* be made. Am I right?

But here is the lesson that I'm trying to get before us tonight. If God is able to take terrible messes that men get themselves into with those awful out-breaking sins and still save them and work some good out of their lives in spite of that, can He help us with some of the things this is talking about?

The setting of this is the industrial training school that was established over there in Avondale, you remember, in the nineties [1890s]. Brother Cooper, I suppose everybody that's learned much about farming or gardening has at times made some mistakes, but we learn from them, don't we? That's right. And that's what that's talking about.

Did any of you cooks ever make a mistake and get a batch of bread that wasn't quite as light as it ought to be? What did you do? Well, if you did what God intended, you learned something from it. Isn't that right?

Did any of you folks ever give a Bible study and the result wasn't what you wished at all? Did it ever drive you home and drive you to your knees and to your Bible to learn something more about that point? Did it ever do that? Well, that's what it was intended to do.

And the answer to that, in agricultural or in cooking or in soul-winning, is not—and please mark this point—it's not, Oh, I'm *never* going to try to make bread until I *know* that I'll never make a mistake, and I'm *never* going to plant a garden until I've studied gardening and agricultural so many years that I *know* that I'll always get a crop, and I'm never going to go out and give a Bible study until I'm *sure* that I know all the answers to all the questions that they might ask me. Something like the man that resolved that he would never go into the water until he had learned to swim.

Now, let me come back to this statement, for it's full of meaning:

“Mistakes will often be made, but every error lies close beside the truth. Wisdom will be learned by failures...”  
*Testimonies for the Church, Volume 6, page 191.*

How are you going to learn wisdom? Oh, but I don't like failures. Why, I wouldn't want to show my face around people that had seen me make a flop. That was what was the matter with Jonah. That's why he started for Tarshish, and was willing, even, to go with the whale. He was afraid that he would get over there and be called a what? A false prophet, a failure.

My dear friends, you and I have got to be willing to fail so that God can teach us something, and right here, let me tell you a terrible thing that has come into education, and you can guess who introduced it. It's the idea that it is worthy of a black mark if a student makes a mistake or makes a failure.

There are various ways of getting that idea across. You've seen pictures of old school rooms, generations ago, with somebody sitting or standing in the corner, with what on his head? A dunce cap, yes. What was that supposed to do? Well, that was supposed to make everybody careful not to do what? Not to make mistakes, and because it's a *disgraceful* thing to fail.

Kettering, the inventor, has called our attention to the fact that every inventor makes *thousands* of failures and mistakes to *one* success, and he says, Instead of teaching students that it is a disgrace to try and fail, that the only time it's fatal to fail is the last time they try. Think that one through, the only time it's fatal to fail is the last time you try.

We need to have an entirely different attitude, many of us do, toward this whole matter of mistakes. We need to encourage students and one another and get in and *try* to cook, *try* to garden, *try* to give Bible studies, *try* to sing. Why, I met the man, not long ago, that encouraged our dear brother here to begin to sing. It wasn't in the cradle, either, was it, brother? No.

Ah friends, and when people fail, shall we say, You dunce, when are you going to learn something? Is that what we're going to say, whether it's cooking or gardening or singing or soul-winning or bookkeeping or anything, shall we do that, friends? Oh, no.

But now, on the other hand, we're not to just soft soap things and say, Oh, well, never mind. Let's just get away from that "never mind" business, friends. We ought to mind. That's what we *need* to do when we've made a failure. Instead of saying, Never mind, we say, Let's see if there's some lesson we can learn out of this.

There ought to be an autopsy after every failure, friends. That's right. But we must help people to approach a study of failure with the Spirit of hope that:

“...where sin abounded, grace did much more abound”  
Romans 5:20.

Take it in the matter of failure in the Christian life, friends. Suppose, with weeping, you've come to the altar and laid that evil temper down at Jesus' feet, and then suppose, like Peter, you get irritated because somebody asks you too many questions, and you blow off and say some things you shouldn't. What are you going to do about it?

You know, we're told, if Jesus hadn't looked on Peter with love, that Peter would have ended up as Judas did—his life would have gone out. But oh, thank God, that look from the Savior made Peter know that, while Jesus hated his sin, He loved him, and it made him know that there was a way through and a way out.

And he stumbled and ran out to Gethsemane, and there, where the Savior had covered the earth with bloody sweat, the tears of Peter mingled with the sod. There was an autopsy that night, and Peter learned some lessons. He learned what it was that had made him fail that night, and thank God, friends, he never did that one again—he never made that mistake again. He learned something from it.

Oh, let's study our mistakes. What do you say? I wonder how often we ought to do that. Do you know? Well, I'll read you something very interesting from an old *Signs of the Times*, February 15, 1905. Listen, Spirit of Prophecy:

“We should study the experience of past life, study it just as we study the proof sheets of an article, to find the errors and to note them on the margin of the page” *Signs of the Times*, February 15, 1905.

You and I appreciate that, don't we, brother? Brother and I have been printers, and that's what a printer has to do. Doesn't he, Brother McClure, strike a proof, and then what? Start reading. And he doesn't just glance at it and say, Oh, I think that's all right. No. What happens? Why, he looks down there, and pretty soon, he sees a word that's been misspelled. What does he say, "Oh, well"? No, he doesn't say, "Oh, well." He marks that one in the margin, and so on, down through the page. And then, when he's marked it all up, what does he do? Why, he goes back and corrects the type. Now, listen:

“We should study the experience of past life, study it just as we study the proof sheets of an article, to find the errors and to note them on the margin of the page” *Signs of the Times*, February 15, 1905.

And I want to tell you something, friends. If there's anything that students need honors for, it's in learning to find and to correct their mistakes. That's what they need to be taught how to do. And we need that in our daily lives. Day by day, we're to look over our lives and find the mistakes, and then, by God's grace, correct them. Shall we do it, friends? What do you say?

Now, look at this cheering one from *Christ Object Lessons*, page 332:

"If you have made mistakes, you certainly gain a victory if you see these mistakes and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy and honoring your Redeemer" *Christ Object Lessons*, page 332.

Oh, I think that's wonderful, friends. Even defeat can be turned into victory if, as we study it, we see the mistake and regard it as a what? A beacon of warning. That's what happened with Peter that night in Gethsemane. He saw his awful failure, and after that, there were times when he was just on the verge of saying something impetuous, and John put his hand on his shoulder and said, "Peter, better be careful." And Peter didn't turn around and say, "What are you bothering me about? Look after yourself." No. Peter didn't do that. He would have before, but he said, "Thank you, John." And it kept him, and when John wasn't around, the Holy Spirit did it.

Friends, let's learn from our mistakes because God knows that's the only thing some of us can learn from, and let's rejoice that where sin abounds, grace does much more abound.

And as we go out in medical missionary work, let's never get the idea that the only people there's much hope for are the ones that are pretty close to the kingdom anyway. Did you ever hear this expression, "There's a man that ought to be a Christian. He doesn't drink. He doesn't smoke. It'd be easy for him to get off work on the Sabbath."

Why, of all things! Yes, I'd hate to think, folks, that my hope depended on that. Wouldn't you? Oh, let's magnify the grace of God to reach the golden chain of His love down to the lowest depths of human need. What do you say? Let's tell the worst sinner, the vilest sinner:

There is a fountain filled with blood,  
Drawn from Emanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.

And let us, in our association with one another from day to day, in the home, in the school, in the community, in the institution, encourage one another, not to gloss over human failures and mistakes, not to act as if it doesn't make any difference whether people spell right or whether they don't, but let us take every failure, every mistake, whether it's some trivial thing or some terrible thing—let us

take each one of them in the spirit of Heaven, and say, Oh, my friend, my brother, my sister, my son, my daughter, there is hope.

Let us learn the lesson. Let us look over the proof sheet. Let us see what the mistake is. Let us see what we could have done to avoid it. Let us see what we can do now to salvage as much as possible out of it. Let us learn the lesson that will make it possible for our names to be written in Heaven, as Judah and Simeon and Levi and David were. Shall we do that, friends? God be praised.

Now, I want to give you a little opportunity to speak, and I'm going to make an unusual request tonight. I don't want anybody to speak that spoke last Friday night, and you know why I'm saying that, because I want to give an opportunity for some that didn't get to speak last Friday night. Who'd like to say something to the praise and glory of God right now?

[Following are comments made by Elder Frazee during testimony meeting.]

Do you think that people ought to begin to try to win souls when they blunder? Well, let me prove it to you. Here's something the Lord's servant said at the great Minneapolis meeting in 1888. It was published in the *Go Magazine*, December 1955. Listen:

“One laborer...”

That's speaking of a minister.

“...might set 20 to work in less time than it would take him to do the work himself. Let them blunder and make mistakes, and then kindly show them how they can do it better, and then you can be educating, educating, educating, until you have men and women who have experience in the things of God and can carry responsibilities” *Go Magazine*, December 1955.

Isn't that fine? Anybody else got some courage tonight, that you want to share with others. Some people are so afraid of making a mistake that they don't make *anything*, and that's the worst mistake of all. Isn't it? That's right.

...I want to tell you about a kind of mistake that's perfectly safe to make. Would you like to know about that? And, you know, it's surprising, some people are afraid of this kind of a mistake, but we're told that:

“When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit” *Selected Messages, Book 1*, page 382.

And there are some things that helped me to understand that a little better. Now, I've got a little card here, and you see it's just a little faded card, and it says, To dad, and a little girl made this for me once upon a time, and she was just a little girl,

and you know how she spelled dad. It's right here. You can see it and any of you that can read. You can see it's misspelled because it's to D-E-D.

Well now, what do you suppose I did with that? Do you suppose I threw it in the fire? No. You can see I still have it, and that's been quite a number of years ago. And do you suppose I threw it back to her and said, Now, don't try something like that until you learn to spell. Do you think I did? No, no. There are some nice things inside, too, yes. Some of them are misspelled, too, but that's all right, that's all right.

I want to tell you something, friends. Don't hesitate to treat God like He was your father, instead of like He was your boss. Just come to Him like you are. When you pray to Him, don't try to do it like somebody else. Just talk to Him. Love Him, and tell Him you love Him, even if you misspell the words. Sing to Him, even if you get off the key. Angels are waiting to make up our deficiencies if we just do the best we can.

Oh, we can have a wonderful Heaven along the way to go to Heaven in, if we just get hold of what we studied tonight. What do you say, friends? Shall we do it? Bless the Lord.

Take every failure, each mistake,  
Of our poor human ways,  
Then Savior, for Thine own dear sake,  
Make them show forth Thy praise.

I wonder if there's somebody wants to come to the altar tonight. Somebody that's under a burden of sin or worry or guilt, and you want to find peace and rest in Jesus. If there's even one here tonight, oh, folks, it would be worth the whole meeting if that one could find peace and rest in Jesus before they go home. Wouldn't it? Yes. I'm sure of that, I'm sure of that.

Brother, have you got a song for us?

[Singing]  
Give me a love that knows no ill,  
Give me the grace to do Thy will,  
Pardon and cleanse this soul of mine,  
Give me a heart like Thine.

Come to my soul, blessed Jesus,  
Hear me, O Savior divine,  
Open the fountain and cleanse me,  
Give me a heart like Thine.

Only a joy, a few brief years,  
Only a dream, a vale of tears,  
Vain is this world, I now resign,  
Give me a heart like Thine. [Refrain].

Open mine eyes, that I may see,  
Show me the cross of Calvary,  
There may I go and not repine,  
Give me a heart like Thine. [Refrain].

Pillow my head upon Thy breast,  
Shelter my soul and give me rest,  
Fill me with love as I recline,  
Give me a heart like Thine. [Refrain].

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