

Faculty Class 3 of 6

Way of Peace

#0654

Study Given by W. D. Frazee—August 1965

Now this evening, we have some more wonderful things to study that will help us with this way of peace to get something done. Let's turn to Psalm 90:12. I'm so glad we can study about the thing we're doing, aren't you? And I'm so glad we have the opportunity to do something about what we studied. It would frustrate me to study these things if we couldn't carry them out, wouldn't it you? Things like these would be very frustrating. In fact, they ought to be frustrating if we can't carry them on, shouldn't we?

"So teach us to..."

What?

"...number our days, that we may apply our hearts unto wisdom" Psalm 90:12.

Can you number? Can you count? That's the question, can you count. Very few people can count today as there are old mathematics and new mathematics. But neither is sufficient to satisfy this world. David prays here (or Moses, whichever one wrote this song), "teach us to," what? To number our days, what's the use of numbering them? "That we may apply our hearts unto wisdom," all right. Luke 14:28–30:

"For which of you, intending to build a tower, sitteth not down first, and..."

What?

"...counteth..."

There's the counting again. He counts what?

"...the cost, whether he have sufficient to finish it?" Luke 14:28.

Well, all you need is 10 percent down. The rest you can stretch out indefinitely. Fact is there's plenty of things you can buy now with, what? Nothing down. Do you know why they're selling so many things for nothing down? That's what a lot of people have to put down. They want to be sure to make a sale.

But Jesus suggests that the wise man is the one who does, what? He sits down when? First, and does what? Counts the costs to see, what? If he has sufficient, then he goes ahead and tells what happens to the fellow that doesn't do that. He makes, what? A failure, yes, a failure. This man began to build and was not able to finish. What is it that this man is counting the cost to find out? What did Jesus say? That's it, whether he had, what? Sufficient. Do you have sufficient?

I read somewhere where an adviser on economic affairs says in order to find out what the average family needs, take their present income and add 10 percent. In other words, nearly everybody today is trying to spend at least a little more than there, what? Than there making—than there taking in. And interestingly enough, it doesn't make a great deal of difference on that particular point whether people are getting \$50 or \$100 or \$200 or \$500 or \$1,000, or whether it is a week or a month. You can go out here all through the country, and you find very few people who are happily living within their income. A banker told me about a man that came in and wanted to borrow some money because he wanted to buy certain things. So, the banker, as bankers do, was inquisitive. He wanted to see what income the man had and what he was doing with what he had. And when they got through figuring, he showed the man that he already had every dollar of income that he had committed, and yet he still insisted that he wanted to make the loan. And borrow that money, why? Well, he wanted that object. Of course, most people that are adults today grew up in an atmosphere that whatever children wanted, that they must have. So, we're getting the results of it today.

Now, this is a little class for candidates for faculty at the Wildwood Sanitarium Medical Missionary institute. This is what kind of an institution? Self-supporting, do you believe that? It's what? Self-supporting, self-supporting, I wonder what that means. You remember in this little four-page track and appeal for the Madison school Sister White writing four years after Madison started said concerning the folks there at Madison:

“They have been learning to become self-supporting and a training more important than this they could not receive”
Pamphlet 119—An Appeal for the Madison School.

Is it important to learn to become self-supporting?

[Audience member replies] Yes.

Now I'm not sure I know *all* that self-supporting means, but I think it at least means this, friends—it means that somebody doesn't have to come every so often and bail us out, and right off our deficit by paying the bills that we have accumulated and couldn't find the income to cover. Do you agree with me?

I want to put square before us tonight, dear friends. This is one of the great lessons which is teachers in a self-supporting enterprise were to learn and teach, personally and in the departments, in the homes that we manage. And unless we can learn this, it's only a matter of time until we are separated from the work by our own inefficiency and by our own inability to learn this lesson. I could take up a whole

hour telling you stories along that eye, but if you've had one eye half-open very long, you've seen some demonstrations both of success and failure along this line.

Now let's just look at this, David says, or Moses, so teach is to, what? Number our days that we may apply our hearts onto wisdom. Jesus says to sit down first and, what? And count the cost to see if you have, what? Sufficient. What does sufficient mean? Enough, do you have enough? "Oh no! I don't have enough! If I could get a raise—10 dollars more a month, I'd have enough."

Do you have enough time? "No, no, every night when I go to bed I know that's it's later than I ought to but there were just too many things I couldn't get done, I had to didn't have enough time. Not quite enough hours in the day and not quite enough days in the week."

You know, if we could emulate the great society that our friend up there in Washington is getting going, the money part we could solve very easily. We could just run the printing press just a little longer, but how about this time thing. Up there in Washington, would they be able to get 26 hours in a day and 8 days in week? No, they won't manage that. That's the hard part, that's the hard part.

"They have been learning to become," what? Self-supporting, self-supporting, and "a training more important than this they could not receive." Do you have sufficient? Have you got enough time? Did you get enough money? Did you get enough strength? And dear ones, for the next little if you and I could just look and some references and see what they say. And don't try and interpret the references or twist them; just let them speak. I think we can get some practical help in something that if we learn it, if we *really* learn it, the Queen of Sheba herself, when she comes, will say, "surely this is a wise and understanding people." Now, you put down in your notes Philippians 4:19. You know it by heart, so I want you to say it with me.

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

Some of you added an "S" that isn't there. It doesn't say "all your needs," it says "all your *need*" it's the same thing, but quote it the way it is. My God will do, what? Supply all your need. Now we have a supplier down here. If I want some beans, taters, salt or honey, I go down there, and what's there? It's there. My need is there, right? Does God have a supply? And can I get there and get it? Can I get all I need? Is that what it says? Faith says what? What does faith say?

[Audience member replies, but it is too faint to transcribe.]

Yes, but what does faith say?

[Another audience member replies] Ask.

Yes, but what does faith say? What is the word of faith? What is the answer of faith? How does faith talk? What does it say? I believe that's it; I believe.

And Jesus told that man that was having a great problem over the matter that if you can believe all things are possible to him that believeth. Now take your *Ministry of Healing* out. You all have it bring it to every class, *Education*, page 481. Oh, I think this is wonderful! First paragraph on the page. What does it say?

“Our heavenly father has a thousand ways to provide for us for which we know nothing” *Education*, page 481.

In how many ways does God have to provide for us? One thousand.

[Audience member replies, but it is too faint to transcribe.]

Yes, if we can think of one way, then there are 1001 ways. Is that right? We can think of three ways, there's 1003. But God has what? A thousand ways. My, I think he would turn a few of them loose! He has a thousand ways.

Now, I'll tell you our problem, dear friends, we sometimes forget that there is another reference about a thousand things in this book. Did you know that? Is there anything else about a thousand things in this book? Well, turn to page 456, and you'll see. That God has a thousand to provide for us was never intended to encourage us to attempt anything and everything. God never intended any such thing. *Ministry of Healing* page 456 the first paragraph, we must do what?

“We must turn away from a thousand topics that invite attention” *Ministry of Healing*, page 456.

Now, I want to ask you something. Does a bottle of whiskey invite your attention? Does playing the ponies—do you just have to stop and say, “Oh, I wish I could do that, and if the Lord would only give me a little more money, I could do that.” That isn't what this is talking about. This isn't talking about the ungodly wicked things of the world. This is talking about a lot of good things. How many of them? A thousand, and we have to do what? Turn away, turn away.

The hardest thing in the garden for many people is not weeding; it's thinning. Thinning, to go down the row and cut out the corn, cut out the squash, cut out the carrots. Why think of it. It's good food. But you have to do, what? Cut it out, what for? Why, so you can get something from those that remain. And dear ones if this little group that's sitting here tonight can learn *this* lesson, there's no limit to what God is waiting to do for us. But if we don't learn it, we're going to wear ourselves out and teach other people to wear themselves out *and* blame it on the program.

My dear friends, the program isn't to blame for it at all. This is the program—the Bible and the Spirit of Prophecy, isn't it? Yes, and the same books that encourage us that God has everything we need also teach us to be very careful not to be fool-hardy and bite off more than we can chew. We must turn away from, what? A thousand topics that invite attention. My! that's a lot. Some of us have a hard time turning down three invitations or three suggestions. But we've got to learn to turn down, how many? A thousand, can you do it? Well, if you can't do that, you can't be a successful self-supporting missionary or anything else for that matter. We must turn away from a thousand topics, and this is the only way we'll have sufficient. For

God's thousand ways are harnessed to *His* plans, *His* program. And His plan and His program does not include the idea that we're to attempt everything somebody suggests or chase every idea we get. Rather, those things are to be strained, winnowed, and thinned, so that we can successfully do what God has planned.

Now, would you get me the book *Evangelism*, Danny? I neglected to put it in, but I have the page here, pages 79–81. The book *Evangelism*, oh, here is some wonderful things on this point! Also, page 85 has some more wonderful things on this same point—the dangers of attempting more than we can get hold of; than we can successfully carry through about, about spreading out over more territory than we can cover, starting enterprises that we can't carry through to completion. What was it Jesus said about this man in the parable? He began to build, but he wasn't able to finish. Why, it's amazing things we can begin, but the crown is to the one who, what? Finishes. That's right.

All right. While he's looking for that book, turn to page 208 in your *Ministry of Healing* and the third sentence on the page.

"If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world" *Ministry of Healing*, page 208.

Now comes this next stimulating sentence:

"In the expenditure of money, in the use of time, strength, opportunities, let every Christian..."

Do what?

"Look to God for guidance" *Ibid*.

All right. These four things that are mentioned here are [inaudible]. What's the first? Money, we all know what that is. What's the second? Time. What's the third? Strength. And what's the fourth? Opportunity. In the use of these four things, we're to do what? Look to God for guidance.

Won't He—watch this point—won't He see to it that we automatically don't attempt too much? Oh no, we have to look to Him for guidance. We have to number our days and our dollars, our health. We have to estimate, somebody says, "Well, I don't know how much money I'm going to have."

Do you know how much time you're going to have? Yes, we know that pretty well, yesterday had how many hours?

[Audience replies] Twenty-four hours.

How many is tomorrow going to have? Twenty-four. All right. If we start practicing on our days, maybe we can get to the place where we can get to a place where we can be wise with money too. For time is money, that is it valuable, but it's even more valuable than money. So, we're to estimate what we can undertake.

Now, I want to ask you something, did you ever promise to do something and find out that it took you twice as long as you thought it would? What did you learn from that? Did you learn anything? You learned better how to estimate that's one thing, Jack. Anything else? Would it be well to learn to be careful before we promise? Nobody ever learned arithmetic without making some mistakes. At least I've never heard of it. Mistakes of that kind in an honest effort to count shouldn't discourage us.

I heard one of our teachers just yesterday evening he was telling me that he was thankful for what he'd learned in recent days in a certain experience from the mistakes that he's made. I thought that's good. That's a good attitude, isn't it? And all of us I think have made mistakes at one time or another in estimating how much time we have to do a certain thing, and how much time, how much money or strength, and how to use opportunities whether to take hold of all we see or only some of them. Is every opportunity the call of God to go into it? Oh no! Why a week ago, Sabbath, I had three invitations to dinner. Well, each one was a, what? Opportunity. Suppose I had said as people do about some other lines of activity, "Well, I guess this is a providence I've got to go at it." You know what would've happened, I would've gotten what? Sick, sick. Some people don't get sick here from overeating. They get sick up here in the head. They're trying to crowd in too many things into the day into their life.

Now, this is one of the greatest things that the Lord brings students to Wildwood to learn. But don't forget what we learned last week; a teacher is one who knows the way—the way of peace. The way of peace includes the ability to go right on down the road and turn aside from how many things? A *thousand* things. Right on this campus, you can't take all the classes or read all the books or go to all the branch Sabbath Schools. I'm glad of it, aren't you? And we must inspire our students in a happy way, not in a frustrated way. We're not to say, "Oh well, no use you wearing your life out at that. You can't do it anyway." Oh no.

I'm so glad, friends, that God has provided in *great* abundance, exceedingly abundantly above all we can ask or think. Not with the idea that we're to stay up all night eating the food to keep it from spoiling, no, no. Teach us to what? Number our days, our dollars, our time, our money, our strength. So that we may do, what? Apply our hearts unto wisdom. Is that a happy way to live? Do you believe it? Have you tried it? Does it make you happy? Or does it just make you feel so terrible to think of all you're missing? How many things did we read that we were to miss? A thousand. Some people are ready to weep if they miss one thing. But this is the way of peace. Now, this gives us something to pray about. Look at your page there—where are we to look for guidance in this? To God and then it quotes what texts? James 1:5 what does that say?

"If any of you lack wisdom...." James 1:5.

Wisdom for what in this case, on this page? Wisdom to do know that do about these four things. Wisdom to know what to do about money. Well you know, as self-supporting missionaries, sometimes need more guidance on the matter of money than a millionaire. It really takes wisdom to stretch a little income over a great many needs, doesn't it? Can it be done? Well, that all depends. It depends on whether

we have faith in God's promises and practical experience in working this thing out. And a teacher, mark you, in this enterprise should be somebody—I won't say that he's past ever making any mistake in this matter, but he should've experimented with it far enough and long enough that he's fully convinced that this is the program. And that it can be worked, it can be done. He's not frustrated with the idea that we're all sunk unless somebody brings in a lot more money or a lot more time or a lot more work.

Now, you remember that the 144th Psalm talks about some happy people. Turn over to the Psalm 144. Seems to me, dear friends, that I'd be willing to be miserable all my life if I could just help other people to be happy. But I've found that all my being miserable on account of their misery doesn't solve the thing. So I've got to be happy even if everybody hasn't learned this yet, and you've got to learn it. Psalm 144:15 what's the first word?

“Happy...”

Happy is who?

“...is that people that is in such a case” Psalm 144:15.

All right, what case? Now you read the verses before, and the last line says that there be no, what? “Complaining in our streets” (Psalms 144:14). What's complaining? How are you getting along?

“Oh, I just feel bad!”

What's the matter?

“I've got more to do. I don't know what I'm going to do. I just got so much to do I don't know I'm ever going to get around. If the folks could only send me some more help, I think I can manage it. But it is impossible. It's just the way it is. I don't have enough money. I don't have enough help.”

Well now, dear ones, I don't want to be unkind, I don't want to be unsympathetic, but I want to tell you something, that's a state of mind. Now, I've watched it for 40 years and I can tell you honestly that it's a state of mind. I don't want that to make us callous or careless or cruel. No. I don't want to make us unfeeling towards the needs of others, but the biggest thing that many people need is not more money, more time and more strength. They need to turn away from, what? A thousand things that do, what? Invite attention. And listen, unless we can learn that, friends, the invitations will multiply faster than our incomes, time, money and strength.

Suppose we could buy a sudden miracle that would make everybody here as twice as strong as we are tonight. You say, “That be wonderful! Then we wouldn't get tired.” Oh yes. You know what a lot of people would do? Just take on more. Suppose we could make everyone twice as rich as you are tonight—just double your income. You'd say, “Well, that would be wonderful because if I just had a little more, I could handle everything.” But if we could double everyone's income here tonight,

within six months, we'd be right back where we are unless our state of mind got changed. Believe me, friends; it's just as true as can be.

I saw this motto once, "The city of happiness is in the state of mind." I suggest you copy it down, "the city of happiness is in the state of mind." And now, dear ones, this is not just some think when I say that city of happiness is in the state of mind. I mean the state of mind attitude toward God. I mean the practical faith in God as our father and our provider. To know as a matter of fact that God does not want us to take on more burdens than He's going to help us carry. To believe in that in a practical way and to spread that Gospel; to spread that atmosphere wherever we go so that the people work with us get the feeling that while there isn't a minute to waste, there's plenty of time. There's not a penny to squander, but there's all the money we need. Let me illustrate some of you are home here.

Did you hear of anybody talking like this? "Oh, we can afford that. We can't afford that. It would be nice to have, but we have to think about the budget." Well, you say, "don't we have to think about the budget?" Luke 14, count the cost. But my dear friends, it makes a world of difference in what spirit and what attitude we do the counting. It makes a world of difference whether in our own hearts and to those in whom we talk if the attitude is "Oh my, it's terrible what we have to put up with. We're so poor that we just can't afford what we like. We can't even afford what we *need*. We're in a hard way!" Ah dear ones, too bad to be orphans, isn't it?

Jesus says, "I won't leave you orphans. I'll come to you. I'm with you, my God shall..." what? "Supply all your needs." Now, there are two ways to go at this. One is to decide what we need and therefore assume that the income is going to balance it. The other is to find out what the income is before we spend it and be sure to keep the outgo within the income. This is time, this is money, this is strength, and on that simple difference hangs success or failure. We are to be adjustable. I have either smiled or frowned depending on what state of mind I was in, as I have seen some teachers teach certain practical things. They had *long* lists of all the things you had to have to do certain things, and all the while, millions of people were getting the things done without half of those.

How many forceps does a dentist have to have to pull teeth? Well, that depends on whether he's in Chicago or whether he's in Mexico. Amazing how much they get done out on the front lines. And we must be teaching students to believe that God will help them to accomplish more and more with less and less in the way of material things. Now, this isn't to make us foolish. It's to give us faith in God and in the ability that He imparts. And we're never—watch this point—we're *never* to look at what we want and then plunge and say, "Someway or another, that's got to be." No. We're to look rather at what God has promised and what He has provided and cut our coat according to the cloth.

Now, notice a very practical application in the money matter. This is in the book *Counsels on Health*, page 304. I read this a number of times, but I saw something in it, as I prepared this lesson, that I have never noticed before. There is a tremendous here. Sister White's talking about the question of compensation. That's wage, salary, remuneration—money, in other words.

“The question of finance can be managed, if, when there is a pressure for means, the workers will consent to a reduction in wages. This was the principle the Lord revealed to me to be brought into our institutions. When money is scarce, we should be willing to restrict our wants” *Counsels on Health* page 304.

Now, I’ve read this as I say many times, but the thing that stood right out on the page as I read it this time was, “This was the principle the Lord revealed to me.” This a principle, and it’s to be brought into our institution, and where did she get it? The Lord revealed it. God sent an angel all the way from Heaven and earth to tell his prophet to tell us that the way to manage a institution is when money is less, we as workers are to do, what? Restrict our wants.

“Oh,” but somebody says, “it’s already down the place it can’t. I can’t tighten the belt anymore.” Don’t fool yourself. I know by experience that this place can run on a small fraction of the money that’s now flowing on this place. Now don’t misunderstand me. I’m perfectly willing for the Lord to increase our income, and we’re all working in that direction, aren’t we? Sure. I’m sure he wants to, but before He can do *all* that He would like to in that direction, we must learn this lesson. I honestly believe that God would like to pour hundreds of thousands of dollars into this work. But he’s more interested in us than He is money, and He’s more interested in our salvation than He is our reputation as financial wizards.

This was the principle the Lord revealed to me to be brought into our institutions. When money is scarce we should be willing to restrict our wants” *Ibid.*

We should be what? Willing, what does “willing” mean? It’s a state of mind, that’s right, that’s right.

“Let the proper estimate be placed upon the publications, and then let all in our publishing houses study to economize in every possible way, even though considerable inconvenience is thus caused” *Ibid.*

Is that a fair statement? There are some things we should economize on even at the sacrifice of, what?

[A student] Of convenience.

Watch the little outgoes. Stop every leak. It is the little losses that tell heavily in the end. Gather up the fragments; let nothing be lost. Waste not the minutes in talking; wasted minutes mar the hours” *Ibid.*, pages 304–305

Will you allow me, dear fellow workers, to comment on something, I hesitate to say just how much we would accomplish with the time that spent just on the telephone. I’m glad we have telephones, both outside and inside telephones. But what little I come in contact with them, I must say, dear friends, that I’m burdened at

the trivial things that sometimes cause people to dial and interrupt somebody else's work. And then, minutes and minutes and minutes and minutes that go on while they have a nice visit. And it isn't about card-playing or Hollywood. It's about usually good things, I'm sure. But I wonder why this was put in here. Do you see what I mean, friends? Sister White gave some very earnest counsel to the workers in Battle Creek about people coming in the office there—the publishing house and General Conference office. One coming in and talking with the workers a little, then another one and another one.

Here in our office downstairs, it's interesting how many people have plenty of time to come in, see about the name, pass the time of day with this one and that one. "Well, you say that we ought to be friendly." Yes. I wonder what Jesus meant when He said to those disciples He sent out. "Salute no man by the way." Get on with your job, get on with your job.

Now, this is not to make us, as I said on another phase of it, cold or callous or critical. But oh, dear ones, we're to operate under a sense of mission. And remember, the *only* way that these things will go far enough is to turn away from, what? A thousand companies. Yes. Suppose I start from Crestview with a dollar in my pocket. That's all I have, and it's in nickels. Suppose that everybody I come to ask me for a nickel, and I give it to them. What will I have when I get out of the gate? Nothing. You could give me another dollar, but no one can give me another hour. That's right.

All right. Now, you and I as teachers (I hope that we're all teachers), I hope we're all learning to be teachers, we are to know this way, go it, and show it. We're to demonstrate that there is enough time in the day and that there is enough money in our pocket for the blessing of God.

Now, look at your *Ministry of Healing*, again, on page 480 this time. Jesus believed this so fully that when he started in his work, he asked a number of men to leave their usual employment—John and Peter their fishing and Matthew his tax collecting and other different kinds of activity. Depending on the promises of God, they went forward on their medical missionary program. Now, look at the paragraph on page 480. And when at the end of that experiment, Jesus asked them how did it go, what did they say that they had lacked? When Jesus asked them, "When I sent you without person, script and shoes," they could answer, what? Nothing. Were they satisfied? Now, if you'd been in that company, would you have said nothing or would have said, "Well Lord, you know I've just lacked a lot of things. I've been willing for Your dear sake, but really, it's been hard."

And *Acts of the Apostles* page 18 says that they shared his frugal fare and, like Him, were sometimes hungry and weary. And we've been often weary here at Wildwood, but I'm yet to see the time when we were hungry because we didn't have something to eat. But those disciples with Jesus went through that, and friends, we're going to go through it. Those who go through it will have a faith that can endure weariness, delay and hunger. The faith that will not faint. The thing that's going to take us through dear ones

[Audience member asks] where you can find this?

Ah, it's in *Great Controversy*, the chapter on the time of trouble, weariness, delay and hunger.

If victory in that experience comes from a practical experience in finding that God does supply what we actually need. But in doing it, we must learn, I repeat, to bring our wants into focus depending upon what our income is, depending on what our assets are, what we have to adjust, to adjust. Why, I can remember a time—most of you that are here tonight, maybe all of never been through what I'm about to say—but I've lived through years here at Wildwood where *many* times we had to adjust the "budget," as we call it, in these homes. So instead of getting \$10, we only got \$9 or \$8 or \$7 or \$6. You say, "Well, how in the world could the home head feed anybody?" Well, we're all still here.

We need to learn, I repeat, in our individual finances, in our departments, and in our homes. And to learn to do it joyfully and happily, just as—shall say, automatic. Find out what we have, and then remember that we know that's what's going to supply our need, and therefore, we go right ahead and use it in the fear of God and in doing it—this brings me to the next point. We do which first in the spending of time or money? The most important thing, *Volume 3* page 499 and 500:

"You should first do the work which must be done and which involves the vital interests of the cause, and only take up the less important matters after the more essential are accomplished" *Testimonies for the Church, Volume 3*, pages 499–500

Do which first? The most important, the most important. That's the way to do with money. What's the first thing we do when we get...? Pay out tithes, why? That's the most important. We've got to do that if we don't do anything else. Is that right? And we should do that with our money *all* the way down the line. And then, if it doesn't cover all that we have hoped for, it least covers the most important thing. But suppose I work that thing the other way round, and I think, "Oh, I've been wanting something for so long, and now I've got some money I'm going to get it. And then just the rest will have to do the best it can." Buying the buck, exactly.

I don't know if it isn't too much in the setting of this. Did you know that we're told that we should even study as workers to lay by a little, save a little? You say, "I don't think that can ever be done on this." I want to tell you something to the glory of God and show you that I'm not talking just out of some idle theory or some dream. The first year we were here at Wildwood, the first six months none of us got of nickel of cash. We had a place to sleep and something to eat. I remember the first month that we got something. It was \$5 I think. Well, that was wonderful. There were few months we didn't get anything. And I think after a year, we had a special somebody from another institution took pity on us, and we all got \$10 apiece around.

Well, that went on through the years. You know, up and down, back and forth.

But this is what I've got to tell you. My mother, who was our cook here during the first about five years of being here—and bless her heart, she knew how to set a good table with a small amount of money. As she got old, she had to have false

teeth. You know, it was a great satisfaction for my mother that she could pay every cent of what those dentures cost and nobody gave them to her. She went into town here, and the dentist fitted her, and she paid for every cent of that from out of the money she had earned during those early years that we've been at Wildwood. When some months we didn't get anything and no month, did we get as much as we get now. She had saved enough money to get those dentures.

Well, I thank the Lord, dear friends, that in his providence, he let me grown up with that kind of heritage. I needed it for this work. And I wish that everybody could have the blessings that come from being poor and learning how not to faint. But today, even poor people are not learning these lessons. You know the answer, don't you? The great society, the new deal, welfare, social security.

In fact friends, this idea of settling everything by what you think you need rather than what you have, Washington is strong on that. In fact, they've come up with the figure of \$3,000. If a family doesn't have an income of \$3,000 dollars a year, it's what? Poor and it's underprivileged, and something ought to be done about it. Somebody ought to do something about it. Well, if we carry out what we study tonight, some of them will rub their eyes someday and say, "Surely this is a wise and understanding people." But I'll tell you, folks, if they come around and don't forget, they will. If they discern *one* murmur of complaint, one hard love story, one word of being abused, they'll be ready to shut this place up. They'll be ready to say, "We'll put somebody in there that will pay those workers decent wages." See? You can keep right on working here then if you want to like the dear people in Burma.

Now, as I say, dear friends, I hope that this won't make us callous or cruel. The truth of the matter is this very thing we're studying tonight should make us very careful to keep our eyes open to help supply the needs of fellow workers and students.

One of the great joys of my life has been handling not much money for myself but a lot for God, a lot for God. Don't be afraid of this. That widow whom Elijah visited and said, "Give me something," she said, what? What did she say? "I don't even have..." what? "Enough for myself and my son. I've got to feed him and feed myself, and all we've got is..." what? "Just enough for one more meal, that's it. So, there isn't anything for you."

Elijah said, "Now, wait a minute. You go ahead just like planned, but make me a little first" [Chuckles] Was it more important to care for the prophet of God? Now, that wasn't selfishness on Elijah's part. God told him to do that. He was trying to teach the widow this lesson, that God would do, what? Supply all our needs, but remember, the only way He'll do it is first to turn from a thousand things and do the first thing first and second thing second. So he said that the first thing is to feed the prophet, and she had faith enough to do it. When she went back, she had what? She had meal enough for herself and her son.

And the next morning for breakfast, she went in there, and there was, what? Meal for all three of them, and it went on that way for a whole year, dear friends. Oh, she learned this lesson! I want to learn it, don't you? I want to learn it. Well, is this

the way of peace? Yes. This is the way of peace. Now, we learned there in *Ministry of Healing* that we're to look to God for guidance. Our closing text is Isaiah 50:4:

"The Lord God hath given me the tongue of the learned, that
I shall know how to speak the word in season" Isaiah 50:4.

What is "in season" mean? The right time. The only way to do that is to have time enough. And God has promised to help you to be at the right place at the right time with the right work. This is His promise. But He wakens you, when? Morning by morning to teach you that lesson. Oh, dear teachers and teachers to be, Jesus would challenge us. Go to Him and wrestle with Him in prayer. Tell Him that you must know this experimentally. Tell Him that you must know for yourself that God has a thousand ways. Tell him that you must know for yourself that He will help you to avoid a thousand invitations and turn away from a thousand...

[Recording ended in progress]

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