

Faculty Class 4 of 6

How Wildwood Will Succeed or Fail

#0655

Study Given by W. D. Frazee—August 1965

If Wildwood fails, do you know why it would fail? I want to tell you two things that can keep us from failing. There are men and women here tonight who hold in their hands the question of whether we fail to make our contribution to the closing work. Now the work's going to succeed—God's church is going to triumph. Is that right? We don't have that in our hands. Not at all. God has that in His hands. But we have it in our hands whether we're going to have any *part* in it. We have it in our hands individually and as an institution.

There are men and women here tonight who will affect this thing, one way or another. And I just want to open up my heart and just talk to you a little tonight, dear friends, because it's amazing how few times in the history of the world, men *knew* what was going on while they were there. Few times has it happened. The greatest thing that has happened in the history of the world, men missed it just as if they were blind and deaf. Didn't it happen at Calvary? Who knew what was going on? Hardly anybody in this world. Come down 1800 years later, and there is the entrance of Jesus into the Most Holy Place. How many know about *that*? Oh, that we might *know* the time of our visitation.

Now, I said that I wanted to just talk with you a little about what can happen, what *will* happen to produce the failure of *this* place, *this* program, and defeat God's purpose as far as this place is making its contribution.

The first thing: Suggestions on how to improve Wildwood. Well-meaning people, off the campus and on the campus, are continually trying to improve this place. Now, I can spend a lot of time on "suggestions" for "improving" Wildwood, and I could give you a list myself that would keep us busy for several months and several years working on it. But that isn't what I'm talking about. You notice I put quotes around suggestions and quotes around improving. I say that well-meaning people off the campus and on the campus, are continually trying to improve this place. And I want to tell you something, friends: "While there's no improvement without change, there can be a great deal of change without improvement." I wish you'd write that down. There's no improvement without change, but there can be a great deal of change without improvement. A great deal of change!

Now suppose we have an automobile here. (Elder Frazee draws an outline of a car on a chalkboard.) Somewhere up here, there's an engine and wheels. Now suppose somebody comes up, and he looks that all over, and he says, "Yes, that's a pretty good automobile, but I tell you what it really needs. It needs a different sort of carburetor." So, why does it need a new carburetor? Well, if it had a better carburetor, a *different*

carburetor, you could get a greater economy of gasoline, and so forth. And so, we listen to this fellow, and he sells us on a carburetor. Well, I could spend a lot of time going on, all over the car. You see the picture, don't you? Well, you're going to smile at what I'm going to say, but I tell it to you not to make you smile but to make you *think*.

Remember a number of years ago, I heard about a man who had bought so many of these gas-saving gadgets that he actually had to bail the gas out of the tank as he went along because the car was saving so much gas. "Well," you say, "That didn't happen." No. That didn't happen.

But you've all seen the ads for these different gadgets, haven't you? New kinds of spark plugs, or a different carburetor, or this or that, or the other. And my dear friends, they're being sold, or at least *offered* for sale, at Wildwood! That's right! "This would be a wonderful program, *if*. If. If. If you could just change *this* feature, *if* you could just change *that* feature." Well, you say, "Don't you think there ought to be some changes?" I don't think there ought to be any changes in the *blueprint*, dear friends. I think there ought to be some improvement in the way we carry out the blueprint. But I don't even *begin* to conclude we need a new blueprint. No, I don't. I don't. I don't believe it. And the world is wide; there are plenty of dark counties and needy fields where people that are bright enough, and smart enough, and wise enough to figure out a better blueprint than we have, can experiment. Am I correct? And I do not believe (and I'm just sharing my heart with you tonight), I do not believe that *this* blessed program should be experimented on. I don't think it should.

If I'm wrong, I want somebody to help me. But friends, I think we've got a *glorious* program. I'm sorry for our poor, human, faulty, weak efforts to carry it out. But all I want is more of what we've got. That's all. That's all I want, is more of what we have. And when I see that some people have seen at least some rays of light in what we're trying to do here, I could weep, if it would do any good, at the thought that this should fail—and fail by experimentation! By experimentation.

Let me mention just a few details. But let me say when I mention these details that it isn't the details that I'm talking about. Because there are 50 others besides what I'll use, and I'll use these *just* for illustration, that's all. And please remember that that's all I'm using them for, is illustration.

There may be somebody who thinks Wildwood is a wonderful program "if" . . . and here's the if: "It's just a shame for our dear young people to spend all this time and effort in getting an education here, and then it isn't worth anything when they get through." That's one of them: our educational program. In other words, we need a new carburetor, or battery, or engine, or whatever you call it, as far as our educational work is concerned. Now, they think some of our other features are wonderful: our missionary program is wonderful, and they're glad for our sanitarium, and so on. But they think that it's just a shame that our young people spend all this time in training and then when they get through, they don't *have* anything. Did any of you ever hear talk like that? Did you ever hear it on this campus? Well? Yes.

Now, if I touch on a tender spot anywhere tonight, dear friends, I mean no offense. But think. I asked you at the beginning of this course if you wanted me to talk frankly, didn't I? Well, I'm going to ask you again. Now, if anywhere along the line you feel that I'm going too far, will you just hold up your hand, and I'll give you the opportunity to say something. But friend, my heart is burdened. When I see how near we are to glorious success on the one hand, and how we sometimes tremble on the precipice in the other direction. I must share my heart. I repeat: If this program fails, it will be because of the *tinkering* of well-meaning people with the divine blueprint that God has given us.

All right. Now we'll take another one, and I'm not giving these to you in any particular order, and I'm not trying to be exhaustive. I want you to get a *picture* of something here.

Another wonderful suggestion is that "This program could be well accepted *if...*" and the "if" this time is simply this: "If there were better remunerations, less sacrifice, better salaries." [Elder Frazee walks to chalkboard again.] I'll just put the dollar sign for that; that'll cover it. Now we could spend an hour on that, couldn't we? But when I think how much better off *all* of our workers are than they were a few years back, I rejoice. And when I think of what I *know* is just ahead in the way of poverty, and hardship, and sacrifice, I'm not sure, dear friend, that the way to make this program acceptable is to sugar coat it with money. I'm not sure.

Now don't misunderstand me. I'm for everything that will make this program more successful financially, so that the stewardship of more money can be in the hands of our workers, and that we can give more in tithes and offerings, and do more to help the poor and needy and all that. Praise the Lord for everything we can do! And I think the program has the potential in it, along that line, that we've not yet realized! But I don't think that what we need is a new carburetor or a new engine, friend. I don't think so. And let me tell you something, friends: The day we lose, on this campus, the idea that sacrifice is an essential part of this program, we've lost something! And the day we accept the philosophy that we could get more workers and better workers if we could only offer better accommodations and more money, that day we're preparing a feeding station for a flock of birds that we don't want. Don't forget this. Don't forget it.

There are not merely scores but *thousands* of people who would like to get all that Wildwood offers, provided they could have all that and *money* too. The one thing that keeps us small enough to do a truly reformatory work is the fact that it takes a bit of sacrifice to be here. And don't forget that.

But this is one of the most *subtle* things. Well, you say, "How are you going to attract people?" Bless your hearts, friends; for nearly 40 years, I've been inviting people into this work, both since and before I was at Wildwood. And God knows I've had the joy of inviting people with talent, people with experience, people that could go out in the world or elsewhere, and earn plenty of money. And it's been a joy to me to invite them into something, where, in almost every case, it meant a decided *cut* in their remuneration to come and do what I was asking them to do. That's right. And I know it works.

That isn't all of it: I know of plenty of institutions, did you ever hear of any, that *boldly* offer inducements of wages, houses, vacations, fringe benefits, sustentation, security of all kind, medical benefits, and *urge* that to get workers? Do you know any of them that are just crying for workers at the present time? Do you know any? Yes. Well, why can't they get them, with that sort of program? Do you think that this little place can compete with that chorus? Do you? Why, my dear friend, no, we don't need any new carburetor on that point!

Now don't misunderstand me. God help us to continue to raise the prosperity of this place by following His methods. But remember, the purpose is not to attract more birds here. That isn't the purpose. The *purpose* is to make it possible for you and me, having learned the lesson of sacrifice, to share that added prosperity with more needy people and help to establish more places.

This is not advocating some penny-pinching poverty program, not at all, as our critics charge it is. It isn't. Sometime, not tonight, perhaps we ought to spend a whole hour on this subject. But what am I doing? I'm merely giving you an illustration of how our well wishers want to *tinker* with this program, to fix it up so it can really get going, you understand.

The third one I'll put down is dress. [Elder Frazee is writing on a blackboard.] "Wildwood would be wonderful if the people at Wildwood would just not dress so queer!" Did you ever hear that? Did you? But my dear friends, some of the best men and women I know think that that's just what we need—that if we could just have some surgery done, let's do some cutting—that it would really put us in a place where we could have a wonderful influence. Am I correct of that sentiment today? And some of these dear people that think this, they are with us on a lot of other things.

All right. Next, I'm going to put down "D" for diet. [Elder Frazee is writing on a blackboard.] And, interestingly enough, friends, on this point, there's quite a different viewpoint. For instance, there are people who wouldn't come to this place because we have a few cows on this place.

I talked with a man who drove clear across this continent to put some of his older children in school here. I was away at the time, and I met him in another place. He had come here on his way back. He said, "Brother Frazee, you have no idea how it hurt me when I got to Wildwood and saw those cows in the back." Is that true? Now you smile at that friends, but he was conscientious about that, wasn't he? Don't you think he was? But there are other people that wouldn't be here unless you had cows.

Now I could go on with other things. I was talking with one of our not very long ago. They were telling me about a problem they had. It wasn't 2,000 miles from here, friends, but right here on this campus. And they didn't mention any names, and I'm glad they didn't, but they just said they had this problem. There were some articles of diet, if they didn't have them on the table at a certain meal, that somebody would just get up and leave the table. And there were other people that were ready to leave if they were on the table. Yes, folks, we need a new carburetor, don't we? A new engine, a new system.

Wouldn't it be wonderful if we could make Wildwood palatable and attractive for each person?

Now I could go on with a lot longer list than this, but as I said, these are not my subjects. My subject is this right now, and that is, what's going to kill Wildwood? By the time that the tinkers get through tinkering, you will have something that is entirely different. Because, remember, brother, sister, friend, if your particular tinkering was all that was done, or the tinkering of some well-meaning friend at a distance, that has written or offered his suggestion, that would be only one thing. There are other people just as conscientious and just as well-meaning who think that the thing that that first fellow wants to take out ought to remain. But they're willing to apply the surgical knife, but in a different part of the anatomy, you understand. And so, there's the patient, and the thing is: What are we going to cut out?

If we listen to all of them, friends, you know what there'll be left? That's right, nothing. And if we listen to part of it, we'll have a hobbling, limping specimen. Well, you say, "Brother Frazee, that sounds awfully egotistical." Well, if what I have said is egotistical, friends, then I'm egotistical; I'll just have to admit it. But I didn't invent any of this. It's all in these books. And if there's anything in the program that isn't in these books, friends, then it isn't in the program. It's just a flea. No type of program at all. Just a flea that needs a little flea powder to encourage it to hop off. But oh, these precious principles that have led and guided us through the years, to the wonder of some at least, who are longing to see something done in carrying out this instruction. Shall we at this late date, my dear friends, think that we can change this and that, and this and that, and this and that, and, as a result, *fly* up the mountain instead of climbing? I don't believe we're going to sprout wings this side of Heaven. And I don't believe there's a single one of these changes, or a dozen others that are suggested, that are going to enable us to miss the painful toils and efforts as we climb up the trail. I don't think so. I *know* that this plan will take us to the top. I haven't any question at all.

You know what I really think, what I really wish? I wish that the people who know *how* to do it in a hurry, without all of this excess baggage and millstones around the neck (and I say this not sarcastically but from my heart), I wish they would get out somewhere and do it. For the world has need of thousands of places of this kind—cities of refuge. Am I correct? Yes. And if there's a way to do it that's a big improvement over what we're doing, oh, isn't there someplace that somebody can show us, where it's being done? Isn't there someplace that somebody can say, "Why, just look over there. They're really going places *because* they have what you have, but they've left out some of these millstones. Look at how fast they're going, because they don't have these impediments." Do you see what I mean? Shouldn't there be someplace that's doing this thing better and stronger than we are, because they don't have the stumbling block of this educational program, or they don't have the stumbling block of our financial sacrifice, or they don't have the stumbling block of our dress instruction and example, and they don't have the stumbling block of some of these too narrow or too broad views on the diet question? Do you see what I'm getting at?

I got a letter from a man just the other day. I had never met the brother, but he

wants to write me a letter telling me what Wildwood ought to do. He's not a Conference brother, he's a lay brother from a different state. And in the letter, he said, "I'll tell you, Wildwood is the best I know, anywhere in the world, but it isn't good enough. I want to tell you what ought to be done to make it what it ought to be."

Now, bless his heart, I think he's perfectly sincere. But he says, "I don't want to waste your time or mine telling you because I know most people don't want it. But if you want it, write to me." So I'm going to write to him and tell him, "Send it along, brother, send it along." Yes, but when I get the letter back, and he wants to change the carburetor, if it rests with me, friends, I'm not going to change the carburetor. No, I'm not. If he can point out some good references in the Spirit of Prophecy that we haven't discovered, that tells us how to do a better work, then it'll be worth the stamps, won't it? I think you'll agree. But if it's some human idea on how to get rid of the cross, or how to make the cross harder than *God* has made it. There are more people than you think that think that Wildwood isn't *strict enough*, and that's why God doesn't bless us. There are more people than you think who believe that one reason we don't have greater success is that some drugs are given down here at the sanitarium.

A woman wrote me page after page after page after page, just pleading with me that Wildwood ought to step out on a no-drug, no-drug, no-drug program. That's another one of these new carburetors that are offered. Do you see what I mean? The tinkering isn't all from one side. Judging by the firing I hear on both sides, I think we're in the middle. That's right. I don't mean just on *this* subject, on a *dozen* subjects. And it's going to increase, friends; it's going to increase. We're going to be fired at from the right hand and from the left. Some people, as you know, have been *greatly* disappointed and grieved and brokenhearted because we didn't join in with this Brimsmead program. You know that, don't you? Yes. People have come to this campus and gone away brokenhearted because we ought to be in with that reformatory ilk.

So, I could go on, with illustration after illustration. Do you see what I'm getting at here, friends? I plead with your heart, as faculty and potential faculty members, I plead with your hearts: What are you going to do about this? Have we seen the glorious vision? And are we going to carry it through? Or are we going to tinker with it, and have other people tinker with it, until all that's left is a dissected corpse? Do you know what a dissected corpse is good for? Nothing but an autopsy, a postmortem, that's all. Friends, there are more of them than I'd like to think about, lying around the country. For all that can be learned from them is what *not* to do. What *not* to do.

There's more than one institution that, at one time, had at least something of a vision that this group has tonight. But because well-meaning people thought that if they if they'd just do this, just do that, just change this, and just change that, then it would be more accepted, more acceptable, and have better influence. And so it went on, and went on, and went on. Isn't that what happened to the early church? That's exactly what happened to the early church. And yet think of it; think of the glorious results that came in the midst of *sacrifice*—in the midst of *lack of recognition*, in the midst of strict standards—the cross itself lifted high in the early church from Pentecost to now. Didn't it, friend? Oh, that God may help us with that.

Now, I told you there were two things. That's one of them. If Wildwood fails, it will be because of *tinkering*, external and internal tinkering—changing this and changing that. And remember, the cry of nearly everybody that does it (they're well-meaning, they're not devils) is this: "Now remember, I don't want to change your whole program. I think it's wonderful, *but...*" That's the problem; don't forget that. *But*. They only want to change maybe two percent. But you'll get 50 people, each changing two percent. What have you got? 100 percent!

All right. Now, number two. This is the greatest test of all. Number two is this, friends: Can we demonstrate teamwork? Teamwork. Or will the Devil be able to put wedges in and break up our unity? That's the question. Now, you can see how the two things are related, can't you? Suppose somebody wants to come in and change our educational program, and part of the faculty say, "Well, I think that would be a good idea, it would be more acceptable," and part of them say, "Well, no, I think we'd better stick right to what we're doing." Then you can see you can develop what? Strife, disunity, lack of harmony, so there is a relationship. But this second point, this second great point. This matter of unity and of teamwork goes far deeper than just this thing. It involves our working closely together in all the relationships of our daily program.

Now, you remember that this is the great lesson that Jesus worked with His disciples on; for how long? Three and a half years—the whole time. This was *it*. And after three and a half years, they had an examination, and how many of them passed the examination on this point? Not one. They got into the upper room that night, and think of this: within less than six hours, the mob was coming to take Jesus, and there they were doing what? Having a what? A strife. As to what? Who should be the greatest? Now we don't do it just that way, but I want to tell you something, friends. I'm so glad that all of you are here tonight. May I just unburden my heart to you? We haven't come to Pentecost yet, and as soon as we learn this lesson I'm talking about now, Pentecost will be here. Pride of opinion is a lot deeper than pride of dress or pride of appearance. And there are people who are willing to sacrifice, and work their fingernails off, as we say. But it's very hard for them to have their opinions crossed. Very hard. Why Peter and John and James and Matthew had willingly left how much? They'd sacrificed more than most of *us* have ever sacrificed, and got into a harder time with Jesus than we've ever had at *Wildwood*, didn't they?

Well, ah friends, when it comes to *this* question of love and unity, they never learned that until after the cross and the resurrection, and the 40 days with Jesus, and the 10 days in the upper room, then they learned it. I wish that God could help us get over being so sensitive if somebody suggests a different opinion from ours. Well, you say, "Brother Frazee, you've just been telling me to watch this important thing of *not* getting everything finished." But don't forget, friends, what I said before I went into this at all: There is no improvement without change, but there can be many changes without improvement.

In 1888, two young men came to the General Conference, at the request of the General Conference (they weren't intruders, as they are sometimes pictured). Jones and Waggoner came there with a message. And who gave them the message? The Lord gave them that message. But there were older men there, Butler wasn't there, he was sick, but he sent the word ahead, in fact, he sent a telegram to those who were willing to receive it.

“Stand by the old landmarks.” President of the General Conference. You know what he meant? “Be careful, don’t be taken in by Jones and Waggoner.” And Uriah Smith and other stalwarts, they put up a *strong defense* against the very message that would have brought the Latter Rain and the Loud Cry to this people. “Well,” you say, “Brother Frazee, this is just talking backward to what you were talking about.” No, it isn’t, not at all; it’s balancing.

My dear friends, what we need is not tinkering with the car, but we need a great deal of wisdom to *understand* the car, and get more efficiency out of it, and get on to our destination! And while we don’t need a lot of *human* help, of people that don’t know anything about this, tinkering with it and telling us what’s wrong with it, we need a *great* deal of help from the Lord and one another in coming up to the potential that there *is* in this program of carrying out the blueprint. We need a *willingness* to have more efficiency and better methods in carrying out God’s program. And we need to be careful that we don’t interpret as the old landmarks, things that are simply *old* and are not landmarks at all.

Sister White said—and she wasn’t talking about dumbbells or ignoramuses, she was talking about leading men—at Minneapolis, there was a great deal of talk about standing by the old landmarks; it was evident they didn’t know what the old landmarks were. Oh, brethren, I don’t want to be in either camp. I don’t want to be in the camp that tears this thing to pieces by tinkering with it; neither do I want to be in any plan of the enemy that holds this program back from progress, simply by insisting that every little detail of the way we’ve done things for 20 years must continue just as is. I want to be ready for the Lord to lead us on to more efficient methods. What do you say?

We can learn from our critics sometimes. That’s what Elder W. C. White used to tell us: “Learn from your critics.”

Now, I wish you’d turn to *Ministry of Healing*, page 493.

“Regard yourselves as missionaries, first of all, among your fellow workers” *Ministry of Healing*, pages 493–494.

You mean we’re to be missionaries among one another? Oh, yes. Look at the sentence before:

“So far as we are capable, we are to be to others what Jesus was to His disciples when He walked and talked with them on earth” *Ibid.*, page 493.

You mean I’m to be what Jesus was? As far as I am capable. To whom am I to be what Jesus was? My fellow workers. But you are too. Now, this is a class for faculty candidates. I’ve presented to you the ideal for your work as a teacher. You’re to be, as far as you’re capable, to your fellow workers, what *Who* was? What *Jesus* was to His disciples. Do you know what Jesus did for three years and a half, my friends? Jesus lived with a group of men that had not fully learned this lesson of unity, and everything He did for those three years and a half was to help them to learn that lesson. And if you’re to be

to others what Jesus was, then you're to learn that lesson and teach it to others.

Now let me illustrate something. There's Brother Danny Miller back there. Suppose that Brother Danny Miller and I don't see alike on something. That could happen; I don't know of anything right now, but that could happen, couldn't it? So I'll just use that for an illustration. And so, we talk together, and we don't see alike on it. And the more we talk, the less we see alike on it. Could that happen? Oh, yes. Can you still have unity, and that be so? Yes, that could happen. But could we have disunity? Yes.

Now watch. Suppose that I long for sympathy and suppose I go to Brother Forrester, and I say, "You know, Brother Forrester, I think that Brother Miller needs watching." Now that's all I need to say, isn't it? Probably if I say that much, I'll say more, because what's Brother Forrester supposed to say when I say that? He's supposed to ask, "Why?", either just like that or in the way he looks at me or something. And then I think, "Well, he's asked me; I guess probably I'd better explain." And could I, in five or ten minutes, have driven a wedge? Yes.

It took something for Peter and John and James and Andrew, and all the rest, to get up there in that upper room and stay till they were united. They knew one another pretty well. Do you suppose that all the rest of them got together and prayed for John and James, and said, "Oh, Lord, help John and James to see what a terrible thing it was for them to ask for the first place in the kingdom"? Do you suppose that's the way they were praying up there in the upper room?

I believe literally, brethren, that we're in the shaking time! And that one of the most wonderful thing if it could happen and is happening, more than any of us are able to assess. How do I know? Because, by God's prophetic clock, I know we're that near the end! This is what is happening, it must happen, and that is, men that differ must be kneeling down and praying together, that God will weld their hearts close together. And if I'm Peter, and John has made the terrible mistake of going and asking for the first place in the kingdom, and I know deep down in my own heart that I wish I'd gotten there first because I want it too, I don't need to go off and find some other brother and say, "Let's pray for John, he's in a terrible fix, he's asking for the first place in the kingdom, and you know we all want it, and he's just pushed ahead. Let's pray for him, that he'll learn that isn't the way to do that; that isn't fair." But oh, wouldn't it be a wonderful thing if I'm Peter and I could go to John and say, "John, would you pray with me and let me pray with you?"

You know I had an experience once (it didn't happen 100 years ago either), right here on this campus. There was a dear brother (he isn't in this room tonight). There was a dear brother, and in spite of myself, I just didn't seem to be able at times to please him, and I know he didn't please me at times. And something came up, and I thought, "What in the world have I done?" Well, I could have gone to somebody else and said, "Would you pray with me about Brother Jones?" (That wasn't his name.) "Would you pray with me about Brother Jones, because really he's a pill, isn't he?" I could have done that, and I think I could have found somebody to pray with me on that basis. The more I thought and prayed about it, the more I thought, "Well, why don't you just go and pray with him?" What will I tell him? And finally, I went to him, and I said, "Brother, this is awkward. All I know to

tell you is that we need to pray together.” I said, “I’m just sorry that somehow at times we don’t seem to hitch together. But I wish you’d pray with me and let me pray with you that God will do something for us.” And interestingly enough, God heard our prayers! Why wouldn’t He? Isn’t that the kind of prayer God wants to hear? But I think I could have prayed for years with some other brother *about* this man, and I doubt that God would have heard us. Oh, my friend, I long for the spirit of unity and united prayer on this campus to lead us, not in a *different* direction, but much farther along in the *same* direction. That sums up what I’ve been trying to say this evening.

The hour is late; time is passing. Jesus is soon to come. When I think of the opportunities, I long that a city of refuge shall be established here; that anybody coming on this campus, no matter how unaccredited the educational program, no matter how sacrificial the remuneration may be, no matter how strict the dress program may be, and no matter how strict or how unstrict the diet is, or any of these other things, that as people come on this campus, they will find two things here: they will find *love* and *unity*. And they will find a satisfaction that they will say, “Truly, God is in this place!”

Now some people have experienced that, am I right? That’s why I know that we’ve got the formula, friends. I know it, I know it; I haven’t any question about it at all. And as you’ve heard me sometimes say, “I’m like a little boy that’s just had one piece of a great big watermelon. I know what I want is another piece of the same.” And I don’t want a different watermelon. I just have to be honest; I don’t. I want this one. Do you? Well, if you do, let’s have it; there’s plenty more. This is a big melon. We haven’t eaten all of it yet. There’s plenty to eat on. And thank God that there’s so much to encourage us, so much to cheer us on.

But don’t forget, nobody is going to come along with some wonderful discovery of how we can sprout wings and fly the rest of the way. Every step that we rise is going to be what? A little hike [inaudible...] We’re going to have to walk. That’s the way Jesus taught His disciples. It was a hard road. They shared His frugal fare, and like Him, were sometimes hungry and often weary. But friends, what they got at Pentecost was so wonderful that we’re told that if they could have had all they were dreaming about, about that wonderful earthly kingdom, they wouldn’t have traded Pentecost for it. Isn’t that right? And listen, if we can get what Jesus is wanting to give us, we wouldn’t trade it for all that we’ve been offered in popularity and so-called prosperity. We wouldn’t trade it at all. Oh, that God may help us to know the hour of our visitation—to know the day of our opportunity and not miss it on either one of these points. What do you say? Amen.

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