

The Wildwood Story (1970)

#1004

Study Given by W. D. Frazee—November 26, 1970

[An unknown brother]

Let us kneel together as we seek the Lord's blessing. Our Father in Heaven, we are grateful to thee for this day set apart when we can offer special thanks to Thee for Thy wonderful blessings to us. We thank Thee for Thy goodness, for Thy mercy, for Thy love, for the health and strength Thou does give us. We thank Thee most of all that Thou has called us to be sons and daughters of the Creator of Heaven and Earth. And as we meet here this Thanksgiving afternoon, we pray indeed that Thou will be here and that Thou will bless. As we hear the story of sacrifice that started this work here at Wildwood, we pray that our hearts may be impressed that we, too, must press in and be a part of the sacrifice that's going to finish this work.

As we have just sung,

Let us learn the Father's way,
of saving health and joy,
and join in love's last full display.

May that be the part that each one of us will have, for Jesus' sake, amen.

It's not often that I get to read one of Warren Wilson's poems, but he's not here this afternoon, and there is a Thanksgiving poem that he wrote at least a year ago or maybe longer than that.

Are you thankful to God this Thanksgiving day?
Are you grateful for all He has done?
Have walked midst your blessings and counted them 'or
And offered Him thanks for each one?

The pilgrims were thankful for harvest and food
And grateful for something to eat.
Though rough in their bonnet and dress and shawl
And thankful for shoes on their feet.

A one-room log cabin with cracks in the floors,
With rusted hinges on tables and chairs
With smoky log fire and straw-stick beds
And crudely made underwear.

No gas heated houses was theirs to enjoy
No luxuries graced their abode.

No car in the driveway but out in the barn
a horse and a wagon are stowed.
Yes, theirs was a rugged, a frontier life
And danger was theirs every day.
But thankful were they for all God had done
And they praised Him that Thanksgiving day.

Are you thankful to God this Thanksgiving day?
Are you grateful for all He has done?
Have walked midst your blessings and counted them 'or
And offered Him thanks for each one?
~Warren C. Wilson

The elementary school choir is going to sing for us at this time.

[Children sing]

[Elder Frazee]

This Thanksgiving Day, I was asked that my part in the program be to tell you something of the experiences of the beginning of this work here at Wildwood. Well, the more I've been thinking about it since I was asked to do this, the more I feel like a man who is asked to tell an experience in history while they were bringing in the soup at dinner, and he felt that the time was hardly long enough. But I can tell you some things this afternoon, and we'll pray for the Lord's blessing.

The 23rd chapter of Numbers and the 23rd verse:

"...according to this time it shall be said of Jacob and of
Israel, What hath God wrought!" Numbers 23:23

These were the first words sent on the telegraph in 1844 by Samuel Morris when he invented the telegraph.

What hath God wrought!" Numbers 23:23

God told His people anciently to remember the things He had done for them. The song the children have been singing tells us to do this and to talk of God's works. It is for our own benefit we are told to keep in mind everything that God has done for us. Because thus, our faith is strengthened, and we're encouraged to ask for more and more. Sometimes in our gathering work, if somebody gave us \$25 last year, we hope they will do what this year? Give us \$50. That's right. We're sometimes disappointed with men on that program, but with God, never.

The truth of the matter is, friends, our Heavenly Father is glad to give us more and more and more and more. He never runs out. There is plenty more in the kitchen. We can have a second and third helping. And there's no danger of overeating His blessings.

“Blessed be the Lord, who daily loadeth us with benefits...”
Psalms 68:19.

We are told in that wonderful book *Christ Objects Lessons* in the chapter on “Things New and Old” that God’s servants are to draw from the treasure house of His Word. And then it lists three different ways in which God reveals His word to us—the written Word (the Bible), the book of nature, and then the book of experience in God’s dealings with human lives. The Word of God speaking to us through the Page, the works of God in which His character is revealed, and the ways of God as we see Him working with human lives. It is this later that we will spend most of our time on this evening. The book of experience in God’s dealings with human lives.

I first heard about a place called Wildwood 29 years ago this Thanksgiving weekend. I was engaged in an evangelistic medical series of meetings in Baton Rouge, Louisiana, where we had stayed awhile in the Arkansas/Louisiana conference in pastoral and evangelistic work. A man by the name of Neal Martin (many of you know his younger brother Ralf) came down to visit us that weekend and told us about a place that he had discovered that he wanted us to see. And the night before Christmas, I spent my time on this campus, and I slept up in Oak Cabin. And before many weeks, we were here. But that is running ahead of my story, for the story didn’t begin there.

The story began before I was born. The story began back in 1844 when our great High Priest entered the Most Holy Place to begin His closing work of making ready a people prepared for the Lord. He sent His angel in that eventful year to restore the gift of prophecy to His remnant church that a people might be prepared, ready to meet the Savior. You remember the story of the development of the doctrines of this message—the bringing together of those who kept the Sabbath, those who were understanding the work of Jesus in the Sanctuary, and those to whom the gift of prophecy had been given. And thus, 20 years after 1844, we find a people united on the doctrines of this message and also organized as a church.

Immediately God sent His angel with a special message dealing with a great subject of health reform and medical missionary work. And in those great visions of June 6, 1863, and December 25, 1865, a broad program of healthful living was given to this people. And immediately, our people started to respond, making changes—putting aside tobacco, tea and coffee, and not only the advantages of a good diet, but of exercise, fresh air, sunshine, and learning also the importance of establishing an institution where the sick might be brought and treated in harmony with these principles. And where people might learn how to live by observing these laws of health so that there wouldn’t be so much sickness.

Those messages, my friends, have changed the lives of millions of people, most of whom don’t know that they came from visions in Otsego, Michigan, and Rochester, New York, over a hundred years ago. The Battle Creek sanitarium that grew out of these ideas had great influence, as I said, on millions of people. But its

principles were rooted in Revelation, as well as in Scientific research bringing out the scientific proof for these wonderful principles.

Soon after the turn of the century, in the providence of God, two institutions were started that were destined to have a great influence in further spreading these principles of health reform and medical missionary work in connection with education reform. One of them was at Loma Linda, in Southern California, 65 miles east of Los Angeles. Where on a spot vacated because of the revelations of God, our people established not merely a sanitarium but a school to train gospel medical missionary evangelists. The year before, up here near Nashville on Neely's Bend, 10 miles from Nashville, the Madison school was started. A school to train self-supporting missionaries dealing with educational reform, industrial education, and medical missionary work. Wildwood has been influenced to a great extent by these two schools: Loma Linda and Madison. In fact, ever since the beginning of this work here 29 years ago, people trained at Loma Linda and people trained at Madison have always been on our faculty and on our staff. And I imagine that will continue to be so as long as this little place continues its work. We are almost home, folks. We're almost home, and the work is nearly done. And yet there remains so much yet to be done.

Well, back to our story. It was my privilege to be trained at Loma Linda in my younger years. Brother George McClure and Brother Neil Martin were with me, and I was with them in the beginning of this work here 29 years ago were trained at Madison. We are happy for the fellowship that we have had. Brother Neil Martin is sleeping now. I preached his funeral 20 years ago. But Brother McClure and his good wife are with us, and several of the others that began the work here 29 years ago are with us still.

Now, why did we come here to this particular place? A number of us had been in evangelistic work going from city to city, holding Gospel medical lectures, and preaching this message of making ready a people prepared for the Lord. There were several things that God had done before we ever heard of this place to prepare our minds to come here and establish this training center. In the providence of God, I was trained with Elder John Tindall, a medical evangelist who had spent many years in the cities of America in *teamwork* in which doctors and ministers, nurses and Bible workers, and colporteurs and other gospel workers had a part. And it was this teamwork approach to evangelism that filled my heart. I never knew anything else, and I hope that I don't forget it. I'm still in it. I want to continue in it.

When the Great Depression broke, it was difficult to provide budgets for any large teams of workers. But a young man who was helping me in the work at that time, whom some of you know now as Elder Jay Lee Neil. He and I, as we prayed together and studied our problem, felt that we found in the Bible and the Spirit of Prophecy the key to that problem in inviting other young people to join with us on a basis of faith as self-supporting helpers. And for a number of years, when I was in Conference work, I had with me in the cities of California, Utah, Oklahoma, and Louisiana a fairly large group of volunteer helpers who supported themselves and at the same time, joined in our medical evangelistic program. This, of course, prepared us to think in terms of a training program to better prepare workers of this type.

In the earlier years of this venture, it was our privilege to be acquainted with and have the friendship and counsel of Elder W C White, Sister White's son. Sister White, of course, was sleeping. SHE went to her rest in 1915. But during the twenties and thirties, until Elder White went to sleep, we had the privilege of his friendship and counsel and help. And as he visited us in these different places we labored, he encouraged us to gather young people who would enter into this gospel-medical program and serve on a self-supporting basis. Elder White's interest in self-supporting work was due to the influence of his mother, the prophet. She it was that had encouraged the men who started the school at Madison to train self-supporting workers in 1904. She served on their board, the only intuitional board that she was ever a member of. And until shortly before her death, she was a member of that board. When she had to lay down that burden, her son, WC White, was in her place, and for the rest of his life, he was a member of that board. And from year to year, he came here to the Southern states and visited the different self-supporting institutions encouraging them in this work.

Another burden that rested on Elder White's heart during this tour was because of the close association that he had with his mother was the burden of caring on this type of work from rural bases. City evangelistic work, as envisioned in the messages that God has sent His people, can best be carried on from a rural base. Where the workers can have the advantages of living in the country and where the people they contact can be brought for treatment, for help in a more natural environment, and for the association with the things of nature instead of the commercial and mechanical things of the cities. And so, Elder White encouraged this in these things too. These were some of the influences that prepared us to be interested in seeing a place like this established.

When Brother Martin and Brother McClure and I first were considering this type of work, when we came here to this little place and looked it over, everything on the campus as you see it now was dirt roads which meant mud in the rain and the wintertime. The road out here in front, this nice paved highway that was all dirt road too, just a little winding country road. Superhighways were still in the future then. And when we came onto this campus, there were very, very few of the conveniences that you see now. I'll not take a lot of time to describe the inconveniences. I'm so glad that we have the privilege of laying the foundations of the work here in sacrifice. And one of the greatest wishes I have for you, students, is that in some way or another, God will give you all opportunities to sacrifice. It could be in some little things. It could be just putting up with a roommate who disturbs you. That could be a sacrifice. It could be in working with a supervisor that you wished could be changed. It could be in living with a home head that is hard to live with. However, the Lord arranges it, every one of us can be thankful, friends, for the privilege of learning self-denial—of making God and His work the first thing. And I found this; if we take an interest in God's problems, He'll take an interest in our problems.

When we came here in January of 1942, a little group of about 12 or 15 workers, we assumed obligations of \$3,000. The rest of the value of the place was a donation to this work. Three thousand dollars doesn't sound like so much in 1970 as it did in 1942. In fact, \$3,000 now won't buy nearly as much as it would buy back

then. And by the same token, it took a lot more time and effort to earn \$3,000 in 1942. Well, Brother McClure and I signed the notes to pay \$500 every three months until the \$3,000 was taken care of. I said to him, "Brother McClure, that's the most money I've ever put my name to."

He said, "Me too."

And I'll have to be honest with you, neither one of us knew where a dollar of it would come from.

The story of how God provided that from time to time is most interesting. He used many different ways. Within five days of the final payment of \$500, we didn't know where a dollar for that last payment would come from. But as we prayed, the payment was due on Tuesday. Sunday morning when we got our mail, there was a check in it for \$200 from a woman way out in California. She didn't know how well-timed her \$200 was. And within the next three days, the balance of the amount had been made up by four different people so that we were able to meet our payment.

I love to look at that canceled note occasionally. It is one of the waymarks in answered prayer. But of course, all we had here was land and a few houses. We didn't have any sanitarium. We didn't have any institute building. How were we to get all these? And of course, we had to provide for the monthly support, the daily support, of these people. The daily electric bill and the grocery bill, and so forth. Our workers were self-supporting. We had all become self-supporting workers. And since we didn't have any sanitarium, some of our nurses went out into the homes of the people up on Lookout Mountain and in Chattanooga and nursed. And they put their money right into the company treasury without any exception. They did that willingly, gladly in order to get the work started.

The second summer we were here, the conference loaned us a number of tents which we pitched under the trees in front of where the present sanitarium building is. And there, we conducted a summer institute. These were our first regular institute classes, and a number of people came to that. One student that we are very thankful for that came that summer was Brother Roy Cooper. Elder Cooper, stand, won't you? Thank you. Elder Cooper, within a few months, became our farm manager. He has been a faithful worker in this program here on the place and up at Lookout Mountain ever since. Perhaps I ought to tell you, he won't mind, I think, that when he drove on the place, some of the places people were living in here almost discouraged him from staying. But thank the Lord, he stayed. And pretty soon, he found something more important than buildings.

May I say, friends, God wants us to do the best we can, but I want to tell you something. When the Lord Jesus was born in this world, He was born in a what? He was born in a stable. That's a barn; that's right. Do you suppose it looked like a barn? Do you suppose it smelled like a barn? That's right. Do you suppose He couldn't find any better place than that to be born in? Something to ponder over, isn't it? We need to be aware, lest we despise the day of small things.

Well, back to 1943. We had a wonderful summer teaching classes. About the middle of that summer, a young man who was helping us with carpenter work had just built a barn for us up near Locust Cottage, told us that he was ready now to build something more, and he went into Chattanooga looking for some lumber with which we could start building a small building on the site of our present sanitarium. But it was wartime, and controls were on, and it was difficult to find any lumber. Incidentally, we didn't have any money to buy any anyway. But when he came back with that report, several of us knelt down under the pine trees up on the hill here and there we asked the Lord to open the way for us to build.

We had already made the excavation where the sanitarium building is. We had made that a number of months before just on faith. Would you like to know how that excavation was made? It wasn't made with a bulldozer, or a backhoe, or anything like that. It was made with a couple of mules and plow and scraper and finished off by hand with pick and shovel. I had the privilege of having a part in that. Where the laboratory is now the clinic and laboratory, I finished out that corner with pick and shovel. And we had a wonderful time getting that excavation ready, but we had no lumber to build with. And so, as we knelt there under the trees, we asked God to open up the way.

And may I tell you, friends, within three days of that, we had a wonderful providence. One of our men noticed in the newspaper an ad where a man had some buildings, barracks buildings, 75 miles from here up on the Ocoee River that he wanted to see to be wrecked. It had been used in a construction camp up there. So, our men went up there hoping that they could buy one or two of these buildings and get enough to put up a few small buildings. But lo and behold, the man was anxious to sell the whole lot of 14 buildings! Some of them were just small, but some of them were large enough that two to three hundred people could get in them. Just thousands of feet of lumber, and he offered us the whole thing for less than a thousand dollars. Of course, if you didn't have a thousand cents, what difference did it make what the price was? But we felt that this was a providence that we couldn't let go by, and so we had earnest prayer together as a group of workers. Do you know, dear friends, there was a man on this campus at that time (we didn't know he had the money), but he came forward with \$600—dear old Brother Koenig. Do any of you remember dear Brother Koenig? Yes. Six hundred dollars he dug up from somewhere. But that wasn't quite enough to buy it, but one way or another, we scrapped, and we got it.

So, some of the students that were taking the institute said, "We'll go up and help wreck those buildings." Elder Pine, who was one of our students here, was the foreman for us. And so, I went up with them, and we held classes up there, and some of the other students stayed here, and there were classes here. Well, the weeks went by up there in our camp in the mountains. And day by day, the buildings were coming down, and the lumber piles were piling up. There they were: 2x4, 2x8, 2x10, 2x12, sheeting and siding. We had thousands of feet of lumber! But now the next thing was how to get it down here.

And one night, Brother Pine came to me, and he said, "Brother Frazee, I've been studying, working on how to get this lumbar moved down to Wildwood." He

said, "I got a truck, but the price for one trip is so much that I know we won't be able to stand that." And he said, "The man that sold us the lumbar has a truck that he'll sell us for \$470." He said, "You suppose we could get that? Then we could carry it ourselves."

"Well," I said, "Brother, we don't have any money to buy the truck with." I said, "I know it looks foolish to be here taking the buildings down and piling up the lumbar and no way to move the lumbar down there," but I said, "That's the way we have to do in this work. We have to pray for a wagon, and then we have to pray for a horse to pull it."

And so, four of us that evening, it was a Thursday evening, we knelt down up there, 75 miles from here in the mountains, and prayed that the God of Heaven would give us the money to buy that truck or otherwise provide for the moving of that lumbar. That was Thursday night. Friday afternoon, I came down here to be with the little church here over the Sabbath. When I came onto this campus, I found a letter awaiting me with a check for \$500.

I don't know how big a check you'd have to write me tonight to have an equal influence on me. It has to be a pretty big check. Can you imagine, friends, a group of people praying Thursday night for \$470, and here in the mail is a check for \$500? Well, our hearts were glad. So thankful! And do you know that that money came from a woman that didn't know any of us personally? She was a friend of a friend or ours. And this friend didn't know that we were in a bind for money at that particular time. God had what we needed all timed.

Well, that truck, it was an old, as we'd say, beat-up truck. And it has some tires that were really beet up. It was wartime, so you couldn't get tires, but there were a few spares with it. Trip after trip that truck made bringing the lumbar down here, just this side of where Haskell Hall is now, those piles of lumbar began to rise until we had over 50,000 feet of lumbar piled there. Well, it still didn't mean we had a sanitarium.

The men that had helped us wreck it, some of them helped us to build the two little cottages between the sanitarium and white cottage. You know, those two little cottages there. Well, they built those. And still, the excavation was there, no sanitarium. Month after month went by, and we had no men to build. Finally, one of our folks said, "Let's talk." So, fittings were poured. That meant blocks must be built and put together for the foundation for the basement storage. But we didn't have anybody who knew how to lay blocks. While we were praying about that, here came Brother Hagen. A recent convert and colporteur. He was so anxious to come here and take some classes, so we worked out an arrangement that he could live here on the place, canvass during the week, take classes in the evening, and on Sunday, lay blocks and teach some of our men how to lay blocks. That's the way the Lord answered prayer, and that's the way the blocks and the foundation story of the sanitarium were put.

Well, the next thing, of course, was to pour the floor, but before you pour a concrete floor, what do you have to rub in? The plumbing and we didn't have a

plumber. Do you know plumbers are expensive? Yet we didn't have any money to hire any plumbers. Yes, Thanksgiving Day, as I went out after breakfast here drove onto the campus a pickup truck and out stepped two men, and one of them, with a broad smile said, "You don't need any plumbers around here, do you?"

[Audience laughed]

Brother Glen Chase had come from Tulsa, Oklahoma. They had been driving all night. That dear man was interested in our work. But he didn't know that we just needed a plumber right at that minute. He was just smiling and saying, "You don't need any plumbers around here, do you?"

And I said, "Brother, come, I want to show you something." And I took him from where he was standing right over just a few yards, and I showed him this basement with the blocks up, and we were ready to pour, and he could take in the picture fast. And you know what he and his friend did? They went in the next day, and in the providence of God, we located all the plumbing materials necessary to do that work. Those men rolled up their sleeves and got in and spent all their vacation putting in that plumbing. That is how it got into the basement of the sanitarium. And more than that, when they left, Brother Chase said, "Now, when you get ready to set the fixtures upstairs, I'll come back and do that." Well, I will tell you, folks, it's dangerous to do anything in this work.

Do you know what that cost Brother Chase? He got so interested in this thing that eventually, he and his wife sold their home in Oklahoma and came here and helped us not only finish that sanitarium building but to build Haskell Hall, Hillside, the shop, Sunnyside, and several other things around here. It is dangerous to get involved in this thing.

I saw him the other day, and he is now an Elder of one of our churches down here in South Georgia and a member of the conference committee. He has helped to pioneer a work down in one of the South Georgia counties. And I was telling him how much I appreciated what he did for us in those early days.

He and his wife both said, "You don't know how much it did for us." I tell you, folks, you can't sacrifice too much for God. You can't outgive God. No matter how much you give to God in money, time, effort, and sacrifice, God can give back to you in some way or another more than you can ever give Him. This is true.

Well, if I should continue to tell the story of how that particular building was built, I could keep you here for quite a while just on that one building. That building is a miracle building. You might be interested in how that heating plant got in there. Not the particle one that's in there now, but the one that heated it for years. By the way, we lived in that building all the time we were building it. Soon as we got a roof on that thing and before there were any partition walls, the men just nailed up black tarp on the studs, and different ones of us moved in because we had to take in students and workers to help us put up the building. We may do some of that over here before we get through; you can't tell. Maybe you want to volunteer to start

moving in over there. I can tell you it may be more convenient than what we had there. At any rate, that's the way we were building.

The time was coming on when we had to get the heating plant in, and of course, winter was coming on by this time. We had arrangements made to get a big steam furnace. We didn't know how it was going to be paid for, but we ordered it by faith. And then a strike came on with the steelworkers, boilermakers up north. And the people in town that we were getting this through notified us that they wouldn't be able to fill the order. So, we had our boiler, but still, we didn't have any money to pay for it. Well, when the time drew near to pay for it, you can imagine we were praying about it... [break in the recording]

In an institution some distance from here and he said, "The Lord has blessed us and our operations this year, we know something of the work you are doing there, and we'd like to have a part in the work. Do you have any particular need at this time?"

Did we? Oh yes! So, I sat down, and I wrote him about the boiler that was going to cost us about \$2,500 for the boiler and the heating system. And do you know, my dear friends, within a week, back came a check with \$2,500. That just electrified this campus. Just imagine, now that was by far the largest donation that we had up to that time. There it was in one check. Imagine \$2,500 to pay for that heating system! The boiler had been provided by a special work of the Lord, and now that money to pay for it was provided by a special work of the Lord.

You know, friends, I love to see miracles happen, don't you? Wouldn't you like to have been back there and see the red sea open? Wouldn't you have liked to have gone out and eaten miracle food—manna? Wouldn't you like to have seen Moses strike the rock and see the water come gushing out of that stone? But I want to tell you something; the only times miracles happen is when somebody that is doing something for God is *sunk* unless the miracle happens. That's the only way to have a miracle—to get out on a limb with God. Not in presumption, but in doing something that God wants to be done, and you *know* God wants it done, and you're willing to work with all you have and willing to sacrifice and go without to make it possible. And still, it takes something far beyond anything you can do. This is the way miracles happen.

It's been so all down the history of God's work, and it's so today. And the work is going to be finished in what kind of sacrifice? Greater sacrifice. Do you believe it? Any of you like to get in on it? Friends, oh, as we sit here tonight in our comfortable pews in this lovely chapel, and I thank God for it, I do sometimes pray that we don't get so soft that we won't know how to share in the closing sacrificial work. What do you say?

All the miracles in this work have not been miracles of money. Nor of the proper workers—plumbers, carpenters, or others coming. We've seen some wonderful examples of the Lord's providence in the healing of people—both workers and patients. Oh, friends, if there is anything I thank the Lord for, it's the times again

and again on this campus when He has reached down His loving hand in healing ministry.

He has prolonged the lives of workers, again and again. He has raised them up from sick beds. Ah, but you say, "Brother Frazee, I know some that are sick." Yes, I do too. I've lived with God and His work long enough to know this, friends, that while Paul may heal a great many people, he himself may carry what? A thorn in the flesh. Paul, who could reach out his hand and take that young man Eutychus up from the dead, had to write to his best friend, Timothy, "Timothy, you will have to take some grape juice because you are sick so often." Why didn't Paul heal him? That a good question? Yes. It means this, friends, if we are working for God, God will help us if we need healing to experience it. And if not, to live with our infirmities and go ahead and do something for Him anyways. We've seen both kinds of miracles on this place over and over again.

Another miracle, and the greatest miracles we've seen, is in the conversion of souls here on this campus and out all through this area. It's been a great joy to see these branch Sabbath Schools start, these little chapels built. It's been a joy to see branches of this work started. We rejoice to see the work out on Lookout Mountain. The little church up there is going to be dedicated next Sabbath afternoon. I'll be telling a little story about that in the Sabbath afternoon program up there. And over here at Stone Cave, I just came from there today. Had Thanksgiving dinner with them over there, and between 50 and 100 people gathered around the tables there in their nice new building laden with the fruits of the earth, having a wonderful service of thanksgiving. Then you know how it's spreading in other places.

I want to tell you about an interesting experience I had just today. Because most of these experiences I'm telling you happened several years ago. But just today, I had a wonderful experience. As I was sitting there at the table and saw all those people enjoying themselves, I thought of the fact that half of that faculty of six months ago had gone west to establish another school like that in Utah. And I knew that they were facing a real problem of getting some funds with which to get some additional acreage so that they could carry out the full program.

Brother Jensen had talked with me about this just the day before yesterday on the phone. Coming up to a deadline at the end of this month, they have the option on this property. So, as I sat there at the table today, I thought, "This is too good an opportunity to miss." And I spoke to the manager there, brother Tudor, called him out and counseled with him. I like to do things decently and in order. And I said, "Brother Tudor, do you have anything planned immediately after this dinner?"

"No," he said, "we're going to have a hike this afternoon."

I said, "Would it be alright for me to tell the folks about Castle Valley and make an appeal for some funds?"

"Yes," he said, "That would be alright."

So I did—I told the story of what God is opening up out there in Utah and how much they needed some funds right away to take care of this need. I said, “We need \$15,000.00, and Brother Kulisek said he recently received \$3,000 that he’s putting into that, so that’s \$12,000.00 we need.” I said, “I’d just like to lay it on your hearts, and if there is anything God wants any of you to do, why, just do as He impresses you.” And you know that is all I said. We went on with our dinner. I spoke between the dinner and the pumpkin pie. But you know, I brought home in my pocket \$526.00 for the new project in Utah. That’s right, \$526.00 going out there.

I felt so good about it that I got on the telephone and I talked to doctor Charles Smith in Provo, Utah. And do you know what he told me? He said, “Within the last 4 hours, if what you just reported to me and what has happened in the last 4 hours here in Utah, we will be able to take hold of that!” [Audience said Amen!] Just within the last 4 hours, that’s today, Thanksgiving Day! I like Thanksgiving Day, don’t you? [Audience laughed.] That’s the day that brought us our plumber to put in the plumbing in this building up here, and today Thanksgiving Day, is the day that assures this additional acreage needed for the new school near Moab. Aren’t you thankful, friends?

Now, you know, you know what I’d like to do right here tonight? I’d like to raise some money to help finish this new sanitarium over here on the hill. Do you know why I’d like to do that? Well friends, we’re at this place in the development of that sanitarium. We have tens of thousands of dollars, and much of it has come through sacrifice. We have thousands of hours, and some of you dear folks have put in those hours invested. But there isn’t very much we can do with the building the way it sits there. You all agree to that, don’t you? That’s right. If we are going to treat sick people over there, help sick people get well, and help well people to learn how to keep from getting sick, we are going to have to finish that building. That’s going to take some money. Brother Damen, just in round numbers about how much money do you think we are going to need to finish this?

[Brother Damen] \$150,000.

[Elder Frazee] \$150,000. Well, that’s just ten times what I talked to the folks about three or four hours ago. But I’ve got more people here [Audience laughs]. And, friends, we have a great God in Heaven. Now, I’ll just be honest with you. I don’t expect to raise \$150,000 here tonight. But I think God would like to have us raise far more than any of us right this minute would think we could raise here. I’ve seen this happen again and again on this campus.

Do you know why we have this chapel? And it’s entirely without debt and has been for some time. It’s because more than once, we came to our group here on this campus before we had this building when we used to meet upstairs in Haskell Hall. How many of you ever had a part in writing your name on a card and saying, “I’ll give either a lump sum of so much for the new chapel” or “I’ll give so much a month” or some other way. How many of you ever did that? May I see your hands? Well, of course. That’s right. None of you are Millionaires either.

Let me tell you something, friends. God's way of working is this—when we add, God multiplies. When we add, God multiplies. And I'll tell you another thing that I watch over and over again in this expanding work. The more interest we take in other things that God is doing, the more interest God takes in what we are trying to do for Him. And so, I was just so glad this noon to help raise some money for a place over 2,000 miles away from here. And I believe that directly as the result of that in ways that I can't trace, God will see to it that far more than that comes back into this work. Brother, sister, friend, does God want you to make a sacrifice? And yet, no, I'm not trying to urge anybody to give.

Let me prove that to you. Let me tell you all the things you've got to think about before you make any pledge. First, you've got to think about your tithe. That's holy, sacred money, and nobody should touch that. That's to be turned into the treasury of God's church for the support of the ministry and the preaching of the gospel. So not a cent of tithe am I talking about. You've got to think about that. How much is the tithe, by the way? Ten percent. Then all of you, we're giving offering—Sabbath School, Harvest ingathering, church expensive, literature, helping the poor and needy, and a long list of things. And then I suppose, most of us have some relatives or friends that we have to help out.

Got a letter from a dear minister friend of mine just last week. He said, "I've been wanting to help you in your new project there, but I have seven grandchildren that I've been helping through school." He sent us a check for \$25. Thank the Lord for that.

My point is, nearly everybody here has responsibilities of one kind or another. And don't, friends, in the inspiration of this moment, forget all about your other responsibilities. Think about your tithe, think about your regular offering, and think about the things you need to do in many other lines. But do you know something, friends? It's amazing how much money people are spending beyond all that. For yachts and boats, and second cars or third or fourth cars, hi-fi TV sets, radios, and I could go on and on with things that people are spending money for. Do you know what I mean?

If you and I will sacredly devote to God in one of these many ways of working... if we will sacredly devote to God the money that most people are spending either for things that are hurting them or things they could get along without. We'll be able to pay our tithe, pay good offerings and the regular offerings and still have plenty to take care of these special needs, such as I am talking with you about tonight. No question about it, friends. Let me tell you something. As I said a while ago, when we add, God multiplies. This is the way we built this sanitarium; this is the way we built all these other buildings on the place, and this is the way we are building this sanitarium here. How much is there in that building over there now, Brother Damen, about?

[Brother Damen] \$250,000

[Elder Frazee] About \$250,000. Sounds like a lot of money, doesn't it? Especially when I told you how we started here signing our names to notes for

\$3,000. Alright. But do you know how much we had when we started in to build that? Just about \$10,000, that's all. And we went ahead and poured footings over there by faith, and God's been sending in the workers, sending in the money, and the work goes on. Do you want it to still go on? Wouldn't it be a wonderful thing this Thanksgiving Day to see it go on?

In 1 Chronicles the last chapter is the experience of David when they were raising (I was going to say the money) the gold and silver. They had the real thing back then to build the temple. He got the people all together, and he put down what he had brought together, and then he asked them all to take part. And they put together, my dear friends, literally millions of dollars worth of gold and silver and material to build that great temple of Jerusalem. And you know how it made them? The 9th verse:

“Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy” 1 Chronicles 29:9.

Do you know why they enjoyed that so much? Listen. 14th verse, David said:

“But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee” 1 Chronicles 29:14.

Now, I have a little money in my purse. The tithe is paid on this, and I have given some offerings. Now, what's left that's just mine to do anything with. But where did it come from? God. Is it still His? Praise His name, yes, friends! He made this world and everything in it, and He made me. More than that, He bought me with the blood of Calvary. The hand that was nailed to the cross is the hand that's reached out to receive my offering. But ah, friends, although all we have is His by creation and by redemption. He waits for the consent of our will. We have the privilege of giving it to Him as though it were ours and really making an offering.

Well, I know the Lord is going to impress some hearts here tonight, and I'll tell you what we are going to do. The ushers are going to pass out some cards, and I wish everybody would take a card. You don't have to put anything on it. You don't have to put your name or anything, but I wish everybody would take a card. And I don't want you to write anything on it yet. Please don't anybody write anything on the card. Because we are going to pray, and we are going to ask the dear Lord to help us to know what He wants us to do. Some of you will want to give a lump sum to this work. May I show you a little piece of green paper here that I think might interest you?

Some of you know a little sister over at Stone Cave by the name of Ada May Thorn. She's a helpless cripple. She's been crippled all her life. She sits in a little wheelchair. She has no income, but somehow occasionally, she has a little money. When she heard me tell about this work in Utah today, she called me to her

afterward. She said, "Brother Frazee, I want to give a dollar for that project in Utah." There it is.

I said, "Sister, thank the Lord!" You know I was just as glad to get that as some of the bigger offerings. And I want to say to the boys and girls, students, others. Some of you, you might only be able to plan for 10 cents a month, considering the other things you have. In fact, there are people here that probably, a pledge of 10 cents a month would be a stretch of faith. Now there are some of us who could give maybe 1,000 times that much. The Lord knows.

My point is this, the big thing tonight is not how much we give, it's how many people are involved with God in this. This is the thing I'm interested in. I want you to get the joy that David and his people got back there in 1 Chronicles 29. I want you to get the joy that comes from a willing offering. And so, we are going to pray that the dear Lord will impress our hearts, then after we have had this prayer [Break in audio]

The trio is going to sing for us, "Thanks Be to God." It's a Thanksgiving Day song. Then I have a special treat for you, extra after that, but I'll hold that for right now. So, let's pray, and then we will fill out our cards while the Trio Sings. Is there any question that anybody wants to know about these cards? By the way, these pledges will be paid anytime during the next year. I hope that sometime in the first half of next year, we will have the sanitarium finished, and I'd be so glad if by next Thanksgiving Day, we had it all paid for. What do you say? Amen. Wouldn't that be something to aim for? Well, what we do here tonight will have a great effect on that. And Oh God, may impress somebody here tonight to do something very unusual. I can tell you this, friends, money is getting worthless all the time. We could have built this building for far less than it's costing us now, 20 years ago. But it's going to cost us more if we wait much longer. Let's use our money while it's still worth a little, at least. What do you say?

Shall we kneel together?

Kind Lord, we thank Thee Thou art in the miracle-working business. And we know You could provide the blocks and the cement, the glass and the steel, the paint and the plaster. You could provide it all miraculously. You could provide the money miraculously. And Lord, You will provide the money miraculously. For the greatest miracle is to take these naturally stingy hearts of ours and loosen them up so they'll gladly, joyfully turn loose of money. We thank Thee for this mighty miracle, dear Lord. We accept it.

This Thanksgiving Day, we are thanking Thee for all Thou has done these 29 years to make possible what we see today. But oh, we thank Thee most of all for what Thou art waiting to do. In the completion of this building, in the training of students, in the spreading of these principles, in the healing of the sick patients, in the education of people in healthful living. Oh Lord, we thank Thee, in Jesus' name...

And now, Father, just now, move upon our hearts and show us what you want to be done with the property we have. Impress those who could do a great deal with stocks or bonds, or houses or land or bank deposits. Impress them, Lord, those that you want to get things into this work quickly, impress them to do something unusual. And ah, Lord, to whom any gift will be a sacrifice, give them special wisdom to do the right thing, the reasonable thing, and we believe You will. And we Thank Thee in Jesus' name, amen.

Copyright 2022. All rights reserved.

W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org