

Trip to Chiapas

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Study by W. D. Frazee—March 14,

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world”
Matthew 28:18-20.

It is in going where Jesus has told us to go that we have the assurance of His being with us wherever we go. Is that right? And He has told us to go where? To all the world. To all nations.

Now the question is sometimes raised whether this applies to self-supporting work and workers or not. And the best answer to that that I know is from the inspired instruction that has been given to us through the Spirit of Prophecy. In the little tract *An Appeal for the Madison School* that Sister White wrote May 25, 1908, I read:

“The class of education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in *foreign fields*. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light” *An Appeal for the Madison School*, page 2. (Italics supplied)

So that is clear that the training there was for to be for both home and foreign fields. Again, in a letter that Sister White wrote January 6, 1908, I read:

“In the work being done at the training-school for home and foreign missionary teachers in Madison, Tennessee, and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places” *Ibid*, page 3.

Notice that inspiration speaks of it as “the training school for home and foreign missionary teachers.” So, both home and foreign missionaries were to be trained there at Madison, and they have through the years. And you will notice that she speaks also of the “small schools established by” those who have gone out “from Madison.” We are happy to have had here on our faculty from the start at Wildwood those who have trained at Madison.

Now, one burden that must always rest on our hearts as members of God’s remnant church whether we are employed by the conference, or whether we are self-supporting, is the burden of reaching out into the unentered fields. I would like to read a statement on this in the book *Gospel Workers*, page 470.

“Let us rejoice that work which God can approve has been done in foreign fields. Let us lift our voices in praise and thanksgiving for the results of the work abroad. And still our General, who never makes a mistake, says to us, ‘Advance; enter new territory; lift the standard in every land. ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’ Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord” *Gospel Workers*, 1915 edition, page 470.

This is a thrilling statement, and it challenges us to keep going until every part of the world is reached.

Yesterday morning I was in Mexico City, and as I drove through street after street of that great metropolis with some six million people, what a challenge that is to third angel’s message. We have a work there. It needs to be extended. The day before that I was down in Chiapas where I had just spent nearly five weeks with our brethren at the Yerba Buena mission.

Before I tell you of what is being done there and the needs, I want to go back to the beginning of that little story. It reaches back to the General Conference of 1950, just a little over ten years ago. In the providence of God I have been permitted to attend that session, and just the day before I left, as I was walking through Larkin Hall, by the big globe where the lights representing the various mission station headquarters are, a

lady accosted me and told me what her name was. It had been many years since I had seen her. I had met her once as a school, but her chum had been one of my workers in the young people's work in San Francisco years before.

As we talked together, she asked some questions about our self-supporting work here in Wildwood. To make that part of the story short, within a few months, she and her husband and two children were on their way to Wildwood to join our self-supporting program here. They were with us learning the program and helping in the work, and later, accepted responsibilities with our program here. But after a period of training and of service with us, Brother and Sister Comstock felt a burden for the Latin-American fields where they had spent some time in service previously. As they caught the vision of what was being done here, with it came the vision of what might be accomplished down there. And so they made an exploratory trip down into Mexico and Central America to see what God might have for them to do.

To make that part of the story short, they were led eventually to the place which is now the Yerba Buena mission where by a series of most wonderful providences, they secured a tract of land about eighty miles from the capital of the state way back up in the mountains that is situated in an area of great need where there are thousands of Indians in all directions. It was there that I visited them these last four or five weeks.

Now they have gone down there and literally hacked out of the jungle a mission station. There were no buildings on the seven hundred acres which they secured. It was at the end of the traveled road, what is called a "camino", or we would call it a good trail, or perhaps a jeep road for a little ways went on, but mostly from there on the travel was by mule back or walking out over the different mountains around there.

I might say the mission station itself is at an elevation of about a mile. About five thousand and two or three hundred feet above sea level. The mission property, seven hundred acres, runs from about between three and four thousand acres on up to seven thousand acres. So it is just like it was on the side of the mountain. But here and there are little valleys where some cultivating can be done.

There were large trees on it which they have cut down and used to build some simple buildings. At first it all had to be done with chain saw and the early buildings there were built in the native style with poles stuck into the ground, then plastered with mud, and covered with lime. And what boards were used had to be ripped out with the chain saw. I saw some of those buildings still in use.

They now have a sawmill. It doesn't have as good cover over it as the one we have up in the hollow, but I guess it saws the boards about the same. They are using that to good advantage.

They are utilizing the products of the country, the materials of the country and putting up their buildings. They use native tile which the natives themselves make down there from the clay and bake for the roofs. And tile made right there in Chiapas, glazed tile, for the floors. Some of the later buildings, the walls are made of the lumber which they have sawed their on the place. So it is very much self-supporting in the use of local and native materials.

I have been very very pleased as I have observed at close range, not just for a visit of a few hours, but living with the folks there day in and day out, day in and day out, for over a month, I have been very very pleased, brothers and sisters, to see what a fine piece of work they are doing. They say that they owe it unto God to the training they received here at Wildwood. Naturally, that makes us happy to know that those who have been with us here can go out and put into practice in the needy mission fields the lessons they have learned here.

They feel that they learned lessons of economy here which they have needed down there. They feel that they learned here lessons of organization of how to carry on a self-supporting work. Lessons of relationship of a group working together. Lessons of cooperation with the conference, and how to work with the conference, yet carry on a true self-supporting work. And other lessons which they feel have been very helpful to them in the work down there.

Now what are they doing? Well, one of the most obvious things that they are doing there now is operating a clinic. This clinic work started without particular fanfare several years ago when the natives began to come to Sister Comstock who is a nurse, and her first help to them was given out under the trees before they had much of buildings put up. Brother Comstock learned to pull teeth, and he did considerable of that work. You see, they are miles and miles from any doctor or dentist, and those poor native people, they are suffering from many many ailments, and it was a great blessing to them to have the Comstocks.

Now as they have gone ahead using what they had, the Lord has added to their resources. A few years ago Doctor Morris Butler who was with us a short time here and later with the staff at Tacoma Hospital, Dr. Butler and his family joined them and they are doing a fine work down there in the clinic. You might be interested in seeing the house where Dr. Butler and his family live. It has a dirt floor on it. They have lately hauled in some shavings. They have just one kitchen/dining room/living room in which there is a fireplace and two small bedrooms. Dr. Butler and his wife sleep in one of the little bedrooms, and two of the children sleep in the other, and the other two sleep in the loft. There they are in that dirt floor. They are happy.

Until the stove arrived from the states they were doing their cooking on the fireplace there. Someone had ingeniously rigged up a grate with some legs on it that they put over the fire, and there they could do some cooking and also a little swinging thing that they could swing a pot on. Sister Butler tells me it has served very nicely and they still use it even though right by the side of it they now have a wood stove such as we are using in a few of our homes here, and I rather think we will be using some more as we continue with present trends.

It is worth knowing, girls, how to build a fire and how to stoke it, and how to cook and bake on it. It is worth knowing. You may need it sometime if you follow the trend of

this program.

Well, I was happy also to see that the Harmer's are doing, Doctor and Sister Harmer, and little Sylvia, and mother Harmer. You would be interested to see where they are living. They are living in the old clinic building. There is a new clinic building which is in process of construction. It will be dedicated a week from this Thursday. It is a delightful little building. I would suppose the total floor space in the new clinic building is just about the size of this room. There is a nice hall runs down the middle. They have a little surgery at one end, and they have a doctor's office and a hydrotherapy and the different things you know, and an x-ray room. Doctor Ham has given them his old x-ray, and it is down there. The brethren were installing it while I was there. So they are feeling that they are going to be nicely fixed up in there little clinic there. And they have a dental chair.

But now in the old clinic that they have been using for several years, you would be interested to step in if I can give you a word picture. The old clinic's total floor space would be not more than a third perhaps a fourth of the total floor space of this hall. That has a center room in it where the fireplace is and which is the combination parlor and dining room, and then off of that on one side there are two small bedrooms, and on the other side two small rooms one of which is the bedroom of Dr. and Sister Harmer, and the other is the place where the doctor's see the patients. It has a dental chair and examining table all in one so the consultation room, the examining room, and the dental office is all there in this one little room.

The walls in this building are simple upright boards and if there is a few cracks between them well that is alright. Out in front there is a porch, and that porch is the waiting room. The patient's come there from miles and miles around and they sit there on the front there and sometimes if one of the doctors is busy pulling a tooth inside, the other doctor takes his history and does even part of his examination out there on that front porch.

But now I want you to see the spirit of those dear workers down there. Some weeks ago some of you heard the story of a typhoid fever patient that they had there, and because Doctor Harmer saw that the young man was going to have to have more care than he could get at home, they had that young man right there in this living room. That is the only place they had to put him. He lay there on a little stretcher or bed that was made for him and they took care of him for a number of weeks.

Well, he had gone when I got there. But they had another patient, a little ten or twelve year old Indian girl. Micquela her name is. My I wish you could all see her. I think she would have been dead if they hadn't have taken pity on her. They let her move right into the living room and there is where they have their worship, and there is where they eat, and the little girl lying in a pallet over there in the corner.

So this little girl, at first they didn't know what she had. She reacted negative to

the tuberculin test, but they found out later that was because she was so sick she didn't have strength to make a reaction. But she has a number of difficulties, but at any rate they took care of her over a period of time.

Just a few days before I left, I had the joy of being there one morning when the father and mother of the little girl and the little girl made their departure. They lived two days journey over the mountains. They had gone to the village and gotten a little mule or pony for the little girl to ride on, the father and mother would walk, but that is nothing unusual for those people. They will walk six hours, twelve hours, twenty hours, over the mountains, great steep mountains. The trails are steeper than anything up here on Raccoon Mountain. I climbed two of them myself. And one of them they said was a mule trail, how the mule ever got over it I don't know. The other one was too steep for mules. I climbed that one up to the seven thousand feet elevation there where it drops down the other side. As I think of those dear people down there that walk those trails in the rainy weather as well as the dry, I have a lot of respect for them. Well, at any rate as I say, we saw this family start out.

Now I want to tell you what to me was one of the highlights of my experience down there. This little Micquela, this little ten or twelve year old Indian girl that they were treating, Dr. and Sister Harmer had been treating her, and they had trained some of the younger helpers there to give her treatments. They had been giving her hydrotherapy treatments. She had some abdominal complaints and various symptoms. So just taking care of her and giving her good food and looking after her, she began gradually to pick up. She speaks no English. She speaks no Spanish. She speaks Sotseol which is a dialect of the Chamuli Indians. Her mother speaks only that. But her father speaks a bit of Spanish.

So Dr. Harmer and his wife communicated with him with what little Spanish they know, and then he in turn would have to communicate with his wife and little girl in the native Sotseol, the native Indian language. But with all those language barriers there is something about love, dear friends, it just gets through every barrier. And the father and mother stayed in the village two miles away while their daughter was being cared for out in the Harmer's home in the old clinic. At times they would be there at the time of morning worship. They would try to hold part of it in Spanish so that he and others would get some of it.

One morning they were studying 1 Corinthians 13. You all know what that is about, don't you? Love. Well, I was very much interested in this little experience that took place. In the course of the little study, Dr. Harmer turned to this Indian and he said to him, "Do you know what love is?" Do you know what answer the man said? "Si, Como aqui en este hogar." That is, "Yes. Like here in this home." My dear friends, that is one of the best definitions I have heard. And all you folks that are carrying on a home for God, whether you have few or many, isn't it a wonderful thing to have a home where people can come in and share it, and when they want to know what love is, they say, "Yes. Like here in this home."

Well, I thank the Lord that Dr. and Sister Harmer, and the others there, have been willing to open up their hearts and homes to those dear people.

Well, when the new clinic gets finished, why the clinic will be over there, and in the meanwhile they are building a home for the Butlers. I don't suppose that some doctors would think it would look very much like a doctor's home. It is going to be very simple. The Butlers have deep in their heart the principles of economy and sacrifice. But it will be a little more roomy than what they have at present. And when they move into that, then the Harmers are hoping to move into the little house that I was telling you about that the Butlers are in now. And they hope to be able to use the old clinic building to take in a few patients on a sanitarium type program. So we rejoice in that work.

Well, dear folks, I will tell you really. When you see the need of those people. One afternoon I was over the Harmers, this was two weeks ago last Sunday I think it was, and the Harmers were just finishing dinner. There came a man at the door, and the door is just a wooden door and the top part of it is open, so he came there on that waiting room front porch and he looked in and started to talk to the doctor. He said in his Spanish, he said, "Could somebody come up here to the road and get my sister? She is so sick she can't walk down here."

So I went up with the doctor and this man to get the woman. There these people had come from miles and miles away, I think they had come on the bus that far. So the doctor brought her down. This poor woman, she had a respiration of seventy. Well, you know that is several times what it is supposed to be. She had been having fever. Doctor asked if she had a cough, and they said, "Yes. She has been coughing for a year." All the women in the group couldn't speak Spanish at all. They were Indians. But the men spoke, and so the doctor spoke to the men in Spanish. And they talked among themselves in the Indian language and back.

So he asked if she was having night sweats. "Yes." He asked them further along if they had ever heard of a disease called tuberculosis. But they didn't know anything about that. But that poor woman, as he was examining her and taking her history out on the front porch, she was in such a pitiful condition that she was coughing up, coughing up, coughing up. It was apparent that she was far along in tuberculosis. But the poor people, they didn't even know about the name of any such disease. They didn't know what to do for it or anything. She had been, I would say, far along with it for at least a year.

Well, there are many cases like that of tuberculosis, many cases of bad teeth, for many people every tooth in their mouth is decayed or puss pockets. The health habits are pitiable. One of the few things they have got from this civilization is this soda pop and sweetened water, and you know what that does to teeth. The result is with malnutrition and other habits they have their health is in a poor condition.

One afternoon I went down to the pueblo, the native village just two miles from the mission, with Dr. Butler to see a number of his patients. Although it is far from being hot there, the people live quite a bit in the open which is quite too their advantage, and yet, sometimes it gets cool there. They have little shacks, and some of them have pretty fair buildings that they live in. There are various strata of society as there are here.

But these particular people, they just lived in two little shacks, one they cooked in, and the other they slept in. This baby, both the mother and the child are so malnourished that the child has developed a serious eye difficulty and is practically blind because of it. Dr. Butler told me that if they had only had the thing in time that something could have been done to alleviate the condition. Whether it can be done now, I don't know, but they are trying to arrest it and save what they can of what little sight the child has yet.

While I was there with the doctor, this was all right out in the yard of the house, pigs running over there, and a chicken here, the brother of this woman came by and he said to the doctor, "I have a tooth here that is hurting me." The doctor looked at it, and it was just a root of tooth. Most of the tooth had rotted off. And so he asked him if he wanted it out, and he said yes. Doctor didn't have all his tools with him, but he reached in his bag and caught what he had, I think it was a pair of scissors, and he soon had it out. The man appreciated it. He asked him what he owed him. Well, Doctor Butler knew he was so poor that he really couldn't afford to pay him anything so he didn't charge him anything.

Wages down there are terrifically low. How the people get along on what little they get, I don't know. It is what we would call a very low standard of living. But our folks down there are reaching down into those poor people, both the Mexican, and the Indian people, and are contacting over a period of time hundreds of them and the influence is reaching out.

I had the privilege of visiting several villages down in the area, but most of my time was spent right at the mission. We had studies with the English speaking group practically every night I was there and every morning, and then almost as soon as I got there, Sister Butler asked me if I wouldn't meet with her little group that met every day at five in the afternoon. These are the natives that are working and living there on the place.

One very fine thing that the Comstocks have done there is that they have started to build a little "model village" as they call it. These are little houses such as the natives could build out in their native villages, but what we would call "advanced." They are advanced in these ways. First, they are a little better built, and yet, they are not American houses. They are native house, but built a bit better. Second, they have got the fire up here instead of down on the floor. In the ordinary native house the fire is right down on the floor. That means the food is accessible to chickens, pigs, or any

other visitors that may be around. So a decided advance is to build a little platform up here, you understand, and have the fire right up here.

And then another advance is to have an outdoor toilet built adjacent to the house. That is all new to the natives. They have to be taught how to build those, and how to use them. And that has some advantages to from the standpoint of sanitation because the pigs and the chickens take care of the lack of that in most of the villages and houses down there, and the flies, and so forth.

And then a third thing that the natives are taught in this model village is the importance and the reasons for a pure water supply. And they are taught some things too about simple gardening in addition to what they already know, and proper nutrition.

Well, some of these people, including those working there on the place, Sister Butler was having a class in the afternoon from five to six. She was teaching them from the Bible. These people are Adventist people, but there are, within two days or three days walk from the mission, hundreds, perhaps several thousand, I don't know just what the number is, of Seventh-day Adventists among those Indians. They know about the Sabbath and the coming of Jesus, and the know not to eat pork, or use tobacco. But beyond that they know very little about health, sanitation, physiology, nutrition, and many other things.

So she was having this class for them in the Bible, and other things. She asked me if I wouldn't come up. Well, I said, "Sister, I don't know very much Spanish and I am afraid I couldn't do very much." But she wanted me to come up anyway. So I went up and I tried a little. Well, you know, folks, when we add, the Lord multiplies. I had my Spanish Bible with me and I began to venture in. At first I just took a little time and let Sister Butler go ahead, but before long I was going at it. The dear people, they are very courteous and polite, and helpful, and so I went along. By the end of the time I was there, we were having a good time together in Spanish.

Well, the first Sabbath, the brethren asked me if I would speak at the eleven o'clock service. They have a service there in Comstock's living room. Comstock's new house, by the standards down there, it is quite a palace. You wouldn't say it was a palace, but at least it is quite roomy. It has a tile floor and a tile roof, and up and down boards for partitions, and there are still cracks there, but that is alright. But they have a big parlor with room for lots of people. On Sabbath morning that is quite filled with the English speaking workers and the Spanish speaking natives that work there on the place, and those that are in the model village, and then people that they have interested from around in the area.

So Sabbath morning, when they had the Sabbath school, then they wanted me to speak. I spoke in English, and brother David Lima translated. You all remember Brother David Lima. Well, he has been down there helping in the clinic and doing a good work and going with the doctors out over these trails and sometimes when they

couldn't go, he would go out himself. He is doing a good job.

The next Sabbath Brother Lima had gone, and Brother Comstock translated for me. And the third Sabbath I had the pleasure of trying to speak a bit of Spanish myself, and Brother Comstock translated it into English for the benefit of the folks who were in attendance that Sabbath that didn't know Spanish. The last two Sabbaths we went it in Spanish alone. I have those on the tape. And if any of you understand Spanish and want to hear it, you may. I do want to let you listen to the little boys that sang for me at the beginning of my talk a week ago Sabbath, and their little sisters that sang for me again this last Sabbath.

I want to tell you about the family. The father's name is Miquel Solice. He and his wife have eleven children. The two oldest are married. And with their husbands, they are living there in the model village. The youngest is a little baby two months old. They are all in between. Well, Brother Miquel Solice is a man that several years ago lived in a village a number of miles distant from there called San Pedro Grandiose. That means Saint Peter the great. The only way to get to that village is just like many of those villages, it is just by walking, or else on a mule. But no car every got within many miles of it.

Well, he accepted the message. I think he was the first one in his village to accept the message. But about five years ago he had a spiritual awakening and consecrated his life to the Lord as a lay preacher. And for several years he has spent much of his time tramping those trails way up over mountains, as I say, much steeper than these over here. Going out and preaching the message here and there, and here and there, all self-supporting. Those native Indians, they know what self-supporting work is, folks. He would come home and work long enough to get something for his family, and then out again.

Well, not long ago the Comstock's contacted him to see if he would like to come there and locate on the mission and work with them and carry on his missionary work from there, and let his family get the benefit of being on the place. They felt that his work was so worth while that they wanted to encourage it. They wanted his help in contacting the native Indians.

So he is living there in a simple little house, dirt floor, and one of these tile roofs, and he and his wife and nine children live there in that little place.

Last Friday I had the privilege of taking breakfast with him. I don't know which enjoyed it the most, I, or they. But we had a wonderful time. I can assure you. You might wonder what we had for breakfast. Well, we had some bananas. Ganajoes, they called them. Any other part of Mexico they call them platinos. But down in Chiapas it is ganajoes. And we had some black beans, and tortillas, and they had made us a special delicacy, some kind of a creation made with flour with some honey on it. And that was the special treat.

We had a good time together. They beamed and so did I. And since it was near the end of my stay there, we had a nice conversation in Spanish. I just want to say I thank the Lord for the way He helped me with my Spanish while I was there. I didn't know that I was going to have the privilege of doing much with the Spanish people, but we had some wonderful times and I thank the Lord for it. The glory is all His.

But if there is anything that tugs at my heart, dear friends, it is as I see those dear native people, poor, by any standard of this country poor, and yet, when the love of God gets in their hearts, and you see their great burden for their other people, you just want to do anything in the world you can to help them.

Well, presently I will let you hear those little children sing. The boys were about twelve years old, and the little girls about seven, eight, or nine. Something like that. You will hear the little boys singing, and then on the other one the little girls singing. We will have that presently.

Perhaps this is about all the time I ought to take tonight to tell you. I expect to have some other thoughts to give you Friday night, but I wanted to right now while these things are fresh, I wanted to give you this report of the trip. I have said nothing of the trip going or coming, there is nothing particular to report there. The Lord helped us going down and coming back. Going down I flew to Mexico City, and then Brother Comstock picked me up there, and I went with him and his son in their truck. I left here on Monday morning five weeks ago yesterday, met Brother Comstock in Mexico City that night about eight-thirty, and we started out at once. We drove all night that night and all the next day and into the night until two o'clock the next morning to get up to the mission station. So you know we were weary.

Coming back we didn't have it quite so strenuous. They drove me down to Tuksla Sunday Morning, and I flew from there, spent the night in Mexico City, and then yesterday came on home here. I thank the Lord for His providence that made the trip possible. But the thing that will forever live in my memory is a picture of those native people come in there, either on mule back, or many of them walking, walking, walking, walking, from miles and miles and miles, to get the help that our dear doctors and nurses and teachers are there to give them. It is a wonderful work, brethren and sisters, the Lord may call some of us down there some day. If there is any of you students or workers that are burdened in that direction, talk with me about it, but remember this. Get something in your glass before you run with it. Get something in your head before you run with it. Get something in your hands before you run with it. Get something in your heart before you run with it.

But that is just one place. Now about the middle of my stay there, Dr. Harmer volunteered to take me down to Guatemala to see the good work that Dr. Graves is doing. I had a deep interest in the work down there. Dr. Graves' wife was in my company in San Jose, California thirty years ago as a student Bible worker. So I was

naturally interested in Doctor Graves and his family and the work they are doing. Some of you know Doctor Graves. He and his family spent a bit of time with us about a year and a half ago before they went down there.

So in the providence of God, you know, folks, let me just throw this in. It is a wonderful thing to just live by providence. I have settled it in my heart as never before to let God arrange things. If God wants something done, He can arrange it, friends. And if He doesn't, I don't want it. I don't want it. Some things I planned to do on this trip, I didn't do, and other things I didn't plan to do at all, God arranged. He is a good manager. That is a good way to live, friends.

And may I say this to you, when you hear an experience, never say, please don't! Don't disappoint Jesus and the angels. Don't ever say, "Oh, I wish I could do what the Comstocks are doing." Or "I wish I could do what Brother Frazee has just told us about." Or "I wish I could do this or that." That is very childish. Very childish.

Listen, if you want to wish for something, wish for this. Say, "Dear Lord, there is just one thing I wish for. I want to do the thing I was born for. I want to fill the place God has put me in, because that is the happiest place in this world, and that is the most wonderful thing in this world. You can't get anything better than that.

Some folks are trying to get to Venus. But I want to be right here on this Earth, friends, for this is where all the universe is interested right now. Isn't it? This is it, friends. If we can get that in our hearts, we will never be restless, restless, restless. I want to say this to you. If there is anybody that God is going to use to go out and start a new work, it will be somebody that has learned the lesson of faithful service and dependability and cooperation with a group right here in the home program.

And on the other hand, if there is anybody that God wants to use in building up the work here, it will be somebody that has a willingness if God so wills it to go to the ends of the earth, folks. That is the way.

Well, let me tell you this story, for this is an interesting story. It was on the Tuesday of my third week. Dr. Harmer knew that sometime during the next month or six weeks, he had to go to the border. The tourists have to go to the border every so often to renew their papers, and on their cars and so forth. So he said, alright, if you would like I will take you down. We can go down together to see Dr. Graves.

So we started out the next morning after counseling with the folks there. There was Dr. Harmer and his wife, and little Sylvia, and Mother Harmer, and Ruth, the native girl that was with the Comstocks for a while. So we started out. We went all day and we got down to Dr. Graves after a series of interesting experiences that I will not take time to relate getting through all the border officials on the Mexican side, and all the border officials on the Guatemalan side. Dr. Graves lives only five miles inside of Guatamala, but it could just as well have been two hundred for all the red tape we had

to go through.

But we got down there just after sunset, and really, that Guatemalan country is a beautiful country. I can't describe it to you. Maybe it was because it was just at sunset. But as I looked at those cone-shaped mountains like that, the evening light on them, it was beautiful like something in a picture.

I said to Mother Harmer, "Don't you wish you had your paint brush and paints?" She said, "You know, if I would paint that, people wouldn't believe that was a real scene."

Well, we got on down there, and they didn't know we were coming. And of course, they were happily surprised to see us, and you know what they said? Why, they said, "We were already to go tomorrow morning up to your place." They said, "John had written us that you were at Yerba Buena, and we decided to go up and spend the weekend up there."

Well, to make a long story short, after a little while spent the next morning in a tour of their place, we all got in the cars and went back to Yerba Buena because they had some other errands to do. They had a generator that they had to take up to Tuskla for repairs, and it just seemed that that was what the Lord wanted us to do.

I want to show you something interesting, folks. We went down there not knowing for sure just how long we would stay. We thought we might come back Friday, we might spend the weekend. Well, I am so glad we got to see the place. They are doing a wonderful work. It is amazing to me what Dr. Graves and his family and native helpers and others who have helped them have done there in a short time. They have got a lovely clinic building with a big hall down the middle. Dr. Graves and his wife were telling me they wondered why they made the hall so big, but now they have found the hall is their meeting place.

The night that I was there, a native student evangelist was finishing off a series of meetings that he had, and he had bench after bench there filled with interesting people, and a number of them were coming to Sabbath school every Sabbath there. They are doing a wonderful work.

Dr. Graves is harnessing the river that goes by his place there. He is having the natives build a ditch there, and he is collecting the water from it, and he is going to use it to run a generator with the water power. He is very practical. He is not only a doctor, he is very practical on the mechanical side, and building side. That is a wonderful combination, isn't it? Yes.

Well, God is blessing their work there. And I was very pleased to see it. They are interested too in getting some more helpers from Wildwood. But at any rate the next day we started out. Dr. and Sister Graves asked if I couldn't ride with them back

so that we could visit on the way, and the Harmers arranged that, and so we went. The Graves went on into Tuksla, and we had a wonderful visit all the miles and miles. I was going to say hundreds of miles, it really isn't so far when you figure it by miles, but it takes a long time because the roads down there aren't as good as they are here.

But when we were in Tuksla, what do you suppose we found? Why, as Sister Graves was doing some shopping in one of the stores in Tuksla, she ran into some people from the states. And who should they be? Some of this group that were starting for Honduras to start a self-supporting work down there. And so, to make a long story short, when we got back to the mission and Friday evening came, the next day, we had without anybody ever planning it, most of the self-supporting workers in Mexico and Central America all gathered there together for a weekend. That is right.

And when you think of where they had all come from, Dr. Graves and his family had come up from Guatamala, and Jim Cramer and his three girls, and Brother and Sister Burchert, and their two boys, and Brother and Sister Bill Ridley with their three children. You remember the ones from Seattle that were thinking about coming there? I met them first up at the mission at Yerba Buena. And there they were all together driving trucks and equipment for Dr. Youngbird's work starting in Honduras. Well, now you may believe we had a wonderful time. I will not go in tonight to the study we had Friday night, but perhaps Friday night or another time I will give it to you. We had an inspiring time. And all through that weekend we had a good time.

Sabbath afternoon we had a round table. We invited some of those that had been in the work down there longer to tell us some of their experiences and their suggestions for newer workers starting out. Dr. and Sister Graves gave us some very fine things from their book of experience. Brother and Sister Comstock did too. Then we had a round table discussion and questions, and some more studies. And so Sunday, Dr. and Sister Graves went on their way back, and the group going to Honduras, they went on their way.

Well, I think that is all I will try to tell you tonight. But now let's hear the children sing. The first will be the little boys singing La Promisa es Segura. That means the promise is sure. You won't find this song in your song book, but you will enjoy it.

[Song in Spanish]

Now before we close, I think we want to have prayer together for the work down there, don't we? For dear Doctor and Sister Harmer. Perhaps I should tell you that Dr. and Sister Harmer feel that their mission field is down there this year, so they won't be coming back this summer. But they are looking forward to being back with us next spring, the Lord willing. The doctor's health is improving, but he still isn't up to the responsibilities of labor here, but he can do a good service there laboring for people, some of whom are a hundred times sicker than he is. It is good for him, it is good for the people, and he is filling a very valuable place there in the mission. So I know our

prayers will be with them, and the other workers there who we know and love, and these others of whom we have heard.

I want to say, folks, I greatly appreciate all that all have done working together to accomplish so much during these weeks that I have been gone. It is a great joy to me to come back. I haven't had a chance yet to see all over the place, but what I have seen gives some marked evidence of activity, and I hear some other good things. I greatly appreciate this find reproduction of the message on *Another Ark to Build*. This is the reproduction of the sermon on building the ark. They gave me a happy surprise, they put three pictures in the middle of it. That is it. That was a real surprise when I got that down in Chiapas the other day.

We greatly appreciate what Brother and Sister Wilkenson, and Brother McClure have done to produce such a fine looking piece of instruction on this important subject.

Now tomorrow afternoon, Brother McClure and I who are members of the constituency at Madison are going to an important meeting at Madison that convenes early Thursday morning. This is the annual meeting of the Madison college constituency. We will greatly appreciate your prayers that God will have His way in this important meeting. We hope to be back Friday for the meeting on Friday.

I shall also tell you that we are planning a special series of studies that I know you all will be very much interested in this coming Friday night a week beginning. This Friday night I will give you some additional things that have come.

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