

Inducements in Program

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Study Given by W.D. Frazee—April 08,

I would like to study with you some very practical questions. We all want to get the work done so Jesus can come and we can go home. And we all believe that this message and this program has the answer to the world's problems. Don't we?

Now the question is: What is the way to get and hold workers in this program? Is that an important question? It's a *great* question isn't it? You know God is not short on money, He's not short on resources, but He is short on workers. And He's told us to pray the Lord of the Harvest that He would send forth laborers into the harvest. And along with praying, we should do everything we can to answer our prayers. Is that right?

Dear friends, if we're not going about things in the right way, we ought to find it out. Don't you think so? We ought to find out God's way to enlist workers, and hold workers, in this program.

Well, I'd like to have us think of various suggestions. One, of course, that comes to mind is: If we could pay higher wages. There are those who feel that if we could pay higher wages, we could get more people to devote themselves to this program. And I presume that's correct.

Then another suggestion is: If we could have shorter hours so that workers didn't have to work so hard; that might induce more people to put their lives into the program; and it might make it easier to *hold* workers in the program if that could be done.

I suppose that these suggestions have come to the minds of some of you many times. I wrote them down different suggestions.

Another is: If we could provide more conveniences in connection with the work—better facilities in the different phases of the program—that might help to interest people more, and hold them.

Another one is: If we could give people an office. I remember once hearing on a nominating committee this suggestion, that a certain young woman ought to be given an office in the young people's society so that she would take an interest in the work. There are variations on that theme, but we hear that suggestion from time to time that if people were given a greater position, more opportunity to use their talents in ways that reflected some honor upon them, some credit, that this might help people to take more interest.

And then there is another suggestion, and that is: If we could offer better security, this might help to interest people. For example, the suggestion of the desirability of a home for a worker where he can feel that he's not going to be moved around. There's a certain security in having a home, you know.

And then there is the security of knowing that provision has been made for support in case of sickness or old age. You see, most workers today have that taken care of with social security, don't they? Yes. And so, if this program could offer, if not that, something that would settle that problem, that specter, of possible want. "What would I do in case I got sick?" "What will I do if I get old?" If we had a ready answer for those questions, perhaps it would help to enlist and hold more workers.

Well there are the suggestions folks—higher wages, shorter hours, more conveniences, position, better security, certain homes without any fear of being moved around, and assurance of support in case of sickness or old age, security. If we could do those things, we might get more workers and hold them in this program.

I want you to know friends, if I know my heart, I'm not *against* the list that I have just read you. I know that there are many, good, honest people who believe that one or more of the list that I have read is what we need to do right here in order to solve our problems. I think it would be strange if most of us, perhaps all of us, had not had at least something like these things that I have read go through our minds at times as the way to solve the problem. If I would call for a show of hands, and we could all rightly interpret our thoughts, and were free to express them, I would expect a great majority of this audience tonight to say, "Yes, Brother Frazee, some of those thoughts have at least been in my mind at times; and I have honestly wondered whether or not we didn't need to do something in these directions."

Now, I think it's a wonderful thing for us to face facts. And if any of these things that I have mentioned is what we need to do in order to get workers into this program and hold them, so that the work can be finished and Jesus can come, then I think we ought to seriously and earnestly address ourselves to solving those problems. Don't you? I think we should.

I want to read you something that took my eye just a few days ago. It was a full-page advertisement in a great national weekly. It's entitled, *Would You Answer?* It's a picture of a man starting out for the Antarctic regions—the frozen regions of the South Pole. It's photograph of the ad that several years ago was put in the London Times. Listen to this ad.

"Men wanted for hazardous journey. Small wages. Bitter cold. Long months of complete darkness. Constant danger. Safe return doubtful. Honor and recognition in case of success. Signed Sir Ernest Shackleton."

People scoffed when they saw that ad. They didn't think he'd get any answers. But over 5,000 men tried to get in for the privilege of going with Sir Ernest Shackleton on that trip across the continent there at the South Pole. Over 5,000 men answered that ad. Try to analyze if you will, what would attract 5,000 men to answer an ad like this?

As I have been reading and meditating over that ad, something has been going on in my soul, dear friends. And it's that that I want to share with you this evening.

May I share another experience with you? Some decades ago, a return missionary from China spoke at Yale University. He was seeking to secure volunteers for China. He told of the history of China, of the many interesting and wonderful things to see over there, of the rich literature of China, of the beauty of many of the sights there, of the courtesies of the people. And he asked for volunteers for mission service in China, and he didn't get one response.

But some time afterward, there was a young man who had been coxswain on the Yale rowing crew when he was a student there. And he had been in mission service in China and had been injured in the boxer rebellion. And he stood before those students at the university with the marks of his injuries, and he told of the difficulties in China, the privations, the persecutions, and he appealed for volunteers, and 12 men instantly stepped forward and said, "We'll go."

I've been meditating on that too, friends, along with Sir Ernest Shackleton's advertisement. And as I meditated, my mind went to something strangely like all this.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" Matthew 16:24.

You remember the setting of these words. Jesus had just taken His disciples, and had drawn from them the acknowledgment that He was indeed the Christ, the Son of the living God. He had accepted that acknowledgment and had announced His purpose on that rock to build His church, and assured them that the gates of hell would never prevail against them. And then immediately, in the 21st verse, He began to tell them of the coming persecutions that He was to enter into. He began to tell them of His approaching visit to Jerusalem, and the suffering and shame, the crucifixion and death that He must undergo there. You remember that Peter objected. He did not wish to see the cross in Jesus' work, and he suggested that Christ should not go about His work in that way. "Be it far from Thee Lord," he says in the 22nd verse. But Jesus recognized who was speaking through Peter. Who was it? Satan. And so he said what?

"Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" Matthew 16:23.

And then immediately, Jesus spoke these words of our text.

"If any man will come after me, let him deny himself, and take up his cross, and follow me" *Ibid*, verse 24.

It would seem strange to offer as an inducement on the road to Calvary a little smoother road, wouldn't it? It would seem strange to offer as an inducement to death on the cross a little more comfortable chair to ride there in, a little better meal just before execution. Wouldn't it? Ah, my friends, the call of the Master is:

"If any man will come after me, let him deny himself, and take up his cross, and follow me" *Ibid.*

Well what would induce a man to answer a call of this kind? What would induce people to go to China, or some other part of the world and wear their lives out in service, in toil and sacrifice, perhaps meet a martyr's death? What would indeed?

Ah, do you see, there is such a thing as a call, a mission, which becomes so absorbing that the man who answers it cares little or nothing about what happens to *him*. What he wants is to get that job done.

My dear friends, if there's anything that you and I need tonight, it is that. Without it, we shall eventually leave this program. Absolutely, friends; we had just as well face it.

Let me point out the fundamental difference between the two approaches. Do I see the work as something to advance me? or do I see myself as something to advance the work? If my attitude is the first, I will want to choose my own task. I will want to decide where I fit into the program. In fact, I'll go on from there and want to decide how the program is to fit into me.

If my attitude is that attitude of wanting the work to be something to advance me, then I'll want to select my position. I'll want to decide what place I fill in the organization. And I'll want to settle what my remuneration shall be. And, my dear friends, if even the slightest thread of thoughts like these have been in our minds, I assure you, we are on the road out, and away from the road that goes through Gethsemane and on to Calvary.

But now suppose, on the other hand, that I see the job as the great thing, the mission to be accomplished as the great thing, and I see myself as simply something to advance that work, then what? Well, my task will be what will best contribute to getting the work done, of course. That will be all I'm interested in. And my position will be selected, not by me, but by the Lord, and by my brethren. That will satisfy me just to know that I'm helping to get the work done. Just to know that I am in the place where God and my brethren feel the need is greatest. That's all that I will care for.

And remuneration? My remuneration will all be left with the one who called me to the vineyard, and said, "Whatsoever is right, I will give you."

Do you believe that? Do you friends? Oh, let all who believe it make mighty intercession to God to help you to *demonstrate* that you believe it. Because, let me tell you, the opportunity is here to demonstrate that very thing.

Now, you know, this was the spirit that finally took hold of the disciples. Between Gethsemane and Pentecost, this spirit completely took hold of them. And as the result, God could pour out all heaven through them. And so, when you read there in Acts the second chapter, the third chapter, and the fourth chapter, you read a wonderful story of dedication, wonderful results of cooperation between the divine and the human. You know the most wonderful thing about that, friends? It isn't the gift of tongues; it isn't even the ingathering of 3,000 souls there in one day—all that's marvelous. But do you know the most wonderful thing to me about all that, friends? It says:

“And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need” Acts 2:44-45.

And then in the fourth chapter.

“And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common” Acts 4:32.

Nobody was thinking about himself. They were thinking about what? The work—the work that Jesus had given them. Barnabas, he had some property over in Cyprus, but what did He do with it? Sold it and brought the money. There were others that did. Ananias and Sapphira pretended to, but you know what happened. The Spirit of God was there, my friends. Those who kept back part of the price were brought to view. Oh, there was something gripping about that common vision and common dedication. There was just one thing that was filling and thrilling their souls, how to get that *job* done that Jesus had given them to do. He had told them to go to the ends of the earth with that message of the crucified, risen, and returning Lord. And did they do it? Yes. My dear friends, in less than 40 years, without an automobile, without a telegraph, without a newspaper, without a railroad train, without a steamship, without radio or television, without any of the wonderful things that we sit back and watch carry the message today, without any of those, they carried the message, says Paul in Colossians 1, “to every creature under heaven.”

What did it? This vision, this response, this dedication. They didn't look upon the program as something to advance them; they looked upon themselves as the thing to advance the program. And that difference in viewpoint is fundamental, friends. It is a million million miles apart, those two things are.

And one vision or the other will eventually grip us and control all we do, my friends. It will. Oh, that Jesus may bless us tonight with the spirit of self-examination. I think we need it. I'll tell you frankly, I think it's easy for us, like those disciples back there in the Galilean ministry, to have a bit of smug complacency and say, “Lord we've forsaken all and followed Thee. What shall we have therefore?” A bit of smug complacency that says, “We've made quite a sacrifice to come into this program. Now I wonder what the program is going to do for us if we get sick or if we get old. I wonder what it's going to do to satisfy our various wants for conveniences,

and homes, and facilities. I wonder what it's going to do about this problem and that problem."

Well, dear friends, I trust that God can quickly bring us to the place where we will be so far past all that kind of thing that He can shower upon us the riches of Pentecost. Do you know that, within a few days, there must have been hundreds of thousands, if not millions, of dollars that poured through the hands of those apostles there in Jerusalem? But I don't read of any of them building a \$100,000 home out there somewhere in the suburbs of Jerusalem.

In fact, I read in the third chapter of Acts that even after this wonderful manifestation, and after the donation of these funds that just *poured* in, I find Peter and John in the third chapter coming up to the temple, and a poor beggar asks them for something, and Peter and John, the leaders of the church, say what?

"Silver and gold have I none" Acts 3:6.

Were they liars? No. How much had they salted down from all that income that had been pouring through their hands for several days?

Ah, you see something had happened to Peter and John. They were interested in getting the *work* done; *that was* what they were interested in. Do you think it will ever happen again? Yes.

We're told that the experiences of apostolic days will come again when we have the devotion, and the sacrifice, and the self-denial that they had. Oh, I pray God for it. Don't you? Do not wait to see what others are going to do about this message. Don't do that. Confer not with flesh and blood. Go all out for God. Lay down your life for God's work, God's program. And if you do, don't think that that means that then God is going to work some mighty miracle, and carry you to heaven on a flowery bed of ease. Oh no.

If you make the dedication that John the Baptist did, you may languish in prison, and finally lose your life. If you make the dedication that Peter did, you may go from place to place poor, and finally die a martyr as he did. If you make the dedication that Paul did, you may lose all your wealth as he lost all his wealth, and be lied about while you're doing it. You may be shipwrecked, and beaten, and scourged, and you may have to work with your own hands to earn money, not only for your own support while you're giving the message, but for your fellow workers. Then you may finally, after all that, have those who ought to encourage you circulating reports about you. You may languish in prison through following their advice, and then finally die a martyr's death. Did all that happen to Paul? Yes.

Ah, you say, "I'd better think twice then before I go that road. Yes, friends, you'd better think 10 times. But oh, I hope that when you've thought it through, you can say like Paul, I'm now ready to be offered. This one thing I do. The love of Christ constraineth us.

I thank the Lord for the glorious opportunity we have. Don't you friends? I say it's wonderful. Why, talk about 5,000 men volunteering to go on that South Pole

expedition. Something thrilled their soul. It made their blood pressure rise. They wanted to do something. But oh, notice what I read there: “safe return doubtful.”

But in this program, bless the Lord, there is no uncertainty, no doubt, no risk in the matter. True, it's a hazardous journey. True, there are hardships and privations. But oh, the end result is never in doubt. Isn't that wonderful? I thank God for that.

Now, I want to go back for a few moments and notice what we were looking at there in Matthew 16. I want to point out that Christ, on this occasion, was confronted with a problem which was His constant problem with His disciples. They were glad to be with Jesus, but they were always looking forward to the time when they could get away from that poverty-stricken experience and get to sitting on thrones. You remember that don't you? They were willing to put up with it for a time, but they were looking forward to something better, something more convenient.

You know there are many people that will endure things for the sake of something different, something better. Think of the ones who crossed the plains years ago. They went through all kinds of privations. What were they after? Gold. Gold. A few got it, many didn't. But the disciples they had something in their minds, and Jesus was all the while trying to get that *out* of their minds. He was trying to help them to see a cross instead of a throne. Wasn't He? But every chance they got, they got the conversation around to the glorious time that they were going to have when Jesus set up the kingdom. Then they would get into a discussion about what? Who was going to be first.

The constant pull through those three years was to look upon the work as a means to an end, and that end was the advancement of self. Wasn't it? And Jesus, all the while in patient love, was seeking to help them to understand that He had come to earth for one thing: to seek and to save that which was lost and to give His life a ransom for many. Eventually they saw it. And, eventually, God is going to have a people down here *today* that see it. Aren't you glad?

I picked up a little tract called *An Appeal for the Madison School*. It was written by Ellen G. White on May 25, 1908. Just a little four-page tract. I am going to read something from this little tract:

“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” *An Appeal for the Madison School*, page 3.

The setting up of a little program like Madison was training for 52 years ago, and establishing little schools like those that were started out from Madison at that time. This says that was “one way in which the message should be carried in many, many places.” Note, it doesn't say it's the *only* way. Oh no. There are *many* ways.

But it does say this is what? *One* way.

Now let's see what heaven's evaluation of this way is:

"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" *Ibid*, page 2.

I wonder if there's somebody when I read that who says, "Oh I think I would like to go to a foreign field." What are you thinking about? Being a foreign missionary so you can take a trip? Or will you take the trip so you can be a missionary? It makes a world of difference.

"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" *Ibid*.

Fifty-two years ago, this was one way to bring the end. *One* way.

"We are to learn to be content with simple food and clothing, that we may save much means to invest in the work of the gospel" *Ibid*, page 3.

I wonder, friends, what we would do with the much higher income, and the much better standard of living compared with what those earnest, self-sacrificing pioneers had? I wonder what we'd do with it. Do we multiply more rapidly? Yes. We multiply our wants more rapidly. But our work, our results, our extension—ah, that's another question.

We think if somebody would pour in a lot more money so we could have more conveniences, more facilities, more inducements, that would answer our problem. Would it, friends, in the light of the facts and truths that we are studying? Would it?

I hear it sometimes said that this or that little self-supporting institution is behind in certain things. There are certain races, friends, that I would rejoice to be behind in. There are some races that I would not even want to enter in. There are some races that I would be glad to be going in an entirely different direction. I pray that God may anoint our eyes that we may see, and our ears that we may hear, and our hearts that we may understand, for if there ever was a generation that is spending money in a prodigal way for creature comforts, and all the enjoyments of life, this is the generation.

I want to pick up the *Review and Herald* from March 24, 1960. And here is a heart cry *A Deadly Apathy that Denies the Faith* from the editor of our church journal. Let me just pick out a few sentences:

“The collective ardor and sacrifice of our people today does not measure up to the greatness of the times, and to the fulfilling prophecies that so sharply reveal the nearness of the end, and the truthfulness of all that we have preached. A great host of us are mightily concerned about all the material things we wish to secure for our own comfort and enjoyment. Would we do exactly this way if we truly sensed the interlocking of prophecy, and current events as we should? We spend endless money for the latest scientific developments that bring comfort and delight to us here.”

Then he speaks about various ones that have written in to the editor of the *Review* about this and that danger, and this and that heresy. And he says:

“But of the sins and heresies that endanger the church, we can think of none half so dangerous as the heresy of apathy. Routine church living will not measure up to the times to which we have come. Must disaster, must persecution, must the holocaust of new explosions come to quicken us into carrying forward as we should the work of God?”

That’s the question. What will you do about it? I say again, friends, wait not to see what others are going to do. No. You may wait in vain. Confer not with flesh and blood. Lay down your life if you hear the trumpet call of God.

You remember that experience that the book of Judges portrays. God had called Gideon to deliver Israel. He blew the trumpet, and how many men responded? 32,000. He was so fearful that he didn’t have enough, that he didn’t give the usual announcement that made it possible for people to go back. But who told him that he must do that? God told him. You can read the story there in Judges, but I want to paraphrase it, friends; and this is exactly what it meant. This is exactly what God was talking about. When he blew that trumpet and gave them an opportunity to think it over, before they made the attack on the Midianites, this is what it meant.

If you are more interested in home, go home. If you are more interested in family, go where your family is. If you are more interested in some other job, go do that job. And if you’re afraid of what will happen to you on this errand to fight God’s battles against the Midianites, if you’re afraid, then leave. Go where things are safer. Go where things are more convenient, more easy.

And how many went home friends? 22,000. Over two-thirds went home. They said, “If this is what it means, we’d better get out.”

But ah, my friends, God wasn’t through even then, was He? He took those 10,000 down to the riverside, and in a very simple test He revealed, that although 10,000 of them wanted to get the job done more than they wanted to go home, 9,700 were interested in what happened to them as they went along.

Wasn't that what they did? Yes. Those 9,700 said, "Well, we want to get a drink, and we want to get a *good* drink." So they lay down there, and they saw to it that they were well filled up. But there were 300 men friends, who were so filled with the thought of making that attack on the enemy, so consumed with the desire to carry out the plan of God, and avenge the honor of God, that all they had time to do was lap up a little water in their hands as they went along through the water all the while keeping their eyes on the enemy. You remember that?

What did God say? Take those 300. Those are the ones I am going to use. Send the others home.

My dear friends, it's a mighty challenge. We're in the sifting time. There will be some that will leave because they themselves recognize that there's something else they're more interested in. But there will be others that think they've made the work first, but when they get a chance, they will be down there devoting all their attention to satisfying their creature comforts. God can't use them to finish this work.

Oh, my friends, I plead with your souls tonight. If this is straight truth that cuts into your heart, I make no apology. I say to you, God is ready and waiting to do great things, but He will never do it until we've gone through those tests. Israel must be sifted before the victory can come. God help us to face these problems. Our battles are not over liquor, and tobacco, and gambling. There are a thousand other things we could preach about tonight that everybody would say "Amen" about—things that are not our immediate concern.

These are the problems that you and I are facing. These are the problems. And somebody, may it please God, will get a vision that will completely change his attitude and relationship to this program. Oh, that God may hasten in our hearts.

May I ask you this question? Shall we hide the cross? Or shall we *hold* the cross? Which shall we do? I think there's a cross that's hidden back here. And I suppose there are some people who would like to *keep* it hidden. I ask you: Shall we *hide* it? Or shall we hold it *up*?

Shall we, in calling people into the work of God, tell them about the inducements, the conveniences, the opportunities for advancement and thus hide the cross of self-denial, and reproach, and persecution, and poverty? Or shall we hold *up* the cross?

Jesus said if that cross is lifted up it will do something. What will it do? It will draw. John 12:32. It's the man *on* that cross that draws. Surely no sane person would choose inconvenience for the sake of inconvenience, or persecution for the sake of persecution, or hardship just to be in a hard place. No sane person would do that.

But ah, when once the gaze is fixed upon Jesus, the life finds its center. The soul that has caught a view of His love wants to be with Him. And Jesus is still on the cross.

Do you remember the picture there in Revelation 5? John saw Him in heaven as a lamb that had been slain.

“Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God” *Education*, page 263.

Yes, the cross began when sin began. And Christ will never be liberated from that cross of pain and sacrifice until sin is over. Every time a little child cries from pain, Jesus' heart is pained. Every time a fever victim cries out in delirium, that cry reaches the heart of God and brings pain and sorrow.

All the woe, and misery, and sin, and pain of this world is reaching His heart tonight. And it's *breaking* His heart as it did on Golgotha. And there's somebody who can do something about it. Who is it? You and me. He has put it in our power, through cooperation with Him, to bring this scene of misery to an end.

You can read those wonderful thoughts in the book *Education*, page 263 and page 264. Read them on your knees. Let the vision of it grip the heart. My friends, when that does, there will never be another word of complaining between now and the pearly gates.

Instead of needing to be urged to fill the place of greatest need, we will be there knocking on the doors. Instead of waiting for our brethren to come and press us into service, we will be like those disciples at Pentecost, we will be up there at the apostles' feet laying down ourselves, and all that we have, to be used in any way just to get the work done.

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