

# Commission

#0970

Study given by W.D. Frazee—January 14, 1966

This evening is devoted, as I mentioned earlier, to our training program, as it meets the needs of the home field and fields afar. Our great commission, given to the entire church, is found in the last words in Matthew's Gospel. Jesus came, and what were those words?

"...All power is..." Matthew 28:18.

What?

"...given unto me in heaven and in earth" Matthew 28:18.

Then what? Go. Go, and what's the next word? Ye.

"Go ye therefore, and..." Matthew 28:19.

What? Teach.

"...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 28:19-20.

So whether we labor here at home or in the distant fields, we have the assurance of the presence of Jesus with us.

Sister **Dorothy Forrester** is going to sing the words of the Savior:

"...as my Father hath sent me, even so send I you" John 20:21.

[Singing.]

So send I you, To labor unrewarded,  
To serve unpaid, Unloved, unsought, unknown,  
To bear rebuke, To suffer scorn and scoffing,  
So send I you, To toil for Me alone.

So send I you, To bind the bruised and broken,  
O'er wandering souls, To work, to weep, to wake,  
To bear the burdens, Of a world weary,  
So send I you, To suffer for My sake.

So send I you, To loneliness and longing,  
With heart ahungry-ring, For the loved and known,  
Forsaking home, And kindred, friend and dear one,  
So send I you, To know My love alone.

So send I you, To leave your life's ambition,  
To die to dear, Desire, self-will resign,  
To labor long, And love where men revile you,  
So send I you, To lose your life in Mine.

So send I you, To hearts made hard by hatred,  
To eyes made blind, Because they will not see,  
To spend, though it, Be blood, to spend and spare not,  
So send I you, To taste of Calvary.

As the Father hath sent me, So send I you.

It's a wonderful thing to have something to live for besides just living, isn't it friends, and to be chosen to be the ambassadors of God, offering reconciliation to a rebel world. What greater honor could come to human beings than this.

Now, you notice that in the text I read, Jesus says, Go and teach. Obviously, those who teach must first be taught, and it is written in the prophets:

"...And they shall be all taught of God..." John 6:45.

When Jesus came to this earth, He came not only as the ambassador of heaven, offering salvation to men, He came as a great planner, a great organizer, to set in motion waves of influence which would reach to the ends of the earth.

He called a fisherman from Galilee, He called Matthew from the tax collecting office, He called others from their daily work and He trained them in a very simple, very practical and very successful plan of education. Those who looked on, saw little in it. In fact, His own right to teach was challenged.

When He went up into the temple and taught, they said:

"...How knoweth this man letters, having never learned?"  
John 7:15.

But they were amazed at His teaching, because the Spirit of God witnessed to the truth of it, and His life demonstrated what He taught. And so, today, as back there, Jesus is calling men and women and youth to His service, and He is seeking to train them in the same methods of gospel-medical-missionary evangelism, which He taught and which He practiced when He was here.

When he sent out the twelve, He sent them to heal the sick as well as to preach the kingdom of God. The seventy, likewise, were given that double ministry, that blended work, and today, we are told that:

“We have come to a time when every member of the church should take hold of medical missionary work” *Counsels on Health*, page 61.

It is in this way that the Gospel is to be not only preached but practiced, not only taught but lived out. We are told that in working for the people in any country where we may be called to labor, we must begin by correcting their physical habits. There is a basic reason for this, and it ought to be very clear to all who share in the Bible teaching concerning the nature of man.

Those who look upon man as an outward physical shell in which a spirit being resides, who believe that at death that spirit soars away to worlds unknown while the body molders in the grave—they might be pardoned for looking upon the work of the Gospel as merely an appeal to that conscious immortal soul which resides in the body with little thought of the body itself.

But you and I, who know the Bible teaching that:

“...God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” Genesis 2:7.

We who know the Bible teaching that in the day when a man’s breath goes forth, his thoughts perish—we who know that—should ever be conscious of the great need for approaching the spiritual nature through the physical, for it is through physical ears that we hear, it is through physical eyes that we see, and it is through a physical brain that we think, and the blood that bathes that brain must be pure if we are to be capable of thinking the highest thoughts. The health of the body, therefore, is vital to the perfection of the soul.

We might read references on all these points. I’m just reviewing that as a background tonight. I’m so glad that God has given this people—the Seventh-Day Adventist people—a message which meets the needs of the whole man—body, mind and soul. Aren’t you, friends?

And that includes a study of how to help people physically, a study of physiology, that we might understand how man works, how he ticks, we might say, a study of the laws of mental development, a study of the laws of the spiritual nature, and with all those studies, practical work to help people to learn how to live with such a way of life that we are seeking to teach and to carry out here.

God knows, better than any critic could know, how weak and faulty our efforts are, but God knows, as we know, that the blessings are found as we continue to forge up that road. And, dear friends, while I’m very dissatisfied with our poor human efforts thus far to demonstrate these plans, there is one thing that I’m perfectly certain of. All that we desire is more of the same.

This is the road. Let’s go farther. This is the program. Let us carry it out more fully. This is the divine commission, let us seek, for Jesus’ sake, to do exactly what He said, for in the words of inspiration:

“The divine commission needs no reform” *Counsels on Health*, page 498.

Now, this evening, we’re happy to present to the Lord, and to have you join with us in presenting to the Lord, several of our students who in recent weeks have reached that point in their training where they’ve been invited by this institution to assume responsibilities with us in this work, both here at Wildwood and in the fields afar, as far as the providence of God shall lead.

Norma Mailly, Ruth Woodruff, Olive Mason and Nancy Mason have been with us now for a period of three years, more or less—I should say a little more in each case—and the faculty are glad to have these young women share with us in helping to train others here at Wildwood.

Ruth has just come back from a six months’ affiliation at Yerba Buena Hospital and Clinic and Mission in southern Mexico. This affiliation is one of the important features of our training of medical missionaries.

Nancy Mason is leaving with Anita Comstock the first of the week to go down to her affiliation down there, and so this evening we are combining these two things—the presenting of these recent additions to our working staff here, presenting them to the Lord, and also presenting to the Lord these who are about to travel on this long mission to the south.

And as we do this, this is an opportunity for us all to think of the work God has given us to do in terms of the needs nearby and those far away. Jesus said to His disciples:

“...Lift up your eyes, and look on the...” John 4:35.

What?

“...on the fields; for they are...” John 4:35.

What?

“...white already to harvest” John 4:35.

And as Jesus looked out and saw those fields white to harvest, as He saw the multitudes, the scripture says that His heart was moved with compassion.

As I’ve walked over the mountains of Chiapas in southern Mexico and down in Guatemala, my heart has been touched as I have seen those needy people. I’ll never forget the sight, the first Sabbath we were there on our last trip, of that group of Chamula Indians coming down the road toward the clinic, one of them humped over carrying a chair on his back with a patient on the chair.

They had come walking hours over the mountains, some of the trails so steep that even a donkey can’t traverse them. But those people carry their loved ones

over those mountains to bring them to our doctors and nurses and helpers at Yerba Buena Mission.

They're doing the same thing down in Guatemala where Johnny Graves, our recent graduate from here, is down there with his father and mother, ministering to the people there. We're glad Dick, the younger brother, is here getting this training.

They're doing the same thing down in Honduras, where Homer and his wife have recently been and where they're preparing to go back to, but my dear friends, there are a thousand other areas that need this same ministry, and this ministry is concerned not merely with binding up the wounds, but with teaching people how to avoid wounds. It's concerned not merely with giving them what they need to cure the malnutrition that millions of them suffer from, but to help them to learn how to grow the food and use what they are growing in such a way that they don't get malnutrition.

This is a practical, down-to-earth program, both here at home and in fields far away—very literally down to earth. It's concerned with growing food, preparing food, in such a way that the minerals and vitamins, the vital elements, are conserved, preserved, and teaching the people how to avoid the ills that modern life, both here and in other fields—the ills that modern life is causing.

Now, at this time, I'm going to ask the quartet to sing for us. These young men are going to sing a song that I have requested that was written a number of years ago, but we've modified it just a little to put in some names that are very important to this audience here tonight.

So, as you listen to these words, listen for every name—listen for every name.

Far across the rolling sea,  
Comes the Macedonian plea.  
Send us help.

[Singing.]

The work is one, brethren, here and afar. The work of the church is one. This little work here is but a tiny part of the great world program that God has committed to this people.

I'd like to read just a few sentences here on the relationship between home and foreign work. There's no competition between the two, dear friends. All of us are interested in all of it. Is that right? For the work will never be finished in America till it's finished in Asia, in Africa, in the islands of the sea.

*Gospel Workers*, 465:

"To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely,

under God, upon the reflex influence of the evangelical work done in countries afar off" *Gospel Workers*, page 465.

Human reason may not be able to explain that, but simple faith believes it. Brethren, our most successful evangelistic work in the home field depends upon constantly pushing out our gifts and our young men and women into the foreign fields. That's true as a church. It's true of families. It's true of all of our interests. We can never be satisfied to be tied up with some little problem or even a big problem.

Jesus says:

"...Go ye into all the world..." Mark 16:15.

Go ye into all the world. But that does not mean that we're all to leave our jobs and go off to some distant place. To hold the ropes here, to maintain the training program, to build strong the fortresses in which the training is carried on—that's just as vital to the foreign work as to send out representatives. Is that right?

The church, as a whole, recognizes that and builds strong training institutions, and in our little self-supporting contribution to that total program, we must always remember those same principles.

Now, at this point, I'm going to call on our young women to witness as the Lord may move upon their hearts.

Norma, I'd like to have you come. **Norma Mailly** is a recent addition to our working force here, after having had the training with us.

**Sister Mailly**: Well, it's a real privilege to be here. You know, there's not many students that get this privilege to come, and I'm real thankful to the Lord for sending me here, that I may go and tell others of His love and tell how He has helped me, and I've enjoyed the classes so much these past three years. They have meant a lot to me.

And students, young and old, take these classes and really study them and live them out in your life, and the Lord, if you surrender your life in faith to Him—the Lord can give you the peace and happiness that I have found since I've been at Wildwood.

Elder Frazee: God bless you, Norma.

Olive and her sister, Nancy, came from up in New York three years ago. We're glad that they're both here.

Sister Olive: It is the words of a song that says, Long before time began, you were part of His plan. I like that, and I believe it, and I believe Wildwood was part of His plan. Over three years ago, I had been to college one year, and I was colporteur to pay for the next year, and my friends thought that that was the thing for me to do, and I did, too.

But I knew that I wasn't as close to the Lord as I wanted to be, and in His providence, God brought me here to Wildwood, I thought just to visit, but after I came here I recognized that I should stay here a while. I'm thankful that I did.

I have gotten better acquainted with God. I've been able to study the way Jesus did, from the Bible, from His word, from nature, from the experiences of life, and from practical work. There are lessons in all of those, and I'm learning more and more to look at things the way Jesus did. I'm thankful for the opportunity to learn that here at Wildwood.

I know that the needs of the world are great. The one need is to know God's love. When I was in school, there was one poem that—or rather a statement that impressed me. It likened eternity to two mountains—eternity in the past, one mountain peak, eternity in the future, the other mountain peak. And this life is just like a little echo between the two mountain peaks.

And I thought, My, what an empty sounding picture, but I knew that that was the way many people looked at life, and sometimes I did, too, but since I've had a chance to know God better, it's different.

This life is like an echo in length, when it is compared with eternity, but it doesn't have to end with eternity, and I want the echo of my life to not echo the confusion of the world but the love of God.

Elder Frazee: Amen. Our faculty, I'm sure, will agree with me when I say that this is one of our paydays. We have two paydays at Wildwood. One is every time there's a baptism and new people come into the family of God, and the other payday is when students have had their training and are able to join with us in helping to train others.

I'm going to call for Nancy, Olive's sister. As I mentioned, Nancy has completed her training with us but is taking a six-months' affiliation down at Yerba Buena Hospital and Clinic and Mission. We're glad to send her and we're glad to look forward to her return, strengthened and blessed through her experiences down there, to continue helping us here in training others.

Nancy.

Sister Nancy: I'm happy that the Lord led me to Wildwood. I'm thankful for the principles that are upheld in the program here—the training program. Before I came to Wildwood a few years, I would pray that the Lord would help me to be able to receive the training that would enable me to be a good missionary nurse so that I could help others. I'm thankful that the Lord led me here because I think that that's—I know that that's the training that the Lord had for me.

The first year after I came to Wildwood, I didn't know just what I wanted, and I was even critical at times about the way some of the things were done here and of some of the people, but I'm thankful that the Lord helped me to realize what was

happening and He helped me to get away from that thinking and catch the vision that I had before—wanting to work and help others—and I'm so thankful.

There's a promise in Jeremiah 33:3 that has been a real help to me. Most of you, I think, are familiar with it. It says:

“Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not” Jeremiah 33:3.

And the Lord helping me, I will finish the work that He has begun and that He has given me to do, and I want to develop a character like Jesus and be a blessing to others.

Elder Frazee: Amen. And now, Ruth Woodruff. Ruth, as we've mentioned, has just returned from six-months' affiliation down at the Yerba Buena. She's now a member of our staff here at Wildwood Sanitarium.

Sister Woodruff: Last night when we were asked if we would like to give a little word for the Lord tonight, my mind immediately started spinning, and I thought, Oh, I'd like to tell them this, and I just have to tell everybody that, and I went all the way from beginning my experience to the end and back again, and it was just too much, so I decided I'd just like to tell you why I am still here.

You know, a lot of people go to school, they serve their time, they get their education, they get their diploma and they leave. Some of them will use what they learned. A lot of them will forget half of what they learned and not use the other half.

And I was on my way to Wildwood when somebody told me, You know, those people there—they go there and they—they just stay. Well, I didn't plan to do that. I only planned to stay a few months, but after those few months passed, I went home and I had to bring back my twin sister. And then, I went home again, and I had to bring back my other sister, and the people at home started wondering what was so hypnotizing in a little place clear across the U.S. that wasn't even on the map.

So they started asking questions, and of course, I had plenty of words to tell them why, but they couldn't see it very well, and so I just decided to tell them just to come and see for themselves.

You know, have you ever had anybody ask you what does something taste like—what does a banana taste like? Well, all you can say is, Taste it and see. You can form your opinion a lot better with a taste than all the words that would describe it.

Youth, young people, are full of ambition. They like it [unintelligible], they like [unintelligible]. Is there anything wrong with that? Well, what is there about Wildwood that will draw a young person and hold them? I found it. I think it's truth—just plain, unadulterated truth. It's not mysterious. It isn't complicated. But as the truth unravels, it's thrilling and it's exciting, and I love it.



We get that here and we learn also how to use that truth. It isn't some kind of theory floating around above your head that you can't get ahold of, but it's practical and it's down to earth, and it's simple, so that we can understand it. And that's, when I thought through, that I appreciated most of anything. I thought, "The world is getting too complicated and I'm not made for it, but I think I was born for Wildwood. I was born the same year Wildwood was born.

*Messages to Young People*, page 196:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" *Messages to Young People*, page 196.

Where is that army? If we just go to school, we get our education, we leave, what did we gain? We've wasted our time, we've wasted the time of the teachers that have spent so many hours with us, helping us over the road and explaining things over and over again—can't get through our hard head—but they finally soak in—at least I hope it does—and we must be willing, some of us, to stay and help, and some must be ready to go to other places so that this work can advance because I know it's the Lord's work. I'm thoroughly convinced.

I'm thankful that I was invited back here to help. It's the place that I can be the happiest, and I hope it's the place I can be the most useful. I'm thankful for the help of all the teachers and the home heads and the work supervisors that have helped me to learn so many lessons that I'll appreciate all my life through.

I pray that we will keep the vision that this school was established for, and that more and more will come so that it will advance faster and faster and soon we'll be ready to go home.

Elder Frazee: Amen. And let all the congregation say amen.

You know, I was thinking this evening, as I was coming to this meeting, about a little experience back in 1950 that this summer will be 16 years ago. I was attending a general conference in San Francisco, and the last day I was there, as I walked across the large reception room there where the big globe is with the little lights that show the different institutions and the headquarters over the world.

A woman spoke to me—introduced herself—and it was Sister Marie Comstock. She had met me years before when I was helping Elder Tindall in the work in San Francisco. Our visit led, of course, to what we were doing here at Wildwood, and that led Sister Comstock and her husband and her two children, here to Wildwood before many months had gone by.

Sister Comstock is a nurse, Brother Comstock is an expert mechanic, a general all around practical man. Both of them love the Lord, love people, love this message. And after they had been here with us for a while, tasting of these principles and getting boiled in this program, the Spirit of God put a fire in their bones

and a desire to go down further south. We call this the south, but there's a lot more south than we are.

So they went on down into Mexico, into Central America, and there in the providence of God, they located a 700-acre tract in the mountains of Chiapas, the southernmost state of Mexico, and literally hacked a mission station out of the jungle.

We're glad that both Anita and her brother, Burton, have had some training in this program and also a very practical training with their parents in Chiapas itself. Anita's here with us tonight. She's come home to Wildwood, and she's just on the eve of going home to Chiapas. Anita, we'd like some words from you.

Sister Anita: I'm glad to be here tonight. First, I want to bring you greetings from my daddy, who is in Mexico City. He sent them especially to you over the telephone. I had occasion to call him a few minutes ago, and he remembered our Friday night meetings here, so he sent greetings to all of you.

Elder Frazee: Send greetings back to him.

Sister Anita: I'll do that. I'll take them to him. I'll be seeing him Wednesday, evening, and then he'll go home with me from there—Mexico City.

As Elder Frazee was saying, this started 15 years ago, almost 16 years, and I feel very privileged to have an opportunity that not too many young people have—growing up here. Students come here, they get their training, some stay, some go on, but not too many have the privilege of growing up here. You learn more that way.

I had 10 years of training here, and now I'm continuing my training in Chiapas. It's a different kind of work than I did here and I enjoy it very much. You know, this world is a school—we'll never finish—and when we get to heaven, what will we do? We'll keep learning. We will learn all of our lives, I think.

And I can say for the workers in Yerba Buena that we are very thankful for Wildwood—the ones that have been here, especially—and for the girls that Wildwood is being able to send down to help us, and we hope that we can be a little blessing to them, too.

There is something about the mission field that teaches you lessons that you can't learn at home, even in the same environment. Helping others does something to you, and I'm thankful for the opportunities that I have in helping others. Soon Jesus is coming, and everyone has to know about it, don't they, and we have to all do our part in telling them so that the work can soon be finished.

When the Lord comes, He's going to ask us where are the people you've helped, where is your flock. Now, I take that reference as not only to parents who have children, but us young people who have the opportunity of helping other people. Have we done it? Are we doing what we should?

I want your prayers that our place in Chiapas will be a blessing to those people and that we will fulfill the purpose that the Lord has for us.

Elder Frazee: Amen. In our program tonight, we're going to have special prayer for these young women—for these four that have recently joined our staff after training, and for Anita and Nancy as they set off on this 3,000 mile trip to Chiapas.

If you girls will come here and just kneel right here, I'm going to ask Brother Wayne Dahl, our educational director and Brother Atherton, the manager of our sanitarium, to pray for them, and will the audience kneel with us as we seek the Lord.

Brother Dahl: Father in heaven, we're so glad tonight for this occasion. We're happy to hear the testimonies of these girls. And oh, Father, we pray that because of this meeting tonight, other young people here in the audience may get the same vision.

Oh, we pray for a special blessing upon each one of them now, especially upon Anita and Nancy as they make their trip [unintelligible]. We pray that Thy Holy Spirit will go with them and bless the work there. We're glad that they have a vision to help to form [unintelligible] there.

We pray for the other girls that are staying here and helping to lift our burdens here as we train others. We're glad for them, and we pray that they may be a blessing to the other students in helping to train them. We're glad, Father, and we pray that each of us may fit into the work the way Thou would want, that we my help to finish [unintelligible]. In Jesus' name, amen.

Brother Atherton: It will be seen, our Father, that the glory shining in the face of Jesus is the glory of self-sacrificing lives, for this is the want of heaven and earth and for the universe, and as Christ came to give His life a ransom and to minister, and not to be ministered unto, we pray for these young ladies, Father, that bow before Thee this evening, that Thou will bless them, that Thou will, Father, teach them to receive their supplies from Thee, so they may impart to others the glories that Thou has chosen for all who serve Thee with a whole heart.

Bless them richly, our Father, and may they continue to learn the lessons of the wise that you have in service.

And our Father, we pray a special blessing tonight upon Nancy and Anita in their travels down to Yerba Buena. Bless this institution, Father, and bless our institution. May we continue, our Father, to imbue within those whom you have chosen to come here and learn a spirit of real service to God and to their follow man.

We thank Thee, Father, for the privilege of service, and we each and every one of us tonight dedicate our hearts anew to Thee and to the purpose that you have called us to, and we thank Thee for this privilege, which is ours, in Jesus' name, amen.

Elder Frazee:

[Singing.]  
Spirit of the living God,  
Fall afresh on me,  
Spirit of the living God,  
Fall afresh on me.

Break me, melt me,  
Mold me, fill me.  
Spirit of the living God,  
Fall afresh on me.

It is the anointing of the Spirit that we seek and claim for these dear ones and for us all, for without the life of the Spirit, all our work is but the clanking and clanging of machinery, dear friends. Thank God for the gift of the Holy Spirit.

You notice that we do not speak of this as a graduation. We're thinking of it as a commissioning. This is an army, and people who go through basic training in the army are not discharged. They're not ready to go home. They're ready to go into battle, and the army is a program not merely for training but for doing what it's training about. Is that right? That's what this is.

And I want to assure every one of you who sit here tonight, whether you're on this campus or off of it, whether you're living in homes of your own or whether you're in a training program, God has a definite place, a special place, in His army for you.

Know what that is and fill it. You can ask for no higher position, and can experience no greater joy. I'm so glad for the ones we have with us here tonight who have come from distant lands in order that they may enter into this program, and some of them are planning to carry it back.

We're so glad that Brother and Sister Duncan are here from Africa. I was thinking of you folks as the quartet sang, From Africa's strands, and I was thinking of **Aileen**, when they sang about Asia. **Aileen** has come—where's **Aileen**? Oh, yes. **Aileen** has come halfway around the world to get here to this place, and we're so glad for those from this North American continent, up and down, from Canada and down in Mexico, Guatemala, Honduras, that have come here and are entering into the program.

Where's Sister **Mahea**? There she is. Sister **Mahea** and her girls are here from the northern part of Mexico. Her husband, Dr. **Mahea**, is building a sanitarium. He wants it to be like this program, and at a sacrifice, he sent his wife and daughters up here to catch something of the spirit of this and learn something of how this program operates. He's coming up a bit later this year to get them and to become better acquainted with our program here, go back and carry on a little sanitarium in Mexico. This is catching, isn't it, friends.

When I was down in Chiapas and Guatemala a year ago, I had the privilege of seeing Dick **Graves** down there and also Brother and Sister **Mike Gordon**, and God

impressed them to come here and enter into this training program. I'm so glad that **Dick and Mike** could join their voices with the quartet tonight in this mission appeal.

Well, I could speak of others that are here tonight, friends. We're all in this program together, aren't we, to help finish the work. But now, in these closing moments, I'd like to take you to my text. You say, This is a queer time for a text, but we don't have to be in the same groove all the time, do we. The text is Mark, the 11<sup>th</sup> chapter, verses 1 to 6—Mark 11:1-6.

“And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strowed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest” Mark 11:1-10.

Now, what was the question that Jesus said somebody might ask these disciples? Why do ye this? And what were they to answer? The Lord hath need of him. And what did He say would be the result of that? It would work out all right. It's a wonderful thing, friends, when somebody asks you why you do a certain thing to be able to answer the way the disciples answered this question. The only way we can do that is to work under divine direction, and to be familiar with those directions.

If the disciples had forgotten what Jesus said, they would have been speechless. Imagine coming up, and there's a colt tied, and we start in to untie the colt and lead him off. Naturally, they said, What are you doing this for? They said, The Lord hath need of him. They said, All right—all right. God's answer is sufficient, my dear friends.

Now, there are those that question why the self-supporting work. Why don't we all just pay our tithes and give our offerings and pray for the work that's being done by the denomination as an organization and as a whole, and let it go at that.

Indeed, we all *should* do all of that, my friends. Every Seventh-Day Adventist should be a faithful tithe payer. Is that right? Every Seventh-Day Adventist should be a supporter of the mission program, both at home and abroad, through the

Sabbath school offerings, the foreign mission week of sacrifice, the annual offerings, the in-gatherings, and all the offerings that are taken for home and foreign evangelistic work as the weeks come and go.

And so the question comes, Why this, in addition? It's a good question. It's a reasonable question—just as reasonable as the question of those men that said, What are you loosing that colt for? And friends, the answer is just as simple as the answer that *they* had—the Lord has need of this program, and *He* said He did. The same Jesus that called for that colt has called for this little self-supporting work.

I read some of this little tract, An Appeal for the Madison School, written by the servant of the Lord May 25, 1908. This is talking about a self-supporting school as little as Wildwood is, that was giving a practical training for home and foreign missionary service.

“Every possible means should be devised to establish schools of the Madison order in various parts of the South”  
*Pamphlet 119, An Appeal for the Madison School.*

Is this one of the parts of the south? Here we are right on the border of Georgia and Tennessee, less than 150 miles from where that school was established. May I echo this again:

“Every possible means should be devised to establish schools of the Madison order in various parts of the South; and those who lend their means and their influence to help this work, are aiding the cause of God” *Pamphlet 119, An Appeal for the Madison School.*

What does the Lord's messenger call this?

[Tape ended.]

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