

Joyous Giving

#0731

Study Given by W. D. Frazee—February 3, 1966

“...The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many”
Matthew 20:28.

“As My Father hath sent Me, even so send I you”
John 20:21.

Jesus came for a certain purpose, and He has sent us out for the same purpose. He came not to be ministered unto, but to minister, and to give His life a ransom for many. So He wants us to go out in His name, for His sake, and minister to others, and give our lives.

Of course, can't give our lives as a ransom in the sense that He did. But we can unite with Him in serving others, and we can spend our lives in service and sacrifice, and thus share with Him the joy of seeing men and women reconciled to God.

You know, there is something wonderful, dear friends, about the full surrender that these verses picture. If all is on the altar, the giving is already settled. It is merely a matter of guidance. Isn't that right? You have perhaps heard of the man who was being baptized in his clothes, as sometimes happens. Someone noticed that he had his wallet in his back pocket. They suggested that as he was going down into the water that perhaps that ought to be taken out before he went down into the water to be baptized. He said, “No, I want to be baptized pocketbook and all.” He had the thought, didn't he? Yes.

If all is given, it includes all our money. You know, this money question is an interesting question, dear friends. We are told that the love of money is the root of all kinds of evil. Paul tells us that in Timothy. I think of many who have gotten very close to the kingdom, but when the Spirit of God put His hand on that point, they turned back.

Balaam loved the wages of unrighteousness and lost his soul. Judas sold out for thirty pieces of silver. Ananias and Sapphira made a pledge, and then their selfish souls got to thinking about, oh, how much they had given. They decided not to give so much and yet pretend they had. The Spirit of God took the lives of them both as a warning to the early church.

As we enter into the repetition of the Pentecostal experiences, we are going to see things that are going to thrill the heart on the one side and yet sadden our hearts on the other. As men and women repeat the experiences of the early disciples, as they sell their property and lay their money down for the finishing of the work, what a

wave of gladness will sweep from heart to heart. But doubtless there will be some like Ananias and Sapphira who will allow the love of money to hinder the blessings that God wants to give.

I think of an experience that I witnessed thirty years ago. We were holding a series of evangelistic meetings in Oakland, California. Among the many who attended was a fine-looking woman and her daughter. They gave evidence of being persons of culture and refinement. They came night after night and accepted the Sabbath. They decided to be baptized. They were in the baptismal class week after week.

They even anticipated some of the points of truth. I remember how willing they were to lay off their jewelry before it was ever presented in public.

But one night they, weren't at the meeting, and another night, they weren't at the meeting. As the Bible worker visited them and talked with them, we finally discovered what the matter was. Tithe had been presented. The axe had struck the root of the tree. The selfish heart had not been, in that particular case, interfered with by embracing the Sabbath. It occasioned no cross or sacrifice for them for those particular individuals. But when the truth of God on the money question was presented, it cut right across the natural inclination. They turned back to walk no more. Sad, wasn't it, friends? Oh, yes, so sad!

I remember an experience in New Orleans where we were holding evangelistic meetings. There was a father and mother with their two children who attended the meetings week after week. They had gotten interested through the health message. They had laid aside their harmful indulgences. They had given up beer, cigarettes, coca-cola, and other stimulants and narcotics. They had embraced the question of diet, and it had brought them an increase in health. They felt better and thanked the Lord for it. They too, embraced the Sabbath.

But I remember one night, as we sat down to talk together in their home, it was evident that something had happened that had brought a curtain between that family and us. I wondered what it could be. And so, as we sought in a tactful way, to probe as we were having the visit and the study that evening, finally he looked across at me and asked a question, "Is it true that everybody who joins the Seventh-day Adventist church has to sell all their property and give it to the church?"

What do you suppose that I said to him? You might think the easy answer to that was to tell him, no, of course not, and go on while he breathed a sigh of relief. Well, of course, I did tell him that. Probably he did breathe a sigh of relief because, of course, nobody who joins the Seventh-day Adventist church is required to sell everything he has and turn it into the church. You all know that. I suppose that somebody had told him that. He was getting worried.

But after he had gotten fully relieved of his problem, as we sat there, I said, "Brother, now that I have made that plain, now I want to tell you something else. All I have told you is true, but there is something else that is true too. If you become a Seventh-day Adventist, you are entering into a program and entering a pathway that

will eventually take everything you have got. You may as well face that fact and settle it with God before you ever start up that road.”

Is that the truth? Did I tell him the truth? Yes, you know it’s the truth. And friends, I am so glad it is. I would hate to be in something that wasn’t worth everything.

Now and then, we have a wedding in Haskell Hall or on the campus, and the minister says to the young man, “Will you leave everything you have and everybody and take this young woman and keep yourself only unto her? Will you share with her everything in sickness and health, prosperity and adversity, as long as you both shall live?”

Suppose he should say, “Really, that’s asking quite a bit, isn’t it? I think we had better make it fifty percent, or seventy-five percent. There are some things I would like to keep over here that she is to have nothing to do with, nothing to say about and have no part or interest in.”

If you were the bride, how would you feel? Or, if it were the other way around? My dear friends, there is something about love that asks for everything, and there is something about love that responds with everything.

“...God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” John 3:16.

You and I know that was not a lone; it was a gift. It was the greatest gift, the best gift in Heaven, and with it went all Heaven. It included all Heaven—it was all poured out in that one gift. And when we stop to think that the ones to whom that gift was given were the most unworthy ones in all the universe—that’s what you and I are, aren’t we?—ah friends, there is something about it that touches the heart. Isn’t there something about that, that touches the heart?

While it cost the heart of the infinite Father an infinite struggle to give that infinite gift, it was in so sense given grudgingly or reluctantly. The great fount of love burst forth, and that great river of love has been flowing from the foundation of the world in irrepressible streams. You and I are invited to share in it. God loves a cheerful giver, and you and I do too, don’t we? Yes, thank God for it!

I want to note tonight two examples of giving that cheer my heart. The first is in Exodus the 25th chapter. We’ll take one from the Old Testament and one from the New Testament.

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring Me an offering...”

Bring *Me* an offering—God is asking for an offering!

“...of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye

shall take of them; gold, and silver, and brass, And blue, and purple, and scarlet, and fine linen, and goats' hair, And rams' skins dyed red, and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make Me a sanctuary; that I may dwell among them" Exodus 25:1–8.

Tell me, did they all give the same gift? Oh, no. Do you suppose that everybody didn't have an onyx stone? No, there were not many onyx stones in the camp, but were there enough to take care of what God had planned for? Yes, yes. Do you suppose that there were very many of those badger skins in that camp of Israel? No, not so many. But there were enough to take care of that covering that was put over the sanctuary. And what about these stones to be set in the ephod and the breastplate? There were twelve kinds of beautiful, precious stones to be set in the breastplate. Do you suppose that very many people had those? No, but the people who did have them, said, "Thank God, I have something that God wants. I have something God needs, and God shall have it." Is that right? Yes. Probably everybody had something. You notice that God made a great list of things that were needed in order that everybody might have a part. Well now, let's see how it turned out. Over here please to the 36th chapter of Exodus, verses 5 and 6, and we see the result. This was after the work was started and the program was going on to build the sanctuary:

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make..."

How did the plan work? Why friends, They had an overflow!

"...And Moses gave commandment, and they caused it to be proclaimed throughout the camp..."

And imagine a proclamation like this, listen:

"...saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing" Exodus 36:5–6.

Did you ever hear a proclamation like that? Listen friends, you are going to very soon. That's right. That proclamation is going to be made, friends, and it will be for the last time. There will never again be an offering for the sanctuary; never again be an opportunity to sacrifice for the work of God. We are living in the hour when that's going to happen. Is that right? You know that it's right. I want to read a most interesting comment on this:

"The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast. He did not invite the people to scenes of gaiety, dancing, or general amusement, nor

did he institute lottery or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring the offerings. Moses was to accept gifts of every man that gave willingly from his heart” *Counsels on Stewardship*, page 203.

That’s all God is interested in tonight are offerings that come from, what? A willing heart, for God loveth a cheerful giver.

Very well, let’s go over to Acts the 2nd chapter. You remember in the first chapter, we read of how Jesus, after instructing His disciples for 40 days after His resurrection, left them at the Mount of Olives and told them to go back to Jerusalem and tarry until they received the Holy Spirit. They got into unity. They laid aside all their differences, had a wonderful prayer meeting, confessed their sins one to another. They came into unity, and on the Day of Pentecost, the Spirit of God was poured out, and when they came to that experience of perfect unity on the day of Pentecost, the Spirit of God was poured out. That’s the second chapter.

You remember Peter’s sermon under the influence of the Holy Spirit and all the other apostles standing up with him. And friends, what happened? Why friends, all Heaven had been poured out in that gift of the Spirit, and now, the people responded. They asked Peter what to do. They were convicted. You remember that when they found out how many had been added to the church that day, there were how many? Three thousand, that’s the 41st verse. Three thousand souls in one day! Many of these were people who had been listening to Jesus through the three years before, and some of them had been ministered to by the disciples before. But now, they came out fully and took their stand and were so happy in it. In fact, verses 46 and 47 speak of their gladness and their praising God, and others kept coming in.

Very well, now you notice that it says in the 44th verse:

“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.

That showed they were, what? Converted. It surely did. It showed that there was a great need, too. You know why there was such a need. Many of them were ostracized—thrown out of the synagogue and thrown out of their homes. God moved upon the hearts of the people who had something to make it possible for those to live who didn’t have anything to live.

As I was calling your attention previously, it didn’t enrich Peter and John because the very next story in the third chapter is the story of them coming to the temple and healing the lame man, and said, “Silver and gold have I none.” What did they do with all that was laid down at their feet? Well, you know what they didn’t do with it. Don’t you? It didn’t line their pockets and fit them out with all the most

expensive things. Not a bit of it, friends. They were interested in seeing the work of God advance.

Now, we will go on into the fourth chapter. You notice that this is after the apostles had been arrested, put into prison, had been beaten, and now they came back and told their story. The multitude were glad that they had been released, and they prayed. The Spirit of God came upon them again:

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. 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...”

Wasn't that a wonderful example of love?

“...Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need”
Acts 4:31–35.

Well, that was a time of crisis. The particular way it was handled there was not always to be God's plan. But, my dear friends, the supreme dedication of the life, the placing on the altar everything a man has and owns is always God's requirement. Isn't it? Yes. In many cases, in most times, God leaves the stewardship with the individual, and we need to recognize that principle. But, my dear friends, the fact that stewardship is left with the people in no way lessens God's claim. Not a bit of it. It in no way lessens the dedication and the sacrifice we are supposed to make.

Now, I want to read to you a wonderful promise here that all this is coming again. Thank God. I read now from a little book called, *A Call to Medical Evangelism*, page 22:

“The experience of apostolic days will come to us if men will be worked by the Holy Spirit”
A Call to Medical Evangelism, page 22.

Would you like to see a lame man leap? Would you like to see a dead man get up? Would you like to see the sick healed? Would you like to see thousands of people converted in a day? Well friends, it is coming.

“The experience of apostolic days will come to us if men will be worked by the Holy Spirit. The Lord will withdraw His blessing where selfish interests are indulged, but He will put His people in possession of good throughout the

world if they will unselfishly use their ability for the uplifting of humanity. His work is to be a sign of His benevolence" *Ibid*.

If you and I will yield our lives to the unselfish spirit of Jesus, that love will flow through us in a great tide that will sweep away the covetousness and selfishness. It will take away our means, and the means will flow into the channel of benevolence, and with it will come the mighty working of God to bring in many souls into His church and to finish the work.

With that, I want to put an interesting promise that the Lord's messenger wrote:

"The Lord has made men His stewards, and has entrusted to them the means to carry forward His work. When the poor..."

Anybody here that's poor? Now listen carefully:

"...When the poor have done all they can do to advance the cause, the Lord will bring in men of means to carry on the work" *Gospel Workers*, page 298.

Isn't that interesting? Why do you suppose God lets the poor people give first? There are several reasons you can think of. I like that:

"...When the poor have done all they can do to advance the cause, the Lord will bring in men of means to carry on the work" *Gospel Workers*, page 298.

Praise God for that!

Well, I suppose that some of you are thinking that perhaps I am going to give you an opportunity to give, and I am, but not right now. I have some things of a very practical nature that I want to bring to you first. I'm so glad that I can do it sincerely, friends. I want to give you some cautions. The Spirit of God is very sensible, and He wants us to be.

In the first place, I want to call your attention to a clear statement that not everybody is to do the same thing at the same time. You'll find that in *Early Writings*, page 57. Now, I'm documenting the statements that I'm making because I don't want you to take my word on any of them:

"I saw that a sacrifice did not increase, but it decreased and was consumed. I also saw..."

Now, notice that she saw this.

"...that God had not required all of His people to dispose of their property at the same time; but if they desired to

be taught, He would teach them, in a time of need, when to sell and how much to sell" *Early Writings*, page 57.

Isn't that wonderful, friends? Can people be taught of God? Yes. That's what Jesus says:

"It is written in the prophets, And they shall be all taught of God..." John 6:45.

Can people be taught of God when to sell property? Why, sure they can if they want to be. Where is the place for my property? On the altar. Who is to tell me when to sell it? God is. Who's to tell me what to do with it when I sell it? God is. "They shall all be taught of God."

Why, would God do that for me? Would He do it for anybody else? Yes, He will. This question of handling money can be a sweet, precious fellowship with you and God if you are willing for it to be.

"...that God had not required all of His people to dispose of their property at the same time; but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell" *Early Writings*, page 57.

Now, you remember that Peter recognized that. Turn back here to the fifth chapter of Acts. You remember that after the fourth chapter tells this wonderful story of the different people selling their property and laying the money down at the apostle's feet. Then, the fifth chapter tells about Ananias and Sapphira. They made a pledge, but when it came time to pay it, what had happened? They had a change of heart. Instead of telling frankly, they lied about it, you remember that.

But here's the thing that I want you to notice. Peter was telling this same principle that I read from *Early Writings*:

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" Acts 5:3-4.

Had the church required Ananias to do that? Why, no. Why did he do it? Whose decision was it? His own decision. Now, who had moved upon his heart to do it? The Holy Spirit, yes. Then he was unhappy about it afterward. But my point is this, Peter recognized that it wasn't required for everybody to sell their property at the same time and turn it in. That's right there in the Bible, and I read it here in *Early Writings*. All right.

If Peter and the Lord's messenger recognized that, wouldn't it be a good thing for us to recognize it? And remember, friends, once you admit that, you recognize two things. First, you recognize that you are not supposed to settle up for anybody else, is that right? Second, you recognize that you are supposed to settle it for

yourself. You are to get wisdom and guidance from God as to what you are to do with your property. Even if your property is only a thin dime, friends, you are to look to God for guidance and see what He wants you to do about it. Right? Very important and wonderful, friends.

The God that rules, all space, all creation is willing to teach me what to do with whatever He has put into my hands, whether it be large or small as men rate wealth. All right.

Now, I want to give another caution. That is that God doesn't want us to press poor people to give the money they need to take care of their families. "Why," you say, "brother Frazee, is that really true?"

Yes, that's true. I'll read that to you:

"Our God is not a taskmaster and does not require the poor man to give means to the cause that belongs to his family and that should be used to keep them in comfort and above pinching want" *Testimonies for the Church, Volume 3*, page 411.

That's clear, isn't it? Yes. Let me read it again:

"Our God is not a taskmaster and does not require the poor man to give means to the cause that belongs to his family and that should be used to keep them in comfort and above pinching want" *Ibid*.

"Very well," you say, "what about the tithe?" This is not talking about the tithe. It is talking about, what? Offerings. Yes. Should everybody should pay tithe no matter how poor he is? Why, sure. After all, we don't give tithe. What do we do? We pay it. Yes. To whom does the tithe belong? God. Did He ever give to us, shall I say, the responsibility of *giving* Him the tithe? No. He gave us the responsibility of *handling* it to see whether we would be what? Honest. That's all. That's what the tithe tests. The tithe doesn't test our gratitude, it tests our honesty. That's right. And the offerings test our gratitude.

Is the tithe a certain amount or indefinite? A certain amount. What about the offerings. Oh, yes. They might be large or small. Do you think that a rich man could give a greater proportion of offerings than a poor man? Yes. Quite often it works the other way. Yes. Just take, for example, whatever amount of money that you are getting. If you are getting a hundred dollars a month, suppose overnight you get two-hundred dollars. Would you increase your offerings twice what you've been given? Should you increase them more than twice? Why sure, why not? It shouldn't cost twice as much to feed you, twice as much to clothe you, twice as much to house you, twice as much on all the rest. Should it? No. Quite often it does, but it shouldn't. All right. Well, I leave that with you.

Now, let's come back to the point that we are studying. While God wants the poor man to pay tithe—and he wants him to have a part in the offerings, too. Jesus

showed that when He gave recognition to the poor widow. You say, “Yes, Brother Frazee, but she gave her all.” Yes, she did. That was an unusual case, wasn’t it? And God commented on it in order to encourage other people. Who moved upon her to do that? The Holy Spirit moved upon her to do it. My dear friends, when the Holy Spirit moves upon a poor person to give all they have, let them do it. But let them be sure that it’s the Holy Spirit that is moving on them to do it. Do you see what I mean? Let them be sure that it’s the Holy Spirit.

Now, because of that principle—this same paragraph beginning on page 410, warns against urgent calls and pressure on this matter of raising gifts and offerings. You know, friends, I have found through the years that it isn’t necessary to bring pressure in order to raise gifts for God. No, all that’s necessary is to do what Moses did. Moses proclaimed that there was an opportunity to give—that there was a need and then left it with the people as to what they gave. Did it work all right? It works today. Why, this page 411 says, that in some cases, the people who have made the calls should become acquainted with the ability of those who respond to their appeals and should not allow the poor to pay large pledges. Isn’t that interesting, friends?

Why sure. What’s the use of having to pay large pledges and then take up an offering to feed his family?

Now, there is another caution that I want to give you. You say, “Brother Frazee, if you keep on, there will not be much left to give in money.” Well, that will be all right if there won’t be any money left, but we’ll see. I want to read you something now from *Volume 7*, page 293. Not only does God want the poor man to think about taking care of his family, He wants people who can—you and me and the next one—to think about laying by a little for, what is it we call it—what kind of a day? A rainy day. All right.

Now, I’ll read that to you. It doesn’t say, “rainy day,” but you see if it doesn’t mean that:

“Some workers are so situated as to be able to lay by a little from their salary, and this they should do, if possible, to meet an emergency” *Testimonies for the Church, Volume 7*, page 293.

That word [emergency] stands for “rainy day.” Is it a lack of faith to have a little laid by for an emergency? Why no, if you have a chance to do it and don’t do it, *that* might be a lack of faith because all faith is, is believing what says. Now notice, this indicates that not everybody might not be able to do it. But it says, “This they should do if possible to meet an emergency.”

Friends, I’ll tell you something interesting. This matter of saving a little is not so much a matter of how much you give, it’s a matter of a state of mind and an attitude of heart. Yes sir. There are some people that if all they got was just a few dollars a month, they would be laying by just a few pennies every month. They would have a little more at Christmas time than they had at New Year’s. That’s right. And there are other people, that no matter how much you would increase their income, they never would have any money saved because they would spend it on

themselves. There are other generous hearts who would always see so many places to put it. Aren't there, friends? Why, bless your heart, there are just so many places to put money, and you don't have to waste a nickel of it. You can have it all gone and borrow money and pay interest on it to put out to the different places of need. I wonder why.

Ah my friends, God wants to teach us a balance. He wants us to be generous, and He wants us to have good sense. He wants us to use business judgment and not be stingy. This whole matter of handling money is a part of character development and the development of the mind, the powers of reason, and intelligence.

All right. Well, we've found these cautions then. First, that God doesn't require everybody to sell and give at the same time. He will teach everybody who will listen. Second, the poor are not to give what they need to keep their families from pinching walls. Third, those people who can are encouraged to put by a little for an emergency. Now, with all those cautions before you, I want to give you some other cautions.

And you should think of what I am about to say, every time there is a call for means. Remember this, I want you to think about all the other calls for means. I put it this way, suppose you had a family and children, and you have a kettle here of stew, and there's one of the babies that starts crying. They say, "Oh yes, the baby is hungry," so you start to put the stew in the bowl for that baby. Would it be a good plan to see how many other bowls there were on the table? Would it? Yes. Even if all the other children weren't crying right then. They might cry if the kettle of stew didn't get clear around the table. Mightn't they? That's right. And so whenever you hear of a call for means, think about all the other things that you may need to think about. Now I'm going to make a call in a few minutes, but I'm going to tell you first of quite a number of other things that you want to think about.

First of all, every person should think about his tithe. In a sense, that is something separate as we've already said, but should you remember that that is ten percent of all your increase? That's right. That's right. So, if your income should increase this year, remember, ten percent of it's already earmarked. You don't have that to meet these calls for means. Am I right? That's tithe. All right? Then, I want to ask you about some other things. What about the foreign mission program and the home-nation program? What about Sabbath school? What about ingathering? What about the week of sacrifice? Are all those to be considered? Yes.

And many of us have formed the habit of just giving, giving, giving as those various offerings are taken. Is it a good habit? Continual giving starves covetousness to death, we're told. Now besides that, there are special appeals. For instance, two weeks ago, we took up an offering for religious liberty in the *Liberty* magazine. Well, thank the Lord because people here responded with over two-hundred dollars. Aren't we thankful for that? Yes. Well, next January that will come again. We'll be glad again to respond and make it possible for people to have that wonderful magazine.

Our conference is beginning to build an academy now. Some of you have already responded, some of you will be given an opportunity to respond to the appeal for funds to build an academy down at Reeds for the Georgia-Cumberland Conference. That will be a special appeal, and it will take a special [inaudible] over quite a period of time. All of these things are to be thought of. Then besides all these offerings for the foreign mission field, the home-nation field, church expense, missionary work, and these special projects, let me tell you one more thing that we mustn't forget, and that is the poor, the poor. Around us are poor people and there are going to be more, friends. This book says, "He that has pity has poor lendeth unto the Lord.: Notice this wonderful promise over here in the 41st Psalm about the man who looks after the poor:

"Blessed is he that considereth the poor, the Lord will deliver him in time of trouble" Psalm 41:1.

So are we to consider the poor? Yes. And in *Volume 1*, page 194, you read the warning about man that give large gifts to the church and forget the poor right next door to them. So you see, friends, we are to keep all these things in mind. Well now, after we've gotten all through that, is there any room for me to make another appeal for something else tonight? What do you think? Well, I'll have to leave that with each one of you.

But you know, 53 years ago, when a little self-supporting school was getting started on the banks of the Cumberland, up near Nashville, the servant of the Lord out at St. Helena sat down and wrote a little message which was printed in the four-page track. If any of you don't have a copy, I'll be glad to put one in your hand. And in it, the Lord's messenger put down these words concerning the self-supporting school which was destined, as that little tract said, to train students to go out and start other self-supporting schools. Some of the people trained there are here tonight, thank the Lord.

This is what the Lord's messenger said.

"Every means possible should be devised to establish schools of the Madison order, and those who lend their support and means to this work are aiding the cause of God. I'm instructed to say to those who have means, help the work at Madison" *An Appeal for the Madison School*, page 3.

That was the purpose. That was her purpose in writing that track and sending it out. Was to encourage people to put money into that work, to train students to go out and establish other schools of that kind.

Thank the Lord, friends, those appeals were listened to by many people over the country. Why, for a number of years out there in that valley where Sister White lived, she and her neighbors used to gather dried fruit and send it down here to the South to help the people at Madison and the little self-supporting schools. The prophet of God encouraged that. Some of the prunes came from her own prune orchard.

But it wasn't just prunes that came, it was money, friends. Money and more money. It took money to get it started. It's taken money to make it go forward, and in this work here at Wildwood, thank God through the years, God has moved upon the hearts of people to put money into this program, this wellness here laborers, and I ask you this. If God moves upon the hearts of people that aren't even here to put money into this, to put up these buildings, make this equipment possible if God moves upon the hearts of people far away to do that, do you think it would be any strange thing if he moved upon our hearts whose lives are right in the program? Ah no, nothing strange about that. In fact, friends, if my life is in something, I'm glad to have my money in it, too. If it's worth my toil, then it's worth my money.

And so, I'm thankful that from time to time, you and I have had the opportunity, along with laying down the offering of our lives of this program, to lay down gifts of love—gifts of money.

Now tonight, since our work is extending, instead of putting before you one object, as I did two years ago, or two objects as I did last year, I'm going to give you three things. Next year it may be four for all I know. We still have the opportunity of giving, but there are three things that I'm going to tell you about tonight. In fact, I was intending to bring you four things tonight, but when I was talking it over with Brother Risch, Brother Risch said to me, "Yes, we need to raise money for the new sanitarium, but," he said, "there will have to be so much money raised for that, and that will doubtless come largely from the people of the world. I think you had better let the folks tonight have the opportunity of giving for some of these other projects." And I think that was both a generous and a wise statement from Brother Risch, our sanitarium manager.

Now, the three things that I want to give you an opportunity to give for tonight. One is, the little chapel that our New England group were hoping to build down in New England. Most of you heard about that, haven't you? Last year in the providence of God, we were able to buy a lot down there, and several dollars have been raised for it. The footings have been poured, but now we need money to go on up with the walls and put the roof on and finish it up *this* year. This year. I'm really expecting, brethren, that—well, I won't try to set a date for I'm not a prophet, but I'm expecting before many months go by to see a beautiful little chapel standing there in that cedar and pine grove down there in New England. How many of you have been down there? May I see your hands? Oh yes. Well, when we get started with the meetings down there, you will all want to come down, but you mustn't all come the same day maybe. At any rate, I know that the Lord's going to move on the hearts of some of you who want to have a part in that tonight. And we're going to take pledges for that, for the New England chapel tonight. Do you like the sound of that, Brother Wilson? Yes. Well, I do too.

Now, we have another project that we want to remind you of. You remember that two years ago, we took up an offering for the tabernacle that's to be built here upon these grounds. You've all been here—most of you have been at times when people were standing in this chapel. Why? There's no more room for them to sit down. And we need a place of meeting, where instead of scores, hundreds of people can come to hear the message, is that right? Now, thank the Lord, we have several dollars toward that. That was raised last year and the year before. But we

still don't have enough to build a tabernacle. We need several thousand dollars to build that tabernacle that we don't have. And God is going to impress somebody here tonight to have a part in it. And if that's the particular thing that God tells you to put money into friends, let me tell you that's a glorious opportunity, and you'll see souls in the Kingdom of God because of it.

Now, the third thing that I want to give you an opportunity for has to do with the coming of the refugees. You've heard about that, haven't you? You know that last year, about this time, we presented that matter, and we took up pledges for the building of a home up in the hollow. Well, that's not a dream anymore, it's up there and it's nearly finished. But we still need several hundred dollars to complete the payment for the material that's going into that building, and there's still a bit of work to be done in finishing it up.

But that's only half the story. We need some more, and we have already laid plans to build another home this year for some more refugees because they're coming, friends. They're coming. And we want to build another home, simple, well built, but economical where people can be brought and be blessed and helped and trained. Oh friends, I'm thankful for the challenge of the coming of the refugees, aren't you? And so, I want to bring you those three projects tonight. The New England chapel, the tabernacle, and the new home for the refugees—those three projects.

Now, I want to give you two different ways to pledge on this. Some of you would like to give a lump sum for any or all of these projects that I've mentioned. Some of you would like to give a lump sum; it might be a dollar, and that might be as big a gift as the poor widow gave that time. That might be all you that could give. It might be less than a dollar. It might be ten dollars. A hundred dollars. A thousand dollars. Ten thousand dollars. I don't know what God has entrusted you with. I don't know what God's going to impress you to give. All I can say is, friends, I've read you God's promises tonight that you can be taught of whom? Taught of God.

We're going to have prayer here. And ask God to tell us what to do, and I believe He will if we let Him. What do you say? Yes. And you may want to give a lump sum. Again, you might want to make a monthly pledge. Now, January's gone. We're in February. So we're going to take pledges for 11 months. We're going to take pledges for February, March, April, and so on through December. And if you gave five dollars a month for eleven months, that would be how much? Fifty-five dollars. If you gave \$10 a month for 11 months, that would be \$110. That's right. And if some of you children should give 10 cents a month for 11 months, that would be how much? A dollar and ten cents. That's right. And so the Lord is going to impress our minds on that.

Now we're going to kneel down and pray here together and just ask the Lord, we're going to spend a moment or two in silent prayer, then I'm going to ask Brother Jensen if he'll pray on behalf of all of us that the Lord will move on our hearts, just a short prayer. Then when we get up from prayer, I'm going to have these cards passed out, and we'll let the Lord help us write down on the paper what He's written down in our hearts while we pray. Let us pray.

[Break in the tape]

The people who come to hear the message can come and learn how to live what they hear. Is that right? And then you know about the sanitarium that's in the offering. That's where some of the people that come to hear the message in the tabernacle will have to be brought so the doctors and nurses can care for them, is that right? Be praying about that. I'm sure of this, we're going to have to get enlargement of the heart in order to take care of all these matters, what do you say? That would be a good of kind of hypertrophy. Now I wish we could hear that quartet sing again.

[Special music by the "quartet"]

Now, before we go home, just this closing word. You know, when a person goes out today, on the highway from here to Chattanooga, he never knows for sure he will come home. Is that right? And I've traveled several thousand miles before I'll see you again on a Friday night vespers service. I just like to leave you this closing word. While we can't make an appointment for sure to meet back here, we plan to be together of course again, we all plan that way, there's one appointment we can make, dear friends, and be sure to meet it. And that's to meet in the chariot on that seven-day trip through space. That's the only space trip that's certain, isn't it? And that's eternally certain. Thank God we can meet there.

Copyright 2021. All rights reserved.

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