

# How to Be Happy

#0285

Study Given by W. D. Frazee—April 13, 1976

This week, my wife and I received a couple of letters that I want to share a few sentences from each of them. The first is from a student that was here with us for some time a while back, and they're now a thousand miles away. The experience she tells about here is so interesting. She's speaking about how she has recently been taught of the Lord about praying about things and then trusting things with the Lord.

"Once I fully grasped this thought, I was no longer anxious. I could rest in His care. It reminded me of an incident with one of our children. We were bird watching, and I had brought binoculars. She picked them up, and looking through the larger end complained that she could not see anything."

You know how binoculars are, don't you? Yes.

"When we turned them around and got her looking through the right end, she was thrilled. I have been doing just that—looking through my end at the circumstances. But when God turned me around to see through His end, it brought peace. For example: I wanted a house with an upstairs, but now, with all the rooms on one floor, I am better able to keep an eye on all the children, especially while teaching."

She's beginning to look at circumstances through God's eyes.

"I complained because our house lot has no trees, especially for the children to climb. But how many broken bones or necks we are being saved from only the Lord knows. Now when Satan comes with discouraging thoughts, I try to turn them around and see it from God's view. God has promised to supply all of our need, and when, and if we need the larger house, it will be there."

Isn't that nice? Yes. Now the other is from a pastor way up in one of the eastern states. No one I think that you folks know, but he writes to me occasionally, and recently he sent me something that he had prepared. He said part of it he had gotten from our tapes, which he appreciates.

Now, this paragraph I wanted to share with you.

"I am working to help blend the self-supporting and the organized work more and more. For a long time though, the

over-balanced weight has been on the organized work alone, but I think a change is coming. I think one of the greatest things we need right now is more self-supporting academies. Your heart has to bleed for the parents who have teenagers and want to shield them from worldly influences and can't find anyplace to send them. The self-supporting schools are mostly full, and are mostly down south, a long ways from home here. So they go away to our schools, and come away..."

Well, he says some things that I won't read here, but at any rate, he says:

"They have sold themselves to competition, popularity, and winning the other sex. If there is anything we need more than anything else in this area, I would say it is some self-supporting secondary schools that are patterned after the blueprint. I hope the Lord raises up some people to start some. We are praying for your work."

Well, I just wanted to share those two letters with you. More people than we know are praying for us. More people than we know are looking this way, hoping to see this work multiply.

Now, this evening we have two texts, John 16:33 and John 15:11. My subject this evening is, as it often is, how to be happy. The conviction deepens in my soul, brothers and sisters, that one of the greatest things you and I can do in witnessing is just let the dear Lord demonstrate through us the joy and peace that come through following His way.

It seems that some in some parts of the earth are engaged in seeking to demonstrate that they can be happy in *spite* of their religion. I trust that you and I can demonstrate that we're happy *because* of our religion. There's a difference.

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world"  
John 16:33.

Now, where is it that we find our peace? In Jesus.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" John 15:11.

If my joy is full, then I am joyful. Is that right? And that's the opposite of gloomy, morose, disappointed, discontented, unhappy. Correct? And dear ones, the answer is not in entertainments or amusements or diversions. It isn't even in recreation. Recreation is good; it's important, in fact, it's essential. But the real key to Christian joy is Christ Himself. Is that right? Oh, I trust that you all are experiencing the joy of personal fellowship with Jesus. But if you're not, seek God

with all your heart to get it, and if with all your seeking, you can't find Him, get hold of somebody who has found the Lord, and get that person to help you find Jesus.

You know if you were looking in a neighborhood for somebody and couldn't find them, you might ask somebody that knew them, and they might say, "Oh yes, I know where they live. Come, I will take you right there." And somebody that knows Jesus can help you find Jesus. Oh, that we may appreciate the wonderful privilege we have of demonstrating God's way of life.

Now, what is it that makes Wildwood what it is? Well, Wildwood isn't perfect. It isn't Heaven. But as far as I know, all the people here in this place want it to be as near like Heaven as possible. Is that right? Do you know what makes Heaven a happy place? It's Jesus. It's following His instructions. And the more we follow His instructions, the more we can have a little Heaven on earth to go to Heaven in. Is that right?

"This is the victory that overcometh the world, even our faith.' The world has become a lazar house of sin, a mass of corruption. It knows not the children of God because it knows Him not. We are not to practice its ways or follow its customs. Continually we must resist its lax principles"  
*Medical Ministry*, pages 218–219.

We must do what? Resist. Resist what? Lax principles. What does lax mean? It means loose. Now that word "lax" is from the same root that we get the word "relaxed." Now it's a good thing to be relaxed about some things, but not about others. The world has lax principles, very relaxed—nothing to them. They're made of rubber. They stretch.

But you and I are to have principles that we stand for stiffly, strongly, if necessarily sternly. Oh, I thank God for the principles of the Bible and the Spirit of Prophecy. But the world is going in the opposite direction. It's amazing how fast it's going. You know what acceleration is, don't you? Acceleration means that something increases with an increasing rate of increase. That's what is happening to the world in its downward march.

So if you and I could get back to where we as a people were 30 years ago, we still wouldn't be close enough to the blueprint. The world has been going down, but if we could get back to where we were 30 years ago as a church, as a people, would we be more like the world or less like the world than we are tonight? Less like the world, farther away from it.

But what I'm getting at is that it's not enough to merely get back to where we were 20 or 30 or 40 years ago. God has never yet had His people to the place where He's going to have them. Whenever He does, He's going to seal them for time and for eternity. The time of trouble will be here following the Latter Rain, and then Jesus will come. I want to let Jesus finish in me what He started. What do you say?

Now the beautiful thing is, and this is what I want to keep stressing with you in my studies, is that this, while it means something entirely different from the world, in diet, in dress, in music, in reading, in recreation, amusement, association, courtship, marriage, child-training, Sabbath School work, the use of time, the use of money, everything, something different from the world, yet, so far from being a yoke of bondage, it's the way of liberty.

You remember a few weeks ago, I was studying with you both on Tuesday night and Friday night the fact that the great principles of truth and love are the way to peace and joy—that there's more joy in love than there is in competition and rivalry. There's more real pleasure in a program where everybody can win, than one where most people lose. Do you agree? Why sure. And there's more real joy in truth than there is in lies. How many little children get all thrilled with the fable of Santa Claus, and then someday they find out what? It was just a lie. And then they're really happy, aren't they? No.

Every fable, every lie sooner or later brings disappointment, unhappiness. Isn't it wonderful to be in a program where we can feed on truth, read truth, listen to truth, speak truth, and no lie is of the truth. And so it is with every principle of this program.

Now I recognize that as we come here on this campus, we find some things that are new and strange. In fact, dear friends, if we already knew everything there was to learn here, the Lord might just send us somewhere else to start another place. I have been here now 34 years, and I'm still learning. I invite you to learn with me. The place we learn is from the Bible and the Spirit of Prophecy. These words which He commands us which are to be in our minds and hearts, and we're to teach them diligently over and over again when we come in, and go out, stand up, and sit down, at the table, and on the paths all the time. For *these* are the source of joy and peace.

But as you've heard me sometimes use the illustration, it all depends on how you pick them up. Some of you've heard me ask somebody, "Do you ever use a hoe?" You do in gardening. But does it make a difference which end you pick up? It's the same hoe, but if you insist on picking up the sharp end with your hands, you won't cut many weeds, but you might cut yourself. And there are people who seem to be adept at picking up the principles of this place by the sharp end, and they get cut. They get hurt. And it can hurt too. But they were meant to cut weeds, not to cut you.

Do we need a hoe if we're going to garden? Ah, yes. And we need these principles. And so I want to go over with you tonight some principles and some phases of our association that I know God will bless as we consider them.

"The sanitarium, unless hedged about with vigilant rules and regulations, would soon become a hotbed of iniquity"  
*Medical Ministry*, page 142.

Isn't that an interesting statement? Now you that are gardening, you know what a hotbed is. It is where you really grow things faster than ordinary. Is that right? Now there's a way to have a hotbed of iniquity right here at Wildwood. All

that's necessary is for this sanitarium—that includes our building over on the hill, and this chapel, and all our homes:

“The sanitarium, unless hedged about with vigilant rules and regulations, would soon become a hotbed of iniquity” *Ibid.*

None of us would want to see a hotbed growing iniquity here, would we? And the only way, this says, to keep it from becoming that is to have the sanitarium what? Hedged about.

What's a hedge? A wall, a barrier. And what does hedged about mean? Clear around. It's a circle. No way to get in. No way to get out if you're inside unless you jump ahead or make a breach in it.

Did you notice what the hedge was?

“...hedged about with vigilant rules and regulations...”  
*Ibid.*

“Oh, I don't like rules.” Let's pray the first part of the Lord's Prayer together.

“Our Father which art in heaven, Hallowed be Thy name.  
Thy kingdom come. Thy will be done in earth, as *it is* in  
heaven” Matthew 6:9–10.

We're praying that God's will shall get done; that His kingdom will come, and that His will, will be done how? In earth, as it is in Heaven. Do they have rules in Heaven? Oh yes. There are rules in Heaven. And everybody has always liked that? Did somebody have the idea that things would be happier without them? Yes. Who was that? Lucifer. Did anybody buy his merchandise? Yes. How many? One-third. Did that prove he was right?

Listen, folks, if somebody were to come on this campus and begin to sow ideas among the students and the staff, and one-third, not only of the students but of the faculty, rebelled against the rules, that would prove that something was terribly wrong with the rules, wouldn't it? By the way, was it just the students that rebelled in Heaven? No. Did some of the faculty rebel too? Oh yes. In fact, the prime minister led them.

Don't misunderstand me. I'm not getting ready to tell you that there's something like that happening on this campus. No. No. I thank God for the spirit of love and unity and fellowship and cooperation there is here.

But now having said that let me read this warning again:

“The sanitarium, unless hedged about with vigilant rules and regulations, would soon become a hotbed of iniquity”  
*Medical Ministry*, page 142.

So we need what? Rules. What kind of rules? Vigilant. What does vigilant mean? Watching; never going to sleep; somebody on guard all the time. Do you know who's supposed to be on guard? You are. You're to be on guard to watch yourself. You're to police yourself. You're to maintain a reserve, a dignity that helps to keep this place from becoming a what? A hotbed of iniquity.

Now the same page says:

"These precautions may be regarded as unnecessary"  
*Ibid.*

What's a precaution? A precaution is a caution before something happens. Isn't it? That's right. If I see a banana peel on the sidewalk, and I pick it up, that's a what? A precaution. Somebody may say, "Brother Frazee, nobody has slipped on it yet." No. Nobody has slipped on it yet. But the time to pick up the banana peel is when? Before. And that's a what? A precaution.

"These precautions may be regarded as unnecessary. But those who will plead for greater liberty are not worthy to be connected with these institutions" *Ibid.*

Now you might wonder what the prophet is talking about in what I have read here. She's talking about the relations between men and women, boys and girls, youth, middle-aged, and older people. I think I'll read back a little and let you listen to it the way the prophet wrote it.

"Some who have influence, who are apparently working for the interest of the sanitarium, encourage by their own course of action a disregard of rules and of order; and the influence of such persons goes a long way toward encouraging insubordination, especially in the direction of courtship and marriage. The parties are unfitted for their duties; they live an unreal life, indulge in too high and romantic visions of bliss, and in their desire to please each other they become unfaithful. The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. The parties frequently violate the rules of modesty and reserve, and are guilty of indiscretion, if they do not break the law of God. The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the noblest traits of character, are not developed... The heart should have only pure, sanctioned affection, worthy of the followers of Jesus Christ, exalting in its nature, and more heavenly than earthy. Anything different from this is debasing, degrading in courtship" *Ibid.*, page 141.

Now, through the years I've heard from time to time that Wildwood was against marriage. Well, sometimes that's 99 percent true. But that's different from

saying it's 100 percent true, isn't it? Do you know why I said that sometimes it's 99 percent true? In *Volume 4*, page 504, the prophet says that not 1 in 100 of the marriages being contracted today really make people happy and bring honor to God. So if Wildwood is on its toes, and it teaches the right principles, the principles it teaches would stop a large share of the marriages that are going on in the world.

Incidentally, by the same token, it would stop the divorces. Wouldn't it? Yes. That's right. But every now and then we do have a wedding at Wildwood, don't we? Yes. We had one not too long ago. We're going to have another one before long. I'm always thankful when I see young people going into these experiences in the fear of God with due regard for the instructions of the Lord, with proper counsel, with their parents, if they have Christian parents available, and whether they do or don't have Christian parents, seeking the counsel of older experienced persons and proceeding cautiously, seeking to know and follow God's will. As I say, I'm always thankful when that happens.

You know, dear friends, it doesn't bother me at all when I hear rumors that Wildwood is against marriage. I'll tell you why: because I know better. As a friend of mine said on another subject, "Half the lies you hear about Wildwood aren't true anyway." Yes. But I'll tell you this, we need to be very careful that when some rumor discrediting Wildwood or seeming to discredit it is heard that in our zeal to prove it false, we don't jump into the ditch on the other side of the road.

Now Wildwood is not against marriage, but it's against the way courtship is carried on in the world, and I'm sorry to say in much of the church today. Wildwood is against that from A to Z because we do not find it in the Bible and the Spirit of Prophecy. Just as in studying the Bible and the Spirit of Prophecy we find a different way of dress, a different way of diet, a different way in music, in reading, in literature, in education, so in this matter of courtship and associations leading to courtship, we find a way which is fundamentally and basically different from what the world is doing.

Dear friends, I'm so thankful for this way. Tonight, while I shall not have time to study all that with you, you get it in *Christian Home*, and if some of you would like to get it before that, you can get from the tape recordings office, the studies on *Christian Home* or *Preparing for Marriage*. You don't even have to do that. Just take your index and read in *Adventist Home*, and *Messages to Young People*, and *Counsels to Parents, Students, and Teachers* the precious instruction.

Wildwood's only rules on this subject of association between men and women are those things found in these books. They are strict enough. We don't have to make them any stricter. But do you think we have any right to make them less strict? Wouldn't you be disappointed? Why, of course, you would. That's why you came here because you wanted a place that was attempting to follow exactly what the blueprint says. Am I right?

But really, the main thing I wanted to point out to you tonight is what a beautiful, restful thing it is to follow these principles. A beautiful, restful thing. In the first place, dear friends, it's a restful thing to be in harmony with the rules of the place where you're working. It is. It's a restful thing to be in union with the leadership of

this place—with the home head where you live, with the director of your department, with whomever you are working with. Isn't that a restful thing, on any subject? Yes.

Now, if at any time that's impossible because of a difference in principle, I urge you to make it a matter of prayer, talk it over with the one with whom you seem to have a difference, and come to a unity of vision based on what the Lord says. Never, never make yourself unhappy by attempting to evade or get around the regulations. Don't do that. No. No. That's the way to be restless and worried.

But something deeper than this—the principle itself is restful. I love to see our young men and women, and men and women of all ages, married, and unmarried, so fully acquainted with these principles and so fully in harmony with them, that we can work together in cooperation without the slightest thought of familiarity on the one hand, or of worry and concern on the other.

You see in our work here, we're associated all the time as men and women. This is not a monastery. It's not a convent. No. We have a lot of associations. We are associated together in our work at the sanitarium, in the offices, in many of the homes, in the Sabbath Schools, in our classes. There's the opportunity every day, many times a day, to show what our real desire and motive is.

Did you notice in this letter I read from the pastor in a distant state, speaking of students in some schools:

“They have sold themselves to competition, popularity, and winning the other sex” [Reading from a letter]

That's the program in the world, isn't it? Yes. In fact, you take that out of the program in the popular schools, and there wouldn't be much left except for a little education, and most of them wouldn't stay for that. No. Social life is one of the great things in what's called education today. But with social life, the way it's practiced comes social pressures. Do you know what I mean? Yes.

There are literally thousands of young people today that are way up in the clouds if they happen to be dating somebody that meets their fancy. But if they get jilted, somebody gets a broken heart, and they're down in the dumps until some new star arises on the horizon. Thousands of students have in their hearts and minds the motive of trying to win the attention of somebody of the opposite sex, win their affection, or at least their interest.

Well, you say, "Sure, how else are they going to get acquainted and know who they're going to marry?" Well, I haven't time to go into all that tonight, dear friends. As I say, you can get it in the class on the Christian Home, or you can get it on the tape, or you can get it directly from the books, *Adventist Home, and Messages to Young People*. But the prophet says:

“Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord” *Messages to Young People*, page 450.



So we're not interested in that at all. We are interested in a way of life in which men and women of all ages can associate together without trying to win the attention of this one or that one or the other one, and see who's winking at them, or who's going to write them a note, or who can stand around and talk to them and all that sort of thing. No. This applies not merely to our little children and our teenagers; it applies to men and women of all ages, married and unmarried.

"Well," somebody says, "how are they going to get married?" Well, as I say, that's another subject. But it can be done in harmony with these principles of reserve and modesty. In fact, it *should* be done in harmony with these principles of reserve and modesty. When two young people are seen associating together on this campus who aren't married, it means that they're in courtship. And if they're proceeding under the blessing of God, it means that they've gotten the proper counsel before they ever started. And what a pity it is if young people's marriage is built upon a foundation of flirtation, or just chance meeting in cultivating one another just from the standpoint of enjoying their society.

So whether we're students or whether we're older people, whether we are single or married, let us rejoice in these beautiful principles. Remember, it's the way to be happy.

Let me show you part of what I mean. We do not have to meet on this campus the problem of here is some girl that nobody asked her for a date, and therefore she is unhappy on Saturday night. No. We don't have the problem of some young man who's an oddball because he isn't a big favorite with the girls. We don't have that. Do we? No. Tell me, you students who have been where it's different: Are you happier here or unhappy?

May I encourage you students who have found this way of life, reach out, keep your eyes open and see if you can help any student who is unhappy over it. I don't know of anybody that is. I'll tell you the truth. I don't. I'm doing tonight what I read here in the books, and that is that word "precaution." The best time to lock the barn is before the horse is stolen. Isn't it? That's right. It's a whole lot easier to prevent difficulties of this kind or any other kind than it is to cure it.

I want you all to be happy, supremely happy. Will you do me this favor? If there's anything that I have said tonight or read tonight which is Greek to you, if you don't understand it, and you wonder about it, do me the favor of giving me the opportunity to give you some more explanation. I'm referring tonight to things which most of the people sitting in this room are well acquainted with. But if there's anybody, young or old, that as I say, doesn't quite understand or doesn't quite agree with anything I've said or read tonight, do me the favor of giving me the opportunity of speaking with you or placing in your hand material you can read, because I want you all to get the joy, the rest, the peace.

Isn't it a wonderful thing to know that God has chosen each one of us before the foundation of the world? Isn't it a joy to know that He has arranged our destiny, and planned our lives from one end to the other? Thank the Lord, friends, this keeps us from being ambitious to grab somebody's job. We're happy to do the work assigned to us, whether it's small or larger. And by the same token, it means that we

don't have to be just looking around afraid that we're not going to get married. Why, bless your heart, friend, if you're surrendered to Jesus, and He wants you to be married, you'll be married all right. And if He doesn't want you to, you don't want to be, do you? No. And you don't want to be a day before He's ready, do you? No.

How restful it is that we can go about our work resting our cases in His hands and being faithful as students or staff members doing the job that He has put in our hands, and radiating (don't forget) the joy that comes from being restful in the Lord.

In the book *Counsels to Parents, Teachers, and Students*, beginning on page 98, there's a chapter on deportment. In this occurs this beautiful sentence:

"Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school" *Counsels to Parents, Teachers, and Students*, page 98.

Thank God, dear friends, we are not inmates of a penitentiary under that kind of discipline. We are not draftees that have been rounded up and inducted into military service. But we are in an army. We're volunteers. And bless God, the reason we volunteered is because we've heard the call of Jesus Christ. Is that right?

"Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations... Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work" *Ibid.*, pages 98–99.

Ah, dear ones, young and old, you who have been here for years and you who have just come, in your hands, to a greater or less degree, rests the future of this work. Shall we make it more like the blueprint instead of less? Shall we make it more like Heaven? That means less like this world. Shall we make it more strict in the good sense? Closer adhering to just what is in these books? Let's keep studying, and let's remember our opening text. All these things are to give us peace and to give us joy that our joy may be full. If you haven't found how they give joy, ask Jesus to make it clear to you. And if you need any help, let us help you. I want you to be happy. Jesus wants you to be happy. That's what it's all about.

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