

me; when I was running in the way of iniquity He called me from darkness to light; He freely pardoned all my sins, and renewed my heart; He has followed me since then with ten thousand mercies, and has promised me a home in glory. Surely I love Him for what He has done." But, after all, is there not an element of selfishness in a love like this? Is it not merely a love of gratitude for benefits received? There is a higher, purer, more perfect love than this, and it shall be ours when God hath fully circumcised our hearts. Ask of one who has reached this point in his religious history, why he loves God? and he will tell you—"Because He is infinitely glorious, and I cannot choose but love Him. He is to me 'the fairest among ten thousand, the one altogether lovely.' None have I in heaven but Him, and there is none upon earth that I desire beside Him. He is the only and all-sufficient Portion of my soul." This is the highest form of love: God loved for Himself alone; loved for what He *is*, not merely for what He *has done*. And this is the result which He seeks: "that thou mayest love the Lord thy God with ALL thine heart, and with ALL thy soul."

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### THE HAPPINESS OF HOLINESS.

BY REV. GREGORY A. PAGE.

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"I were more holy, I believe I should be more happy." This is a remark so often made by Christians, that it may be regarded as an axiom in religious experience. No one questions its truth. It is one of that class of utterances which "commends itself to every man's conscience in the sight of God." These are a pair which God has so joined together that no power, human or satanic, can put them asunder. In the physical world no effect follows its cause with more unfailing certainty than happiness succeeds to holiness; and the more largely we partake of the one, the more will the other abound. Their connection with each other is essential; happiness lies embodied in the very nature of holiness. As sure as the spirit of holiness is breathed into a child of God, so sure will he look heavenward, and say, "My Father is holy, essentially, immutably, and perfectly holy; and therefore essentially, immutably, and perfectly happy. And so far as I grow like Him, and live in fellowship with Him, I find my soul approaching towards perfect bliss."

And the happiness of holiness differs in some measure from that of the newly-pardoned sinner. The chief element in his happiness results from a sense of reconciling mercy, a sweet consciousness that all his guilt is cancelled; his soul thrills with delight because he hears the voice of his pardoning God. At the same time he feels the throbbing of a new life, the blessedness of a new nature. But the chief element in the happiness of a mature Christian springs from his resemblance to God, and his fellowship with Him. The stream of delight which rolls through his soul is deeper and purer, and, like Siloam's waters, flows softly.