

**WHO ARE THE HAPPY?
OR, PIETY THE ONLY
FOUNDATION OF TRUE
AND SUBSTANTIAL JOY**

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Who are the happy? or, Piety the only foundation of true and substantial joy by J. B. Waterbury

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OF

TRUE AND SUBSTANTIAL JOY.

BY REV. J. E. WATERBURY, D. D.

AUTHOR OF "ADVICE TO A YOUNG CHRISTIAN," ETC.

"Rejoice in the Lord always."

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PREFACE.

IN this small volume an attempt is made to answer the question, "Who are the happy?" Many who are ignorant of the nature of true religion, who have never personally experienced its joys or its consolations, entertain the idea that it wars against their felicity. Indeed, some go so far as to assert that religion actually makes its votaries gloomy.

To repel this charge is the design of the first part of this treatise. If the reader have indulged such false and absurd notions, the perusal of these pages, it is hoped, will convince him of his error, and disclose to him the fact that piety is the only foundation of true and substantial joy.

Another part of the work is adapted more especially to a class of young professors of religion, who, in the present day, are peculiarly exposed to be drawn aside from the path of Christian duty by temptations addressed to their cupidity, their curiosity, and their love of excitement. If the writer shall have succeeded in warning such against the evils which threaten, or in fortifying them under

the actual assault, it will afford him the most heart-felt satisfaction.

An eminent minister once said, that "some persons have just religion enough to make them miserable." The object of this treatise, on the contrary, is to urge its readers to seek for those attainments in piety which shall be not only a solace under the trials of life, but which shall make their felicity sure, and place it on a foundation which can never be disturbed.

J. B. W.



WHO ARE THE HAPPY?

CHAPTER I.

PIETY VINDICATED FROM THE CHARGE OF GLOOM.

“RELIGION makes men gloomy,” says the thoughtless votary of the world. This allegation, if true, would be at least a plausible ground of prejudice against true piety; but it is made, as we shall see, without proper discrimination respecting its nature and influence.

He who brings this charge, judges merely from the serious expression of countenance which many professors of religion wear, and from the voluntary relinquishments of the gayeties of life which is observed to take place when they unite with the church of God. No estimation is made of the grand equivalent which piety gives for the renunciation of such vanities. Men look *only* at the cross. They take their views from the self-denial and the labors which he who bears it is called upon to meet. They have no standard by which to judge but their own experience, or rather, they

seem not to adopt any other; and finding their own joy, and, we may add, their only joy, to be inseparable from the pleasures and the honors of the world, they conclude, that he who for the sake of religion voluntarily foregoes them, must of necessity be condemned to a life of despondency and gloom.

But has it never occurred to those who bring this charge, that since they have not themselves made a practical experiment of the influence of piety, they are not properly qualified judges in the case? By the laws of God we are permitted to seek the highest amount of true and permanent felicity of which our nature is susceptible. Does this true and enduring happiness lie in the path of the pleurist and the worldling? Then would the Christian be unwise for travelling out of it. He would be warranted, it might almost be said, in retracing his steps--in hastening away from a region where, according to the supposition, no sunlight falls upon his path, nor fragrant flower blooms to enliven it; but where every step is planted with thorns to pierce his feet as he explores his melancholy way through the world.

While such is the picture of a life of piety which fills the imagination of the gay world, their *own* path, they would have us understand, is one perpetual series of delights. It is implied in their