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Miscellaneous Articles.

RELIGION PROFITABLE.

The age in which we live has been regarded and spoken of as very practical, and highly utilitarian. In some respects, and with certain limitations, this statement is true. Men and things are regarded and approved according to men's estimate of their utility. This is at least the test which some profess to apply. But in the judgment of every candid mind, there is another question which must first be settled, before we can sit as impartial judges in this matter, or try the conduct of others whether it is useful or not. We have to decide by what standard we are to judge of the usefulness of things and acts—for in this there will be a great diversity of opinion. For example, if we take the opinion of one class of men respecting the standard of utility, or what objects and pursuits are really useful, we will be forced to this conclusion, viz., that *their* projects, pursuits, and pleasures are alone deserving to be regarded as useful; while the pursuits of all others are not worthy of any regard in comparison to theirs. Some have such contracted views of the usefulness of all actions but their own, that they regard the labours of many in the community as useless. And this only on their own judgment, they cannot see the advantage the labors of those engaged in mental pursuits can be to the commercial or mechanical prosperity of the general community, or how they can promote the material prosperity or physical happiness of the masses of the nation. And just because they cannot trace the connection that exists between mental cultivation and material prosperity, they deny that such a connection exists. Thus men setting up their own contracted and prejudiced judgment, as the standard of what is useful, decide hastily and partially. Hence those foolish statements uttered by vain and ignorant men, against a long course of mental and moral training, in order to fit men for certain important positions and callings in life. Such a course of training has been regarded and spoken of by them as a needless waste of time and means, which might have been more usefully employed. Even the time and means spent in teaching and enforcing the knowledge of God, our duty to fear, love, and obey him, the duty of holiness, of benevolence, and charity. The knowledge of man's relations and character, of his duty and destiny, have been regarded as mis-spent, and those engaged in such pursuits, and seeking such ends, have been designated the idle dreamers and drones of society. But if we take an enlarged and proper view of men and events, of their operation and influence on the world, we will judge very differently. Surely that which is good for man's soul, that which tends to ennoble his nature, to raise it above depraving and degrading influences, to develop all