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Miscellaneous Articles.

THE REASONABLENESS OF RELIGION.

From Wardlaw's Sermons.

Let me entreat your attention to the reasonableness of religion. Not only has it for its immediate object the greatest and the best of Beings, the creating and presiding MIND of the universe, whose nature combines all possible excellencies and is infinite in each, from whom all other minds have derived their existence, and who is supremely entitled to the homage of all their prostrate powers; it should further be considered, that its END, in regard to yourselves, is incomparably the most important of which it is possible for you to think. It respects your *immortal existence*. There is, in every one of you, a principle of imperishable life;—a life, which disease cannot impair, nor death destroy; which no wishes can avail to terminate. nor any desperate act of suicide can reach,—which “smiles at the drawn dagger and defies its point;”—a life, it is true, which has only recently begun, and which, in this respect as well as in its dependence, differs from the eternal and necessary self-existence of the Godhead,—but which, altho' it cannot boast of an eternity past, is to be co-eval with the divine in an eternity to come, and although the perpetuity even of its future being springs from no necessity of nature, (all created existence, spiritual as well as corporeal, partaking of the same absolute dependence,) yet it springs from a necessity which to you is not less determinate and irreversible, the necessity of your Creator's will. He has destined you for eternity; and the destiny cannot be contravened. You are; and you cannot cease to be. The matter is independent of any will of yours. You *must* exist for ever.

Think of this, then;—of your **ETERNAL EXISTENCE!** Is it not right and reasonable that you should? Is the contrary,—the wilful disregard of a coming eternity,—consistent with that reason which is the boasted distinction of your nature from that of the beasts that perish? Bring your thoughts to bear, but for a moment, on the unutterable insatiation of treating with neglect or indifference the concerns of an ever-enduring existence. Can there any question be conceived, throughout the entire range of sober thought or of creative fancy, more full of interest, more worthy of your instant regard, and of the most intense application of your minds, than the question—How an eternity of BEING may to you be an eternity of WELL-BEING? O! if you would but allow yourselves to think of what eternity is,—if you would but try to realize to your minds the simple but overwhelming conception of **EXISTENCE WITHOUT END**,—you would feel as if