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A QUESTION ANSWERED.

Do you believe in experimental religion ?

Y.

I do, and I do not. Are you disposed to ask, How can this be ? My answer is at hand.

If, by experimental religion, you mean a religion that may be experienced, wherein the mind, heart, soul, and every moral faculty may be made better by "continuance in well doing," I am a decided believer in experimental religion, and would not give Jeremiah's basket of bad figs for religion of any other character. Religion that can be thus experienced is my soul's delight. Experience, as it is now employed, refers to a species of knowledge that we have acquired for ourselves by a long course of trial and training ; and hence the religion in which I confide, is experienced by holding its principles firmly and consistently amid opposing elements, and by partaking of its joys and realizing its promises in a continued course of godliness and divine submission. My faith is strong in experimental religion of this order.

But if by experimental religion you mean a religion of experiments, —in which experiments are to be made ; or if you mean a religion which promises to give in an instant the experience of a christian, which always demands time, I must then say that I am not a believer in experimental religion. To make experiments in religion, as the experimenters in the arts and sciences for new discoveries, would be to make the whole inspired scheme a system of doubts, and vexatious chances and changes. Or to believe that the religion of Christ, brings, on reception, an experience with it, and makes the new convert old and well tried in his profession, would not only be contrary to reason and contrary to fact, but directly opposed to the teaching of the Spirit.