

The only place where the word experience is found in the christian scriptures, it is found in a connexion justifying what has now been affirmed. Paul to the Romans, chapter fifth, tells us that patience produces or works experience. Patience then is the chief element that gives existence to experience. And what is patience? Not the feeling of a moment: not the impulse of an instant. It requires time. There is no possible means of even thinking of patience without the idea of duration and long endurance. Hence the justness of the argument, that, if experience has its existence in patience, there is no such entity as sudden or instant experience.

Again, an apostle has given us liberty to speak of children, young men, and fathers in the christian church. A child, we all say, has no experience; and if this be true in the natural, it is also true in the spiritual world; for a babe in Christ has a little experience in the christian religion, as the babe in its mothers arms has experience in the kingdom of nature.

Were you to ask me if I have experienced religion, I would promptly reply in the affirmative; for it is several years since I confessed Christ, and therefore I could, if called upon, tell my experience. But suppose I was a new convert, having only received the gospel to-day, the case would be so materially altered, that the person asking for my experience would prove himself either a simpleton or a dunce in biblical learning.

In view of the past, the word "experimental" before religion, is, I confess, rather pretty, somewhat interesting, and upon the whole, edifying. The old state church in England whose doors stood wide enough to admit the whole race of Adam the first, was rapidly and ruinously descending to the cold and frigid ceremonies of dead abstractions, when the Reformer Wesley was born. He had a warm voice, a warm heart, and a warm religion. The war commenced. The genteel and thorough-bred churchmen, argued, at least in their lives, that they were Christ's subjects on nearly the same principle as they were the subjects of English law, without any personal acceptance of the love of God. They rejected experience in their religion. Christianity with them was a nationality. The new Reformer raised another banner, and required every one who joined his standard to believe in a religion that was experimental—something that was felt and personally accepted.

This, I am free to say, was an improvement. But still it was as far from the bible as it was in advance of episcopacy. The candidate for admission into the church, was received *on trial*, or which is the same thing, *experiment*; and if, at the close of the term allotted for this ex-