

cleansing at the first sound of the heralding trumpet, or even as trusting in a forgiving Saviour, but ready because the record of the life is pure and holy?

And what is this but a Pauline experience in a more modern dress? Paul, in reviewing the years of his life during which he had walked in the Spirit, exclaimed, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown which the Lord, the righteous—not merciful—Judge shall give me in that day, and not to me only, but also to all those who love His appearing."

But even at that time this, her experience, awakened the astonishment of most Methodists, but not, seemingly, their open antagonism. She says: "When I speak thus, few can comprehend me. They say, 'Then you want no more.'" This is the veritable criticism made to-day when the testimony is given to being satisfied, and when the same answer is given as is here indicated, viz., that all we want is the continuance of this experience, the answer not only does not stop the mouths of critics, but rather awakens intenser antagonism.

Now, we do not say that this sister intellectually apprehended the connection between this, her apostolic experience, and absolute abandonment to be taught and consciously guided by the Holy Spirit alone. It is just possible that, if this had been understood and stated, John Wesley himself might have raised objections to its publication. But of this we cannot know, for we will look in vain through all the writings of that period to find these clear, definite statements. Still it speaks volumes in favour of Wesley as compared with others since his day, that when he found an experience of this character he fearlessly gave it publicity, and unhesitatingly gave it his *imprimatur*.

And upon this fact we now base a strong argument in calling upon his professed followers not to treat lightly this same experience when reproduced in their day, even if along with it appears what did not accompany it then, viz., the effort to make it permanent and easily propagated, by showing clearly

how it harmonizes with Christ's teachings concerning the Comforter.

EXTRAVAGANCES IN WESLEY'S DAY.

But there were evils connected with the revival of holiness in Wesley's day, as there have been in apparent connection with every revival, not excepting that which started on the day of Pentecost, and these extravagances are now being unearthed and manufactured into a cry against this present spiritual movement.

Prominent amongst those who wrought mischief during the holiness revival of 1762 was Maxfield and Bell, and it is now urged that, because they in their vagaries used the name of the Holy Spirit as leading them into many of them, therefore it follows that everyone who gives himself up to be led of the Spirit will be landed into similar extravagances.

It is wonderful that Methodists will use such arguments, Methodists who only recently have ceased to have to fight similar arguments used against them, because of their preaching the witness of the Spirit to pardon and adoption. Indeed, so essentially inconsequential is this argument that it seems almost to belittle one in replying to it. And yet, because of the widespread use of this argument, or rather insinuation, we took the trouble to go over the whole history of that secession from Methodism to learn its true character. We can here but give the results of our investigation. However, we published a detailed account of the whole matter in a former number of the EXPOSITOR OF HOLINESS.

We found that Maxfield got the idea that holiness of heart and life could not be cultivated by pious rules and regulations. And in this he was scriptural, but he fell into the natural mistake that it could be cultivated by ignoring them altogether. Hence, he adopted lawlessness as a pious rule for holy living. So it came to pass that he set at naught all Wesley's rules, or made his meetings a complete contrast to Wesley's, as if there was intrinsic virtue in so doing.

From this it will be seen that he did not apprehend the teaching of Christ.