

keep converted though no one has been able to discover where the backsliding came in after a given period in his life. Mr. Bramwell after twenty-six years of rejoicing in holy liberty, says, "It is now twenty-six years ago and I have walked in this liberty ever since." Yet he knew not the secret of keeping converted. Bishop Taylor says, "I have not made a break with God for more than forty years," and yet he has not discovered Mr. Burns' secret of keeping converted. No one has ever discovered this art since the days of the apostles until Mr. Burns appeared. Every converted soul has backslidden and been reclaimed, it may be, "a thousand times day,"—a big strain on one's credulity, but he has never kept converted. And what makes it more remarkable, Mr. Burns has discovered the lost art of keeping converted without the use of public or private prayer, without reading the Scriptures or fasting, without the use of the Lord's supper or the observance of the Sabbath except as pleasure, and to so live as never to make a break in commission or omission, judged by the perfect law of God, and never to have occasion to regret an act done unwittingly or by mistake. Mr. Burns takes to task our friends Dr. Douglas Clark, Dr. Steele, Dr. Sowrey, Bro. Pepper and especially ourself, for having failed to keep converted. We cannot speak for our brethren, but as for ourself, we must humbly confess that we are not up to Mr. Burns' standard of conversion and never expect to be in this life; nor do we believe he is notwithstanding all he says. He has an association now in Canada which he advertises clear cut on this line, and yet he confesses that they do not all stand, but they are obliged to expel them for their wickedness. We hope no one will mistake these people for holiness fanatics. They have long since become Zinzendorfians, believing the work completed at conversion. They scout the second blessing theory. We turn them and all such over to J. M. Boland & Co., and hope they will look after their children. We have watched this movement from its beginning, and while we accord to Mr. Burns honesty of purpose, we are firmly persuaded that in theory it is the wildest fanaticism and must result in disaster."

REMARKS.

The above is from the *Christian Witness and Advocate of Bible Holiness*, of May 4th. This is one of the leading holiness papers in the United States, and is edited by Rev. W. McDonald, the President of the Nation-

al Holiness Association. It may be accepted therefore as representative of that movement. I note that,

(1) What is said about Fletcher, Bramwell and Bishop Taylor hurts not the pamphlet criticised, nor the association that it represents. The continuous walk with God which these good men achieved shows, (1st), that such constant and unbroken holiness is possible, which it is the aim of the pamphlet criticised to show. (2nd), That these men lived much better lives than the critic has lived, as acknowledged by his own confession and proved by the facts narrated in the pamphlet, which it does not attempt to deny. (3rd), The article shows plainly that the writer is not disposed to believe Mr. Burns' word concerning himself, although Mr. B. accepts Mr. McD's words at their full face value. Mr. McD says, "We do not believe that he does (live a holy life) notwithstanding all he says." People who are not willing to be taught of God in all things, lest haply they might have to drop some cherished notions, and whose experience is shaped by a traditional creed, are not willing to believe that any ordinary cotemporary lives better than they do themselves. But if the man is dead and has got a grand apotheosis by some admiring biographer, and has been canonized a saint by thousands of readers, or if he shines out before the eye of the religious public in unique moral heroism as Bishop Taylor does, his holiness may be believed in without discount for he becomes a hero, almost a demi-god. And to say that such a one lived a blameless life for many years, hurts no one's self-complacency.

The years of unbroken Christian experience those men enjoyed were the result of unbroken obedience to the will of God, and to say that is to emphasise the testimony of the Canada Holiness Association. But it is evident that they have not so fully apprehended the secret of unbroken, continuous holiness for *everybody*, as to permanently enrich the church with clear teaching on the subject, a fact that the pamphlet criticised assents, a fact the critic does not deny.

(2) The paragraph which contains the expression, "a thousand times a day" teaches no such idea as this editor would have his readers believe it does. Mr. B. asks what is the doctrine of Scripture on a certain point, and to make his idea plain and vivid, he simply does what even Bible writers have done; he supposes an extreme