

and not our own piffling little interests. Get that spirit into your discipleship, my fellow Christians, and we shall begin to do great business for our King. After all, it is what He demands: "Take these talents I give you," He says, "and multiply them by putting them to work."

### III

Think, finally, of the danger of which Christ warns. It is the danger of unfaithfulness. It was in this that the man with the one talent failed—and only in this. He was not a wicked man. He had no desire to hurt the interests of his master. But he was an idler. He was a do-nothing servant of his lord. He took his talent, says Jesus, and "buried it in the earth." And what he hid, he lost. He was faithless to his trust. He was the man who should have preached the gospel, instead he stayed in business. He was the woman who should have taught a Sunday School class; instead she slept late Sunday mornings. He was the young person who should have dedicated his life to the work of a missionary; instead he settled down to a mediocre sort of church membership, with no dash in it, no drive, no infectious enthusiasm.

The tragedy of this faithless steward, who buried his talent in the ground, is being reenacted all around us. He lost that talent; it was the same as if it had rotted on his hands, all because he failed to use it. It's the ugliness Christ sees in the lives of people who have money to give to the church and its enterprises, but they hold back. It's the twisted, shrunken soul He sees behind a well-groomed face when time and energy and skill are being held back from Him and expended on selfish pleasures and secondary achievements.

The man with one talent just buried it; and therein lay his condemnation. He wasn't vicious. Nobody heard him swear. Nobody saw him rob. Nobody caught him drunk. He looked outwardly respectable. But Jesus, with an eye on the inner ugliness that a faithless complacency produces, makes the master say to that servant, "Thou wicked and slothful servant . . . thou oughtest to have put my money to the exchanger . . . Cast ye the unprofitable servant into outer darkness."

We are all trustees! Some are faithful; some are faithless. Which are you?

### IDENTIFICATION

Dr. C. W. Butler

Identification is an important and meaningful term. Christ identifies Himself with those who are His in several very important respects.

For instance, in the matter of essential material interests there is His "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is not cheap sentiment to say, "He knows" and "He cares"—it is a great Bible truth. What a basis for trust, and what a comfort in all our living! This affords us confidence and assurance against all the adverse experience which may ever be permitted to come our way.

Then, too, we have a life which is identified with His life. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Identification of life and interest here identifies us with Him with respect to future events. Hallelujah!

The fully-consecrated believer identifies himself also with the great mission of Christ in His first advent. "The Son of man is come

to seek and to save that which was lost." The wholly-saved believer lives with the same great objective. He is motivated by the same great passion of love, and lives to save men to God. No matter what he may do to pay expenses, his real purpose is to get men to God and see them prepared for eternity. During the years of my presidency of the "National Association for the Promotion of Holiness," I employed as a fellow-worker in many national conventions that princely preacher, that godly man, Dr. John Owen. It was Dr. Owen who said regarding holiness: "No man is a true holiness man until he is identified with this truth and experience." To this we said then and we wish to re-emphasize it now, Amen, and Amen, and Amen! It gives us genuine concern when men once strongly identified with holiness seem to be less so as the years go by. While we have some things in common in our faith with our fundamentalist Calvinist friends, there is a sharp line of demarcation. The truth and experience of Christian holiness, and the movement as such, has in it an essential difference from all and every other emphasis of truth, so that we dare not compromise. Let us keep our identification. If we fail to do so, we shall fail in our sacred trust. We will become non-effective in our promotion of the truth, and in our spreading of scriptural holiness as a vital experience.

We must produce witnesses. When we fail in this, our failure is tragic; indeed, it is utter defeat. The holiness movement has the message; and, if proclaimed, it will produce true witnesses. We need true holiness preaching. It needs to be definite. God's method for raising up witnesses must be insisted upon. It is an instantaneous work of grace received by faith. In it God eradicates sin. In it He imparts the gift of positive righteousness to the believer, inbuilt by the blessed Holy Ghost.

The experience has in it the life and power for its propagation. When we tame down to a mild case, we have lost out. We need a revival of the experience which carries with it the passion for its own propagation. Holiness experience needs holiness food in the form of the preached Word, and in the definite fellowship which special meetings appointed for the purpose afford us. When we begin to advocate that all our meetings are holiness meetings, we are in danger. Let all holiness churches and missions, together with all units of Christian work which stand for and believe in holiness, put on special holiness rallies—meetings announced and devoted to special emphasis of this truth. Frequent short rallies are good. All-day holiness meetings are invaluable. Since true holiness is one of God's imperatives, we ought by all means to seek to get men to possess it.

Its value is to be measured by its exclusiveness. It excludes all bitterness of spirit, all envy and strife. It frees one's soul from resentment and harmful anger. It takes the lechery out of our natural passions, the covetousness out of natural ambition, and the self and strut out of natural pride. It includes a spirit of charity, kindness toward all, and perfects our love for a holy God. There is the absence of a man-fearing and man-pleasing spirit and the presence of supreme loyalty to God. It fills the believer with the light of a constant trust and the warmth of perfect love.

Holiness is a moral value which must be misunderstood or misrepresented to provoke any opposition to itself or its possessor. Mr.

Wesley said its opposers had to clothe it with the skins of animals before opposing it. Its possession spells victory in life and triumph in death. Let us get it at all costs. Let us keep it against all hazards. It is the secret of the Lord imparted to all who get far enough from all others and close enough to God to be told a secret.

It is the sweetness of inner life which makes God at home in the soul. In turn, it gives its possessor the secret of His presence. "His presence disperses my gloom, and makes all within me rejoice." Hallelujah! This glorious experience is now available to them who obey Him. That obedience includes a humble faith which takes Him at His Word without sensible responses to feed upon. It just believes God because He says it, and refuses to doubt His immutable Word.

We need an identification with the truth and ministry of "true holiness" which will be reckoned as radical by those who simply acknowledge the truth but who do nothing to promote it. A true identification with this truth will be reckoned as pure extreme and fanaticism by those who oppose it. But how such a stand, with all it involves, will feed and bless those who have the experience! And such a course alone will precipitate hunger and real conviction for the experience. The sane but real test of preaching this truth as it ought to be preached is that witnesses will from time to time be produced. Even a witness who does not preach will, by contact with others, bring conviction of the truth to them. By this very means God proposes to keep faith alive among men. It is one of the great objectives of our being "in truth sanctified," that the world may believe, "that the world may know." This God-chosen method works; for where the witnessing is genuine, it will be backed by the fruit of the tree being good fruit. It works when it is genuine, and no cheap or compromising substitute will work. "Therefore, by their fruits ye shall know them." Amen! "O Lord, stir and revive us on lines of true holiness of heart and life," is my prayer.

### CORRESPONDENCE

Woodstock, N. B.,

November 8, 1949.

Dear Highway Readers:

Greetings in the name of Him whom we love, preach and adore, even Jesus.

We are having a great time telling out the good news of **Full Salvation**.

At present we are at the above address where we expect to be over the 20th and then move on to Middle Southampton, beginning the 24th inst to continue on over the first Sunday in December.

We then go to Havelock, Digby County, N. S., for over Christmas. We may go to Maine shortly after New Years for a meeting date not quite settled yet, North Head, Grand Manan for February, several other dates pending. Please give us your definite dates as soon as possible.

God is blessing and souls are seeking God either to be saved, sanctified, or reclaimed. Please keep praying for us. We do want a revival here at Woodstock also every where else we go. Amen.

Yours for full salvation with no side issues.

THE MULLEN TRIO.