

The King's Highway

Rev. L. K. Mullen, Nov. 60

AN ADVOCATE OF SCRIPTURAL HOLINESS

VOL. XXXVIII

MONCTON, N. B. SEPTEMBER 15TH, 1959

No. 570

THE BLESSING OF FULL SALVATION

E. W. Lawrence, London, England

"I see it all, and have the blessing," said Frances Ridley Havergal. A friend of hers had written concerning "the power of Jesus to keep those who abide in Him from falling," and "the continual present power of His blood" to cleanse from all sin.

Born into a Christian home, her father an ardent evangelical minister, Miss Frances came to a conscious knowledge of sins forgiven and acceptance with God soon after her fifteenth birthday. She lived a very sheltered life, and knew nothing of the temptations that thwart so many of our young people today. But while she was happy in the knowledge that the Lord Jesus died for her, that He had forgiven and blotted out her sinful past, never to remember it against her in judgment again, yet she was far from being satisfied with her spiritual attainments.

Her confession was not akin to David's in that fifty-first Psalm. She did not even use the Pauline language of Romans 7. She did not testify like Charles Spurgeon did to a lusting after the flesh pots of Egypt. But her realization of the need of "something better" was just as real as theirs.

Darkness continually seemed to cloud her once bright experience. "I feel my desires and motives need much purifying," she wrote to a friend. She was then in her twenty-ninth year, and had been converted to Christ for over fourteen years. "Even where all would sound fair enough in words," she continued, "an element of self, of lurking pride, may be detected. Oh, that He would indeed purify me and make me white at any cost."

Listen to this confession. Were it not for the fact that I found the words in actual black and white, in her sister's Memorials one would be inclined to reject its authenticity. It seems impossible that such an one as Miss Havergal came to be could ever have had cause to make such a confession. "No one professing to be a Christian at all could possibly have had a more cloudy, doubting, sinning and wandering-heart history than mine has been through many years."

The Spirit of God then took her in hand, and gently led her into the Canaanland of perfect love. "I see it now," she cried, "and I have the blessing."

Her entry into "the blessing" as she terms it, occurred on Sunday, December 2, 1873. "I...saw truly the blessedness of true consecration," she said sometime later, "I saw it as a flash of electric light...I just utterly yielded myself to Him, and trusted Him to keep me."

In the hymn beginning "I am trusting Thee, Lord Jesus," which is in effect an exposition of, and testimony to, this blessing of full salvation, she defines it as being the medium of pardon, purity, power, guidance, and the "all in all" of God.

The blessing of full salvation—or holiness, sanctification, perfect love, or Christian perfection—starts with the pardon of past transgressions. This, and the new birth—or regeneration—and justification, are the foundations upon which it is built.

The initial blessing of the forgiveness for past transgression is a miracle in itself. It implies blotting out of the past, and the creation of a new nature. It was this the Lord Jesus referred to when He told the Jewish rabbi, Nicodemus, that he had to be born again. It was the Ezekiel 36: 26 promise of a new heart and a new spirit that God promised back there to implant within. This initial blessing of salvation also includes the work of justification, and whereas regeneration refers to what God does within us by His Spirit, justification refers to what He does for us, when having blotted out the guilty past He gently takes us in hand and places us in a new and right relationship with high heaven, and accounts us as righteous in His sight, and reckons us — reckons me — just as if I'd never, never sinned at all.

But full salvation promises much more than the mere blotting out of past sins. Sin is far more than a matter of disobedience. Sin is a twofold problem: the sins I commit, and then the sinful nature that I possess deep down within. It is the sinful nature that lies at the heart or root of all sinful actions. Now the Bible says that just as "at the cross" I can find an "abundant pardon" (Isa. 55:7) when I turn to Him in penitent faith, so at the same cross, when I come to Him again, a second time as it were, I can find also deliverance from the traitor carnality—"The blood of Jesus Christ cleanseth us from all sin... from all unrighteousness" (I John 1:7,9).

So many of us are guilty of limiting the power of the Saviour's atoning blood. But when the Bible says "all sin" it means all sin. So many of us make that glorious promise, I Joh 1:7, refer merely to the guilt of committed sin and the remission of sins that are past. We leave it just there.

I know Isaiah 1:18 speaks of a cleansing "as white as snow," and that verse does refer to a judicial cleansing. That is why I speak from it at the evangelistic service rather than in the holiness meeting. David was not content with this "white as snow" cleansing, and when he awakened to the real deep and dark depravity of his own nature, then he went all out, and in his fifty-first Psalm prayed that God would purge him with hyssop, cleanse him inwardly, create within him a clean heart, renew a right spirit, and make him whiter than the driven snow (Ps. 51:7). So deeply depraved was his nature that he realized he needed a radical deliverance from it. In the earlier verses of the Psalm he'd already prayed for God's pardoning touch. Now it was a cleansing of the secret springs, the motives that controlled, and those chambers where polluted things held empire o'er his soul.

"Blessed are the pure in heart," the Lord Jesus Himself was to declare centuries after his time. Right there and then David wanted—and needed—that very blessing as his own personal possession. There are scores of us who have trusted the Lord Jesus to forgive us, and that "superabundantly," and now we need to take the deeper

(Continued on Page 5)