



# Home Mission SUNDAY

## Sept. 27

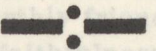


There are still large areas in the Maritimes and Maine where people are living in civilized darkness—men and women dying and children being brought up to know everything but the Gospel.

Your Home Mission Board is doing their best to reach these places with the Message of holiness. We have three Great Needs: Prayer, Workers, and Money. You pray and give and God will call the workers.

The Home Mission Board has a financial program — if prayerfully supported — will meet the increasing demand for expansion.

Home Mission Workers have sacrificed this year to the point of want. Are we willing to sacrifice to assist them?



### ON HOME MISSION SUNDAY—

- Raise A Record Offering
- Bring Our Budget Up to Date
- Support Our Life Line—the "Jets".
- See How Many Churches Can Find Donations To THE HOME MISSION REVOLVING FUND.

## THE BLESSING OF FULL SALVATION

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step, and claim the blessing of sanctification, the blessing of a clean heart as it is also known. We must first of all meet the conditions laid down in God's Word, however, and then trust Him to complete the work He has promised.

Miss Havergal said it was the one word, **cleanseth**, that opened the door of hope to her. The Greek tense here in I John 1:7 is the Greek present continuous. "I had never seen the force of the tense before," she confided to one correspondent, "a continual present, always a present tense, not a present which the next moment becomes a past. It goes on cleansing...Not a coming to be cleansed in the fountain only, but a **remaining in the fountain, so that it can and may go on cleansing.**"

I John 1:7 refers, of course, to our walking in the light, and so to the retaining of the blessing of heart sanctification. Before you can keep a thing you must first of all get it, I John 1:9 refers to one's getting it, or entering into the blessing. The blood of Jesus, the Son of God, cleanseth from all unrighteousness, and the Greek tense—the aorist, here—for the word **cleanseth** refers to an instantaneous affair.

Realize that this blessing is for you, and for you today. Then in Charles Wesley's terminology "claim the blessing now." Then as moment by moment you walk in the light, in the light of His perfect will for you, so the blood of the once-crucified, now risen-ascended-enthroned Lord Jesus will "keep-on-keeping-on" (the phrase is my own) cleansing you from all sin.

This cleansing from indwelling sin is only one side of the blessing of holiness. We define it as the negative aspect, that which is taken away. The Bible teaches that when the heart is cleansed from sin's inbeing, at the same moment the Holy Spirit takes over control, and baptizes the individual concerned with His own blessed Self. "When the day of Pentecost was fully come," says Act 2:1-4, "they were all filled with the Holy Spirit." The Lord had promised them but a few weeks earlier—"Ye shall receive power after that the Holy Ghost is come upon you." He told them also that that would equip them for successful God-honoring service—"Ye shall be my witnesses" (Acts 1:8). They'd also been instructed, in those days just before the Saviour's ascent, to tarry in the city of Jerusalem till the endowment from on high came to them. It came on that first day of Pentecost. Peter referred to the same Holy Spirit anointing before the Jerusalem council in Acts 15, telling them in effect that what had happened to the Jewish Christians in Jerusalem had also happened to the Gentile believers, and that God put no difference between them whatever: "God who knoweth the hearts of all men bare them witness giving them the Holy Spirit...purifying their hearts by faith" (Acts 15:8-9).

In the Pentecostal anointing the power of the Spirit and the purifying efficacy of the atoning blood go side by side. And so it is that Miss Havergal's hymn takes a fuller meaning upon itself. "I am trusting Thee, Lord Jesus, for full salvation, for pardon, for cleansing, for power, for guidance, for the 'all in all' of Heaven."

And if for her, and if for others, then why not for you right now? The way "in" to the blessing is by consecration and faith. With Charles Wesley will you cry, "Lord, in all confidence and hope I claim the blessing NOW."

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The gladdest saints have always been those who made themselves a living sacrifice to their Saviour. To have nothing which we call our own, but to name all we have as Christ's—this is the secret of gladness.

Dinsdale T. Young.