

All Rights Reserved By HDM For This Digital Publication  
Copyright 1994 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and  
copies of individual files must be made in accordance with  
the restrictions stated in the B4Ucopy.txt file on this CD.

\* \* \* \* \*

HOW THEY ENTERED CANAAN  
(A Collection of Holiness Experience Accounts)  
Compiled by Duane V. Maxey

Vol. II -- Unnamed Accounts

#### ACCOUNT #004

\* \* \* \* \*

I consider it not only a duty, but a privilege, to speak of the great goodness of God, toward one of the most unworthy of his children. For some months past, I have enjoyed that peace in believing, that deliverance from the bondage of sin, which I once supposed could not be enjoyed in this life. My highest expectations are more than realized, and I am fully convinced, from Scripture and my own experience, that "this is his will, even our sanctification."

In the year 1829, during a revival of religion in my native place, I was awakened to see my danger while out of Christ, and enabled to lay hold on the hope set before me in the Gospel. Christians seemed very near, and I felt it would be a privilege, publicly to unite with the people of God, thus placing myself under the watch and care of the church, which I felt I much needed, being young in years, as well as in Christian experience. I spoke of my feelings to our pastor, who, in accordance with the customs of the church, thought it proper that some time should elapse, previous to my making a public profession. I was much grieved, that I must for a while remain out of the pale of the church; but believed it perfectly right, and my duty cheerfully to acquiesce. At the expiration of some four or five months, it was expected that I should unite with the church; but alas! ere this I had left my first love. I had not so clear an evidence of my acceptance as at first, and I refused to discharge this duty. The truth was, I had received Christ as my Justifier, but not as my Sanctifier. It had never occurred to me that I might be saved from all sin; and indeed had such a thought crossed my mind, I should have considered it presumption in the extreme, so great was my ignorance on this subject. Though frequently urged to confess Christ before men, I lived in neglect of this duty for two years, when I united with the Congregational Church in R\_\_\_\_, and for several months enjoyed much of the divine presence. But at length my love began to decline, and I became a backslider in heart.

Three years from this period, while laid upon a bed of sickness, I had ample time to review my past life: and the review gave me little satisfaction. With bitter repentance did I look upon my heart-wanderings and backslidings from God, and earnestly did I seek pardon for my past

unfaithfulness in the cause of Christ. God, in his infinite mercy, was pleased to speak peace to my troubled soul. Death now seemed near, and I rejoiced greatly in the prospect of a speedy deliverance from the corruptions of my sinful nature, and an entrance to the regions of perfect purity and holiness. With St. Paul I could say, "to die is gain;" but I could not say with that holy Apostle, "to live is Christ." I felt to live was to sin, and therefore I earnestly desired to be taken out of the world; not knowing that I could be "kept from the evil that was in the world." But my time had not yet come. When I found myself recovering, and felt that I must soon leave my sick room, and mingle with the world, I trembled, in view of the thousand dangers which surrounded me. Sin appeared exceeding sinful, and I earnestly prayed for full salvation; for I could ask for nothing less than this. I now discovered that there was a strange inconsistency between my belief and my prayers: for while I asked to be saved from all sin, I denied that such a state was attainable in this life. This inconsistency, for a time, gave me considerable uneasiness; but being ignorant of the nature of Christian Perfection, and having no means of gaining instruction on this point, except from the Bible, which I unhappily overlooked, I substituted angelic perfection in its stead, which I at once concluded could not exist on earth. From this period I was enabled, by the grace of God, to live more devoted to his service: yet I was far, very far from what God required, and what I ought to have been. This I often felt deeply; and while groaning under the bondage of sin, I looked forward with joyful anticipation to the time when the silver cord should be loosed, and my freed spirit should become an inhabitant of the realms of perfect purity and holiness.

In the autumn of 1837, while conversing with a Christian friend respecting my conflicts with inbred sin, I expressed my belief that I should never, in this life, gain a full triumph over all my spiritual foes. In reply, she alluded to the doctrine of Christian Perfection. A ray of hope now broke in upon my soul, and I eagerly inquired if she believed in this doctrine. She replied that she could not say that she fully believed it, nor could she deny its truth. That night, while seeking divine instruction, the following passages were deeply impressed upon my mind: "Sanctify them through thy truth. Thy word is truth." John xvii. 17. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. v.23. The inquiry arose, would Christ ask anything not according to the will of the Father? It was suggested that the petition might be answered at, or near death. But St. Paul's prayer, "And preserve you blameless," seemed to convey the idea that some time was to intervene between sanctification and death.

I continued seeking for light on this subject, when one night, after a severe struggle with unbelief, I covenanted with the Lord, that if He would keep me from all sin through the next day, I would then believe that such a state might be enjoyed on earth. All was now calm. I arose in the morning, in the same peaceful flame of mind, and at the close of the day, I could not but acknowledge that I had enjoyed something to which I had ever before been a stranger. An incident occurred which, at any other time, would have excited feelings of anger; but it did not in the least disturb the deep quiet which reigned within. The time had arrived for me to fulfill my covenant promise. But alas! unbelief triumphed; and I desired another sign, which was, the continuation of this full salvation for one week. I thought this manifestation of saving grace would put the doctrine beyond any farther doubt. But I had had sufficient evidence. I had persisted in unbelief, and my request was not granted. My sins now rose before me in dread array. It seemed as if there was not virtue enough in the expiatory blood of the covenant, to cleanse a soul so deeply stained with sin as mine. When called upon to engage in any of the active duties of religion, the almost

overwhelming sense of my sinfulness would rest upon me with awful weight. I dared not approach the throne of grace with that holy boldness, and hold that near communion with God which I was wont to do; for it seemed as if God would spurn me from his presence.

"He made me feel  
The hidden evils of my heart:  
And let the angry powers of hell  
Assault my soul in every part."

Satan was busy, presenting the most distressing temptations; one of which was the fear of being left to total apostasy. After laboring under this dreadful apprehension for several weeks, I read John xvii. 12. "Those that thou gavest me, I have kept: and none of them is lost but the son of perdition: that the Scripture might be fulfilled;" when I was enabled to repel the temptation. As I had been seeking for higher attainments in holiness, I wondered much that God should withdraw the light of his countenance, and leave me in such darkness and distress. In answer to this query, it was suggested that I had been unthankful for past blessings, and had asked for more than God had ever designed to bestow upon his children in this life. I accordingly strove to retrace my steps, and regain my former enjoyment. But here I was met with the suggestion, that it was vain for me to cry for mercy. For two weeks I was in a state bordering on despair, when, conversing with the Rev. Mr. \_\_\_\_\_, I was convinced that this fear to approach the throne of grace was a device of the devil, and was encouraged to press my suit before the mercy seat. In pursuing his advice, I obtained considerable relief. My mind, however, still remained dark respecting a full salvation. For two years, I continued alternately hoping and fearing, being unwilling to express my feelings to my Christian friends, knowing that the doctrine was not generally received by our church. One Sabbath in November, 1839, while pursuing this subject, I felt a desire to converse with some one who believed in this doctrine. Unexpectedly, a minister called a few days after, of whom I asked an explanation of Eccl. vii. 20. "For there is not a just man upon earth, that doeth good and sinneth not." This and other passages, he explained as referring to the natural man. One great obstacle was then removed. The next difficulty that presented itself was, that the doctrine savored of self-righteousness. In perusing the journal of a Methodist sister who enjoyed this blessing, I found that humility was a plant that could flourish in the heart of a sanctified Christian. The "Guide" being placed in my hands, served to throw additional light on the subject, and I was soon enabled to believe on Christ as "able to save to the uttermost all those who come to God by him." I no sooner believed than my purpose was formed to obtain this great salvation, for I believed it was not only a full, but a free salvation.

Some time after this, while groaning under the burden of sin, and crying to God for full salvation, believing "that this was his will, even my sanctification," my heart was melted, in view of the great goodness of God toward such hell-deserving creatures. I lost sight of my own sinfulness, in contemplating the infinite love of God in Christ Jesus. I had not long remained in this frame of mind, when it occurred to me that this was that for which I had so long sought; but like Naaman, I had looked for some great thing, and thought this could not be the much wished-for blessing. But again the conviction forced itself upon me, that my sins were indeed forgiven, and I cleansed from all unrighteousness. When I yielded to this conviction, I was filled with great joy. I seemed to be in a new state of existence: the change being as great as at the time of my conversion. I could only wonder, admire, and adore. Being in feeble health, I soon feared that this great joy

was wasting away my strength. I strove to restrain my feelings: but it was like impeding the progress of a stream, whose waters rise and swell, till, leaping every barrier, they proceed on their course with increased rapidity. After remaining in this frame of mind for two weeks, feeling but little of the tempter's power, I was strongly tempted to attribute my exercises to mere animal excitement. It seemed too much to believe, that one so vile could be saved from all sin; and I was on the point of resolving to live as near to God as possible, but say nothing of perfect love. In this trying hour, this promise was verified: "But God is faithful, who will not suffer you to be tempted above that you are able: but will, with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. I came off conqueror, and more than conqueror; in that my evidence was brighter than before. Since that time, my peace has been as a river, each trial only serving to strengthen my faith. On that grace which has hitherto sustained me, I rely for the future. It is wondrous grace, that has opened my blind eyes. While contemplating what God has wrought, I am wrapt in astonishment, that a Being infinitely glorious in all his attributes, should stoop so low, to redeem one so utterly unworthy. With David I am ready to exclaim -- "What is man, that thou art mindful of him, and the son of man, that thou visitest him?" Ps. viii. 9.

Permit me to add, "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify" of Christ, as one "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Had I searched the Scriptures, under the guidance of the Holy Spirit, I could not so long have remained in ignorance on this most prominent doctrine of the cross. Seek to obtain the righteousness which is by faith. "Draw near with a true heart, in full assurance of faith." Claim those "exceeding great and precious promises;" and "all are yours, and ye are Christ's, and Christ is God's."

Source: "The Blessing of Perfect Love"  
by D. S. King

\* \* \* \* \*

THE END