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

Vol. II -- Unnamed Accounts

ACCOUNT #016

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Faith is the touchstone of our salvation. It raises us up "from the horrible pit and the miry clay," and brings us into the liberty of the sons of God. Faith has a divine and saving efficacy. Thousands, in all ages of the Church, have been redeemed and saved through this heavenly medium. "Without it, it is impossible to please God." It is the only sure road that leads back from sin and death to God and holiness. We are regenerated and sanctified by faith -- simple, energetic, unwavering faith. "Whatsoever things we ask of God, believing, we receive." We live by faith, walk by faith, and we are saved by faith. Of what importance is it, then, to the true Christian, to "have faith in God."

Through faith in Christ Jesus, some sixteen years ago, when quite a youth, I received "the washing of regeneration" and the adoption of a son, whereby I could most confidently cry, "Abba, Father." "Being justified by faith, therefore we have peace with God through Jesus Christ." How happy was that hour when I first believed! But I have enjoyed much happier hours since. The seeds of the kingdom first sown in the heart have sprung up, and are now yielding the peaceable fruits of righteousness. Since the period of my conversion, I have enjoyed many distinguished mercies and blessings. "Great things hath the Lord done for me, whereof I am glad." How often have I felt that "there is therefore now no condemnation to those who are in Christ Jesus." -- But the constant language of my heart has been,

"O that the perfect grace were given,
The love diffused abroad!
O that my heart were all a heaven,
For ever filled with God!"

How earnestly and sincerely, and prayerfully have I sought to be "perfect -- to be made holy -- to be sanctified and preserved blameless until the coming of Christ." How have I "groaned to be set free and be renewed in the image of God." But I was young; there was in me a want of

light and knowledge; I was inexperienced in "the deep things of God;" there were none to recommend to me "the Way of Holiness." The doctrine of Christian Perfection was not preached -- it was little understood, and I fear little enjoyed. Frequently did I go burdened and faint to the house of the Lord, earnestly desiring something from the ministers of grace upon this absorbing subject. But no: it was forgotten, or neglected; and recommended and enforced as seldom as if it were not an integral part of Methodism. But in these times of need, the Bible was my guide, and the Spirit my divine instructor. I still endeavored to "press toward the mark, for the prize." I considered "Him faithful, who also will do it" -- who has promised to "seal us unto the day of redemption."

But God would have us, in seeking the blessing of sanctification, to exercise the faith of reliance. First, He gives us to see our full need -- next, to "have faith in God;" after that, the blessing is bestowed, and then we receive the direct witness of the Spirit. But the evidence often is given sometime subsequently to the imparting of divine favor. Here again is need for the faith of reliance, till God imparts the faith of assurance.

About three years since, while partaking of the emblems of the "broken body and shed blood" of the blessed Redeemer, I felt

"Faith's increase, and Love's resistless power."

I saw, by faith, mercy as free as the purling rivulet, full as the overflowing fountain, and abundant as the waters of the ocean. I rejoiced exceedingly at the richness of God's grace. A joy filled my soul that was "unspeakable and full of glory." For many months after that blessed season, my "peace flowed as a river." I never recur to that sacramental occasion in nature's great temple, but with inexpressible delight. It was truly the power of God and the grace of God that filled my soul; it was the renewing of the Holy Spirit. Had I fully believed, the work had been completely accomplished at that hour.

Nevertheless, the witness was delayed. My faith was not sufficiently of that comprehensive character which realizes a present Savior. Yet I had great peace in believing. I was drawn out much, and particularly in seeking and praying for the evidence of sanctifying grace. It was not, however, until the 26th of January, 1845, that I entered into the rest of faith. It was Sabbath evening. I was sitting among a room full of kindred at home, reading the December (1844) number of the "Guide to Holiness." At the moment when the light of heaven shone in upon my soul, I was perusing intently the experience of J. A. B____, where the minister said, "Brother, on the night you was so powerfully blest, had you believed that you then received the blessing, the work would have then been wrought. Now believe that it is done, and it will be done." Just here my soul was devoutly lifted up to heaven by faith in prayer, and the language of my heart was, --Lord, I can, I may, I will, I DO believe. That moment the conflict was past and the work accomplished. I received the witness of the Spirit by believing the work already done. This appeared like believing against belief, apprehending what I had no lucid, no evident ground to apprehend. Nevertheless, I did believe, and my "faith, accounted to me for righteousness, made me whole." I took right hold of the promises of God, and reviewing what God had aforetime performed in me by faith, doubting nothing now of his willingness and ability, I felt the sanctifying leaven spread

throughout my soul. The purpose of God concerning me was then fulfilled. I then entered into the rest of faith. To God be all the glory.

A peace at that hour pervaded my soul till then unknown. It was a peace, a joy that passeth understanding -- that flows as a river, that abounds as the waves of the sea. It was a peace that kindled to joy and gratitude, and afterwards swelled to praise and triumph. O the fullness of redeeming grace! the depth both of the mercy and the love of God! It is to the soul of the believer sweeter than honey, or the delicious droppings of the honeycomb. Come, taste and see that the Lord is good. Praise ye the Lord.

This is a state of grace, the effects of which are not only peace, but quietness and assurance for ever. O, it is a most delightful assurance, a glorious assurance, a continuous assurance! Though sickness blast, though foes unite, though death devour -- though the winds blow high or the winds blow low -- in sunshine and in shade -- in the racking storm or in the heavenly calm -- this assurance, equivalent to hope itself, "is an anchor to the soul, sure and steadfast." It lifts us up in the atmosphere of heaven, and continually points the weary traveler home. Enoch walked with God, and he had the assurance that he pleased God. This assurance is a divine treasure.

This grace imparts a consolation in grief -- a joy in sorrow. "We joy in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." O how joyful the heart when the light of God's countenance beams fully upon us. There is a joy in suffering as well as doing the will of God. What heights and depths in grace to which we have long been strangers. God now pervades and dwells in the soul, "made a habitation through the Spirit." The Sun of Righteousness, full-orbed, now illuminates our pathway. "O come and let us magnify his grace together!"

"But love casteth out all fear that hath torment" -- fear of the grave, fear of death, of hell, of eternal condemnation. "Love is the very bond of perfection. No stronger tie can unite us to God or to one another. It is "the beginning of the law and the end of every commandment." "It envieth not; it vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." We feel at this time through grace that no love of the world, nor of the creature, nor of self, has a fixed seat in our heart, but if love at all dwell within (and we know it does) it is "the love of Christ that constrains us."

"'Tis love that drives our chariot wheels,
And death itself must yield to love."

"God is love." "He that dwelleth in God dwelleth in love." "He that loveth God will love his brother also." Yes, 'tis universal love -- love to God and love to man -- love as high as heaven and broad as the universe.

"In Christ, in paradise, in heaven,
Our all in all is love."

I never saw more beauty and divinity than now, in the volume of God's inspiration. "I find the Scriptures increasingly delightful. I read no book with more pleasure. It is indeed not a dead letter, but spirit and life. Divinity is stamped upon its pages; and when carried home to the heart, its truths are life and power." Yes, I have had new light, new joy and new consolation in reading God's word. Were every character of the Bible written in letters of gold, and each of all those exceeding great and precious promises set around with diamonds, they could not appear to me more precious. Above all other volumes that have ever been written, the Bible should be least neglected and most revered and devoutly perused. It is a sacred treasure. In it are the words of eternal life. May its truths "dwell in our hearts richly in all wisdom. Let us recommend it everywhere, while we live, to the sons of men, from first to last it is exceedingly precious.

"O may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light!"

I have been kindly solicited to pen my experience for "the Guide." I have endeavored to do so (in part) with all humility in the fear of God. Nothing but the sense of duty, the cause of Holiness, and the continuation of God's favor to me, by confessing his name openly to the world, could have induced me thus unwaveringly to speak of "the deep things of God." But again I pray, as I have most devoutly while writing, and before I commenced, that this feeble effort to advance the interests and kingdom of the blessed Redeemer, may not be in vain. May these mites cast into "the Lord's treasury," be effectual in turning some soul to the way of righteousness -- of "presenting some believer perfect in Christ Jesus." "The Guide" has been a great blessing to me, and the experiences and excellent things therein contained, instrumental in a laying hold on the hope set before me, and being "renewed in the image of God." O may my experience be alike effectual and precious to others! May they by grace in Christ Jesus through us experience "like precious faith." "I called upon the name of the Lord and he heard me. I cried unto him and he answered my prayer."

Now to you who are seeking "the rest of faith," and "earnestly groaning to be set free," let me address a word. Be willing to receive the blessing of sanctification just in the appointed way. Set the standard no higher and no lower than the Bible does. Let down your golden pitchers into salvation's well -- here draw large supplies and drive all your wants away. Here are higher joys, wider rivers of pleasure and oceans of delight, than we have ever conceived of or yet tasted. Let us launch out. "There is enough for each, enough for all, enough for evermore." Glory to God and the Lamb for ever for such an ample atonement, for such a full redemption, for such an overflowing fountain! Here is a feast to which all are invited as welcome guests; a blessed Bethesda -- come to its healing waters: "all things are now ready." Leave all our merit behind -- come to the crucified as your "righteousness, your sanctification, and your redemption." Have faith in God. This is the keystone of our salvation. It will remove mountains; yes, a world cannot remove its influence. But self must be entirely crucified; bind it hand and foot and cast it bound hard by the cross -- O, there remain till thy whole soul is melted into silent awe and perfect love! Believe it attainable, and believe it now, and you have it. O seek it aright, believe it already in your heart, and you will find the treasure yours. May the blessed Jesus speedily bring you into "the rest of faith," and "cleanse you from unrighteousness."

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

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THE END