

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 #027

* * * * *

In the autumn of 1842, the doctrine of Christian Perfection was first distinctly presented to me, as having claims upon my understanding and heart. A dear brother, through the Lord's great goodness, was brought into the enjoyment of what he called "the blessing of sanctification," and urged upon me the privilege and duty of giving my undivided heart to the Savior I had long professed to love. Owing to denominational views, and misapprehension of his terms, I was very much opposed to the doctrine, although I could but acknowledge, his experience was scriptural, that he was in a good place," and I felt an earnest desire to obtain a similar state of mind. My first step was to drop all controversy, and confine my attention to that which was beyond dispute, the duty of loving God with all the heart. For the encouragement of those who are laboring with friends and relatives on the subject of holiness, I will just say -- that brother's efforts, accompanied by his believing prayers, under God, removed my prejudices against the doctrine, and were the means of bringing me into the glorious liberty of the gospel.

My views of divine truth, and the object I desired, were exceedingly indefinite. A deeper work of grace was what I felt that I needed; having always been a doubting, halting Christian, (if indeed I was a child of God,) I earnestly desired "to read my title clear," and finally determined not to rest until I had obtained a full assurance of an interest in Christ. I asked the aid of the Holy Spirit, that I might be made to see just what I was, just what I needed; with a sincere desire to know and be led in the way of all truth.

The first work of the Spirit was to convince of sin; the guilt of withholding part of the price; I had been trying to serve God with a divided heart; no wonder I had always felt it would be presumption for me to say, "I know that my Redeemer lives."

Are you willing now to be wholly the Lord's? Entire consecration is the absolute requisition; I could get no further till 'this point was settled. I saw that it was a reasonable as well as a just requirement. A distinct query was proposed by the Spirit; in itself the thing was trifling,

harmless: owing to circumstances, it was made a test question. I shrunk from the sacrifice, -- almost feeling that God was a hard master to require me to give up a thing not in itself sinful, though I was conscious of its being a hindrance to a spiritual mind. I continued in this state for weeks, encountering many snares and wiles of the great adversary, aided by a deceitful heart and a rebellious will. As often as I made special effort by prayer or otherwise, I was met by a specific requisition, till at length I was enabled to give it up and say, "Yes, Lord, anything, everything thou seest best.

A calm, peaceful state of mind ensued, arising from the consciousness that there was no longer a controversy between my will and God. I had been enabled to make an entire consecration, and felt a willingness to do, or be anything, and a sweet satisfaction in the thought that a holy God reigned.

But I did not yet apprehend the way of faith. I still felt it would be presumption for me, a vile, guilty worm of the dust, to believe in the Lord Jesus Christ. When I related the state of my mind to the dear brother before mentioned, he at once urged upon me the duty of believing God. If I was conscious that all was submitted, body, soul and spirit, laid upon the altar, then I ought to believe the offering was accepted.

Although slow of heart to believe, a new thought had been suggested, and after he left me I continued to ponder upon it, inquiring, Lord is it so? Immediately another distinct train of thought was presented to my mind. I seemed to see myself as one of a company of condemned sinners, awaiting execution. The Son of God comes forward, saying, these need not perish, I will die for them. God accepts the substitute, -- will the sinner? With my whole heart, most gladly, most thankfully I cried, yes. The scales fell from my eyes:

I cried, Lord, I believe
"'Tis done, the great transaction's past,
I am my Lord's, and he is mine.

There was no excitement, but it seemed to be a calm, deliberate reception of the precious atonement, by the understanding and affections, with a yielding up of the will and the whole being to the Lord. The first thought was, shall I continue in sin? The next, God forbid! I am not my own, I belong to Christ; and an indescribable precious sense of union with Him, sprung up in my heart, a feeling that I lived, yet not I but Christ lived in me. I seemed, by that act of faith, to be incorporated into, and become a living branch of the living Vine; drawing spiritual life, as truly and distinctly from Christ, as the branch does from the vine.

It was in February, 1843, that I was enabled to receive the Lord Jesus as my Wisdom, Righteousness, Sanctification and Redemption; and as I received Him, so have I endeavored to walk in Him, by simple faith, up to the present moment. I have indeed been "kept by the power of God, through faith;" to God be all the glory. I have not spoken of the joy and peace that have flowed from believing in Jesus.; they cannot be described -- to be known, they must be felt.

This work of grace has been characterized by a deep sense of the evil of sin, of my exceeding sinfulness, and a clear apprehension of the extent and fullness of the atonement, the

ample provisions of grace, so entirely meeting the wants of depraved nature. All the great doctrines of the Bible have been more readily perceived and greatly endeared; the Scriptures have become life and power; the precious words "sweeter than honey to my taste."

Prayer is no longer a formal duty, but is become, so to speak, the habit of my soul. I find my thoughts and my desires rising spontaneously to God, not only at stated times, and for special objects, but at all times and in sudden emergencies, the heart is lifted up for direction; "Thou shalt guide me by thy counsel," seems to be its language.

My views of the spirituality and extent of God's perfect law, have been greatly enlarged; there are no longer any little sins, -- the slightest deviation from that law requires fresh application to the blood that cleanseth from all sin. When conscience reproves, (and the inward monitor is very vigilant,) I find my best way to fly at once to this fountain; indeed I try to keep in that precious fountain, that maketh "every whit whole."

The most decided change I find to be in the will and affections. I am aware it is a great thing, to say, the will of God is my will, but I do feel, that in this respect God has given me a "new heart." I am able to speak with more confidence on this point, from the fact that the Lord has subjected me to a most rigid course of discipline, and has seen fit, in his unerring wisdom, to test my submission in ways extremely trying to the natural heart. The cup of sorrow has often been put to my lips; friend after friend has been taken from my sight; the dearest earthly ties severed, and my family dispersed under circumstances of peculiar trial: but the precious Savior has himself been with me, sustaining my spirit, strengthening my faith, enabling me to say with one of old, "Although the fig tree shall not blossom, neither shall fruit be in the vines, &c.: yet I will rejoice in the Lord, I will joy in the God of my salvation." In view of anticipated trial, I have felt to say, "If it be possible let this cup pass, nevertheless -- not my will, but thine." But if the bitter draught was presented, the blessed Lord enabled me to see that it was presented by the same loving hand that was nailed to the cross, and to receive it with a submissive spirit.

One more circumstance I will mention, to show what God has done for me, and what cause I have to magnify the riches of his grace. For five years I have been confined to my couch by painful disease; never free from some degree of suffering, at times severe. The first and second years of my illness, I was kept from murmuring, but I had a will; I did not choose to be where I was placed, and was ever hoping and looking for a favorable change in my disease. When I was brought into the blessed rest of faith, I was enabled to give that matter all up. I had such a sense of the hand of God in my continued sickness, and such a desire that his will should be done, that I did indeed enter into rest. The Lord has so graciously manifested himself to me, in seasons of severe pain, that I have felt my situation to be anything but an affliction. I think I know, in some measure, what made Paul and Silas sing at midnight in prison.

In view of still further suffering, I am enabled to say, "the will of the Lord be done." He has given me a desire to glorify him: let him choose his own way. If he will but permit a worm of the dust to honor him in any way, I have abundant cause for gratitude and praise.

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

* * * * *

THE END