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

Vol. II -- Unnamed Accounts

### ACCOUNT #051

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At the age of 17 years, I was led, as I trust, to give my heart to God, and obtain an interest in the blood of Christ. I did not obtain a very clear evidence of in acceptance with God at the time, and consequently did not acknowledge him before the world till two years afterward, when I was again visited by the Spirit of God and brought to feel that duty required me to come out from the world, and publicly acknowledge myself on the Lord's side. I did so, but supposed that when that was done, nothing more was required of me than to maintain what was then called a consistent life, attend the public worship of God, and to attend to the ordinances of his house, and maintain secret prayer. I had no idea that to be a consistent Christian, God required me to live an entirely holy life. I had been taught to believe that Christians in their best estate were constantly sinning and repenting. I compared myself with others who were older, and while I heard them complaining of sin, and expressing doubts of their acceptance with God, I was not aware that such things were inconsistent with the Christian character.

Consequently, (as might be expected,) I had very little real enjoyment. At times the Lord would visit me by the influences of his Spirit, and grant me a short season of refreshing from his presence, but not having been taught that it was my privilege to go on unto perfection, but that such seasons could not be expected to continue long, and that darkness and stupidity must follow of course, I was left to grieve the Spirit, and these visits were usually of short duration. Thus I lived with very little of the sensible presence of my God, and of course doing very little in his service, for ten or twelve years.

Then God, in his mercy, led me to feel that he required vastly more of me as a Christian than I had ever rendered to him. I had, for some time, felt an ardent desire to be useful, and with this feeling I had assumed the responsibilities of teaching. I now felt that I was exerting an influence upon immortal minds that would be lasting as eternity. I felt., too; that I was not in a situation to do the good that was required of me there, while I was conscious of so much sin in my own heart.

It appeared to me that I could not hope to influence others to put away sin till I was freed from it myself. I began to inquire: is there no way to escape this thralldom of sin? Has not God provided a way of escape? I looked at my past life. I felt that I had been enabled by grace to overcome, in some degree, my most easily besetting sins; yet I still felt their blighting influence, and longed to be delivered from it entirely. I began to reason in this way: if grace has been given to overcome in part, may I not hope for a sufficient supply to overcome wholly? I went to the Bible to see if I could find anything there to authorize me to go to God and ask for deliverance from sin. I there read this passage, "The blood of Jesus Christ, his Son, cleanseth us from all sin;" and again, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and many other such like passages. I continued to read, and the more I read the more I felt the necessity of holiness of heart.

While in this state of mind, God, in his providence, led me where I spent a few weeks with those who believed that Christians need not wait till death to be delivered from the power of sin. I obtained all the information I could upon the subject, and went to the Bible to see if it would agree with these sentiments which I had heard. I went to my closet to plead for the teachings of the Spirit, and after a long and prayerful examination, I became convinced that God did require of his children entire consecration to his service, and that he had made ample provision for deliverance from sin. I felt that the claims of God were upon me, and that nothing short of full salvation from all sin, would satisfy the longing desires of my mind.

The question was then presented to my mind with considerable force: should you receive the blessing, would you be willing to go home and acknowledge it in the church? I felt that the repulse that I should meet with would be such that I could not. I continued to pray; I tried to plead the promises, but could not claim them as my own. Still this question would be presented: will you go home and profess it? I at length came to this decision: duty seems to require it, I will. The Lord then spoke peace to my soul, and I was permitted to enjoy such sweet communion with him as I had never before enjoyed. I felt that I had near access to the throne of grace; I could then claim the promises as my own. This state of mind continued for some weeks, during which I returned home. I was soon placed where I felt that duty required me to own what the Lord had done for me. I made some remarks leading to this subject, and was met with such a repulse that I could go no farther. I very soon lost much of the enjoyment I had possessed. I could not gain that near access to the throne which I had enjoyed before.

Since the time my mind has been vacillating. I have never been suffered to disbelieve this precious doctrine, neither have I seen the time when I did not feel its importance. I have ever felt that nothing short of this could qualify me for usefulness in the world, and this I felt to be the most ardent desire of my soul.

Something like a year and a half ago I commenced taking the Oberlin Evangelist. I found the doctrines there advocated to be food to my soul, yet I felt that I was living far below what was there held to be the privilege of the Christian, and consequently I was not in a situation to do the good that was required of me in the world. I sometimes felt that I could not live in that state, and yet the influence under which I was placed was such, that hope was almost entirely excluded.

Since that time, God, in his providence, has removed me for a time from that influence, and placed me in more favorable circumstances. As soon as I found myself thus situated, I began to feel that now is the time for me to seek and obtain this great blessing. My mind was immediately directed back to the church of which I am a member. I felt that the claims of God were still upon me, and I should yet be required to proclaim to them what God had done for me.

I felt that I had consecrated my all to the service of God. I now felt that I could most heartily renew this consecration and lay all upon the altar of God, to be disposed of just as he pleased, yet I wanted faith to believe that he had accepted the sacrifice. While under the influence of such feeling I commenced attending a protracted meeting where God was pouring out his Spirit and converting souls to himself. I went there with the resolution to try to obtain, if possible, this great blessing, thinking that I could not labor successfully for the salvation of others till I had the evidence of this in my own heart. I had been there but a little while, when the Lord laid on me a burden for souls, and I felt that I must lay aside all anxiety about myself and begin to labor and pray for the salvation of others. While thus engaged in praying for another, the Lord met me and abundantly blessed my own soul. I felt sweetly constrained to cast all my burden upon him and to say, Lord, if thou canst use such a worthless worm for thy glory, use me in any way or in any place that thou pleasest, only glorify thyself in the salvation of souls. A sweet peace flowed into my soul, and I seemed to launch out into the ocean of boundless love. I felt that I could and would rejoice in the Lord and joy in the God of my salvation. But language fails me to express what I then felt; suffice it to say, I rejoice that God has provided a way for the salvation of his people from sin, even here. I rejoice, too, that he has raised up those who are willing to go forth and proclaim to the world a full salvation from all sin. My prayer is, that he would continue to raise up and send forth such laborers, until the blessedness of their doctrine shall be known and felt through the length and breadth of the land.

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

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THE END