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

Vol. II -- Unnamed Accounts

**ACCOUNT #052**

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Having been blessed with pious parents, I was taught from my earliest childhood to regard the Bible as the word of God, written by "inspiration, and profitable for doctrine, for reproof, for correction, and for instruction in righteousness." And from that book, together with what I was taught by my parents, I early learned that I was a sinner against God; and in order to be saved and reconciled to him, I must have a new heart and a right spirit. For this end I often raised my desires in secret to him who "seeth in secret," and prayed that he might reward me openly. And thus, for many years (not being "almost and altogether" persuaded to become a Christian, but preferring the enjoyment of this life and the pleasures of sin for a season,) I lived, alternately sinning and repenting, repenting and sinning. This kind of repentance I have since learned was not true repentance. It was not that which needeth not to be repented of. O, how can I but love and adore that Being who was so good, so kind, so merciful and long-suffering towards me, not willing that I should perish, but desirous that I should be brought into the knowledge and love of the truth. About a year since, where I reside, there seemed to be a general feeling upon the subject of religion, and I felt again called upon, as if it were the last time, to make a surrender of myself to God -- to give up all for Christ. All my sins were arrayed before me. I then felt that I was indeed and in truth poor and needy, wretched and undone. But thanks be to God, by the assistance of the Holy Spirit, I was enabled to see that there was "help laid upon one that was mighty," and that there was one who was able and willing to save, even unto the uttermost. It was then, I laid down my weapons of rebellion -- then I gave my heart to the Savior. And O, what peace, what joy in believing! For some time I was willing to leave this world and all who were near and dear to me here. Yea, I was more than willing; I longed to "depart and be with Christ," which I considered far better. I prayed, I gave thanks, I rejoiced and trusted in the Lord with my whole heart. It was then I could say, "I've given all for Christ, He's my all." But O, the sin of ingratitude, and the sin of unbelief! The former has slain its thousands, the latter its tens of thousands! From what I was told by all, I was led to feel that I should not, and that no one could always live in this state of mind. So the deacon believed, the pastor believed, and the church believed, and how could I doubt but what all said must be true. It proved true in my case. For the moment I began to doubt, I was in darkness -- I lost

my "first love." Not long after this, while conversing with a young lady of my acquaintance, who had experienced a like change with myself, I was asked in an inquiring manner, if I thought it was the duty of Christians to pray to be freed from all sin. I replied at once It is our indispensable duty -- it

should be the constant desire of our hearts. "Why is it? You do not believe we shall, or can be in this life, and how can it be our duty? Certainly we cannot ask in faith, and whatsoever is not of faith is sin," was her reply. These few words, spoken, as I suppose they were, with great sincerity of heart, bore with much weight upon my mind. And from that time I was led to make diligent search in the Scriptures of divine truth, determined if possible, to know the will of the Lord, and to see what provisions were made in the gospel for our redemption and deliverance from the effects, the power and dominion of sin. Although I had heard but little in regard to the doctrine of holiness, yet I must say I was somewhat prejudiced against it. But when I came with an honest and sincere heart, desirous to know the truth -- what was actually taught in the Bible -- how different it appeared. It was to me a new book. I there learned that God required "truth in the inward parts" -- that he was satisfied with nothing short of the whole heart that it was his will I should be holy even as he is holy, and that "without holiness no man shall see the Lord." From this time I began to be more and more desirous of making an unreserved surrender of myself to God, for time and for eternity. But often would I find on examination, that my observance of the Sabbath, attendance on public worship, secret prayers and devotions, were almost if not altogether from selfish motives. They were observed and performed that I might receive a blessing, and eventually be brought into the kingdom. I found, too, that I was not fully reconciled to the will of God -- not praying as Christ had taught, viz: "Thy kingdom come, thy will be done," but was setting up my will in opposition to the will of God. The more I learned of the sinfulness and depravity of my own heart, the more frequent and fervent were my prayers that the Lord would "forgive my sins, and cleanse me from all unrighteousness." It was now, in preference to all things else, my prayer in the morning, my desire in the evening, that the Lord would "search me and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." It was a source of much grief to find within me a selfish disposition -- a sinful heart of unbelief, not wholly in subjection to the will of God. From day to day my prayer was, "Create in me a clean heart, O God, and renew a right spirit within me." Thus I prayed for months, and desired the blessing which I was satisfied God alone could bestow, until, about two months since, after returning from a social meeting in the evening, I took the Bible and read with uncommon interest, believing it to be in truth what God had said, and what he still says by his Holy Spirit; "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else. Believe on the Lord Jesus and thou shalt be saved, and thy

sins and iniquities will I remember no more." My heart with raptures replied, "Lord, I believe, help mine unbelief." I heard, as if it were the still small voice, saying, "My grace is sufficient for thee -- I am thine and thou art mine -- there is no condemnation to them that are in Christ Jesus -- they are freely forgiven all trespasses -- they are justified from all things -- their sins and iniquities will I remember no more." These, I replied, are the immutable words of truth. They cannot be broken. O, my soul, trust thou in them. Believe without doubt or wavering -- withdraw not thy confidence. I will trust and not be afraid. I do believe all that the Lord hath spoken. He will do all that he hath promised. "The Lord is my strength and song, and he is become my salvation. In him will I put my trust." Here I found peace and consolation to my soul which I had never before enjoyed -- a peace which indeed "passeth all understanding." I now became satisfied that the Father was perfectly reconciled, not for any works of righteousness which I had done, but through

the life and death of his Son, giving me as a free gift, the benefits of his life and death, and putting me into possession by believing. Bless the Lord, O my soul, and all that is within me praise him for the exceeding riches of his love. What a mercy it is that he has brought me into this way of peace! O Lord, -- may I ever believe, may I ever trust in the merits of thy Son -- take encouragement from thy blessed word. Find what consolation it gives: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by that new and living way, which he hath consecrated for us, through the vail, that is to say his flesh, and having an high-priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." What perfect peace is here proclaimed to the children of God! Having been separated from Him by sin, but now having access through his Son. This is indeed "new and living way, in opposition to the old way of works. All that are all to God live by faith of the Son of God. I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, that being justified by faith, I have found peace and free access to a reconciled God. We are agreed, and now I desire to walk with him. He is my Father, and has towards me as his offspring, the most tender affection. I ought not, it would be base in me to question it, since he has shed his love abroad in my heart by the Holy Ghost, who has made me of. one mind and of one heart with himself. These are the fruits of the Father's covenant, grace, and everlasting favor. O, what exceeding riches of love are these! If I would declare and speak of them, they are more than can be numbered. And now, what more shall I say? I feel an abiding peace and consolation, a nearness to my Savior which I never felt before. At times, it is true, I am tried, but not forsaken; and, as if it were cast down, but not destroyed. My Savior is ever round about me -- a very present help in time of trouble. It is my desire to "give to the Father praise, and glory to his Son;" for I know that I have been blessed, greatly, wonderfully blessed, by him. And to his honor, to the praise of his great and adorable name would I say it. I am satisfied that I have been kept, and must still continue to be kept by grace through faith, "and that not of myself, it is the gift of God." And what more can I ask?

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

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THE END