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Holiness

JOY FOR MOURNING

By

C. E. Cornell

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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JOY FOR MOURNING

Or

The Way into the Canaan

of

PERFECT LOVE

By

C. E. CORNELL

(Lay Evangelist)

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of JOY FOR MOURNING, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."-- Isa. lxi, 3.

GOD'S REVIVALIST OFFICE,

Mount of Blessings

Cincinnati, O.

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JOY FOR MOURNING
The Way into the Canaan of PERFECT LOVE

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INTRODUCTION

This little book is written expressly to help those desiring the experience of perfect love to immediately find this "pearl of great price."

It is not intended to try and supplement the many splendid books that treat this doctrine comprehensively, nor to adduce lengthy arguments in defense of the doctrine, either from a scriptural or theological standpoint. The doctrine of perfect love is now too generally preached, known, believed, and practiced to need any defense. Thousands of persons enjoy and live this blessed experience today, and are teaching it to others. It is the thought of the writer to state, in the simplest language, the steps required and absolutely necessary in whole or in part to enter into, and enjoy, the glorious blessing of perfect love. All high-sounding theological terms will be avoided, and if possible, the way so simplified "that a wayfaring man, though a fool, need not err therein."

May the blessed Holy Spirit make the following pages of inestimable value to every hungry soul desiring to be "filled with all the fulness of God."

Amen! C. E. C.

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AGREEMENT

Dear reader, the writer of this little volume would like to enter into an agreement with you, as you begin the perusal of these pages. I take you to be an honest inquirer after the truth as it is in Christ Jesus. Is this so? I believe it must be so; or you would not desire to read such a book as this.

Will you read these pages carefully, thoughtfully and prayerfully? Do not hurry. Take time to think and pray. There is no reason why you should not enjoy this great blessing, perfect love or sanctification, which John Wesley says "is the grand depositum which God has given to the people called Methodists; and chiefly to propagate this, it appears God has raised us up." Yes; enjoy it as a heartfelt, actual, living, burning experience, before you have finished reading this book.

As you read Part I. stop and ask yourself the question, "Do I measure up to this requirement of God's Word?" If so, then praise God, and push on to Part II. with the door of your heart wide open, ready to take in the precious truth. If not, then get on your knees quickly, and pray God until you are assured the requirement is met.

When you come to "Consecration," find a quiet place for prayer. Slay there pleading with God until you know everything has been surrendered; "Appropriating Faith" follows. Remember, God speaks here. You are to believe Him. Hold on, hold on, with desperate persistency until glory floods your soul like a sunburst from the skies.

Will you do this? If so, say, "I will," and the contract is made, with God and the holy angels as witnesses. Amen!

* * * * *

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JOY FOR MOURNING

**PART I
WHO ARE CANDIDATES**

A Clear Experience as a Child of God

Neither the sinner, the backslider, nor the lukewarm professor are candidates for perfect love. The sinner must first be converted, the backslider reclaimed, the lukewarm professor warmed by the Spirit. Do not make a mistake in seeking for this experience if you come under either of these classes. You must first know that you are saved, that is, have the conscious knowledge, the abiding witness of the Spirit with your own spirit, that you are a child of God, and a joint heir with Christ.

This is the privilege of every believer, and you, dear reader, should know this experimental fact if you expect to get to heaven at all. If you do not know now that you are saved, it is almost conclusive evidence that you are not saved. Many are unwise enough to think that a moral life, church membership, or good works will save them. But the Bible plainly, emphatically, and absolutely teaches, "Ye must be born again." Perhaps some hungry soul may read these lines who has not been born again. If so, we digress a little from the main thought to ask you the personal question, Have you been born again, redeemed by the precious blood of Jesus? Is there a triumphant song in your soul?

"O, happy day,
When Jesus washed my sins away."

Is there any uncertainty about this? If so, settle it now while you read these lines. Will you accept Christ as your Saviour? Do you accept Him now? Can you say, I do? Then if you do accept Him, He is your Saviour, is He not? and the business of a Saviour is to save. Now it is for you to believe without any equivocation that He saves you. "Believe on the Lord Jesus Christ, and thou shalt be saved."

"I can, I will, I do believe,
That Jesus Saves me now."

Believe, because you have accepted Him as your Saviour. "To as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name." If this is true in

your experience, you ought to open your mouth and praise the Lord. Get up a praise meeting all by yourself, then go and tell some one quickly what Jesus has done for you. This is not a myth, but a glorious, exulting, knowable fact. "We know that he abideth in us, by the Spirit which he hath given us" (I. John iii. 24).

We will simply add that if you have been in the church for a longer or a shorter period, and feel that you are now a true child of God, if you desire a deeper work of grace in your heart, you can soon enjoy the rich blessing of perfect love.

Freedom from Sin Tendency

There must be a desire to have the heart pure and free from all corruptions. To have the "carnal mind," the "old man," the sinward inclinations removed -- eradicated completely. Many, if not all, truly converted persons discover soon after their conversion the existence of either "roots of bitterness," envy, jealousy, impatience, anger, hatred, malice, peevishness, fretfulness or unrest still remaining in the heart. These disturbances can be traced directly to the "old man," the inherited depravity still remaining in the heart which was not removed at conversion. These things constantly agitate the soul, and many times cause a conflict, and quite often defeat, greatly disturbing the serenity of the soul, as well as destroying faith in Christ, bringing in darkness, gloom and discontent. What a relief to get rid of these disturbing elements, and have the heart free from such harassing difficulties. Dear reader, are you tired of this "up and down" Christian life, this constantly or occasionally sinning and repenting. If so, and you are honest with yourself and God, persistent and determined at any cost to have a clean heart, God will not disappoint you, but will satisfy the longings of your soul with a peculiar inward cleansing and infilling which can not be expressed or described, but must be experienced. Keep up your courage, and push on for victory.

A Desire to be Holy

Every believer ought to have this desire. It would seem that many do not. There is a spiritless, testimoniless, prayerless, Christless, left-handed, lop-sided, rocking-chair, palace-car, flowery-bed-of-ease condition that prevails among many in the churches today that is alarming. God calls us to activity and holiness. A Christian is a Christ-one. Righteousness is rightness. We are to be Christ imitators, His true representatives. The same spirit that animated the bosom of Jesus should fill and thrill us. "Let this mind be in you, which was also in Christ Jesus." Jesus worked all day, and quite often prayed all night. His business was to help and bless humanity. Our business ought to be the same. Growth in grace is commensurate with Christian activity. A lazy Christian is a misnomer. There is no such person: Laziness is next to devilishness. Lack of life means death. There are many who bear the name Christian, who are spiritual corpses. They have a name, that is all. A boy peddling buns on the streets of London, kept shouting, "Hot buns! hot buns! hot buns!" A gentleman stopped him and made a purchase. After receiving his buns and paying for them, he took a bite of one, when he found they were not hot at all, but cold and stale. "My boy," said he, "these buns are not hot." "That's what we call 'em," replied the lad. Many are called Christians who seem to have no conception of spiritual warmth and life. "Be ye holy" is the Divine command.

Dear reader, have you been striving after God? Is the uppermost thought of your heart to be like Jesus? Do you want a pure heart -- a life hid with Christ in God? If so, you are marching toward the Canaan of perfect love, and you need not be long in entering. May God speed you on your way.

Without Prejudice, Doubt or Unbelief

Your mind should be free from all preconceived notions, objections or prejudice (if you have any) in regard to the experience of perfect love. All "don't believe," "can not understand," "don't think I can live it," are to be put aside. There must be a full acceptance of Bible terms, such as "perfect love," "sanctification," "perfection," "holiness," all synonymous in meaning, and pointing to the same precious state of grace. "The word 'sanctify' and its derivatives, occur in the Scriptures, with reference to men and things, over one hundred times. The term 'perfection' signifies completeness of Christian character; it is freedom from all sin, and possession of all the graces of the Spirit, complete in kind. The word 'perfection' and its relatives, occur one hundred and one times in the Scriptures. In over fifty of these instances it is predicated of human character under the operation of grace. The term 'holiness' is more generic and comprehensive than the others, including salvation from sin, and the possession of the image and Spirit of God. To be holy is to be whole, entire, or perfect in a moral sense, and in ordinary use is synonymous with purity and godliness. 'Follow peace with all men, and holiness, without which no man shall see the Lord.' The word 'holy' and its derivatives occur not less than one hundred and twenty times in their application to men and things" (J. A. Wood).

Some stumble at the word "sanctification," others at "perfection"; but if God uses these terms so frequently throughout His Word, why should any one be afraid? Is not God able to perform all that He has promised?

The Devil will try to tell you a great many lies. This is his business. He is the "prince" of liars. If he should suggest that "you can not be sanctified," remember that Paul writes to the church at Thessalonica, "The very God of peace sanctify you wholly." Jesus prayed that the disciples might be "sanctified through the truth." God is no respecter of persons. [If Satan should suggest:] "You can not be free from sin." John says, "The blood of Jesus Christ his Son cleanseth us from all sin." If the blood cleanseth from all sin, surely there is no sin remaining. [If Satan should suggest:] "You can not live it." [God's word says:] "He will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." [If Satan should suggest:] "You will be called a sanctimonious crank." [The Word says:] "Jesus gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

If you are tempted to think any of these things, remember that it is the supreme business of the "arch enemy" of your soul to keep you from reaching this "land of corn and wine." Keep in mind that God's Word declares that you can be "sanctified wholly," "made perfect in love." If God says so, and you are willing, it can be done. God's time is now.

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PART II
THE WAY TO ENTER

Definite Seeking

The experience of perfect love is a definite experience. The attention, the mind, heart, will, the all of the seeker should be fixed upon the one thing; that is, to have the heart cleansed from inbred sin, and filled with perfect love. David prayed, "Create in me a clean heart, O God." This was a direct, specific prayer for sanctification. We will the much sooner and easier reach the goal of our desire by thus definitely seeking. Indefiniteness in prayer very seldom, if ever, brings a special blessing. If you were to visit a dry goods store with the purpose of purchasing some cambric muslin, you would not ask for cotton cloth. The thing wanted would be the thing asked for. This is the way we deal with our fellow men. God likes definiteness of purpose. If we want Him to do a work in us, why ask at random? Be explicit. Let there be no swerving to the right or to the left. "A sanctified heart is what I want, will, and must have." Nothing short of this will satisfy. Let the eye of the soul be fixed upon God. Think, know, feel, nor long for anything else, and God will fill and thrill you with the light of His own countenance, and sweeten your soul with the aroma of Heaven.

Intense Earnestness

The word "intense" means "ardent, unremitting, fervent, extreme in degree: very deep or strong. This must characterize the desire of the seeker after perfect love. God does not bestow the crown jewel of His love upon the unthoughted, indifferent, or half-hearted in their attitude toward Him. One said, "I must have this experience if it costs me my life." Another, "I will never leave the altar until God has sanctified me through and through." They were "intensely" in earnest, and it was not long until they both were rejoicing in a clean heart.

Jesus said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Hunger" and "thirst" as used here are two extreme words in meaning. If any one in ordinary health was to abstain from all food and drink for three or four days, at the end of that time there would be an insatiate longing for nourishment. It is in this sense that the soul must hunger and thirst for righteousness -- for perfect love. Such longing of the soul for spiritual food, such desperation of purpose, and there is no doubt or question about the result. The soul shall be filled. Glory! "I will not let thee go except thou bless me," is sure to bring victory. "Though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 3). "The Lord, whom ye seek, shall suddenly come to his temple" (Mal. iii. 1).

Entire Consecration

Entire consecration is not entire sanctification, but a very necessary part to it. One can be consecrated and yet not sanctified. But one can not be sanctified without being consecrated. To consecrate fully is our part of the contract, and to sanctify wholly is God's part.

When seeking for the experience of entire sanctification or perfect love, God requires an unconditional surrender, an utter yielding, the laying of everything on the altar. Money, reputation, friends, time, talents, earthly store; body, soul, and spirit. Mr. Wesley expresses it this way:

"Take my soul and body's powers;
Take my memory, mind, and will;
All my goods and all my hours;
All I know, and all I feel;
All I think, or speak, or do;
Take my heart, but make it new."

The Methodist Bishops say, "Many consecrate all that they do consecrate to God rather than to Satan or self, but how few consecrate all of their all." God wants all of our all.

Entire consecration embraces three things -- being, doing, suffering." A beautiful chorus that is often sung expresses it.

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

Self-abandonment

Entire renunciation and complete separation from all that is evil. Poverty of spirit. Jesus said, "Blessed are the poor in spirit." Loss of spirit, or the "self" in us. Self-crucified. Pride, ambition, influence, all put off. It is well to consecrate in detail. Let your mind make up an inventory of personal effects and defects; get in every item. Dr. Baker says: "To make this complete, unreserved and eternal surrender of all he has and is, the seeker may have to yield, and give up, and submit, and surrender, and re-surrender, and repeat it over and over again, before he reaches the consciousness that it is complete and irrevocable. But no matter what may be the pain, the mortification, the crucifixion felt in this surrender, it must be done."

Dear reader, we repeat it, it must be done. Have you made this kind of consecration? Do you make it now? Are you willing to make it? "The willing soul shall know that entire sanctification is true, the nature of the blessing, how to get it, how to keep it, how to get the very best out of it for time and eternity." "Bring ye all the tithes into the storehouse ... and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall

not be room enough to receive it." "An open heaven! An overflowing blessing! Prove God! Bring all!" Hallelujah! Glory!

Appropriating Faith

Many fail, for a time at least, at this point. But there is no need of failure. When one has fully consecrated, and all has been done that can be done, as far as we know, and our ability in this respect has been exhausted, what must be done next? The simplest thing -- the easiest thing -- is to take God at His word, and believe Him. Or appropriate the Word as your own. Jesus says, "Sanctify them through thy truth: thy word is truth." What is the Word? Here it is (I. John i. 7), "The blood of Jesus Christ his Son cleanseth us [me] from all sin." Or in another place (Matt. xxiii. 19), "The altar sanctifieth the gift." You are the gift and Jesus is the altar, and "whatsoever toucheth the altar shall be holy," (Ex. xxix. 37). These are not man's words, but God speaking to you, when your consecration is complete. Do you believe God's Word? Do you now take, appropriate, these promises as yours? If you do, then certainly they become yours, and all they mean. Then if the altar sanctifies the gift, what has happened to you? And you say, I must be sanctified; just so, or else God's Word is not true. If the "blood cleanseth from all sin," then what is the condition of your heart? And you answer, It must be clean; certainly, for God's Word is "yea and amen" to every one who believeth. When we believe God -- not a single doubt -- or in other words, add a perfect faith to a perfect consecration, the work is done, and the blessing descends. We can then sing triumphantly,

"The blood, the blood, is all my plea,
Hallelujah, now it cleanseth me."

Dear seeker, if you have reached this point, and believe now that you are a sanctified child of God, open your mouth and praise God for what you believe, and then go immediately and tell some one else; "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Remember, first heart, then mouth. Do not fail to "witness" to what God has done for you.

Evidence Peace

How am I to know that I am sanctified? In almost every case, at the moment of full surrender and the "belief of the truth," the Spirit descends, and a great peace enters the heart. However, experiences are varied. There is no standard of feeling. In one, the Holy Ghost may come like a "mighty rushing wind," electrifying every part of the body. In another, there may settle upon the soul a deep, unfathomable peace. This is generally true in the experiences of those who are sanctified wholly. A live wire direct from the dynamos of glory, surcharged with heavenly bliss, seems hitched on to one's heart, and you recognize as never before the "fullness of God." A real, quiet restfulness in the soul, different from anything you have ever before experienced, a oneness with Jesus, an assurance that you are all His now and forever, and the conscious knowledge that the work has been wrought in you, and that love -- perfect love -- pervades every avenue of your being, is unmistakable. The heart is now free from unbelief and fear. "Perfect love casteth out fear" (I. John. iv. 18). You now have liberty in prayer, testimony, and personal work for Christ. There is an abhorrence of all sin, and there is no favorable response from within to anything of a sinful nature. You are "dead" to sin, and "alive"

unto Christ. Your one thought is to glorify God in your body and your spirit, which are His. You have a love for the Bible you never had before. It is a new book. You are now eager to imbibe its precious truths. Promises which you have perhaps read many a time have a new meaning. The Word is magnified, and becomes the real bread of life to your soul.

These are some of the evidences indicating that you have passed into the Canaan of perfect love. There are others, which by careful thought your own experience will suggest.

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PART III
HOLDING OUT

Advertising the Blessing

About all that God charges for the Gift of the Comforter, is, that we advertise Him. Jesus emphasized this when He said to His disciples: "The power of the Holy Ghost coming upon you, ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Or, in other words, first at Jerusalem, their home city; next Judea, their native land, and then Samaria, inhabited by their despised neighbors. A true witness tells the truth, and what he knows. You are to witness at home. There may be difficulties in the way. You may be the only one, but usually you will have company. The church may be cold, the pastor not in sympathy with such an experience, and there may be other apparent reasons why you should withhold your testimony. But please remember you are a witness, and to begin at home. Your testimony is not to please man, but to honor God. Then do it. You are not only to witness in public, but in private as well. Tell your neighbors and friends what great things God has done for your soul. Humbly, lovingly, definitely testifying to the efficacy of the "cleansing blood" is necessary to retain the experience of entire sanctification. "Let us hold fast the profession of our faith without wavering" (Heb. x. 23).

It will take courage here, and also wisdom. You must not put your "light under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Or in other words, let all your light shine by testifying definitely to perfect love. Dr. Baker says: "Clear testimony to full salvation is so opposed by Satan, is so distasteful to a church, and is so much discouraged by many who are reputed wise and good, that more lose the blessing of entire sanctification by ambiguity and indefiniteness in testimony, than by any other, and, perhaps, all other causes put together." Much wisdom is needed here. Seek Divine guidance that you may speak wisely and effectively. Be sure you "lift up" Jesus Christ in your testimony.

Rev. M. L. Haney, the evangelist, gives the following illustration of two persons, A_____ and B_____, who testify to having the same experience, both sincere. But Mr. B_____ uses tact and wisdom, while Mr. A_____ is not careful in his expression, and his testimony might be obnoxious, if not hurtful.

A_____ says, "I am holy."

B_____ says, "God has in great mercy given me a holy heart."

A_____ "I am wholly sanctified."

B_____ "The very God of peace Himself sanctifies me wholly."

A_____ "I am a perfect man."

B_____ "Jesus has perfected my soul."

A_____ "Ten months ago I was sanctified, and since then I have not sinned."

B_____ "Ten months ago Jesus sanctified my soul; since then He has graciously and wondrously kept me."

A_____ "I love God with all my heart and my neighbor as myself."

B_____ "Jesus has cleansed me from all sin, and filled me with perfect love."

A_____ "I am living without sin."

B_____ "Jesus graciously keeps me from sinning against Him."

What we have done is nothing. What Jesus has done for us and in us is everything. Remember to testify and that clearly, always exalting Jesus Christ.

Temptation

No doubt you will be sorely tempted. The Devil will use his sharpest darts to try and penetrate your armor. The truly sanctified generally have the most trying experiences in this respect. We never get beyond temptation in this life. It may come to you soon after you have "entered in," or weeks or months may elapse. Temptation is not sin, but the yielding is. Be on your guard. "Watch and pray lest ye enter into temptation." You must do this, or be swept from your foundation.

"This world is not a friend of grace,
To help us on to God."

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I. Peter v. 8). Listen for his "roar"; avoid his approach; keep your eye on Jesus, who is more than a match for the Devil every time; and be encouraged when you remember, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it,' (I. Cor. x. 13).

Trials

Of course you will have them. But trials are usually blessings in disguise. We are to be made "perfect" through suffering. God permits a "refining" process to take place in our lives that He may bring out the pure gold in us. The diamond in its rough and uncut state is not so beautiful. But when the roughness is chiseled off, and the polishing is completed, it sparkles with the brilliancy of a star. You must expect "chiseling" if you expect to "shine." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings" (I. Peter iv. 12, 13). Do not talk very much to others about your trials and afflictions. It may be necessary sometimes to unburden your heart. Talk most with God. "Casting all your care [anxiety] upon him; for he careth for you" (I. Peter v. 7). There is no earthly sorrow that Heaven can not heal. God is thinking about you.

"Amid the trials which I meet,
Amid the thorns that pierce my feet;
One thought remains supremely sweet,
Thou thinkest, Lord, of me."

Walking by Faith

The Christian's walk is one of faith; not one of "feeling," or of "sight." This is true in a regenerated state, and is also true in a sanctified state. "We walk by faith, and not by sight."

The "joy unspeakable and full of glory," may have departed from your heart, but this is no indication that you have lost your blessing. You are now down off the "mount of transfiguration," and must walk alone with God, feeling or no feeling. As long as you do not draw back, and have not grieved the Spirit in any way, and you are clearly conscious that your "all" is on the altar, you have a right to claim the "blood cleanseth."

Undoubtedly, Satan will try you here. He may tell you your feeling is all gone, it was only excitement, you have now lost it anyway, just go to praying again for the return of the Comforter. Do you not see that if he can get you to do this it will immediately manifest a spirit of distrust on your part? Say to him, No, sir; I have the Comforter, He has come to abide with me; I believe it, and propose trusting Jesus as my Sanctifier from this on, come what will, and I believe now, "the blood of Jesus Christ cleanseth me from all sin." Satan will run every time, when he hears of the blood.

Your body may be full of pain, your surroundings uncongenial; darkness may settle upon your soul, but through it all with unswerving, unalterable faith, keep your eye upon God, and you are sure to be victorious.

Study the Bible

Many persons read the Bible, but few "study" it. You ought to know your Bible much better than any other book you have ever read. The Bible is God's great treasure-house full of priceless gems, but you can not possess any of them without "digging." Your soul-food is here. If you expect to keep

spiritually healthy, grow in grace and the knowledge of God, you must "feed" upon "the bread of life." "Thy Word have I hid in my heart, that I might not sin against thee." To hide God's Word is not only to "learn it by heart, but to hoard it as a choice treasure." "Great peace have they which love thy law: and nothing shall offend them." These quotations are from Psalm cxix. This Psalm has in it one hundred and seventy-six verses, and there are less than a dozen verses without some direct reference to God's Word either as "word," "law," "judgments," "testimonies," "precepts," or "statutes." Paul urges that we study to show ourselves approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. ii. 15).

The Holy Ghost as Teacher

He is the real Author of the Scriptures. "Holy men of God spake as they were moved by the Holy Ghost." He knows all about His own book, and is the best interpreter of His own writings. Seek His guidance. He has promised to guide you in to all truth. "The Spirit searcheth all things, yea, the deep things of God." "If any of you lack wisdom, let him ask of God." The "hidden mysteries" will be revealed to you, if you will but seek for knowledge on your knees under the guidance and inspiration of the Holy Ghost.

Secret Prayer

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 6). These are the words of Jesus, and mean much to those who desire to be holy. Closet prayer will cure the "blues," and lighten all burdens. If you expect to stand firm for God and holiness, you ought to enter your closet at least three times a day. Jesus whispers secrets to His beloved, and the closet is a good place to hear them. Here is where you will get moral backbone to face a thousand devils, and brook the contempt of earth or hell. "Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7).

Read Holiness Literature

This is absolutely essential, that you may the more thoroughly understand your own experience, develop in the grace of holiness, and become an intelligent teacher of others. There are many splendid books and papers printed, within the reach of almost every one, that pertain directly to this subject. It is suggested that you read one or all of the following books:

"Holiness and Power," by Hills; "The Old Man," by Carradine; "Perfect Love," by Wood; "With Christ in the School of Prayer," by Murray; "The Inheritance Restored," by Haney; "A Plain Account of Christian Perfection," by John Wesley.

The Christian Standard, an International Holiness Journal, published by the Christian Standard Co., Ltd., Philadelphia, Pa., and The Christian Witness, published by the Christian Witness Co., Chicago, Ill., are two most excellent weekly papers, devoted to spreading Scriptural holiness over

these lands. The Revivalist, a monthly journal, and Full Salvation Quarterly, published by Rev. M. W. Knapp, Cincinnati, O., are both brim full of red-hot, healthful, spiritual truths, that will help to keep you on fire for God. Any of these publishers can furnish the books named. Write to them for a catalogue.

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JOY FOR MOURNING
Or
The Way into the Canaan
of
PERFECT LOVE
By
C. E. CORNELL
(Lay Evangelist)

PART IV
SOME THINGS YOU OUGHT TO KNOW

Definitions

It is well for the reader to know the difference between regeneration and sanctification.

In regeneration, we get something we never had before, namely, the joy of sins forgiven. We come out from under the condemnation of the law, "for sin is a transgression of the law." The Christ-life is imparted to the soul, our nature is changed, we have a new heart from God, and the love of sin is removed. Our actual transgressions are covered by the "blood," and we are now "heirs of God, and joint heirs with Christ." Sanctification has begun. In sanctification, we lose what we got from the beginning, namely, the "old Adam," the "carnal mind," the "remainder of iniquity" -- that dark something in every one for which we are not responsible, but simply unfortunate.

Regeneration is life. Sanctification is death to the "old man."

Rev. William McDonald says: "In regeneration, sin does not reign. In sanctification, it does not exist." "In regeneration, sin is suspended. In sanctification, it is destroyed." "In regeneration, irregular desires -- anger, pride, unbelief, envy -- are subdued. In sanctification, they are removed."

Regeneration is salvation from the voluntary commission of sin; sanctification is salvation from the being of sin."

"Regeneration is the 'old man' bound; sanctification is the 'old man' cast out, and spoiled of his goods."

"Regeneration is sanctification begun; entire sanctification is the work completed."

WHAT SANCTIFICATION IS NOT

It is not absolute or angelic perfection. It does not free us from the possibility of committing sin. If we will to sin, we will sin. But truly sanctified people will to won't, and they do not sin, because the heart is filled with pure love, and they are kept by the power of God.

Sanctification does not free us from temptations. Jesus was tempted, but He said, "Satan cometh and findeth nothing in me."

Sanctification does not make us infallible in judgment, knowledge or memory. We may make mistakes with the head while the heart is "preserved blameless."

WHAT IS SANCTIFICATION?

It is an absolute separation from sin, self, and the world. It is purification. It is union with God. It is more religion in a clean heart. It is the "greatest thing in the world" in the cleanest thing in the world; or, as Paul says, "love out of a pure heart." It is the best state for rapid Christian growth. It brings a passion for souls, and a fitness for soul-winning. It is "power," or spiritual dynamite. It puts the "go" in us. It takes out I can't, and puts in I can. Glory!

Agreement of Churches

Joseph Smith says: "The churches agree on sanctification; that is, they do in two great particulars. (1) They all agree that there is no route to heaven but which passes through sanctification. If any man in or out of the church is expecting to get to heaven without being sanctified wholly, he has every church in Christendom to fight, for they all believe that without holiness no man shall see the Lord. (2) The churches all agree in this, that men are not sanctified wholly when they are converted. This is to say, all churches agree that man must be 'holy to get to heaven, and no church teaches that conversion alone makes men holy enough for heaven."

What becomes of converted people who never heard of sanctification? They are saved if they keep converted, but God must sanctify them before they get into heaven. Many persons lose their justified relation by refusing, rejecting or fighting sanctification. They therefore miss heaven not so much because they are not sanctified as because they fail to keep justified. God holds you responsible for the light you have. Dear reader, you have the light, do not fail to get sanctified.

HIGHWAY OF HOLINESS

A Bible Reading

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: [for he shall be with them -- Margin] the wayfaring men, though fools, shall not err therein" (Isa. xxxv. 8).

COMMANDS TO BE HOLY

Rom. 12:1-2

2 Cor. 7:1

1 Peter 1:13-16

Phil. 2:14-15

2 Cor. 6:14-18

1 Thess. 4:1, 3, 7

Heb. 12:14-15

1 Peter 3:2-22

Rom. 6:11-14.

Col. 3:1-5

Eph. 4:17, 22, 24

Eph. 5:1-4

Rom. 6:1-4

1 Tim. 6:11-14

2 Peter 3:14

Eph. 4:1-3

PRAYER FOR HOLINESS

Heb. 13:20, 21.

Phil. 1:9-11

Col. 1:9-14

Eph. 1:15-20

1 Thess. 5:23, 24

Col. 4:12

Eph. 3:14-21

2 Thess. 1:11-12

1 Thess. 3:9-13

1 Peter 5:10-11

HOW TO BE HOLY

Phil. 3:13

Psa. 44:3

Rom. 8:24

Phil. 4:13

John 15:4-7

1 John 3:6

Gal. 2:19-21

Gal. 5:24

Rom. 13:14

1 John 5:4-5

2 Cor. 10:3-5

Gal. 3:1-5

Gal. 5:5-6

Phil. 3:8-10

Rom. 10:8-12

Psa. 144:1-2

THE END