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Holiness Writers

THE DOUBLE CURE

By

Martin Wells Knapp

*“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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THE DOUBLE CURE

By Martin Wells Knapp

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ACKNOWLEDGMENT

The writer wishes to acknowledge God's guidance and illumination while preparing the following pages.

Also his indebtedness to many clear teachers on the subject, for light received and inspiration imparted. He has aimed to present the theme simply, plainly and in a condensed form, He trusts that God may use it in this form, as He has some of it orally, to lead many hungry believers to receive the fullness of the gospel feast; and that in the hands of Christian workers it may prove a weapon to defeat error and defend the truth. He has not written for the learned and the critical, but to aid the "poor in spirit" and the "hungry-hearted," those who long for light and have been hindered from receiving the glad experience herein magnified by erroneous views in regard to it.

The Double Cure is doing so much for him and his that he is constrained to proclaim, as fully and as widely as he can, its blessedness, and that it is free for all.

He believes that all who will lay aside human standards and opinions, and be guided by the Word of God alone, will be convinced that it is the blood-bought privilege of every believer to gain and retain the experience which is here treated under the name of the Double Cure.

That the reader may thus be blessed, and God thereby honored, is the prayer of the writer. To Him be glory forever.

Martin Wells Knapp.

Cincinnati, Ohio.

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CHAPTER 1

WHAT IT IS NOT

It is not bodily healing. Valuable as physical health is, spiritual health is much more so. Many have the "Double Cure" which have not sound bodies, and many have sound bodies who are leagues from any spiritual cure. While the Double Cure does not antagonize faith healing as taught in the Bible, yet it treats a loftier theme.

It is not fanaticism. Fanaticism is "wild and extravagant notions of religion." The Double Cure is a name of the New Testament remedy for sin, and is as far from fanaticism as food is from poison.

It does not offer freedom from human infirmities. That is the work not of present but of post-mortem redemption. Here Jesus is "touched with a feeling of our infirmities." The "Spirit helpeth our infirmities;" so that like Paul though not yet freed from them yet we can "glory" in them. Today grace softens them, in the tomorrow of eternity they will be forever banished.

It is not exemption from mistakes. As it does not cure physical nor mental infirmities, neither does it save from the errors which flow from their possession. Defective powers may lead to defective acts -- sins of ignorance, not of intent.

It does not bestow Adamic, angelic, resurrection, nor divine perfection, yet it does impart perfect soul-health. No more, no less.

It does not exempt from temptation. To be is to be tempted. Temptation is a part of the program of probation. God will have a tried people. Jesus was tempted, and the servant is not above his Lord. "Blessed is the man that endureth temptation." (James 1:12.) It puts man not where the tempter can not reach him, but where he is strong to resist him. It does not kill the devil, but conquers him. A strong, healthy soldier is more likely to win than an invalid.

It does not destroy humanity. The physical functions which God has implanted for high and holy purposes, like the sexual, for food, and others, are not eradicated but controlled and held in their proper spheres. Paul referred to them and not to inbred sin when he said, "I keep under my body and bring it into subjection." (1 Cor. 9:27.) The Double Cure eliminates carnality, purifies, elevates, and controls humanity.

It does not mean an experience where one "can not sin;" No one can commit a known sin and at the same time remain a child of God. (1 John 3:9.) All may sin; none need to sin. Perfect health does not exempt from the liability of disease, nor the Double Cure from the liability of a spiritual relapse. As seen it neither kills the devil nor destroys man's freedom, nor does it make a mere machine of him. Hence it is folly to claim that any state of grace makes it impossible to commit sin. "Watch ye

and pray, lest ye enter into temptation." (Mark 14:38.) "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.)

Nor does it mean simply reformation. It includes it but is deeper. It does not mean simply to lay aside bad habits and unscriptural practices, like giving up tobacco and whisky, and laying aside jewelry and worldly attire. It goes deeper and so transforms the soul and captivates the will that everything contrary to God's will is abandoned and abhorred. You can not stop a saloon by tearing down the signboards, nor reform a peacock by pulling the feathers out of its tail. Both instances demand an internal work. Get the saloon-man right and his business is abandoned and his sign goes down. Get the strut out of the peacock and down goes its tail. Get sin out of the inside and properly instructed, the whole outside will conform to the law of right and the teachings of the Word.

It locates sin in the soul, not in the corporeal body. The words "flesh" and "body" are used in Scripture to mean man's unsanctified, carnal spiritual nature. The hand or foot of a man can no more sin than the house he lives in or the dagger he strikes with. It is as ridiculous to talk of sin being in the material flesh as it would be to locate it in one's boots or coat or carriage. When the law hangs Winchesters for murder and cuts off the hand for forgery, it will then be time to talk about sin being located in muscle, blood, and bones.

It is not "cranktification." This is a state which people get into by opposing the Double Cure or refusing to accept of it. This fully cranktifies people. The cure fully sanctifies them. That is the difference.

Nor does the Double Cure mean conversion. It includes it but is much more than it. One is the impartation of spiritual life, the other the expulsion of spiritual disease, and the soul health which follows.

Nor does it mean consecration. Consecration is the act which places the spiritual patient fully and unreservedly into the bands of the Soul-healer. The cure is the act which heals. "Consecration," as some one has said, "is the thing you do just before you are fully sanctified."

It is not growth in grace. The Double Cure is weeding and watering the soul-garden. Growth is the result of the act. The garden grew with the weeds and without the water, but it needed to be less the one and plus the other. The truly converted soul grows notwithstanding the weeds of depravity, the doubts, fears, and tempers which, like weeds, mar its beauty and hinder its development. It grows without the fullness of the Spirit which the Double Cure brings, but how much faster when the weeds are out and the cloudbursts of salvation showers fall. The Double Cure is not growth, but it is the great inspiration of it.

Nor is it simply doing. It puts people where they can most effectively do, but there is as much difference between it and doing as between work and taking medicine, or health and harvesting. Millions worn, tired and sick spiritually, are working themselves to death instead of taking the Double Cure, which would rest their weariness, heal their spiritual disease, and enable them to exult in such newfound health and strength as would fit them to "do exploits," "mount up with wings as eagles, run and not weary, walk and not faint."

It is not maturity. It is a soul cure and tonic. Spiritual maturity is the result of it and the spiritual growth which it facilitates, just as good health speeds the development of a child into healthful manhood.

The Double Cure should not be confounded with any of the things above mentioned.

What it is will, by God's help, be more fully shown in the following chapter.

May the Holy Spirit take these things of God and make them plain to all who read.

Savior of the sin-sick soul,
Give me grace to make me whole,
Finish Thy great work of grace,
Cut it short in righteousness.

Speak the second time "be clean!"
Take away my inbred sin;
Every stumbling-block remove,
Cast it out by perfect love.

--Sel.--

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CHAPTER 2

WHAT IS MEANT BY IT

We mean by it the act of soul-healing and soul-toning which Jesus has provided for all believers. It is often alluded to in the Word in the following and their related terms:

Deadness to sin. "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11.) "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.) "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me." (Gal. 2:20.) These passages teach a dying not only to sin but to reputation, friends, position, self, and everything that may come between the soul and Jesus. A dying

"So dead that no desire will rise
To pass for good or great or wise
In any but our Savior's eyes."

The Double Cure embraces this deadness and the new life which follows.

Freedom from sin. Not only from its guilt and its penalty, but from its inbeing. "Thou shalt call His name Jesus; for He shall save His people from their sins [by cleansing out the fount of sin within them.]" (Matt. 1:21.) "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.) "And ye shall know the truth, and the truth shall make you free." (John 8:32.) "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:22.) Here is offered not freedom from mistakes, infirmities, or even diseases, but from SIN in just the sense indicated by the Holy Spirit in the texts quoted.

Purity. "Create within me a clean heart, O God; and renew a right spirit within me." (Ps. 51:10.) "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (Ezek. 36:25.) "Blessed are the pure in heart: for they shall see God." (Matt. 6:8.) "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love for the brethren, see that ye love one another with a pure heart fervently." (1 Pet. 1:22.) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.)

Here inbred sin is referred to under the figure of filth which the perfect cure washes away. For this the fountain was opened in the house of David, that all sin might be washed away, and if all is washed away, then there can be none left, and the soul being purified by faith is meet for service here or reward in heaven.

Power. "He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. 40:29.) "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:19.) "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.) "Ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8.) "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." (Col. 1:11.)

Not social, nor intellectual power, but spiritual power. Not the eloquence of the orator, but the unction of the Holy Ghost. In just the sense that the word power is here used the Double Cure imparts it.

"Abundant" blessings. The Double Cure is the doorway into a temple of indescribable loveliness, where all therein are abundantly provided for. The experiences here enjoyed are mentioned in the following and many other Scripture passages: "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Ps. 87:11.) "Now unto him who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us." (Eph. 8:20.) "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9:8)

"Filled." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt 6:6) "The disciples were filled with joy, and with the Holy Ghost." (Acts 13:52.) "Be filled with the Spirit." (Eph. 6:18.) "They were all filled with the Holy Ghost" (Acts 2:4.) "That ye might be filled with all fullness of God." (Eph. 3:19.) "And I am sure that, when I come unto you, I shall come in the fullness of the blessing of Christ." (Rom. 15:29.)

Receiving the Holy Ghost. The Double Cure is frequently alluded to in the New Testament under this name. "Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:17.) "Have ye received the Holy Ghost since ye believed?" (Acts 19:2 and references.) This is simply another Bible statement of sanctification or the Double Cure.

Oneness with God's will. "Thy kingdom come. Thy will be done in earth, as it is done in heaven." (Matt. 6:10.) In heaven it is done promptly, cheerfully, and always. The Double Cure so establishes the kingdom of heaven in the soul that God's will is so done on earth. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2.) "Not with eye-service, as menpleasers; but as servants of Christ doing the will of God from the heart." (Eph. 6:6.) "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." (Col. 1:9.)

These terms signify cheerful acquiescence in all the will of God It is one of the results of the Double Cure.

Pleasing God. "That as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." (1 Thess. 4 1.) "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:10.) "And whatsoever we ask, we receive of him, because we keep his commandments, and do those

things which are pleasing in his sight." (1 John 3:22.) God is always well pleased with healthy spiritual children whose delight is to do His will. Such are all who are subjects of the Double Cure.

Holiness. "Be ye holy; for I am holy." (1 Pet. 1:16.) "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.) "The temple of God is holy, which temple ye are." (1 Cor. 3:1.) "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Pet. 2:9.)

Perfect love. "Walk before me, and be thou perfect." (Gen. 17:1.) "Thou shalt be perfect with the Lord thy God." (Deut 13:15.) "Let your heart therefore be perfect." (1 Kings 8:61.) "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt 6:48.) "Let us therefore as many as be perfect be thus minded." (Phil. 3:15.) "Perfect love casteth out fear." (1 John 4:18.) "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4.)

A close study of these passages will show that the perfection here taught is not the kind condemned elsewhere, but is the perfection of love, not before man, who may mistake and misjudge, but before God, who can read the thoughts and intents of the heart. No more than this, no less than this, the Double Cure means.

Entire sanctification. "Sanctify them through thy truth." (John 17:17) "The very God of peace sanctify you wholly" (1 Thess. 6:23. See references.) "But ye are washed, but ye are sanctified," (1 Cor. 6:11.) "For both he that sanctifieth, and they who are sanctified are all one: for which cause he is not ashamed to call them brethren." (Heb. 2:11.)

Sanctification is a Bible name for the divine act whereby the soul receives the gift of the Holy Ghost is cleansed from all sin, filled with perfect love, and thus made fully white. It is a synonym, therefore, of the Double Cure.

The Double Cure is Gods remedy for the "ups and downs." Many Christians suffer from this disease. Today victorious, tomorrow defeated. "Sinning and repenting," instead of "keeping themselves from evil," and being "kept by the power of God." To such the Double Cure comes with tidings glad of perfect soul health and the growth and stability which follow it.

The Double Cure is a second work subsequent to regeneration. "But this spake he of the Spirit which they which believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified." (John 7:39.) "And in this confidence I was minded to come unto you before, that ye might have a second benefit." (2 Cor. 1:15.) "Unto you who fear my name shall the Sun of righteousness arise with healing in his wings."..... (Mal. 4:2.)

Here the sanctifying Spirit is represented as being given to those who already believe, the second grace or benefit as being offered to members of the "Church of God," and the healing promised to those that feared the Lord.

The Double Cure is a work wrought instantaneously and by faith. "The Lord whom ye seek shall suddenly come to his temple." (Mal. 3:1.) "Suddenly. there came a sound from heaven as of a mighty rushing wind, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:24.) "And while Peter spake these words the Holy Ghost fell on all them that heard the word." (Acts 10:44.) "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts 15:8,9.)

Thus prophecy and inspired experience both declare that the Double Cure is not a state to be obtained by slow development, but a divine work to be wrought on the meeting of simple conditions.

All of the above texts treat on different phases of the same work.

Though their phraseology is diverse, there is a beautiful harmony between them.

Combined they form a resistless Niagara of argument in favor of a holy life on earth.

All that we mean by the Double Cure is included in these texts. It is thus forcibly set forth as an experience to be obtained in this life, and it is in perfect harmony with reason and revelation.

Would that just now each reader might heed the Holy Spirit's voice, and claim this rich and blood-bought heritage.

He wills that I should holy be,
That holiness I long to feel,
That full divine conformity
To all my Savior's righteous wilt

See, Lord, the travail of Thy soul
Accomplished in this change of mine;
And plunge me every whit make whole
In all the depths of love divine.

On Thee, O God, my soul is stayed,
And waits to prove thine utmost will;
The promise by Thy mercy made,
Thou must, Thou wilt in me fulfill.

-- C. Wesley. --

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CHAPTER 3

THE DOUBLE WORK

Sin is a double disease. It pollutes the soul and also poisons the outer life. It converts the heart into a den of vile passions and the exterior life into a panorama of dark deeds. It's twofold nature is clearly declared in God's word. (See Ps. 51; Zech. 13:1; 1 John 1:9, and kindred Scriptures.)

On these and like texts we base the following diagram which shows the light of the Word on the subject at a glance:

THE DOUBLE DISEASE -- I. Actual transgressions. Rom. 3:23. Wrong deeds. Rom. 3:10-18. Wrong life. Gal. 6:8. Bad fruits. Rom. 7:5; Gal. 5:19-21. Evil waters. Jas. 3:10, 11. Guilt. Rom. 3:19. Death. Rom. 5:12. Eternal punishment. Matt. 25:46.

II. Inbred sin. Rom. 6:6, and 7:19-24. Wrong tempers. 1 Cor. 3:1-4. Wrong state. 1 Cor. 2:14. Bad tree. Matt. 3:10; 7:18. Evil fountain. James 3:12; Matt. 5:19. Pollution. Ps. 51:5; 2 Cor. 7:1. Sickness. Isa. 1:5; Luke 5:31. Debars from heaven. Heb. 12:14; Rev. 21:27.

THE DOUBLE CURE. -- I. Conversion. Matt. 18:3. Pardon. Isa. 55:7. Adoption. 2 Cor. 6:17, 18. Life. John 3:36. Witness. Rom. 8:16.

II. Entire sanctification. 1 Thess. 5:23. Complete cleansing. 1 John 1:9. Perfect love. 1 John 4:18. Witness. Heb. 10:14, 15.

THE DOUBLE CONDITIONS: -- I. Repentance. Luke 13:3. Sorrow for sin. Matt. 5:4. Giving up sin. Isa. 1:16. Confession. Prov. 28:13. Appropriating faith. John 3:16.

II. Consecration. Rom. 12:1. Death to sin. Rom. 6:6. Yielding to God. Rom. 6:13. Appropriating faith. Heb. 4:3.

In the above and like Scriptures actual transgressions and soul defilement are treated as two distinct phases of man's fall.

The first refers to what men do, the second to what they are.

The first to outward acts, the second to an inner state. The first life defilement, the second heart defilement. The first a result of the second, the second the cause of the first.

The first is like eruptions on the outside, the second the scrofulous soul disease, deeper than muscles, bones, marrow, or nerves, in the very center of the soul life.

The cure and conditions are mentioned here in connection with the disease, and will be more fully noticed in future chapters.

The twofold nature of the disease makes the Double Cure an imperative necessity.

The sinner is like a drowning leper. The leper needs a double work:

(1) To be rescued from a Watery grave; (2) To be cured of his disease. When a life preserver will cure the leprosy it will be time to discard the double disease, the double conditions, and the Double Cure.

The sinner is like a diseased criminal about to be hung for his crime -- he needs the Double Cure of pardon and healing.

When a governor's reprieve will cure the consumption, or doctor's prescription secure a pardon, it will be time to overlook this double work of grace. Until then with the sacred bard shall we not continue to sing:

"Be of sin the Double Cure,
Save from guilt and make us pure."

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CHAPTER 4

NEED OF THE DOUBLE CURE

Conversion is the first cure. It resurrects the dead soul. It forgives all past transgressions. It imparts to the soul spiritual life, spiritual consciousness, spiritual relationships, spiritual possessions, a spiritual appetite, spiritual discernment, spiritual aversions to all sin, actual and inbred, and spiritual loyalty to Christ, its spiritual King. It gives an appetite for spiritual food and thirst for spiritual drink. It checks the inbred sin within and keeps it under. It imparts God's love to the soul. It plants all the graces of the spirit in the soul-garden, and it keeps the weeds of carnality under. That it does not, however, effect a complete cure is clear from the Word, from church creeds, and from the testimony of God's children.

1. The Word. The Bible is replete with commandments for those who are already converted to "be perfect" (Matt. 5:48), "be holy" (1 Pet. 1:16), and to "be filled with the Spirit" (Eph. 5:18). These terms are simply Bible names for soul-health, and believers being urged to seek it proves that conversion does not give it to them.

The Word. is also full of inspired prayers for believers that they may receive the Double Cure. (See John 17:17; Eph. 3:16- 20; 1 Thess. 1:23.) Inspired men would not pray that their converts might receive what they were already possessed of. Bible promises, examples, and confessions all speak in like language on this plain point.

As a glance at the sun proves the existence of sunshine, so a look at the Word reveals the need of and provision for the Double Cure.

2. By church creeds. They all, Catholic and Protestant, agree with the Word that conversion does not effect the Double Cure.

"In the baptized there are remaining incentives to sin." -- Council of Trent.

"His Spirit dwells in us and the flesh struggles against the Spirit in renewed persons." -- Helvetic Confession.

"And this infection of nature doth remain, yea, in them that are regenerate." -- Article IX, Church of England.

"Even after baptism it is still of the nature of sin." -- Calvin.

In fact, there is no church creed that holds the unscriptural fallacy that conversion accomplishes the Double Cure. While creeds are at war on other points, at this one they chime beautifully with each other and with the Word of God.

TESTIMONY OF CONVERTED PEOPLE OF DIFFERENT DENOMINATIONS

"When we are born again, a new life, the life of God, is put into us by the Holy Spirit. But the old self-life, which is called in Scripture THE FLESH, is not taken away. The two may exist in the same heart. 'The flesh lusteth against the Spirit, and the Spirit against the flesh.' The presence of this old self-life within our heart may be detected by its risings, rufflings, chafings, and movings toward sin, when temptation calls to it from without. It may be still as death before the increasing power of the new life, but it will still be present in the depths of our nature, as a Samson in the dark dungeons of Philistia." -- Selected from F. B. Meyer by B. F. Mills, Presbyterian.

"I have peace, but it often is broken by the fear that giveth torment. I am conscious of loving God, but, like some sickly, flickering flame, I am expecting every moment too see it expire. I have joy, but, like a shallow brook, the draught exhausts it. The ordinances of religion yield comfort and strength, but I find often that all spirituality and power has departed from me." -- Rev. E. M. Levy, Baptist.

"But, some months after my conversion, although I saw souls continually saved, yet I felt the need of a deeper work of grace." -- Mrs. M. Baxter, Episcopalian.

"Until I had reached middle life my Christian experience was very unsteady and unsatisfactory. God was wonderfully good to me, but the carnal mind was very strong, and ever struggling against the movings of the Spirit. I was a Christian, but not a healthy one. -- Dougan Clark, Friend.

"My chief besetments were, I thought, a speculative mind, a hasty temper, a too ready tongue, and a purpose to be a celebrated person." -- Frances Willard, Methodist.

"I saw there was an essential defect in my experience and character as a Christian." -- Asa Mahan, Congregationalist.

"I never asked God once at this time for pardon that I had in my soul already, but it was cleansing, sin eradication that I craved. My prayer was for sanctification." -Rev. B. Carradine, M. E. Church, South.

"During this period I was often convicted of remaining corruption in my heart, and of my need of purity. I desired to be a decided Christian, but I was often conscious of deep-rooted, inward evils and tendencies in my heart unfriendly to godliness. I found my bosom foes troubled me more than all my foes from without. They struggled for the ascendancy..... I was more strongly convicted of my need of inward purity than I ever had been of my need of pardon." -- Rev. J A. Wood, Methodist.

These are only a few kernels from the great granary of a dual experience at this point.

Thus the Word, church creeds, and the individual experience of God's children of different churches all unite in proclaiming with a Niagara voice that conversion is not complete cleansing, but that all believers who have not yet received it still need the Double Cure.

All who are not too busy to hear these voices, and are humble enough to heed them, will shortly be convinced of their truthfulness. If such will follow the flutterings of their longing hearts they soon will know the blessedness of full salvation, and then

With voices glad and hearts made pure,
Will magnify the Double Cure.

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CHAPTER 5

TIPIFIED IN THE OLD TESTAMENT

The Scripture firmament fairly glistens with typical stars of the first magnitude, which shine with holy light upon this theme. Those who ignore symbols, and others who try to make them mean more than the Word warrants, lose this light, but others rejoice in it.

Service and freedom. "If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing." (Ex. 21:2.)

The first cure brings service in the King's employ with His wages, approval, and servants. The Double Cure makes that service a song and delight. Multitudes serve God; few delight to do His will; yet it is the privilege of all to receive the Double Cure and serve Him with joy forever.

Rachel and Leah. "And Laban said, it must not be so done in our country to give the younger before the first-born." (Gen. 29:26)

Justification is the first-born and sanctification the elder. The first cure must be sought ere the other can be had. The Leah of conversion must precede the Rachel love-union of full salvation. What God hath joined together let no man put asunder.

Usurper and prince. (Ex. 32:28.) when Jacob prevailed with God and received the Double Cure, his name was changed from "Jacob, Usurper," to "Israel, Prince of God." The Double Cure thus transforms a man. Carnality within is the usurper. Complete cleansing banishes it, and the soul then is indeed a prevailing prince. To God be the praise!

Ishmael and Isaac. (Gen. 21:2-10.) Ishmael, the first-born, was a trial to Sarah and a constant menace to Isaac, who was the destined heir. He mocked Isaac, and sought to lord it over him, and was finally "cast out." (See Gal. 4:22-30.)

Inbred sin is inborn in the being. It is the Ishmael of depravity, which, through priority of birth in the soul, seeks to rule over and expel the Isaac of grace which is received at conversion. The Double Cure casts it out and crowns completely grace in its stead.

Isaac born and Isaac weaned. (Gen. 21:8.) Isaac born is a type of the first cure, Isaac weaned of the second. He had life, an appetite, and his senses before he was weaned. He has also grown in years and stature, but the weaning was a second marked experience in his life.

There are many babes who are born of God but have never been weaned. They cry for the bottle, and can not masticate strong meat. They are very sensitive and sometimes peevish, cross, and self-willed. The Double Cure is the only remedy. (1 Cor. 3:1-3.)

The burning bush. (Ex. 3:2.) Ordinary fires, unless replenished from without, soon die. The difference between the burning bush and them was that "the bush burned with fire, and the bush was not consumed." Beautiful illustrations! The first depending largely on outside help for its sustenance; the second supplied like a lamp with oil from an exhaustless fountain. so that it continues to burn on forever. The first experience easily discouraged and tired out; the second, though burning constantly and brightly, like Bishop Taylor amid Africa's darkness, yet "not consumed."

The two crossings.. the Red sea and Jordan. (Ex. 14:13-31; Josh. 1:2, 3.) At the Red sea Israel escaped the bondage of Pharaoh and the destruction of his armies. At Jordan it was led into "a land of corn and wine and victory." In both instances God did the work, and they through faith were victorious. So at conversion man escapes the bondage of Satan and the destruction of his sins. At the Jordan of the Double Cure he is triumphantly led into the Beulah Land of complete cleansing and perfect love. As they crossed "by faith," so he is justified and entirely sanctified "by faith." "Being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." (Rom. 6:22.)

The wilderness and Canaan. (Neh. 9:12, 13, 15; Num. 13:27.) The wilderness with its wanderings, inconsistencies, and yet frequent manifestations of God's presence, is a type of the justified life. Canaan is a fully saved life where the believer tests the blessedness of the promise which declares "that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham; that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." (Luke 1:71-75.)

Water and fire. (Isa. 1:16, and 6:6.) The washing of water in this connection refers to the "ceasing to do evil and learning to do well," which is experienced at conversion. The live-coal purgation symbolizes the complete cleansing from inbred sin, with its brood of fears and doubts and troublesome tempers, which makes men, like Isaiah was, cowards where they should be brave.

Snow, and whiter than snow. (Isa. 1:18; Ps. 51:7.) Snow is white but not perfectly white. It is full of little specks, often visible to the naked eye, and surprisingly manifest under a magnifying glass. To become perfectly pure it must be melted and evaporated. Justification is a work of mighty magnitude, by which the sinner is purified outwardly, and, compared with his past record, becomes as white as snow. The dust of carnality however, still remains, and, under the more than electric light of the Word, is soon discerned. Under the melting power of the Double Cure all the impurity is eliminated, so that the heart actually becomes "whiter than snow."

Fainting and flying. (Isa. 40:29-31.) In verse 29 the weakness and weariness which characterizes the spiritual life of all who have not experienced the Double Cure is called faintness. To such it is promised that "He giveth power." They renew their strength, so that, divinely endowed, they henceforth mount up above their trials, run without weariness or impatience the Christian race, and walk arm in arm with Jesus without fainting. Glory!

The two gardens. (Isa. 58:11.) One garden is parched and full of weeds. The other is fresh and full of flowers. Both are gardens, but what a contrast!

Every believer's heart is a garden. But one garden is parched with drought, and the fruits and flowers of the Spirit languish, and are choked by the noxious weeds of tempers which spring from the soil of depravity in the soul. The other is fresh with perennial springs; the weeds are exterminated and it is like paradise restored. "Its wilderness has become like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isa. 51:3.)

The two springs. (Isa. 58:11.) One is an intermittent spring. Its water is good but intermittent. The other is continuous. Its source is in the exhaustless fountains in the mountains above, and its flow is steady and ceaseless. Many Christians are like the intermittent spring. Their religious life and efforts are spasmodic and unsatisfactory, instead of being like the "spring of waters whose waters fail not."

Engaged and married. (Isa. 62:4, 5.) The bride belongs to her affianced just as really before the ceremony is said as after. She receives letters from him and an occasional visit, and gladly anticipates the bridal day. After that her name is changed; she has his continual presence, and her life is lost in his. How many believers have proved these two experiences and joyfully celebrate the day when they entered the Beulah land of complete oneness with Jesus. May their number multiply!

Shallow and deep water. (Ez. 47:35.) First, water ankle deep, knee deep, and waist deep; second, "waters to swim in." First cure brings one into the water, but it is shallow water near the shore. The Double Cure brings one into the measureless deep of God's infinite and perfect love. Reader, in which are you?

Mixed metal and pure gold. (Mal. 3:3.) The ore from the mines has pure gold in it, but it is mixed with dross. The purifier melts the ore and eliminates all impurities.

The first cure secures the ore. The Double Cure melts it and purifies it from all the dross of selfishness and evil tempers, and then when it shines so brightly that it reflects the refiner's face, He stamps His image upon it and then it will pass as the coin of His kingdom in all universes. Well do I remember when I passed through the melting, refining ordeal. With the multitudes of blood-washed I expect to praise God for it forever.

The "holy place" and the "most holy place." (Heb. 9:1-14.) The temple was twofold, composed of "the holy place" and "the most holy place." The second was entered by passing through the first, and was the place where God revealed himself. In a like manner the holy place of justification must be entered before the most holy place of entire sanctification can be reached, and in this place God manifests himself as no where else. "To enter the holiest place," says Taylor, "is to pass beyond the tin, brass, and iron of legal duties into the perfect love realm, where our affections are overlaid with pure gold."

The holiest place stands open wide,
Enter by the blood of Jesus;
The shadowing vail now hangs aside,
Enter by the blood of Jesus.

Enter now this holiest place,
Enter by the blood of Jesus;
Here He shows His shining face,
Enter by the blood of Jesus.

-- J. B. Foote --

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CHAPTER 6

TYPIFIED IN THE NEW TESTAMENT

The Double Book. The Bible is a double blessing. The Old Testament precedes and paves the way for the New. It is the trunk of the tree of which the New is the blossom and the fruit. The Old was perfect as far as it went, but is incomplete without the New. Both are incited by the Holy Ghost, and both were essential to the salvation of the race, and the true Christian never gets beyond either, and it is a mistake to minify one at the expense of the other. The Double Cure is as reasonable as the double Book. One is as distinct as the other, and the fact of the double Book should silence all objections to a double blessing.

The double dispensations. The Old shadows the first work; the New the second. Both were divine and perfect in their spheres, and, like the two books, the one prepared the way for the other.

People who are skeptical of a Double Cure are met by the stern fact of a double dispensation. One is just as reasonable as the other. Both are of God, and it is not the mission of mortals to demand of their Maker "why thus?"

Double authorship. (Heb. 13:12; 1 Pet. 1:2.) Salvation in these verses is attributed in the first to Jesus, and in the second to the Holy Spirit. Under God the Father they each have their part in the Double Cure. There would be less said against the Double Cure if its critics would look through the fog which blinds their vision to the double authorship of it. Such, sooner or later, must see that they have been fighting against God, who, through his Son, provides the atoning blood, and through his Spirit the refining fire.

The double nature. (Rom. 1:3, 4.) Jesus possessed a double nature -- human and divine. All the reasons why, we can not see. We know the fact. His humanity was the setting from which shone His divinity. This was essential to His mission as a Savior. This illustrates the fact of the double work. If a double work is unreasonable, then must be a double nature. If it is absurd that there should be a second work to perfect man's salvation, then it is absurd that the Son of God was not incarnated from Eternity.

The double baptism. (Matt. 3:11.) First, water baptism unto repentance and regeneration; second, the baptism of fire unto entire sanctification. The first was administered by John upon all who would repent and believe in Jesus; the second is by Jesus upon all believers who will consecrate and believe for it. Water cleanses and renews, and is an emblem of life. Fire permeates and melts and burns up the dross.

Bodily resurrection and healing. (John 11.) Physical death is one of the most forceful types Scripture gives of the sinner's state. (Eph. 5:14.) Men are by nature dead in trespasses and sin, so dead that they are unmoved by their own condition, by God's warnings, and all the fire-alarm bells

of time and eternity; so dead that though Christ may bleed and friends may weep over them, they hear and heed it not; so dead that no power but that of Omnipotence can ever resurrect them. This God does at conversion through the resurrecting power of the new birth. Yet after life is imparted, mighty miracle that this is, still, until the Double Cure has been wrought, they are hindered by a spiritual disease, different phases of which are typified by the different diseases mentioned in the New Testament.

The leper and the Double Cure. (Matt. 8:2.) The leper did not come to Jesus for life, for he had that, but for healing. Leprosy unfitted him for life's duties and employments, and only God could cure. He asked, believed, and received the blessing sought. The believer seeking complete cleansing, like the leper, has life, but is suffering from a loathsome and fatal disease that none but Christ can cure. When he comes to Jesus confessing his need and trusting Him to cleanse, immediately he is made every whit whole. Then he knows by experience the reality and blessedness of the Double Cure.

Spiritual palsy and the Double Cure. (Matt. 9:2.) Palsy typifies the paralyzing power of inbred sin. Spiritual palsy is a prevalent and crippling disease. All who have not the Double Cure are afflicted by it in some of its forms. It sometimes affects the hand, so that it is slow to write for holiness; sometimes the tongue, so that it does not always and everywhere speak as it should for God; sometimes the limbs, so that they are clumsy to carry the body into all places where Jesus would have it go; and often the eyes and ears, so that they can not see and hear clearly the teachings of the Word on this and kindred themes. The Double Cure is the only remedy. As the scribes and Pharisees opposed Jesus and derided the miracle, so some of their brethren today treat the Holy Ghost and the Double Cure.

Spiritual weakness. (Matt. 9:20-22.) The person here healed had life and strength enough to get to Jesus, and spiritual discernment enough to know her need and plead its cure. She had suffered for many years, and all nostrums having failed and prescriptions proved worthless, she now threw them to the wind, and, in desperation, pressed her way to Jesus, and "touched the hem of His garment." In an instant she was healed and heard from the Master's own lips the welcome words, "Be of good comfort, thy faith hath made thee whole."

How many believers there are who, like this woman, are weaklings. Inbred sin has exhausted their spiritual energies. They have mourned the fact, and appealed to many spiritual doctors for relief. They have tried Dr. Growth, Dr. Got-it-all-at-Conversion, Dr. Water, Dr. Fire, Dr. Repression, Dr. Imputation, and all of their school, but are "nothing bettered." Finally they have come to Jesus, by faith have appropriated the merits of His cleansing blood, and been made perfectly whole in an instant.

"O touch the hem of His garment,
Thou, too, shalt be made whole;
His cleansing power this very hour
Will cleanse and heal thy soul."

As she received complete healing from Jesus by faith and instantaneously, so may all by meeting like conditions secure perfect soul-healing.

Spiritual blindness and the Double Cure. (Matt. 9:27; Mark 8:22-26; John 9.) The effects of inbred sin upon the spiritual vision is typified by spiritual blindness. "Born blind." (John 9:1.) Likewise carnality, the cause of spiritual blindness, is inherited. All are born into God's kingdom with defective spiritual vision, partially blind to many of the great truths of revelations. They have perfect life but poor vision. As a result of this, many crooked paths, stumble over many things, and frequently have views of God's character, requirements, government, and plan of holiness that are unscriptural and irrational.

In each instance when Jesus cured spiritual blindness the cure was complete and the patient filled with praises. The opposition and derision of the Pharisees, instead of invalidating the cure, advertised the remedy. Each could say, "one thing I know, whereas I was blind now I see."

An ounce of experience is worth a ton of empty theory. Witnesses which on every side arise to testify from experience to the reality of the Double Cure, drown the voices of its critics like Niagara would drown the sound of the snapping of popguns.

Spiritual dumbness and the Double Cure. (Matt. 9:34.) This man had perfect life, but his tongue was tied. There are many tongue-tied Christians, those who do not speak or pray out loud. They say they can not pray aloud nor speak for Christ., The Double Cure emancipates the tongue. Pentecost is God's cure for spiritual dumbness. Multitudes have tested this truth; all may. If the Pharisees attributed the miracle of our Savior to devils, none need marvel if their children ascribe the Double Cure to the imagination or magnetism, or try to reason it away into "airy nothingness."

Spiritual dropsy and the Double Cure. (Luke 14:14) Dropsy is a figure of spiritual inflation or pride. In regeneration this is kept down, in complete cleansing it is cured. It is another of the many manifestations of inbred sin. It craves position, notice, honors, adornment, and preferment. It overrates self and underrates others and Jesus. In some instances its victim has been like the frog in sop's fable that tried to be as big as an ox, "and swelled and swelled until it burst." It was the source of Lucifer's fall, and is known in common parlance as the "big head." Notice the following facts in regard to the preceding illustrations:

1. They are not figures of regeneration, for the persons cured were all alive, and resurrection from the dead is the symbol of conversion.

2. All who came felt their need, deplored it and sought the remedy from Jesus.

3. They were all completely healed.

4. They were healed by faith.

5. They were healed instantaneously.

6. When healed they possessed a double blessing: (a) life, (b) health.

7. They gave God the glory and were derided by the Pharisees.

Each of the seven facts stated is true of all who claim the Double Cure of full salvation.

O come again to Jesus now
And test the Double Cure,
And He will speak the healing word,
And cleanse and keep thee pure.

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CHAPTER 7

THE APOSTLES AND THE DOUBLE CURE

The apostles and their co-workers received the Double Cure at Pentecost when they were filled with the Holy Ghost and their hearts were purified by faith. (Acts 15:8, 9.) Prior to Pentecost they were:

I. TRULY CONVERTED. -- This is overwhelmingly proved by the following facts:

They had received the Word. "For I have given unto them the words which thou gavest me; and they have received them." (John 17:8.)

They were persecuted for their unworldliness. "I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world." (John 17:14.) "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19.)

Jesus Himself declared that they were branches of the true vine. "I am the vine, ye are the branches." (John 15:5.) Is it possible for one to be a branch of the vine without being converted?

Also that they were divinely chosen and ordained. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John 15:16.) To say that they were not converted until Pentecost flatly contradicts the repeated and plain declarations of Jesus.

They had wonderful manifestations of Jesus. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." (Matt. 17:1, 2.)

They had forsaken all for Christ. "And when they had brought their ships to land, they forsook all, and followed him." (Luke 5:11.)

Their names were written in heaven. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Luke 10:20.)

God was with them. "But ye know him; for he dwelleth with you, and shall be in you." (John 14:17.) The false notion that the disciples all backslid at the crucifixion, and were simply reclaimed at Pentecost is clearly disproved by the following texts which refer to them between the resurrection and Pentecost:

They were called to preach. (Matt. 28:16-20.) Christ would not have thus commissioned backslidden men.

Jesus called them brethren. He said, "Go to my brethren. (John 20:17.) He would not have thus addressed backsliders.

He spoke peace unto them. "Then said Jesus to them again, peace be unto you: as my Father hath sent me, even so send I you." (John 20:21.) He would not have spoken peace to men who were unforgiven.

The testimony of Peter. "And he said unto him, Lord, thou knowest all things; thou knowest that I love thee." (John 21:17.) "When thou art converted" (Luke 22:32) means, as the revised version translates it, "when once thou hast turned again," and confirms the fact of Peter's conversion.

II. THEY WERE NOT FULLY SANCTIFIED. -- This is also clearly shown.

They were revengeful. "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, ye know, not what manner of spirit ye are of." (Luke 9:54, 55.) After Pentecost, like Jesus and Stephen, they could pray, "Father, forgive them, they know not what they do."

They were uncharitable and bigoted. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us." (Mark 9:38.) After Pentecost they could say, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35.)

Perfect love had not yet cast out fear. "Then all the disciples forsook him, and fled." (Matt. 26:56.) After Pentecost, "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." (Acts 4:13.)

They were unbelieving. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." (Mark 16:14.)

Their spiritual sight was defective. "But they were terrified and affrighted and supposed that they had seen a spirit." (Luke 4:37.)

Jesus promised to sanctify them fully, and told them to tarry until thus endued. "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 4:49.)

They were self-seeking. "But they held their peace: for by the way they had disputed among themselves, who should be the greatest." (Mark 9:34.) "And James and John, the sons of Zebedee, come unto him, saying, master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, what would ye that I should do for you? They said unto him, grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." (Mark 10:35-37.)

After Pentecost they preached and practiced the principles proclaimed in 1 Pet. 5:5, 6: "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

They were impatient with each other. "And when the ten heard it, they were moved with indignation against the two brethren." (Matt. 20:24.) Inbred sin often breaks out in petulance, impatience, and evil speaking. It did in this instance. After they had received the Double Cure, instead of thus doing, they were saved from evil speaking, and ready to "lay down their lives for the brethren."

They were afraid of the Pharisees. After their hearts were purified by faith they could boldly warn them of sin and hypocrisy, and testify to them the power of an uttermost salvation in the very place where they had crucified the Lord.

They yielded to temptation. Peter denied Jesus, and they all for the time deserted their Master. Under the power of the Double Cure they could say from a triumphant experience, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) They still were tempted, but, like Jesus, were victorious.

They were hasty. "And behold, one of them which was with Jesus stretched out his hand and drew his sword and struck a servant of the high priest, and cut off his ear." (Matt. 26:51.) After the upper chamber purification and enduement, they followed the example of Him "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Pet. 2:23.)

They were easily discouraged. "Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee." After they had received "the promise of the Father," they gave themselves wholly to the work of the ministry, "and no earthly honors nor positions were able to divert them from their work, and no opposition weaken their ardor or their perseverance. Upheld by an unseen One, they were enabled to "resist steadfast in the faith" every evil influence.

They looked for an earthly kingdom in which they were to be chief "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?" (Acts 1:6.) Their spiritual eyes were touched, but they saw things but dimly until they had received the Pentecostal gift of perfect love. Then "the eyes of their understanding were enlightened," and they no longer looked for the exaltation of self and worldly interests, but to the coronation of Jesus and the triumphs of His Church. Henceforth they were ready to brave all dangers, only that His kingdom might be established, and eagerly sealed their efforts and their testimony with their blood.

"Matthew was martyred in a city of Ethiopia. Mark was dragged through the streets of Alexandria, Egypt, till he expired. Luke was hanged on an olive-tree in Greece. John was miraculously delivered from a caldron of boiling oil in Rome, and banished to the isle of Patmos, where he was permitted to witness the wonderful apocalyptic vision, and is probably the only one who died a natural death. Paul was beheaded on Nero's block without the gates of Rome. James the Elder was slain with a

sword by Herod. James the Less was thrown from a pinnacle of the temple, and beaten to death with a fuller's club. Andrew was crucified on a cross in Armenia, and preached to the crowd till he expired. Bartholomew was flayed alive by order of a barbarous king. Thomas penetrated away to the interior of India, and there suffered martyrdom by having a cruel iron thrust through his body."

Thus, coming up out of great tribulation, having washed their robes and made them white in the blood of the Lamb, they passed through the gates into the City henceforth to serve close by the throne of God.

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CHAPTER 8

SHAM DOCTORS

"For they have healed the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace." (Jer. 8:11.) There is nothing Satan fears more than that believers shall be made fully whole. Hence, he seeks in many ways to blind them to God's provision for the Double Cure. He has many doctors whose work it is to substitute some sham for this great work of grace.

For years I was deluded by some of these doctors, and I am glad to be used of God to help expose them. They have deceived many good people -- ministers among the number -- and their sophistry is to be dreaded like poison.

Dr. Delusion. He deafens the ears of believers and blinds their eyes to the commands, prayers, promises, and examples of the Bible, which require and provide for full salvation, and thus persuades them that it is a delusion.

Dr. Fire. This error substitutes fire for the blood, purgatory for the present, has no proof from the Word, and is so absurd that it has been accepted by none of the evangelical churches.

Dr. Water. He would substitute water baptism for the baptism of the Holy Ghost. Inbred sin, from which the soul is to be purified, is deeper than the muscle, bones, marrow, or nerves, so that his notion of cleansing from it simply by the application of water to the skin is so ridiculous that but few have been deceived by it. It is utterly without witness and without Scripture proof. I knew a man who had been baptized three different ways, but was still a sinner.

Dr. Culture. "Culture" is frequently substituted for the Holy Spirit. People are educated in our Sunday-schools and colleges, grow up in the church, become official members, and perhaps ministers, yet are as ignorant as was Nicodemus. They may write books, and have "peculiar views of their own" on holiness, but their "culture car" never reaches the depot of full salvation. It runs on flimsy, wooden rails, painted and polished though they may be, instead of on the track of tried gospel truth.

Dr. Deception. He tells his patients that the Double Cure advocates claim absolute perfection, including freedom from errors of judgment, infirmities, unpleasant dreams, wandering thoughts, dependence on the atonement, temptations, and need of watchfulness and prayer. He thus places the standard higher than the Bible does, and deluding into the belief that the Double Cure is something more than "perfect love from a pure heart," he prevails upon many to substitute some remedy of his own instead, and then rejoices over the perplexity and pain which follows.

Dr. Imputation. He teaches that none can be pure; that the purity of Jesus is imputed to the believer, and covers him like a white robe might be thrown over a man that was covered with putrefying sores, or as the pure snow may cover a foul yard.

Dr. Repression. This error seeks to keep inbred sin in the believer's heart through the notion that sanctification can not cleanse it out, but only suppress it. Its defenders quote the Scriptures, which teaches we are to be "overcomers," but omit that it is to be not by our own will power, but through the blood of the Lamb and the word of our testimony. This has been called "the Jack-in-the-box theory." So long as one's hand is on the box, the Jack is kept down, but when the hand is raised, up jumps the Jack. It proposes to bind the tiger of depravity, and let him live in the soul-temple instead of casting him out. Fatal course! Multitudes of victims! It quotes Romans 7th, which does not refer to a sanctified experience at all, and says that the "body can not be sanctified." It confounds the physical body, which is to be 'kept under," with the "body of sin," which is to be cleansed away, and locates sin in the flesh instead of in the soul.

Dr. Works. "Work out your own salvation with fear and trembling" (Phil. 2:12) is often wrenched from its proper meaning to support his notion. This passage does not refer to getting saved, but to the works which flow from the person who is saved. The prostitution of it which substitutes works for the blood is condemned by a perfect avalanche of Scripture, as "NOT BY WORKS of righteousness which we have done, but according to his mercy he saved us." (Tit. 3:5.) "BY THE WORKS of the law shall no flesh be justified." (Gal, 2:16.) "NOT OF WORKS, lest any man should boast. For we are his WORKMANSHIP, created in Christ Jesus unto good works." (Eph. 2:9, 10, and references.)

Dr. Growth. The victims of this mistake usually quote, "but grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3:18.) They forget that this text has no reference whatever to sanctification; that this relates to growth, which is an increase, while sanctification relates to a purging and filling, and is the condition of the greatest possible growth. It is just as wise to talk about growing the weeds out of a garden or a cancer out of a child, as to seek sanctification by growth. Many say they are seeking it by growth, but no one ever obtained it in that way. The sooner a transportation line which has tried to carry passengers to a certain port for 1800 years, and has never yet landed one, is abandoned, the better for all concerned. Brother, don't embark for Beulah Land by the "growth line." If you do, like many before you, you will be lost in the fog.

Dr. Got-it-all-at-conversion. Many who are deceived by him claim that "they got the Double Cure when converted." This is contrary to sense, fact, and Scripture.

Sense. It is as ridiculous as to claim that the birth of a child includes perfect health, or that the rescuing of a sinking leper from a watery grave cures him of the leprosy.

Fact. Millions have been converted at one time and entirely sanctified as another and second work, while no one has ever been converted and entirely sanctified by the one act. If there is such a person let him report and pass examination.

Scripture. The Bible all through exhorts sinners to repent and be converted, and then urges believers to consecrate themselves and be entirely sanctified. It nowhere includes the latter with the former. The apostles were converted before Pentecost, sanctified then. Cornelius was converted before he sent for Peter, sanctified after. The Ephesian converts were "believers," afterwards fully sanctified. (Acts 19:2-6.) No church creed in Christendom holds the monstrous fallacy that conversion fully sanctifies the soul. This doctor's theory reminds us of the story of an old Scotchman. Some claimed that he was dead, others thought not. A counsel was held, who, in due time, made the final announcement, "He is dead." Just then up he rose in his coffin and exclaimed, "I'm no dead, I'm no dead." His Wife, astonished and bewildered, rebuked him, saying, "Lie doon, Jamie, lie doon. The doctors knows more about it than you do." Many spiritual doctors have made a similar mistake, and it is feared that many have been deceived by them.

Dr. Opposition. The following are some of the fallacies by which he seeks to prejudice people against this blood-bought blessing. He says that "it leads to fanaticism," but forgets that were such the case God would not have provided it and commanded His children to accept of it. He claims that "its profession promotes pride." Does a profession of loyalty foster treason? or of health lead to sickness? He objects that "it imposes heavy burdens." Instead, it relieves of weights and imparts power from on high to do duties already devolving. It is not a burden to be carried, but wine to refresh. "It brings new temptations." Yes, but eliminates their ally of carnality from the heart, and gives needed grace to resist them. It transforms vacillating Peters into conquering princes. "Many professors do not believe in it." Many do. One Columbus sailing around the world proves its rotundity. The thousands who are enjoying the Double Cure, and living, telling, and preaching it, prove its verity against any number of witnesses who never took the medicine. "It was only for the apostles and extraordinary persons." Jesus expressly declared that it was for all who should believe on Him through their word. (John 17:17, 20.) Multitudes from all the walks of life have possessed it and now enjoy it. "Some ministers preach against it." So did they against the prophets and against Jesus. So have they against every Bible doctrine. Jesus said there would be false prophets, and all who preach against this thus show the fruit whereby their falsity is known. Many do preach it, love it, and lead others into its light. Listen to the true watchman, not to the wolves.

This doctor is full of objections, and often before one is answered he flies for another. The source of such opposition in most cases lies in an unwillingness to comply with all the conditions of the Cure. For fuller answers, see "Wood's Perfect Love," "Out of Egypt into Canaan," and Pickett's "Book and Its Theme."

Dr. Perverted Scripture. He seeks to keep from the Double Cure by misinterpreting Scripture. The following are among the Scriptures which this doctor misapplies:

"There is none righteous, no not one." (Rom. 3:10.) It is a mistake to apply this text to the Double Cure, as the context expressly declares that it has reference not to Christians but to reprobates, "whose feet are swift to shed blood," and who have "no fear of God before their eyes." "I find then a law, that, when I would do good evil is present with me." (Rom. 7:21, also 24.) Instead of disproving the Double Cure, this chapter graphically pictures the need of it. It is a description of the conflict between the truth and carnality. Step into the next chapter and you will find Paul delivered from that experience and rejoicing in the Double Cure.

Not as though I had already attained, either were already perfect." (Phil. 3:12.) This does not refer to perfect love, but to another kind of perfection. For proof see verse 15, in which Paul boldly professes the Double Cure by saying, "Let us therefore, as many as be perfect be thus minded."

"There is no man that sinneth not." (Kings 8:46.) If it were true that at that time all were living in sin, it would not prove that Jesus would never be able to save from it. Commentators declare that this text should be translated, "There is no man that MAY not sin."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.) The true meaning of this text is shown in the verses preceding and following it. These declare cleansing from all sin, so that this text means, "If any one who never has been cleansed says he has no sin to be cleansed from, that man deceives himself, and the truth is not in him." It has no reference to those who are enjoying the Double Cure, but to unsanctified people who say they have no sin to be cleansed from. This is further proved by verse 6, which declares that "If we say that we have fellowship with him, and walk in darkness [sin], we lie, and do not the truth." Every text which this doctor quotes against the Double Cure, like those mentioned, is misapplied.

Dr. Death. Some substitute "death" for Jesus. If this were true then death, the child of sin and grandchild of the devil, would be mightier than God. On the other hand, the Bible nowhere teaches that death sanctifies, but always attributes it to an act of God, and obtainable in this life and now. A multitude of sturdy facts as pallbearers carry this notion away to the grave, where it awaits the resurrection of the doomed.

All of the above doctors are used of Satan for the express purpose of hindering Christ's kingdom by defeating the Double Cure. They have no support for their views from the Word of God, and have never effected a cure. Many ministers and people have been deceived by them and crippled in their lifework, and many doubtless have, by listening to their sophistries, been eternally lost. Their nostrums produce spiritual deafness, blindness, and decrepitude, and keep in an unstable, unsatisfactory, crooked path, up and down, "oh-miserable-man-that-I-am" experience, instead of imparting perfect soul-health and its blessed experiences of purity, joy, strength, and victory.

THE TRUE PHYSICIAN

I am sure I was converted,
And my sins were washed away,
For I had my Savior's presence,
And the witness day by day.
But my spirit still was tainted
With a stubborn, strange disease,
Which oft made me feel more willing
Self instead of Christ to please.

Advised with many doctors,
Seeking for a perfect cure,
But their notions all were different,
And they failed to make me pure.
Doctor Ignorance informed me
That conversion cured all,
Purifying all the nature
Which was ruined by the fall.

But I knew he was mistaken,
For my Bible taught me so,
And my "up and down" experience
Told me that he did not know.
Doctor Works and Doctor Water,
Doctor Growth and Doctor Fire,
All were free with their opinions,
But to help me failed entire.

Then I heard of Doctor Culture,
Who could polish the outside,
But he could not reach the evil,
And a cure for sin provide.
Nor could Doctor Imputation
Understand my case at all,
Nor could Doctor Sin Repression,
So I ceased on them to call.

Many said that I must suffer
With my painful soul disease,
Until Doctor Death would free me,
Only he could give release.
But I knew they were mistaken,
And I freely told them so,
Else redemption was a failure,

And the Savior's promise, too.

All these doctors had their plasters,
Which they wanted me to try,
But they never wrought a cure,
So I bade them all good-bye.
Then I yielded all to Jesus,
Unto sin and self I died,
And reposing on His promise,
I by faith was sanctified.

Now I know the Great Physician
Can effect the Double Cure,
And the heart of each believer
Make and keep completely pure.
Christians, wont you seek this blessing,
Waiting for you from above?
It is Pentecostal power,
It is Jesus' perfect love.

THE DOUBLE CURE
By Martin Wells Knapp

CHAPTER 9

THE INCLINE

Among the numberless illustrations which we meet that are figures of the Double Cure, some of the most impressive is the inclined planes over which people ascend to some of the suburbs in our city. We recently made such an ascent over one which is said to carry to an elevation of two hundred and seventy-five feet above the Ohio river, leaving the fever and fog and bustle of the city far below.

The ascent is made by the street car from the city, being run into a case which is quickly drawn up the steep "incline" by a strong cable operated by an unseen power.

It beautifully illustrates some of the phases of entering the blessed Beulah Land experience mentioned in the Bible under the names of "Perfect Love," "Holiness," "Sanctified Wholly," and a "Pure Heart."

The ascent becomes a necessity. One reaches a point where he must make it or leave the car. The believer after conversion reaches a similar point. He must heed God's commands and embrace His promises and be holy or lose his title to heaven. He must ascend the Beulah heights of perfect love or abandon the car of salvation, and, like unbelieving Israel, perish in the wilderness.

The ascent is made desirable by the beauty of the suburb. There is life and activity in the city below, but on the heights the air is purer, the breezes bracing, and the landscapes lovely and inspiring. The fever and malaria of the lowlands is all left behind. So the beauty of holiness attracts the true believer. Perfect purity prevails. Breezes from heaven here are constantly felt. The landscapes are of surpassing beauty, and some here, like Bunyan, have gained glimpses of the "land that is far off." The mist and fog which settle on the lowlands rise not to these sunny heights. Here the people sing and feel:

"I've reached the land of corn and wine,
And all its riches freely mine,
Here shines undimmed one blissful day,
For all my night has passed away.

Many in the city below hearing of its loveliness and catching glimpses of its beauty have felt:

Oh, that I might at once go up
No more on this side Jordan stop!
But now the land possess.
This moment end my legal years,
Sorrows and sins and doubts and fears,
A howling wilderness."

The heights are far more healthful than the valley. Spiritual sickness and this Double Cure are incompatible. All who have not ascended to its heights are troubled with the leprosy of inbred sin, with its manifold manifestations of pride, unbelief, fear, impatience and kindred movings of the carnal mind. Entire holiness extirpates these and makes every whit whole. It is true that physical disability with other infirmities may remain, but spiritual sickness is excluded. No spiritual rheumatism which makes duty a task here! No tongue-tied professors or still-born babes here! All its inhabitants love to sing and tell the praises of the land and of its beloved Lord.

Those who dwell on the heights are profuse with their praises of it. Many of them once resided below and are delighted with the change. So with all dwellers in Beulah Land. Like Caleb and Joshua, they give a glowing report of it. They want all to move up there. They often feel like Bishop Hamline who, when dwelling there, exclaimed: "I feel as though my soul had wings." And again: "My soul exults in the perfect love of God." They realize that it is, indeed,

"A land of corn and wine and oil,
Favored with God's peculiar smile
With every blessing blest
There dwells the Lord, our righteousness,
And keeps His own in perfect peace
And everlasting rest."

The management of the "incline" is no respecter of persons. All who meet the conditions irrespective of race, sex or rank are borne to the summit. Christ purchased salvation for all. He recognizes neither color, rank, sex or other accidents as barriers to salvation or advancement in His kingdom. All who will rightly "humble themselves" under "His mighty hand," He promises to "lift up;" and all who dwell in this land are recognized as brothers and sisters of each other, and of its King.

Abandonment and faith are essential to the ascent. If one has not faith enough to get into the car and stay there he will not be taken up. He abandons himself to the arrangement and trusts an unseen power to propel him. The same principles prevail in ascending to the heights of holiness. There must be utter abandonment to God and His plan of fully saving. All must be laid on the altar and kept there. Then faith trusts an unseen power to bear it up, and relying on the cable promises is quickly born to Beulah heights.

Many agencies combine to make the ascent possible. The car is propelled by the cable. The cable receives its power from the engine. Back of all is the sum paid for construction and maintenance of the plant, and back of that the company which controls it. So with the counterpart in the spiritual world. The consecration rests on the cable of the promises, the promises are made effective by the Holy Spirit; back of these is the purchase price, the "blood which cleanses," and over all the Father, Son and Holy Spirit whose is the whole plan of salvation.

Ascending the incline is a second and definite experience from getting on the car. One may take the car at Fountain Square, and from the time of taking it will be continually nearing the incline until it is reached and must be ascended or the trip abandoned. Receiving perfect love is a second work

after conversion. Conversion is taking the car at the fountain filled with blood. Entire sanctification is reached by afterwards taking the incline. Passengers usually ride a long ways before they reach it, which is not needful. Some, because of prejudices, or fears, or false reports to which they have listened, get off at the incline and go no further. The apostles took the salvation car when they "forsook all," for He told them to "rejoice" because their names were "Written in heaven." They were borne to Beulah summits at Pentecost, for it is written that then their "hearts were purified by faith."

Ascending the incline does not depend on the strength of one's faith, but the fact of it and the strength of the cable. If a person has faith enough to get on and stay, he will be carried up. So with the seeker of full salvation. If he has faith enough to make a complete consecration and believe that God accepts it he will be rewarded. Howbeit strong faith enjoys the ride more than weak faith.

Progress does not end with reaching the summit. The car then moves on through a beautiful suburb! In a like manner growth does not cease with the full baptism of the Holy Ghost, but is greatly facilitated, and life becomes far more beautiful and useful than before.

One fare entitles its possessor to a through ride to the incline, over it and beyond. All of God's children, in like manner, are entitled not only to pardon and adoption, but to the "gift of the Holy Ghost." Beulah heights is a part of their blood-bought heritage. Happy are all who take possession and reside there.

No figure can be made to illustrate all sides of a truth, and there is none but that may be perverted.

Mechanical inclines are not always safe. Through imperfection and neglect accidents sometimes occur. The ascent to Beulah is free from danger. The safety of all who conform to its regulations is absolutely assured.

One might be forced against his will up an incline, but none except the willing are borne to Beulah heights.

The suburbs of the city can be reached by different routes. The heights of holiness only by the one "incline," of death to sin, self and the world, and complete consecration and appropriating faith.

Woe unto all who allow heart idols, or the follies of fanatics, or the frowns of formalists to frighten them from this goodly land. Infinitely better is it to heed the cravings of the hungry heart and the commands and promises of the Word, and ascend at once, take immediate possession and rejoicing sing:

"I rise to walk in heaven's own light
Above the world and sin,
With heart made pure and garments white,
And Jesus crowned within."

And test the blessedness of the promise which declares that:

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

THE DOUBLE CURE
By Martin Wells Knapp

CHAPTER 10

WITNESSES

The Double Cure not only cleanses the heart from all sin and fills it with perfect love, but also emancipates the tongue. Hence, all who have received it, divinely taught, proclaim its worth and magnify its Author.

In order that by worthy witnesses the truths of the foregoing pages may be established, we invite the reader to listen to the following testimonies selected from multitudes of others equally as unimpeachable:

Enoch. "And Enoch walked with God: and he was not; for God took him." (Gen. 5:24.)

Noah. "Noah was a just man and perfect in his generations, and Noah walked with God." (Gen. 6:9.)

Asa. "Asa's heart was perfect with the Lord all his days." (1 Kings 15:14.)

Job. "Hast thou considered my servant Job,.... a perfect and an upright man, one that feareth God, and escheweth evil." (Job 1:8.)

Caleb. "I wholly followed the Lord my God." (Josh. 14:8.)

Hezekiah. "Remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." (2 Kings 20:3.)

David. "I am small and despised: yet do not I forget thy precepts. Trouble and anguish have taken hold on me: yet thy commandments are my delights." (Ps. 119:141-143.) "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." (Ps. 23:5.)

Isaiah. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from the altar: and he laid it upon my mouth, and said, lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Isa. 6:6,7.)

Habakkuk. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3:17, 18)

Zacharias and Elisabeth. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:6.) "And Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice." (Luke 1:41, 42) "Zacharias was filled with the Holy Ghost, and prophesied." (Luke 1:67.)

Disciples. "And they were all [women and men, laymen and preachers] filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.)

Stephen. "They chose Stephen, a man full of faith and of the Holy Ghost." (Acts 6:5.)

Cornelius and his company. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts 10:44.) "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." (Acts 11:15.) "And put no difference between us and them, purifying their hearts by faith." (Acts 15:9.)

Philippian converts. "Let us therefore, as many as be perfect, be thus minded." (Phil. 8:15.)

Paul. "Ye are witnesses, and God also, how holily and justly and unblamably we have behaved ourselves among you that believe." (1 Thess. 2:10.)

Ephesian believers. "And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:6)

The truth that the Double Cure is for us and for all believers as really as it was for men in the olden time, not a favored few, is seen from the following testimonies from believers of different churches and walks in life:

"I profess unto you I am dead unto sin and alive unto God..... He is my indwelling sanctifier." -- Rev. John Fletcher, Episcopalian.

"I was distinctly conscious when I reached it. I was then redeemed by a mighty power and filled with the blessing of perfect love." -- Rev. T. C. Upham, Congregationalist.

"Suddenly I felt as though a hand omnipotent, not of wrath but of love, were laid upon my brow..... For a few minutes the deep of God's love swallowed me up all its billows rolled over." -- Bishop L. L. Hamline, Methodist.

"After spending one whole day in fasting and prayer, and continuing my fast until midnight, the place where I was staying was filled with the manifested glory of God. His presence appeared to me not exactly in visible form, but as really as though he had come in person." -- Rev. Jacob Knapp, Baptist Evangelist.

"I was satisfied that the doctrine of sanctification in this life, and entire sanctification in the sense that it is the privilege of Christians to live without known sin, was a doctrine taught in the Bible, and that abundant means were provided to secure its attainment.

"He enables me now to rest in Him, and let everything sink in His perfect will with much more readiness than ever before the experience of that winter. It seems to me that I can find God within me in such a sense that I can rest upon Him and be quiet, lay my heart in His hand, and nestle down in His perfect will and have no carefulness or anxiety." -- President C. G. Finney, Presbyterian.

After making mention of his clear conversion, call to the ministry, and growing conviction of the need of complete cleansing and induement, Rev. Edgar Levy adds: "The blessed baptism came. I seemed filled with all the fullness of God. I wept for joy..... The fountains of my being seemed broken up and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life..... The sovereign will of God seemed at once so sweet and blessed that I felt lost in the thought that God ruled over me and in me." -- Rev. Edgar Levy, Baptist.

"Sanctification has saved me from inordinate ambitions. It was not always so. Once I coveted place and power -- an agency, an editorship, or even an Episcopal mitre. But these aspirations became as dead as ashes to me more than a quarter of century ago. It has saved me from the love of money; it has saved me from a querulous disposition, the peculiar besetment of old men, dyspeptic young men and spoiled children, an acrid temper, and has saved me from evil speaking and cynical criticism of my brethren." -- Rev. Asbury Lowrey.

"Sanctification has saved the writer from all irritability of temper and disposition. Regeneration has saved him from giving vent to it in speech and act, but did not alienate the dark destroying spirit from the heart. Sanctification, glory be to God! has done this blessed interior work. The hot, impatient flash, the quick nettled feeling, the hasty impulse to angry speech, the gunpowder expression of thought and word -- all have been taken away in a moment of time by the blessed Son of God..... I knew that I was sanctified just as fifteen years before I knew I was converted..... The Holy Ghost bore witness clearly, unmistakably and powerfully to His own work, and although months have passed away since that blessed morning, yet the witness of the Holy Ghost to the work has never left me for a moment, and is as clear today as it was then." -- Rev. B. Carradine, M. E. South.

"Eighteen months, or two years after I was converted, I found many hindrances, especially a very bad temper. My circumstances in previous life was very good, and it seemed to please God in order to give me what I now have to take away everything. Glory! if it were not for my poverty I should not be where I now am. I began to feel an aching void in my soul. Wanted something better. Glory to God! I have it. Hallelujah! I was like a ragged, dirty beggar, forlorn and friendless. Up on the hill there is a great mansion, very bright marble walls, richly carved doors, hanging tapestry, all lighted up. I have day after day been to the kitchen door and took the crumbs they gave me. I had a theological diploma, but never understood holiness, took notes, studied, heard Bro. Pickett and Knapp preach, found holiness was not living so you can not sin, but where you won't want to sin. I gave up all, went into the great mansion, sat at the table, and am eating the best there is for me." -- A Baptist preacher.

"It settled upon me deeper and deeper, sweeter and sweeter, till I seemed to be 'filled with all the fullness of God.' I was ineffably satisfied." -- Dr. J. O. Peck.

"I seemed to sink into the will of God. I hardly knew how, but oh, such a flood of glory as covered me! My whole being seemed permeated with divine power and joy unspeakable." -- Luke Woodard, Quaker.

"Upon the promise I ventured with an act of appropriating faith. For several hours I clung by naked faith. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone and calm, were indescribable; as if an electric current were passing through my body with painless shocks, melting my whole being into a fiery stream of love.

"I am conscious of errors, grievances, infirmities and defects, which though consistent with perfect love and loyalty to God, need and by faith receive, every moment, the merit of Christ's death." -- Rev. Daniel Steele, Methodist.

"First I was shown that 'the blood of Jesus Christ, His Son, cleanseth us from all sin,' and then it was made plain to me that He who had thus cleansed had power to keep me clean; so I just utterly yielded myself to Him and utterly trusted Him to keep me..... He has brought me into the highway of holiness, up which I trust every day to progress, continually pressing forward, led by the Spirit of God." -- Frances Ridley Havergal, Episcopalian.

Referring to some ladies who earnestly prayed that he might enter into this experience, Mr. Moody says: "I did not like it at first, but I got to thinking it over, and after a little time I began to feel a desire to have what they were praying for. The result was that at the end of three months God sent this blessing upon me. I would not for all the world go back to where I was before. Since then I have never lost the assurance that I am walking in communion with God, and I have a joy in His service that sustains me and makes it easy work.

I have done three times the work I did before, and it gets better and better every year." -- D. L. Moody, Congregationalist.

"I was born in 1833, born again in 1849; began to preach in 1853; and was sanctified in 1868. During the fifteen years of my unsanctified ministerial life, feeling myself committed, at least nominally, to the doctrine of entire sanctification, I always recognized myself in the attitude of a seeker, and felt it my duty to teach and defend the doctrine, as well as seek the experience pursuant to my ordination vows. But how difficult to preach in advance of my experience. I fluctuated, strove hard to reason it out -- now Zinzendorfian, now Pelagian, and again Wesleyan. Floods of Scripture on full salvation I knew I had never experienced. I often labored to explain them away, then conscious of the futility of my efforts, sank down under deep conviction for the blessing which would bring me into harmony with the Word of God. After nineteen years in the wilderness of inbred sin, seventeen years ago by simple faith I stepped into the Jordan. An unseen hand caught the flood. I found the Jordan no obstruction to those who have faith. That very hour I entered the land of corn and wine. -- Rev. W. B. Godbey, M E. South, author of Christian Perfection, Victory, etc.

"I had an inexpressible satisfaction and joy in suffering and being a prisoner. The confinement of my body made me better relish the freedom of my mind. The stones of my prison looked in my

eyes like rubies; I esteemed them more than all the gaudy brilliants of a vain world. My heart was full of that joy which Thou givest to them that love Thee in the midst of their greatest crosses." -- Madame Guyon, Roman Catholic.

The following facts are true of each of the witnesses above mentioned:

They had, in the first place, a definite experience of conversion. After this, with no backsliding, they found themselves just as clearly convicted for complete cleansing and induement as formerly for pardon. They sought this definitely and earnestly. They consecrated all fully and forever to Jesus. They then trusted Him to fulfill His promise and effect the Double Cure. God answered and made them just as conscious that the Holy Spirit fully sanctified as that Jesus freely forgave them. They all became witnesses to His power to fully save. Through this new experience they each, like the apostles at Pentecost, became equipped as never before for service, and have since shone with increasing brightness; some in this world, others translated to the brighter constellation above.

Reader, God is no respecter of persons, and provided the Double Cure not only for these witnesses but for you and for all that believe on Jesus. (John 17:20, 21.)

THE DOUBLE CURE
By Martin Wells Knapp

CHAPTER 11

MOTIVES FOR SEEKING THE DOUBLE CURE

It is the will of God. This is the will of God, even your sanctification, that ye should abstain from fornication. [Worldliness is spiritual fornication.] (1 Thess. 5:3.)

He who opposes sanctification opposes God's will and God's remedy for worldliness. He who accepts of it throws himself in harmony with the will of God.

It is the great object of the incarnation of Jesus. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21.) He, therefore, who accepts of it welcomes the mission of Jesus to this lost world, and he who opposes it opposes the very thing for which Christ humbled Himself and became obedient unto death.,

It was the prayer of Jesus for the Church. "Sanctify them through thy truth: thy word is truth." (John 17:17.) How blessed to feel that Jesus prayed that we might be blessed with this priceless boon. How terrible to stand in the way of the answer to our Savior's prayer!

It was the design of God in providing redemption. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4.) When one is moving in harmony with God's designs, he is borne on as by a resistless tide. When against them it is like fighting the power of gravitation.

It is the great object of gospel preaching. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Col. 1:28.) The object of gospel preaching, therefore, is not simply to please, or entertain, or instruct, but to "present perfect."

It is essential to successful witnessing and work. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.".....(Acts 1:8.) Jesus commanded His disciples to tarry until they received this endowment. The divine order in Christ's kingdom is: Come, and be saved. Tarry until endued with power. Then go and work and witness and win.

It is essential to happiness. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.) "These things" here mentioned are the "purging" of the vine and "abiding" in Jesus like the branch in the vine, both of which are embraced in the Double Cure.

It is essential to gaining heaven. "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.) "And there shall in no wise enter into it anything that defileth."..... (Rev. 21:27.) God will doubtless purify all who would have accepted of holiness had they known

the way, but for those who reject holiness when the light has come, as unto all who read this and kindred books, there can be no hope of heaven.

He, therefore, who has sanctification has the end of gospel preaching. He who opposes it opposes the object of one of the mightiest saving agencies in the universe. The people who demand that their minister shall substitute aught else instead of this, and the minister who yields to such an ungodly demand must face a fearful reckoning at the Judgment.

It is an indispensable requisite of salvation. "Because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth." (2 Thess. 2:18.) He who rejects it rejects the only ship which can bear him into the haven of an uttermost salvation.

It is God's proof of the divinity of Christianity. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:28.) Here Christ dearly declares that the demonstration of His divinity is not to be by learned disquisitions nor great sermons, but by the spectacle of believers living in the Beulah land experience of the Double Cure. Hence the receiving of this experience, as at Pentecost, leads to the conviction and conversion of sinners; and its rejection or evasion results in spurious or no conversions, and sinks the church into coldness, formality and death.

It is the great object of the atonement. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27.) All who reject the Double Cure reject the very mission of Christ upon the cross. Hence, all such walk in doubt and darkness, while those who experience this truth rejoice in assurance and victory. Our Savior's humble birth and ignominious death were but a part of the cost of our salvation. Add to these His life of trial, His treatment by the Jews, the instability of His followers, His betrayal, the Gethsemane agony and His father's frown, and then remember that He suffered all this that we might be sanctified and rejoice in the blessedness of the Double Cure. No marvel that these truths have won multitudes from indifference and skepticism in regard to this precious experience, to acknowledge its reality and seek and receive its power.

Sweep on Thou convincing, conquering Christ until every believer's heart

"Is whiter than the driven snow,
And all, Thy saving fullness know."

THE DOUBLE CURE
By Martin Wells Knapp

CHAPTER 12

THE CONDITIONS

While the gift of the Double Cure is free, yet certain conditions must be met in order to receive it. Both conversion and entire sanctification have a God side and a man side. In conversion the divine and the human work is clearly shown in the following and kindred texts:

1. GOD'S PART. -- Redemption. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold.... but with the precious blood of Christ." (1 Pet. 1:18, 19.) The Blood is the purchase price of man's salvation; the Truth, the instrument; the Holy Spirit, the Superintendent; the Church, the agent.

Conviction. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:7, 8.)

Pardon. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 65:7.) "I have blotted out, as a thick cloud, thy transgressions, as a cloud, thy sins: return unto me; for I have redeemed thee." [A special promise to backsliders.] (Isa. 44:22.)

Justification "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24.)

Adoption. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18.)

Witness. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.)

Imparts peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

II. MAN'S PART. -- Intellectual belief. In the very nature of the case no man can accept of the plan of salvation unless he knows of it and intellectually believes in it. One may have this kind of belief without salvation, but can not have salvation without having it. "He that cometh to God must believe that he is." (Heb. 11:6.)

Intense desire. God forces conversion upon no one, and, therefore, it must be desired to be had. "And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.)

Resolution. "Whosoever will." (Rev.. 22:17.) "The day of the Lord is near in the valley of decision." (Joel 3:14.)

Repentance. "Except ye repent, ye shall all likewise perish." (Luke 13:3.)

Genuine repentance always includes the following:

Sorrow for sin. "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4.)

Giving up sin. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." (Isa. 1:16.)

Confession. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.) See story of prodigal (Luke 16.) Pride sinks many into hell by keeping from confessing.

Restitution. "If the wicked restore the pledge, give again that he had robbed he shall surely live, he shall not die." (Ezek. 33:16.)

Prayer. "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55. 6. "For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13.)

Appropriating faith. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

In the second work of entire sanctification there exists the same divine and human copartnership as in conversion.

I. GOD'S PART. -- He pays the price for it. "Wherefore Jesus also, that he might sanctify the people, with his own blood, suffered without the gate." (Heb. 13:12.) "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." (Heb. 10:19.)

He commands it. "Be ye holy; for I am holy." (1 Pet. 1:16.) "Be filled with the Spirit." (Eph. 6:18.) "For this is the will of God, even your sanctification." (1 Thess. 4:3.)

He promises it. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke 1:74, 75.) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.)

He exemplifies it. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) "Be ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us." (Eph. 5:2.)

He imparts it. It is not a state to be gained by growth, but a divine work to be wrought in the soul, and only He can do it. "Sanctify them through thy truth: thy word is truth. (John 17:17.) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." (1 Thess. 5:23, 24.)

He designs it. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4.)

He witnesses to it. "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us." (Heb. 10:14, 15.)

II. MAN'S PART. -- Intellectual belief. Without this it is as impossible to be sanctified as it is to be justified. For in one instance as in the other -- "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." (Heb. 11:6.) The seeker for entire sanctification must believe in it as taught in God's Word, as an experience of purity and perfect love to be sought and received by faith after conversion. This belief may exist without an understanding of the doctrine. A lady witnessed in one of our meetings that after she was converted she felt the need of something more. She said that she prayed as follows: "O God, You command me to be perfect. I don't know what that means, but You do. Oh make me just what You mean by it." She said "He heard me, and gave me what you call sanctification."

The seeker must be a truly converted person. Unconverted professors and backsliders must first experience pardon. The power of sin must be broken before the poison of carnality can be expelled, and the patient made perfectly whole. Be sure you have a clear experience of present conversion, then enter the Double Cure.

Intense desire. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt 5:6.) What intense figures are hunger and thirst! Esau, to appease hunger, sold his birthright. Dives would have given worlds for water to quench his thirst. Hunger and thirst for holiness are accompaniments of the new birth. Only the Double Cure can satisfy them. God does not propose to give this rare gift to an unappreciative person. When we are willing to "sell all" for this priceless pearl, God deeds it to us. Never until then.

Resolution. "And Jacob was left alone..... And he said I will not let thee go, except thou bless me." (Gen. 32:24, 26.) Halfhearted effort is abortive in any field of endeavor. It is only when we seek with all the heart that the doors of this surpassingly glorious kingdom fly open. When modern Jacobs, like Israel of old, say and mean "I will not let Thee go, except Thou bless me," then, as of old, they prevail. It has been seen that it is the will of God that all of His children should have it. When they will to have it, it is not long before they take possession. It is whosoever WILL that claims these possessions, not whosoever "hopes," "tries," "desires," but whosoever WILL. When one gets where the minister did when he cried "Now I WILL enjoy this cleansing in the blood of the Lamb or die," it will not be long before, like him, he can also say 'Glory to God! I've got it! I've got it!' "Indecision" shuts God out of the soul, while "Fixed Purpose" swings the door widely open for Him to enter.

Entire consecration. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) This includes (a) Death reckoning; (b) Life reckoning. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11.) The soul cuts loose from the world at conversion; dies to it at sanctification. This reckoning includes death to preferment, promotion, preconceived opinions, prejudices, ambitions, rivalries, selfish plans and worldly influences, and even to things and friends, good in themselves but coming between the soul and God. Search and be sure that no tie to self or the world remains to be cut; that self-crucifixion is so complete that there is a fixed purpose to please God and do all of His will though all the world oppose. Then reckon yourself to be alive to Him by a complete dedication of all of your redeemed being and belongings un to Him to be cleansed, filled, kept, and used only as He may will. If uncertain whether all is consecrated then claim the promise: "If in anything ye be otherwise minded, God shall reveal even this unto you." (Phil. 8:15.) In the light of the Spirit and Word let it be settled fully and forever, without any "ifs," or "buts," or dictation, or mental reservation that you do yield yourself fully to God in ALL THINGS, for ALL TIME and FOREVER. This is putting "all on the altar." When you are sure that all is there then one more act and the soul enters into the rest of perfect love.

Appropriating faith. The crucified Christ is the Christian altar, and when you have so died to all else and yielded to Him that you have the consciousness that all is fully abandoned to Him, then, and not before, you are to believe on the authority of God's Word that just now the altar Christ sanctifies you the gift. (Heb. 13:12.) God declares, "whatsoever toucheth the altar shall be holy." (Ex. 29:37.) And that "the altar sanctifieth the gift." (Matt 23:19.) You are the gift and Christ is the altar. All is now upon it, and there to remain. Then either one of two things is true. God keeps His Word and, "sanctifies the gift," or breaks it and does not. He says the former. Satan suggests the latter. Your reception of the Holy Ghost, the Sanctifier, or shutting Him out, now depends upon whether you believe God's statement or Satan's suggestion. Will you believe and "enter into rest," or disbelieve and continue in unrest? Believe God and verify His promises, or disbelieve Him and "make Him a liar?" You are doing one or the other. (See 1 John 5:10.) Fully yield and fully trust Him now. As you value your soul, your usefulness and happiness; as you prize freedom from inbred sin and efficiency in soul-winning work; as you revere God's commandments and appreciate the provision He has made for your complete cleansing; as you wish to please Him, and finally sweep triumphantly through the gates washed in the blood of the Lamb, just now having laid all on the altar and gotten the witness to that fact, boldly step out on the promises and dare, in Jesus' name and through His blood, to claim the Double Cure.

"After the battle of consecration," writes Rev. B. Carradine, "comes the battle of faith. Both precede the perfect victory of sanctification. Hence, men can be perfectly consecrated all their lives and never know the blessing of sanctification. I must believe there is such a work in order to realize the grace. Hear the words of the Lord that proved a foundation for my faith: 'Every devoted thing is most holy unto the Lord. The blood of Jesus Christ, His Son, cleanseth from all sin.' Still again: 'The altar sanctifieth the gift.' In this last quotation is a statement of a great fact. The altar is greater than the gift; and whatsoever is laid upon the altar becomes sanctified or holy. It is the altar does the work." Dr. Clarke, commenting on Hebrews 10:12, says "the altar here mentioned is Jesus Christ. As the victim He died; as the priest He offered Himself, and His divine nature was the altar upon

which the sacrifice was made. The Savior then is the Christian's altar. Upon Him I lay myself. The altar sanctifies the gift. The blood cleanses from all sins, personal and inbred.

"The instant we add a perfect faith to a perfect consecration the work is done and the blessing descends, As Paul says, 'we which believe do enter into rest.' I was alone in my room in the spirit of prayer. My faith rose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again: 'O my God! my God!' and 'glory to God!' For several minutes I thought I would certainly die..... I knew that I was sanctified just as fifteen years before that I was converted. The Holy Ghost bore witness clearly, unmistakably and powerfully to His own work."

While all on receiving the Double Cure may not have as ecstatic an experience as the above, yet all may know that the work is wrought, and abide in the perfect soul rest which here remains for all of God's people. May each reader divinely led here and now from the heart yield all to Jesus, trust Him this moment to fully sanctify, and henceforth by His grace be living witnesses of the power and blessedness of the "Double Cure."

THE DOUBLE CURE
By Martin Wells Knapp

CHAPTER 13

HOW RETAINED

It is one thing to be healed and another to retain health and develop growth and strength. The Double Cure is not designed to be an end, but the means to a greater end. If the soul health it brings is not preserved then its benefits are lost. If they are preserved then the soul will grow in grace and increase in strength, enjoyment and usefulness forever. Certain spiritual laws had to be complied with to experience the Double Cure. Likewise there must be to retain it and secure the development and maturity which should follow. May the following hints for preserving soul health prove helpful:

I. Beware of self-confidence. Lean hard on Jesus; He only can keep you.

Of Satan, he is not dead, and will do his utmost to sever your union with Christ.

Of a censorious spirit, it will sour you and alienate you from those whom you might win.

Of evil speaking, it will deaden you and damage others.

Of doubtful indulgences, companionship, and places. they will ensnare you.

Of marriage with the ungodly, it will hamper you and displease God.

Of looseness in your engagements, it will hurt yourself, injure you with others, and be a reproach to the church.

Of too great intimacy with those of the opposite sex, this has shorn many a Samson of his strength, ruined many for this world and the next, and caused the enemies of the kingdom to deride.

Of uniting with worldly clubs and lodges, you will regret it.

Of mistaking your own opinions or those of other people for the will of God.

Of endorsing worldliness in the church. The wrongs existing there need your protest, not your endorsement.

Of compromise, it will let you down.

Of poison literature, it will sap your spiritual life.

Of neglect of the means of grace, you need them and they need you.

Of leaving the church because some in it are unsanctified. Better stay and tell them of the Double Cure.

Of condemning all who differ from you. Sanctification makes people love alike, but not always to think alike. Possibly you may be the one mistaken.

Of harsh judgments. When tempted to utter them it is well to remember that Jesus said: "Judge ye not." That there may be a mistake somewhere. That the person, if wrong, may have been under sore temptation, and have since repented. That he may have been in a weak, nervous condition, which God will take into account even if you don't. That it is better to pray for him than to pound him. You do the praying, and let the Lord do the pounding, if there is any to be done.

Of being led by sudden ridiculous impressions. They will come to you.

Of making a hobby of some one phase of holiness. It will weaken you.

Of underrating regeneration or other doctrines of the Bible. They are essential parts of the great holiness temple.

Of talking and praying too long in meeting. It wrongs others, and cultivates verbosity and conceit.

Of thinking you are above temptation or liability of falling. It is a snare of Satan.

Of even the appearance of evil.

Of complicity with the rum power, or sin of any kind, by voice, vote or silence.

Of levity and foolish jokes. Religious joy is one thing and worldly fun, mirth, and jokes quite another. The first is sunlight, the last, fox fire.

Of worldly conformity in regard to dress and worldly society.

Of secret habits that sap the soul life.

Of harboring evil thoughts and imaginations. You can not help their knocking at the door of your soul, but you can tell them begone, and trust Jesus to drive them away.

Of grieving the Holy Spirit, for only He can guide you into all truth.

Of taking your eyes off from Jesus, if you do, Peter-like, you will begin to sink.

Of complaining about your trials and persecutions, for in them you should "rejoice and be exceeding glad."

In addition to the above warnings it will be wise for you to

II. Remember that all must be kept on God's altar.

That you must continually confide in the promises and the Sanctifier.

That you must keep the two facts of consecration and confiding established and then stick to the facts and not go by the feeling. "We walk by faith."

That while these two facts remain you have the Double Cure, and God will give you all the feeling that will be for your good and His glory.

That the Double Cure is a permanent blessing, spiritual ecstasies variable.

That it is a higher spiritual state to walk by faith than by feeling.

That if your faith should lapse, or Satan trip you up, you should at once fly to the Blood.

That if no one knows it but you and God, you need confess it to none but Him. Confession needs to be as near as possible, co-extensive with the knowledge of the lapse.

That temptation must be resisted, and Jesus trusted to defeat the devil.

That secret prayer, meditation, Bible reading and fasting should be maintained.

That Satan will seek to get your eyes off from Christ and upon yourself, or good people, or great ones, or bad ones.

That public worship should be attended.

That the Double Cure should be frequently confessed, and its Author publicly praised. Shut the damper of confession and you will smother the fire of sanctification.

That loyalty to the church does not compel you to endorse worldly schemes in it for raising money or furnishing amusement.

That you should cultivate a spirit of liberality.

That "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.)

That you should "abstain from all appearance of evil."

That special meetings for the promotion of holiness are honored of God, and that they need your presence and you need their influence.

That Satan will seek to silence your testimony and rob you of your experience by accusing you of hypocrisy, by pointing to some that may have fallen, and by suggesting that the less you say about it the less harm done should you fall.

That the failure of others should incite you not to throw away your life-preserver, but to greater watchfulness, aggressiveness and prayer.

That Satan will try to tone you down and cool you off into an ice-box, or else ran you off into the ditch of fanaticism.

That any impression that is not right, reasonable, in harmony with God's providences and Scriptural, is not from above.

That if you would be intelligent and get all the holiness help that God has for you, you must study the Bible and read holiness books and papers.

That if Satan can not puff you up with presumption he will try to defeat you by discouragement.

That to retain the Double Cure you must advertise it, and do all you can to spread it and lead others into the experience.

That your "sufficiency is of God."

That you should "Be careful 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. 4:6, 7.)

That "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9:8.)

That "My God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19)

That He "Is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Eph. 8:20.)

That God "Is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy..... to whom be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24, 25.)

KEPT

Kept for Jesus and His glory,
I may every moment be
Kept by Jesus through His power,
Freely flowing unto me.

Kept from sin and needless sighing,
Kept from fear and doubt and pride,
Kept thro' trials sharp and many,
Kept by Jesus crucified

Kept 'mid all the world's allurements,
Kept when passions strongly plead;
Kept 'mid storm and persecution,
Kept in every time of need.

Kept when all around seems failing,
Kept when friends unfaithful prove;
Kept, and sweetly kept, by Jesus,
Happy in His perfect love.

-- M. W. Knapp, in Tears and Triumph --