

be successfully accomplished at some early date in the future. The interim, in the meantime, can be advantageously employed in studying the problem, in making observations, in prayerful consideration, in talking the matter up, in locating a desirable locality, in hunting out prospective teachers and students, and in planning for the financial backing and aid.

Every member of the denomination can do his or her share—whether they themselves receive direct benefit or not—by doing any or all of the above preliminary survey work. The older members can especially lend their mature judgment and wisdom, mingle their prayers with others, encourage likely students, and plan to help establish and endow the school with their savings and property before or at death. I have heard of several who had this latter problem in mind years ago, but whether Elisha's mantle has fallen on an Elijah or not it is hard to predict. At least one friend has property which they plan to give this way if the way opens up. There are probably others who would feel it a privilege to establish a perpetual memorial to themselves or some departed friend by befriending a school of the prophets. Younger members can lend their enthusiasm and zeal, their prayers, the training of their characters and minds, and can give their services and abilities in forming the student body and the future staff of teachers.

All those who have shown, or who feel an interest in the success of this new old-problem communicate your interest, ideas, and advice, either by word or by letter to the author of the above article or to the Editor of the Highway. On the strength of the first three articles already published we have heard from Alberta by letter and by word of mouth from several others. All communications will be welcomed—whether from those financially interested, prospective students, pastors, laymen, teachers with this work upon their hearts, parents of children, or friends of any kind. Your contributions of advice and confessions of desires will all be treated confidentially. If the idea gains favor and backing we shall strive to co-ordinate our combined wealth of knowledge and experience in such a way that the plan may reach a speedy fruition and be established and constituted for service to the rising generation.

EUGENE A. M. KEIRSTEAD

#### WALLED UP ALIVE

A very interesting bird is one which follows the trade of a plasterer—the hornbill.

It makes its home in far-off Africa, and this home is in the trunk of a hollow tree. You see, monkey's run wild in this country, and there is nothing they like better than hornbill eggs for breakfast, so in order to save the lives of her young the mother hornbill consents to—what do you think? To be walled up alive?

She and her mate select a suitable tree and work together, plastering up with mud any opening there may be in the trunk. Having made it small enough to only just admit the passage of her body, the mother hornbill goes in, and her mate continues plastering until there is only a little round hole left, enough for him to put in the tip of his beak. Through this he passes in food to the mother while she is hatching her eggs and rearing her babies; nor do the latter get out into the light and air until they have donned their first suit of feathers. Then the door of the nursery is broken down, and the family begin to enjoy free life again.—Presbyterian.

#### A SECOND WORK OF GRACE

By M. J. Anthony

That sanctification is a second work of grace may be proved by many passages of scripture, but there are those who refuse to accept it as scriptural and never search the scriptures to find out for themselves, but are contented splashing around in water ankle-deep, when there is water to swim in. This is very little short of unbelief. It reminds me of a man who told me that he had been sick one time and had called in two physicians and they gave him medicine. He never took the medicine but got well; so he said he had lost all faith in medicine. Now what reasons had he to lose faith in medicine before he tried it. So if some of these people who reject would bring their hearts and lives in harmony with the Word of God, the second grace would soon become a divine reality to them. If Wesley, Fletcher, Asbury, and many others we might mention, received a second grace, as they declared they did, what are we going to do with their testimonies? Allow me to state briefly what the scriptures say about the second grace. You will all agree with me or at least ought to that the disciples were converted before the day of Pentecost, as the Saviour had told them their names were written in heaven. You will also notice in Mark 3:14 that they were called, ordained, and sent out to preach. Would Jesus send unconverted men to preach? I think not. Then if it was necessary for them to have the endowment of power, or the second grace, is it not important that we receive it also? And notice they spake with other tongues as the Spirit gave them utterance. If you will turn to the 17th chapter of John you can find out what kind of people these disciples were before the day of Pentecost. Jesus says: "They are not of the world, even as I am not of the world." We know that all are worldly without the regenerating grace of God. Some say that we receive the Holy Spirit in a measure when we are regenerated. To this we agree, for Paul, in speaking to the Thessalonians, said, "The very God of peace sanctify you wholly," inferring that they had been sanctified partially. It also infers that they were Christians and that they needed a second work of grace. In Romans 6:22 "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." You will notice, that they were freed from sin. They had fruit unto holiness, and as a reward of this fruit, everlasting life without holiness, as in Heb. 12:14, where it says, "Holiness, without which no man shall see the Lord." If you do not enjoy holiness I do not mean to say you are not a Christian but you are living beneath your privileges in Christ.

In 2 Cor. 1:15 Paul was addressing a Christian church and tells them of a desire he had to come to them for the purpose of imparting to them a second grace. Also in 2 Thess. 1:1, they are declared to be in God the Father and in the Lord Jesus Christ, and the apostle in verse 3 commends them for their work of faith and labor of love. In verse 5 he calls to their attention that the gospel did not come unto them in word only but also in power, and in the Holy Ghost, and in much assurance. In verse 6 it states that they were followers of the Lord, and verse 7, that they are examples to all that believe in the neighboring places. Quite good people were they not? But in the face of all this we find Paul offering that remarkable prayer for these very people.

You will find it in the fifth chapter of I. Thess. It reads like this: "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." Then in Col. 1:28, he is laboring to present every man perfect in Christ, and in Acts 26:18, "That they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me."

If Paul had failed to preach holiness as a second work of grace he would have come short of his heavenly calling, but he declares he was not disobedient, and, still better, he did not confer with flesh and blood, so I fear that those who are not preaching holiness are conferring with flesh and blood and are coming short of their heavenly calling.

The things of God are only revealed by the Spirit of God, so the best thing we can do is to make our lives conform to the Word of God, as in Rom. 12:2. Read John 7:38, 39. Would we dare say there were no Christians before or at this time? But the Holy Ghost had not been given. Jesus said that it was expedient for them that He should go away, for He would send the Comforter, which is the Holy Ghost; so there is no excuse for us in not receiving the Holy Ghost or the second work of grace. Oh, tarry ye at Jerusalem. And you who believe in a second grace, are you diligently seeking for it with all your heart? To believe in it is not enough, but receive it, and if it seems hard for you to obtain it, look over your consecration again. See if it is complete. Paul in one place exhorted the brethren not sinners to go on to perfection. He infers by this that they had started in the Christian life, and, as the lowest state of grace in the Christian life is justification, you will readily see he was teaching a second state of grace. In another place speaking to babes in Christ, he said that he had fed them with milk and not with meat for they were not able to bear it, and the reason he gives is because they were yet carnal. He did not say they were not Christians, for he calls them brethren. Then he comes to brethren at Ephesus. Acts 19:2, and asks them if they had received the Holy Ghost since they believed, not when they believed, and we are told that they received the Holy Ghost. We find the reason people do not receive the Holy Ghost in Rom. 8:7. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, so if people would quit nursing carnality and take sides against themselves and die out to all but God they would soon find this second grace, and with this experience comes also new zeal, wisdom and knowledge. We are aware of the fact that some have a zeal without knowledge, but this will not apply to the man filled with the Holy Ghost because he will know whereof he speaks, and sometimes it takes more grace to keep quiet than it does to speak. The trouble is today people fail to wait upon the Lord until they receive power.—The Free Methodist.

How is it that profession and possession are usually as far apart as the antipodes? But are we competent judges?—Pentecostal Herald.

An exuberant crop of reputation will not bring as much in heaven's market as a small bed of humble.—Pentecostal Herald.