

Apostles, "they saw the grace of God, and were glad." Then they exhorted them that with purpose of heart they would cleave unto the Lord." The point of emphasis is here, "They saw!" "They saw the grace of God." Grace was out on this people. It was dripping from their lips. It was expressed in their words, in their actions, in their worship, and out of worship. It was standing out in their modest Christian attire, in their Godly conversation, in their Christlike disposition; standing out on them in their prayer-life, in their faith-life, in their praise-life. The apostles saw it, and it made them glad. It is simply the accomplishment of God through the individual.

Grace and Divine Ability

Grace must be linked with Divine ability, "And God is able to make all grace abound toward you." The word "abound" is the same word used by the apostle in his prayer for the Ephesian Church. Dr. Adam Clark attempts a comment. He says, "he is able to do super-abundantly above the greatest abundance above all that we ask or think." He is able to make all grace abound, and it in turn will make you abound. In the original it is emphatic "And God is able to make every grace abound toward you." Try and conceive of a band of people with that kind of grace in their lives, in its relation to every branch of the work of God, the prayer meeting, and every aspect of duty. Grace abounding. The Divine ability of God linked with His people. In God is that sufficiency of grace, that supply of grace for every time of need, grace to help you to abound in every good work.

There is the grace of thankfulness. Thank God for every good meal you get in church, and don't grumble about the little things that you don't like. If I asked some person to my home to a meal, and there was something on the table they did not like, though lots of what they did like without that they did not like, and they had a good feast. Then went away, and instead of talking about the feast they had, talked about the thing on the table that they did not like, what would you think of a person or persons thus guilty? There are some people (in the United States—laughter) that would take a good message from a preacher, feast on it, then go away and talk about the cucumber on the table that he did not like. God can give us grace.

There is grace to agree to disagree. It should work both ways. A preacher said that he and his wife agreed on everything. I don't believe it unless neither one of them thought very much or that one stopped thinking when the other was thinking. When he was thinking she stopped thinking, and vice versa. We may differ on many things and methods but there is grace to manifest the Spirit of Jesus Christ. A man and his wife do not need to have a squabble because they disagree. To get along when things go well is no thanks, but to offer the other cheek, if you can give your cloak after you have parted with your coat, if you can go the extra mile, if you can pray for your enemies, if you can love those that hate you, if you can do what those outside of religion cannot do; then that is grace. We need grace because we are so weak. God has provided grace to help us. Even though people may differ seriously, and however serious it might be, it is for them to act the part of Christian gentlemen, and show the Spirit of Christ, if they are Christians. Let us show the spirit of Christ

and do all we can to save souls, honor God and glorify His name.

The Sufficiency of Grace

"Having all sufficiency in all things."

There are at least four aspects in which the sufficiency of the grace of God may be seen. They are as follows

First, in Christian Sacrifice. Not all giving is sacrificial giving, and not all suffering is sacrificial suffering. Sacrifice bares the significance of blood and of death. Christianity is a sacrificial religion. The cross is our emblem, and our crucifixion must be actual and vital, not mere mechanical. Christianity is atonement for us but we were not saved then. We must be brought into actual contact with the cross, and on that despised cross, or because of what Christ did for us, we are brought into an actual experience of Christian religion, a death to sin.

Dr. Jowett said, "We bleed to bless." That is true. We die to live; we give to receive; we lose to find. A crucified people live a crucified gospel. Again using the words of Jowett, "The gospel of a broken heart demands the ministry of a bleeding heart."

Secondly, in the reverses of life. We have that wonderful story of Joseph and how his brethren sold him. How they took his coat back with the story that he had been a prey of the wild beasts. They did the tragic act of betrayal and then lied about it, and yet Joseph says: "Ye intended evil, but God meant it for good." How easy it was for Joseph to forgive his brethren when he looked at it in that way! "Ye intended evil, but God meant it for good." The grace of God in the reversals.

Take Daniel: Instead of to the throne—down to the Lion's Den! But God brought him up. The reversals of life are God's appointments, to the person who is under the providence of God. "The steps of a good man are ordered of the Lord, and He delighteth in His way." If you do not break relationship with God, there is a special providence over you, because you are one of God's children. There is a general providence over the world, all His creation, nations, over the birth and lot of man in life; but there is a special providence over His children. A minister has a great concern for everyone, because he is a Christian minister; every true minister has, but if he has a home, there are certain responsibilities upon him, that are special, and while he moves out, and helps that other man's son, that other woman's daughter, and does all he can to brighten the world, wipe away tears, and lift loads, yet there is a special obligation and affection for his own, because they are his own. God has a special providence over His own. "Even the very hairs of your head are all numbered." That may be a little hard to realize. Sister, brother, what you have done for Jesus, you have done for Jesus, and don't let the devil switch you. If you've given your means, or your services to the church, you have done it for Jesus—that was the channel into which you poured your best. And because the devil comes along and says: "What was the use?" you don't need to get discouraged, you did it for Jesus; that's the use. There are some things that will come into your life that may be harder to bear than the loss of a precious loved one, but oh to be able to realize that with all these reverses, comes God with abounding grace.

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Temperance Column

WHAT MIGHT BE EXXPECTED

Mrs. H. C. Morrison.

There is no reason, and certainly no facts, to justify the claim of the anti-prohibitionists that there was more violation of the law under the Eighteenth Amendment than there is without it. Such propaganda was used to deceive the people, and how well it succeeded is evidenced by the people professing to be Christians lending their influence at the ballotbox, which brought back the iniquitous saloon, yes, in some cases, worse than the saloon.

It was Mr. Ford who said that whiskey and automobiles would not mix. Accidents are frequent enough when drivers are careful and at their best. One has but to scan the newspapers to see what an increase there has been in automobile accidents since liquor came back. We give the statement of F. D. L. Squires, Research Secretary, as to the increase in automobile accidents since legalized beer and whiskey have returned. Mr. Squires says:

"Declaring that the monthly increase in automobile accident deaths, registered steadily since the return of legalized beer, has nearly trebled since repeal of the Eighteenth Amendment, and that 1934 bids fair to boost automobile accident costs due to this item alone by more than \$100,000,000, the Research Department of the American Business Men's Prohibition Foundation released a preliminary summary of findings based upon a study of available authoritative sources.

"A study of the record also indicates, according to the Foundation, 'that widespread attempts are being made to conceal the part which liquor is playing in these increased accidents. The terms, 'extreme speed' and 'reckless driving' are apparently now being widely used to camouflage the presence of alcohol as a factor, it is said. 'There are probably thousands of cases where the use of liquor is involved, where the charge of 'reckless driving' is made rather than 'operating under the influence' (of liquor), declares Robbins E. Stoeckel, Traffic Authority, Research Associate in Highway Transportation, Yale University, is quoted as asserting in this regard.

"For 18 consecutive months before legal beer's return in April, 1933, the records of 86 leading cities of the United States recorded a consistent average decrease of 77.43 deaths per month, compared with similar periods of previous years.

"Immediately following, during the legal-beer, only period, 8 months, April to November, 1933, inclusive, the reports from the nation's leading cities registered an extraordinary right-about-face. For the record of these eight months, instead of a decline, show an average of 42.25 more deaths per month than for the same months of 1932.

"Reckoning on a cost of \$50,000 per motor car death, which is the authoritative estimate of the National Safety Council, the total net decline of 1,096 automobile fatalities in 86 cities' record for the 11 months preceding the return of legalized beer, June, 1932, to April 1933, meant a financial saving of at least \$59,250,000 for that one item to the individuals and communities directly involved.

"So the startling advance in fatal accident costs alone, with the comeback of legalized liquor, is therefore, at the rate of \$87,150,000 for the first 11 months of legal liquor."—Pentecostal Herald.