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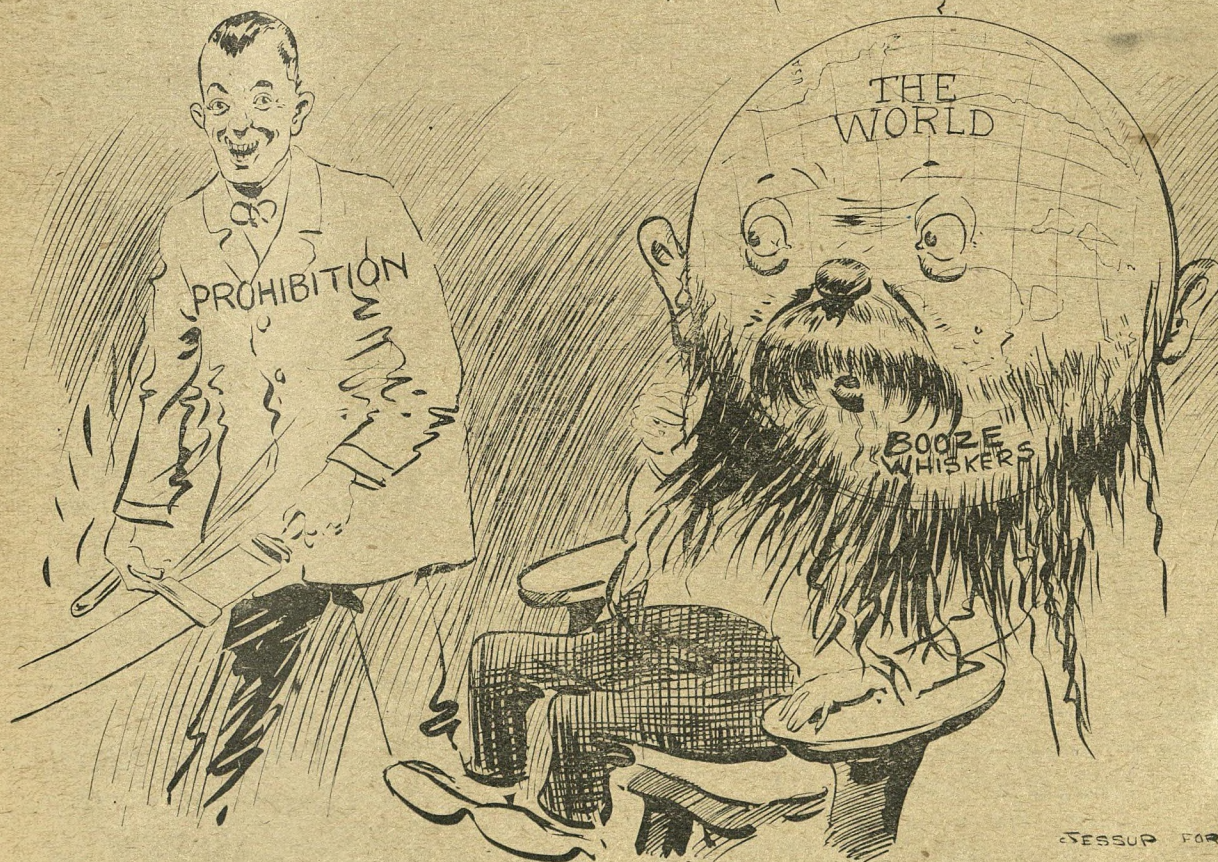
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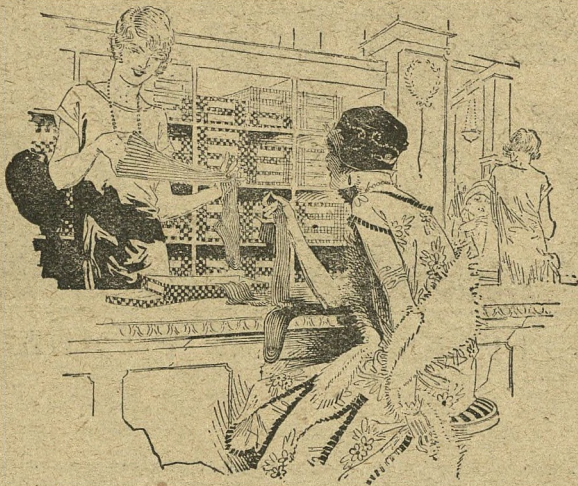
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INSIDE THE CUP.

EDITORIAL IN A GREAT DENVER DAILY.

The trouble that has arisen in the churches and elsewhere regarding the alleged failure of Prohibition to prohibit comes from a misunderstanding due to a paternalistic complex common to a great many in this country—the notion that a man-made statute can work a miracle. It cannot do anything of the kind, and those who looked for such a thing were disappointed naturally. The paternalist is a super-optimist, that is all.

What sensible persons felt when Prohibition went into effect under constitutional amendment and enabling statutes—State and national laws—was that it would remove the

enticement of the saloon and give those who needed it the aid of a statute to steady them so as to be able to live their lives naturally instead of artificially. No thoughtful person believed that amendment or statute would eradicate overnight the desire that had been life-long. To effect this requires supernatural intervention, being born again.

The desire in man for strong drink is artificial, but it was so long a custom that it has become habit carried over centuries. Patience as well as firmness is required to eradicate that artificial desire, and if half a century hence it has been very largely done

away with, except in abnormal cases, then Prohibition will have achieved a magnificent victory over evil. If after that period it is as difficult to enforce Prohibition laws as at the beginning then the student can begin to consider whether or not the effort has been a failure; but not a year before the limit given.

Prohibition is an evolution, not a revolution; and Prohibition did not come as a revolution, but as an evolution, a growth of many years. Prohibition is an accessory to social evolution. It is an education, not so much a political reform. Its strength lies in the economic changes which it has wrought in a strikingly brief period. It has given the ordinary man time to catch up with himself. That is all that a law can do; it cannot make over the individual; but it can assist him very materially in bettering himself. One great big thing that Prohibition effected was to make drinking disreputable—against the law, like gambling and other evils. People will gamble. Laws cannot stop gambling. The most stringent laws possible to enact could not stop gambling in a great big city for twenty-four hours. Make gambling a capital offence, and this move would not stop it, but rather aid it, because no convictions could be obtained under such a law. Drinking has been made illegal and disreputable by law. This is all that can be expected from a statute by itself, and it is a big thing in itself. The rest will come gradually.

How superficial, and stupid even, it is to talk about success absolute or failure absolute in the generation which brought about Prohibition, among millions of citizens who drank under the law and were encouraged to drink by law and by a Government that was often partner in the saloon business. In this current year we can mark progress under no end of obstacles. Already a new economic world has been wrought through Prohibition. As a hold-over from the old world of the open saloon a number of excrescences appear, but nothing to be alarmed over. Prohibition has stood the economic test—that is the great practical, ever-present achievement.—"Rocky Mountain News."

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NICHOLSON AT LISMORE.**SPLENDID MEETINGS CONTINUE.****PROGRESS OF THE CAMPAIGN.**

(STANLEY MUIR.)

"We have really reached the crisis of the mission," announced the Rev. W. P. Nicholson at Lismore on Thursday evening, when drawing to the close of a fortnight's addresses upon various aspects of the Christian life. "I have been working up to this point," he explained, "and the response that was made this evening for a full and complete surrender to gain the Spirit-filled life has exceeded even our utmost expectations." His address that evening upon "How to obtain the Spirit Filled Life" was truly a masterpiece, and, apart from the gratifying response, was acknowledged to have been outstanding amongst his splendid series of talks to Christians.

It is difficult to single out the merits of one address over all others, but the week-end was marked by some excellent meetings. Sunday school workers will have occasion to long remember his message upon the responsibility of the work amongst the young, which was given at a united rally of Sunday school teachers and superintendents on Saturday evening. Subsequently he gave a memorable address to a large meeting in the "Canvas Cathedral" upon "Thou hast left thy first love." Many, as a result, renewed their tryst with the Lord.

Sunday afternoon witnessed another monster gathering, when Mr. Nicholson delivered his famous lecture upon "The Public-house: The Human Slaughter-house." This was given with remarkable power and clearness, and should considerably strengthen the hand of the Prohibition Movement on the

North Coast. It could not fail to create a deep impression upon the mind of the community and arouse a righteous spirit of indignation against the evils of the Drink Traffic.

The first definite appeal for conversions was made on Sunday evening at the close of a powerful Gospel message. It was met with a most gratifying response. Many stood throughout the big audience to signify their public acceptance of the Lord Jesus Christ, and all inquirers were subsequently personally dealt with in the inquiry room. The response augurs well for the success of the Lismore campaign from a soul-winning standpoint.

On Monday morning there was another representative gathering of ministers from different centres of the North Coast district. They received an encouraging address from the evangelist. This week Mr. Nicholson launched the first of his afternoon addresses, his subject being "Prayer."

The weather throughout has been ideal. There has been a succession of warm sunny days with scarcely a cloud in the skies. It has been eminently suitable to the use of the tent. On Sunday afternoon the sides actually had to be let down owing to the heat. The many workers in connection with the campaign continue to give devoted service.

On Sunday morning Mr. Nicholson visited his friends in the Salvation Army, who, with other Christian workers, have been heartily co-operating. "I have been trying to hold

myself in and be respectable," explained Mr. Nicholson, in making the announcement of this meeting. "But on Sunday morning we shall let ourselves go." The evangelist was true to his word, and a real old-time Salvation Army meeting ensued, many coming forward to the penitent form for full consecration. It will stand out as a red-letter day in the memory of the Lismore corps.

Church week was observed at the mission last week when members and adherents met at their respective Churches on the appointed nights and attended the mission in a body. The effort proved quite a successful one, and added special interest to the meetings.

A MATTER OF CONSCIENCE.

"Many of God's people get the vision of the victory of the second blessings and power in their lives," remarked Mr. Nicholson, when speaking on "Hindrances to the Baptism of the Holy Spirit." Some people, he said, made every effort to get this experience, but it did not seem to work with them.

Every effect must have its cause, he went on to explain. There must be a reason why it does not work with them. People may have sought this blessing. They may have tried and tried, and yet been disappointed. It seemed impossible for them to enter into it. It seemed that it was not for them. What was it? he asked. Was there some hindrance from entering into the fulness of His blessing? Was it an unwillingness to be done with all known sin? In the sanctified life there was man's side and God's side, just as there was in salvation, viz., man's repentance and God's regeneration. Was that hindrance an unwillingness to renounce all sin? What was the sin? If you have a conscience on any question, if God has given you a conscience on the matter—that will keep you out of the fulness of

(Continued on page 15.)

The Nicholson Mission

August 29th to September 26th

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Headquarters: 321 Pitt Street, Sydney.

Our Objective: The Abolition of the Liquor Traffic.

Our Weapons: Education and Legislative Action.

ROUNABOUT NOTES.

(By THE STATE SUPERINTENDENT.)

On Sunday, August 8, a number of churches were visited by the Alliance speakers, where Prohibition addresses were given, and many expressions of encouragement received. Rev. H. Putland, who was in the West, spoke at three services in Temora. Mr. C. E. Still was well received in several suburban churches, and Mr. H. C. Stitt visited Parramatta.

* * *

The lunch hour industrial meetings, organised by the Hon. Crawford Vaughan, are meeting with much approval. The interest regarding the liquor traffic and its effects upon labor, employment, and efficiency appears to be growing, and employees are fast awakening to the fact that alcohol is a waster and not a producer—a monopolistic leech battenning and fattening upon the manufacturing and industrial life of the community.

* * *

A very happy function, taking the form of a lunch, was promoted by the Professional and Business Men's Auxiliary, and held at the Waratah Cafe on the 9th inst. Those present were widely representative of the many sides of the city business and commercial life. Mr. J. S. Baxter, a well-known business man of New Zealand, who is visiting Sydney, gave a most interesting and convincing account of the success and advantages of Prohibition in his home town of Invercargill.

* * *

One of the most representative and influential Objectors' Committee meetings, which it has been my privilege to attend, was held at Enfield on Wednesday evening, 11th August. An application is being made to have a public house removed into a busy centre that has recently and rapidly developed owing to the circumstance that highly respectable families have purchased residences there in order to reside in quiet, healthy surroundings. Now the "pub" wants to come along and alter the happy conditions which were regarded as the settled policy of this pretty residential centre. A beautiful soldier's memorial space is adjacent to the site of where the proposed public house is to be erected. A memorial and resting ground which any suburb might justly feel proud of. Let us hope that it will be spared the humiliation of becoming the front lawn of a liquor bar. The Mayor Alderman Ford, and Rev. H. C. Leplastrier are the executive officers, and they are backed by a very active committee of enthusiastic objectors.

PROHIBITION ENFORCEMENT.

Answers are coming from America to the questionnaire sent by the Representative Womens' Prohibition League to the Prohibition officers of the various States of America. Those to hand are entirely satisfactory as regards the results of the law to date, and indicate some remarkable results to life and prosperity.

A questionnaire has gone from the Women's Consultative Committee to a number of women's organisations of the United States seeking information concerning the effect of the Prohibition law, particularly as regards women, children and the home.

PROFESSIONAL AND BUSINESS MEN'S AUXILIARY.

THE WORKERS RESPOND.

(By CRAWFORD VAUGHAN.)

Through the courtesy of the Westinghouse Brake Co., Ltd., Hon. Crawford Vaughan addressed a meeting of 150 workers at the company's plant during the lunch hour on Wednesday last. The men gave the speaker a cordial reception, and asked a number of questions. The speaker said that no Labor man could consistently support the world's greatest monopoly. (One of the workers here asked how it was that men denounced the Meat Trust and other monopolies and said nothing about the liquor monopoly.) The speaker said that the Liquor Traffic was the worst of profiteers—it charged 12/6 (including taxation) for a bottle of whisky that cost 5d. to manufacture in Scotland. It was the champion of long hours, for not satisfied with 72 hours a week they now wanted to do business for 78 hours a week. The workers were always buying tied houses for the Brewing Combines instead of buying homes for themselves, as the workers in U.S.A. were doing. The liquor drinkers of Australia had to bear taxation amounting to £10,000,000 a year, which was equal to the total received from Federal income tax. Prohibitionists came along and said in effect, "We are paying none of these £10,000,000 liquor taxes, because we don't drink. By trying to abolish liquor we are offering to bear our share of this taxation burden of £10,000,000." What could be more unselfish? As a matter of fact Prohibition will not involve any additional taxation, as it will merely divert expenditure from wasteful extravagance to the channels of constructive business.

The workers of America had received increases in the effective purchasing power of their wages amounting to 75 per cent. since 1919. In the same period the Australian worker had not received a 10 per cent effective increase in his wages. Every rise in wages here had been followed by an increase in the cost of living and at the same time made it more difficult for our industries to compete in the world's markets.

American workers owned their own motor cars, which enabled them to live in rural areas, and either pay small rents or own their own homes, whereas the workers of Sydney were often crowded into mean streets at ever-increasing rentals.

American workers under Prohibition owned their own string of banks, and were a financial power. He did not claim that Prohibition would usher in a heaven on earth, but it would enable civilisation to crawl a little higher out of the other place, and would clear the way for better social conditions for the masses in all countries. America's greatest contribution to Democracy lay in the revelation that a country which pays the highest wages in the world can produce the cheapest commodities, provided the liquor evil is swept into oblivion. Therein lay the hope of Labor.

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This Page is devoted to the activities of the Prohibition Alliance—Edited by Henry Macourt, Publicity Officer.

EDUCATING THE YOUNG.

(By CRAWFORD VAUGHAN.)

A business man of wide sympathies wrote me this week regretting his inability to go as far as Prohibition, and stating that he thought we should concentrate on educating the young people to do without alcohol.

Those good people who tell us that our aims can better be accomplished by educating the young than by prohibitive legislation are forgetful of a few things. One outstanding fact they overlook is that the education of the young is going on apace on both sides. The liquor interests have as keen an eye for training the young idea towards a love of liquor as we have to train it in the opposite direction. As the *Brewers' Journal* (England) of February 15th, 1922, said: "With the rising generation—and whether or not they take to alcohol—rests the future of the trade commercially, politically and economically." Each year, as that paper went on to say, drinkers of alcohol die and must be replaced if "the trade" is to hold its own. "While I live I'll grow" is as much the liquor traders' motto as it is that of any ordinary business man. Liquor therefore expects to have a greater number of customers with each succeeding generation, and it is prepared to spend any amount of money to get them.

THE OLD LIQUOR SPIDER AND THE YOUNG FLY.

"Educating the young" is an essential part of our work, but our resources for "carrying on" compared with those commanded by the liquor interests, are what an ordinary Ford car owner's are to those of Henry Ford. Tradition, social customs, the habits of generations are powerful educational forces against us. Liquor knows this and plays upon that knowledge for all it is worth to them. In the dance hall, the theatre, the social soiree, at sports, picnics, even in wedding receptions the liquor ghost is a welcome guest at the feast. The liquor advertisement is in every paper and on every hoarding for the purpose of bringing in new custom for John Barleycorn. And unlike the temperance advertising, which involves a heavy drain upon temperance resources, liquor advertising more than pays for itself. One reason why publicans tax themselves so much a hoghead is to help the coming generation make young hogs of themselves. Balance the few earnest young people caught up by the Bands of Hope against the multitude that are enticed in the opposite direction, and scale goes down heavily against us. All this of course emphasises the importance of educating the young on right lines, but we shall be wanting in intelligence if we do not, at the same time, seek to do what America has done, viz., sweep the legalised temptation from the path of the young.

Prohibition makes the training of the coming generation in the direction of doing without liquor a comparatively easy task. But while every hotel and wine bar remains as an educational institution for the liquor interests and while liquor flows freely in social functions the chances are that the schoolmaster who will get most pupils will be John Barleycorn, and not the Prohibition Alliance. Political action has entrenched liquor in a strong political position; only political action, vigorous, unswerving, implacable, active in our interests can displace him. That is why the Alliance must be in politics all the time.

PROHIBITION WITHOUT COMPENSATION.

To be decided by Referendum, with bare majority, in State and Local Areas,
and to operate within two years.

SUNSHINE FAIR.

GENERAL COMMITTEE MEETS.— INTEREST GROWING.

Yes, it is the Sunshine Fair

The General Committee met last week for the first time, and one of its decisions was to retain the name so happily and appropriately associated with last year's event. This one will be the Sunshine Fair—1926.

Madame Wolfcarius was asked to act again as President; Miss Andrews will be Hon. Secretary; and Miss Arcsott Hon. Treasurer.

It was reported that Anglicans, Presbyterians, Methodists, Churches of Christ, Baptists and Congregationalists had very cordially agreed to participate. Also that stalls would be provided by the Prohibition Alliance, the Business Women's Prohibition League, and a second one by Methodist young people. It was anticipated that other stalls sufficient to complete the number required would be forthcoming.

Miss Andrews gave an outline of the general scheme of the Fair, which was desired to be distinctively Australian. It was thought this would lend itself to an attractive display, and it was approved.

Mr. Macourt mentioned that it was intended to make the Fair an educational display also, and each stall would have its information concerning the drink traffic and Prohibition prominently placed. There would also be a Poster Display, towards which samples of Prohibition campaign posters from all over the world were being sought. Associated with this would be samples of educational leaflets, and supplies for those who might wish to distribute them in their districts. It might be possible, too, to have 10-minute lectures on special phases of the campaign.

Suggestions for the opening ceremonies were made, and the general programme will come up for consideration at the next meeting of the Committee on September 8.

Mrs. Strang presided over the meeting of the Presbyterian Stall Committee, also held last week. Nearly all members were present. Mrs. Smith and Mrs. Mackay, the conveners, reported on the progress of arrangements, which was very encouraging. Other offers of assistance were given, and there was a general feeling of confidence in the success of their part in the Fair. It was decided, in addition to the general stall previously agreed upon, to have a small cake stall. It was felt that this could very easily be arranged in conjunction with the other stall. The next meeting of the committee will be on Thursday, September 2.

Another meeting of Baptist ladies is to be held this Friday. Anglican ladies met yesterday, a report of which will be given next issue.

ANTI-LIQUOR SQUADRON.

This was inaugurated at a meeting in the Y.M.C.A. on Thursday night, when a number of interested persons attended. Mr. Crawford Vaughan explained the proposal, which was intended to organise a band of men and women prepared to render service to the Prohibition Movement as speakers, vigilance officers or in other capacities.

A sub-committee, comprising Messrs. Vaughan, R. E. Tebbutt and C. W. Chandler, was appointed to draw up objects and programme, to be submitted to later meeting.

IS PROHIBITION PREMATURE? WHAT THE POLITICIANS GIVE US.

THE ANSWER IS IN THE FAILURE OF REDUCTION OR REGULATION.

It was at a meeting of men at Rozelle last Sunday afternoon that the question was put by one of the audience to Mr. Macourt at the close of his address—"Would you not be more likely to succeed by way of reduction of licenses?"

The questioner mentioned that a lot of people were thinking that way regarding the treatment of the drink evil.

It was pointed out in reply that the question brought forward some most interesting facts regarding the various methods of curtailing or regulating the drink traffic. The most important happening during the past ten years had been the reduction of trading hours in the evening from 11 p.m. to 6 p.m.—usually the time for hard drinking. Yet in 1923 the convictions for drunkenness totalled more than in 1913, which was the last full license year before the war. The table of figures is interesting:

1913	32,676
1914	33,208
1917 (6 o'clock closing)	19,261
1918	19,063
1919	19,547
1920	25,843
1921	29,047
1922	30,918
1923	33,118
1924	31,468
1925	30,669

Some figures of the Commonwealth Statistician are particularly impressive. In 1918, in this State, the convictions per 10,000 inhabitants were 105.5; in 1919 they were 97.6, from which they began to rise each year to 148.9 in 1923. This, too, in spite of a 33 per cent. reduction in the hours of trading.

In the same period the expenditure upon liquor had been mounting from £3/17/9 per head in 1914-15 to £5/3/7 in 1924-25, though the quantity per head consumed had shown a decrease between 1919 and 1923. It went up again in 1924-25.

There has been, however, another form of reduction in operation during the past six years in connection with the operations of the Licenses Reduction Board. From 1920 to 1925 about 450 licenses were closed by the Board. Of course some—though few in proportion—have been granted in other places. The fact remains that with about 15 per cent. less licensed houses since 1920 there has been a 20 per cent. increase in drunkenness.

Reduction of licenses or of hours fails to stem the flow of drunkenness. There is only one real remedy, and that is stopping the flow of liquor.

QUEENSLAND CONGRESS.

Hon. W. F. Finlayson passed through Sydney again on Thursday on his way from Brisbane, where he had been attending the annual Congress of the Queensland Prohibition League. He stated that the gatherings had been quite successful, and should result in more efficient campaigning in the coming year.

This page is devoted to the activities of the N.S.W. Prohibition Alliance—Edited by Henry Macourt, Publicity Officer.

LIQUOR ACTS, AND PARTICULARLY THE 1928 REFERENDUM.

The Business Women's Prohibition League arranged what proved to be a most interesting meeting at the Y.W.C.A. on Thursday evening. There were representatives of various associated organisations present. Mr. H. M. Hawkins occupied the chair.

Mr. E. H. Tebbutt spoke very interestingly on licensing law and the referendum. In his preliminary review of liquor laws he went back to the first local option law of 1883, which provided for ratepayers' option in municipalities, voting "Yes" or "No" for new licenses only. The Act of 1905 gave an electorate vote on continuance, reduction or no-license at general elections. Then in 1916 was the referendum on six o'clock closing. This Act also suspended local option at the next election only. An Act of 1919 suspended local option till 1/1/23, introduced the Licenses Reduction Board, fixed date for a referendum to be not later than 23/6/21. Premier Storey refused to take the vote and it lapsed.

The 1922 Act suspended local option till 1/1/26, fixed a minimum statutory number of licenses for Board to work to, made enormous number of amendments not understood by anyone except liquor specialists. Another Act in 1923 suspended local option again, and appointed referendums for the first Saturday in September, 1928.

Referring to the referendum, he mentioned that this was put down for the first Saturday in September, 1928. It was possible, he thought, for there to be a similar happening as in 1921, when the Government refused to make provision for the taking of the referendum on the ground that they could not finance the compensation which would be needed if the vote were successful.

All licensed premises shall be closed on referendum day. All adults on the roll are allowed to vote, and polling facilities are as at ordinary elections. An absolute majority of votes decides the issue. Voting is compulsory. The question to be submitted is: "Are you in favor of Prohibition with compensation?" The ballot paper also contains the words "Yes" and "No," and the voter places a cross in square alongside his choice.

If the voting is in favor of Prohibition the decision comes into operation on July 1, 1930, when all licenses shall lapse. It will then be unlawful to have liquor in possession or to import, manufacture, or sell any description, except it is for medicinal, scientific, sacramental or industrial purposes.

The Act provides for full compensation to brewers, maltsters, distillers, winemakers, owners and lessees and sub-lessees of licensed premises and of vineyards, holders of licenses and employees of any of these. Compensation shall be for depreciation of value of land, buildings, machinery, plant, termination of trade and stocks. Compensation generally has been assessed by Compensation Assessment Board for general information at £12,000,000. The amount of compensation to each claimant in the event of Prohibition being carried shall be determined by a Compensation Court.

A cordial vote of thanks to the speaker was carried on the motion of Madame Wolfcarius, seconded by Rev. R. B. S. Hammond.

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FOR HIGH-GRADE
CHOCOLATES AND CONFECTIONERY.

AFTER TWENTY YEARS.

A MATTER NOT OF COMPARISON BUT CONTRAST.

A company of business men gathered at lunch in the Waratah Rooms on August 9 to meet Mr. J. Baxter, of Invercargill.

Sir Elliott Johnson, K.C.M.G., M.H.R. who was to have presided, was unfortunately at the last moment unable to be present.

The Rev. H. C. Foreman, M.A., President of the N.S.W. Alliance, took the chair. The meeting had unusual interest because of its bearing on the question of "dry" Canberra.

Sir Elliot Johnson has in all his public life consistently supported all movements that sought to limit or abolish the liquor evil. His strong attitude in the Federal House lately was undoubtedly largely responsible for the decision of the Government to preserve the ordinance by which Canberra is "dry" until a referendum can be taken on the question.

AFTER TWENTY YEARS.

Mr. Baxter, having been in business in Invercargill for 40 years, has a very intimate knowledge of this bright little city of 20,000 inhabitants. The last 20 years the city has been enjoying no-license.

The attention of the meeting was immediately caught by Mr. Baxter's opening remark that it was not a matter of comparison, but a matter of contrast, between the 20 "wet" years and the 20 "dry" years.

It was no mimic warfare when a few enthusiasts set out to fight 35 liquor bars, two clubs with bars, and four bottle licensed places, the social customs and the financial ramifications associated with the liquor evil. The liquor people assumed the role of prophets, asserting and reiterating that to abolish the bars (1) "was unwise and dangerous"; (2) "tourists would cease to visit"; (3) "commercial travellers would shun the town"; (4) "business would slump"; (5) "property values would decrease"; (6) "rates would go up"; and (7) "sly-grog would demoralise the young people."

Twenty years in Invercargill have proved beyond question that every one of these seven famous prophecies that have been repeated in every part of the world have been as false there as they have been in every other place.

IMMEDIATE RESULTS.

Just as the throwing of sandbags out of a balloon send it flying up into the air, so the closing of liquor bars gives an impetus

to every good and progressive thing in the city life. A forward movement was at once noticeable; all business revived. After one year 150 business and professional men signed a very emphatic statement endorsing no-license. Three years later they reaffirmed their statement.

There were few bad debts and fewer bankruptcies.

Mr. Baxter quoted a striking incident of a drink-crazed man who murdered his wife, and was given a life sentence in jail. The cost to the public of keeping this man and his family was £3000.

After twenty years without liquor bars 90 per cent. of the people owned the homes they lived in. In spite of the fictitious value of hotels created by the license, hotel property increased greatly in value after the bars were closed. Every old bar was used profitably in some other business. The number of municipal employees rose from 80 to 280, and a new civic spirit was strikingly evident.

Mr. Baxter asserted, "We like to pay rates." As he paused there was an immediate protest, but calmly Mr. Baxter finished his sentence, "as little as you do."

Mr. Baxter is very Scotch, and he reminded them that if a Scotchman did not understand a joke there was no question that he understood a reduction in rates. Under no-license, while great civic improvements had taken place, notably a tram system, electric lighting scheme and beautifying of parks, yet the rates had been permanently reduced.

A STARTLING ILLUSTRATION.

It was feared that the "hang over" from liquor days would be a determined defiance of the law and an orgy of sly-grog selling.

In the first year there was some evidence of this, and one well-known man was caught with eight cases of whisky. It was telegraphed throughout the Dominion that it was 80 cases; it was cabled to Australia that it was 800 cases. The punishment, however, was so salutary that others were discouraged, and the sly-grog business languished and ceased to be a problem.

Mr. Baxter closed his brief and striking talk by telling us of the munificent gift of one grateful citizen who left £20,000 to supply a delightful park for the city, and that in probably no part of the world was sport so well provided for and so enthusiastically in-

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duged in than in the splendid city of Invercargill.

CONVICTIONS FOR DRUNKENNESS.

	Population.	Last wet year.	First no-license year.	1923.
Ashburton	14,268	91	23	24
Balclutha	15,038	38	2	Nil
Invercargill	17,434	209	149	75
Masterton	15,334	300	140	48
Oamaru	15,626	209	31	44

Most of these convictions are of persons who get drink in adjoining "wet" districts.

LIQUOR CONSUMED IN 1923.

	f	s	d
No-license districts	0	19	4½ per head
All licensed districts, N.Z.	7	0	7 per head

SOME RESULTS.

Hotel values have improved under no-license. In Invercargill the municipal rate book shows the increase in capital value of the 17 hotels was 36½ per cent., not less than 14 showing an increase.

In Oamaru the increased value of the six leading hotels was 66.9 per cent. under no-license.

Employment in four hotels in Oamaru has increased 200 per cent. under no-license. In one hotel in Invercargill employment increased from 12 to 57 persons. There has been a general increase in employment in hotel service throughout the no-license areas, and the quality of that service is equal to anything in the Dominions. The Governor-General of New Zealand does not hesitate to stay at no-license hotels.

This year, of 400 members of the Carpenters' Union in Invercargill only three were out of employment.

THE POOREST LIVE IN LUXURY.

WHEN JOHN BARLEYCORN IS SOMEBODY EVERYBODY IS NOBODY.

(By JOE LONGTON, for "Grit.")

While the "wet gutter press" of Australia does the yelping for the booze barons and their pack of rum hounds, the "dry America" that has a one hundred and twenty million population in reality, and a two hundred and forty million population in efficiency, since economics created by Prohibition-boosted man, earning and spending power 50 per cent., forges ahead.

However, it will not be long before the decent Australian press, with Australia's future in mind, comes out for this great blessing, Prohibition, and will advocate the economic reform to its people, while it walks along, unanimated, between rows of rat-holes (pubs), as America whizzes by prosperous business houses in automobiles.

Is it because the Australian people's attention might be drawn to the wonderful facts published in the weekly issue of "Grit," for which I have recently made a fifty thousand mile tour of America to ascertain as to what wonderful industrial pursuits the American breweries, whisky distilleries and public houses have been converted, that my writings have been so sadly neglected by the sewerage scribes?

The 69th Congressional session has decreed apropos the "wet wail" of the "anvil chorus" hired by foreign liquor interests.

The Los Angeles "Times" of June 4, 1926, states:

"WET MEASURES REJECTED BY SENATE COMMITTEE.

"Indefinite Postponement Urged of All Modification Proposals; Judiciary Body Must Concur.

"Washington, June 3.—Short shrift was made to-day by the Senate Prohibition Committee of the proposals for a national referendum on the wet and dry issue and for modification of the Eighteenth Amendment and the Volstead Act.

"Three of the five members of the Committee, which recently conducted lengthy public hearings on the measures, quickly adopted a report by its chairman, Senator Means, of Colorado, recommending that the bills be indefinitely postponed. This action still must be approved by the judiciary committee.

"Senators Means, Goff, West Virginia, and Harrell, Oklahoma (Republicans), signed the report, which also has the approval of Senator Walsh, Democrat, Montana. Senator Reed, Democrat, Missouri, the other member, said he will file a minority report later.

"With respect to the proposal of Senator Edge, Republican, New Jersey, for a national referendum on the Prohibition question, the majority report said such a referendum was not provided for in the Constitution, and that it was the belief of the Senators that it was not the intention of the framers of this Constitution that a national referendum would ever be attempted."

"The proposal of Senator Bruce, Democrat, Maryland, for modification of the Eighteenth Amendment, so as to return control of the liquor question to the States, was dismissed with the observation that 'we believe the Eighteenth Amendment to be morally right and economically wise.'

"The report added that, so long as the Prohibition amendment is a part of the fundamental law, it is the duty of all officers, legislative, executive and judicial to aid in its enforcement."

If ever a nation of people has been hoodwinked into absorbing a lot of journalistic trash, injurious to the nation and beneficial to the underworld (the liquor interests), that nation is Australia.

The cancer (the liquor interests) and its roots (the wet Australian press) is a problem more injurious than the worst plague for Australia to contend with, as right there is the great ignorant obstacle which, in its bigotry and ignorance, is strangling the best efforts and the best intentions of Australia's best people who wish to see Australia greater than America, which is envied by the whole world.

Australia must be purged of its degraded, degrading and degenerated "wet" press before it can ever amount to even the "fifth wheel to America's automobile."

If Australia continues to have its well-meaning people go one step forward, while a debased "alcohol-advocating press," in the guise of patriotism, drags them back two, God help Australia.

It is impossible for me to describe to my countrymen the way in which they have been lied to by the liquor-loving and "wet" press hirelings in Australia with reference to the prosperous Prohibition period now in existence in America, where a 95 per cent. sober nation lives in health, wealth and prosperity. All I can do is to "punch the wets" and laugh up my sleeve at the uneasiness of the battalion of death (John Barleycorn's army), which is becoming more frantic daily, as the worms bite 'em.

Prohibitionists in Australia have a prosperous American people to flaunt in the eyes of Australians bent on prospering, and as America progresses, and the yelps of the rum hounds grow fainter, and the teeth in law enforcement become stronger, my countrymen in Australia will eventually cast off the shackles and straight-jackets that have had them trussed and enslaved to the brewers, distillers and publicans.

America will live and prosper ad infinitum under Prohibition, and what changes to be made in the liquor laws will be for stricter enforcement. Liquor is tabooed in America for ever, not even light wines and beer have the remotest chance of becoming legalised.

There is no uneasier menace in the world to-day than the booze barons of Australia. They are cornered by Prohibition, which will destroy them with the weapon used by the church and industry—economics.

I travel at least fifty thousand miles annually in America, and I have not seen one drunken woman or one hundred drunken men in the six years since Prohibition. The poorest Americans live in luxury, owning their own automobiles, washing machines, electric irons, radios, electric sweepers and homes. The legitimate business man has no illicit "pub" to steal his trade, and his cash customers come and go in steady mien. American poor farms and insane asylums are going out of business. Children and parents are well clad and nourished. Children are schooled on an astoundingly scientific basis.

I ask fellow Prohibitionists in Australia to "sit tight" and refuse to "rise" when the filthy "wet" press prints its degenerated, one-sided, saffron-hued copy and lewd "wet" lies that have absolutely no moral worth. Insidious journalism menaces Australian morale, moral standard, sanitation and intellectual advancement. As America before its halcyon Prohibition era had its bitter "wet" opposition to observe, so shall Australia be served likewise. But the tide will turn, and a cleaner press will ensue, clean enough for a home that desires to raise its little Australians beyond an educational programme wherein whisky and beer advertisements are foremost.



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Like Wichita, Kansas, the "birthplace of American freedom from the liquor barbarians and the barbarism emanating from the pub," Adelaide, South Australia, is destined to be "the cradle of Australian civilisation and the emancipator that has a press willing to free Australia from the liquor slavery and corrupt press that murders humanity, murders hope, murders legitimate wholesale and retail business, and stunts industrial opportunity in its growth."

Prohibition is an economic reform that the ambitious Australian must eventually adopt and embrace. Australia is too young and too mighty to wallow in a slimy pig puddle with the liquor hogs that have worn their welcome out. The day will come when "wet" Australia, shamed, outdistanced, outsmarted and psychologically inferior to "dry" America, will "fall out of bed and wake up voting for Prohibition." Until then, Australia will be a "land of me and my wife and my son John and his wife" and nobody else.

In Australia, "John Barleycorn is somebody, and when somebody is anybody, everybody is nobody."

I shall soon begin for "Grit" the greatest American trip ever undertaken by an Australian, and I will contribute an illustrated article weekly. The illustration will be either a brewery, distillery or pub that has been converted to industry. This trip will be one in which I shall travel one hundred thousand miles, and I would advise all Australians interested in the welfare of Australia, who desire to know what a wonderful economic reform Prohibition really is, and how it can increase your living standard, property values, national wealth, efficiency, man, spending and earning power, happiness and national pride at least 50 per cent., to subscribe to "Grit" early, as my series will be of vital importance to Australia. Don't miss a copy, each will have startling information beneficial to the nation.

To the wets that read the "dank press" and smear their upper lips with Stilton cheese and booze, and race around Australia, hollering: "My! America stinks!" I say that if you spray a little Prohibition perfume on them, America will not smell as bad as perverted "wet" Australian journalism would have Australia believe.

America is dry for ever. The scene shifts to Australia, where John Barleycorn and his battalion of death are squealing like stuck pigs and fighting to save their hides.

A Personal Chat with my readers

QUITE AN IMPOSSIBLE MAN.

We frequently hear people referred to as quite impossible people. There may be something pernicky, some dreary pessimism or some contrariness that makes a person a poor team worker, but on the whole I think it may be a compliment when the generality of folk think you are quite impossible. A person is sometimes referred to as having the defects of their qualities, and you may notice that such strong personalities, people with courageous initiative and utter disregard of custom and criticism, are described as impossible people. They do things, and the people who only think of doing them sit back and criticise.

They pioneer and undertake to do the impossible, and the "never, never gang" shake their heads and prophesy disaster. Religious enthusiasts who believe that

It is better to shout than doubt,
Better to rise than fall,
Better to let the glory out
Than have no glory at all

are, of course, to the coldly respectable quite impossible people. The timid person can't work with the aggressive and bold person; he finds them impossible.

The slow person can't keep pace with the quick person; they become to him impossible.

The peace-at-any-price people can't work with those who have a conviction and stand for a principle; they think them unreasonable and impossible.

The vacillating people can't work with the steadfast and enduring ones. The slow-thinking and the unthinking find the quick-thinking and quick-deciding people quite impossible.

The people who subscribe to a conventional religious standard cannot harmonise with those to whom religion is a personal experience; they consider such persons impossible.

Those who always put off till to-morrow are only irritated by the impossible people who believe there is no time like the present.

The world owes a great debt of gratitude to the impossible people. They have seen clearer, felt deeper, gone further than the rank and file, and it ill befits those who lag behind to abuse and discredit them. Impossible people are frequently the yeast in the dough.

The pioneers, the inventors, the discoverers, the originators have all been found by some as quite impossible persons.

You don't like the way some people do

things. Well, you might remember they don't like the way you don't do them.

Now, in impossible people there is frequently a cocksureness; they know themselves to be right, and when they back their opinion up to the hilt we must treat them with respect.

They sometimes display a good deal of intolerance. This is inseparable from the definite conviction that they are right; therefore, others must be wrong.

A certain imperiousness goes with leadership; it is a quality that makes enemies, but it also makes progress.

St. Paul admonishes us to "be not unequally yoked with unbelievers," for if we are so yoked each will find the other impossible or one will be swallowed of the other.

On the whole, I am pleased some have found me impossible, and even more pleased that so many loyal, willing, generous, enduring friends have made many enterprises not only possible, but actually successful.

* * *

THE OTHER SIDE.

Your friends say "you are generous to a fault." Your critics say "you are reckless and improvident."

Your friends say "you are to be respected as a person of high principle, and steadfast and devoted to your ideals." Your enemies say "you are a slave to your narrow-minded, discredited ideas." The fact is your friends usually are looking at your front garden; your enemies have their noses in your garbage tin at the back gate.

Neither of them are quite and altogether right, and if we are wise we will learn from both of them, and become worthy of the good opinion of our friends, and happily disprove the maliciousness of the unkind.

There is one thing I may be quite sure of. If there are people I don't like and people who rub me up the wrong way, there will be people who don't like me and whom I rub up the wrong way. There is nothing to be proud of in either side of this fact, but something to be patiently minimised.

* * *

THE DEBT WE OWE THE COUNTRY.

Recently questionnaires were sent out to ministers of the Southern American Methodist Church, and from the data much interesting information has been compiled. For instance, 80 per cent. of them were Christians; and 57 per cent. had prayer

GRIT

A JOURNAL OF
NATIONAL EFFICIENCY
AND PROHIBITION.

"Grit, clear Grit."—A pure Americanism, standing for Pluck, or Energy, or Industry, or all three. References probably had to the sandstones used for grindstones—the more grit they contain the better they wear.

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SYDNEY, THURSDAY, AUGUST 19, 1926.

in the homes; 94 per cent. of the ministers were born in the country and 75 per cent. were reared in the country. The occupation of 65 per cent. of the fathers of these preachers was farming; 96 per cent. of the parents attended Sunday school before joining the church; 58 per cent. worked their way through college.

The country and the Sunday school have contributed most to the progress of religion, and we Christians do well to bear this in mind.

* * *

JUST COMMON FOLK.

I do not know who wrote these lines, but they are worth preserving:

Somebody knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged and blue,
Somebody wants you to know Him,
And know that He dearly loves you.

Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from Him.
Somebody grieves when you've fallen,
Though you're not lost from His sight;
Somebody waits for your coming,
Taking the gloom from your night.
Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you—one of the throng
Needing His friendship so holy,
Needing His watch-care so true.
His name? We call His name Jesus.
His people? Just I and just you.

The Editor

LISMORE CAMPAIGN.

MR. NICHOLSON'S POWERFUL MESSAGES.

MARKS OF AN UNCOMMON CHRISTIAN.

AM I MY BROTHER'S KEEPER?

(By STANLEY MUIR.)

The Nicholson mission continues to prove the centre of attraction at Lismore. Largely attended meetings were held throughout the week-end. There has been a nightly attendance of about 900 in the tent throughout the week. Unquestionably a deep impression is being made on the mind of the community. The addresses have been essentially to Christians. They have been of an uplifting and soul-stirring nature. Mr. Nicholson sets a high standard for the Christian ideal. His appeal to Christian workers and parents on Sunday afternoon upon "Soul Winning" will be long remembered.

Many have been led to rededicate their lives afresh and to seek the power of the Holy Spirit in their lives.

LIFE ABOVE THE COMMON.

"Uncommon Christians" formed the topic of Mr. Nicholson's address one evening. Unfortunately, he remarked in opening, there were many so-called Christians who did not know the higher and deeper life. Sometimes the lives of these did not compare with the lives of others who had no religion and made no profession of Christianity. That, he said, was the cause of much of the present-day failure and defeat in connection with the Church as a whole. It was a common thing to see Christian people smoking, going to pictures, dances, cards and such things that the world had pleasure in. How common a thing that was? Those who had faith in Jesus Christ knew there was one thing that could lift them up above all this and enabled them to find all satisfaction in Christ Himself. This alone would enable them to enjoy Christian life, not merely to endure it. "What kind of Christian are you?" asked the evangelist. "Do you know the uncommon Christian life? Have you that satisfaction and joy He alone gives? Does all that charm the world have any charm for you?"

An uncommon Christian, he went on to say, was one who had had two birthdays—born of his mother and born "from above." He was one who could be always depended upon, no matter what the sacrifice, a stalwart at the prayer meeting. He knew he was "born again," for he had had a personal experience and had the witness of the Spirit. He also had a definite second blessing of the baptism of the Holy Spirit. To come to this place they had to be prepared to let God have full possession of their lives. New desires would come into the life as the Spirit of God took the old desires out. They would be sent out to find satisfaction in a separated, sanctified Spirit-filled life; being "more than conquerors through Him that loved us." He appealed to Christians to let the Lord Jesus Christ have a chance in their lives.

FLIRTING WITH JUDGMENT.

Other characteristics of the uncommon Christian life were deliverance from the fear of man, a desire to win others, honesty to employers and the payment of the grocer's bill. The uncommon Christian gave one-seventh of his time to God. He was not in Church in the morning and picnicking on the beach in the afternoon. "We are flirting with judgment when we begin to desecrate the Lord's day," declared Mr. Nicholson, "for greater nations than Great Britain have gone into the dust through forsaking God." The

uncommon Christian went to the House of God with joy and gladness. On the Lord's day he was on the Lord's business. That was the uncommon thing to-day. But how many Christians went joy-riding on Sundays—training their children like a bunch of heathens.

STINGY WITH CHRIST.

Tithing to God was another mark of an uncommon Christian, for God always demanded one-tenth of a Christian's money. Some people were awfully stingy with Christ. Money and women would test any man and precipitate him like an acid test. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If they dealt honestly with God he would bless them. There was not a care or anxiety to the uncommon Christian, he added, as he related a personal incident during the Ulster rebellion. Although a "marked" man, he had been protected from the bullets. Even the funeral undertaker had backed up against his home, but he knew that God was working everything for good. "May God raise up that breed of Christians in Lismore," concluded Mr. Nicholson. "Give the Lord a chance and He will give you life above the common."

WHERE IS THY BROTHER?

Sunday afternoon saw another large gathering in the tent including many Church and Sunday school workers. "Am I My Brother's Keeper?" formed the subject of his striking address. His message, especially to parents, was of a moving nature, and there were many wet eyes before the missionary concluded.

Speaking from the oft-quoted verse in Genesis 4, 9, Mr. Nicholson said that just as truly as God had placed his hand on the shoulder of Cain and had asked: "Where is Abel thy brother? What hast thou done?" so He was that very afternoon asking every "born again" Christian, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

"Your brother, have you helped to his salvation—or to his soul's damnation for ever?" asked Mr. Nicholson. Was it not a strange thing how few "born again" ones were really interested in soul-winning? God had condescended to entrust the work of soul-winning, not to angels, but to men and women. Yet how few realised their responsibilities!

More than three-quarters of the world's population had never heard of Christ, yet they had seen 2000 years of Church propaganda. The number of those brought to Christ was on the decrease. Thousands were going to hell, yet comparatively nothing was being done to reach them. Despite all this, good people said: "Don't make a stir. We won't have anything to do with these extraordinary means. We don't like missions."

DEVIL HATES SOUL-WINNING.

The hallmark of a genuine Christian was his concern about the souls of others. The proof of the pudding was in their trying to win others to Christ—if there was a spark of genuine Christianity about them. The

wise ones in heaven, he remarked, would be soul-winners—that was the mark of wisdom in God's estimation.

Some people when spoken to about soul-winning went clean, snorting mad. The only means God had made for soul-winning was through others. They had never heard of anyone won to Christ except through human agency, direct or indirect. Let them begin the work of soul-winning and they would soon lose all doubts respecting the personality of the devil. He knew of no work the devil would resist harder than soul-winning. He would not care about their working hard for social amelioration, Prohibition, politics, municipal affairs, etc.—anything except winning souls for God. The devil's concern was to damn men. God's concern was to save men. The devil would not mind their getting men to join church, take office in Sunday school, Bible class, etc., but let them attempt soul-winning and the devil would be on their doorstep. It would not be long before they were all in God's presence, and the question would be: What hast thou done? May God save them from blood guiltiness.

PERSONAL RESPONSIBILITY.

Turning to the ministers in the congregation he asked if they had been saving sermons or saving souls. The message of Ezekiel was that the blood of the wicked would be required at the watchman's hand. Preachers, he asked, what have you done? Does the blood of those people you have failed to warn rise up against you? In the homes you have visited how many have you warned? Are there people in hell to-day you should have warned to flee from the wrath to come?

Speaking to elders, deacons, church officers, etc., Mr. Nicholson asked if they had been placed in these offices merely to gratify their desire for position? How many anxious people who had come into the church had they dealt with about their souls? The responsibility was just as great upon them, for a minister often made his appeal, and it was all undone by an ungodly bunch of church officers. The God of judgment still lived to-day. He was very quiet now. The next time He would speak would be in judgment. Sunday school teachers and Bible class leaders had also been called to win their scholars to God. Statistics revealed that 85 per cent. of the people in the jails had once been Sunday school scholars. Had they only been truly brought to Christ they would not have seen the inside of those jails. Yet it never seemed to enter the mind of many Sunday school teachers that their responsibility was to win their scholars to Christ. Did they just tell them Bible stories and the like, or were they concerned about the souls of their scholars? Sunday schools should be the beds of revival. Do not forget, he remarked, that the blood of those precious souls would be required of them. What had they done? Did they remember they were dealing in a way that would mark the future destiny of these young people? For it was better they were never born than that they should offend the least of these little ones.

A WORD TO PARENTS.

Church members, where did they come in? Had they won any to Christ? People had gone in and out of church and had they ever spoken to them about their souls? Their job was to bring non-church people to church, and to lead anxious souls to Christ? Every officer and church member should be on the job of soul-winning. Of the many thousands who never darkened a church door, how many had they invited to the House of God? What had they done? Did the voice of their brothers' blood call from the ground?

(Continued on next page.)

Lismore Campaign—

(Continued from page 9.)

Parents, what have you done? Mothers, you have taught your children to play cards, to go to the pictures, and to the dance. Have you never been concerned about winning them to God? You have been concerned about their social position, their education, their health, but the last thing that has entered your head has been their soul's salvation. Have you never spent fifteen minutes on your knees to win them to Christ? Parents, why should you not win your children? Why should anyone else win your crown? You have been concerned lest they become drunkards or get into jail—that would be a terrible disgrace—but they are as truly going to hell as any drunkard or blasphemer unless they are saved.

Your only concern, parents, is that your children are nice and good. Your boys and girls are the idol of your hearts, but do you not realise that if your children, having reached the age of accountability, die in their sins, they go to hell the same as the biggest sinner? You cannot get your children converted too early. God has given you your children and sixteen years in which to bring them to the Lord. After that they commence to go out and get away from home influence. Have you a family altar or have you been so busy about this and that that you have had no time to read God's word and pray with your children? Parents, he asked, does your children's blood rise up against you? Have your children smelt the fragrance of tobacco in your home, and not the fragrance of their parents' prayers? Have your children ever heard their names individually mentioned in prayer from their mother's or their father's lips?

Interspersing his remarks with many touching incidents of his own personal experience, Mr. Nicholson testified to the influence of his own Godly mother upon his life. "I may be blamed for being too strict with my children," she used to say, "but I shall never be blamed before God with being too loose with them." Instead of this, today many a mother taught her son or daughter to play cards, and the home was the kindergarten of the gambling den.

"For God's sake, be concerned about your children's souls," appealed Mr. Nicholson. "Where is thy child? The voice of their blood cries against you. Go home and begin to evangelise your own children. Win them to God, and get every Christian barrier you can around them."

ROUND THE DISTRICT.

Opportunity has been taken to introduce Mr. Nicholson to the residents of various centres of this thriving and prosperous district of the North Coast. One day the party was kindly motored north to Murwillumbah. About 140 miles were covered in the day's run. This enabled one to gain some idea of the extensive nature of this rich dairying district, apart from the picturesque bush and mountain scenery, especially towards the valley of the Tweed. Of special interest were the banana plantations; but these have suffered much from the ravages of the bunchy-top disease. An address was given by the missionary in the School of Arts hall, and a pressing invitation was given to Mr. Nicholson to conduct several days' mission in the Tweed capital. On another afternoon the evangelist visited Coraki, where the Presbyterian Church was crowded when an impressive address was given, and many responded to the invitation to accept Christ. Casino, a rising and prosperous town about twenty miles west of Lismore, was also visited. Several churches here again combined to welcome Mr. Nicholson, who addressed a well-attended afternoon meeting in the Presbyterian Church. Other similar visits are to follow.

"Church week" is being observed at the "canvas cathedral" this week, the respective

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churches being invited to attend in a body on their respective nights. The Associated Churches of Christ, Methodist, Presbyterian, Baptist and the Salvation Army are each responding to the invitation. There has also been a special church parade of officers and members of L.O. Lodges in Lismore and the surrounding district, who attended in regalia and presented a fine appearance. The Salvation Army marched to the tent to the music of the band and entered singing one of their favorite Army songs. Invitations have been extended to the residents of several of the adjacent centres to motor through en masse, and already the Coraki folk have responded.

Again this week the pupils of the Lismore school assembled in the tent under the supervision of their respective teachers. It was pleasing to observe the readiness with which they picked up Mr. Nicholson's choruses, singing with heartiness "Romans Ten and Nine." Much prayer is being made for the success of the campaign. Prayer meetings are held morning and evening, whilst women's prayer circles are being formed throughout the city as a result of the women's weekly prayer meeting.

Mr. A. D. Kay and the Meat Board.

O.K. writes: "Seeing that Mr. Kay has been a cleaver to Mr. Lang, it is only meat that he should skewer a position which will give him a steak in the country, though some people who object to men of his kidney say he is not much chop. Mr. Kay is no lamb, and is not in the least cowed. It is Mr. Lang who will look sheepish when the test comes. Mr. Kay managed to steer his course well, and may re-veal new qualities, as he has done before, though classed by some critics as a pork creature. He may suet the job well, and will not lose his block. He will not be bulldozed, and will ram home his judgments. He will, with the fat screw, find his daily loaf sweetbread. All the same, when such things happen, who can refrain from saying that Parliament House is a queer joint? Tears are not dripping from our eyes, but was there no good Labor man entitled to a cut?"—"The Daily Telegraph."

ANNUAL SUBSCRIPTION TO "GRIT" IS 11/-.

"Grit" subscriptions received to 13/8/26, and where not mentioned the amount received is 11s.: Mrs. Gaston, 3s., 30/10/26; Miss Bartlett, 30/6/27; Miss E. Brown, 20s., 30/3/28; W. Boden, 3s., 10/11/26; John Round, 10/8/27; Mrs. Reece, 5/8/27; Mrs. Leafe, 5s., 20/1/27; Mrs. Mann, 3s., 30/10/26; Mrs. McLachlan, 1s. 11d., 30/12/26; G. Savage, 14/8/27; Rev. L. Sullivan, 20s., 30/10/27.

A MODERATE DRUNKARD.

Grant Duff tells in his diary of the Frenchman who was put up to make a temperance address in England: "I am not a teetotaler myself, I am what you call a moderate drunkard."

PARENTS OR GUARDIANS.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls.

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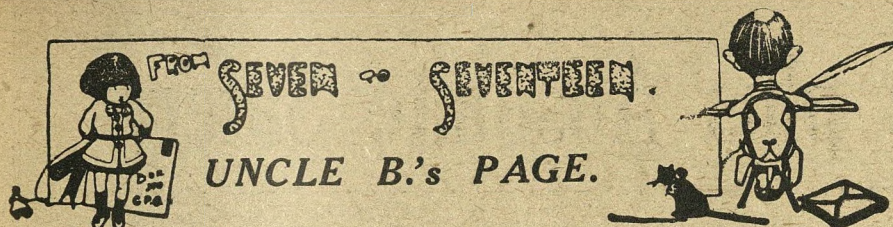
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UNCLE B.'s PAGE.

LOVELY BOOKS.

Ethel, Comboyne, writes: It is about three months since I wrote to you last, so I had better write again. It is very cold up this way lately. We find it cold riding to school some mornings. We have four miles to go. I have just finished reading a book called "The Family at Misrule." It follows after "Seven Little Australians." They were both written by Ethel Turner. I love reading better than any other pastime. There are a lot of rabbits on Comboyne now. My brother sets traps for them and catches a good many. Yesterday he caught a lovely black one. It is a pity they are such a nuisance as they are so pretty, especially the kittens. I have a cat called Jack; he catches rabbits. He is over eleven years old and is a big tabby fellow with white collar and white sox. We have a black dog. The best part of him is his looks. He isn't very useful and often chases the fowls for fun and gets tied up for punishment. One night something got caught in a rabbit trap; it sounded like a dingo or fox by the yelps. It chewed a wooden peg off that the trap was fastened with and got away with the trap. I will close now, with best wishes for "Grit."

(Dear Ethel,—I am glad you like reading. Good books are really good friends. I know "Ethel Turner." I think her books are fine. She once wrote a story for "Grit," also a temperance book.—Uncle B.)

A NEW NI.

Gladys Gardner, Comboyne, writes: This is the first time I have written to you. I am eight years old and have been going to school since last Michaelmas. I ride a brown pony; her name is Tiny. I have three brothers and a sister. My little school mate went to Sydney to live lately. I have another mate now.

(Dear Gladys,—You are very welcome as a new Ni. I hope you will often write. I wonder if Tiny will come when you call her and if she will shake hands with your friends. I once had a lovely horse I called Laddie, and he would come when I called and shake hands.—Uncle B.)

THANK YOU.

May Setchell, The Rectory, Wilford-street, Corrimal, writes: I was very pleased to see my letter in "Grit." I am in 6C at school now. I got put up in the midwinter holidays. My sister, mother, brother and I went up to Penrith for our holidays. We were going out to Castlereagh, but missed the lorry, so my sister, brother and I went up to my consins at Lemongrove and mum got a ride in a sulky out to Castlereagh. My sister and I went out in the morning with my cousin. We made two little gardens each

and had a nice time. On my birthday I had some girl friends over at our place. On Saturday we all went up the bush for a picnic. Have you ever been to Hobart, Uncle? We spent sixteen months there. They are building a new rectory at Corrimal, and I think it will be finished about the end of August. If you ever come up to Corrimal while we are here please don't forget to call at our place.

(Dear May,—Thank you for the invitation. It is a long time since I have been in Corrimal, but if I am spared I hope to go to many country places next year.—Uncle B.)

A GOOD LADY.

Albert Sims, Douglas-street, Nowra, writes: I read your letter in "Grit." I do not get "Grit," but a lady gave it to me. I changed my book, "The Heroes," and I am reading "Spotty the Bower Bird." We are learning flag drill for Back to Shoalhaven Week. From third class down to first class are learning the may-pole, and fourth up to tenth class are learning flag drill. We have only two more exercises to learn in the flag drill. I have a sister in first class, and a brother in third class, a sister in fourth, and my sister and myself are in sixth class. The boys have physical drill to learn, and we have hardly started.

(Dear Albert,—I wish the thousands who read "Grit" would follow your lady friend's example, and interest a boy or girl in "Grit." That would be fine. Some day I hope you will take "Grit" in your home.—Uncle B.)

A NEW HOME.

Neville Townner, Public School, Tintenbar, writes: You will see by the heading that we do not live at Mallanganee, but Tintenbar. We moved here last holidays. I was very sorry to leave all my mates, but I have nearly got to know the boys here. They play hares and hounds at this school. I am hoping to have some of my mates up here for a holiday. We can see the sea from our place, and see the ships go by. We are only eight miles from Ballina. Have you ever been to Ballina Uncle? My grandma and grandpa live there. They grow beans and sugar cane around here. They use motor lorries to take the cane to punts in Emigrant Creek, then they take it to the river and up to Broadwater Mill.

(Dear Neville,—You will find that in every move and change there are some compensations. You will soon like your new home, and yet you won't cease to remember your old one, so you will really have two homes and two sets of friends.—Uncle B.)

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"The other fellows jeered at me for a saphead. Yet when a strike was called and our men decided to send a committee to the manager to present the workers' side of the case, I was made spokesman of that committee, largely because of my schooling.

"That taught me something. When an emergency arose, the very fellows who had laughed at my efforts to learn were the first to endorse those efforts. They did believe I was on the right track, after all! It hadn't been easy to go to school in the face of jeering from my comrades. Often I had felt like quitting and joining the crowd. But now, more clearly than ever, I saw the tremendous advantage of having even a little education."

That is a good story, a true story, a helpful story. I wonder will it make any difference to you.

UNCLE B.

OUR LETTER BAG.

A NEW NE.

Jim Knapp, Back Forest, writes: I have not written to you yet. Will you please accept me as one of your family? I am eight years old now, and my birthday is on September 24. The flu is bad here lately. Rev. Mr. Mills, our Methodist minister, comes to our school once a fortnight. I am in third class now. Our town (Nowra) is having "Back to Shoalhaven Week" in October. I would like some one to write to me. Please give them my address.

(Dear Jim—Welcome to my big family of lovable scallywags. I hope someone will write to you, and that you will let us know how the "Back to Nowra Week" turned out.—Uncle B.)

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FIELD APPOINTMENTS.

SUNDAY, AUGUST 22.

- 11 a.m.: Epping Methodist Church.
Rev. H. C. Foreman, M.A.
11 a.m.: Hurstville Methodist Church
7.15 p.m.: Vaucluse Congregational Church.
Mr. H. C. Stitt.
11 a.m.: Punchbowl Methodist Church
7.15 p.m.: Drummoyne Methodist Church.
Rev. H. Putland.
11 a.m.: Oatley Anglican Church.
7.15 p.m.: Mortdale Anglican Church.
Mr. C. E. Still.
11 a.m.: Naremburn Congregational Church
Mr. H. Macourt.

SUNDAY, AUGUST 29.

- 7 p.m.: Ramsgate Methodist Church.
Mr. H. C. Stitt.
11 a.m.: Cessnock Methodist.
3 p.m.: Country appointment.
7.30 p.m.: Cessnock Presbyterian.
Rev. H. Putland.
7.15 p.m.: Wardell Road Anglican Church.
Mr. C. E. Still.
11 a.m.: Willoughby Methodist Church.
7 p.m.: French's Road Methodist Church.
Mr. H. Macourt.
11 a.m.: Oberon Methodist Church.
3 p.m.: Country appointment.
7.30 p.m.: Tarana Methodist Church.
Mr. Evan Richards.

WEDNESDAY, SEPTEMBER 1.

- 8 p.m.: Church of Christ, Hurstville.
Mr. H. C. Stitt.

Oh Why Should Love Its Meaning Miss?

As through the fields we hie,
Let lads and lasses stay to kiss
When "Comin' Thro' the Rye."

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When ease they may assure?

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is a picture!

However do you
get everything so
spotlessly clean
& bright?



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look nice but it's
very little trouble
when you use
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SAND SOAP**



Generally speaking, opportunity knocks; it is only to a woman it comes with a ring.

A MISTAKE SOMEWHERE.

"Mother," said little Bobby, bursting into the house, "there's going to be the deuce to pay down at the grocer's. His wife has got a baby girl and he's had a 'Boy Wanted' sign in the window for a week."

NOT ALONE.

Old Moral Gent: "And is this bottle of whisky your sole comfort in your bereavement?"

Widower: "Oh, no. I have half a dozen bottles in the cupboard!"

WORTHY.

The elderly and somewhat shrewdish daughter of a general finally received a proposal of marriage from a subaltern.

This she announced to her father.

"Dad, Filbert has proposed to me. He's only a second lieutenant. Now you must do something for him."

"I can't promote him over the heads of others," responded Dad, soothingly, "but I might have him cited for gallantry."

S. O. S.

A sailor has no EZ time,

When on the DP sails.

It's RD finds aloft to climb,

Exposed to IC gales;

And then in KC makes a slip,

Or if he DZ grows,

A tumble off the RD ship

Is the last ND knows.

And overboard for AD cries,

With NRG and vim,

And though of little UC tries,

A vain SA, to swim.

But when no LP finds is near,

Nor NE one to save,

He then in an XS of fear

Must CK watery grave.

APPROPRIATE.

"What's the ideal honeymoon salad?"

"I pass."

"Lettuce alone."

From a church calendar:

"Fourth Sunday after Easter: Matinee, 11."

—Parish Magazine.

The influence of the Church and Stage Guild is evidently spreading.

LACKED A DEAF EAR.

The teacher gazed sorrowfully at the small boy who had stolen an apple from one of his schoolmates. "Bear in mind, James," the teacher said, "that these temptations can easily be resisted if you turn a deaf ear to them."

The boy looked solemnly at her. "But, teacher," he said, "I haven't got a deaf ear."

ONE AT A TIME.

A man who saw an Irishman stagger out of the sea and collapse on the shore hastened to the swimmer to see if he could be of any assistance, but was surprised to see the bather rise to his feet and make for the water again.

The charitable person rushed forward to stop the obviously foolhardy swimmer, who, turning, said: "Shure, Oi've saved meself, and now Oi'm goin' back for Moike!"

A SNAG.

Ex-Mayor Hylan of New York was talking about a recent governmental investigation.

"Those investigators struck a snag," he said. "It was like Mabel."

"Poor Mabel," said a pretty girl. "She's so sorry now that she took Harold's engagement ring back to the jeweller's to have it valued."

"Why is she sorry?" asked another girl.

"The jeweller kept the ring because Harold had fallen down in his instalments."

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DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

SUNDAY.

"Thy youth is renewed like the eagles."—
Ps. 103, 5.

Have you ever known anyone who had a longing for old age? Do we not all dread it? At about 50, or when its first approaches are perceived, as a rule people will try to defy it by various devices, and endeavor to persuade everyone they are much younger than years would tell. At about sixty they begin to resign themselves to their fate, and to leave nature to do its own work. At 70 they make the best of it, and actually begin to boast of the number of years they have seen. But old age is not courted by any, although the Scriptures tell us "The hoary head is a crown of glory if it be found in the way of righteousness." Otherwise it is a crown of shame. There is nothing more pitiable or despicable than a wicked old man or woman; nothing, perhaps, more liable to excite disgust and loathing than one grown old in trespasses and sins, sunk in the filth and mire.

Would you wish to have your youth renewed? Go to the right source, not to powders and cosmetics, which can never eradicate old age, and only make you like a whitened sepulchre. The best beauty doctor is religion. "They that wait upon the Lord shall renew their strength." You can get it renewed "without money and without price." Why spend your living on other physicians? There is a beauty parlor you have not visited lately. That prayer meeting which you once attended. Those services in which you used to delight. If you are too old now for them, you can wait on God still in quiet and renew your strength. The Christian never grows old. "Though the outward man perish, the inward man is renewed day by day." The eagle retains its vigor to a great age, and after moulting is said to become young again. This, then, is the illustration the inspired penman gives of those whom the Lord sustains. Are you found among that number?

MONDAY.

"It is the spirit that quickeneth."
Youth renewed shall daily be
When the Spirit dwells in thee,
Life will be one long glad Spring
Into beauty blossoming,
And the light from heaven will shine
On thee as the days decline,
With its glorious golden rays
Shed upon thy closing days,
Brightening ever more and more,
Showing glories yet in store.
For the life by Christ once given
Grows until complete in heaven.

TUESDAY.

"Be thou faithful unto death, and I will give thee a crown of life."

In figurative language a crown signifies honor, victory, or reward. The Grecians crowned the successful athletes in their games. The crown of life is the life which will not pass away—the fuller, better, perfect life of heaven. This is promised to all who remain faithful to death—the overcoming ones. If there were no strife, there would be no victory. We must fight if we would win. Some good men such as Brainard, Bunyan and others have spoken of the wicked, blasphemous thoughts which have been injected into their minds, but these thoughts were repugnant to them, were never harbored there. The difference between a Christian and a worldling is that the sin is presented to both alike, but in one case it is resisted, cast out; in the other, it is just allowed to come in and stay there. There is no fight no struggle; the flesh, the world, the devil, have full sway.

The man is at ease, because he is asleep spiritually. But it is not a comfortable ease. At times conscience will awake, and tell him all is not right. But he shakes it off, and like Slothful on the plains of ease, he slumbers on regardless of his danger.

WEDNESDAY.

"Love not the world, neither the things that are in the world."
"Love not the world," the Saviour said,
Alas, how few obey!
The world, the flesh, the pride of life
O'er man holds fullest sway.
To pleasure's halls they swiftly haste,
And ever crave for more;
In selfish sport their lives they waste,
And life so soon is o'er.
Love not the world. The world still calls
With all its specious guile
To woo men's hearts, and lure them on
With many a false fair smile.
They guess not that its flowery paths
Lead far from home and light,
To regions where flowers change to thorns,
And day to blackest night.

THURSDAY.

"Where are the nine?"
Have you ever noticed that those you have done most for are usually the most ungrateful, and not only so, but they often turn against the one who has done them a favor? The fact is the natural heart rebels against acknowledging indebtedness to anyone; the natural independence dislikes the feeling of inferiority which receiving anything from another confers. It imposes a load on one which one feels unable to repay. Yet pride alone should not allow the small repayment of thanks to be immediately paid. Debt is a millstone which some of us would not be able to bear for a day, and is next door to dishonesty. This want of courtesy is often due to an utter selfish disregard of any but one's self. No doubt the nine who were healed forgot everything but their joy at recovering health. They forgot the Giver in the gift. Is it not so in nine cases out of ten recipients of favors? Have you said, "Thank you" today to God for the gift of health, of food, of sight, of hearing, of reason, of friends, of home, of sunshine, of the numerous good gifts bestowed? Above all, have you given Him thanks for His "unspeakable gift" in Jesus Christ?

FRIDAY

"Oh, give thanks unto the Lord, for He is good, for His mercy endureth for ever."

For the mercies manifold
Which thy daily life unfold,
For the sunshine and the breeze,
For the calm of shady trees,
For the beauty of the flowers
Brightening all this world of ours,
For the mountains as they rise
Tipped with glory from blue skies,
For the balm of sunset eve
Calling man his work to leave,
For the rest and peace of home,
And for richer joys to come,
With the birds your voices raise,
Lift to heaven your song of praise.

SATURDAY.

"This one thing I do."
This has been the secret of all success in all avocations of life. A man with too many hobbies will probably end in making a success of none. I knew two brothers, one had many talents, gifted as a speaker, fond of bee-keeping, with a great love of books, fond

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of society, an inventive genius, and many other gifts. His brother had but the genius for work. That was his hobby. Society he had no craving for, books, in so far as they helped his work, or referred to it, were his only companions. Both started with the same capital, or, rather, the younger had less. One made a complete failure of his business; the other made a small fortune, brought up a family in comfort, and lived to enjoy the fruit of his constant "pegging away." He had but one aim. "This one thing I do," was his motto. If this is true in the commercial world it is equally so in religion. What is the secret of the success of the soul-winning evangelist? It is not personality, as some would have us believe, only the personality of yielding that person up to the one business in life—to save souls. The yielded life is made the most of by God. The minister who has divided interests, who has one eye on a comfortable living, and popularity, or love of ease, and just preaches what he thinks will be most acceptable to the congregation, is not likely to be a soul winner. A soul winner must be a sole winner. An athlete throws aside every weight if he wishes to win in a game. He is willing to forego other things which would impede his success. The student who wishes to pass an examination must devote his sole attention to it. A Christian worker or preacher who side-tracks will never move the world, or save a soul. He who has too many irons in the fire will probably burn himself and get no ironing done. Religion demands the whole heart. A man learning to ride a bike must keep his eye straight on. If he begins looking round he will soon begin to wobble. Choose your Master, and stick to Him. "No man can serve two masters." Now on sale Fairelie Thornton's new book: "The Southern Cross," at Angus and Robertson's, 89 Castlereagh-st., Sydney—1/6.

Nicholson at Lismore—

(Continued from page 3.)

the blessing unless you are prepared to renounce it entirely. It is not a question of what others do or say. The Lord has put a conscience on that thing, and until you renounce it you cannot enter in.

QUESTION OF TOBACCO.

"Is it tobacco?" asked Mr. Nicholson. "I have never said a man will go to hell if he smokes. I do not say you can't be a Christian because you smoke. But have you a question on the subject? Does it involve consideration? Well, you will never know the fulness of the joy of God's blessing until you renounce it. It is the same about cards, about clubs, dances, pictures, anything you may have a question about; anything you have a conscience about. Whatsoever is not of faith is sin. Unless you are willing to renounce that thing it is sin. God's word says: 'If I regard iniquity in my heart the Lord will not hear me.' Whatever you have in your mind with a question mark against it, saying: Is it right? Can I do it?—the Lord will not hear you. Has the Lord put His finger on it to-night?—not because I say it. Is it tobacco? If you have no conscience on it, well, puff away for all you're worth. If you feel perfectly justified, go on at it for all you're worth. But if you are unwilling to renounce the thing that is on your conscience, and you know it is wrong, you won't get the fulness of God's blessing. Here is something that will keep you out of the service of God and He will hold you responsible. You renounce it and you won't be long out of the blessing."

HINDRANCES TO BLESSING.

Proceeding, Mr. Nicholson said that the hindrance might be temper, irritability, jealousy, bitterness, etc. They had to be willing to cease having allegiance with these things. The Lord required an unconditional and unreserved surrender. Nothing could be kept back. They had to be prepared to sign a blank sheet for God as to how they should spend their time, their money, etc. Many people were keeping back part of the price and God had to hurry them, the same as He did Moses. They had to be honest with God. Why should they be scared to trust God?

Some people said, "I surrender all," but nothing happened because of disobedience to some known sin. What was it that came up to their conscience? Was it restitution? "When thou comest to the altar and there remember," The evangelist related numerous instances in the course of his ministry where restitution had been made by Christians after many years, and how the blessing came. When God puts a conscience on you Christian people, he said, put it right and God will bless you. Was it debt? If a man was right with God he was right with his butcher and baker. Go down to-morrow and get those old debts squared up. Holy smoke! he laughed, what a time we would have in Lismore if all the Christians did this!

Mr. Nicholson related instances where bad debts had been squared up and with interest added. Tradespeople declared: There's something real about a religion like that. That was why many business people held off religion when they saw people in Church or in the meetings who had not paid their accounts. Be honest with God, he urged, and He will bless you. Blessing, again, would not come unless there was reconciliation with some neighbor or the Church member. Christians had to get right side up and in the right position and God would bless them.

HOW TO GET THE POWER.

"God's command to every Christian is to be Spirit-filled," said Mr. Nicholson when speaking on "How to Get the Power," and in

seeking to show how this victory in Christ might be theirs also. God's command, he said, was "Be ye filled." They would be yielded to Christ and filled only when they had no allegiance to and sympathy with sin, and whilst sin may occur they would hate it. As long only as they abided in Christ would they be set free from the law of sin and death. Could they lose this? Yes, they could when they disobeyed the light they had. Could they know they had it? Yes, they had the "witness of the Spirit" to know they were "saved." They could also have the "witness" when they allowed Him to take possession; when they entered into the rest God gave those who made the surrender complete. They would know in their soul they had this experience.

The question was how to gain this power. They had to believe in the possibility of it. Would they say: I am saved by God's grace and I know it, but there is a lack I have. I know these things should not be. There is a hankering regard for the world, a fear of man. Would they be prepared to say: I must have it? There must be a burning necessity to have it. If they were not living a Spirit-filled life they were living in disobedience to the Word of God. Had they lived an up and down experience, a worldly compromise? Surely there must be wrung from them this demand: I must be filled with the Holy Spirit. They must be if the world around was to be reached. Thousands were joy riding, desecrating God's day, thousands were going to hell—because Christians were not yielded, Spirit-filled soul-winners for the Lord Jesus Christ. When they obtained this thirst for God and the filling of the Holy Spirit it would not be long before it was obtained. It was their birthright blessing to be so filled.

AT ANY COST.

"Ye shall receive power," God's word said, and the second stage was that they could say: I may have it to-night. The third step was to say: I would have it, cost what it will. It would cost them something. They would remember the fight they had when they came to Christ. What was the fight some of them were having that night? What was the controversy? Would they say: Despite all friends, despite every habit, I will have it! Some people, he remarked, were not prepared to let go their reputation. It was a queer thing, but men would give up their pipes, their friends their pleasure, but their reputation was the last thing they were willing to let go. Jesus made Himself of no reputation, and there was a place where He would test them. "Jesus, I am going through." Had they got to the place where they could sing that? He would test them, but would give the grace to carry through. The fourth point was: "Ye shall receive power." Would they say, "I shall," for it was just as certain as the heavens above. They would not feel anything at the moment of surrender, but next day they would marvel at the peace that passeth all understanding that would be theirs. Things that hitherto they would have "flown off the handle" at, would have been irritable over, things they would give up and put up with—they would marvel at it! They would have an absence of all worry and care. These would be evidences that the Holy Spirit had taken possession of their lives. Were they tired of this up and down experience? They could be quit of it all if they would only make the full and complete surrender and say: Lord, I am going through.

AMONG THE SUNDAY-SCHOOL WORKERS.

"We are doing a work that will last for eternity, for we are dealing with plastic minds. How awful if we were to turn them against Christ. Our duty should be to win them to the Lord." In these words Mr.

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M 6-9-25

Nicholson opened a most impressive address to a large rally of Sunday-school superintendents and teachers. Statistics, he pointed out, disclosed that 85 per cent. of the inmates of the jails used to be in the Sunday-schools. They would have been saved from a life of crime if they had only had true Christianity wrapped around them. There seemed to be a gap between the Sunday- (Continued on next page.)

Nicholson at Lismore—

(Continued from page 15.)

school and church membership, when there should be none. The children should be caught whilst they were young, and they should be brought into a fellowship meeting to bridge the gap. But how few thought of leading the Sunday-school scholars to Christ. Were they content to just give the children a lesson or were they aiming at leading them to the Lord? Mr. Nicholson explained that when he was in a settled pastorate at Glasgow he found they rarely heard of the children being won to Christ in the Sunday-school, and yet here was the most expensive organisation of the church. Proceeding, he explained the measures he had taken to this end. Some of the teachers were fond of pictures, smoking and the dance, so he determined not to allow it. Addressing the teachers, he asked them if they realised the responsibility of allowing any habit or anything in their lives that would offend the young and hinder the children coming to Christ. So he got rid of 25 per cent. who were not prepared to surrender everything. They subsequently arranged to have a "decision" Sunday, when through the instrumentality of their own teachers 250 children over 10 years of age accepted Christ out of a total of between 600 and 700. The result was made the subject of a special appeal to the parents at the evening service upon the importance of family prayers and instructing the children in a knowledge of Christ. A year later 90 per cent. of the children were found to be still standing. In an evangelistic campaign children could be brought to decision like apples shaken off a tree, but they would not last as well as hand-picked. Thus by the personal method adopted the teachers bound the scholars to themselves and to the church. Why could they not arrange to have a decision day in their Sunday-schools? Children were keenly susceptible to the spirit of God. There had been talk that evening of teachers giving up. Of course they would be discouraged if they did not get results. But did they aim at results? People only worked in their garden or at business for results. Then why not aim in Sunday-school work? It would certainly put a spice into their work. Even the most incorrigible were sometimes the best Christians.

One thing they as Sunday-school workers must be clear about, and that was their own salvation. How were they to win their scholars to Christ if the teachers did not know they themselves were saved? He did not believe in this talk about having "always loved the Lord" and being "brought up in a Christian home." Everyone that was saved knew it—they were either a child of the Lord or of the devil.

"We must be consistent in our Christian life," added Mr. Nicholson. It was no good if teachers were at the pictures on Saturday night and in the Sunday-school on Sunday or dancing during the week. How could they talk to the children of a clean, pure life? Did they know of anyone living such a worldly life who recommended Christ to their pupils? For the sake of dealing with these young lives, for the sake of their influence over the young, could they make any sacrifice that was too great? Let them lay all their sticks on the altar and the Lord would send the fire. It would give them such an interest in the children, such "pep" in the work, and such joy as the young were gathered in for Christ. Let them raise all the Christian barriers round the children while they were young.

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