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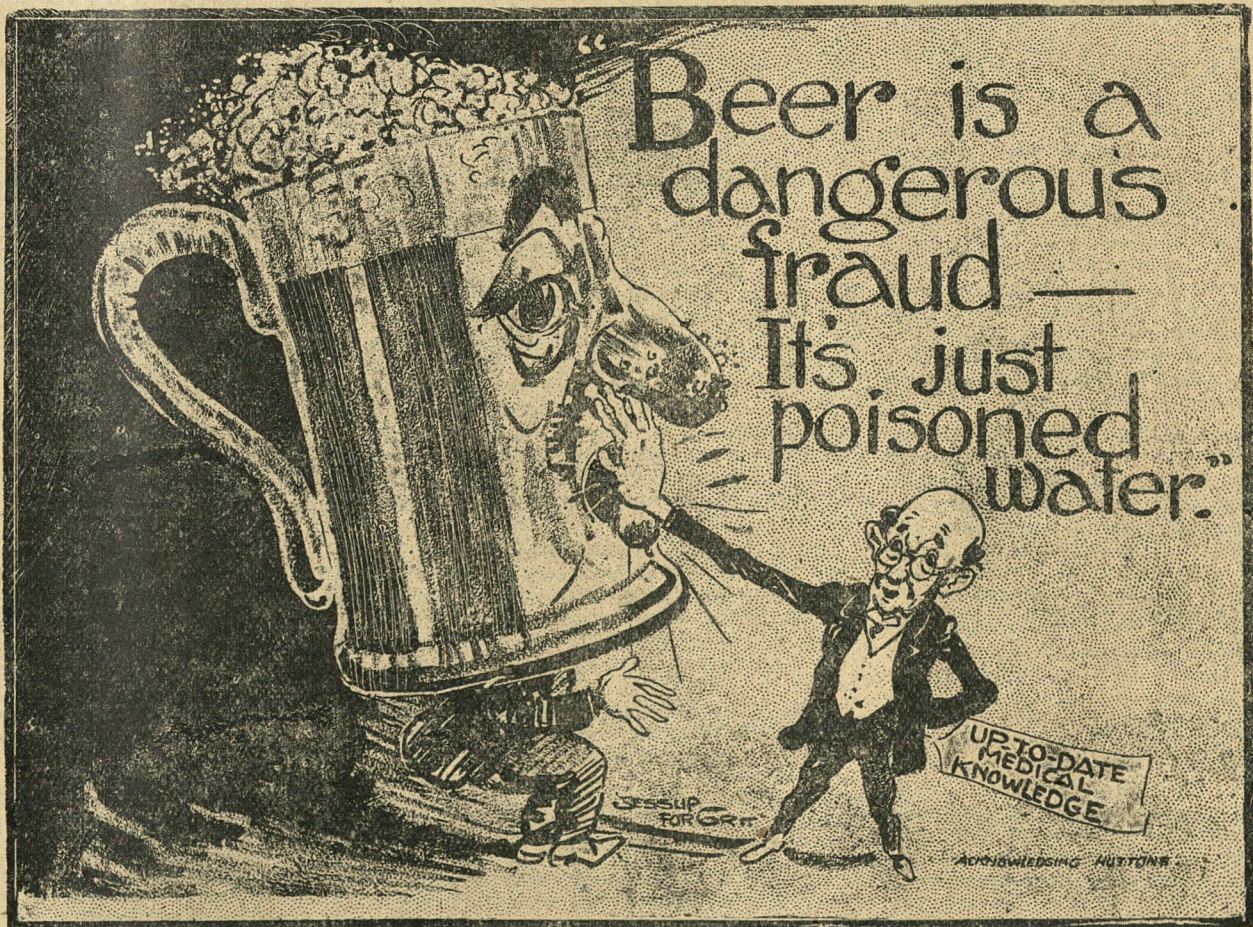
A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION

VOL. XXVI. No. 46.

Twopence.

SYDNEY, JANUARY 26, 1933.

Registered at the General Post Office, Sydney,
for transmission by post as a newspaper.



DON'T ARGUE.



**PAY CASH AND COLLECT
GREEN COUPONS**



RAMSAY MACDONALD.

Condensed from "The World's Work."

Sir Philip Gibbs

English Journalist and Author.

The man who provides a great inspiration to those who are tempted to compromise with their convictions.

The prime minister of England, controlling in some measure the destiny of the British Empire at a critical period of history, is strangely unknown by the world outside his own party. He has an odd kind of genius. There is something mysterious about him, in his coldness and in his passion, in some touch of romance which is in his look and in his words. And his history is not "respectable" according to the usual English standards. It is not that he had to work his way up from dire poverty—everyone admits that Macdonald is a gentleman, even with a peculiar nobility of manner that makes other men around him seem undistinguished whatever the length of their family tree. But he has always been feared as the intellectual advance guard of socialism. Then in 1914 he refused to give his vote for war, though he could have had Cabinet rank in the coalition government.

Although an orator of some distinction, he has not the style of oratory which captures the mob. He has not the geniality, the large-hearted gifts of leadership which make a man beloved by the crowd. He has a certain shyness of soul which takes cover in silence, or in enigmatical smiles, or in escape to solitude. This aloofness, which makes him seem "queer" to some, is due to his Highland upbringing. The Highlander, as I discovered in the war, has secret cupboards in his mind which are never opened to public gaze.

How, then, has he obtained his present office? First of all—to dispel foreign illusions—he is not, and never has been, a revolutionary. For years he has been the most determined fighter of Communism and "direct action." He believes utterly in parliamentary government as against autocracy, whether of soviets or dictators.

His early years were spent among the poor fisherfolk of Lossiemouth, when he was a studious boy brought up by his grandmother. He came to London as a very young man and worked as a clerk in a warehouse on 12 shillings a week, and afterward earned 70 pounds a year as the secretary of an obscure politician. He attended night classes, and became interested in the Fabian Society, of which he became a member about the same time as H. G. Wells. He dreamed dreams of new forms of society which would relieve the grinding misery of poverty and give more gladness to working folk.

This prime minister, whom the rich folk still imagine to be a "wild man" ready to hand their country over to the Reds, is one whose imagination and spirit are steeped in historical and sentimental tradition. He loves England, and its old castles, and churches, and thatched cottages, and flowering hedges. He loves pageantry and ritual for their ancient traditions and present beauty. I saw how much he was enjoying himself at the enthronement of the Archbishop of Canterbury not many months ago

because of the spiritual beauty of the cathedral and this touch with old things.

His dire poverty came to an end, and his political chances began, with his marriage to Margaret Gladstone—daughter of a successful chemist and the niece of the great Lord Kelvin—who fell in love with this young champion of the working classes. It was a love match which belongs to history, beautifully recorded by Macdonald himself in a memoir of his wife.

The man had courage, self-confidence, ambition, and a quiet will which carried him far. As the leader of the Labor party in the House of Commons he was acknowledged by his enemies to be a good parliamentary man, strong in debate, cool and well poised. It seemed to most people that he had committed political suicide when, with Lord Morley and John Burns, he refused to lend his aid to the declaration of war.

The secret agonies of those war years are written now on his haggard face. He had to stand against a storm of abuse. There were times when his life was in danger; but he was no coward. He was very much alone because he was spiritually in exile from the mass of his own people. He was thrown out of Parliament in the elections during the war fever, his name dropped out of the newspapers, and he seemed to be ignored, or despised by all. It must be admitted now, however, that he had an uncanny foresight as to the conditions that would obtain after the war and the most unflinching principles regarding the future policy of peace so that the youth of the world would not be called upon for a new massacre.

Then came his extraordinary return. He had worked for it by many speeches at small meetings, all over the country, and by an intellectual power which somehow broke through a conspiracy of silence in the press. His most notable work at this time was his stubborn fight with Communism, which threatened to link up his party with the Russian Revolution. He would give it no quarter. He fought it by argument, by irony, by passionate conviction. His ideas of socialism had no taint of spoliation or destructiveness. He abhors violence and believes that individuality is sacred.

In his first term of office as prime minister, in 1924, he had a difficult course to steer. Europe was in a critical state. France was anxious and depressed. But Macdonald's unconventional diplomacy, his personal influence with foreign statesmen, led to an agreed method of putting the Dawes plan in operation; it arranged for the evacuation of the Ruhr; and it saved a collapse in Central Europe.

During his first term as prime minister Macdonald was at the mercy of a combined vote of the Liberals and the Conservatives—as he is indeed to-day, though with a stronger party behind him—and they de-

cided to end his reign on the issue of his relations with Russia. True, he was anti-Communist; but he believed that the time had come for entering into trade treaties with Russia. Then came the famous Red Letter, probably a forgery, arranging to "sovietize" England. Macdonald handled this diplomatic situation rather badly, and was defeated by a vote of censure.

Toward the end of his office he was harassed and overworked. He became irritable, and his colleagues even accused him of arrogant egotism, of playing a lone hand. When he fell, many even of his own supporters snarled at him.

It was a severe blow to his secret pride, to his moral and spiritual sanctuaries. He had a breakdown in health. He was in exile again and very solitary. But out of that darkness he came out stronger, better poised than ever.

Now he has lost that irritability. He is more genial, mellowed. His mind is quick, and alert, and open to new ideas. He fought the election with great courage and judgment. He was gay and quietly confident. In power now, he is tackling the job with a surer touch. He can listen as well as talk—a rare quality in big men. All his training, his years of hard thought, are directed toward a firm handling of many great problems which need immediate action. At home there is unemployment. Abroad there are questions of disarmament and firmer foundations of peace.

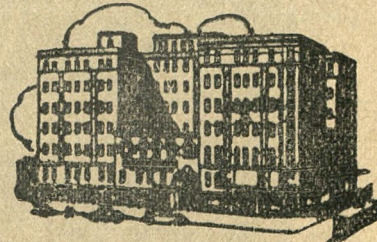
I am not of his party. I am outside all parties. But Macdonald interests me enormously as one of the most remarkable men, and one of the most curiously interesting personalities, in the world to-day.

O. MacDONALD PIGGOTT,

OPTOMETRIST & OPTICIAN,
4th FLOOR, 140 ELIZABETH STREET,
SYDNEY.

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Lenses Replaced and Oculists' Prescriptions
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AUSTRALIAN CASH ORDERS LTD.

351-357 PITT STREET, SYDNEY.
ICE CHESTS FROM 2/6 PER WEEK.
CASH ORDERS FOR EVERYTHING.

THE BIBLE.

PART 2.

WRITTEN FOR OUR INSTRUCTION.

By JACK CREAGH.

There are two ways in which God condescends to manifest Himself to men—His Word and His works.

Of the Bible we can say, and say truly, "No words like these were ever written since the beginning of time."

"God hath magnified His Word above all else. The Bible is the gold standard of wisdom and literature for all time."

J.C.

It is often asserted that the Bible as a general help to humanity did not really come into its own until, first John Wycliffe, then Tindall, and finally Martin Luther put the question beyond all doubt. In spite of all statements to the contrary, the Bible was not available to all, but only to a few who were absolutely controlled by the Papal See representing the general Christian Church in their headquarters in Rome. I feel sure they thought this course was right. There were many reasons for not permitting the Bible to be used, generally, but the chief reason was the desire of those representing the Church to keep all those articles (shall I call it the plant?) that God gave into the hands of humans to educate and develop the spiritual, and, through it, the physical life of the people.

The Bible was the chief cog in the Divine machinery for the uplift of humanity. The select circle within the Church responsible for this state of affairs gradually became more selfish, narrow and very mysterious in their action; they put fear into the hearts of the common people; they pandered to those who were rich, also governments; they made the great days of Christendom the occasion of feasting, which often developed into real debauchery; and if anyone dared speak against these abuses they were persecuted and sometimes killed, and, what to some was more serious than death, they were publicly excommunicated from the Church and the faith they held. Fear and persecution ruled.

In the small space at my disposal I cannot enter into details, but I make the above statement. History made this possible. It must not be taken for granted that all leaders of the Church were in favour of the actions of the repressors and oppressors. There were great men who individually went about their business of saving souls and building up the spiritual life of the people; but seldom were they in the majority. Let us thank God for these great souls. If they could not impress their desires on others more powerfully, they have left on record much that later gave the lead, also courage, to those who eventually took the matter in hand, cleaning up much that was wrong and hurtful to the Church of Christ.

Early Scriptures.

After the return of the Jews from Babylonian captivity, Ezra collected as many

copies as he could of the sacred writings, and out of them all prepared a correct edition, arranging the several books in their proper order. The book he divided into three parts: 1. The Law; 2. The Prophets; 3. The Hagiographa (the holy writings).

The Law composed Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

The Writings of the Prophets are Joshua, Judges (with Ruth), Samuel, Kings, Isaiah, Jeremiah with his Lamentations, Ezekiel, Daniel, also the minor Prophets Job, Ezra, Nehemiah and Esther.

The Hagiographa consisted of the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon.

It is said that the above division was made for the sake of reducing the number of the sacred books to the number of letters in their alphabet, which amounted to twenty-two.

Afterwards the Jews reckoned twenty-four books in their Canon of Scriptures, in disposing of which the Law stood as in the former division, and the Prophets were distributed into former and latter; the former Prophets being Joshua, Judges, Samuel and Kings; the latter Prophets are Isaiah, Jeremiah, Ezekiel and the twelve minor Prophets.

Hagiographa consists of the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles.

Under the name of Ezra they comprehend the name of Nehemiah.

While the above order was general in Jewish circles, it has not always been observed; but the variations from it are of no moment.

Then the five books of the Law are divided into fifty-four sections. This division the majority of the Jews hold to have been appointed by Moses; but another section ascribe it to Ezra. So, you see, the Jews had their differences.

The divisions of fifty-four made it possible to read one section every Sabbath.

The division of the Scriptures into chapters is of modern date. Some say one Stephen Langton, Archbishop of Canterbury, in the reign of John and Henry III, brought this about; but I firmly believe the true author of this division was undoubtedly Hugo de Sancto Caro, later called Hugo Cardinalis. He was also the first

Dominican to reach the office of Cardinal. This great man flourished about A.D. 1240, and he wrote a comment on the Scriptures and was responsible for the first Concordance—that of the Vulgar Latin Bible. The latter was a great achievement at the time and helped students considerably a great step forward.

Then a famous Jewish rabbi named Mordecai Nathan made a division of the chapters into verses about A.D. 1445. He also drew up a Concordance to the Hebrew Bible for the use of Jews.

The Roman Catholic Church held many great scholars and craftsmen, and they have done much to make it possible for those who came later to translate the Bible correctly into German and English.

Early Editions.

It is often said that those in authority at the Papal See in Rome kept the Bible from the laity, and, to a large extent, that is true; but there were periods when the laity would not be denied. Certain it is that even in those periods those who were permitted access to the Bible were few. The right to possess a Bible was hard to obtain; also the cost of the first parchment editions was tremendous, and the hand-printed editions were also so costly that few could afford them; and even after the Reformation, fear held sway over those who had a desire to read the Holy Book. Humanity lost much through this fear. It is often said that during the doctrinal quarrels within the Roman Catholic Church many of the most sincere, devout and noblest minds retired, as it were, to the Middle Ages to forget the terrible happenings of their own times; and it can also be said they retired because they were ashamed of the corruption and the selfishness and narrow-mindedness of those in high places within the Church. This peace at any price was wrong. They took the path of least

(Continued on page 12.)

JACK CREAGH'S LANTERN TALKS

ON

"THE STORY OF FOUR MEN"

Every picture specially taken to illustrate this wonderfully interesting story, including:

The Police Court, Hammond's Hotels, and Family Distress.

Sunday, January 29th.—Church of England, Blacktown, 11 and 7.15.

Sunday, February 5th.—Church of England, Wenworthville, 11 a.m. and 7.15 p.m.

Sunday, February 12th.—C. of E., Manly, 8.30 p.m.

Sunday, February 19th.—Congregational Church, Alexandria, 7.15 p.m.

Wednesday, February 22nd.—Lantern Lecture, 7.15 p.m.

For particulars, write to:

CANON R. B. S. HAMMOND,
Box 369055, G.P.O., Sydney.

THE N.S.W. TEMPERANCE ALLIANCE.

An Alliance of the Churches and Temperance organisations for the abolition of the Beverage use of Alcohol.

Headquarters: S.A. Chambers, 140 Elizabeth Street, Sydney (opposite Foy's).
Cables and Telegrams: "Dry, Sydney." Phone: M6058.

LISTEN IN TO 2CH EVERY SUNDAY, 2.30 TO 3 P.M.

CONGRATULATIONS, MR. TREASURER.

Although the election took place several weeks back, it is not too late to tender to our Treasurer, Alderman F. Rushton, congratulations on his appointment to the Mayoralty of the Municipality of Marrickville.

Out of his busy life Mr. Rushton gives much time to the Alliance in his capacity as Treasurer of the organisation.

A STOUT ARM AND A STRONG MUSCLE, BUT—?

A keen friend of the Alliance, just the other day, said to one of our staff: "We have not heard much of the Alliance recently, how goes the work?" That friend was cheered to know that so much educational work was being done among the young and agreed with our policy of centring chiefly on this; but it was the general propaganda and our impact upon legislation that was being referred to.

The Alliance has a programme that can be developed ad lib., and it has the forces ready for a campaign when called upon, but it needs the SINEWS of war.

Money is not everything, but it is "a very necessary evil," and this is the answer to our friend's enquiry, and to the criticisms of some who would blame us for apparent inactivity.

But, as the President in his recent message, intimated—We are determined to press on. No war can be ended until it is ended right.

Times ARE improving and we are looking to our many friends to remember this big Cause in their generosity.

Give us the connecting "sinews" between our plans and the forces that are ready for work.

Our depleted, seriously under-paid Field Staff is reporting better responses lately to their appeals for help; but we need to cover ten times the ground and it is all a matter of improved finances.

He who gives quickly, gives twice.

ANOTHER WAY TO HELP AND ENJOY YOURSELVES NEXT SATURDAY.

A car excursion to Parsley Bay will be held on Saturday, January 28th, in aid of the Alliance funds.

Cars, kindly loaned for the occasion, will leave the Alliance Headquarters, 140 Elizabeth Street, at 2 p.m. The fare (return) is 2/-. Hot water will be provided. Those who have not visited this delightful spot should take advantage of this opportunity.

The bay, which is one of the prettiest in the Harbour, is protected by a shark-proof fence and bathing is safe, as the sandy bottom slopes very gradually. The beach is ideal for children—the wide and long stretch of clean sand is a great attraction. Please get in touch with the Alliance office and reserve your seats.

Next Saturday is the date.

AN IMPORTANT TEXT BOOK.

Our Director of Youth Work, Mr. Stanton, is putting the finishing touches to the copy for a new "Health and Temperance" Text Book, which is being prepared to assist in the teaching of that subject in public schools. It is expected that the book will be off the printer's press in a few weeks, and it is anticipated that the Educational Department will make use of the publication.

Mr. Stanton is having the co-operation of several prominent medical and educational authorities in the preparation of the manuscript.

HAVE YOU ANY OLD GOLD?

If so, you can help the Alliance.

Mr. O. A. M. Piggott has conceived the idea that many friends of the Alliance could help by sending in any old pieces of gold they may have. (Numerous friends of the Alliance have been unable during the past year to contribute; but many of these may have scraps of gold in their possession that could be turned into money.)

Old gold brooches and rings, chains and trinkets, no matter how small or broken, will be gladly received. If you have only a couple of links of an old gold chain, send it along.

Address all parcels to Mr. O. A. M. Piggott, 140 Elizabeth Street, Sydney, who will acknowledge receipt of same.

This is your golden opportunity.

BAND OF HOPE AND Y.P. NOTES.

Union Headquarters: 140 Elizabeth Street (opp. Foy's—4th floor), Sydney.

GROWING!

A new Band of Hope is to be launched next Tuesday night at Yarra Bay and during the following week at Castle Hill Bay and Swansea, near Newcastle. The Director, Mr. Stanton, will visit these centres for the occasions.

Our aim is to double the number of societies within the State during this year.

MONTHLY REPORT SYSTEM ADOPTED.

Long experience shows that Bands of Hope languish more from the want of assistance and fellowship than a properly organised Union can give than from anything else.

This regular contact through the union with other societies and the movement generally inspires confidence, healthy rivalry, and co-operation that spells "progress" and efficiency.

For this reason we are adopting a system, already in operation in other States, of calling for a brief report of the meetings and activities of each Band every month.

The scheme keeps us in touch with your society, and the publication of the doings of your Band gives ideas to others.

It means the appointment by your society of a reporter (who may or may not be the Secretary) whose duty it will be to see that after every meeting the Union receives a report.

The full details of each programme given is not asked for. There will be room only for, from each society, about three to six lines in our notes. We want the briefest account of any new feature, of any progress made, or of special events.

Here is a model report, as it would be published:—

Watervale United.—We enrolled six new members last meeting. The Boy Scouts gave a fine demonstration of camp craft. Every member under twelve also took some part in the programme. We decided to take 100 "Waterwags Own," beginning next month.

For the efficiency contest this year, regular reports will be one of the chief requirements; for it is on these reports that societies will be mostly judged.

Every Band should appoint a reporter at next meeting.

HAVE YOU SEEN THE NEW REGALIA?

A most attractive, and yet inexpensive, regalia for officers of Bands of Hope is now available from the Union. The price for each piece is only one shilling.

A rich blue, wide ribbon, neatly printed in silver and with a deep silver fringe (the whole 8 inches long), and with a convenient fastening for the coat or dress, makes the badge quite a dignified, distinctive piece of equipment for use in Band of Hope meetings.

The sets contain regalia for President, Superintendent, Secretary, Treasurer, Organist, Pianist, Registrar, and both red and blue for Captains. The latter are used where the team system is adopted. You may order the set or any of them individually; they are all 1/- each, plus postage.

Band of Hope Union of N.S.W.

HELP US TO HELP THE CHILDREN.

WE NEED £100

Send Your Donations Direct—

LEONARD D. GILMOUR, President,
140 ELIZABETH ST., SYDNEY.

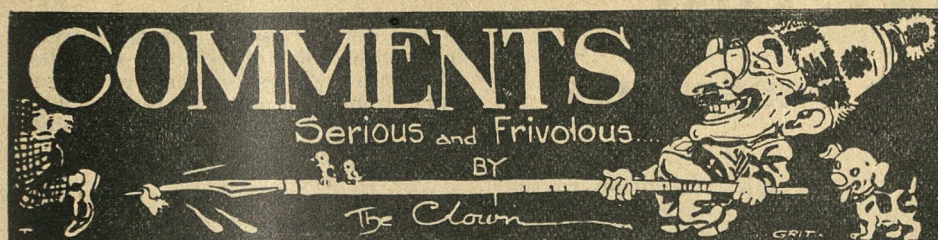
DANKS

The House for Garden Tools
and Wall Papers.

JOHN DANKS & SON, Pty. Ltd.

324-330 PITT STREET, SYDNEY

(Near Liverpool Street)



"If most of us were as careful in our spending on booze as we are on the church collection plate—the brewers would get laryngitis howling for help."

BIG TOBACCO PROFITS.

CARRERAS LTD. PAYS 35 P.C.
DIVIDEND.

After writing off all charges, including advertising, depreciation, and directors' remuneration, net profit of £750,659 for the year ended October 31 last is shown by Carreras Ltd., British manufacturers of tobacco and cigarettes, whose Victorian works are in Prahran.

For the previous year the sum netted was £736,192. With the amount brought forward, £1,855,577 is available.

Now, what do you know about that? Money that went up in smoke. The money that we booze and the money that we waste in smoke would be sufficient alone to lift the depression from the bulk of us. Since Mrs. John Henry started in to help old John Henry blow a cloud of smoke, the tobacco manufacturers have been on velvet—as the above amazing figures show.

Thirty-five per cent. in these sticky times seems like a dazzling dream. During the war years the price of tobacco went up and up on one excuse or another—and has never come down. Since the war the increase in women smokers has been terrific. Yet the tobacco prices have never been demobilised. Old John Henry clings to his foolishness, no matter what it costs him.

MANY HOARDINGS WILL GO.

PULLING DOWN CITY "EYESORES."

Carrying out the promise of the ex-Lord Mayor (Ald. Walder) that all unsightly hoardings would be removed at the beginning of the new year, City Council workmen are now engaged pulling them down.

They have already dismantled a huge hoarding in Elizabeth Street, overlooking Martin Place, and other "eyesores" in different part of the city will be blotted out within the next few days.

Hoardings are considered to be out of harmony with the new Lord Mayor's policy of a "brighter and better Sydney."

"A brighter and a better Sydney"—and when the liquor poster ceases to shout its nauseous lie about drink and human health—a far more truthful Sydney. On to it, lads—let the good work go on—and when Sydney is brighter and better—and more truthful—then start in on our country roads and make them more truthful in so far as the liquor poster is concerned.

The absence of the flaunting liquor lies upon our landscapes will favourably reflect itself upon the motor accident records—and may possibly influence the output of milk from old Strawberry—who is naturally a truthful old thing.



THE GOOD RESOLUTIONISTS.

The other day a man who had recently been released from gaol after serving a five months' sentence on seven charges of stealing birds (parrots and other pets) called on a detective and asked that he be charged with stealing another bird, which

had not been included in the original charges, so that he could start the New Year with a clean conscience. He told the detective where the bird in question—a Mexican parrot valued at £10—could be recovered, and he wished it to be returned to its owner. This was done.

The magistrate was impressed with the man's desire to atone, and would not send him to gaol again. Instead, he bound him over to be of good behaviour for a year.

This little story impressed the writer tremendously. The man who resolves to face a further period of gaol in order to start the year with a clean conscience appeals to the imagination. In this gloomy age when all the Dismal Jimmies in the country are telling us how hopeless we are—the man who pinched the parrot is a good tonic.

He is the best good resolutionist we have met for a long time, and "Grit's" Clown would like to buy him a nice long—cup of tea.

DRUNKEN INFANT.

The Central District Ambulance was called to a house in Surry Hills, where a party was in progress. An infant of two years and nine months was found to be drunk. It was learned that the infant had cried, and that it had been given a glass of wine to quieten it. The baby was taken to the Children's Hospital for treatment.

The above pathetic item was clipped from one of our newspapers round about Xmas time. The child is very lucky to be alive. Folks, what can we do with people who deliberately—with probably the best intentions in the world—hand this poisonous stuff to little children?

Will they never learn that alcohol is a poison? Yet, when we contemplate the liquor advertisements, and the flagrant untruthfulness of them—is it any wonder? While great (?) newspapers allow their columns to be used to boost this poisonous stuff as medicine, we must be prepared for hosts of unthinking people believe it.

(Continued on page 10.)

PROHIBITION ! CERTAIN !

Flies and Mosquitoes not only
Prohibited but EXTERMINATED
USE MORTEIN

Now Reduced to

1/- Bottle

SOLD EVERYWHERE

DRINK AT ANY COST.

POISON YOURSELF INTO PROSPERITY.

A RECENT Canadian press dispatch from Ottawa called attention to the large revenues which governments, provincial and federal, have received from liquor under Governmental sale. These figures are impressive. In order to fill out the financial picture, social students will need to put alongside these total revenues the totals spent for liquor sold in the various provinces. Figures are all from the Liquor Control Boards.

To Collect \$35,274,390	liquor revenue in ten years there was expended in British Columbia	\$139,725,788
To Collect 14,872,131	liquor revenue in seven years there was expended in Alberta	84,315,108
To Collect 13,558,683	liquor revenue in six years there was expended in Saskatchewan	65,445,139
To Collect 12,260,251	liquor revenue in eight years there was expended in Manitoba	57,487,087
To Collect 43,796,458	liquor revenue in four years, five months there was expended in Ontario	235,575,320
To Collect 68,032,472	liquor revenue in ten years there was expended in Quebec	589,944,914
To Collect 5,329,788	liquor revenue in four years there was expended in New Brunswick	16,666,844
To Collect 774,358	liquor revenue in a little over one year there was expended in Nova Scotia	5,602,823

There has been expended in Canada under Government sale a total of \$1,194,762,613. It is sometimes claimed that the indirect cost of liquor is equal to the direct cost. If this be true the cost of liquor sold in Canada under Government sale has already reached an amount more than equal to the total national debt, which is over \$2,261,000,000, apart from that arising from the Canadian National Railway.

Remember this vast sum of over one billion dollars was diverted from trade channels of legitimate commerce and industry and taken from the pockets of those who, for the most part, deprived their families of life necessities, thereby crippling manufacture and commerce.

OF COURSE, YOU WANT THE
BEST TEA

at the **BEST PRICE**
THEN YOU MUST GO TO
GRIFFITHS TEA ROOMS

357 GEORGE STREET (opposite G.P.O.).

Make this the PLACE at which to MEET YOUR FRIENDS.

MORNING TEA LIGHT LUNCHEON AFTERNOON TEA

A WONDERFUL SAMPLE.

A BOX OF 7 RARE TEAS—2/-.

Seven Samples of the Finest Teas in the World.

A BOX OF 7 HOUSEHOLD TEAS—1/4.

Seven Samples of Fine Every-day Teas.

ALCOHOLIC DEATHS HALVED.

The United States Census Bureau reports that the deaths from alcoholism in the United States for the eight years before Prohibition were 52 per 100,000, and for the twelve years under Prohibition, 2.9 per 100,000.

"Bootlegging increased 111% in the first year of Government control."—Saskatchewan Liquor Board.

"Arrests for drunkenness increased 125% in first eight months of Government control."—Saskatchewan Liquor Board.

Since liquor bars closed at 6 p.m., arrests for drunkenness have substantially declined. "For the last five years the figures are the lowest on record."—Vide "Victorian Year Book."

"Convictions for drunken drivers increased 1300% from 1921 to 1929."—The Liquor Traffic in Canada Official Government Bulletin.

Fathers & Mothers

who have been considering four or five year University courses for sons and daughters should now plan to make certain of their futures by seeing that the young men are trained for business and the young women to be SECRETARIES. This can be done in

10 to 18 Months

and the saving in time and money is a factor to-day.

Ask for details of

Wentworth College
COURSE

(For Young Men Only)

METROPOLITAN GIRLS'
SECRETARIAL INSTITUTE
(For Young Women Only)

METROPOLITAN
BUSINESS COLLEGE

6 DALLEY STREET
(Near Chamber of Commerce)
Between the Quay and Wynyard

AUSTRALIAN CASH ORDERS LTD.

351-357 PITT STREET, SYDNEY.

ICE CHESTS FROM 2/6 PER WEEK.
CASH ORDERS FOR EVERYTHING.

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MOTOR FUNERAL DIRECTORS,
MONUMENTAL MASONS

Head Office and
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23 ENMORE ROAD
ENMORE.
Branches in all
Leading Suburbs.

'Phones :
L 2873
[NIGHT CALL]
L 2874, etc.

BRINGING CHRIST TO PARLIAMENT.

It would have sounded matter-of-fact in any pulpit. But it was unusual, dramatic, coming from the lips of two Members of Parliament, one of them a former Prime Minister, in the House of Commons.

What! Have every Act of Parliament tested by the Gospel!

People rubbed their eyes when they read the suggestion in the Hansard verbatim report of the debate in the House on the Labor party's motion censuring the Government for having failed to restore prosperity and deal with unemployment. The London "Christian World" printed it.

Said George Lansbury, Laborite:

"The last thing I want to say is this, and I ask the House to forgive me, because I know that in this case, probably, I ought not to say it; but I am my age, and I have not a long number of years, perhaps only days or weeks—(An Hon. Member: 'Oh, no! plenty of time')—I want to say something which is very much on my mind and which, I hope, the House will take in the spirit in which I am going to say it.

"I sit at home occasionally on Sunday evenings and hear Pat McCormick. I heard previously a doctor, whose name I forget, lecturing on the subject which is now before the House. Both of them said that what was needed was a new spirit in life, something which would bind men and women together in the bonds of comradeship and brotherhood.

"I said to my wife, 'I wish all the House of Commons could hear this,' and I meant it, because, believe me, that is the root thing I wish to say this afternoon. This old world is in its present condition because we have all been living—all of us, you and I and everybody—the wrong way. We thought that we did the best for ourselves by only thinking of ourselves. We believed that the aim of life was what we got and not what we gave.

"I believe that the British Parliament and the British nation, if they really believe in the Gospel and in doing to others as they would be done unto, could lead the world in a new campaign. I have tried to put this point of view to meetings all over the country for twenty-odd years or more.

"The poor people listen to it. Lots of people believe it, but they do not see their way to do it. You believe it, and if you have the will, believe me, you can do it. We can do it if we have the will, but it must be done on the basis of working in the service of one another, and none of us asking from the world more than we are prepared, according to our ability, to give back to the world."

Said Mr. Baldwin, Conservative:

"I am sure that the right honorable gentleman need make no apology to the House for the concluding words of his speech. I know that they will find an echo in many hearts throughout the House, and I think I can say that I have advocated, perhaps not so ably as the right honorable gentleman this afternoon, the general principles of what he has said on many platforms during the last twelve or fourteen years."

THE ONLY HOPE.

Put Christ in the market place, "evangelise economics," and the world can rid itself

of its affliction. As it stands, it is every man for himself and the devil take the hindmost. Even the churches are selfish in an hour demanding unity of purpose and action.

This plain talk comes from the London "Morning Post." Speaking of those who still watch and pray, it says:

"They see this still-deepening depression not as the disease itself but merely as the most salient of its symptoms.

"The disease itself lies far deeper. It is the loss and lack of some unifying principle in human life which should bring all human relationships between man and man and between nations into a divine harmony for the common good.

"Life has ceased to be a unity, and has become a chaos of special activities, each with its own moral or non-moral standards, and independent of the rest. 'Business is business,' 'Get on or get out,' 'Live your own life (in love),' 'Art for art's sake'—these are some of the slogans of separation.

"Even religion has become a specialisation,' the latest Christian apologist confesses, 'and dwells in its own several houses.' So man is parcelled out into men, the one universally accepted deity is Chance, and civilization is in danger of crashing.

"From whom, then, can we seek a detailed diagnosis and a complete cure? We can only appeal to the churches, and pray them to forget their differences of dogma and discipline for a while, and help us to understand the causes of our affliction, and find the right course of treatment. . . .

"The apparent withdrawal of Christianity,' to quote our Christian apologist once more, 'from any claims to effective leadership in the vast issues which press upon our society is, both for the Church and the world, the most menacing factor in our predicament.' Indeed, the lack of unity between those who profess and call themselves Christians is one of the chief causes of the social disintegration we deplore. And so we confidently appeal to the leaders of all the churches to unite now in helping us with their counsel in this perilous crisis of humanity's history. How are we to evangelise economics?—that is the crucial question."

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NO LIQUOR NOW IN TASMANIAN PUBLIC HALLS.

Extensive amendments to the Licensing Bill, a consolidated measure, were made by the Legislative Council in an endeavour to check the consumption of liquor at or near public halls during the progress of entertainments.

An amendment was agreed to that no person shall have liquor in his possession or control in or in the vicinity of any public hall where entertainment is being held, is about to be held, or has been held within two hours. The penalty for the first offence is £5, and for the second £20.

Members contended that the amendment might cause some inconvenience and risk, but considered that the aim was worth it.

The "traveller" provision was extended to prevent it applying to a person who, in the Court's opinion, travels mainly for the purpose of obtaining liquor.

Penalties for supplying liquor to prohibited persons were increased to £25 minimum and £50 maximum for the first offence, and £50 minimum and £100 maximum for subsequent offences.

REAL SOLUTION OF LIQUOR PROBLEM.

"The real solution of the liquor problem," it has been said, "is seen to rest finally in the moral equipment of the individual." Those, therefore, who proclaim prohibition as the remedy for the liquor habit have need to broaden their propaganda to include not only the abolition of the traffic, but the realization of the divine necessity of wise family government for the training and making of strong, happy, sober men. For the inalienable duty incumbent upon parenthood is the rearing of children to happy living and good citizenship. If legislation may do something by the way of removing a certain form of temptation, vastly more may be done by the wise regulation of the child's physical and psychic life, by the teaching of hygienic living for the making of strong bodies and self-respect for the making of strong souls.

—Dr. Cyrus Thompson,
Jacksonville, Florida.

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66 BATHURST STREET, SYDNEY.

A Personal Chat with my readers

My friend David Kelly sent me the following recipe. While **A FINE PUDDING.** it was appropriate to Christmas, it seems to be possible to make such a pudding every Sunday and make it available to all and sundry during the week. My friend says:—

"There may be some question whether the old English Plum Pudding suits our Australian Christmas climate.

"There is, however, an eternal recipe that stands the test of all lands and all climates. Here it is:

"Take three full measures of Faith (faith in God, faith in your neighbour and faith in yourself). Mix in plenty of Hope to make it rise. Add a good double handful of Charity to sweeten it. If in any doubt put in more Charity. Stir in thoroughly lots of the Milk of Human Kindness. Bake in a warm heart and serve without delay.

"Plenty of fun and a dash of mischief make good sauce."

Dr. Josiah Oldfield, a dietician, has compiled a menu **OUR GREATEST NEED IS TO EAT WISELY.** which, he declares, makes for happiness in the home.

"The diet I have prepared should be adopted as soon as any of the dangerous symptoms manifest themselves," he said. "Here are the danger signals:

Want of self-control.

Discontent.

Melancholy.

"Directly a wife sees any of these signs she should drop all meat in her husband's diet at once. Actually, these signs mean that his diet is deficient in vitamin D, which causes a mild form of rickets. Rickety people are invariably disagreeable, restless, and despairing. A wife should take action before it is too late."

And here is Dr. Oldfield's "happiness diet":—

Breakfast.—Crushed wheat or coarse oatmeal, or milk and honey, any fruit in season, soaked raisins.

Dinner.—Vegetable soup, two vegetables, butter, oil, 2oz. cheese, an egg dish, fruit.

Supper.—A plentiful portion of salad, made with any of the following ingredients: Watercress, lettuce, radishes, tomatoes, grated apples, swedes, turnips, or carrots.

And cheese, oil, brown bread and butter.

Dr. Oldfield has built a hospital and nursing home to carry out his ideas.

"In thousands of cases, trouble in the home is due to improper feeding," he said, "even though both parties appear to be quite healthy.

"A wife who thinks that any food is food, and that it doesn't matter much what she gives her husband to eat so long as it is 'savory,' may be ruining her future happiness."

I have just received a **ENTERPRISE.** remarkable letter from M. Devlin & Co., of Dublin, Ireland. This enterprising firm with a suggestive name is seeking to make me an agent for the £100,000 Irish Sweepstake. The letter says:—

"For your information, we must state that all communications addressed direct to the Irish Hospitals' Trust Ltd. are liable to be intercepted by the U.S.A. or British Postal Authorities, hence the necessity for a reliable correspondent at Dublin, from whom tickets can be obtained and to whom counterfoils and remittances can be sent."

So this respectable firm of paper makers wishes me to become their agent. They offer me two free tickets to join them in this "devil" in a business. If only we were as enterprising for God as these people are for the devil, then would the ends of the earth be won.

Somewhere I have read the **THIS HOLDS GOOD FOR CHURCH OFFICERS ALSO.** following striking analogy. The shellfish on the sand of the seashore live without water while the tide is out, but they depend absolutely on its regular return. When one of them is tossed by the waves beyond the reach of the later tides, it dies.

The weekly day of rest and worship is the spiritual tide that refreshes our inner lives and gives them strength to progress for another week, to be of the world and yet not of it. That nobler life has waned and died in many a man because he has given up his holy day.

The temptations to the neglect of the Lord's Day are now very numerous. We need not enlarge on these temptations or even name them, but we do declare that to yield to these temptations is perilous to the spiritual life.

GRIT

A JOURNAL OF
NATIONAL EFFICIENCY
AND PROHIBITION.

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

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Phone: MA 1355.

Postal Address: Box 3690SS, G.P.O., Sydney.

Subscriptions:

Subscriptions may commence with any issue, the paper being posted for 52 weeks for 11/-; outside the Commonwealth, 12/6.

Change of Address or non-delivery of the paper should be promptly reported to the Manager.

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SYDNEY, JANUARY 26, 1933.

The place for the Christian on the Lord's Day is in His church. When a man is constantly or even frequently absent from his place in the Lord's House, you may depend on it that his heart is growing cold, even if his life is not becoming worldly or sinful. Remember the analogy of the shellfish.

Your empty seat in the House of God is your vote against Him. It is your contribution to your pastor's discouragement. It is your most effective way of putting the brake on your church as it goes uphill.

We mostly go wrong **WORTH REMEMBERING.** because we do not rightly estimate things at their true value. Just now we

are crazy about test cricket. It is just a game, a fine game for boys. It is interesting, just interesting, as a diversion and a recreation; but it is really of no greater importance than a scratch on a second-hand Ford car. If we are going to make the most and the best of life, we will have to cease chasing butterflies, and do something worth while.

It won't be easy, but it will be possible. It won't pay in cash, but it will be worth while.

We do well to remember:

"It's not the size of the dog in the fight, but the size of the fight in the dog that counts."

—THE EDITOR.

JUST DRUNKS. AFTER TWENTY-ONE YEARS.

It is a quick and direct run from the pub to the court and the hospital.

ROBERT B. S. HAMMOND.

On January 10th, 1912, I gave a drunk at the Central Police Court, Sydney, my first pledge there. In the 21 years just past, over 165,000 have passed through this one court charged with drunkenness. To these we have access every morning, and from among them 37,000 have signed the pledge.

What a staggering, pitiable distressful procession.

This record is never emphasised by the press as a convincing evidence of the failure of our licensing system.

The press grows hysterical over a cricket match, indignant over politics, and mildly distressed over hospital deficits, but nobody is seriously interested in drunks. Records so long as they are in the world of sport and don't really matter, command the front page of our daily papers, but drunks, however numerous, however dangerous or costly to the community, are not limelight material. We are just a crazy people who count the big things little and the little things big.

The drunk is economically the most costly individual in the community. He is worthless as a producer, and becomes a part of the army of the unemployable, who live on the back of those who work. If they ever receive any kind of a pension, they exhaust it the day it is received, and live by cadging till next pension day.

They are more subject to accident and cause more accidents than any other single class.

They more readily succumb to sickness and recover more slowly than others, since alcohol reduces their resistance to disease, and retards their progress back to health.

They are the greatest cause of human unhappiness. No one can be proud of them, trust them or rely on them.

To the alcoholic all things are possible; there is no degradation, no petty dishonesty, no state of mental, moral or physical dirt to which they are immune.

Alcohol Plays no Favourites.

In the long period of association with drunks, I have seen the all embracingness of alcohol.

It captures and makes a coward of the V.C. hero. I have seen every kind of decorated man disgraced by it. It takes world champions in sport and rubs them contemptuously in the gutter. The one-time public favourite becomes the derelict outcast.

It mocks and robs the man with brains and treats with contempt M.D.'s, M.A.'s, and M.L.A.'s. I have seen representatives of all three in the court. It has dragged clergy from the pulpit and defied all their efforts to rehabilitate themselves. I have known in the 21 years under review at least a dozen clerical victims.

It takes the sons of the great from their stately homes and makes them unfit for even a cheap doss house. I have seen the

sons or relatives of judges, clergy, Cabinet Ministers, merchant princes, and English aristocracy in rags and charged with being drunk.

The brother of a Lord Chief Justice of England, the cousin of a one time Head of the King's Household, a nephew of a Queen, and a former Lord Mayor of Sydney are among those with whom I have hob-nobbed in the drunks' yard at the Central.

The Tenacity of the Drink Habit.

Writing to the Minister of Justice on the 30th August, 1932, I drew his attention to the following facts:—

In the previous six months 3,669 had been charged with drunkenness at the Central Police Court. In spite of unemployment and the lack of money, 219 more drunks were before this one Court in August, than in the previous June.

On December 16th I wrote again and pointed out that "43 were before the Court charged with drunkenness that morning; of these 22 had 157 previous convictions during the year averaging seven convictions each. All of them inebriates within the scope of an Act of Parliament which has been allowed to fall into disuse."

I wrote again on December 20th as follows:—"Yesterday and to-day over 100 have been before the Court for drunkenness, one of them 25 times during the year, one 21, one 20, one 17, two 16, one 15, one 14, two 12, one 10, and 13 from four to 10 times."

On January 4th I wrote again:—"In the last 10 days over 400 have been before the Central Court charged with drunkenness. This is a striking evidence of the futility of our present method of handling drunks. No less than five of these had been convicted over 20 times during the previous 12 months."

On January 9th six of those charged with drunkenness were before the Court for the second time this year, and one three times in the seven Court days.

Their Sufferings.

Few people realise the truly awful sufferings of the alcoholic. When a man's only prayer is, "Lord, give me a neck as long as a giraffe and a taste all the way down," he ceases to be a man, and becomes just a thirst in trousers. He wants a torch-light procession down his throat, something that burns all the way down and grips when it gets there.

Finally drugged into a state of unconsciousness, you can watch him twitch and jerk and hear him moan and breathe stertorously. When he wakes with a dark brown taste in his mouth and a tongue like the bottom of a parrot's cage, he feels as if he had swallowed a packet of fish hooks and that they were all being dragged out of him in different directions.

His bodily sufferings, however, are comparatively insignificant compared with his mental torture and sleepless nights. He often dreads sleep because of his hideous dreams, and when that is not so, he dreads the night because he cannot sleep.

Why Do Men Drink?

A man mostly drinks because he likes it, but he may drink when he hates it, and swallows with difficulty his first few drinks, doing so because it is the only thing known to him to lift his depression, change his sour outlook, and make him think well of himself.

Drink inflates the ego and transfers the victim of an inferiority complex into the ranks of the superior and self-satisfied.

Jack London said it took half a dozen strong drinks to make him tolerate the stupidity and uninterestingness of the members of his club.

Alcohol removes the inhibitions, the wise moral restraint that the ages have taught we all need. Alcohol makes a stupid remark sound clever and an old joke seem new.

It makes the man a beast, the woman a martyr, and the child a victim.

So long as we give it legal protection we cannot claim to be civilised nor can we hope to be truly Christian.

Whatever be the dangers of prohibited liquor, they are always insignificant compared with the dangers of legalised liquor. I have in three visits to the U.S.A. seen prohibition, both State and national, and the comparison is fairly seen when you compare the city of New York, where prohibition is at its worst, with New South Wales.

In New York arrests for drunkenness, 11 per 10,000. New South Wales, 134 per 10,000.

The facts are even more impressive than the figures.

In N.S.W. we do not arrest people for being under the influence of drink; they must be incapable, troublesome or a danger to themselves or others.

In prohibition U.S.A. you are arrested if you have been drinking. Drunkenness as we know it is not known in prohibition territory.

Prohibition can do for drunkenness what science, religion and reform have utterly and always failed to do.

Is It Worth While?

A good watch will clog with dirt, and if set going again will eventually need to be returned to the watch-maker. Signing the pledge is not the end of drink, but the beginning of a splendid effort to overcome a seductive and tenacious habit. It is as successful as watch cleaning. When they break the pledge we remember the watch-maker, and clean them up and start them again.

My friend and colleague in this work is Jack Creagh. Since his return from a prolonged stay in U.S.A., he has done the lion's share of this work, and brought to it a hopefulness, a faith and a willingness to serve that are beyond praise, and for which many a poor fellow has reason to be thankful.

Whatever competition there may be in business, there is certainly none in our line, while no other human ailment is so serious in all its consequences. No one seems concerned to grapple with drunkenness in its increasing ratio, and we are left with a monopoly as far as drunks are concerned. When we grow weary and discouraged, we recall that the Founder of our Faith was "kind to the unthankful and the evil."

Comments—

(Continued on page 10.)

"LOTTERY PROFITS."

Several times in the last week or two our newspapers have reported the figures of what they are pleased to call "Lottery Profits." The latest of these reports was delivered by Mr. Whiddon himself at the drawing of the 100th lottery. He said that the total profit made by the State Lottery to date was £1,050,000. This, he said, was a "vindication" of the system of assisting hospitals by public lotteries.

As a means of raising money—nobody ever questioned the efficacy of the lottery—but money can be obtained at too great a cost, and this is a case where we are paying too dearly. The lottery profit figures should be shown alongside the lottery debit figures, and the greatest of these are intangible and cannot be reduced to money symbols.

How can we set down in figures the loss to our national morality by the introduction of family gambling approved by the State? When we have some means of visualising this vast debit in money figures—and when we are able to include the total of the unpaid bills of the thousands of little struggling shopkeepers' all over the State who went short so Mr. Whiddon wouldn't—then we can set down in money figures a visible comparison in profit and loss—which will make our so-called lottery profit cease to exist, as a profit. Folks, there ain't no such person.

"Grit" Subscriptions.

"Grit" subscriptions received to 19/1/33, and where not mentioned, the amount is 11/-:

Will subscribers please note that 1/- must be added to the 11/- when subscriptions are three months overdue.

Mrs. James, 9/-, sales; Mrs. G. A. Killick, 23/8/33; D. O'Brien, 30/11/33; Mrs. Burrell, 20/-, 30/4/33; Rev. L. H. Jagers, 12/-, 30/12/32; Mrs. James, 5/-, 18/4/32; F. C. Bell, 3/-; Mrs. McGough, 24/-, 30/12/30; E. A. Westerman, 27/9, 30/12/32; Mrs. Tamblin, 10/-, 25/11/33; Miss M. S. Chettle, 5/8, 30/6/33; Mrs. Harris, 5/-, sales; Mrs. Skinner, 5/6, 22/6/33.

The following are paid to 30/12/33:

W. H. Dibley; Mrs. H. M. Ford; Miss L. A. Lane; Miss S. Lockett; Mrs. McCall; C. G. Harding; H. J. Nesbitt; Mrs. McLachlan, 12/-; W. H. Paul; Miss Begg; Miss M. Butler; A. F. Graham; J. R. Knapp; Mrs. E. Law; Miss E. Martyn; Rev. H. Paton; G. Wilsher; Miss McKern; Miss A. M. Muscio; Mrs. J. Pearce; Mrs. J. W. Hutchin; W. Butler.

ENGLAND'S PRIME MINISTER ON MISSIONS.

"As soon as the Missionary appears, slavery is doomed. The presence of a Missionary has this effect, explain it as you may—that from the moment he becomes part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have long been lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law and yet not victims of the law, enabling them not only to look out on the world, but within on themselves. This begins responsible care, which at last emerges into a conception of responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the Missionary requires no further justification. We who have been called to the secular affairs of life rather than the spiritual, will never fail to be grateful, I hope, to the Missionaries who have carried into effect the gospel of human justice as well as of spiritual power."—(The Rt. Hon. Ramsay Macdonald, Prime Minister of England.)

WHAT ARE THE POWERS OF THE PRESIDENT.

"What possible difference can it make in the matter of prohibition who is elected President on November 8?" asks a prospective voter, who is trying to make up his mind for whom to cast his ballot. "The President can do little, can he, to effect a change of policy as to prohibition?"

This inquirer is only one of many American citizens who have little comprehension of the scope of the powers of the President of the United States as to the enforcement and maintenance of prohibition. We shall endeavour to outline briefly some of these powers.

The President has the power to appoint the members of the Supreme Court of the United States, to which body may be referred, in the next four years, the definition or construction of the term "intoxicating liquors" in the Eighteenth Amendment. The President also appoints Circuit and U.S. District Judges, before whom cases of violation of the prohibition law are heard.

The President appoints the Secretary of State, who has the power to negotiate treaties with foreign countries relating to the smuggling of liquors into this country.

The President appoints the Secretary of the Treasury, who appoints the Commissioner of Industrial Alcohol.

The President appoints the Attorney General, the U.S. District Attorneys, and United States Marshals of the Department of Justice. There are said to be 6,000 presidential appointees in the Department of Justice alone. The Federal Bureau of Prohibition is under the Department of Justice, and the director of the Bureau is appointed by the Attorney General.

The President's power of veto is very important as related to prohibition for it is equal to within one vote of two-thirds of both houses of Congress as a check on legislation he does not favor.

Other special powers that might affect prohibition are his pardoning power, his power to remove appointees, his responsibility for the national budget and the making of recommendations for the appropriation of money for prohibition enforcement.

"The President is peculiarly the guardian of the Constitution by his oath of office prescribed by the Constitution itself under which he promises to 'preserve, protect and defend' our great fundamental charter," said Mrs. Boole in her annual address. In casting a ballot for President, all the points above mentioned should be taken into account.—"Union Signal."

The temperance movement depends upon two forces, the educational forces that give people a stir in the brain, and a popular campaign that will give the wets a "pain in the neck."—"International Journal of Religious Education."

Race horses do not eat the day before the race, according to a magazine article. And often we do not eat for days after the race.—"Atlanta Constitution."

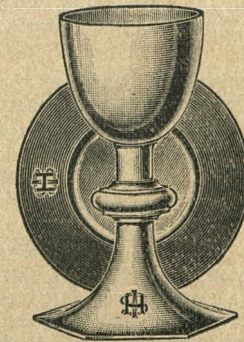
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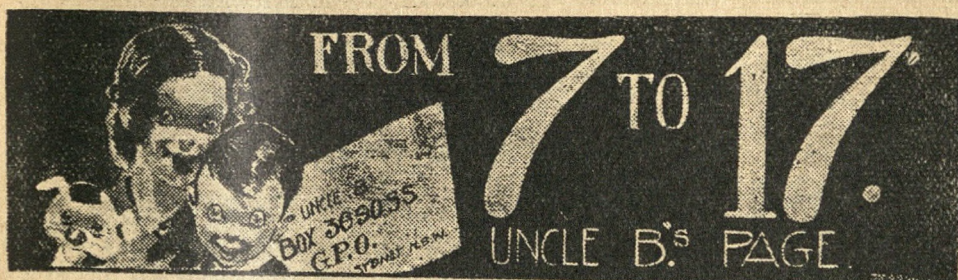
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Address all letters to Uncle B., Box 369055, G.P.O., Sydney.

IT'S SAFER FLYING.

It does not look safe, and no one ever took a flying trip without some fear; but the air is safer than the road. This is only another illustration of the fact that things are not always what they seem, and you must not judge things by your feelings.

Scheduled air lines, including domestic routes and American lines extending into Canada, Mexico, Central and South America, carried 522,345 passengers last year, and the miles flown were 47,580,406 as compared with 417,505 passengers and 36,945,203 miles the previous year. They did not average an accident in a million miles.

The boys and girls of to-day will be as much in the air in 25 years as they are in trains to-day. But that is not really important. Mechanical improvements are in progress; it is only moral improvement that is progress.

A bad man can spoil a Rolls Royce or a 'plane but a bad car or 'plane can't spoil a good man. It is more wonderful to be a real Christian than to fly safely to England. Being a real Christian will get you safely to Heaven, but when you fly to England you land the same as you started and have gone in a circle, having made no real progress.

—UNCLE B.

Our Letter Bag.

A HIGH LAYER.

Can you beat this? An old friend writes:—"It may interest your 7 to 17 correspondents to know I saw the most remarkable hen at Chudleigh (Tasmania) sitting on a limb of a tree 18 feet from the ground, laying an egg. I think this is a record for a high layer? On wet days the ground is soft and the egg is not broken, but in dry weather it is reduced to pulp. The owner is going to cut the fowl's head off. Poor old hen. Now, did you ever see a hen that could lay higher?"

YES, I WOULD.

Emily Wilson, c/o Mrs. A. Gerlach, 15 Brentwood Avenue, writes: Hullo, hullo, I have just woke up now, Uncle, to the fact that I would like to become one of your little "scallywags," I suppose. I say, will

I get a spanking if I don't write?? No, you wouldn't be so unkind, would you? I would like very much to become one of your jolly family and I suppose you have hundreds, too. Many of them are the same age as I am; anyway, if they are, will you kindly give me their names? I am 12 years and 9 months old and will be 13 years old in March 13th. I have left school now and gained my proficiency, and so I ought to, because I studied very hard, and when we heard the total marks I nearly "topped the list." I think it is very nice to correspond with people. I have two or three pen friends in far-off countries. One girl, about my own age, in Peterborough, England, and one in America, and now you in Aussie, and also one of my old girl mates in Bombay. I am also trying to get one in India and Canada. I am going to tell you about my holiday. I am having one now, but they are nearly all the same. As you expect, when anybody stays at the beach, they get sunburnt, and so did I. All on my face and my poor arms. I am staying with my mother's aunt down at Brown's Bay. You see, we spend nearly every Xmas down here and, oh, boy! me for the "breakers and the sea and sand." Now then, Uncle, let's have a laugh. Now, you had better listen to me and keep your eyes open. You will ask, "Why do I have to keep my eye open?" well, because you won't see anything if you don't. Now, here's a riddle. 1.—Why is an almanac like the Lord Mayor of London?—Answer: Because it serves for one year only. 2.—Round and round, and just a pound and doesn't weigh an ounce. What is it?—Answer: A sovereign. 3. Why is the letter J the funniest in the alphabet?—Answer: Because it starts a joke.

(Dear Emily: I am glad you are awake. I like your letter and hope for many more—but let me say that you are wrong if you think I would not spank a scallywag. I would, just like I beat a carpet. I would not be deterred by any music from the said scallywag. If you don't believe me, you provoke me to a trial. Thanks for the riddles. I am keeping some for another issue.—Uncle B.)

GOOD AT GRAMMAR?

Beth Davies, "Thurellar," 24 Gipps St., Arncliffe, writes: I hope you are keeping well. I passed the yearly exam. and I will be in 6A next year. In grammar I secured the highest number of marks, getting 109—120. Arthur, my big brother, is going to Erskineville. He passed the intelligence test a few months ago. He will be in a special 6th. For Christmas, Arthur is getting a music stand, Colin a banjo-mandolin. I am getting a sleeping doll. I am not a scallywag yet, because I went in to see you last month, and you say one trip is worth two letters. I had just been to my music exam. My marks were 85 out of 100. To 65 was a failure, 65-80 a pass, 80-100 first-class pass. We are going to Katoomba for the Christmas Convention. Will we see you there? On Christmas morning, Arthur, Colin and my self are going round with several others from the Junior Christian Endeavour and three or four of the Sunday School teachers, singing Christmas carols. Wishing you and all the family a Happy Christmas and Bright New Year.

(Dear Beth: It seems very wonderful to me that anyone should be good at grammar. Grammar and spelling got me into lots of trouble when I was at school. I hope you enjoyed your trip to Katoomba. Please tell us about it when you next write.—Uncle B.)

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The Bible—

(Continued from Page 3.)

resistance; but it would have been wise if they had faced the facts and set out to reform the Church long before the upheaval took place. If they had done so there may have been only one Church to-day.

There had been many very limited editions of parchment and hand-printed editions "sanctioned by the Roman Catholic Church," but they were carefully distributed. Many of these Bibles exist to-day, generally in libraries and national places. For instance, it is estimated that there were 5,400 Bibles printed in the half-century A.D. 1450-1500. These copies represent about 124 editions. There are about half of these Bibles (2,194) in German libraries. French libraries possess 660 copies, English 473, United States 399, Italian 268, while the other 1,443 copies are scattered in other countries in Europe, America and Australia.

The languages that the above Bibles were printed in are Latin, 54 editions; German, 11; Italian, 5; Spanish, 1. In various stores and antique depots it is estimated there are several hundreds which are priced at an average cost of £50 a copy. Some bring big prices as antiques. One significant fact is this, that, following the enlarged and simply printed editions of the Bible, many great Bible scholars made researches into bygone periods for other Bibles or parts of Bibles, especially the Middle Age period. This explains the fact, admitted by Roman Catholic scholars, that the German and French standard works on the Bible dealing with the Middle Ages were all written by Protestant Theologians. This is very significant. The Bible has been more widely published in the last hundred years than in all the previous centuries put together. Just what does that mean for the future? I will say more about this later. Meanwhile, let all those who read these simple historical contributions take up their Bibles with new interest; test its commands, hopes, promises, and especially its wisdom. It holds the key position in religion and literature.

Next week I will deal with some Reformation facts.

(To be continued.)

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REPEAL A FIFTY-YEAR SETBACK, SAYS SOCIOLOGIST.

At a recent Republican rally in New Haven, Connecticut, Mr. Whiting Williams, the noted sociologist, speaking under the auspices of the Allied Forces of Prohibition and the Women's Law Enforcement Committee of Connecticut, asserted that repeal of the Eighteenth Amendment would "push America back fifty years socially, economically and politically . . . If we had the saloon to-day, the 'Red' soap-boxer would be in his glory and misery," Mr. Williams said, as quoted by the press, "and suffering and rioting would be a more likely phenomenon than it has been." Mr. Williams named what he called three "shock absorbers" in the present economic situation: the absence of the saloon, which he said was the most important; the number of women in gainful employment; and "President Hoover's leadership."

The prohibition administrator for Southern California, Mr. Elmer C. Rhodes, is quoted by the "Christian Science Monitor" as saying that enforcement has been successful in making the state drier than it was even a year ago, that cases against the liquor forces are fewer in number—a statement corroborated by the police department reports and sheriff's office.

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ALL DAD'S FAULT.

Mother: "Why are you crying, Johnny?"
Johnny: "Dad told me to play on the piano, and I fell off."

MANY DO IT.

She insisted on taking innumerable frocks with her, and they arrived at the station loaded with luggage. "I wish," said the husband thoughtfully, "that we'd brought the piano." "You needn't try to be sarcastic," came the frigid reply. "It's not a bit funny." "I'm not trying to be funny," he explained sadly. "I left the tickets on it."

A KNOWING BIRD.

Widow (buying a parrot): "Does this one talk?"

Dealer: "Unfortunately, madam, he does not. But when anybody speaks to him he looks as if he understands perfectly."

"I'll take him. He'll remind me of my late husband."

NO EXCEPTIONS.

Husband: "If a man steals, no matter what, he will live to regret it."

Wife (sweetly): "You used to steal kisses from me before we were married."

Husband: "Well, you heard what I said."

LOTS LIKE IT.

Dealer in Second-hand Cars: "What's the matter with the car you bought last week?"

Victim: "Everything makes a noise but the horn."

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DAILY INSPIRATION.

By FAIRELIE THORNTON.
Author of "Life's Experiences."

SUNDAY.

"If we say we have no sin we deceive ourselves, and the truth is not in us.
"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.
"If we say we have not sinned, we make Him a liar, and His word is not in us."—
1 John, 1:8-10.

Many are trying to deceive themselves, and to get rid of the idea of man's fallen state, thinking by the newly coined words of what they call new "psychology," "new light," which is no light at all, but new obscurity, which the most expert among their leaders confess, to do away with the responsibility of sin. Of course, if they can get rid of that, they can get rid of the need of a Saviour. The natural man has a repugnance to indebtedness, and would prefer to think if he needs salvation from his lower nature, he can work out his own salvation. He makes much of following Christ, but how can he follow or love an impostor, which according to his ideas of Christ, he would make Him out to be. If He is not the Saviour of the world, the only hope of deliverance from sin, if we have no sin which needs His atonement, and His redemption from, no need of His forgiveness, then how can we believe He is what He professed to be, and what the Bible from beginning to end says He is: "The Lamb of God which taketh away the sin of the world." "If we say we have not sinned, we make Him a liar," and no liar hath any inheritance in the kingdom of God. "All liars shall have their part in the lake which burneth with fire and brimstone," whatever that figure of speech may mean. It certainly does not mean that there is any hope after the space for repentance, which is here and NOW, is past, and the gulf passed over: whence can none cross again.

MONDAY.

"I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me."
—John 14:6.

One says, "I have the truth," and from the mire
Drags forth some ancient error dress'd in
new attire.
Another finds a diamond in the mines of
truth,
And thinks he has obtained the whole, for-
sooth.
Another chips and cuts it, until there re-
mains
Only a semblance of its substance for his
pains.
"And what IS truth?" some idly ask, and
turn away,
Content to leave the answer till the Judg-
ment Day.
"I AM THE TRUTH," said Christ. The
truth shall make men free;
For truth is freedom, error, slavery.
New eras need new methods, so they say;
But truth is truth, and cannot pass away.
And Jesus Christ remains the same for
aye.
Truth will survive and stand the test of
ages,

When clouds of error melt and pass away.
Graved with a pen of iron on Time's pages,
The Word of God remains, and shall re-
main for aye.
That Word declares Christ as THE Son of
God,
And man's redemption purchased by His
blood.
THIS is THE TRUTH, by demons still with-
stood.

From "Southern Cross," by F.T.

TUESDAY.

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel . . . But though we, or an angel from heaven, preach any other Gospel unto you than that which is preached unto you, let him be accursed. As we have said before, so say I again, if any man preach any other unto you than ye have received, let him be accursed."—Gal. 1:6-8.

The apostle warned the Galatians against heeding even an angelic being, should he preach any other gospel than that which he had preached to them. He continues: "Do I seek to please men? for if I pleased men, I should not be the servant of Christ. For I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it by the revelation of Jesus Christ." What was this Gospel on which he laid such stress? Was it that Christ was a martyr? What martyr could say, "I have power to lay down My life, and I have power to take it again?" Was it that He died merely to show God's love to man? This was its secondary purpose, but it could not have shown His love but by taking our place and bringing us life through His death which was a voluntary sacrifice. "God was in Christ reconciling the world to Himself," and Paul's Gospel was this: "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I unto the world," and "I determined to know nothing among you save Jesus Christ and Him crucified."

WEDNESDAY.

"The preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign,

and the Greeks seek after wisdom; BUT WE PREACH CHRIST CRUCIFIED, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, CHRIST, THE POWER OF GOD AND THE WISDOM OF GOD.

"For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, that no flesh should glory in His presence. But of Him are ye in Christ Jesus, Who is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. 1:18-31.

THURSDAY.

"When He the spirit of truth is come, He shall guide you unto all truth."—1 Cor. 2:14.
"The natural man receiveth not the things of the Spirit, because they are spiritually discerned."—John 16:13.

Whom do men usually go to when they want instruction in the problems which vex the soul? To some man who has some man-made designation tacked to his name, or to one who has what the world with its limitations can give of learning, instead of to Him the source of all light and inspiration, the spirit of truth. Spirit to spirit must the truth make known, the things of God are seen by faith alone. This world, with all its learning, hath not learned the things of God which are alone by faith discerned. When Jesus said that except a man became as a little child, he could not enter the kingdom of heaven, he knew how impossible it is for pride to enter, or to receive the things of God. "As the heavens are higher than the earth, so are My thoughts higher than your thoughts, and My ways than your ways," saith the Lord. Human knowledge is so circumscribed, so limited, and man's conceit so great, that he

(Continued on page 16.)

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ADDRESS BY CANON R. B. S. HAMMOND on
 "GOD'S GIFTS. MAN'S RESPONSE THERETO."
 "That, Thou Givest them, they GATHER."—Psalm 104:28.

Reported by HELEN GRAHAM.

"God's Gifts of the Raw Material."—God does not provide the finished article. He endows man with capabilities to develop His gifts to the stage of usefulness and service. The earth yields her increase in the vegetable area, after the processes of tilling, sowing, reaping; but even so, the raw produce has still to be scientifically prepared and cooked, in order to obtain the best results of nourishment for the maintenance of life and the physical growth of man.

"God's Gift of Manna."—God provided the food. Man had to gather it. He had to follow certain directions. It had to be gathered early, and in sufficient quantities for daily requirements. Laziness, a cunning to gather it in larger ratios, ended in failure and utter discomfort.

"God's Gift of the Golden Grain."—in certain areas, drought conditions, the prevalence of rust, and other disheartening factors had to be overcome; but discovery ever waits on enterprise. God's gifts are for those who stand on tip-toe. And the brain of a Farrier conquered conditions seemingly hopeless. But ere the staff of life appears on our tables as bread, man has to subject the golden grain to process after process which entail the skill and labour of the miller, the baker, the carter. The life-sustaining wheat is God's gift, His raw material, the finished article, in the form of bread, is man's contribution.

"God's Gifts in the Spiritual Zone."—The Bible is surely a marvellous gift, an unspeakable boon. Yet in order to fully appreciate its beauty, and fathom its meaning, and discover its wonderful revelation, the soul of man must be in complete harmony, in perfect attunement with the Spirit of the Author. Its pages must be pondered, and studied, and mastered. To get light into a room the blind must be raised, to let fresh air pervade it, the window must be thrown open. That is man's part. God provides the light and the air. Even so, to lighten a darkened soul, to cleanse it from impurities, it must be freed from all that would keep out the Light of the World, or that Divine inspiration that interprets God's Word in Spirit and in Truth. The Bible is God's gift. To read it aright should be man's earnest endeavour.

"God's Gift of the Cup of Salvation."—"I will take the Cup of Salvation and call upon the Name of the Lord." God has made this gift available through Jesus Christ. There is no need to pray for it. It is here for the taking. Man has to exercise faith, and take the gift. He should drain the cup, not sip it. It is impossible for man to save himself. That is God's part. Man's part is to "take the cup."

"God's Gift of the Yoke."—He says, "take My yoke." It cannot be made available save by a voluntary acceptance. The "yoke" may and should entail church work, perchance the work "somebody" should do, yet is never done. The wearer of the yoke may constitute himself that "somebody,"

though the qualification for such work may not be equal to that possessed by one who refuses to take this yoke of "church service." It may entail social service. There is always "the lame man at the Temple Gate" and on Life's Highway. The Good Samaritan was not as well equipped to help the wounded man by the wayside, as were the priest and the Levite. But he did the work magnificently. He lent his own, and only ass. He walked, while the distressed man rode. He paid and undertook still further responsibilities; God provides the yoke. It is man's part to thus link himself with the Great Burden Bearer, and accept it as a gift from Him, and recognise the opportunities for loving service, in church, in the street, in the home, that abound on every hand.

"God's Gift of the Cross."—Christ voluntarily shouldered the Cross. Yet it led to Calvary. And He fell to the earth beneath the load. Yet He says to those who would follow Him, to take it up, burdensome, heavy, entailing suffering though it may be. For it is God's gift and will result in a development of character, that will be self-sacrificing, God honoring, and God glorifying, and which could be gained no other way than by accepting it as a gift from Him Who knows how sorely it presses, how hardly it tests, for He Himself accepted it and carried it even to Golgotha. Then let us GATHER all that God gives, and use the gifts for His glory.

Petitions continue to come from all parts of the Commonwealth to this wonderful prayer centre, which is now in its ninth year. If you have a care, a trouble, a longing, if you have received special tokens of favour from the Father's Hand, send such petitions, and acknowledgments of bounties to the Editor and they will be read at the meeting. Add the following to your prayer list:

Pray my nephew may pass his entrance examination for the ministry. Thank God for work secured in answer to prayer. Thank God for all His goodness to us. Praise God for the wonderful opportunities for service He gives me. Thank God a girl who was ill for some time, is improving. Pray that one who has been crippled for five years and has suffered much pain, may be healed. Thank God a little girl who was in hospital for five months is now well enough to go home. A man who had a serious illness thanks God he is improving. Praise God a young man, missing for some time, has been found; also thank Him, a friend's financial burden is lighter. Thank God a girl prayed for at this meeting, also her sister, have obtained employment, and that my brother has been healed of galloping consumption. Thank God for His sustaining grace in my trials and crosses. I had a financial loss but God enabled me to make more than I lost. My son was very ill, so I sent in a petition; I now thank God he is well. Thank God for providing work for two of my sons. The day I sent in a petition my husband got work and my business improved. We have had wonderful answers through attending the Wednesday Prayer Meetings. I attend whenever I possibly can. Pray my son may cease going with a girl whose influence is not helpful, and that he may be blest spiritually. Ask God to restore my sight and enable me to walk. Pray a man may be guided if he should carry on a Sunday School or hand it over to others. Thank God for using my husband in speaking to others about salvation.

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Daily Inspiration—

(Continued from page 14.)

thinks he has discovered everything, and sits in judgment on his Maker, refusing to accept what he cannot understand, and yet accepting what he owns has never yet been fully proved in the physical world. Ever seeking to find some proof which will get rid of his Creator's power of giving life, and yet never succeeding, often taking theory as fact, even in as far as he has gone in his little learning, and in the limited power of his puny intellect.

FRIDAY.

"Whom do ye say that I am?"

"And Peter answereth and saith unto Him, THOU ART THE CHRIST, THE SON OF THE LIVING GOD. And Jesus answered and said unto him, 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven.'"—Matt. 16:16.

This acknowledgment of the divinity of Christ by the apostle Peter was the rock on which Christ said He would build His church. This is the rock of ages which no storms can prevail against, nor even hell itself, although it may assail it through all ages. This is the rock which followed the Israelites of old, for we read, "They all drank of that rock, and that rock was Christ." This is the rock and stone of stumbling against which, as the apostle tells us, many stumble. It is a stone of stumbling and rock of offence to many, as in the ancient days. If the enemy of souls can get rid of this from men's minds, he cares not about aught else. The foundation stone gone, the church must fall. He cares not about Christ being the Jesus of Galilee, the best man that ever lived, but as to Him being one with God, he would rob Him of His crown. He would have men put on anything but the wedding garment of Christ's righteousness, with which those are clothed who have washed their robes and made them white in the blood of the Lamb, when they sit down with Him to the marriage feast. He would deceive "even the very elect," if that were possible, and many are falling away from the truth, listening to his specious lies, spread perhaps by some "angels of light" whom he has deceived. Let us pray that all such who have erred and are deceived, may be led into the way of truth, and have their eyes enlightened by the Spirit of God.

SATURDAY.

"If, therefore, the light that is in thee be darkness, how great is that darkness."—Luke 16:35.

Lighten our darkness, Lord, nor let us be blinded by;
Do Thou Thy Spirits aid afford, to look alone to Thee;
That as we read Thy sacred Word, light in Thy light we see.

If any, Lord, now stray, led by false lights, afar;
Oh, by Thy sun's all-powerful ray, bring back each wandering star;
Chase all the mist of doubt away which doth heaven's vision bar.

—7-1-30.

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