

# Grit.

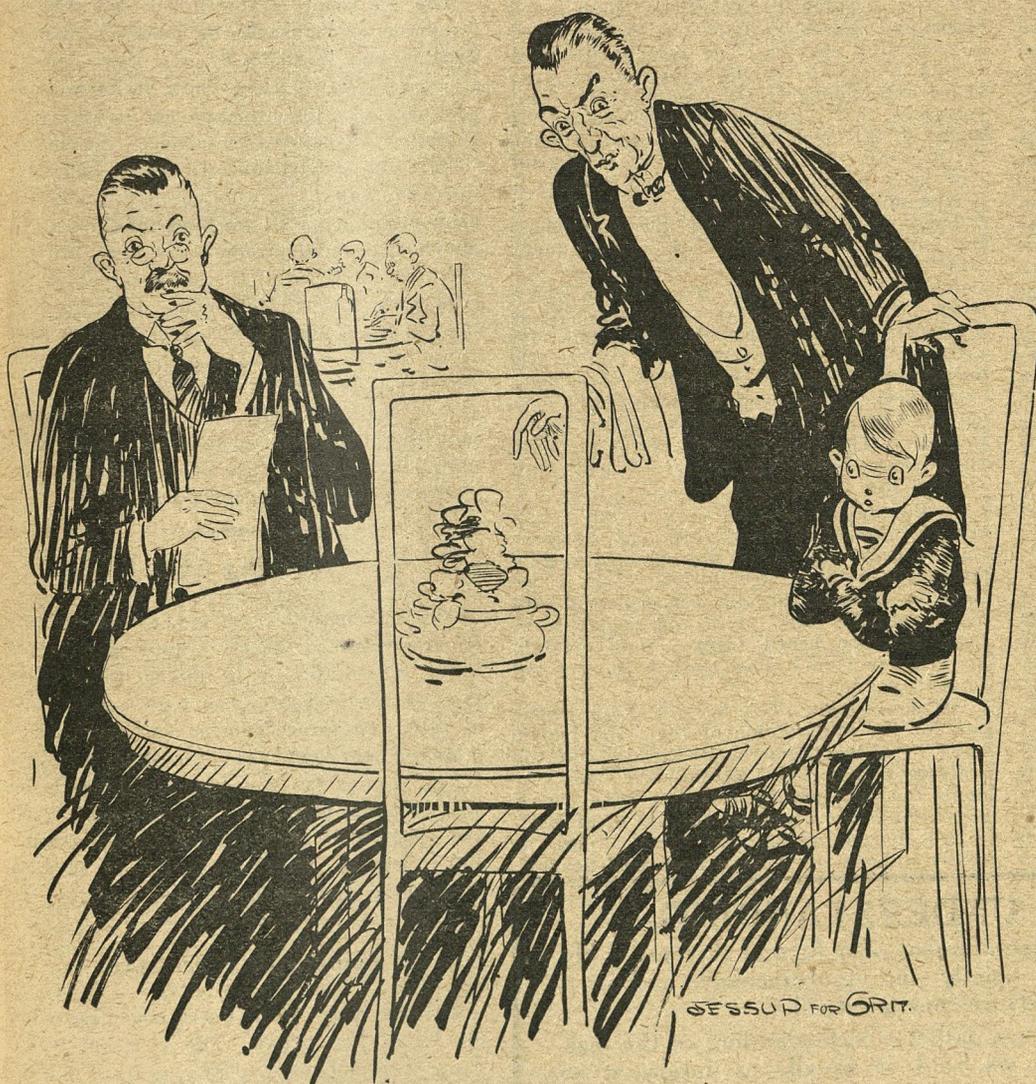
A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION.

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Twopence.

SYDNEY, AUGUST 5, 1926.

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## A Foolish Father.

Long after a boy has forgotten what his father told him, he unconsciously imitates what his father did. When a mother said to her seven-year-old boy, "Say your prayers, dear," he replied, "I won't."

She scolded him gently and firmly insisted on his doing so.

The boy finally consented, but asked, "When will I be old enough to give up saying them like father?"

The father's example was bad and foolish, but it defeated the mother's precepts, which were good and wise.

## A WISE FATHER.

A father making a pal of his boy took him on a trip with him.

At the hotel, where everything was strange and overawing to the boy, he took refuge in doing as father did.

The Waiter: "And what will the little boy have to drink?"

Little Boy: "I'll have what dad does."

Dad (who has ordered beer): "Then I'll have water, please."

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## TRUE TEMPERANCE.

### NEITHER BOOTLEGGING OR BURGLARY PAY IN THE END.

(By DAVID STARR JORDAN, Chancellor-Emeritus, Stanford University.)

The purpose of the Eighteenth Amendment was to extirpate, so far as America is concerned, the most selfish and ruinous of all legalised traffic—the manufacture, importation and sale of alcoholic drinks. The Volstead Act was simply to put into effect the purpose of the amendment.

The effort to change the habits of persons who have acquired a taste for such beverages is only incidental. It is involved only as a means of enforcing the amendment. With personal habits, vices or virtues generally the national government has only indirect relation. The amendment is not an attack on "personal liberty"; it is rather an effort for its salvation. Under former conditions every saloon, every drunkard and every man driving an automobile with liquor on his breath was a menace to the liberty of his neighbors.

The evil of liquor is not centred in drunkenness, for that is only nature's effort to throw off the poison. Imposed upon too long, or hardened to it, nature ceases to revolt.

The essential feature of drink is not in the "lightness" of the beverage, but in the amount of alcohol. There is no "light wine," unless it has been watered, and no light beer, if one consumes enough glasses of it. The essential point is that we would compel "the drinker should consume his own smoke," not endanger the lives or welfare of others through his habits.

The legality and, I think, the wisdom of the Eighteenth Amendment are past discussion. Change in the Volstead Act on which so much unpaid talk and well-paid propaganda are now expended is properly open to discussion. We all agree that the open saloon in all its forms is a world curse, a centre of drunkenness, a seducer of youth, and that through it lies the way to most of our social and political evils. What high-brow society or lowbrow society may do for its own pleasure ought not legally to concern us; so long as their affairs affect only themselves. But the same statutes must apply to all classes alike. The "working classes" cannot be restrained so long as any other groups operate unimpeded.

So far as I can see, we can make no relaxation of importance in the Volstead Act without bringing the saloons back. That we all abhor, in words at least. It is said that the Government might take up the monopoly of the traffic and guarantee the purity of all alcoholic drugs. This has been done in some countries. But it has not been

successful anywhere. For this there are two main reasons: First, liquor is liquor anywhere, and everywhere opposed to human welfare; second, it would not get rid of the bootlegger. For no illicit operator handles "light wines and beer." His clients demand hard liquor. They are beyond reach of any forms of temperance. Every bootlegger was a criminal of one sort or another. Bootlegging with all its risks pays better than burglary, a trade now largely abandoned to boys with stolen automobiles.

In the days of State and county Prohibition every border of a dry district was infested and infested with bootleggers. Besides all this we all know that the American people will never go into the liquor trade.

Thus far, no modification of the Volstead law, which will not bring back the saloon, has been suggested. No saloon (high-toned clubs and hotels excepted) ever respected any limiting statute. The present situation is bad in certain regions, especially in large cities and among foreign populations. But certainly that condition in the nation at large, so far as liquor is concerned, is much better than before the war. A great point has been gained where an evil traffic is driven underground.

There is a good deal of idle talk as to the distinction between "true temperance" and "Prohibition." True temperance involves the abandonment of all habits which work injury to ourselves and others. It is a matter of intelligence and education. Its progress is slow. But when an evil traffic overspreads a nation the remedy, if remedy exists, rests on Prohibition, which really consists in taking away the legal prop on which it rests. The very strength of the struggle shows how deeply the cancer of drink had entered into our system.

In the nation at large, so far as I can see, the closing of the saloons, and the forcing of criminals into the open, far outweigh the evils of Prohibition. It is, I believe, a mistake to call the Volstead Act "an unpopular law" until the people have been actually heard from. And certainly six years is a very short time to be expected to justify itself.

No doubt many efforts, especially political, for the suppression of the drink traffic have been ill-chosen or ill-timed. But the statement that the Volstead Act has "undone the temperance society's fifty years' educational work against the use of alcohol" is not borne out by the facts. Work so easily undone must have been half-hearted.

### SYMPATHETIC UNDERSTANDING.

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## PUBLIC RALLY.

AUGUST 16, 1926, 7.45 p.m.

### THE CALL OF THE CHILD.

SPEAKER: THE

REV. R. B. S. HAMMOND.

CITY TEMPLE

CAMPBELL STREET, CITY.

### Labor and Prohibition.

The Railroad Brotherhoods, as well as hundreds of thousands of sober, industrious workingmen in the A.F. of L., are opposed to booze because they know it never made any man a better citizen, a better worker, or a better husband and father. We do not believe the remarkable growth of Labor co-operative banking in this country would have been possible if the working man were still shoving his savings over the bar. We are further convinced that the progress of the American Labor Movement depends upon leaders with clear, cool heads, and not upon those whose brains are addled by alcohol. Perhaps it is worth observing that the leaders of British Labor, who have made such substantial progress economically and politically since the war, are overwhelmingly dry. —"Locomotive Engineers' Journal."

### Keeping Cool.

The consumption of ice cream in this country reaches nearly three gallons for every inhabitant. It is almost three times the per capita use of the frozen stuff back in 1910. There are enough ice cream cones disposed of each year to build a picket fence around the country, but there is no talk of using them for that purpose. When the North Pole is captured and tamed some folks will be wanting to flavor it with strawberry and cut it up into bricks.

### Temperate Germany.

Bavaria has been ever considered the citadel of hop brews. The youthful Bavarians were supposed to switch from milk to beer while still in the cradle and they wanted their beverage to carry a 10 per cent. kick. Yet Adolf Hitler, the leader of the Munich brewery putsch of 1923, is now reported by correspondents as being insistent upon the adoption of Prohibition as a government policy. He says that he himself will not again touch liquor in any form—not even his own. Well, he knows.

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## KICKING OUT THE LIGHT.

### DOOMED AND DAMNED SOULS.

#### Rev. W. P. Nicholson Explains the Unpardonable Sin.

(By S.M.)

"There are those here to-night that are as surely damned as any damned soul in hell. They are as sure of being there as if they were already there. In their bodies they carry a doomed and damned soul. If I could lift the skin on their foreheads I would see the brand of Cain and the curse of God. On their forehead God has set indeibly a mark, unseen by man."

With these striking words the Rev. W. P. Nicholson, at the Broadway Theatre, Goulburn, introduced a powerful address to a large audience upon the subject of "The Unpardonable Sin." His clear and ringing message must have left an indelible impression upon many minds. It was a God-honored message which in other lands has brought many to Christ.

#### WHAT A DELUSION!

"It is strange the amount of confusion there is concerning this sin," remarked Mr. Nicholson, who based his remarks on St. Matt., 12, 31-32. Some said it could only have been committed when the Lord was on earth. It was committed then, he pointed out, but he believed it was as common, and maybe more so, to-day than it was in the days of the Lord. There never was a day when Satan was damning men by deluding them into thinking that they could be saved just when and where they liked. Some people imagined they could live in sin as long as they liked, and that the God they had spurned would be there to save and bless them when they wanted Him.

"Be not deceived. God is not mocked." You cannot make a convenience of God, remarked Mr. Nicholson. People are religiously going to hell. They mock God day by day, yet they hope God will not let them die in their sins. What a delusion this is! God commands every man to repent. It is at the risk of your soul you refuse. Now is the accepted time. Now is the day of salvation. To-morrow may be too late.

There are others who say they have committed this sin. Their minds are filled with gloomy foreboding, their heart with despair and darkness. Friend, let me tell you, on the authority of God's Word, that you have not committed this sin. Your very distress of mind is the surest sign that you have not crossed that line between God's patience and His wrath. When a man has sinned away his day of grace he has no anxiety about his soul. He thinks that he is just as sure of heaven as anybody.

"Although there is a confusion about the unpardonable sin, let us remember there is such a sin. You cannot be saved just when you like. Not only have we the clear Word of God on the matter (which the speaker indicated at length), but we have the record of many men in the Bible who committed this sin. I trust this will rid you of the delusion of the devil that you can be saved any time or just when you like." Mr. Nicholson indicated God's dealing with the people who disbelieved Noah's preaching, with Pharaoh, Balaam, Judas, Pilate and Herod, remarking that one may be a church officer, Sunday school teacher, a singer in the choir, an active Christian worker, and yet be unsaved.

#### NATURE OF THIS SIN.

"What is the nature of this sin? It was no ordinary sin. All manner of sin and blasphemy shall be forgiven unto men, but—However many or great, there was pardon with the Lord for every one of them. But for this sin there was no forgiveness here or hereafter." Illustrations were given to

show it was not murder or blasphemy. In its nature it was against the Holy Ghost. When men deny Christ's deity, make light of His authority, repudiate the infallibility of God's Word, and do away with the necessity for regeneration—they were on tender ground. In its nature this sin was wilful and deliberate. Men made up their minds against Him. They wilfully and deliberately reject Him. Again and again they resist the strivings of the Spirit. They quench the burning convictions. "You have a hard time in doing all this, but take care you don't

#### A WOMAN'S VERDICT.

I had the privilege of hearing the Rev. W. P. Nicholson on three occasions, which but whetted the appetite for more. He is a live wire, and is in deadly earnest, and is possessed of a marvellous magnetic personality. He understands the psychology of the crowd, and soon captures the attention of his audience. Not that he is out to hold his hearers in the hollow of his hand just to manifest his wonderful power. He is out for soul saving every time and all the time. He sees eternity and the judgment day written on every face. He realises he has a message, which must be delivered at white heat, for the responsibility of souls is ever present with him. His vivid illustrations are dramatically and arrestingly told, and every sentence is pregnant with power.

He is possessed of a humor and Irish wit that crop out unexpectedly, but none the less effectively, and the smiles that ripple over the faces quickly give place to a serious intentness as he drives home some truth that seems new and startling yet is as old as creation. He is a man's preacher primarily.

Go and hear him if you can. Pray for him. And induce others to hear the gospel story in this new setting and see for yourselves what wonderful results follow, and you will realise a great blessing in your own souls.

HELEN GRAHAM.

succeed in sinning away your day of grace and damning your soul," he pleaded.

It was not a sin of ignorance. It was against the clearest Gospel light. If it was possible in that dim, dark distant day to commit this sin, how much more possible was it in this day of light and privilege? It was a law of nature that what you do not use you lose. The faculty that God gives every human creature will surely atrophy and wither away if not used. There came a time when people were unable to perceive and believe, having lost the power by non-use. There may come a day in their life if they continue resisting the Holy Spirit when they will seek and not find, when they will call aloud for mercy, and there will be no response. "Oh, beware; do not kick the light out in groping for life's pleasures and possessions."

#### SIN-SEARED CONSCIENCE.

People who usually are guilty of the unpardonable sin are religious and respectable, said Mr. Nicholson. The Gospel either

softened or hardened. A sin-seared conscience was an awful thing. Wax was melted by the fire; clay is hardened by it. So was the Gospel in its action. If one resisted the Spirit they became hardened. Better never to have been born than to allow themselves to become hardened by continual resistance to the Holy Spirit.

The symptoms were definite and clear. There was no response to the Gospel message. There was no fear or dread—no recognition of need. People wrapped themselves around in carnal security and smug complacency and persuade themselves and others they are all right. They say: "Well, I do my best to live a good life, I go to church, say prayers, pay my dues, and live honestly." What daring insult to God to substitute their deeds for the precious blood of Christ, the filthy rays of righteousness for the seamless, spotless robe of Christ's righteousness! God says: "When I see the blood I will pass over you." He does not say: "When I see your earnestness, zeal, religiosity or morality." Why spurn God's remedy for sin until the offer has been withdrawn from you?

No repentance on account of sin was another symptom. There was no realisation of danger. Hell is laughed at as if it was not a reality. Accidents and deaths are warnings that fall on deaf ears. Bitter rage was expressed against the Gospel and Gospel preachers. Were there any of these symptoms in their life? If they had in some measure a tender conscience he besought them to repent and believe.

The unpardonable sin was the continued and obstinate rejection of Christ. There came a time when His Spirit ceases to strive, and the offer of mercy and forgiveness is withdrawn. That one was then left to their doom and damnation.

"I most lovingly and earnestly entreat you, who are not impervious to this appeal, but feel your need and danger, do not refuse God's offer of forgiveness, but confess and forsake your sins, and He will forgive, sanctify and glorify. How I wish I could help you to yield now."

A moving appeal was concluded with a touching story of the Civil War.

"I fear to let you go," said Mr. Nicholson. "I feel like the nurse in a hospital during the Civil War. A young lad had his arm and shoulder shattered by a shell. They did their best for him, but the limb and body were so shattered that they could not very securely tie up the arteries. The nurse was given orders to see that the wounded lad was not allowed to move. She sat by his bed as he moaned and talked in his delirium. Toward morning he quieted down. One of the other patients demanded her services. Returning, she discovered to her horror, that the lad had moved, and, in his delirium, was fighting his battle again. Blood was oozing through the bandages. Stripping these off, and seizing the artery, she sent for the physician. 'You might as well let go,' remarked the doctor. 'Nothing can be done.' The bleeding brought the lad to consciousness. He heard the doctor's words of doom. Looking up into the nurse's face he pleaded with her not to let go. He was unfit and unready to die. He had run away from mother and home. She turned her head, and when she looked again he had slipped out into eternity.

"God has placed you under my hand to-day," concluded Mr. Nicholson. "You are conscious of your danger. I have my hand still upon you. Will you not now decide? Oh, I plead with you. Do not delay. I cannot hold you here much longer. I pray God that my letting you go now may not mean the death and damnation of your soul."

Quite a number of the audience responded to the evangelist's pressing appeal to come out for Christ.

## NEW SOUTH WALES PROHIBITION ALLIANCE.

Headquarters: 321 Pitt Street, Sydney.

Our Objective: The Abolition of the Liquor Traffic.

Our Weapons: Education and Legislative Action.

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

### RALLY AT NEWCASTLE.

#### LIQUOR COSTS THE COAL CITY £500,000 A YEAR.

Rev. H. C. Foreman, M.A., President of the New South Wales Alliance, and Mr. Crawford Vaughan, a former Premier of South Australia, were the principal speakers at the annual meeting of the Newcastle Branch of the Prohibition Alliance.

The meeting was preceded by a tea and conference, at which Alderman H. P. Cornish, the Mayor of Newcastle, presided, and extended a welcome to the visitors as advocates of a good cause. They would, he hoped, go away with a favorable impression of Newcastle. Brief addresses were given by Rev. H. C. Foreman, Mr. Vaughan and Mr. W. P. J. Skelton, M.P., the conference being followed by the public meeting, at which Mr. J. Breckenridge, President of the Newcastle Branch of the Alliance, presided. The gathering was a large and representative one, all parts of the district being represented.

Mr. Foreman said the change effected in district like the Bowery, New York, had revealed the cleansing power of Prohibition, and was proof of its enforcement. The liquor interests would not be making such a noise if they were not hurt. The evasion of liquor laws was common to all countries, but last year fewer than ten thousand persons were convicted of drunkenness in New York, with a population of 6,000,000, while more than 29,000 convictions were recorded in New South Wales, with a population of 2,000,000. Further, in New York, while probably one out of ever ten drunken offenders escaped, in New South Wales only about one in every ten was convicted. Leading statistical and financial authorities, like Babson, had declared that Prohibition was the chief contributing factor to the amazing prosperity of America, which stood out in bold relief against the dark background of Europe's industrial depression. The sub-committee of Congress on Alcohol confirmed this in 1925. This impartial sub-committee of the National Legislature reported that under Prohibition Labor had established a powerful group of Labor Banks, which were to-day playing a prominent part in financing industry. More than half the stock of the New York Central Railway was now owned by employees of the road. Real estate and hotel property had greatly increased in value, and a congress of the hotelkeepers of the United States of America had declared against the repeal of the Volstead Act, and in favor of the stricter enforcement of the Prohibition law. Workers in America owned their own motor cars, and the sub-committee of Congress reported that Prohibition had enabled charitable organisations to take 74,000,000 dollars per year from funds formerly used to support cases of drink-caused poverty, and use the money in constructive welfare work. Church membership had greatly improved under Prohibition, and the whole moral outlook of a great nation had been elevated to a higher plane.

Mr. Vaughan, in an address on "Business and Liquor," said the man who was told that liquor interfered with business, and replied that he would have to give up business, was one of those who did not realise that when he had drunk a little he was a little drunk. The liquor traffic and general

(Continued on col. 3.)

### FAIR NEWS.

#### PREPARATIONS DEVELOP.—INTEREST GROWS.

The success of the 1926 Sunshine Fair appears to be assured, judging by the interest shown in the various preliminary meetings of the ladies of the Churches.

Mrs. F. B. Boyce was hostess at the Chapter House on Tuesday afternoon, when a number of ladies from Anglican Churches met to hear an explanation of the Fair proposal. Archdeacon Boyce stressed the need there was for additional financial support for the Prohibition campaign. The proposal to get the various Churches and temperance bodies in the Prohibition Alliance to co-operate in this way was a wise one, and would show the unity among those working for Prohibition. He felt sure the proposal would be readily taken up by the ladies of the Churches.

After Mr. Henry Macourt had suggested the mode of procedure, those present agreed

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to give support to the proposition. The following were asked to act upon the stall committee: Mrs. Boyce, Mrs. Madgwick, Mrs. Forsyth, Mrs. Cherry, Mrs. Rooke, Mrs. Phair, and Miss McKern. Mrs. Madgwick and Mrs. Forsyth were appointed representatives to the general committee of the Fair. The names of other ladies were mentioned for the stall committee, and they are being communicated with.

Mrs. Boyce was heartily thanked for her part in the meeting.

The committees appointed by the other Churches are preparing their plans, chiefly for placing the proposal before their various Churches and securing general co-operation.

Meetings of Congregational, Baptist and Methodist ladies were held during the week. It is intended to have a meeting of the General Committee next week, when the outline of the Fair will be considered.

The initiation of the various denominational efforts has been so successful, friends generally will be encouraged to put themselves heartily into the arrangements. This will guarantee the success which is desired. The increasing obligations upon the Prohibition Alliance arising chiefly from the fight against applications for new licenses, the effort to maintain six o'clock closing, and the expanding publicity programme, make this special effort necessary. Prohibitionists in city and country are urged to co-operate in making it a big success.

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trade were not business partners, but fierce rivals, competing for the available spending power of the community. America had shown how a mighty nation could outlaw liquor, and not only survive, but reach the very crest of prosperity, while the drinking nations of Europe were engulfed in the trough of industrial depression. In England the average worker had his liquor; in America he had his motor car instead. Who was the greater benefactor to the nation—Henry Ford or "Johnny Walker"? One gave service, the other servitude. Trade was productive, and added to national efficiency; liquor was predatory, and decreased national efficiency. American results had proved that efficiency had increased 17½ per cent. under Prohibition. America had solved the great industrial problem of paying the highest wages in the world after decreasing the working hours, and reducing the cost of living and production. The issue in U.S.A. had narrowed itself down to the question, "Does Prohibition prohibit?" Christianity was not a failure because the ten commandments were not one hundred per cent. respected, nor had the Volstead Act failed because, like their own liquor laws, it carried some bad debts. A reform which saved, in five years, more lives than were lost on the British side during the four years of the Great War could not be accounted anything but a magnificent success. The annual cost of liquor to Australia was greater than the total value of the mineral production of the Commonwealth. It took the labor of 33,000 miners to pay their annual liquor bill, amounting to £30,000,000 per annum, and many thousands of lives. Liquor cost Australia over £5 per head, and as there were 100,000 people in Newcastle, liquor was diverting £500,000 a year from the ordinary traders of Newcastle into the coffers of the Brewing Combines of Australia and whisky lords of Scotland. The diversion of this economic and social waste to channels of constructive industry would increase employment and add materially to the wealth and comfort of the people of Australia.

A vote of thanks to the speakers, moved by Alderman J. L. Fegan (Wickham), was supported by Mr. Skelton and Rev. E. E. Hynes, and carried.

#### GOVERNMENT LIQUOR SHOPS.

There are some persons who would like to see the Federal Government go into the liquor-selling business at Canberra. They must have forgotten the previous experience at Darwin, where the Government ran a number of hotels until the business became a public scandal. The expenditure upon liquor in the Northern Territory in the last year of Government control was at the rate of £27 per head. Certainly it was time for the Government to go out of the business.

#### THE BEEHIVE STORES FOR ALUMINIUM WARE.

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# PROHIBITION WITHOUT COMPENSATION.

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

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

## IN THE LICENSING COURT.

**PALM BEACH, SOUTH HURSTVILLE, FIVE DOCK, CAMPSIE.**

The most familiar figure in the Licensing Court is Mr. W. C. Clegg, the capable advocate for the Prohibition Alliance and objectors to new licenses generally. With a thorough grasp of the Liquor Act and licensing procedure he must be of considerable assistance to the Bench; he certainly is of great value to those who seek to prevent the extension of the liquor traffic into residential areas.

Mr. Clegg is particularly effective in cross-examination. Many witnesses have cause to remember the traps he led them into to discomfort the liquor applicant. One witness had been advocating the necessity for a two-gallon license in Hurstville. "Of course you are not a heavy drinker?" was Mr. Clegg's simple question. "Oh, no!" was the prompt reply. "You just take it occasionally?" again suggested the cross-examiner, receiving the reply, "I am a very moderate drinker," made with a certain amount of satisfaction. "When did you buy the last two-gallon lot?" The question was asked in quite the spirit of comradeship. The witness said it was before last Christmas. "Well," said Mr. Clegg, "if you have given one two-gallon order in twelve months how can you say there is need for another spirit merchant's license in your district?" The witness looked worried, the Bench smiled and Mr. Clegg sat down.

The applicant lost and had to pay costs. Another applicant, frightened by the volume of opposition created by his move to secure a license at Palm Beach, desired to withdraw. As this was his second effort in that direction the opposition decided to ask the Bench to refuse to allow withdrawal and to dismiss the application. The purpose of this was to prevent the applicant coming forward again within three years. The Bench saw the equity of the request and gave fifteen guineas costs against the applicant. There were two sets of objectors in the case, one being represented by Mr. Clegg and the other by a barrister.

An application for the removal of an hotel license from Parramatta to the corner of Parramatta and Great North Road, Five Dock, has been postponed.

The applicant's appeal in the Earlwood case, in which the license was refused, is down for hearing at Parramatta on Monday next.

Objections were taken to the granting of the license in the Campsie case, in which the petition had been granted, but the Bench decided against the objectors. Mr. Clegg again appeared.

Mr. E. H. Tebbutt is to address a gathering on the Liquor Act, particularly in relation to liquor licenses and the referendum provisions. The meeting will be held in the Y.W.C.A. Assembly Hall on Thursday next, August 12, at 7.45 p.m., and is being arranged by the Women's Consultative Committee. Workers and friends are invited.

Gipsy Smith told a huge gathering in the Sydney Town Hall that if the Christian people of the State united for the purpose they could drive drinking and gambling from the community.

## NEWCASTLE PROHIBITION ALLIANCE.

### ANNUAL REPORT.

The annual report, covering the operations of the Newcastle District Alliance for the year ended June 30, stated that every person eligible to vote should see that their correct names and addresses were on council, shire, State and Commonwealth rolls, and do their duty to God and country. The referendum for prohibition of liquor (for beverage purposes) should be simple, clear, and be made effective by a bare majority of eligible voters voting on each occasion. At the last Commonwealth of Australia election a world's record for percentage was established by men and women of over ninety per cent. for each. As service was the only sure foundation of success, and "the spiritual must assert dominion over the material," the opening of the Commonwealth Parliament at Canberra on May 9, 1927, by the Duke of York, under the Dry Ordinance, should be for the glory of God as well as the good of Australia. The object of the District Alliance was to link up all temperance workers.

Mr. Breckenridge was re-elected president and treasurer; the Rev. J. J. Willings, the Mayor of Newcastle, Dr. Crotty (Dean of Newcastle), W. P. J. Skelton, M.P., Rev. H. K. Vickery, Th.L. Reys, H. W. Woodhouse, A. Jolly, R. O'd. Finigan, Brigadier Newby, E. E. Hynes, G. A. Baily, A. G. Martin, J. Macaulay, D. J. Flockhart, M.A., F. R. Swynny, C. P. Viney, D. R. Hamilton, J. Lundie, B.A., J. Thomas, G. T. Moore, E. H. Wilson, T. Hughes, A. R. McVittie, M.A., Messrs. I. Winn, E. J. Dain, D. N. Morison, E. Wilson, H. G. Gilbert, W. P. Piper, A. S. Harper, I. Glassop, J. Paton, A. Goninan Mayor of Hamilton, W. Dowe (Rechabites), W. Opie (Y.M.C.A.), Mesdames J. J. Willings (W.C.T.U.), R. G. Kilgour (Y.M.C.A.), Jones (Y.W.C.A.), Miss Gow (Bible Hall), Mrs W. F. Piper, vice-presidents; hon. secretaries, Mr. Thos. Jones and Miss Willings, auditors, Messrs. T. J. Pepper and E. McCann; executive committee, Mr. J. Breckenridge, Rev. J. J. Willings, and Mr. T. Jones (Junction).

Hon. W. F. Finlayson, State Director of the Victorian Prohibition League, passed through Sydney last week en route to Brisbane for the annual Prohibition Congress there.

The meeting of the General Committee will be held in the Y.M.C.A. Rooms on Wednesday, August 11, at 3 p.m. It is anticipated that at this meeting announcement will be made that the main stalls have been arranged for.

Mr. Stitt, State Superintendent, has been visiting the Riverina, speaking at Ariah Park, Ardlethan, Griffith, Leeton and Junee. Rev. H. Putland is in that district at the present time.

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## FIELD APPOINTMENTS.

SATURDAY, AUGUST 7.

8 p.m.: Open-air, Temora.

Rev. H. Putland.

SUNDAY, AUGUST 8.

7.15 p.m.: Parramatta Presbyterian Church.

Mr. H. C. Stitt.

11 a.m.: Temora District.

3 p.m.: Temora District.

7.30 p.m. Temora District.

Rev. H. Putland.

7.15 p.m.: Hurlstone Park Anglican Church.

Mr. C. E. Still.

4 p.m.: Rozelle Brotherhood.

Mr. H. Macourt.

FRIDAY, AUGUST 15.

8 p.m.: Open-air, Mudgee.

Mr. H. C. Stitt.

SUNDAY, AUGUST 15.

11 a.m.: Mudgee Methodist Church.

3 p.m.: Country, Methodist Church.

7.30 p.m.: Mudgee Presbyterian Church.

Mr. H. C. Stitt.

11 a.m.: Blayney Methodist Church.

3 p.m.: Hobby's Yards Presbyterian Church.

7.30 p.m.: Blayney Anglican Church.

Rev. H. Putland.

7.15 p.m.: Wardell-road Anglican Church.

Mr. C. E. Still.

7 p.m.: Beecroft Methodist Church.

Mr. H. Macourt.

11 a.m.: Rylstone Presbyterian Church.

7 p.m.: Rylstone Methodist Church.

Mr. Evan Richards.

MONDAY, AUGUST 16.

8 p.m.: Lecture, Portland.

Rev. H. Putland.

TUESDAY, AUGUST 17.

8 p.m.: Lecture, Kandos.

Rev. H. Putland.

## ANTI-LIQUOR SQUADRON.

The inaugural meeting of the Squadron, which will be held at the Y.M.C.A. Rooms on Thursday, August 12, marks a new and important advance in our campaign against the nation-destroying liquor traffic of the Commonwealth. The organisation will be developed on Toc H. lines, each member being called upon to some definite act of service between the meetings. The programme will include the organisation of a Speakers' Team, comprised of both women and men, to whom the latest information on Prohibition and No-License questions will be made available. Young men and women are especially invited to attend, as it is most important to enlist the sympathy and enthusiasm of the younger generation for a Cause that means so much to them.

Tea will be served at 6 p.m. for 1/- per head, and business will be taken from 6.30 to 7.30. Mr. Crawford Vaughan will outline the policy of the Squadron. At 7.30 it is proposed to adjourn to the Y.W.C.A. Rooms, Oxford-street. Mr. E. H. Tebbutt, who is well known in legal and Prohibition circles, has consented to explain the Liquor Act, particularly in relation to licenses and the referendum. The latter meeting will be held under the auspices of the Women's Consultative Committee.

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Owing to lack of workers, Mr. H. R. Francis eight years ago took charge of the Malvern Juniors, with a membership of sixty. Since then they have never looked back, and have created a unique record in the cricketing world.

To have won for eight successive years the metropolitan premiership (the last three years undefeated), and played 128 matches, winning 121, losing only 6, and one which was drawn, is undoubtedly a performance that stands alone.

It must be remembered that the personnel

of the team changes each year, which again adds to the merit of their performance. Two members in the past each gained distinction in that, during their connection with the team, they scored 1200 runs, and took 220 wickets for an average of three runs per wicket. The outstanding feature, however, is the fact that Mr. Francis has transferred over sixty of these fine lads as full benefit members to the adult branch, of which he is also Secretary, thus making a splendid contribution of vigorous manhood to the total abstinence army in the State. Great credit is due to Mr. Francis in his efforts, which have been crowded with such marked success. He leads a very busy life, being General Secretary for the Order in Victoria. He is also Hon. Secretary to the Australian Prohibition League and Hon. Treasurer to the Victorian body.



### Malvern Sons of Temperance Friendly Society "Champion" Cricket Team.

Winners Metropolitan Premiership for eight successive years the last three years undefeated). Matches played, 128; won, 121; lost, 6; drawn, 1.

Back Row: E. Cleland, A. Cornish, M. Stephens, R. Allan, N. Bergin. Sitting: H. W. West, Syd Thompson (Capt.), H. R. Francis, (W.P.), H. Tooth (vice-capt.), N. Richards. Front: L. A. Francis, E. Colwell.

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**THANKS TO MR. BRUCE.  
CANBERRA PROTECTED PRO TEM.**

The much-vexed question of the establishment of a refreshment bar at Parliament House at Canberra and the wider question of the granting of licenses in the territory generally have been settled for the time being by an announcement by the Prime Minister (Mr. Bruce) that it has been decided to hold a local option poll at Canberra. As the population at Canberra still consists very largely of men employed on the constructional work, many of whom are only temporary residents, the poll will not be taken until the Parliament has moved to its new home.

The matter arose in the House of Representatives on Thursday, the 29th, in the course of private members' business. Some weeks ago a majority of the Joint House Committee passed a resolution affirming the desirability of having a refreshment bar in the new House of Parliament. Sir Elliot Johnson (N.S.W.), a former Speaker, immediately gave notice of a motion dissenting from this decision, and inviting the House to express the opinion that the Parliament should be subject to the same conditions as to the sale of intoxicants as other residents of the territory.

As an amendment to this motion, Dr. Maloney gave notice of an amendment, setting out that the question should be referred to the people at the referendum in September. Subsequently, the Cabinet, realising that the matter would have to be settled soon one way or the other, considered the whole problem.

### THE PRIME MINISTER EXPLAINS.

Mr. Bruce, in announcing the Ministry's decision, made it clear that he did not think the House Committee or members generally had ever intended that there should be a bar at Parliament House whilst the residents of the territory, under the provisions of an ordinance passed in 1911, when Canberra was purely a constructional camp should be denied the same privileges. There was general assent to this statement. The view that the Ministry took, he said was that the course that should be taken was the course that was taken throughout Australia, and that was to grant to the residents the right to determine for themselves, by means of a local option poll, what the position should be. It was quite impossible to take such a poll at the present time. Canberra was in the making, and in some ways it could be

likened to a construction camp. That quite precluded the idea of taking a poll now. It would give to a temporary population the right to determine the conditions of the permanent residents. The final determination would have to be by a vote of the residents, and the time for the poll would have to be a matter for Parliament to decide.

"I cannot believe," added Mr. Bruce, "that it was the intention of the House Committee to create a different position for members of Parliament from that which would exist with regard to the residents. I presume that it was in the minds of the Committee that, by the time Parliament went to Canberra, the existing ordinance might have been cancelled. The ordinance will not be cancelled, and, consequently, it is obvious that the resolution of the House Committee cannot possibly be agreed to by Parliament. I cannot imagine that members would wish to obtain this privilege for themselves alone. I do not think that the House had any other course at present but to say that it dissented from the resolution."

### PARLIAMENT SUPREME.

Later Mr. Mahony suggested a further amendment, that both the questions of a bar at Parliament House and licenses in the Territory generally should be decided at the same referendum.

Mr. Paterson: Do you say that if the people decide that Canberra shall be wet, then Parliament House must be wet, and the members must be denied the right to declare it dry?

Mr. Mahony: No. Parliament must remain supreme. If the residents decided that Canberra should be dry, then Parliament should take notice of their desires, and in deference to their wish should make Parliament House dry, but if the Canberra residents voted wet, Parliament should exercise its own opinion as to whether Parliament House should be wet or dry.

At this stage Mr. Mahony suggested the adjournment of the debate, so that an amendment might be drawn up which would be suitable to all sections.

### THE PRIME MINISTER'S AMENDMENT.

Following on a conference of several members of both sides during the dinner adjournment, the debate was resumed at night on the question of a bar at Canberra.

Mr. Bruce (Prime Minister) announced that the difficulty would be overcome if Dr. Maloney (Vic.) would withdraw his amendment and another was substituted. That being agreed to, Mr. Bruce moved as an amendment: "That this House is of opinion that the question of the sale of liquor in Federal Territory should be submitted to a local option poll of the people residing in the territory, on a date to be fixed after the first meeting of Parliament there; and, further, that the sale of liquor at Parliament House should not be permitted until the local option poll was taken."

Mr. Blakeley (N.S.W.) said that Prohibition had gone mad at Canberra.

The amendment moved by the Prime Minister was agreed to on the voices.

### THANK YOU, MR. BRUCE.

Prohibitionists from all over Australia seriously embarrassed the Prime Minister by adding thousands of letters to his correspondence.

Mr. Bruce realised the seriousness of the position, and has acted in a statesmanlike way.

We say thank you, Mr. Bruce, it was just what we would expect from you.

The Commonwealth is proud of you.

Now it is up to Prohibitionists to accept the challenge and win the poll for a "dry" capital.

### ANNUAL SUBSCRIPTION TO "GRIT" IS 11/-.

"Grit" subscriptions received to 29/7/26, and where not mentioned the amount received is 11s.: Mrs. Shepherd, 24/7/27, Mrs. Guthrie, 3s., 28/10/26; Mrs. C. H. Hunt two copies, 30/12/26; Mrs. E. Roots, 3s., 28/10/26; L. H. J. White, 3s., 28/10/26; Miss B. Meldrum, 5s., 10/1/27; Mrs. R. Prebble, 16/6/27; A. J. Green, 28/7/27; Mrs. Campbell, £1, don.; Miss E. M. Gurney 5s., don.; Rev. C. L. Connor, 30/12/26; Mrs. Dixon, 30/12/26.

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### BOOKS TO READ.

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# A personal chat with my readers

## INSOLVENT PREACHERS.

We clergy are spoken of and known as preachers. That may be taken as a term of reproach, for we are primarily "men of God," whose dominant note should be "prayer," not "preaching."

We are unfortunately known for the lesser of our high qualities.

It can hardly be denied that by and large the fact is evident that we are judged as talking more to men than to God.

Any preacher will acknowledge that it is easier to preach than to pray, and will add, "But it is more important to pray for your people than preach to them."

The ideal is, of course, a happy combination of prayer and preaching. These are the two legs upon which the ministry goes forward. That we are a hoppy-go-kick lot is due to our being short in the prayer leg.

A recent writer has said that "the great majority of Unitarian preachers are men who have formerly held pastorates in evangelical churches and have suffered shipwreck of their faith," and adds "that only about 40 per cent. of them remain." Men who are hagridden by the spectre of doubt as to the absolute reliability of the Bible cannot preach the Divine message. The note of certainty of personal conviction is absent, and there is nothing that can take its place. How many insolvent preachers there are! One infallible proof of that is seen by the subjects often advertised. A preacher always betrays his poverty when he goes *outside* of the Bible for his theme. It is an infallible sign that he is already among the "hardups."

Mr. Joseph McCabe, formerly a Roman Catholic priest, has for some years been a prominent apostle of rationalism. And he seems to have fallen on evil times. He writes to the "Literary Guide": "From August 15 to 19, 1925, I followed every meeting of the International Congress of Freethinkers at Paris. It was seriously disheartening. I recalled the Congress of 20 years ago, when more than 100,000 freethinkers walked in procession through the streets of Paris, when scholars like Haeckel, Sergi, Denis and Buisson lent their cordial support. Last year we never numbered more than 300 at any single meeting, and not a man of science in Europe supported the Congress." He makes similar statements regarding Canada and America.

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## THE ONLY HOPE.

One of the greatest financiers in England is reported lately as saying: "We financiers cannot save this country. There is only one body of people that can, and that is the Christian Church. If you Christian people can get a new spirit into this country, if you can drive out this spirit of hatred and suspicion by a spirit of love and brotherhood and trust, we can save this country, but we cannot save it without."

Listen to that remarkable man, Gandhi. He is what many people call an agitator. He may be that, but he is also an absolutely honest enthusiast. He stood up the other day before 13,000 Bengalese, when they had been praising him for about three hours on end. When he rose to speak, he only said a few words, and they were these: "I owe," he said, "and India owes more to One Who never set His foot in India, than to anyone else, and that is Jesus Christ."

The missionary has been decried as a nuisance, and declared to be a failure; but the last Government report on African education says: "We find that nine-tenths of the schools of Africa belong to the missionaries. We are face to face with the task of providing education for Africa, and we cannot do it without their help."

The day is fast approaching when those outside the Church will loudly reproach us for not more clearly stating and more enthusiastically carrying to the ends of the earth the fact that there is no other name under Heaven whereby men can be saved than the name of Jesus.

The Rev. G. A. Studdert Kennedy, M.A., M.C., is a little man, just a handful of a man, but he has great courage—a splendid fearlessness in attacking evil and facing criticism. He is beloved of the soldiers, who called him "Woodbine Willie." because of his generous distribution of cigarettes of that name to the men in the trenches.

This gift of creature comfort, however, was the very least he did for them.

He stood up as few men did for a surrender of the whole of one's life to the Man Christ Jesus who once died to be our Saviour and now lives to be our friend. He says:

"Anyone who has worked as I have in the slums and the shameful areas of our great cities must have gone back home again and again well-nigh broken-hearted by the tragedies which crop up in every mean street due to excessive drinking. One need not be a fanatical total abstainer fiend to feel the horror of it; one only needs to be acquainted

# 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.

Editor—ROBERT B. S. HAMMOND.  
Address: Box 390F, G.P.O., Sydney.  
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SYDNEY, THURSDAY, AUGUST 5, 1926.

with the facts first-hand, and not merely through statistics, and to be a reasonably thoughtful person. Many a decent, comfortable, moderate drinker who talks glibly and airily about the impracticability of Prohibition would alter his tone, if he did not change his opinion, about the necessity of dramatic measures if he were brought into daily contact with the actual facts. In this respect, as in many others, it appears to be necessary that Christ should be crucified afresh in every generation in order to redeem those who have no imagination, and even the re-crucifixion does not seem to penetrate the double protection of stupidity and vested interest."

\* \* \*

The Rev. W. P. Nicholson writes from Lismore, and FROM W.P.N. this is his message:

"Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it."

I testify that W.P.N. practices what he preaches.

The Editor

PASS "GRIT" ON

## SUMMING UP THE GOULBURN MISSION.

### REV. KEITH MILLER'S TRIBUTE.

By A PRESSMAN.

"The name of the Rev. W. P. Nicholson will long be known and remembered, will for many years be honored and loved by residents of Goulburn. I do not know when I have heard messages more true to the Gospel and delivered with a greater sense of love and duty than those which Mr. Nicholson has given here in the city. I know of no man who has a greater grip of the Word of God and knows the blessing of God, who speaks with more power than this honored servant of God. He has been ministering in this city faithfully for the past four weeks. On behalf of the committee and the churches uniting in this campaign, and I am sure on behalf of you all, I wish to say to you, Mr. Nicholson, 'Thank you.' You have done a great work among us. That there has been an ingathering into the Kingdom, and a quickening of the spiritual life, is apparent to all. May God speed you in your work and in the fields of missions ahead of you. May you have an abundant harvest. We pray and ask God's richest blessing on His servant who has not spared himself to give his best. We bless God for his coming to Goulburn, for we have much to rejoice in. We shall follow him with our prayers."

With these unstinted words of praise, spoken with a depth of feeling, the REV. J. KEITH MILLER, Presbyterian minister and chairman of the Nicholson Campaign Committee at Goulburn, voiced the sentiments of the big audience which filled the Broadway Theatre on Sunday evening at the close of this his first Australian campaign of 1926-1927. The remarks were endorsed by hearty applause. That Mr. Nicholson had won favor in the eyes of a large and increasing section of the community was apparent by the cordial nature of the gathering and increasing attendance. Many were the expressions of regret that the campaign had come to a close. The evangelist received numerous pressing invitations to extend his visit. "Oh, if we had only known he was like this we would not have missed his meetings" declared many who only heard his closing message. Should circumstances permit of a return visit at a later date, Mr. Nicholson is assured of a most cordial welcome from the numerous friends of this God-sent messenger of the Gospel.

Standing room only was available to any late comers at the half night of prayer on Friday in the Methodist Hall. The memory of this meeting will long remain as a bright and happy memory to all present. It was manifestly a time of praying in the Holy Spirit.

A splendid rally of converts and workers was held in the Methodist Hall on Saturday evening. A light supper was provided by the ladies and a most helpful address was given by Mr. Nicholson, many present testifying as to the date and place of their conversion.

Many took the opportunity to join the Pocket Testament League.

Sunday's closing services marked the crowning meetings of the campaign. Country folk arrived in cars from the surrounding district. A beautiful sunny day bespoke God's blessing. Mr. C. A. White, of Sydney, again contributed effective messages in song. Assurance of salvation was the topic of the afternoon address, and Mr. Nicholson gave a quiet, simple, personal heart-to-heart talk which brought a joy to the souls of many present.

"Have you accepted Christ?" he asked. "Yes," he responded to his own interrogation. "Then are you saved? Well, I don't know."

This, he said, was unfortunately the experience of many professing Christians. A shadow of doubt hangs over their lives. "Yes, I've never had a doubt," was the ready response of others. But ask the people they lived with and you would be told they have queer notions of whether these people are really saved. Ask his wife!

"At a testimony meeting someone gets up and says they are saved. Go to the grocer, though. He turns up his book and says, 'You say So-and-so is saved. But he owes me £3.' He too has doubts as to whether it is genuine.

"Others say they are saved and sanctified. But you see them down the street smoking like a chimney pot. Now, if you saw Bradley and I going along your street smoking you'd get a queer shock. (Laughter.)

"People say they are saved. They look pious, go to church, are baptised, confirmed, catechised, etc., but you see them in the theatre queue or the row outside the pictures. No wonder people doubt and wonder.

"Life, testimony and the Word of God all agree," explained Mr. Nicholson after further homely illustrations. "If you are not perfectly satisfied this afternoon that you are really saved you can be this afternoon. I know it is not common amongst Presbyterians. I was told by my father when I said I was saved: 'Don't be presumptuous. Take heed lest ye fall.' It seems to stir up all the rife in some people to ask if you are 'saved.'

"Have we any Scriptural authority for us to say we are saved?" he inquired. To this query Mr. Nicholson pointed to the definite statements of the saints of God, both in the Old and New Testaments. Paul, for instance, was able to say: "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "There is therefore now no condemnation to them that are in Christ Jesus." "Justified by faith we have peace with God through our Lord Jesus Christ." If they could sing of this blessed peace and assurance surely we should have it in our day.

Some people, well educated, look down in supercilious disdain, and remark: "It is not intellectual or cultured." College professors can give wonderful sermons—so wonderful that some of us don't know a word of what they have said. We are as wise when they are ended as when they began. "Do you think I would insult the man's learning by saying I understood," replied an Irish washerwoman when asked if she enjoyed the sermon. Speaking in such indefinite terms would not be tolerated in business.

"If you have any doubts as to our Lord you will never have assurance of salvation," continued Mr. Nicholson, as he proceeded to enlarge on the subject, submitting that assurance was not for those who doubted man was a complete sinner, and that Jesus was a complete Saviour. When He saves He saves completely. If there is still something you have to do, or something the Church has to do, you will never have assurance of salvation. The moment we believe we are not only forgiven but justified. He not only pardons, but forgets. You may remember sin, the devil will remember, but God blots out of the memory. David was able to say: "As far as the east is from the west, so far hath He removed my transgressions from me." Every sin He has satisfied, past, present and future. Some people were concerned about this future sin. But

when did Jesus die on Calvary?—1900 years ago. He died for my sins? Yes. Well, all were in the future. They were forgiven before I committed them.

When God saves you He takes the "pig" out of you, explained Mr. Nicholson. Show me a man professing salvation who is living in sin. He is not "born again," or if he is, he is very miserable. When you get "saved" your salvation is finished. You can't add anything to it; when you accepted the Lord Jesus Christ you were saved completely—what you may do won't add to it, but may add to your enjoyment of it. When you believe on the Lord Jesus Christ the witness of the Holy Spirit is yours. God has forgiven me because of what Jesus Christ did 1900 years ago.

"God does not save by proxy. He saves you because you ask Him. I am saved because I was there when it happened, sitting at my mother's fireside. I know I am saved because God's Word says so. (John, 6, 37: "Him that cometh to me I will in no wise cast out." Also: "He that heareth My Word and believeth on Him that sent Me hath everlasting life.") Could I believe in the Lord Jesus Christ and doubt His word? Do you believe on Him? He that believeth on the Son hath (that is, now in possession of) everlasting life. I know I am saved because the Lord says it." He knew he was his mother's child, but he only had his mother's word for it. He had never questioned it. What a dastardly thing it would be to do so! All he had was his mother's word. Could he not trust God's Word? To as many as received Him to them gave He the right to become a child of God. Is God a liar? He that believeth not made God a liar. "I know I am saved because I have the witness in myself—I've got Christ in my heart. If you have not the witness, then you are not a child of God—you are a child of the devil. The burden has gone and I am as dead sure I am 'born again' as if I was in heaven. I have the assurance because I am not what I used to be. I hate sin and the devil. I love the Bible and to pray. You tell me you are saved. Have you more delight in a prayer meeting than in a novel? Have you more interest in the Bible and God's people than the picture show and the dance hall?"

An appeal to those who had seen the light of assurance concluded the address, quite a number signifying they had obtained this blessed assurance of salvation.

Farewell addresses were given in the course of the evening service, there being a large attendance, representatives of several churches being present on the platform.

"These words deeply touch my heart," remarked Mr. Nicholson, in acknowledging the kindly sentiments of the Rev. J. Keith Miller at the opening of this article. While they had not seen as much of Mr. Miller in the meetings as they had wished—owing to ill-health—none had been more kind. Expressing sincere thanks for the kind words, he remarked that they would not inflate the sides of his head, but would energeise his heart to better service for the Lord.

Mr. Wm. Bradley said he had never seen more loyalty than that of those who had gathered round in prayer. Despite all the misrepresentations and opposition, the devotion and prayer back of the Goulburn campaign had been unequalled in his experience. He was sure they would carry the prayers of these people to Lismore. Proceeding, he paid a tribute to the services of the personal workers, ushers and to Mr. Stanley Muir, of New Zealand. They were under a debt of gratitude to the hospitality committee and to Mrs. Rolf, who had supplied their daily needs, to the many kindly contributors, to Mrs. Carter for presiding at the piano, to Mr. Chas. Carter, and also to Mr. White, of

(Continued on next page.)

## Summing up Goulburn Mission—

(Continued from page 9.)

Sydney, for his messages in song. (Applause.) "We are leaving you here with all the bills paid," added Mr. Bradley. (Applause.) "The chairman of the committee would receive an audited balance sheet from Sydney. We are carrying away happy recollections of the first campaign in Australia." For the campaign at Lismore, and then that in the old Strand Theatre, they were certain of the prayers of the Christians of Goulburn—that they would be behind them in all the campaigns.

Mr. Nicholson expressed appreciation of the kindness of the committee in placing a cottage at their disposal, and to Mrs. Rolf who had mothered them so well. There had been a bit of unpleasantness in opening at Goulburn, but there was an Irish proverb that said: "What can you expect of a pig but a grunt!" (Laughter.) As to the finance of the campaign, his only terms were that there should be no guarantors and no guaranteed sum. He only asked the opportunity to come and preach Christ. He was grateful to see the quickening of God's people and the goodly number that had been soundly converted. He trusted the number would be multiplied. The expenses had been heavy, including rent of hall, £60; advertising, about £30. Through their generosity, these had been met, and no accounts were left behind. Had there been any Mr. Bradley and himself would have paid them. In his 25 years' experience he had never left behind a penny of debt. He had been trusting the Lord all these years, and that was why he was so independent. In all that time he had never asked a man for a penny.

Thank offerings were taken up during the afternoon and evening with envelopes, these constituting a "love gift" to the evangelist.

The subject of a most powerful address in the evening was God's Spirit shall not always strive with man. He made a most telling appeal for decision for Christ, and over twenty responded to the invitation to go forward into the inquiry-room.

Touching scenes marked the close of the meeting. Several of Mr. Nicholson's choruses were sung heartily, "Down in the Dumps I'll Never Go" being most popular. "Can't you stay another fortnight?" appealed the audience in a chorus. "God be with you till we meet again," sung with all fervor, brought the memorable Goulburn campaign to a close.

Crowds gathered round the evangelist for a final handshake. "I want to give you something," appealed a wee Scotch lassie, whose sweet singing had captivated the audiences. He bent down to accept the proffered gift, whereupon the little lass threw her arms around him and planted a kiss on his cheek. None were more surprised or touched than Mr. Nicholson by this mark of affection.

## DEFINITION OF "INTOXICATION."

(By CORA FRANCES STODDARD.)

The time is at hand when there will have to be some education of public thought as to the modern meaning of the word "intoxication" as resulting from the beverage use of alcoholic liquors. In all the anti-Prohibition propaganda there is a latent suggestion that intoxication means drunkenness alone. One of the bills before the sub-committee of the Senate Judiciary Committee in the recent hearings in Washington proposed to substitute for the present definition of intoxicating liquors the term, "intoxicating in fact." A representative of the opponents of Prohibition argued that Congress could constitutionally make legal the sale of alcoholic beverages of as high as 11 per cent. of alcohol because a certain court had decided that, in a given instance, liquors of this alcoholic content were not "intoxicating in fact." And a day or two after the hearings closed the daily press carried the story that the anti-Prohibition forces would now concentrate on this proposition of prohibiting only liquors which are "intoxicating in fact."

It is important, therefore, that the following facts which were filed with the Senate Committee should be clearly understood:

To substitute the definition, "intoxicating in fact" for the present definition of "one-half of one per cent." would seriously complicate administration of the law, instead of making it more effective. Immediately it would become necessary to answer the question, "What is intoxication?" This term would then have to be defined by the Congress, or be left to decision by every court before which a case of selling an alleged intoxicating liquor might come.

In the general legal sense, at present "intoxication" is understood to describe an abnormal mental or physical condition showing itself in the loss of the ordinary control of the mental faculties or bodily functions to a substantial extent; in other words, a condition in which some form of drunkenness is evident.

But medical authorities acquainted with modern experimental work with alcohol apply the term "intoxication" to stages of

alcoholic poisoning as well as to that of drunkenness. During these earlier stages the effect of the alcohol taken may result in uncritical self-satisfaction with the drinker's own importance or performance, impairment of caution and self-restraint, trespass upon conventions usually observed, ill-restrained loquacity, or an argumentative frame of mind. Such effects of alcohol may appear even when the amount taken is not sufficient to impair certain operations requiring skill or expertness. Working ability is also impaired before the drinker reaches the profounder degree of intoxication which we recognise as drunkenness.

The British Alcohol Investigation Committee points out that in these earlier stages of the intoxication process "those in contact with the person so affected (by alcohol) have to do for the time being with an individual whose mind lacks temporarily its normal factor of judgment and important elements of self-control." Such mental alterations are "likely to be fraught with serious consequences for the due discharge of responsibilities in all the walks of life. Accuracy, avoidance of accidents, reticence in matters of confidence are all obviously jeopardised."

The bearing of these facts on the proposal to define intoxicating beverages as those "intoxicating in fact" is this:

If intoxication is defined as the third or fourth late stage which we recognise as obvious drunkenness, then the way would be left open for the unrestrained sale of liquors causing these earlier stages of alcoholic intoxication—often serious in their effects. If the earlier stages of intoxication are to be included, every court would have to have excess to an experimental laboratory under the direction of highly trained scientists to determine whether the liquors sold in any particular instance were, in fact, capable of causing any of the effects accompanying these earlier intoxication stages. Several persons would have to be tested, and the same person several times because of the varying conditions of susceptibility. The difficulties of administration of such a law would be insuperable.—"The Union Signal."



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### Seven to Seventeen—

#### A BELL SOCIAL.

Dulcie Button, 32 Condor-street, Burwood, writes; It is a long time since I have written to you, and I hope you will forgive me for being on the scallywag list. I read a lot of letters in "Grit," and they are very nice. I am in 4A at school, and our teacher's name is Miss Wearne. I have to go to St. Paul's schoolroom, as there is not enough room at the main school. We have games on Tuesdays and Fridays. Hazel is nearly two and is getting quite a big girl. We have a vegetable garden, and when the things are ripe mother or father buys them from us. I have got radishes in now, but they are not doing too good. I have just put some tomato seeds in a tin to raise them, and I hope they will be all right. The Endeavorers had a bell social on July 17, and I got 127 marks for the quarter. They had little bells made of cardboard with invitations on them. The social was very nice; we had games and songs; the first song we sang was "Joy-bells."

(Dear Dulcie,—That bell social must have been a merry affair. I am glad you told us about it. I hope some of your "cousins" will follow your example.—Uncle B.)

#### GOOD CUSTOMERS.

Joyce Button, 32 Condon-street, Burwood, writes: It is a long time since I last wrote to you, and I am sure you will forgive me for not writing. It was our Sunday school examination a few weeks ago and I will let you know how many marks I got when the

results are published in September. Last Saturday evening we had our yearly Endeavor social, which we called the "Bell Social." We are given points for taking part in the service on Sunday morning, and are given prizes at the end of the quarter. I won second prize with 150 points, a book called "Rainbow Valley." At the social we had several games and competitions. We attend the Burwood Church of Christ Christian Endeavor and Sunday school. I am in 6B at school now, and my teacher's name is Miss Macdonald. We were promoted after the June holidays, and I missed two classes. My best subjects at school are arithmetic, dictation, sewing, geography and history. What were yours when you went to school, Uncle? We have a vegetable garden each, and have to buy our own seeds, but when the crop is ready for picking mother and father are going to buy them from us. At present I have peas in and they are germinating quickly. The biggest ones that were sown in early June are now about five inches high.

(Dear Joyce,—I was very interested in your letter, especially the part that tells about your selling your vegetables to father and mother. They are the very best customers in all the world. My dear old mother used to pay me for catching snails, pay me for the vegetables, pay for the seeds, and water them when I was "too tired," and then give me the same price that she paid the Chinaman. There never was any other such customer.—Uncle B.)

### THE BEST DAY.

Lila Arnott, Ferndale, Thora, via Bellingen, writes: I hope you will forgive me for not writing and cross me off that dreadful scallywag list. We are always busy with home duties and going to school. I am just put up into fifth class. I came first in my last two exams, in fourth class. Dad taught us all to swim last summer, and we had swimming every Friday at school also. We were always glad when Friday came to get our swim. Friday is still my best day, because we have sewing in the afternoon, which I like very much.

(Dear Lila,—I was interested to read of your best day. My best day is my busiest day, and I do not mind very much what it is that makes it busy—just so long as every minute is occupied in doing something that is worth doing. Swimming time will soon be here again, and you will be having lots of fun.—Uncle B.)

### 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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**HE'S HAD TRAINING.**

She: "Tell me, have you really loved another?"

He: "Why yes, of course, dear. You don't think I'd practise on a nice girl like you?"

**RATHER VAGUE.**

"Missionary Bishop, covering wide area, requires four-seated car."—Morning paper.

But would four seats be enough for so expansive a prelate?

**AN ORTHODOX BEGINNING.**

She: "I hear you are a great artist."

He: "I hope to be. I've only just started."

She: "What are you doing?"

He: "Well, I'm living in a studio and growing whiskers."

**A COMMON CONCEIT.**

A little girl sat on her father's lap before a mirror. "Papa, did God make you?" "Certainly." "Did he make me, too?" "Certainly, dear, what makes you ask?" "I don't know, seems to me he's doing better work lately."

**SO WOULD OTHERS.**

An old colored man was arraigned before a Justice on a charge of assault. During the proceedings the judge asked him if he wanted a lawyer appointed to defend him.

"No, no, Judge," he replied; "I don't want no lawyer. But I suttingly would like a couple of good witnesses, if you got 'em."

**MUCH IN A NAME.**

A little colored girl, a newcomer in Sunday school, gave her name to the teacher as "Fertilizer Johnson."

Later the teacher asked the child's mother if that was right.

"Yes, ma'am, dat's her name," said the fond parent. "You see she was named for me and her father. Her father's name am Ferdinand, and my name is 'Liza. So we named her Fertilizer."

**UNMOLESTED NOTHINGNESS.**

There was an empty bedroom not far from the safe but nothing in it was disturbed.—From a robbery report in the "Newark Evening News."

**A NATURAL QUESTION.**

Guide (at ancient castle): "This is a moat. Are there any questions you would like to ask?"

American: "Yes. How in heck could a fellow get one of those in his eye?"

**SCRAMBLED INVENTIONS.**

Bride (over the telephone to hubby): "Oh, honey, can't you come home right away? I've mixed the wires in some way. The radio is getting covered with white frost, and the electric ice-box is singing 'Way Out in Kansas.'"

**NO SUCH PLACE.**

Motorist (on country road): "Want a ride, mister?"

Pudgy Pedestrian: "No, thanks. I'm walking to reduce."

Motorist: "No town of that name hereabouts. Ain'tch on the wrong road?"

**THE SUSPICIOUS WIRE.**

Count Salm, who, like the Marquis Henri de la Falaise—Mr. Gloria Swanson—has opened a bookshop in New York, said in his perfect English to a New York reporter:

"When a foreigner marries a rich American girl you Americans suspect the poor fellow's motives.

"A multi-millionaire said to a millionaire in a Chicago club:

"Does the same slang go in England as in God's own country?"

"Sure, Mike. Surest thing, you know," said the millionaire. "Why?"

"The multi-millionaire gave a groan.

"My daughter," he said, "is going to marry an English earl and he wired me yesterday to 'come across'."

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## DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

### SUNDAY.

"Ephraim is a cake not turned."—Hos., 7, 8.

One of the signs of the greatness of Alfred the Great, we learnt as children, was in letting the cakes burn, when left in charge of them by the housewife, being so occupied with his great thoughts. Perhaps even the best housewife can confess to a similar "greatness of mind," or absent-mindedness.

In ancient times a fire was made in the middle of the room, and when the cake or bread was ready a corner was swept clear, and the bread baked upon the hot hearth and covered with the ashes or embers. This had to be turned in a quarter of an hour, or, being made thin, it was broken, instead of cut. If not turned, it was uneatable. This practice is still carried on in the East. Many of the homeliest illustrations are given in Scripture to illustrate the backsliding of God's chosen people. "Ephraim he hath mixed himself among the people, Ephraim is a cake not turned," says the Prophet Hosea. Ephraim was one-sided in his goodness—he began well, but there was the turning point, "He hath mixed himself among the people." "When in Rome do as Rome does," was his motto. Thus he was unfit for the kingdom of heaven. Is this the case with you? You were confirmed, perhaps, or made some public confession of Christianity, and there the matter rested. At first, perhaps, you attended the services of God's House, but, alas, since then you have mixed yourself among the people who have no regard for God's House, nor for His Day. You still profess to be a Christian, and are good on one side, good in streaks possibly. But you are not complete. Your spiritual side is neglected. You like to engage in philanthropic work, work which the world approves, but there is a sad lack elsewhere. You never seek to save the lost, spend little time alone with God; as to the Bible, it has no fascination for you. "Remember, therefore, if from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." This is God's message to-day to you.

### MONDAY.

#### LOST THINGS.

"Weep ye not for the dead, neither bemoan him, but weep ye sore for him that goeth away, for he shall return no more."—Jer., 22, 10.

Sad is the thought which memory brings  
Of things now dead once cherished;  
But the saddest of all saddest things  
Are the virtues which have perished.

The mother mourns the child she lost  
Far back in other years;  
But the one who lives by passion tossed  
Will give more cause for tears.

There are things in life far worse than death,  
Hopes which in birth decay;  
There are joys crowned with a funeral  
wreath  
Upon their bridal day.

The friends we laid to rest with tears  
We mourn with a tender pain;  
But the friendship that died with the years  
Will ne'er return again.

Oh, cease to call those lost who fled  
With their love still warm and tender;  
Mourn those alone whose hearts are dead—  
For these only we surrender.  
—From "Southern Cross," by Fairelie  
Thornton.

### TUESDAY.

"Draw nigh to God, and He will draw nigh to you."—Jas., 4 8.

We can only draw nigh to God in prayer. As we thus draw nigh, He draws very near to us. "Spirit to spirit He doth speak." "The Spirit itself maketh intercession for us," and brings to our remembrance our needs, and the Spirit-inspired prayer always brings down blessing. "Let us, therefore, come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need, and our time of need is surely NOW. What is your need? Is it mere love, more faith, more patience? "Ask and ye shall receive." That grace is there waiting for the asking.

### WEDNESDAY.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Heb., 11, 6.

In St. Paul's Cathedral there is a whispering gallery where the echo of your voice will be heard all round its walls. When you enter the great Cathedral of Prayer, though your voice be but a whisper, it will echo all round the walls of heaven, and reach the great all-Father's ear. Prayer in Scripture is likened to incense which ascends to heaven, and is offered up in golden censers by the saints to God. "Our prayers," says Bishop Hopkins, "are like two buckets in a well—while the one ascends, the other descends."

Emerson says: "No man ever prayed heartily without learning something."

But Shakespeare says:

"My prayers fly up, my thoughts remain below;  
Words without thoughts never to heaven go."

Or as the children's hymn puts it: "Do the wishes of my heart go with the words I say? I might as well kneel down to gods of wood and stone as offer to the living God a prayer of words alone."

Mr. Spurgeon says: "Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely move the bell, for they pray so languidly, and others give but an occasional pull at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously with all his might."

Too often we are like the boy who rings the door bell, and runs away, or the one who rings a friend up on the 'phone and does not wait for an answer. Such prayers are in vain.

### THURSDAY.

"Wait on thy God continually."—Hos., 12, 6.

When thy heart is weary, when thy heart is sad,

When there's nought to cheer thee, nought to make thee glad;

When beneath some sorrows, burdens hard to bear,

Thou art sad and sickened, talk with Christ in prayer.

When thy loved ones grieve thee, when thy friends forsake,

When thy pleasures leave thee, and thy spirits ache;

When earth's comforts fail thee, and no joy is there;

Then, O troubled Christian, talk with Christ in prayer.

When thy early pleasures fade to come no more,

When some much loved treasures go for evermore;

When thou feelest lonely to thy knees repair,  
Seek not other comforts, talk with Christ in prayer.

Whatsoever thy sorrow, whatsoever thy woe,  
Thou canst comfort borrow if to Christ you go;

For there's not a burden but His love can share;

Therefore, troubled Christian, talk with Christ in prayer.

—From "The Other Side."

### FRIDAY.

"Be ye holy, for I am the Lord your God."—Lev., 20, 7.

"Holiness unto the Lord" is often mentioned and enjoined in the Old Testament. The Israelites were to be holy to the Lord, separate from the heathen nations around them; the priests were to be most holy, being set apart for the sacred services. This word has often been a stumbling block to many thinking this is a special grace to be obtained by some Christians, and not by others, by some great act of self-renunciation or purchase on their part—putting the cart before the horse and finding it will not go. Holiness is not to be purchased. To be a holy Christian is to be wholly Christian, not half and half. Some want to have one hand in Christ's and the other hand in the hand of the world. But such can never progress on the heavenly road. Jesus has no neutral subjects. When Jesus said, "Be ye therefore perfect, as your Father in heaven is perfect," He did not mean we were to have all the attributes of the Godhead. Perfect is another word for complete. "Ye are complete in Him." In ourselves we shall never be complete. To be complete does not mean to be beyond the reach of temptation. A baby is complete, or may be perfect, but it is not fully grown, and must go on growing to become a perfect man. It will need much nourishment and much care before that stature is attained. Day by day we need renewal. "If we walk in the light as He is in the light, we have fellowship with Him, and His blood cleanses us daily from all sin." Half of this text too often is quoted and the first part omitted. It is only as we walk in the light the blood keeps on cleansing us from sin which would otherwise cling to us. Walk in the light you have, and that light will grow stronger and stronger to the perfect day.

### SATURDAY.

"Ye are complete in Him."—Col., 2, 10.  
Complete in Him—not in myself at all.  
Let not the thought of weakness then appal.  
Complete in Christ before my Father God,  
His righteousness my plea—mine through His blood.

Complete in Christ my works must all be wrought

In Him alone, or else must come to nought.  
They are not mine—the work is all His own.  
Complete in Him they reach the Father's throne.

Complete in Him, His righteousness I wear  
Should I the Saviour's image faintly bear.

It is not I—the sin is all my own,  
I am complete in Him—in Him alone.

When Satan comes and shows me all my sin,  
And tells me I shall never victory win,  
When e'en of heaven I'm tempted to despair,  
Complete in Christ I'll gain an entrance there.

—From "Soul Rest."

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### OUTSTANDING FACTS.

By CARLOS S. HARDY (Judge, Superior Court, Los Angeles).

There are certain outstanding facts about Prohibition that are incontrovertible. These are within the common knowledge of nearly everyone and only require to be called to mind to renew conviction. Whatever confusion there is in the public mind about Prohibition arises from the prevalent charge that Prohibition fails in this or that particular, according to the views of the individual critic. The critics have always been the loud speakers of the world, and critics will always be with us and, while we are willing to concede that there is much room for just criticism respecting Prohibition, still we should not judge of Prohibition solely upon the testimony of criticism.

In order to be brief I shall justify Prohibition for its accomplishment of just three

results, notwithstanding the fact that many more achievements are to its credit.

(1) Prohibition abolished the saloon and wiped it off our physical and social map.

Before Prohibition there were saloons everywhere. There were no good saloons where order prevailed. Universally the saloons were law violators and breeding places for and hot-houses of crime. The saloons were ever the resorts of the criminal. In every city the dives were saloons, infested with the lowest and most degraded types of humanity which constantly and inevitably descended lower because of the saloon. In districts given over to the saloons squalor, filth and degrading conditions prevailed and women and children were unsafe. Poverty, ignorance, suffering and crime were

measured always by the number and proximity of the saloons in any given community. The activities of the police in every community were centred in the saloon districts and the police and criminal courts always kept filled by the habitués of the saloons. In most any police court in any American city on Monday morning hundreds of unfortunate men and women could be seen under charges of crimes directly attributable to the saloons.

On pay days and week-ends the saloons were filled with wage-earners cashing their pay cheques, and leaving their tribute of a tenth or a fourth or a third or, as was frequent, one-half of the wages of the breadwinner. Then, when the wage-earner finally reached home, half or wholly intoxicated, it was the wife and children who were made to suffer while the saloon fattened. The saloon was the natural enemy of the home, of women and of childhood. It impoverished and degraded manhood and womanhood and dwarfed childhood. The saloon was a blight and cancer upon humanity, and Prohibition has annihilated it!

All the bootlegging joints in America have not the withering and devilish power exercised by the saloons in a single town or city before Prohibition days. Prohibition killed the saloon!

(2) Prohibition has eliminated common drunkenness!

Before Prohibition, drunkenness was so prevalent and common that one might meet a drunken person in any business block in any city any hour of the day. No one was astonished upon seeing a person reeling under liquor nor even sitting or lying down in the streets and roads. There were streets in every city where for blocks scores of persons drunk could be seen any time. While the great mass of drunks were men and from the lower walks of life, women drunks were not uncommon, nor was it rare to meet on the streets or places of business men of standing and respectability in the community who were drunk.

(3) Prohibition has lessened poverty!

Every savings bank official and every social worker will tell you that this is so. A certain district of three blocks on one street in a certain western city contained twenty-one saloons, seven to each block. These saloons were supported entirely by laborers on the docks. Inside of six months after Prohibition came nine shoe stores had taken the place of that number of saloons, and the other saloon spaces had been taken by grocery and furnishing stores. Four years after Prohibition the street showed a general state of prosperity in striking contrast to the conditions of the saloon days. Wage money which went into liquor was now buying shoes and food for kiddies and comforts for wives and homes. And the Ford car is a million answers to the saloon. In fact, every community knows hundreds of families owning first-class autos who before Prohibition lived in dire need continuously.—Los Angeles "Times," June 17, 1926.

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### Prohibition Aids Health.

Dr. Matthias Nicoll, Junr., Commissioner of Health of New York State, tells us in "Health News" for February 22, 1926, that the year 1925 was one of the healthiest in the history of this State. The death rate per thousand population was only 12.7, which is the lowest ever reported. The rate of infant mortality also has never been lower.

This healthy condition of our State may be attributed in part to a lessened use of alcoholic beverages. It is noticeable that alcoholic deaths occur in larger numbers only in the cities where Prohibition is least observed and least enforced. New York City contributed three-fourths of all the alcoholic deaths of the year!

Alcoholism, however, is not the chief cause of death from drinking. Diseases of the heart, kidney and liver have always taken a larger toll because of alcohol than through any other cause. Such cases have now noticeably diminished. One thing is surely evident, and that is however much illicit liquor may have been consumed, it has not caused the general health to decline. Health conditions in this State have never been better. Prohibition, we believe, has helped to bring this about.—"The Reform Bulletin."

### Behaving Normally.

#### PARENT-TEACHER ASSOCIATIONS' RESOLUTION UPHOLDS PROHIBITION.

Atlanta, Ga., May 5.—A resolution, opposing all attempts to legalise the sale of wine and beer and calling upon the nation to aid President Coolidge in his task of enforcing the Prohibition law has been prepared for submission at the annual convention of the National Parent-Teacher Associations in session here this week.

The resolution urges the establishment of local law enforcement associations throughout the United States to aid in the enforcement of Prohibition.

"Prohibition is, after all, behaving normally," the resolution reads. "All great reforms have taken from one to two generations to enforce."—"Wichita Eagle."

### Prohibitionists' Activities in Holland Cause Increase in Sobriety.

The activities of Prohibitionists in Holland have brought about greater sobriety in the Dutch nation, according to the Dutch Premier, Dr. D. J. Degeer. Speaking before the second chamber of Parliament, he declared that it was this fact, and not frauds and bootlegging, as had been charged, that was responsible for the decrease in State revenue from liquor excises.

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