

# Spirit.

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## LAW ENFORCEMENT MUST WIN.

**Address of Hon. John G. Sargent, Attorney-General of the United States,  
before Woman's National Committee for Law Enforcement,  
Washington, D.C., April 13, 1926.**

... In this country, under our system of government, the will of the people expressed by their vote becomes and is the rule of conduct which all citizens are bound to observe, and which all citizens or aliens must be compelled to observe. That rule of conduct creates the duty of every inhabitant of the jurisdiction doing the voting.

The Eighteenth Amendment is the law of the land.

The Volstead Act is the law of the land.

Both by constitutional command of the whole people, and by legislative enactment of their representatives in Congress, it has been decreed that traffic in intoxicating liquor shall cease.

There is no room for discussion as to what the voters of the country have said.

There is no half-way place in the command they have laid upon their servants chosen and appointed to administer the law.

But, notwithstanding that the law is as it is, notwithstanding the will of the people is that this traffic—and, of course, the drinking of alcohol—shall cease, a considerable number of persons insist they will not obey the law, and persist in the traffic to supply drink for themselves and others who are willing to reward them for the chances they take.

Those who engage in the business, those who furnish the business by buying its wares, and some who do not wish to either sell or buy liquor, undertake to excuse the violators by saying over and over that this law is an infringement of personal liberty.

They declare that since the Prohibition law went into effect it has never been practically in effect;

That it has been a disastrous, tragic failure;

That the Federal Government is powerless to enforce it; because, they say, "the instinct of personal liberty is very strong." "Man cannot be made over by law," and "Thousands of the best citizens of the country have been brought into contact with the bootlegger and have no compunction whatever about violating the law."

Let us examine these propositions briefly:

Though some of those who make these claims and arguments may not, do not, have in mind a purpose to make the thing prohibited easier to procure, and less dangerous to make and sell by those who would provide it, nevertheless such is the effect upon the execution of the law.

Personal liberty to do what? Anything except to facilitate the making, sale and use of intoxicants? Why? Any reason except that the use of them may not be interfered with?

What other results can follow the constant

declaration that the law is not binding on the consciences of those who do not favor its provisions because they say it interferes with personal liberty and the instinct of personal liberty is very strong. What other result can follow, than that juries will hesitate to convict on charges of violation of the law?

What other result can follow than that those contemplating engaging in the traffic will be encouraged by the thought that probably, even if detected and arrested, conviction will not follow?

No compunction about violating the law? Violating it how? What for? Anything except to provide intoxicants for somebody to drink?

No.

Such contentions, when made by those who do not want liquor for themselves, who would not intentionally put obstacles in the way of enforcement of the law, must be made without realisation of the effect of their position.

That effect can be and is only to weaken public sentiment in favor of any law enforcement, and to encourage violation of all law.

It is only a step—and an easy one—for the man of loose moral fibre, who hears and reads that men of education, of standing and influence, aver and urge that he is not in conscience bound to give allegiance to one provision of the Constitution, is not in conscience bound to observe one statute, because it interferes with his liberty to do as he pleases in that matter, to come to the conclusion that he is not in conscience bound to observe another law, and then another, which interferes with the liberty he would have to do some other act for the law; and when he is told that many of the best citizens violate a part of the law without compunction, what conclusion can he reach but that he may violate any part of it without compunction?

The difference between civilisation and barbarism is in the presence or absence of law.

The very idea of law in a community carries with it the surrender of individual freedom of action for the good of the whole body.

In a state of barbarism one may walk or drive where he please, unless the "personal liberty" of another stronger than he interferes.

In Washington one must drive on the right-hand side of the street. Why? Because the community has decided that the welfare of the whole, of which he is a part, demands that he be deprived of liberty to drive where he please, and compelled to go on the right-hand side.

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Does anyone contend that "man cannot be made over by law" in this matter?

Does anyone contend that because "the instinct of personal liberty is very strong" he has a right to endanger the safety of everyone in the street, including himself, by asserting his personal liberty and driving on the left-hand side?

What is the difference between insuring the safety of travel by depriving men of their personal liberty through compelling them to drive on the right side, and compelling them to be sober when driving through depriving them of the means of getting drunk?

The real source of the embarrassment to the enforcement of the law is, not that the law interferes with personal liberty—any law which has any effect upon the conduct of the individuals composing society does that—must do that—but that so many well-intentioned persons, thoughtlessly, or following some process of unsound reasoning, join hands with those who intentionally violate the law and give them aid and comfort in attempting to justify their unlawful conduct.

There is no right of personal liberty to perpetuate an institution which the law condemns.

In this country the liquor traffic shall be exterminated is established by solemn resolution of the electorate.

That it ought not to exist is admitted by those making the arguments and claims I have been discussing when they say either by way of preface or conclusion to every discussion, "We do not desire to bring back intoxicating liquor"; "There is no intention ever to bring back the saloon." Those who say this honestly cannot have thought out the result to which their arguments tend.

The rest "do protest too much."

Again, if it be true that "the prohibitory law has never been practically in effect," that "it has been a disastrous, tragic failure," that "the Government is powerless to enforce it," in what way does it interfere with the personal liberty of those who would drink intoxicants?

The answer is, as everybody knows, that by reason of the existence of national Prohibition, by reason of its practical effect, by reason of the exertion of the power of the Federal Government, the traffic in liquor is becoming day by day more and more difficult and dangerous to carry on.

As the application of the Federal power grows more strict, and the manufacture within the country and importation from without become more restricted, as the business becomes more difficult and dangerous, the price of the goods dealt in rises, and right there is where the shoe pinches; right there is the evidence which cannot be controverted, that the Federal Government is not "powerless to enforce" the law.

I maintain that to show the law, any law, is violated, is not to show that it is not being enforced, or that it cannot be enforced.

If that argument were sound, then because crimes of murder, rape, robbery, smuggling, stealing, embezzlement continue to be com-

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## SYMPATHETIC UNDERSTANDING.

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## GREATER THAN MIRACLES.

THE UNGIFTED WORKER.—John 10: 41-42.

(By REV. W. P. NICHOLSON.)

"John did no miracles, but all things that John spake of this man were true, and many believed on Him there."

Would God that this could be said about us all by those who live with us, work with us, walk with us, worship with us. I would covet no greater eulogy in this life or over my corpse when dead. "John did no miracles, but all things that John spake of this man were true, and many believed on Him there." What a testimony if these words could be honestly carved on our tombstone! Notice the words, "John did no miracles." He never walked the sea as Peter did, or preached a Pentecostal sermon as Peter did, or cast out devils and healed the sick and cleansed the leper. "He did no miracle, but all things he spake of this man were true and many believed on Him there." An ungifted worker. I believe there are thousands of born again ones in our churches and unions and mission halls who are doing nothing for the Lord and the salvation of souls because they feel they are ungifted. They delight in those who are working for the Lord. They encourage by their presence, sympathy and support, those who are working for the Lord, but they never do anything themselves because they know they are ungifted. They see and feel the need and would delight if they could do something; but the fact of their ungifted lives handicaps them by paralysing the thought of doing something, let alone the effort. I trust this text and message may encourage them to begin definite soul-winning work for the Lord. "John did no miracle, but all things he spake of this man were true, and many believed on Him there." If John could accomplish this in his day, so can we in ours. There is a solemn sense in which every one of us, gifted or ungifted, is speaking of Jesus. I wonder if what we say is true, and if many are believing on Him? Are our lives speaking true of Jesus? Is it making it possible for people to believe in Jesus by what they hear and see in our lives? Are we true to Him in all we are and say? How many there are, who name His name, who are making it very hard for others to believe on Him! How many ministers are making it hard for their congregations to believe on Him by what they say about Him! Will it help any man to believe in Jesus if I doubt or deny His Virgin Birth, His authority and the infallibility of His utterances. His vicarious, sacrificial death, His bodily resurrection, ascension and coming again? Yet how many there are in the name of science and scholarship doing this very thing! May it be true of every minister, Sunday school teacher, Bible class teacher and Christian worker, whether gifted or ungifted, that all things he or she "spake of this man were true, and many believed on Him there."

The aim and purpose of our testimony is, or ought to be, to speak the truth about Jesus and get many to believe on Him. How gifted we may be, and however eloquent we are, if we are not speaking the truth about Jesus and getting people to believe on Him, we are only prostituting our gifts, and not fulfilling the object of our mission. The Lord help us to see we always speak the truth about Him and get others to believe on Him. If we are to succeed, three things at least are necessary for our equipment.

Ruskin says three things are necessary to make a successful artist. An eye to see, a heart to feel, a hand to perform. Let us take these three points and apply them.

I. An Eye to See.—First of all, our need of a personal Saviour. We are by nature blind—blind to our need and danger and to

the sufficiency of Christ as a personal Saviour. Our blindness deludes us into thinking we can save ourselves or help to do so, by our best endeavor or church going and good works. We are blind to the fact that our good works are dead works, mere dung, filthy rags, in God's sight. Until our eyes are opened, however gifted we may be, we will only be blind leaders of the blind. We may point others the way, but until we are in it ourselves we'll never get any to believe in Him. We need an eye to see our need, as born again ones, of the Baptism with the Holy Ghost and fire. "It is not by might or by power, but by My Spirit, saith the Lord." How hard it is to learn this lesson! How many workers gifted and ungifted, there are working away in the might and energy of the flesh, accomplishing little or nothing for God or man! We may have all the learning and training possible; if we haven't this blessing we are only tinkling cymbal and sounding brass. In fact, we are worse, for we will barriers be and a hindrance to those we are trying to win. I believe the devil would rather have a Christian worker working like any slave, without this Divine anointing, than a Christian worker not working. There is nothing so deadly as unspiritual baptised preaching, teaching and working. All the finest electrical equipment will never, and can never, give light or heat. They must be linked unto the dynamo and filled with electricity. It is just the same with a worker. They must be entirely surrendered and filled with the Holy Spirit. O may our eyes be opened to see our need of utter bankruptcy of the best human endeavor in this work. May we hear Him say, "Tarry until you be endued with power from on high," and "Ye shall receive power, the Holy Ghost coming upon you." We also need our eyes opened to see the need all around us. There are so many workers living in a fools' paradise all the time. Like Nero, fiddling while Rome is on fire. They never seem to see the fields whitening unto harvest, or men and women like sheep without a shepherd, harried by wolves and fainting by the way. So many still out of Christ. Millions have never heard His name. Just as long as they have few members in their church, like themselves, wrapped in their smug complacency, churchianity and respectability, they are quite content, even if three parts of the population of the world is on the road to hell. They have a presumptuous and blasphemous belief in God, which eases their consciences, if they have any. They pray "Thy kingdom come," and trust all will be well. In fact, the only time they are roused out of their indifferences is when they are opposing some worker who is trying to deliver his soul from the blood of his fellows. O God, stab to the quick our sense of the need of the world. Deliver us from allowing the devil to blind us to the terrible and appalling need of our fellowmen. Ezekiel saw the people of his day "as dry bones," very many and very dry. O Lord, disturb this sleep of death amongst Thy people.

II. The second thing in our equipment is a heart to feel. If we haven't this, how can our statements about Jesus, however true, ever persuade men to believe in Him? It's the heartless preaching and testifying that is driving many into unbelief. If we are to be true ambassadors of the bleeding heart we must be broken-hearted, burning-hearted men and women. They said Murray McCheyne was a man with a burdened heart and a burning and bleeding heart. No wonder many believed on Jesus

through his ministry. There burned in him the passion which dominates the true ambassadors of the King of Kings, the fire which consumes them, the yearning to redeem. When Henry Venn preached it was with such flaming urgency of consecration that men went down before him like slacked lime. When Ludwig Hofacker spoke of Jesus the heads of his hearers were instinctively lowered as the grain in the autumn fields is swayed and bent by the breeze. When Rowland Hill looked out on the sheep scattered abroad, the cry was wrung from his lips: "O that I were all heart and soul, a spirit to tell the glorious Gospel to perishing multitudes." William Burns cried out: "The thud of Christless feet on the road to hell is breaking my heart." William Guthrie, of Fenwick, said that the intolerable craving to save shivered throughout him like a trumpet call. He had a strange way of persuading sinners to close with Christ. Martin Brothers so preached, we are told. His words were as flame and the hearts of the people as dried up grass. A handful of "unlearned and ignorant men," hard-handed with the oar and the rudder, the mallet and pruning hook, turned the world upside down and spread the name of Christ beyond the limit of the Roman Empire because they had a heart to feel. The tent-maker of Tarsus won the dissolute Corinthians to purity and faith, laid the enduring foundations of western Christianity, and raised the name of Jesus high in the very palace of Nero, because he could write, "I have deep grief and unceasing anguish of heart for my brethren, my kinsmen, according to the flesh."

Moses, standing on the mount before God, after the awful sin of the people, could say to God, "Oh, this people have sinned a great sin and have made them gods of gold. Yet how, if thou wilt forgive their sin; and if not blot me, I pray Thee, out of Thy book which Thou hast written." God told him that he would make him great if he would let him destroy the people, but Moses would rather be blotted out of the book of life than not see the people saved. "O for a passionate passion for souls," a heart to feel so deeply that we would rather not live than live and not get people saved.

David, a man after God's heart, could say, "Rivers of water run down my eyes because they keep not thy law." Jeremiah could cry, "Oh, that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." We name him the weeping prophet. Would God it could be said about us as workers and ministers. We sing, "Weep o'er the erring one, tell them of Jesus the mighty to save," but there

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## NEW SOUTH WALES PROHIBITION ALLIANCE.

Headquarters: 321 Pitt Street, Sydney.

Our Objective: The Abolition of the Liquor Traffic.

Our Weapons: Education and Legislative Action.

### INTERESTING LICENSING APPLICATIONS.

#### ALLIANCE OPPOSES ANTHONY HORDERNS'.

(By H. C. STITT.)

When Anthony Hordern and Sons recently purchased Lassetter's business there were two liquor licenses operated by the latter—one a spirit merchant's license held by the firm and the other an Australian wine license in the name of an employee of the house. Anthony Horderns' being desirous of transferring both of these to their Palace Emporium naturally agitated the minds of a number of temperance people. As this house is a popular family shopping centre it was thought by a number of organisations that it would be a mistake for the directors to associate intoxicating liquor with their business, especially as this policy was not introduced during the Palace Emporium's 100 years of existence.

A deputation from the Alliance, consisting of the President (Rev. H. C. Foreman), Mr. Harward (representing the Executive) and Mr. H. C. Stitt (State Superintendent), waited on the general manager and urged that the directors reconsider their decision and not depart from the present policy, which the delegates claimed was ideal, and had very largely contributed to the success of the firm. The delegation were courteously received and were promised that their representations would be placed before the directors for consideration.

On the following day a further delegation, representing, amongst others, the W.C.T.U., the Representative Women's Prohibition League, Alliance Women's Department, Girls' Friendly Society, the Next Step Movement, Business Women's Prohibition League, Y.W.C.A., Salvation Army Women's Department, Frances Willard Hostel Trust and the Y.P. Department Methodist Church, waited upon the management and urged that the directors do not proceed with their application for the transfer of the two licenses, and they were informed that their representations would be placed before the directors.

No communication conveying any decision was received by either delegation, therefore the objectors were compelled to contest the applications before the Licensing Bench on the following Monday morning, July 19. Mr. W. C. Clegg appeared for the Alliance and other objectors.

It was sworn in evidence by the applicants that the requirements of the neighborhood were not satisfied by existing licenses, notwithstanding that there are numerous public houses and wine bars in the neighborhood. Under cross-examination it was admitted that they had for years past supplied liquor with orders without a license, and that they had in one month alone supplied £60 worth of these orders. It was contended by Mr. Bathgate (appearing for Anthony Horderns') that the demand for alcoholic spirits, in keeping with the policy of "While I live I'll grow," would considerably increase when the two licenses were transferred.

Rev. H. C. Foreman, President of the Alliance, gave evidence that Anthony Horderns' was the recognised shopping place of middle-class customers and women and girls, who did not require this facility for purchasing wine. He considered that the neighborhood was sufficiently supplied with licensed liquor sellers, and that the premises,

being a family shopping house, were not suitable for licenses of this description. At several stages, when giving evidence, a "wordy duel" took place between Mr. Bathgate and our President, in which Mr. Foreman proved an equal match.

The evidence given by Madame Wolfcarius was of a most dignified character, and could not fail to impress those in the Court. She stated that she frequently visited Anthony Horderns', and it was essentially a shopping house for women and girls. The lounges and promenades were freely used as resting and meeting places for female shoppers. The cafe was also patronised very largely by women and children, and in consequence the house, in her opinion, should not sell alcoholic liquor where such ideal conditions prevailed.

Mr. H. C. Stitt, in his evidence, produced a plan that he had prepared, showing the number of liquor sellers in the area, there being 47 public houses and eight wine bars (excluding wholesale licenses) within 468 yards of Horderns'. He thought these sufficient to meet the requirements. In answer to Mr. Bathgate he frankly admitted that he was a Prohibitionist. Asked if he was opposed to all licenses, he replied that he believed the community would be infinitely better without alcoholic liquor, and was now more confirmed than ever since preparing the plan of the area around Horderns', as he had witnessed more drunkenness, including men and women, during that Saturday afternoon in three hours than in the past ten years combined. He considered that the neighborhood was over-supplied, and based his conclusion on the number of drunken men and women that he met. Mr. Bathgate did not pursue that line of questioning any further.

Mr. W. C. Clegg, who appeared for the objectors, seemed to make the applicants feel very uncomfortable on several occasions, and arranged and presented the evidence in a very convincing manner. It was very obvious that the objectors put up a splendid fight and presented good evidence and a strong case, but notwithstanding this both applications were granted.

We feel confident that we are expressing the sincere regret of a very large number of people that this firm, which is universally regarded as the very acme of perfection in business ideals, has now decided to graft an "alcoholic liquor branch" on to that well-known and sacred tree which features "While I live I'll grow," which is the trade mark standing for those business ideals which were "Hordernian" for a century.

### PROPAGANDA WORK IN THE FIELD.

Rev. H. Putland was the preacher at Paddington Presbyterian Church and Balmain Methodist Mission on Sunday, and also addressed the men's meeting at Balmain.

Mr. H. C. Stitt visited Marrickville Church of Christ, and Mr. Still and Mr. Macourt were at Greenwich Presbyterian.

A lantern lecture was given at Matraville by Mr. Stitt. Friends there are making vigorous opposition to the effort to obtain an hotel license.

During this week Mr. Stitt has been in the Riverina, where Mr. Richards also took services. Mr. Putland visited Windsor and Richmond, and Mr. Still was at Ingleburn.

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

### PROFESSIONAL AND BUSINESS MEN.

#### AUXILIARY NOTES.

Invitations are being issued for a luncheon to be given at the Waratah Cafe, Market-street, on Monday, 9th August at 12.45 p.m., to Mr. J. Baxter, a leading business man of, Invercargill, New Zealand. Mr. Baxter tells a most illuminating story concerning the largest no-license city in the Dominion. Sir Elliot Johnson, K.C.M.G., M.H.R., who will preside, will speak briefly on "Keeping Canberra Dry." Mr. S. F. Newlands, of the Chamber of Manufactures, will move a vote of thanks. As is usual tickets are 3/6 for the luncheon. Inquiries concerning invitations to the luncheon should be made without delay at this office.

More than a score of lunch-hour meetings have now been held at different plants and factories in and around Sydney. This work will be carried on in the Newcastle area by the Secretary during his stay there this week.

Mr. Vaughan reports having received a most cordial reception from the workers. He is surprised at the great measure of support given him by his audiences. A special feature of these meetings is the answering of questions:

"Why shouldn't a man be free to have a drink when and where he likes?" was asked recently. "I might reply," said the speaker, "by asking, 'Why shouldn't a non-unionist work when and how he likes, for any wages he likes?' The unionist says to the non-unionist that the liberty of the individual must be subordinated to the will of the majority. We say the same in regard to liquor. When we've got a majority on our side we expect loyal unionists to abide by the will of that majority."

"Tell us what men were thrown out of work by Prohibition," said a worker out at Botany last week.

"Yes," replied the speaker. "The grave-diggers, undertakers, jail-keepers, lunatic asylum attendants, inebriate home employees, pawnbrokers. Many of these were thrown out of useless jobs into useful ones by Prohibition. I've heard of many a man losing his job because he drank, but I've not heard of a man losing it because he didn't drink."

"How is it," said another questioner, "that the cigar factories closed down in London, Ontario, when Prohibition came in?" Mr. Vaughan said he wasn't at that moment in close touch with the Mayor of London, Ontario, and did not know why or whether the cigar factories closed down.

"Don't yer know," yelled a man in the crowd, "they were shicker cigars, and they smoked 'em after a night out as a pick-me-up?" The crowd rocked with laughter.

"What would happen to the workers in the liquor trade if Prohibition came in?" was another question. "If a man orders an overcoat instead of a bottle or two of whisky," replied the lecturer "won't that overcoat employ a lot more labor than a bottle of whisky which costs 5d. a bottle to manufacture in Scotland? You don't stop employment under Prohibition. You merely divert it to useful channels."

(Continued on page 16.)



## PROHIBITION WITHOUT COMPENSATION.

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### PROHIBITION, OUR POLITICS.

#### PREPARING PLANS FOR ELECTION CAMPAIGN.

That the politicians hold the key to Prohibition is believed by the liquor interests, and upon the members of Parliament they have been concentrating their attention for some time. With what success is shown in the nature of the legislation which has been put upon the statute book during the past few years. "Our Trade Our Politics" has been liquor's political war-cry, and it has given results.

Prohibitionists are not always quick to learn. The political situation created by the liquor interests has been seen for some time; we knew they were succeeding there. The difficulty was to persuade those fighting the liquor traffic to make their slogan "Prohibition Our Politics." The hold of party ties is big and difficult to get away from. Liquor did it, and Prohibitionists are now prepared to do it.

The Campaign Committee of the Prohibition Alliance appointed a sub-committee to go into the whole matter of the campaign to secure a Parliament which would deal justly with the people. It was felt that the change over from proportional representation to single-member electorates offered an opportunity to make the power of Prohibition votes felt which should be availed of to the utmost. The confusion and uncertainty which would be unavoidable was likely to make the votes of a compact section a big factor in the result, rendering more easily possible the selection and election of suitable men. The committee has been giving a lot of consideration to the whole matter, and their report is to be considered at a special meeting of the Campaign Committee next week.

This is a critical matter, for upon it depends very largely the success of our election campaign and the realisation of the hope for more suitable legislation from the new Parliament. There is a determination at the present time to alter a state of political things that has been growing more and more intolerable and is being recognised by all sections of the community as quite out of keeping with the spirit of the times.

Liquor cannot be permitted to rule in politics. Its corrupting influence becomes reflected in many directions, and in none more clearly than in preventing the will of the people being made known.

In due course the plan of campaign will be placed before Prohibition leaders in every part of the State. For the present every one is urged to make their influence felt in their local centres to prevent the liquor interests getting the stranglehold on the selection committees which they have obtained in many places.

#### 1926 FAIR.

#### INITIAL MEETINGS A REMARKABLE SUCCESS.

The expectation of those who planned the scheme for the 1926 Prohibition Fair that it would have as enthusiastic support as was given to the 1925 Sunshine Fair is being fulfilled. The ladies of the churches are showing an interest that guarantees success, and the executive committee feels particularly grateful to the friends who have so graciously assisted at the initial stage.

About 35 ladies accepted the invitation of Mrs. W. H. Hall and Mrs. J. Clydesdale to meet them at the City Temple on Tuesday. Messrs. Stitt and Macourt explained the Fair proposal, and on the motion of Mrs. Clydesdale, seconded by Mrs. Ashwood, it was unanimously agreed to give it cordial support. Mrs. Hall and Mrs. Steer agreed to act as conveners of the stall committee and as representatives on the Fair Committee. To the committee were appointed Mrs. W. Hunter, Misses Ashwood (2), Hunter, Elliott, Stevenson and Leek, and each church will be asked to appoint one representative. That the ladies were thoroughly in earnest in backing their decision was shown in the arrangement to take charge of the refreshment stall for the three days, thereby adding much to the value of their contribution to the Fair, seeing that it means concentrating so much work into three or four days. During the meeting there were several expressions of the deep interest of the leaders and their churches in the campaign for Prohibition, the outcome of their knowledge of what the liquor traffic is doing in the State.

On Wednesday afternoon Mrs. F. W. Hynes and Mrs. Foreman were hostesses at the Conference Hall, where about 30 ladies met to consider providing a Methodist stall. Rev. H. C. Foreman (President of the Prohibition Alliance) explained the need that existed for additional funds for the propaganda work of the Alliance and to meet the efforts of the liquor traffic to establish itself in the home suburbs. After an explanation of the Fair scheme had been given by Mr. Macourt the meeting warmly endorsed the proposal for a Methodist stall. Mrs. Albert Lane and Mrs. Gale were asked to act as conveners and representatives on the Fair Committee, and the following were named as stall committee (to be added to): Mesdames Hynes, Foreman, G. Lavery, Coplin Thomas, W. H. Forsyth, Herd, Tapsen, Dyson, Hobbs, W. T. Macourt, S. E. Vickery, Mason, Masterman, Misses George, Arcsott, Macourt. It was decided to provide a general stall, and there is a probability of a smaller stall being added. One of the very pleasing features of the meeting was Miss Cracknell's solos. She was accompanied by Mrs. Coyle.

The plans for the Fair are developing in a very gratifying manner, and those in charge of the initial proceedings have been greatly encouraged by the response already given.

#### W.C.T.U. FAIR.

#### UNITED EFFORT FOR YOUNG WOMEN'S HOSTEL.

Mrs. Sidney Moore (State President) opened the fete in St. James' Hall in aid of the Frances Willard Hostel. In doing so, she referred to the value of this as a home for young women away from home. They had been told it was unique among institu-

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

tions of the kind in that it had been established and was managed entirely by women.

That it is being run successfully was proved by the figures quoted by Mrs. Grant Forsyth, hon. treasurer. She stated that the hostel was paying its way on the receipts from the boarders, which enabled them to devote any donations to the carrying out of needed renovations. The proceeds of the fete would be used to meet the cost of a tennis court and for reduction of the capital debt.

Miss George, matron of the hostel, told of the life of the place and what it meant to the boarders, all of whom were young women from the country training as teachers at the Teachers' Training College. They would greatly appreciate the tennis court to be provided by the proceeds of that effort.

Mrs. Strang presided over the opening ceremony, and a large company was present.

#### THE ENEMY OF THE HOME.

Speaking to a meeting of women, Rev. H. C. Foreman (President of the Prohibition Alliance) said it was not surprising to find them keenly interested in the fight against the liquor traffic—they were those who suffered most from its damning influence.

And the women of this and all other countries have shown themselves prepared to bear the burden of the campaign. In no circumstances is this more definitely shown than in the opposition to new liquor licenses. Cheerfully and continuously do they take their opposition petitions from door to door in their suburbs, teaching convincing, appealing—for the sake of the homes of the community.

Women recognise more than men that liquor is the enemy of the home, and they fight to protect the children who are so much to them. Liquor's present campaign is to get a footing in those home suburbs which have grown up in the metropolitan area during the past few years. This must be prevented. If the Licensing Bench does not do it, legislation must be provided. There are nearly a score of these home suburbs being menaced at the present time. The fact that Parliament will not allow the Local Option provisions of the Liquor Act to operate leaves the residents almost powerless.

Make your protest strong, and keep on protesting.

#### REPRESENTATIVE WOMEN PROHIBITIONISTS.

Madame Wolfcarius presided over a meeting of the Representative Women's Prohibition League. Miss Preston Stanley was among those present.

Miss Thomson accepted the position of hon. secretary, filling the position Mrs. Coyle had vacated because of pressure of other work.

There was considerable discussion concerning the investigations into the operations and effects of the liquor traffic of the State, and preliminary arrangements made to carry this out. It was regarded as likely to be a valuable contribution to the work of the campaign.

The President mentioned that a questionnaire had been sent to the Prohibition Enforcement Officers of U.S.A. asking for information concerning the results of the law. Replies were expected next month.

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## SCANDALOUS HEADLINES.

### A PERSONAL STATEMENT FROM "PUSSYFOOT" JOHNSON.

Hearst's "Cosmopolitan" for May contains an article written by myself, over which the editor placed the terrifying title, "I Had to Lie, Bribe and Drink to Put over Prohibition in America," the title referring to numerous schemes employed by myself in apprehending criminals and securing evidence that resulted in the conviction of more than 4400 offenders, mostly liquor dealers. All these operations were conducted by myself nearly twenty years ago, when I served as Chief Officer of the United States Indian Service, working under an Act of Congress to "Suppress the Liquor Traffic Among Indians," and before I became connected with the Anti-Saloon League in any way. In this work I made use of the usual tactics of Government agents in every nation on earth in trapping bandits. The article itself plainly indicates that I DID "put Prohibition over" on these 4400 criminals, some of whom are still in prison.

The "Cosmopolitan" editor's idea in using that ferocious headline was simply to "compel the people to read the article," declaring that "the best way to make the ordinary mortal THINK is to hit him over the head."

American newspapers, while "playing up" the disorderly headline, were mostly honest enough to indicate what the headline referred to. The correspondents of foreign newspapers were not so conscientious and cabled across a mass of lurid stuff that had little or no relation to the real facts set forth in the article itself.

Whatever may be said as to the methods that I employed in my six years' hunt for criminals and outlaws, it cannot be disputed that my Government approved of my conduct. Congress, which supplied the funds, always gave me all the money that I asked for, and once gave me 20,000 dollars more than I asked for. Many times my operations and methods were commended in official reports of the Commissioner of Indian Affairs and of the Secretary of the Interior, my superior officers.

In the trials of these 4400 criminals, my methods of apprehending them and of securing the evidence against them were always dragged into the court room before the juries. The result was that I obtained either pleas of guilty or convictions in more than 97 per cent. of the cases that came to an issue. I do not recall ever having lost a case because of my objectionable methods of investigation.

I tried out these cases before more than forty Federal judges. I never knew of but one Federal judge who ever questioned my methods. These methods were approved of and encouraged by Charles E. Bonaparte, Attorney-General of the United States, by the Department of Justice, and by some forty or fifty United States District Attorneys, who locally prosecuted these cases under direction of the Department. Many of these cases ran the gauntlet of appeal in the United States Circuit Courts, and even the one case in the higher Courts.

President Roosevelt was personally familiar with and approved of my methods. More than once he used the power of his great office to protect me from the attacks of corrupt whisky politicians who sought to destroy my work.

James S. Sherman, Vice-President of the United States, knew and approved of my methods, and on more than one occasion helped me through tangles of technical difficulties that beset my work.

Charles E. Burke, then Chairman of the Indian Committee of the House of Representatives, now Commissioner of Indian Affairs, was familiar with my operations, approved

of my methods, and gave me to the full his powerful support.

Francis E. Leupp, Commissioner of Indian Affairs, the alter ego of President Roosevelt in Indian matters, had intimate personal knowledge of the details of my activities and no official ever had more steady, loyal support and protection in the performance of a difficult task than I had in the backing of Commissioner Leupp. The same may be said of Robert G. Valentine, Mr. Leupp's successor. Both of these men worked themselves into nervous breakdown that resulted in their deaths—results of their terrific fight to protect the Indians in their rights.

The Indian Rights Association, headed by Joseph H. Choate, former Ambassador to England, knowing all about my operations and methods, approved, encouraged and helped in many ways. The same may be said of the Mohonk Indian Conference, the Zayante Indian Conference, the California Indian Association, the Indian Industries Committee, and every other philanthropic concern in the United States interested in the welfare of the Indians.

All religious organisations working among the Indians, like the Catholic Bureau of Indian Missions, the National Indian Association, and the Indian Missions of the Presbyterian Church knew the character of methods and, knowing that, they gave me the warmest possible support and co-operation.

"Alfalfa Bill" Murray, President of the Constitutional Convention of Oklahoma, and Charles N. Haskell, the first Governor of the same State, both knew the character of my activities. In that State live nearly one-third of all the Indians of America. Both these men supported to the hilt my operations. Governor Haskell went so far in his support of my work as to force into the first Oklahoma enforcement statute at my request the now famous "one-half of one per cent." standard of intoxicating liquors, which definition I had drafted at his request and which was the first definition of that sort ever adopted by any American State, and which is now a part of the Volstead Act.

The National Superintendent of Indian Work of the W.C.T.U. was familiar with my strategy in dealing with criminals, and she both aided and approved of my efforts.

The only criticism that I have seen of the "Cosmopolitan" article that relates to my work for the Anti-Saloon League is my conduct in using three convicts to aid my League activities in Oregon in 1914. All three of these men had their lives wrecked by drink. If a man whose life has been ruined by drink and who was brought to the penitentiary through drink has no right to reform and fight against the liquor that wrecked his life, in God's name, who has? My critics are not honest enough to state the full facts. These half-baked Pharisees prefer to deceive the people and try to make the anti-drink movement appear to a warfare by and of the underworld. My contempt is mountains high for any caricature of a man who will try to thus bunko the people and blacken me or anybody else by such tactics.

On the other hand, every crook, thief, train robber, prostitute, gambler, yeggman, outlaw, murderer and liquor seller in the entire Indian country knew all about me and my methods. They unanimously and enthusiastically disapproved. They rolled their eyes to Heaven in protesting against my operations. They murdered eight of my men. They shot or stabbed a dozen others. They made numerous attempts on my own life. They sent loose women out to try to trap me. They murdered one of my deputies whom they mistook for me. They tried to

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suffocate me with a multitude of lawsuits. They caused my arrest numerous times on intimidating charges, all of which came to naught. They broke my bones and blackened my eyes.

Whatever may be said about my system of operations against criminals, this fact remains: The Courts, the juries, the judges of the West who had to do my thousands of cases, who knew personally of my methods, BELIEVED WHAT I SAID and would not believe my critics.

My Government, whose official inspectors repeatedly checked up my work and my methods, three times voluntarily promoted me because of my efficiency. Every Government inspector who ever checked up and investigated my work approved and commended my methods with one exception, and that inspector was on a drunk when he made his investigation, and was drunk when he made his report. The poor fellow afterwards drank himself to death.

Anyone of ordinary intelligence who has read the "Cosmopolitan" article KNOWS that the specific things set forth in the lurid headline refer only to my operations in trapping and bringing to justice outlaws, black-legs and criminals. They have no relationship whatever to the methods of the Anti-Saloon League in promoting the Eighteenth Amendment, which methods were absolutely fair, clean and aboveboard. I expect and have always received the wrathful maledictions of criminal classes, but I think that respectable people should read the article itself and find out what they are talking about before applying slapsticks upon me so indiscriminately.

Alas, my poor darling so wheezy and sad! Sip this delightful warm drink and be glad. Sit up and take it, my dearie, for me—Sleeping or weeping, pet, what shall it be? You'll be so comfy and warm if you do. See how it's steaming and creaming for you. It's what you need to cease coughing, be sure—  
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**THE MENACE OF IMPURITY.**  
**WHITE CROSS LEAGUE ANNUAL REPORT.**

Can any earnest parent glance through the newspaper of to-day and not deplore the fact that the most grossly indecent stories of social life in every grade of life are dished up in all the loathsome details that ten or fifteen years ago would never have been tolerated? If there is a social scandal in any part of the world it is cabled over to Australia with all the gruesome details. We can't shut out our papers from our homes, so that it is our first business to provide some antidote. Then, again, the pictures or photos exhibited in front of some of the picture shows are anything but decent, to say the least of it, and some of these must burn into the hearts of the young, with the result that thoughts lead to actions, and impure actions to the end of the road. Can you wonder we stress the importance of the work of the White Cross League, which, acting from the Christian standpoint, seeks to inculcate moral principles in the young of the community, and to lay strong the foundation for virtue? The following is the basis of White Cross teaching. It strives to inculcate sexual control, not by warnings against physical consequences such as venereal diseases, not by denunciations of the fallen woman, but by an appeal to the best elements in human nature—to the manliness and sense of chivalry which is present—even if latent, in almost all lads and young men. If they can be brought to grasp the meaning of the exhortation contained in the following clauses of the White Cross pledge—

- (1) To treat all girls and women with respect, and endeavor to protect them from wrong and degradation;
- (2) To endeavor to put down all indecent language and coarse jests;
- (3) To maintain the law of purity as equally binding on men and women—it would bring about such a sublimation of the sexual instinct in them that they will be proof against temptation of this nature, which to a great extent will have lost its power.

If the White Cross principles were impressed upon every boy and youth in Australia, it would result in a cleansing of the moral atmosphere such as nothing else could bring about. We feel, therefore, that we can ask with confidence for greater sympathy and financial support in the future for this great movement.

**THE DANGER OF THE DANCE.**

Many parents allow their children to grow up without any attempt to train them, and this results in lifelong injury to the children. On the other hand, thoughtful and conscientious persons recognise that the moulding of their children's character lies, to a great extent, in their hands.

That many parents are really anxious for the future welfare of their children is shown us every week by letters from those anxious for advice and literature. Take the case of one father, writing recently from a country district as follows: "Perhaps if I explain our position you will understand my anxiety for my family of boys and girls. There are 30 or 40 families within a radius of ten miles. The country was all virgin soil some 13 years ago. There are two halls, and dancing is the common amusement. Even little girls of 10 and 12 dance with men who get drunk. Because I early took a stand on this and other questions we have been practically isolated. We did not think at first there was much danger, but now that the elder girls of the neighbors are talking of the fun that they have at dances, moving pictures, etc., I see the risk our children run. There have been quite a number of forced marriages—the latest a girl of 16. Just one incident of school life may be mentioned, where one farmer sent his three boys to the school—the eldest being over 14. They tied one of my boys, aged eight, and abused him, the elder lad making low remarks. Not wishing to have a court case, I sent my eldest boy, aged 14, and told him to force a fight, which he did, and my lad gave the other a good thrashing, with the result that the crowd of evil talkers was broken up and never came back to that school again. Our nearest town is 26 miles away, and I hardly ever get there. Again thanking you sincerely for your letter and literature, as our task of enlightening our boys and girls has been made much easier."

**INSTRUCTION TO PARENTS.**

Another side of our work is shown in the following letter from a man received on December 31 last. It speaks for itself: "I wish to thank you personally for the trouble which you took in replying to my letter and forwarding pamphlets for me. The pamphlets themselves are most instructive, and the reading of them brought home to me what a tremendous amount of good could be done and evil averted if every boy in every school

could read them just at the right time in life. Your 'Instructions to Parents' was particularly useful to me, as it gave me a very good idea of how to broach the subject to my brother, who was, of course, very interested, and later on amazed that I had discovered his terrible secret. It seemed to bring him to an abrupt standstill, almost bewilderment, for the time being. Then, of course, I told him the best preventive measures, and I have noticed that he is carrying them out, and seems much brighter and more self-assured, so I hope he will continue on these lines."

**THOUSANDS REACHED.**

During the twelve months ended March 31, 1926, we distributed some thousands of booklets free, in addition to several thousands through the post in answer to our advertisements.

Take an instance not long ago of a young man, employed in a large warehouse in Sydney, who called on us to purchase thirty copies of "Purity and Impurity." Asked how he had come to hear of the literature, his reply was, "At the Liverpool Camp when in training, and I thought I would like to give them to the young fellows in my Bible class." Later he called on us for some booklets for girls and parents, and he remarked, "If we young men are to keep right we must expect our sisters and girl friends to help us." May we just quote from our No. 11 "Leaflet for a Girl":

"If you take this stand, you will not only be doing good to yourself, but to all other girls, because your friends will respect and look up to you, and you will help them to honor and respect other girls also. Girls can be such a help to boys if they will. The boys want to please you, and if they see you do not approve of them trying to take liberties with you, they will refrain from it, and that will help them at the same time. Try to be a real good friend to the boys you know. They need your friendship, because boys have temptations to fight against that you know nothing about. If you encourage them to talk to you about their work and their play, and are interested in them, and if you remember what you ought to be, you can be a real help to those boys, and will strengthen them to fight their battles against sin and wrong-doing."

**FREE PACKETS OF LITERATURE TO SCHOOLMASTERS.**

From our own personal experience of the appreciation of literature by many earnest-minded schoolmasters on two or three visits to the country we believe there is no better way to assist the men and women occupying the responsible position of teachers of the young than to send them sample packets containing about a dozen booklets and some leaflets. This we have begun to do, and are prepared to continue the work to the extent of 2000 schools, provided the funds are forthcoming. It will cost about £100 to carry this out, and we believe it should not be a hard task to get £85 in addition to what has been promised, if only this report can reach and touch the hearts and purses of about thirty people. We should value the interest and prayers of thirty or forty separate individuals rather than to receive a gift of £100 from any single person.

**FINANCE.**

Our total income for the twelve months ending March 31, 1926 was £218, or which £55 was contributed by Mr. Bligh, as already referred to. We spent our income of £162 and handed Mr. Bligh £55/2/2, which left us

(Continued on page 10).

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# A Personal Chat with my readers

## MISLEADING BREVITY.

I have just read with sadness an editorial in a denominational paper. It is grossly unfair, and altogether lacking in the very things it demands in others. It would serve no good purpose to criticise this unfortunate article, which is based on the mis-information of a hostile paper, for a writer in a religious journal who seeks his information from such sources seems to me to be so obviously in the wrong that it is unnecessary to draw attention to it.

A paper called the "Editor and Publisher," dated April 10, 1926 says something we do well to remember:

"Better understanding between nations would be furthered by adoption of a universal cable rate of one cent a word. Keith Murdoch, editor-in-chief and general manager of the Melbourne (Australia) 'Herald' and 'Weekly Times' and the United Press, Limited, said in an interview in New York this week.

"Restricted cabling of news events frequently leads to errors," he declared. "A brief message is oftentimes not qualified, although a qualification would probably give a different purport to the message.

"This was illustrated when the United States fleet visited Australia and reports reached the United States that the British tars and the American sailors had clashed and there was ill-feeling between them. Nothing could be further from the truth. As a matter of fact, the men of the two navies got on together famously. Perhaps, there was a clash or two, but the cables were so brief that the reason therefore could not be explained. Just a brief note that the tars of the two nations had clashed. Why? Too much brotherly toasting over the flowing bowl. The best of friends will sometime clash when 'John Barleycorn' is back of the toasting. That was the real case between the sailors in Australia.

"When Herbert Bayard Swope, executive editor of the 'New York World,' cabled to Melbourne for the facts, regardless of cable expense, which were printed in the 'World,' a different complexion was put upon the disturbance.

"Had it been possible to cable fully originally, the facts would not have been distorted. As a matter of fact, the welcome to the United States tars was the most warm-hearted welcome Australia has ever given a visiting group.

"A freer form of cabling would help much in international amity. We would understand each other much better. Of course, for a time the governments would probably have to help out with some form of cable subsidy. But through it would come an era of enlightenment instead of suspicion and ignorance. It would pay for itself in good will."

All of which warns us to read our papers with a very large grain of salt.

## THE SOUTHERN CROSS.

Many of the readers of "Grit" are interested in the inspirational page printed each week. The page was due to a remark by a dear Christian man in the tea business. He once said to me, "Water is an excellent thing, but I think it is improved by a little tea." He then went on to say that, while he appreciated "Grit," he was sure it would be improved by a definite Christian message in it each week.

I wrote "What the Parson Says" for a long time, this being the resume of one of the many addresses I gave each week.

Then I conceived the idea of providing something for each day that might be useful in family prayer or private devotion. This I prepared with pleasure and profit to myself for some years.

It then became possible for Fairlie Thornton to prepare this page as a labor of love. "Grit" has been enriched by the spirit, poetry, niceness of thought and originality of this devoted lady.

She has just added a new publication to the many that have charmed her circle of readers.

"The Southern Cross," or "The World Unseen," is the title of her new small book of hymns and poems.

They are full of spiritual comfort and throw a glamor round many a homely phrase. Fairlie Thornton's books are all daintily produced and very suitable for one's friends on their birthday and other anniversaries:

\* \* \*

## THE ROOT CAUSE.

The well-known English publication, "John Bull," says:

"In Bermondsey, one of London's working-class districts, the local drink bill for 1925 reached £1,335,000, being an average expenditure per family of 16/- a week. The council wants to wipe out the blot, urging the Public Health Committee to use every means to call public attention to the excessive drinking as injurious to public health, morals and social well-being. Then it must begin with bad housing, which in nine cases out of every ten causes the whole of the trouble. When men have decent homes and healthful gardens to tend there's little temptation to drink."

We would like to ask "John Bull" to explain the fashionable drinking, the professional man's drinking, the drinking in clubs, the growth of the habit among women and the untold trouble that the army and navy

# 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.

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Office: N.S.W. Prohibition Alliance, Macdonell House, 321 Pitt-street, Sydney.

## SUBSCRIPTIONS.

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have always suffered from drinking. Try again, "John Bull," and get your teeth into this fact: that facility to obtain a habit-forming beverage has always been followed by foolish expenditure and appalling degeneracy.

\* \* \*

## "THE BERTIE REVIEW."

Mary Carolyn Davies writes the following lines about the "Bertie Review." I print them both because I appreciate this excellent house journal and because, maybe, others will be ambitious to have such a tribute true of them:

I like you best because you're square;  
And when I need a friend, you're there;  
I like you best because you know  
The thoughts in me that never show;  
I like you best because you hear  
The words that reach no other ear;  
Because beyond my halting speech  
You see the heights I cannot reach;  
You see I strive to reach them, too.  
For all these things that make you, you;  
Because you've stood each rigid test  
For friendliness, I like you best.

\* \* \*

## COMMENT IN A SENTENCE.

The "Wichita Eagle" says: "England's labor trouble started in the mines. But it goes deeper than that."

This is suggestive, and any remedy that leaves God out does not go deep enough.

The Louisville "Times" says: "Your grandfather, when he was a boy, would have thought it silly to ask how many pairs of silk stockings can be made from a cord of wood."

Well, in the first place, he had not our opportunity of seeing the stockings, nor was the inventive genius of man turned in those days in the direction of substitutes.

In grandfather's day a lady's underclothing was only seen in her trousseau. Now, of course, it is seen in the tram. In his day it was an accomplishment to blush, now it is an art to hide it—and not much demand for such art.

The Editor



## WHEN REVIVAL COMES.

REV. W. P. NICHOLSON AT GOULBURN.

### THE TIDE OF BLESSING.

(S.M.)

"To know Mr. Nicholson is to love him. You may, and probably will, hear the most incredible stories about him—it is best to let them remain incredible even when "first-hand." His transparent honesty, his fearless denunciation of sin, and proclamation of judgment, his refusal to compromise with any present-day popularisation of the Gospel, and his burning passion for his Saviour must win over all who are out-and-out for the Lord. He did, in fact, draw again and again many men, who whilst rejecting his message could not but respect his obvious sincerity."

Reviewing the Rev. W. P. Nicholson's successful mission at Cambridge University last year in the above terms, the Rev. Harold E. Smith, M.A. (Cam.), indicates exactly the experience at Goulburn. During the month's campaign here, the initial effort on the occasion of his present visit to Australia, Mr. Nicholson has won the love and esteem of a wide circle of the Lord's people in this district. Like the visit of the Rev. George Grubb in earlier days, so will the mission of the Rev. W. P. Nicholson stand out in living memory in the days that are to come. Revival has come to many. Faith in a prayer-answering God has been strengthened. New lessons in the work of soul-winning have been learned. Many, both young and old, have come out boldly for Christ.

The evangelist has more than lived up to his reputation as a "happy Irishman." His quaint sayings and quick Irish wit have captivated many. His bright, happy nature has proved infectious. His boldness and fidelity to the Word of God has gained the admiration of all true lovers of the Gospel. His message is the same that Paul preached at Athens—repentance towards God and faith in the Lord Jesus Christ. His methods and complete absence of evangelistic trickery have gained the confidence of all who have heard him. Above all, as one who has lived in close, personal and daily contact with him for the past month, I can say unhesitatingly that Mr. Nicholson lives the Gospel which he preaches.

The secret of his power is his close walk with God. Never a moment of his day is wasted in the frivolities of life. He leads a busy life. Walking, motoring and horse-back riding have been his daily recreation. He loves to get away out into the bush where he pours out his heart to the Lord. Would that these many self-constituted critics knew the man as he is. Judgment and condemnation, based entirely upon unfair and maligned reports, would disappear as darkness before the rising sun. Thank God for such a man as Nicholson raised up for these flippant and Christless days. As his campaign proceeds many will praise the Lord for sending W. P. Nicholson to Australia.

His messages throughout have been up to high-water mark. On Sunday evening he spoke to a large audience upon "The Unpardonable Sin." This address could not fail to create a deep impression. A report of the same will be published in "Grit." His afternoon talk was entitled, "The Uncommon Christian." It was a searching message, as indeed are all his addresses. Mr. Nicholson sets a high standard for the Christian life. It is no cheap, colorless business.

The presentation of the truth of "The Lord's Second Coming" formed the subject of Monday evening's address. "If we are not

living as the chaste Bride of the Lord this truth is not acceptable," he remarked, in opening. "But if you are looking and living head up in expectancy, then it is a great and blessed hope. He is coming—when we cannot say. The day nor the hour knoweth no man. But watch, for in such an hour as ye think not, the Son of Man cometh." There was every evidence that we were in the end of the age—in the Saturday night of it. Outlining future events as disclosed in Scripture Mr. Nicholson said that despite the contempt brought upon this teaching and the prostitution of the truth by some, Jesus Christ was coming back. Some said that it meant Pentecost, others that Jesus came again when a person died; that the armistice or the advent of Prohibition marked this event. When these great historical events occurred no one was raised from the dead. So it could not mean that. The most common kind of nonsense taught in theological schools was post-millennialism—that the preaching of the Gospel through the Church would bring in the golden age. This, however, was unscriptural. One did not find the Bible saying the world would get better. Better! it was getting worse—getting deeper into apostasy. "Shall he find faith on the earth?" What was called fundamental and vital twenty years ago was to-day disregarded. One used to know what Presbyterianism stood for, what Methodism stood for. Men to-day, even of high moral standing, were trying to take away the standards on which their churches were built. People pointed to the world getting better. Were public morals getting better? Seventy-six people every minute were passing out to eternity. How many were going to a Christless grave? Instead of going ahead we were going back, but the purpose of God in this age was to call out a Church—the Bride of Christ. The speaker pointed to the prophetic line of prophecy and to the promise of Christ himself. Even the angels proclaimed that this same Jesus whom they had seen would so come again, even as they had seen Him go. Proceeding, Mr. Nicholson graphically detailed the events that would occur when Christ came. They would not be bothered by the churches and evangelists, those who remained. There would be no more missions, but an awful terror and tribulation. It was only those who were "saved" that would go when the Lord Jesus came. Many would cry: Lord, Lord, open to us. There would be weeping and wailing and gnashing of teeth for those who remained. Christ was coming—how soon God only knew. Mother, take Christ! What about your bairns? appealed the evangelist. Many responded to his earnest invitation.

"Does God really give men give up? Is there a limit to God's patience?" was the burden of another splendid message during the week. "Are there any here to-night who through their base ingratitude to the Church or their parents are making it possible for God to give them up?" was the question Mr. Nicholson put to his audience as he dealt with his subject in his usual masterly way. Men who did not like the faith of their forefathers would get enough of it in hell. Turning from the living God they worshipped the brute beast and monkey preachers. If they maintained this attitude God would give them up to a reprobate mind. Men would swallow a lie and reject the Gospel truth of God. They would barter away God's word for the lie of false religion. The most

subtle lie of the devil to-day was Modernism, denying as it did the virgin birth of Christ. No wonder God gave men and women up. Would they dare to hit their mother's virtue? Did they think God was a silly fool—that God had no indignation? It was a terrible thing to fall into the hands of an angry God. Don't make it impossible for God to bless you. Don't provoke God to anger appealed Mr. Nicholson.

"Judas Iscariot" was the text of another masterly address, and one which cast considerable light upon the life and character of the betrayer of our Lord. Some people, Mr. Nicholson remarked, had a lurking sympathy for Judas, suggesting he was predestined to betray Christ. He was a free moral agent, explained the missionary, with freedom of will and character. He went on of his own free will. Certainly God knew. He knows everything. If He does not He ceases to be God. God did not select him, giving Judas no choice. That would be making God out a tyrannical Master. "I have betrayed innocent blood," was the admission of Judas himself. Judas planned and schemed to betray Christ despite the Lord's repeated warnings. From this striking introduction Mr. Nicholson drove home many lessons upon the inconsistency of Christians who betrayed the Lord for the pleasures and frivolities of the world.

A most enlightening discourse was also given on salvation by Mr. Nicholson, who asked: Why is it men and women can't believe in Christ, and know they have eternal life? This address also brought light and joy into the lives of precious souls.

As to practical results, there has been abundant evidence of blessing. Light has broken into many souls. Burdens have been lifted. Life has assumed a new outlook to many. Young people on the threshold of life have acknowledged Christ, whilst some of mature and even ripe old age have found a Saviour. One can only particularise in a general way the blessing that has come to Goulburn. An outstanding case is that of an enginedriver, who, after striving against the pleadings of the Holy Spirit for three weeks, came back to the Lord as a backslider of forty years' standing. An English lad, a steward on a P. and O. liner, thrown out of work by the strike, walked all the way from Sydney looking for a job. He was homeless and penniless, but he found Christ. A church worker of thirty years' standing had the courage of her convictions to openly go forward into the inquiry-room. Mr. Nicholson's messages have been heart-searching.

(Continued on page 12.)



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## Law Enforcement Must Win—

(Continued from page 2.)

mitted, we must say the penalties against them cannot be imposed.

No one thinks that.

As the amount of liquor available for consumption decreases, and the price of liquor rises and the profit per quart or per gallon increases, new and keener wits and ingenuity are attracted to the business, new and complicated and skilful schemes are devised for evading the law, and constantly increasing watchfulness, activity and study required for their detection; many of them go on for a time without detection. But ways of meeting and overcoming them are found, and can be found for all of them.

Recently someone made an argument that the great increase of cases in court for violation of the prohibitory law is an indication that the law is not being and cannot be enforced.

I submit that that increase in cases in court is an index of the activities which have resulted in whisky being unobtainable except at an expense many times as great as before those activities were exerted by the Federal Government.

And as the work of detection, seizure and arrest resulting in such cases in court goes on, the extinction of the traffic draws so much nearer.

That this traffic may be declared an evil thing, and may be abated under the provisions of the now existing law, is firmly settled by judicial decision of the highest court.

What remains in the way of its complete abatement?

The temptation to make money in the traffic, created by those who either wilfully or thoughtlessly disregard their highest obligations to their country and themselves and offer and pay for violation of the law a bribe large enough to offset the danger of prosecution, fine and imprisonment.

To those "thousands of the best citizens of the country who have no compunctions whatever about violating the law" I address the question: Upon reflection, having called to your attention what your action really means and is in paying an outlaw for violating the law of your country in order to furnish you the means of gratifying your desire for drink, don't you think it better to refrain from such bribery in the future?

Don't you feel that, unless you so refrain, there may be some doubt about your being longer entitled to the designation "best citizens of the country"?

Can you afford to endanger your property, your safety, your lives, and the property, safety and lives of your wives and children by teaching and practising the doctrine of purchasing the commission of crime? . . .

To those who, after considering the character and consequences of their acts, persist in promoting and fostering the violation of the law, I say that the hand of punishment shall fall as often and as heavily as those now charged with the duty of administering the law can cause it to fall.

To you, the women of this country, I say, you can by your influence and your votes secure the election and appointment of honest, faithful administrative officers, and the discharge and retirement of those who prove to be dishonest, unfaithful, inefficient.

More than this—

Remember that the business of making, transporting and selling liquor is not entered upon from the motives which incite the commission of most other crimes—jealousy, revenge, sudden anger, ill-will toward society generally, but only for profit.

The market for the goods is the whole foundation of the great cost in money, time and effort of suppression of the traffic.

You can see to it that at no social event in your charge shall your tables be disgraced by the presence of unlawful liquor.

You can, if you will, make the serving of unlawful liquor at social functions of your acquaintances so unpopular that it will cease.

## Greater than Miracles—

(Continued from page 3.)

is mighty little weeping these days; in fact, we have come to the time and place where we would think it effeminate or weak to be seen weeping for lost souls. Oh, our heartless praying and preaching. So little passion. So little emotion. So few tears. May the Lord give us a heart to feel. Jesus our Saviour, gazing from Olivet's height upon Jerusalem, "He beheld the city and wept o'er it, saying 'If thou hadst known, even thou, at least in this, thy day, the things which belong unto thy peace, but now they are hid from thine eyes. O Jerusalem, O Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, but ye would not.'" How many cities have we visited? How seldom, if ever, we have wept at what we saw there? Our heartlessness must be a sore grief to God. God so loved the world He gave His only begotten Son. Christ loved me and gave Himself for me. He died of a broken heart for me. Love so amazing, so divine, demands my life, my soul and my all. Paul had such a heart to feel for his brethren, according to the flesh, that he could wish himself accursed from Christ. That is, he was willing to be damned if they could be saved. Oh the passionate passion of this tent-maker's heart. May the Lord give us a broken and contrite heart. May we feel His love for us and the great need of sinners all around us.

III. Our third and last thing necessary for our equipment—a hand to perform. So many hands are filled with so many other things. So many are weakened by pollution. So many withered hands. So few clean and strong hands prepared unto every good work, especially lifting men and women to Christ. The devil will not object in the least to our hands being filled with every kind of good work, so long as we don't lead any to Christ for salvation. I believe he has no objection to our taking part in philanthropic, social, educational or religious work, as long as we are not winning men to Christ. It suits his plans fine to make this world a better place to live in. To have men well educated and enjoying every comfort and luxury. Then they are easier led and held captive by the devil at his will, and surer of hell than if they were in need and bother of every kind. They could live fine without either God and His salvation, and not miss either. Oh, how many born again ones everywhere who are busily engaged in many forms of good works, but who never think of leading a soul to Christ. This is the work that counts most, for when you get a man well saved, every other social and economic problem is solved. The one business of the devil is to damn. The one business of the Lord is to save. Both are busy at this all the time. Let us make this the one business of our life. Let everything else be secondary and subsidiary to this one thing—leading men to Christ. Let our hands be clean and strong and free to perform this greatest of all work. When we stand before the judgment seat of Christ we will be amongst the wise, for they that are wise win souls. We shall shine as the stars for ever and ever. Our joy in heaven will be greater because we have won some to the Lord. However ungifted we may be we can speak the truth about Jesus, and many will believe in Him as their Saviour.

There were two things that enabled this ungifted worker to speak the truth about Jesus and get many to believe on Him.

1. He was thrilled with the Holy Spirit. He was a Spirit-filled man. It is not by might nor by power, but by my Spirit, saith the Lord, that we can speak the truth about Jesus and get any to believe on Him. The letter killeth, but the Spirit maketh alive. How we need to obey the Lord's injunction, "Tarry ye until ye be endued with power from on high," and if we do "Ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto me." This is God's dynamic for the demand, the power for the programme. We will faint or wilt or grow weary in this work without this endowment of power from on high. How many powerless workers there are, and on that account they are either not telling the truth about Jesus or they are doing nothing about the lost.

2. He lived a separated life. We never succeed by compromise. We must be like the electric wire. If we are to convey light and heat we must be insulated and isolated, that is, we must walk in the light as He is in the light and the blood of Jesus, His Son, will keep on cleansing us from all sin. Then the power of God will flow through us and enable us to speak the truth about Jesus and persuade many to believe on Him. May He deliver us from failing Him in this work of winning men because we are UNGIFTED. Like John, we may do no miracle, but all we say about Jesus will be true, and many will believe on Him.

"He was not willing that any should perish;

Am I his follower and can I live

Longer at ease with souls going downward.

Lost for the lack of the help I might give?  
Perishing! Perishing! Thou wast not willing.

Master forgive and inspire us anew;

Banish our worldliness; help us to ever

Live with eternity's values in view."

## The Menace of Impurity—

(Continued from page 7.)

only £1/8/3 on hand. On April 1 we received a grant of £20 from "The Walter and Eliza Hall Trust," and have a promise from friends of another £25, of which they wish £10 specially earmarked for our free distribution fund of literature to headmasters of public schools, as previously mentioned.

That we could do far more if our supporters only supplied the funds is true, and some day an earnest man or woman may be found who is patriotic enough to say, "Push on and quadruple your work for the children and future men and women of this wonderful nation of Australia, and we will back you up financially." Reader, if you can't send us £100, or even £10, you can probably send £1 and so enable us to send 20 packets of literature to some distant country school. When we finish the list of schoolmasters we can post to the railway stationmasters, which we did so successfully some years ago. Then there are policemen, postmen, coach-drivers and numerous other channels to spread purity and literature suitable for parents, youths, maidens and boys.

For the Australasian White Cross League.

WM. ED. WILSON,

Hon. Secretary.

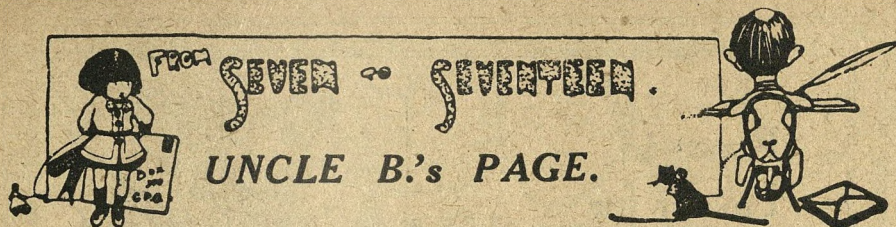
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## UNCLE B's PAGE.

All boys and girls between the age of seven and seventeen are invited to join the family of Uncle B. Write only on one side of the paper. Send the date of your birthday. There is no fee to pay. If you do not write for three months you are a "scally-wag."

Address all letters to Uncle B, Box 390F G.P.O., Sydney.

### NAPOLEON'S TESTIMONY TO JESUS CHRIST.

When a prisoner on the island of St. Helena, Napoleon is reported to have said:

"Alexander, Caesar, Charlemagne and I myself have founded great empires, but upon what did these creations of our genius depend? Upon force. Jesus alone founded His Empire upon love, and to this day millions would die for Him. Jesus Christ was more than man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me, but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self-devotion in their hearts. Christ alone has succeeded in so raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space. Across a chasm of 1800 years Jesus Christ makes a demand which is above all others difficult to satisfy; He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful. In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the Empire of Christ. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength nor put a limit to its range. This is what strikes me most; I have often thought of it."

This is what a great man thinks of the Lord Jesus. What do you think of Him? He died for you. Are you grateful? He loves you. Are you responsive? He commands your service. Are you obedient? If not, what is the matter with you?

UNCLE B.

### BURRENJUCK.

Gwen Marshall, Punch-street, Gundagai, writes: I would have written sooner if I had been well, but we have all had influenza. I am writing the description of Burrenjuck, which you asked for some time ago. Burrenjuck is the aborigines word for barren jack. The dam was called barrenjack because it is

at the foot of Barrenjack hill, a very barren, rocky cliff. The dam is built between two large rocky mountains—Black Andrew and Barrenjack—and is the second largest artificial water storage in the world. The Burrenjuck wall is 236 feet high and 752 feet long, and throws back the stream into a natural basin capable of containing more water than Port Jackson, serving to irrigate 58,000 acres of land. The dam has a catchment area of 5000 square miles. Before the dam was built, acres and acres of land which are now covered with orchards, which yield tons of delicious fruit every year, were dry and barren. The flood-gates of the dam may be opened. When they are the Murrumbidgee floods. We hope to have electric light here from Burrenjuck. On the hills above the dam large powerhouses are built. We held our second Sunday school anniversary last Sunday. It was a great success. The beautiful singing rendered by the children was listened to by about 250 interested listeners, and £10 worth of prizes were distributed among the Sunday school pupils. Dear Uncle, I must apologise again for not having written sooner.

(Dear Gwen,—Thank you for your letter. You have pleased a very large number, and your description of Burrenjuck will go all over the world. Thank you. We all hope that the influenza has quite gone.—Uncle B.)

### CARELESS PERSONS.

Una Waters, Holly-road, Burradoo, writes: We are having our mid-winter holidays now. I have found time to write to you. One of the teachers is taking some children to Bundanoon for a picnic in spring. One of the shelter sheds there is called Gambell's Rest. There is a place called Fairy Bower. One is Echo Point. The last time we went down there were some wild violets growing in the rocks, but people must not pull the native flowers, as this is forbidden, which is a good thing to keep careless persons from spoiling the beautiful place. I have two cats. One is a big grey cat; the other is a little yellow cat. I got it from my uncle when it was a little kitten. The big cat is very kind to the little cat.

(Dear Una,—Much harm is done by careless people. They are the ones who have never learned to think, to observe and to count the cost. It is not easy to learn to do these things, but it is absolutely necessary that we should do so.—Uncle B.)

### THE BELLINGER.

Beryl Arnett, Ferndale, Thora, Bellinger River, writes: I saw my letter in "Grit," and I am writing to tell you about the Bellinger River. It is a very pretty place, and has two small towns, and there are two

beaches, and the train passes near the one at Urunga. The flats along the river are rich alluvial soil. The hills and slopes are good grazing land. The town of Bellinger is lit up with electricity. In the main street there is a fine monument standing in memory of those who fell in the Great War. It is bedtime now, Uncle. Goodnight.

(Dear Beryl,—From your description, the Bellinger must be a lovely place. I think your "cousins" in the West will envy you. You never suffer as they do from "dread drought."—Uncle B.)

### OUR HON. NI.

Yesterday I sent a parcel to St. Barnabas'. I hope you received it safely. I tied it up and forgot to say who and where it was from (and as I have seen several requests of yours in "Grit" to say so, I am scribbling this note now). The things were in a cardboard hat box, and were mostly baby things and hats, and I trust everything will be useful (except, perhaps, the little shoe—and yet as such things are, even with little children sometimes, I thought perhaps some little one might be glad of it). I have not forgotten that I once said I would write again to page double-one. If you just mention "hat-box parcel" in "Grit" I'll know you got it, Uncle. There is no need for everyone to know that I am trying "to do to others, and to one of the least of these as unto the Lord." I love to help where I can "for His sake."

(Dear Anon. Hon. NI.—Thank you very sincerely for the parcel of things. You see, I am publishing your letter, because, while no one will know who you are, there may be some who will enjoy following your example.—Uncle B.)

### ALL FRIENDS TOGETHER.

Sylvia Waters, Holly-road, Burradoo, writes: We are having our mid-winter holidays now; they are not very pleasant, it has been raining nearly all the time. Miss Norman, one of the teachers of our school, has taken some of the children several times up to the Bundanoon gullies for a picnic. The first place we stop at while we are walking from the station to the gullies is Gambell's Rest, where there is a shelter shed. All the way from the station to the gullies there are wild flowers, some of which are quite new to me. Miss Norman is going to take us again in the spring; we all enjoy ourselves very much. One of the lookouts there is called Echo Point. When you call out your echo comes back to you. The gullies are worth going to see because there are such a lot of beautiful ferns. Our friend, the Rev. T. Hughes, of Wallerawang, saw our last letters in "Grit" and wrote a nice letter to us. We are glad our friend is your friend.

(Dear Sylvia,—It seems to me we are all friends together, and that is fine and just as it ought to be. Friendship is a beautiful thing, and it does not just happen any more than beautiful roses just happen. They are both the result of care, loving care, and some hard work with judicious pruning.—Uncle B.)



## When Revival Comes—

(Continued from page 9.)

clearly demonstrating that safety alone is for those established on the Rock Christ Jesus. A fine manly young fellow, discouraged by his failures, since his conversion under Mr. Bradley, came out and found the unfailing remedy of 1 John, 1, 9. Several Seventh Day Adventists have professed conversion, whilst the blessed assurance of salvation and the joy of sins forgiven has broken in as a new light into the lives of Roman Catholics. Several instances are recorded of mothers and children coming to the Lord. May they meet as unbroken families when the Lord comes. At times the evangelist's appeal has seemed irresistible, and the alacrity with which some have closed in with the offer of salvation has brought joy to many hearts. This was particularly so in the case of a fine promising lad who jumped to his feet when the call came. His parents were gladdened to see his two sisters respond the following evening. May God bless and enrich these young lives, and save them from the pitfalls of the devil.

There have been some touching scenes—a husband and wife passed into the inquiry-room arm-in-arm, and truly the joy of salvation has come to their home. Doubts have been dispelled to some who "felt saved" one day, but not the next. Enlightenment of the Holy Spirit has shown them that "these things are written that ye may know that ye have eternal life." A young lady turned into the Broadway Theatre instead of going to a dance. To-day she is rejoicing in the Saviour. "I have not been in a place of worship for 15 years," said a railway man, "and I have been hesitating for some days about coming to hear Mr. Nicholson." He, too, went away saved. A young man who stood up courageously at the opening of the campaign, came through into the inquiry-room this week, emerging with the joy of the Lord in his soul.

There is a complete absence of emotional methods with Mr. Nicholson. He deals fair and above board. He does not bid for "sneaking, cringing" Christians. He appeals for manliness and courage as true soldiers of Jesus Christ. Care is also being exercised to safeguard the work of personal dealing. No slipshod methods are encouraged. It is sought that converts should be enabled to "give a reason for the hope that is in them," and to know on the authority of Scripture that they have "passed from death unto life."

Testimonies have also been a feature of the week's meetings. Scores have responded to the invitation to tell the date and place of their conversion. One old saint of 60 years' standing, who never misses a meeting, even the early morning prayer meeting, testified to the saving and keeping power of God. Many ranged around 30 years. Conversions were disclosed to have occurred in different States, in New Zealand and largely in the Old Country.

Mr. Nicholson opens at Lismore on Sunday, July 25, and extensive preparations are being made for his visit to the Richmond district.

### Saving the Children.

"Our great claim as Prohibitionists is that it has shut up the schools of future drunkards—the saloons and the clubs. We have saved the rising generation."—Admiral Sims, of the United States Navy.

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### His First Official Act.

Upon his election as Moderator of the General Assembly of the Presbyterian Church in the United States of America, Dr. W. O. Thompson, who recently retired from the Presidency of Ohio State University, made as his first official utterance the following statement:

"As the newly-elected moderator or presiding officer of the General Assembly, which is the highest court of the Presbyterian Church in the United States of America, one of my first official acts is to proclaim to the world my sympathy with and approval of the Eighteenth Amendment to our Federal Constitution and the Volstead law for its enforcement."

### A Serious Investigation.

Faced with the fact that the new drink bill for Britain works out at 7.5 pounds a head of population, the Radical Candidates' Association, which comprises most of the Liberal M's.P. and candidates for the next election, has decided to make a serious investigation into the whole question of temperance reform and its bearing upon national health, industrial efficiency and political integrity. The investigation is planned on a very wide scale, and evidence will be taken from various interests in every class of commerce and industry. Delegations will be sent to America, Sweden, Norway and any other country which is likely to assist in the inquiry.





## SAFETY FIRST.

"This is how it happened, judge. I saw that hand come out and signal a left turn. I started to turn to the right. Then I looked at the hand again and saw a dinner ring and a bracelet. So I figured I'd better go through the department store window —"

"Discharged."

## WORST FEARS REALISED.

Ysobel: "No, daddy, I won't need any clothes this summer."

Father: "Ye gods! I was afraid it would come to that!"

## BEAT 'EM ALL.

Modern conveniences of the home were being discussed by two male car riders on a North High-street car recently within ear-shot of the Observer.

The built-in features of the kitchen, the built-in beds of the modern apartment and all such features were being praised at great length by the younger gentleman of the two engaged in conversation.

The older one listened to the praise for some time and then he interjected very sagely the following:

"That all may be true, but lis'n, ole man, the most satisfactory appliance or whatever you call it ever invented is the old-fashioned wife."

## HIS ONLY ENTRY.

A woman had let her house furnished, and a man arrived one morning to make an inventory of the furniture.

As he was such a long time over his task in the dining-room the woman became anxious and went to see what had happened. As she opened the door she discovered him fast asleep in a chair with an empty decanter by his side, the inventory being entirely neglected, save for one solitary entry at the top of the page, which read, "Revolving carpet, one."

## GENEROUS-HEARTED.

A. B. Houghton, the American Ambassador to Great Britain, is one man that does not share the general American view that the British have no sense of humor. He recently told the story of buying a newspaper from a London newsboy, who charged him the usual price of one penny.

"I guess I would have to pay double the price of this paper if I were in America," Mr. Houghton remarked.

"Well," said the urchin, "you can pay me double, guv'nor, if it'll make yer feel more at home."

## A MIRACULOUS COOK.

Two negroes were discussing their wives' culinary abilities.

"Man," boasted the first, "dat wife o' mine am so good dat when she makes co'n pone hit taste jes' like angelfood cake."

"Hesh yo' mouf!" retorted the other. "You ain' nevah et nothin'! When mah wife, Iodine, cooks up a passel o' beans Ah feels jes' like goin' out an' huntin' me a job."

## PRIMITIVE JEST FROM "EVE."

"What is money, daddy?"

"A thing, my boy, that a man earns and gets, and for which a woman yearns—and gets."

## TRYING IT OUT.

Mother: "Anna, the baby still cries! Perhaps a pin is sticking it."

Anna (the maid): "No, ma'am, it isn't that."

Mother: "Are you sure?"

Anna: "Yes, ma'am. To make sure I stuck it with a pin and you ought to have heard it cry then."

## PRAYING AT THE PARSON.

Scene: Wesley Chapel. Occasion: The prayer-meeting after the first evening service conducted by the new minister. Extract from the prayer of Brother Smith: "Lord, we do not know whether our new minister can take a hint, but Thou knowest that our last minister was not much of a visitor."

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## DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

### SUNDAY.

"He feedeth on ashes, a deceived heart hath turned Him aside."—Isa., 44, 20.

Of how many might this be said to-day! The Bread of Life has ceased to satisfy; people have no relish for it whose appetites have been vitiated by poisoned sweets of this world's fare. Spiritual indigestion is the result. Give them a religious paper, they will throw it aside; there is nothing there to interest them. Sermons are distasteful; as to the Bible, it is never opened. Give them the last sensational novel, they will greedily devour, reading late into the night to finish it, while they are much too tired to read a chapter from the Bible before closing their eyes. Offer them the news of the world, that will not be refused. They feed on ashes. Sport is another thing which is deadening the spiritual taste—we should say the craze for sport. "Ne quid nemis," we used to learn at school, and whosoever has a wireless set, or opens the daily paper, must be continually reminded of that Latin proverb when he hopes to hear or read something worth while, and finds sport is given the first place—and not only the first, but almost the whole place—first and last. What must the great Creator think of His creatures who feed on such ashes—ashes indeed! Even the one day which God has asked us to keep sacred cannot be kept from this idol which is set up and worshipped as much as Diana of the Ephesians was worshipped of old. What an awful account will those parents have to render who have sacrificed their children to this idol, and those who have devoted their lives to it—feeding on ashes!

Others feed on the ashes found in the picture shows. Night after night they fill their minds with the rubbish too often found there, depicting drunkenness for the amusement of the vulgar, making infidelity appear in seductive colors, calling lust love, and degrading the highest instincts. Is your spiritual life fed there? Rather do you the next morning feel anything but inclined for a Sabbath well spent. Such ashes cannot satisfy an immortal soul. Well if it is not said of you, "Ephraim is joined to his idols, let him alone."

### MONDAY.

"I am the bread of life."

"If any man eat of this bread, he shall live for ever."—John, 6, 48, 50.

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me, hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."—Isa., 55, 2, 3.

"To him that overcometh I will give to eat of the hidden manna."—Rev., 17, 1.

"To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God."—Rev., 2, 7.

### TUESDAY.

"THE TIME IS SHORT."

'Tis not for man to trifle, life is brief,  
And sin is here.

Our life is but the dropping of a leaf,  
A falling tear.

'Tis not for man to sport away life's hours,  
All must be earnest in a world like ours.

Not many lives, but only one have we—  
One, only one.

How sacred should that one life ever be!  
That narrow span;

Day after day filled up with blessed toil,  
Hour after hour still bringing in new spoil.  
—Dr. Bonar.

### WEDNESDAY.

"From that time many of His disciples went back, and walked no more with Him."—John, 6, 65.

It often happens in the ministry of a faithful preacher that he has to say unpleasant things, and there are some who withdraw because of his preaching of the truth. Should he break his heart when they do so? Certainly not! They did the like with his Master; they acted the same with the Apostle Paul. It will be so to the end of the chapter; and, indeed, it is part of our work to separate between the precious and the vile. Truth is like the fan which drives away the chaff, and leaves the wheat more pure. Yet it is sad to read that many of the disciples went back, and walked no more with Him, because they could not endure the faithful words spoken to them.—Spurgeon.

### THURSDAY.

"Let us go forth, therefore, to Him without the camp, bearing His reproach."—Heb., 13, 13.

Silent, like men in solemn haste,  
We pass out of the world's wide gate,  
Turning our back on all its state,  
Girded wayfarers of the waste,  
We press along the narrow road  
That leads to life, and home, and God.

We cannot, and we would not stay;  
We know the snares along the way.  
We fling aside the weight and sin,  
Resolved the victory to win.  
We know the peril, but our eyes  
Rest on the splendor of the prize.

No idling now, no wasteful sleep,  
From Christian toil our limbs to keep,  
No shrinking from the desperate fight,  
No thought of yielding or of flight,  
No love of present gain or ease,  
No seeking man or self to please.

No sigh for laughter left behind,  
Or pleasures scattered to the wind;  
No sorrow for the loss of fame,  
No dread of scandal on our name;  
No vanity, no folly now,  
No fading garland on the brow;  
No terror for the world's sharp scorn,  
No wish that taunting to return.  
With the brave heart and steady eye,  
We onward march to victory.

—H. Bonar.

### FRIDAY.

"Come out from among them, and be ye separate."

Young man or young woman, you belong to a tennis club. I say nothing against that. Or you belong to a golf club if you are a little bit older. But I say this: The moment you find your tennis club or your golf club deciding to play on the Lord's Day, resign your membership, and tell them why you do it, and that protest will mean a good deal. We call ourselves Protestants—I suppose we do—it has grown to be a very unpopular name in some quarters nowadays; but we have lost the courage to protest, and many

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of these evils have silently and insidiously grown till they are strong, because we have been afraid to speak. Of course you will be jeered at, you will be called a faddist, you will get some hard knocks from people who ought to know better, and you will get the hardest knocks from your minister, if he is carnal. But supposing they do all say that against you, just sing in your soul:

"Let us never mind the scoffing and frowns  
Of the world,

We all have a cross to bear.

It will only make the crown all the brighter  
To shine

When we have a crown to wear."

—Rev. C. Inwood, D.D.

### SATURDAY.

"Fight the good fight of faith."

There is not the respect for truth in giving evidence in our law courts that there was in days gone by. I am told by a high legal authority. So our old reputation for truth and for honesty is being undermined before our eyes. Here is the awful millstone of the drink traffic fixed more firmly on the neck of the nation than ever it has been before. Here are gambling and vice, like great cancers, eating the very heart and vitals of our beloved nation, and while all this is going on the overwhelming mass of professing Christians are taking no trouble about it, quite content to let it remain pretty much as it is, seemingly forgetful of the morrow of degeneration and shame that must follow as the result of what is going on to-day. We are lamentably failing to fight the battle for the Lord Jesus Christ, Who, in His love and grace, has called us to fight.

Some of you are Sunday school teachers. I suggest to you that you get the senior girls or boys together alone, and quietly and prayerfully point out to them the perils of dancing and theatre-going and whist drives and all these other cursed things. If you are a Sunday school teacher, that is part of your duty, because these are the things that are sweeping tens of thousands of our young people into the vortex of sin and ruin.—Rev. Chas. Inwood, D.D.

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## High School Students Cast Overwhelming Vote for Dry Law.

"World News," a current events periodical for high schools, published in Columbus, Ohio, recently conducted a prize contest on Prohibition among high schools in States throughout the country. After exhaustive elimination contests were held in numerous classes, essays were finally submitted from 120 high schools in thirty-two States, 104 of which were for maintenance of Prohibition and enforcement of the National Prohibition Act.

### Students and Drink.

Professor Clark of Yale University says: "I am not a Prohibitionist and have never been. I will admit to you, however, that the effect of Prohibition for Yale University has been good. I know whereof I speak, for I have been a member of the committee on discipline from a time dating back many years before Prohibition. I know conditions intimately. I do not pretend that the students are Prohibitionists or are not drinking. But the change has been simply revolutionary. In the old days our committee was constantly busy with cases involving intoxication and the disorders arising from it. Now we have practically no business of the kind at all to transact. Moreover, this is in spite of the fact that in the old days we rarely troubled ourselves about a case of mere intoxication if it had not resulted in some kind of public disorder, whereas now intoxication of itself is regarded as calling for the severest penalty."

### Why General Bramwell Booth Favors Prohibition.

In reply to the question, "What in your opinion are the practical results of Prohibition as you have observed them during your visit to the United States?" General Bramwell Booth, has this to say, as reported in an article appearing in the Chicago "Daily News":

"Prohibition in the United States has produced an immense improvement in living conditions among the poor. I am a friend to Prohibition because of

"1. Its benefits to the children. These have been demonstrated in the very appearance of the children themselves. They are brighter—in better spirits—actually seem more intelligent. Why? Because since Prohibition they are fed better and more regularly and are better clothed. The money that once went to the corner saloon is now available to the child and the results have been immediate and striking.

"2. A vast difference in home life, especially in large cities. I do not mean merely that the family is better clothed. I mean that there is more of what I might call the 'spirit of the home.' The children see more of the father; there is more family life, and many families have found it possible under Prohibition to move into better homes."

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

"Grit" subscriptions received to 23/7/26. and where not mentioned the amount received is 11/-: R. P. Baird, 30/12/26; W. M. Glass, 27/7/27; Mrs. H. Lamont, 16/7/26; Miss McGregor, 3s. 21/10/26; Miss C. Stubbs, 3s., 21/10/26; Mrs. J. Pollard, 5s. 6d., 21/1/27; Mrs. F. W. Reeve, 10s., 30/11/26; Mrs. McNiven, 20/2/27; Miss J. Walker, 3s., 21/10/26; Mrs. G. Worthington, 30/6/27; R. P. Gruber 5s. 6d., 24/1/27; Mrs. T. A. Eaton, 5s. 6d., 24/1/27; Mrs. M. E. Reeves, 30/12/26.

### A Thousand Homes a Day.

According to building and loan officials the 12,292 associations in the United States are financing the building of more than 1000 homes for every working day in the year. The growth of these associations under Prohibition is one of the marvels of the financial world.

New South Wales drinks the worth of 1000 homes a month at £1000 each.

### Boys To-day are Cleaner and Better.

Fielding H. Yost, veteran athletic director of the University of Michigan, recently made the following observation: "I believe that I know that my crowd of boys with whom I come in contact are cleaner and better in every way than the crowd was ten or twenty years ago. I know that there is a great howl about drinking in universities, but I don't think the boys are drinking nearly as much as they did five or ten years ago."

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**ANNUAL MEETING.****BUSINESS AFTER ADJOURNMENT.**

Rev. H. C. Foreman (President) was in the chair at the adjourned annual meeting held in the Y.M.C.A. Rooms.

Certain amendments of the constitution, contingent upon recent innovations, were approved.

The State Superintendent (Mr. Stitt) reported certain observations of his regarding the liquor traffic of the city, and the Campaign Committee was asked to appoint a sub-committee to report upon the liquor bars in the metropolitan area, and upon incidents related to them with a view to some action being taken.

There was a report of a continuance of the practice of selling liquor with meals after hours, and it was resolved that inquiries be made to assist the enforcement of the law in this respect.

Retiring honorary solicitors were thanked for their work, and Messrs. W. C. Clegg, E. H. Tebbutt and W. C. Halliday were reappointed. Mr. R. A. Dallen was appointed auditor.

**FIELD APPOINTMENTS.****SATURDAY, JULY 31.**

8 p.m.: Open air, Wyalong.

Rev. H. Putland.

**SUNDAY, AUGUST 1.**

11 a.m.: Junee Methodist Church.

3 p.m.: Country Anglican Church.

7.30 p.m.: Junee Presbyterian Church.

Mr. H. C. Stitt.

11 a.m.: Wyalong Methodist Church.

3 p.m.: Country appointment.

7.30 p.m.: West Wyalong Presby. Church.

Rev. H. Putland.

11 a.m.: Gulgong Methodist Church.

3 p.m.: Country Anglican Church.

7.30 p.m.: Gulgong Presbyterian Church.

Mr. C. E. Still.

**MONDAY, AUGUST 2.**

8 p.m.: Lecture, Temora.

Rev. H. Putland.

**WEDNESDAY, AUGUST 4.**

8 p.m.: Lecture, Hay.

Rev. H. Putland.

8 p.m.: Lecture, Church of Christ Hall,

Marrickville.

Mr. H. C. Stitt.

**THE DEVIL'S BEST WEAPON.**

A little disturbance was caused at one of Gipsy Smith's meetings, calling from the missioner the statement that liquor was at the bottom of it. "And Christians who drink—moderate drinkers—ought to be ashamed of yourselves for countenancing a traffic that is responsible for so much human degradation and sin," was the emphatic declaration of the man who had said on another occasion that "liquor is the Devil's greatest weapon, and if I had my way I would destroy every drop of it, using the last glass to choke the Devil himself."

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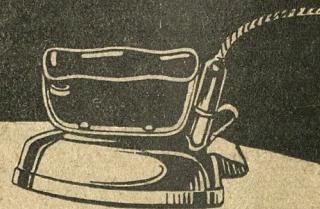
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