

# Grit.

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## MORAL AND ECONOMIC GAINS.

U.S. SENATOR MORRIS SHEPPARD.—EXCERPT FROM SPEECH IN CONGRESS.

We must never tire of relating the material as well as the moral gains of Prohibition. The Eighteenth Amendment, the Federal Enforcement Act, generally known as the Volstead Act, and the State constitutional and enforcement measures mark a turning point in the economic as well as the moral history of the world—the suppression so far as the United States is concerned of alcohol as a beverage intoxicant and its promotion as an industrial substance of almost universal importance. The industrial uses of alcohol in its native, undrinkable state are numbered by thousands.

Prohibition has not only turned alcohol itself into constructive channels, but also the funds expended for it and the plants which housed it when it was a legalised intoxicant. About two and one-half billions of dollars were being expended annually in this country for intoxicating liquors when National Prohibition became effective, an amount which in twenty years would have approximately equalled our total expenditure for the World War.

The application of most of this liquor money to higher and better ends since the advent of National Prohibition has been accompanied by the largest savings deposits and the largest general deposits in American banks in all our history, in the construction of the greatest number of homes in the most extensive output of automobiles, in the greatest increase of life insurance, in a marked decline in the national death rate.

### MILLIONS OF PAY CHECKS DIVERTED TO RIGHT USES.

Prohibition goes steadily forward. The fact that millions of pay checks are going every Saturday night to mother and children instead of the saloon receives little or no notice in the public prints, while the arrest of a bootlegger, the capture of a drinking party, or the seizure of illicit liquor is blazoned in the headlines, creating an erroneous idea of the true situation.

Saloons have been supplanted by banks, office buildings, department stores, drug stores, furniture and clothing and general dry-goods stores, restaurants, movies, art shops, flower shops, soft-drink shops, candy and coffee shops.

Distilleries have been converted into warehouses for legitimate commerce. With all this has come an astounding rise in realty values. Filling stations now supply gasoline for automobiles instead of alcohol for human beings.

Outdoor sports and places of innocent recreation have multiplied and prospered at an increasing rate since the saloon disappeared. In an age of machinery, of intensified population and transit problems the need of the clear head, the quick eye, and the steady nerve make the elimination of the liquor traffic necessary from the viewpoint of public safety and of the efficient operation of the instruments of civilisation.

In addition, the disappearance to so large an extent of the evils surrounding the saloon has so impressed the opponents of Prohibition that they have endeavored to construct a programme of repeal which eliminates the saloon—an impossible objective, of course, but one which illustrates a distinct advance for Prohibition. Our opponents with virtual unanimity say that the saloon must never return, and in saying this they state an impregnable case for Prohibition.

Any compromise restoring intoxicants in any guise will mean the ultimate return of the saloon or its equivalent. There will be no compromise; indeed, it may be well to say here that we will never compromise nor surrender nor retreat, but press ever forward against that embodiment of evil, beverage alcohol.

### ASSAULT ON PROHIBITION WILL FAIL.

A determined and vigorous assault is under way against Prohibition, but it will fail. An association with branches in many States has been formed for the purpose of securing the repeal of the Eighteenth Amendment; but that purpose will never be accomplished.

There is also on foot an effort to amend the Volstead Act so as to permit the sale of so-called light wines and beer. This is in reality another and more subtle attack on the Eighteenth Amendment, an endeavor to bring back intoxicating liquors under the guise of enforcing the Constitution which forbids them, a movement involving a violation by every Representative or Senator who supports it of the oath they took to support and maintain the Constitution. If light wines and beer mean anything, they mean the return of intoxicants in some form. Consequently a light wine and beer Act violates the Constitution as long as the Eighteenth Amendment remains in it.

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

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# The Nicholson Mission

## September 5th to September 26

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**WM. BRADLEY, Hon. Organising Secretary**

### "LEFT THY FIRST LOVE."

**A 20th CENTURY MESSAGE.**

**ADDRESS BY REV. W. P. NICHOLSON.**

"A First Century Message to Twentieth Century Christians" was the title which the Rev. W. P. Nicholson gave to one of his recent addresses at Lismore.

Delivered in his characteristic manner, and with his usual freshness, the address was brimful of interest throughout. His touching appeal met with a ready response, as many renewed their vows with the Lord.

"Nevertheless, I have somewhat against thee, because thou hast left thy first love" (Rev., 2, 4), formed the basis of his remarks. This, he explained, was the message to the Church at Ephesus by Paul, as detailed in Acts 19, and which the Lord came to review 35 years afterwards. One thing he liked about the message, he remarked, was that the Lord was far readier to commend than to condemn. He commended them upon seven points, and then referred to the one thing that was lacking.

#### THEY HAD NOT QUIT.

"I know thy works." The Christians at Ephesus were workers and not "suckers." They went to church to give and not to get. If the Lord were to take 75 per cent. of the church workers to heaven to-day they would not be missed. They may be prominent in the lodge, on the bowling green and in other social circles, but when it came to soul-winning they were not in it. Here, however, was a church which, after 35 years, had not quit the job.

"I know thy toil." When it came to the matter of sacrifice to-day the poor Lord was left out of it by many. How many Sun-

day school teachers were on the retired list! How many had given up the prayer meeting! How many were prepared to say, "I hope you have a good mission, Mr. Nicholson," and they stayed at home and toasted their feet at the fire, singing "Rescue the Perishing!"

The Lord said to the church at Ephesus: "I know thy works, and thy labor, and thy patience." Someone speaking with him at Lismore had remarked upon the need of patience with some people. "Patience to the devil," he had replied. They had to fight. The church was dead, and they needed to set it on fire. Patience was not the word. The term was "dogged tenacity," "bulldog perseverance." The church at Ephesus had that kind. He knew their toil and stick-ativeness. They did not hand in their resignation. Yet there were Christians who said: "It might affect my business." "You must be patient and diplomatic." The curse of God on that sort of thing. What we need is not religious pacifists, but religious fighters. Some said: "We must have charity." "Eosh," declared Mr. Nicholson, as he indicated with his boot what should be done with such pacifists. May the Lord make them fighters for God, and give them a hide like a donkey's ear. The church at Ephesus had stuck at it for 35 years. They had not been like kangaroo Christians with a hop, step and jump experience.

#### LETTING DOWN THE WIRE NETTING.

Furthermore, they had kept the church roll clean for 35 years, they had revised and

purged the roll like the "We Frees" of Scotland. Proceeding, Mr. Nicholson said what a row would take place if they started anything like that. There was Mrs. So-and-so. She had been dancing. Someone else had been to pictures or the theatre, whilst another had not been to communion for so long. They must take their names off the roll.

If you want the world, then go in for it, he remarked, but if you want the church, you must let go the world. Don't forget the church was bought by the blood of Jesus Christ. The church at Ephesus had kept the church roll clean for 35 years. They had kept out the "jack rabbits" and the "billy goats." "I've been looking over the church register," remarked the Lord, "and you have kept it clean." Some had been excommunicated; they had been kicked out. Perhaps they had been to the fair and had got drunk. They had refused the sacrament to them. Would it not clear the air and make people stare if we started this thing to-day? No, they had been letting down the wire netting and letting the rabbits come in.

"Thou hast tried them which say they are apostles, and are not, and hast found them liars." Here was a man that came up from Jerusalem and announced that he was in apostolic succession. This country bunch at Ephesus would listen to him, and then came in with the verdict: "You are a liar. Get out." For 35 years they had kept the creed clean. Because this fellow was a B.A., Q.P.Z., or anything else, because he came from the Jerusalem seminary—that did not concern them. They found him false, they called him a liar, and turned him out. We don't do anything like that to-day, added Mr. Nicholson. It had taken a Jenny Lind to throw the three-legged stool at the Archbishop's head at Edinburgh. But Protestantism to-day had lost its "protest." Any

(Continued on page 10.)

# NEW SOUTH WALES PROHIBITION ALLIANCE.

Headquarters: 321 Pitt Street, Sydney.

Our Objective: The Abolition of the Liquor Traffic.

Our Weapons: Education and Legislative Action.

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

## ROUNABOUT NOTES.

(By THE STATE SUPERINTENDENT.)

On Sunday, August 22, the Field Service men were fully occupied. The President, Rev. H. C. Foreman, who is giving much time during the week to the work of the Alliance, also renders valuable service on week-ends when necessary. We are much encouraged by his example. Last Sunday morning Mr. Foreman was the Alliance preacher at the Methodist Church, Epping, where he addressed a large and responsive congregation. Rev. H. Putland reports well-attended and interested congregations at Punchbowl and Drummoyne. Mr. H. Macourt was well received at Naremburn. Mr. C. E. Still spoke in the churches at Oatley and Mortlake, where he reports good interest in the Prohibition cause. Mr. H. C. Stitt was the Alliance preacher at Hurstville and Vaucluse, addressing very large congregations at both places.

We congratulate our friends at Katoomba on their determination to oppose the removal of a wine license to a site where a larger turnover is contemplated. Generally speaking, many licenses were granted to grocers and others in the past which would have been strenuously resisted had the people known that the process was only a stage on the road to a place offering greater scope for sales.

The whole question of Liquor Act enforcement is an issue which law abiding citizens must be prepared to stand up to. That there is utter contempt for the authorities is very apparent to the casual observer. The difficulties confronting the enforcement of Prohibition in U.S.A. can easily be imagined by the failure of the licensing law in N.S.W. Why should this privileged, soul and body destroying, traffic be permitted to openly flout the law when every other industry cheerfully acknowledges it to be honorable to obey law? Retailers and wholesalers that are rendering a public service, and are creating national wealth, show respect for civic authority. Why this difference? Why?

Our attention has been drawn to a brand of "bitters" which were alleged to contain nature's food products. Probably there may be a few people even yet who "imagine" that health comes out of a "bottle." We had this "wonderful food value" analysed, and so far as we are able to indicate its food value only consists in the fact that it contains 90.51 per cent. of water. Any other foods are in such infinitesimal quantities as to be entirely nullified.

A recent issue of "Health and Hospital Service" contained two liquor advertisements. One stated to be "invaluable in all emergencies" and the other "gives a fountain of good health." The Alliance Executive noted with surprise that a magazine, circulating among medical practitioners and hospitals should contain such advertisements, as it is recognised that alcohol is one of the greatest contributing agencies towards filling our public hospitals and jails. We wrote a courteous protest to the editor to which we received the following reply, which speaks for itself:

"We are in receipt of yours of 24th inst.

## LITERATURE CAMPAIGN.

### CONTINUED EFFORTS NEEDED.

During the past six months many thousands of educational leaflets have been printed and distributed. The work of distribution has been done throughout the State, with the help of friends in the various centres of population. It has been the extra bit they have been able to put into already busy lives, a contribution of very great value to the campaign.

The leaflets have covered many phases of the fight against the drink traffic. There have been statements by those in authority, and by public men of all political creeds; extracts from public documents and comparative statistics. Several of our workers have expressed their satisfaction with the leaflets, confirming the feeling we had that this method of propaganda is particularly valuable when used in a systematic and comprehensive way.

It is desired to carry the effort further, and we shall be glad to hear from friends not already linked up with us in it. There is nothing very strenuous or exacting involved. It is a matter of getting a few friends to help handle a few hundred leaflets, by placing them in the letter boxes of your town or suburb, and doing it at regular intervals with two or three months between.

Write to us when you see this. We will send the leaflets at once. The general co-operation of friends will make it effective to convince that the drink traffic is degrading and that Prohibition is a wonderful reform.

## SUNSHINE FAIR, 1926.

### SYDNEY TOWN HALL,

THURSDAY, FRIDAY, SATURDAY, Nov. 4, 5, 6.

Talk about it! Work for it!

objecting to a brandy advertisement appearing in our magazine.

"We have letters from several prominent doctors who strongly recommend brandy in cases of sickness. The brandy advertised is of high quality, and contains only those ethers which make brandy invaluable in cases of emergency.

"OUR REPLY TO YOURS IS TO MIND YOUR OWN BUSINESS."

(Sgd.) H. BOYD, Manager.

It would be interesting to know the names of the "several prominent doctors who strongly recommend brandy in cases of sickness." This is not born out by hospital statistics, which show conclusively that alcoholic liquor is rapidly diminishing from medical usages in our public hospitals, and that brandy forms no part of an ambulance bearers' kit.

## FIELD APPOINTMENTS.

SATURDAY, SEPT. 4.

8 p.m.: Open air meeting, Kurri.  
Rev. H. Putland.

SUNDAY, SEPT. 5.

11 a.m.: Carlton Methodist Church.  
7 p.m.: Chatswood Church of Christ.  
Mr. H. C. Stitt.

11 a.m.: Kurri Kurri.  
7.30 p.m.: Kurri Baptist Church.  
Rev. H. Putland.

11 a.m.: St. Mary's, Guildford.  
3 p.m.: Old Guildford.  
7 p.m.: St. Ann's, Loftus Park.  
Mr. C. E. Still.

7 p.m.: Tempe Park Methodist Church.  
Mr. H. Macourt.  
7 p.m.: Kogarah Methodist Church.  
Mr. Evan Richards.

SUNDAY, SEPT. 12.

11 a.m.: Hurstville Presbyterian Church.  
Rev. H. C. Foreman, M.A.  
11 a.m.: Petersham Presbyterian Church.  
7.15 p.m.: Oatley Methodist Church.  
Mr. H. C. Stitt.

11 a.m.: Baulkham Hills Meth. Church.  
3 p.m.: Castle Hill Methodist Church.  
7.15 p.m.: Parramatta North Methodist Church.

Rev. H. Putland.  
11 a.m.: Wyong Methodist Church.  
3 p.m.: Wyong Methodist Church.  
7 p.m.: Wyong Methodist Church.

Mr. Evan Richards.  
11 a.m.: Mortdale Methodist Church.  
7 p.m.: Marrickville Presbyterian Church.

Mr. H. Macourt.  
11 a.m.: Adelong Methodist Circuit.  
3 p.m.: Adelong Methodist Circuit.  
7.30 p.m.: Adelong Methodist Circuit.  
Mr. C. E. Still.

## NEWCASTLE AND DISTRICT.

### MR. CRAWFORD VAUGHAN'S MEETINGS.

In connection with his campaign for National efficiency, Mr. Crawford Vaughan is visiting Newcastle and Maitland coalfields during the next week. The programme has been made a varied one to take full advantage of his visit, and is as follows:

THURSDAY, 2nd SEPT.

12 noon: Goninan and Co.  
1 p.m.: Luncheon, Business Men.  
3 p.m.: W.C.T.U. Meeting, Congregational School Hall, Brown-street

FRIDAY, 3rd SEPT.

3 p.m.: W.C.T.U., Toronto.  
7.30 p.m.: Hamilton, open-air.

SATURDAY, 4th SEPT.

7.30 p.m.: Cessnock, open-air.

SUNDAY, 5th SEPT.

3 p.m.: Brotherhood, Hamilton.  
7 p.m.: Tighe's Hill Methodist Church.

MONDAY, 6th SEPT.

1 p.m.: Rotary Club.  
3 p.m.: W.C.T.U., Mayfield.

TUESDAY, 7th SEPT.

3 p.m.: W.C.T.U., West Maitland.

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## PROHIBITION WITHOUT COMPENSATION.

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### MAKING VOTES COUNT.

#### 'THE POLITICAL WEAPON CAN KILL THE LIQUOR TRAFFIC.

Mr. T. R. Bavin told a gathering at Ryde that politicians did not elect themselves, and if Parliament was not all it should be the Church and the public generally were not free from blame.

Most people will agree with him in the main, even though they are aware of some of the wiles and bluffs which so often deceive the elector, who subsequently is shocked to find that the member of Parliament is quite different to the candidate on the hustings. Prohibitionists have been deceived, and become annoyed, and have declared they would vote differently next time; they didn't.

It is quite plain that to get better laws dealing with the liquor traffic it is necessary to get better men. Such task, difficult as it may appear, must be taken up by Prohibitionists, and the job started now. We have the voting power to get what we want; it just needs direction.

It is the consolidating and directing of the Prohibition vote which the Prohibition Alliance is now undertaking. The feeling that no legislation worth while can be got without a new spirit in politics and new men in Parliament is well founded and abundantly proved by past experience. The upset and confusion created by a redistribution of seats makes the coming opportunity more valuable, and the smaller electorates will be a more convenient fighting ground, when our forces are organised.

Rev. Thain Anderson, also speaking at Ryde, where he proposed the toast of "Parliament," said his idea of the toast was that it should be "For Better Parliaments," as he felt that unless the tone were raised the people would not have any regard for Parliamentary institutions. We can hope that this appeal for something better will be taken up by every Christian leader throughout the State, and that they will urge their people to demand higher standards in the candidates selected by the parties and in the members to be elected.

Statements concerning "bribery plots," rumors of liquor money being freely given for election expenses, suggestions that big hotelkeepers are not to be unduly harassed by too strict police supervision, the surmises of the man in the street—these things are suggestive of a state of affairs which would make it impossible to get proper legislation to deal with the liquor traffic.

The Prohibition Alliance is making an appeal to its supporters, and to those in every camp who stand for national righteousness, to make the next election the most momentous in the history of the State. This cannot be done by hoping for the best. There must be unanimity in a definite purpose and wholeheartedness in action which would influence the public mind to an extent that could make it impossible for a double-hearted man to be elected to Parliament.

This is not a fight for the closing of the liquor bars only; it is a struggle to set free the finer qualities of individual life, and elevate those national ideals which are the only sure guarantee of stability and real growth.

Kill the liquor traffic and the community is freed from the most corrupting and degrading influence in its midst. The political weapon has to be made ready for this.

### REMARKABLE UNITED EFFORT.

#### PREPARATIONS FOR THE SUNSHINE FAIR GATHERING INTEREST.

It was a particularly fine meeting which responded to the invitation of Mrs. Dunkley, wife of the popular President of the Baptist Union, who asked them to complete the preliminary arrangements for the Baptist stall at the Sunshine Fair. The ladies present were representative of the Guilds of these churches, and everyone was interested and appeared desirous of making the best effort to have an adequate representation of the share which Baptists of the State have in the fight against the liquor traffic.

The meeting unanimously confirmed the proposal to have a general work stall at the Fair, with Mrs. Dunkley and Mrs. List in charge. A suggestion that the co-operation of the young people be sought was readily accepted, and it was agreed to have a small sweet stall. Mrs. Trickett was asked to secure the help of the various young people's societies by way of contributions of sweets and attendance.

Mrs. Dunkley and Mrs. List were asked to represent the Baptists on the General Committee of the Fair. The Stall Committee will meet again on September 21.

### PROHIBITION PRAYER CIRCLE.

Conference Hall, Castlereagh-street,

Friday, September 3,  
1.15 p.m. to 1.50 p.m.

Bring your friends.

Another meeting of representatives of Congregational Churches will be held in the Pitt-street Congregational Schoolroom on Tuesday, September 7, at 2.30 p.m., to finalise their arrangements.

The General Committee of the Fair meets on September 8 at the Alliance rooms. It will be reported that general stall arrangements are practically complete, and the committee will be asked to consider various proposals for adding to the attractiveness and general value of the event.

Miss N. Dinning and friends in the Western and Illawarra suburbs are providing a sweet stall, and it is anticipated that three others will be finalised this week.

The help of friends everywhere is needed, and we anticipate hearty response to the requests sent to them for contributions towards the various stalls.

Three District Circles in connection with the Presbyterian stalls were held during last week at Burwood, Marrickville and Roseville each of which brought forth encouraging promises of support. Mrs. Smith and Mrs. Mackay, the conveners, are planning similar gatherings elsewhere.

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

### A WORD ON SIX O'CLOCK.

(By CRAWFORD VAUGHAN.)

Few there were who believed, prior to August 1914, that a Great War was impending. To most of us war was unthinkable. To most people it is equally unthinkable that any Government would dare to lay violent hands upon the Six O'clock Closing of liquor bars. Least of all could it be expected that any Government committed by its published platform to the principle of the referendum could seek to overthrow, in the interests of the Liquor Party, legislation which was overwhelmingly authorised by a referendum of the electors.

This organisation has no party views. We are disposed to trust the Government in office to respect the will of the people on this important issue. There are, however, not merely signs and portents to strengthen the conviction that a desperate attempt will be made during the coming session to extend the hours of liquor trading to 7 p.m. The conviction is buttressed by information that comes from what appears to be most authoritative sources that a widespread conspiracy is already in motion to lengthen the liquor hours. Whether the Government will lend their aid to or acquiesce in this conspiracy remains to be seen.

Since May last we have been fighting against the retrogressive cause of 7 o'clock closing. Thousands of postcards have been sent in to members of Parliament. Cromwell's practical injunction, "Trust God and keep your powder dry," has been our motto. Let this be your motto, or some morning you may awake to read in your papers that a majority in Parliament gathered from both parties has overnight, by use of the gag, set the clock of progress in liquor reform back to where it was in the bad old pre-war days. Will you help to mobilise the forces for Righteousness and Democracy?

### SUNSHINE EXCURSION.

MAKE SATURDAY, OCTOBER 16, A  
FIXTURE.

There are still many happy memories of last year's harbor excursion, organised by the Business Women's Prohibition League. A similar event is being planned for Saturday, October 16. It is hoped to make this one of the social events of the year. Please note it as a fixture and plan to bring your friends or your family.

It is proposed to go for a trip up the Lane Cove and Parramatta Rivers, landing for afternoon tea at a convenient place. Tickets will be 1/6. Additional information will be given in subsequent issues. In the meantime make sure that your fixture for October 16 is the Sunshine Excursion!

### APPEAL COURT REFUSES LICENSE FOR CROW'S NEST.

After a strenuous fight extending over about three weeks in all, Crow's Nest has again been saved from the liquor bar. The Licensing Bench refused to grant an application for removal of a license, and this was confirmed in Appeal Court. Well fought, Crow's Nest!

## AN OASIS IN THE CITY. THE BUSINESS GIRL AND THE BIBLE.

By HELEN GRAHAM.

By invitation, a few weeks ago, I wended my way down to Toc H rooms, in that much frequented, but not too dearly loved, part of the city known as—Hamilton Street!

My object was to see and hear for myself the attraction which draws to those rooms every Thursday night over a hundred business girls of all classes, creeds, ambitions, temperaments, just for—Bible study!

At five-thirty the tables were set, and lift after lift disgorged its quota of girls, who came into the room looking the very picture of healthy, happy, young womanhood. The charge for the tea is a minimum one, and the provender is excellent. The catering is seen to by the honorary secretary, Miss Beck, and her chief assistant, Mrs. Alkin, and a band of voluntary workers. A short prayer is offered, and then tongues are loosed, everything becomes dear and homey-like, and the knives and forks are plied, and a social spirit takes possession. The meal is not a long one by any means, and soon the "members" are ready for the next part with Bibles and hymn-books. Mrs. Begbie, the busy wife of a busy rector, is the leader, and it is beyond finding out how she manages to spare the time week after week to conduct this unique class for Bible students. But her energy never flags, and she is given grace to minister to those who are hungry for the Word.

### DENOMINATIONS UNRECOGNISED.

Very clearly, simply and definitely she explained a message from 20th Acts, and impressed upon her audience the fact they were there "being equipped for service." My friend told me there were University graduates there, chemists and business girls of almost every calling and almost every creed, even to Roman Catholicism. The meetings close at 7.30, so no girl need be out at an untimely hour. The girls are encouraged to attend their own Church meetings and to help their Church in every possible way, and to exhibit the Spirit of Christ wherever they are and in whatsoever condition they may be placed. Truly it is a wonderfully fine movement; truly it is marvellously worked; truly God's blessing must rest upon such a gathering. There are no games, secular songs or social parts in the service beyond the tea-table chat. Every minute is so valuable it has to be spent in devotion. Every moment almost has to be capitalised. The real object of the meeting is to grow in the knowledge and love of the Lord Jesus Christ.

What a boon it must be to lonely girls to drop in and find a welcome; what a heart's ease to worried girls to foregather there and listen to the words of the Great Burden Bearer; what a source of consolation and help to earnest Christians who desire to win souls for the Master! What an unspeakable relief it must be to send in this and that petition for prayer!

The unpaid helpers count it such a privilege to do their part. The one who clears away and does the inartistic, homely but so very important business of washing up counts it an honor to do so.

And what shall be said of the honorary organiser and her helper who week after week so assiduously carry out the plans for the success of both the tea and the meeting? Truly they are building greater than they know.

Do you know of any lonely, friendless, or even friendly girls desirous of growing in grace? It may be some mother in the country whose daughter is in the city may be glad to learn about this wonderful counter attraction to the picture show, the dance room, the theatre. It may be some girl who has been weak now hears for the first time about this gathering of young women. If so, go along to Toc H Rooms any Thursday evening between 5.30 and 6.30 and ask for Mrs. Begbie or Miss Beck. You will at once feel you are welcome, and can be sure you will be missed if you stay away.



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**A HAVEN OF REFUGE.**  
**BROTHERHOOD OF ST. BARNABAS'.**  
**IMPRESSIONS OF A VISITOR.**

It was 4 o'clock in the morning. The decks were deserted. For four days the steamer Maunganui had been ploughing the trackless expanse of the Tasman Sea. Sydney Heads were "made" with remarkable exactitude. The powerful lighthouse flashed its welcome. More signals were exchanged. Its welcome. Morse signals were exchanged. White beacons at the entrance, all joined in the message of welcome.

The ship stole quietly into the sheltered water of Sydney Harbor and cast anchor in the safety of Watson's Bay. Dark ominous clouds indicated something of the storm which raged out at sea. The western sky was illuminated with the lights of the city that spoke of home and of loved ones.

Gazing with rapture upon the scene I thought of the many ships that had made port. Men-of-war and ocean-going liners had steamed proudly in. Cargo tramps and wind-jammers had "limped" into port after being buffeted by the elements. One and all had found inside the shelter of those renowned heads a safe and welcome haven.

Cast upon the streams and eddies of the city of Sydney is the flotsam and jetsam of humanity. They hail from all climes and countries. Many are ne'er-do-wells. Others are the unfortunate victims of circumstances. Some are college and 'varsity men from the Home Land. They have been shipwrecked in the storms and adversities of life. What a tragedy of our boasted civilisation! Truly, the way of the transgressor is hard. Hopelessness and despair seem to be written deep upon their faces.

Towering out amidst this scene of human wreckage is an outstanding haven of refuge. It is the Men's Brotherhood of St. Barnabas' Church. Characterised as the "friendliest church in town," it has proved a desired haven to thousands of down-and-outs. St. Barnabas and the Rev. R. B. S. Hammond are names that are familiar far beyond the State. The work is a monument of Good Samaritan example. Well might it be emulated by other sections of the Christian community.

The men's meetings, which are held every Wednesday evening in the Church hall, are unique in Sydney—perhaps throughout Australia. Generally a couple of hundred men are attracted in by a cordial welcome and a message of hope and inspiration. Their

numbers are recruited largely from the Central Police Court, where Mr. Hammond, as an official visitor, has been a familiar figure for years. It is here that he meets them in their time of need.

Spoken to in the parks or streets men are apt to be resentful, but in the precincts of the Court they find in Mr. Hammond a sympathetic friend. Here at least is someone who is sufficiently interested in their plight whom they can approach. They state their case and their needs. These are met as far as circumstances will permit. In the last eight years over 60,000 men have thus been personally dealt with at the Court.

"We do not believe it is possible to 'bend the elbow' and the knee at the same time," the missionary explains, and an invitation to the meeting at St. Barnabas' follows.

The friendliness of the meeting is distinctive. There is indeed a wonderful spirit about the gathering. It is by no means a mere collection of cadgers and hangers-on. Circumstances have rendered it necessary to conduct a preliminary meeting earlier in the evening when bed tickets are issued to all in need of them. The building is plain and unpretentious, whilst the message is simple and to the point.

Most people who enter a place of worship are acquainted with the object of such devotions. But into this gathering drifts a section of humanity that is out of touch with religion and often embittered against society; they are prejudiced against the teachings of Christianity. Before they can enter into the spirit of such meetings there is a necessity for an adjustment of their minds as a preliminary to a spiritual understanding of such things. It is customary, therefore, to explain the purpose for which they are met, and what is proposed to be done. Prayer, explains Mr. Hammond in a preliminary talk, necessitates a distinct effort on the part of the individual. Visibility was one of the great difficulties to be overcome throughout the war. It was obtained by the adjustment of mechanical inventions. Just in the same way with wireless. No one would be so foolish to-day to suggest that wireless did not work. But the most expensive radio set was inoperative—it was mere junk—unless it was adjusted and tuned-in. Turning to the familiar figure of the old man and his telescope, offering a vision of the

glories of the heavens, the speaker emphasises the importance of utilising such means in proper adjustment to get results. Prayer ranked with these things, and was none the less wonderful, if rightly used.

With such practical illustrations he seeks to bring these men into an adjustment of mind and a true atmosphere of prayer. There are, however, no hard and fast lines upon which the meetings are conducted. Sometimes several familiar old-time hymns are sung as only these men can sing. On another occasion they will be dispensed with altogether.

Then follows one of Mr. Hammond's characteristic talks. Illustrated largely from common everyday occurrences, embodying arguments of commonsense and reason, presented with deep conviction and pointedness, these addresses constitute a challenge to the will, and a personal acceptance of Christ. Decisions are not always called for, but are so in the main. There is no attempt at evangelistic trickery. The plain facts of the case are stated, and the obligation is placed upon those who hear. In the past eight years 831 men have come forward and signed the decision card undertaking the following obligations:

"Having decided to accept Jesus Christ as a personal Saviour, I will begin the day with prayer, and daily read a portion of the Holy Scriptures, and abstain from all intoxicating liquors. I will attend a place of worship every Sunday. I will try and influence at least one man each week to attend the meetings of the Brotherhood."

To-day the greater part of these men are scattered throughout the world, but frequent letters arriving from overseas maintain a grateful association with St. Barnabas' Men's Christian Brotherhood. Such a movement merits the continued prayer and practical support of God's people.

**A NOTABLE TRIBUTE.**

"It was reserved for Christianity to present to the world an ideal character," says the great historian Lecky, "which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassionate love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practise; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and all the exertions of moralists."

"To whom does this refer?" asked the Rev. Mr. Hammond in the course of a masterly address last week, and a message that created a deep impression. "It can only refer to Jesus Christ." There was a tense feeling throughout the whole address as the speaker focussed the attention of the men on the amazing wonder Man of all the ages. Christ despised riches, and had nothing, and yet did more and is better remembered than all the rich men of all time. Born in a stable, dying on a cross, lying in a borrowed grave, yet He lives to-day in millions of lives and daily proves His claim to be mankind's only Saviour.

(Continued on page 12.)

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# A Personal Chat with my readers

**HANDS.** I have always been very sensitive to people's handshake and believe it is a very revealing act.

There is seldom any attempt to disguise or alter the handshake, and even if there was it would have no better success than the attempt to disguise one's handwriting. It is, of course, possible to do so, but it is seldom done, and even less seldom successfully done.

Few people cultivate the sense and pleasure of touch, yet there is as much enjoyment to be had from touch as from sight or sound.

Ruskin has taught many of us to see things, but I know of no one but David Grayson who teaches the use and joy of all our senses; he does this in his delightful book, "Great Possessions."

In the feel of things there is real enjoyment if you have a trained feel.

However, what made me start on this subject was the desire to tell you of a woman who always wore a glove on one hand. She was sensitive about that hand, as her child discovered, for it was scarred and very ugly.

One evening by the glow of a cosy fire the child coaxed her mother to tell the story of her "ugly hand." When the child was quite young a curtain caught fire and threatened the house and even the life of the child: the mother bravely and splendidly put the fire out, but, alas, her hand was for ever spoilt.

The little child gently took the glove off, gazed at the hand, and because she was endowed with splendid imagination she saw the love, the heroic, and the suffering that the scars were a monument of, and she kissed the dear hand. She loved her mother very big, and whispered, "Mother, darling, I will always think that hand is the most beautiful in the world."

Many an ugly thing would appear beautiful if we but knew the story that lies behind it.

Clarence Hawkes writes:

"Folded they lie upon her tranquil breast,  
My mother's tired hands, their labor done,  
Knotted and scarred in battles they have won,

Worn to the quick by love's unkind behest.  
Pulseless they lie, while from the crimson west

A flood of glory from the setting sun  
Shines on her face; I hear the deep "Well done,"

God's angelus that calls her soul to rest.  
Found is the Holy Grail of knightly quest,  
Here in her home, where such brave deeds were done

As knights ne'er saw since chivalry begun.

She suffered, toiled and died; God knows the rest,

And if Christ's crown shines not above her cross

Then all is lost, immeasurable loss.

\* \* \*

## THE HIGH COST OF LIVING.

I am quite sure that just now those who are making out their income tax papers and those who are figuring out their next holiday or planning the next week-end or purchase are exclaiming in unison about the high cost of living. The fact is that living is quite reasonable; it is the high cost of luxury that makes all the deficits and creates most of our financial problems.

We insist upon 100 things entirely unknown 100 years ago, and then we find our money insufficient and our happiness equally insufficient.

Happiness has never been found in what we possess but in the use we make of what we have.

A girl is cranky to have her hair cut, and then finds it costs her two shillings and sixpence every three weeks, or £2 a year.

She is just crazy to go to some show that costs her 3/3 or 8/8 without extras, and then cries a poor mouth.

She is all fussed up about the poor, and so she goes to a dance that costs 10/6 for a ticket and involves her in a new dress, etc.

And the girl spends £10 to give the poor 2/6, and there is crimping and growling all round, and then we hear how dreadfully dear everything is.

I read a delightful magazine article some time ago on "the higher cost of courting." A man discovered his father's diary. He read with intense interest the expense account of his father's courting days, the joyousness of those wonderful days, and recalled the dear devotion of his parents and their wonderful home life, and sighed as he figured out that one evening with his girl cost more than his father's three months' courting, and produced very much less happiness.

We were familiar years ago with a soap advertisement bearing the words, "He won't be happy till he gets it." We may now picture the generality of folk as "They won't be happy when they get it."

Cut down on the unessentials, cut out the indulgences, be normal, be reasonable, be Christian, and you will be happier and lose your growl about the higher cost of living.

The only really comfortable place to live in is well within your income. It is quite possible to be happier without a motor car than with one, to be just as happy as your neighbor even if they can "listen at the

# GRIT

A JOURNAL OF  
NATIONAL EFFICIENCY  
AND PROHIBITION.

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Editor—ROBERT B. S. HAMMOND.

Address: Box 390F, G.P.O., Sydney.

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

SYDNEY, THURSDAY, SEPT. 2, 1926.

world's keyhole" with their radio and you cannot.

It is wonderful how many things you can be quite happy without.

As a matter of fact, giving is a greater source of happiness than getting. Give it a real trial.

We all have so much that we need envy no one. If you don't think so it is because you have never made out a proper inventory.

\* \* \*

"The birds would be friendly with us if we would only give them a chance."

This is stated by S. G. Stevens, a patent attorney, who for 15 years has had a vacation in the woods each summer.

Most people take a vacation rushing about, spending money, seeing things they can't possess, and touching what they never can hold.

Mr. Stevens found to his great joy that birds, all sorts of birds, beautiful birds, are friendly, affectionate little things once you inspire them with confidence. Time and patience, but above all love and respect, are necessary to make friends with birds as with humans.

Mr. Stevens says: "Ever have a tiny fluff like a chickadee curl its toes about your finger? If you haven't you have missed something beautiful that you might just as well enjoy. The birds would be friendly with all of us if we'd only give them the chance."

You can't pay a pound to hear Melba, and she is rather disappointing on the gramophone; but anyhow she is not a patch on being a personal friend with a nightingale or being on laughing terms with a kookaburra. If these aristocrats are beyond you, you can get on friendly terms with any bird in the nearby trees if only you think it worth while and prove yourself to them.

## The Editor

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## THE ATTRACTION AND POWER OF THE GOSPEL.

### LISMORE IN THE THROES OF A SPIRITUAL AWAKENING.

By WILLIAM BRADLEY.

Never in the memory of some of the oldest residents in this beautiful spot has this town and district had such a visitation from on high as during the campaign, which began on 25th July and finished on 22nd August. Not for 52 years has Lismore experienced such a dry August. How gracious of God to grant such weather for a campaign in what is known to be the wettest month of the year. The preparation work by those responsible for the arrangements, backed with a splendid enthusiasm by the Presbyterian, Methodist, Baptist, Church of Christ, and the Salvation Army, made it possible for God to pour out His spirit in Power upon hungry souls for miles around.

As a wise master builder, the Rev. W. P. Nicholson began his work for God and for two weeks he dealt trenchantly, yet lovingly, with the hindrance to revival, before launching his broadsiders on the careless and Christless crowds who thronged the marquee nightly. In the words of God to his servant of old: "Tell my people of their sins." In hotel, post office, railway carriages, by the wayside, the all-absorbing topic for the past month has been religion. How many threats and epithets have been hurled at the missionary; how many have been furious and vowed they would never go to hear him again, and yet were back the next night. Daily in the streets were overheard remarks such as: "He is wrong, I don't agree with him, I don't like his methods, he does not display the spirit of love of Christ." What interesting reading it would make if all that has been said and discussed could be printed.

#### IN THE CHURCHES.

The personal workers, praying people and the orchestra contributed largely to the success and abundant blessing upon this effort.

The afternoon talks were most helpful, and an immediate outcome of which was the readjusting of relationships and the righting of wrongs—one business man who had lost heavily and was right down to it, came for the talk on "the dumps," and was stimulated that he went out of that meeting praising God, and resumed the job that seemed impossible.

The Sunday morning services in the churches—not for twenty-five years has the writer seen such a service as that in the Salvation Army Citadel, when a large number came out to the penitent form for consecration and salvation. It was truly a treat to see the face of the Adjutant in charge—just radiant with the light of heaven.

In the Methodist Church another Sunday morning God helped His servant mightily as he preached on Matt. 7:22: "Many will say to me in that day, Lord, Lord, have we not preached in thy name . . . cast out devils . . . done many wonderful works . . . I never knew you, depart from me." About forty came out to the communion rail to trust Christ as their Saviour for the first time, and possibly, as many more to renew their covenant vow with God—most of these were the best of the young life of the Church.

Another Sunday morning service in a church nineteen miles from Lismore—at the close fifty came out for Christ between the ages of fifteen to thirty. The minister, a young man full of faith and enthusiasm met, Mr. Nicholson on his arrival with the remark: "We have the school-room all ready and the personal workers to deal with the souls that God is going to save this morning." It does prove that God delights to re-

spond to faith and expectation. Most of those who came out at that service came in for the closing afternoon and evening service in the tent.

The climax of all work for God is when God's Word is honored, His Son's death, resurrection and atonement is stressed, immediate results to follow.

#### SEEKING THE WAY OF SALVATION.

Between five and six hundred responded boldly and publicly, and were dealt with individually in the inquiry room during the last two weeks of the campaign. After being shown from the Word of God the way of salvation, and prayed with, they had to come forward and were shaken hands with by the missionary, then walk 100 yards outside the tent to the inquiry room. What a sight and joy for angels and for men to behold as God pardoned and empowered their lives! One notable fact was the immediate concern on their part for prayer for others of their families. Household salvation—whole families were dealt with and were savingly converted to God. One leading citizen was converted, and four nights later he undertook to look after the five children while his wife came to the meeting determined to be saved partly as a result of her husband's change of life. The writer dealt with her and discovered that she had been anxious for some time, and was the daughter of godly parents in the old country. How gladly she received the Word, and how eager to get home and begin to train her young family for Christ, and to write to her father in London the glad news of her change of heart.

#### EVIDENCE OF GOD'S BLESSING.

Another father of thirteen children motored most of them in night after night, and ten of them came out for Christ, and two of the sons' wives and a man helper in their dairy farm, four boys from the Government Experimental Farm out of fourteen who were motored in for the meetings, confessed Christ, and all of the fourteen were prayed with and given a marked Testament each. A woman brought her brother nineteen miles, and he got saved, and so did her husband; others in milk lorries came from opposite directions conveying twenty and thirty each, and with what fervor they could be heard singing on the way back:

"Love lifted me, love lifted me, when  
No one but Christ could help, Love lifted me."

A man over seventy years of age, who had been prayed for, and dealt with for years by two godly younger brothers dropped on his knees and cried, "God have mercy on me."

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What a sight of joy to see those three men embracing and thanking God for deliverance!

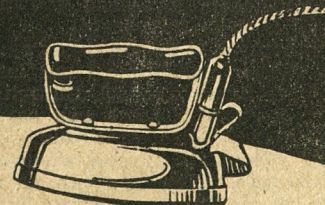
There were those from the postal, police and railway administration who came out for Christ, also the leading electrician and the two sons of a leading racehorse owner. With this we must close. All the orchestra, except one (the leader of which is a bright Christian) came out publicly for Christ. He held out to the very last minute, and even left the tent before the final after-meeting, but he was followed and asked: "Has God not spoken to you to-night?" He replied: "He has, but dancing is keeping me from accepting Christ." The closing message was "Doom of delay." "Ye would not." "Ye will not," and "ye cannot see" the kingdom of God. We just stood against the fence and prayed, and he passed from death unto life, and came back and told his godly father and signed his decision card. If God spares that promising youth, and the Lord tarries, he will one day be a pillar of the Church of Jesus Christ. Next morning a parson met me and said, "You would be surprised if you only knew how many bad debts have been paid since the mission started, how many wrongs have been righted, and how many of God's children who have not been on speaking terms are now in full fellowship with each other, and the Lord Jesus Christ. That is the supreme test of a genuine work for God. Let us pray that such a visitation from on high may visit the whole Commonwealth. Amen and amen.

# LAUNDRENA

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**"Left Thy First Love"—**

(Continued from page 3.)

Jack Rabbit could come in now and preach anything. They could attack the Virgin Birth, assail the accuracy of the Bible, etc., and people simply said: "He is a learned man." The church at Ephesus was not misled. They said, "You're a liar," to these fellows from Jerusalem with their clerical gear, their talk of apostolic succession and their distinctions between the clergy and the laity.

"But this thou hast, that thou hatest the deeds of the Nicolaitanes." The Nicolaitanes were the "conquerors of the laity." When men took up that attitude Jesus said: "I hate it." He also hated the doctrine of Balaam, which professed to permit men to live like the devil and to die like a child of God. These were ministers who led their people to the dance, to the cabaret, to the card table, and the smoke-room. They encouraged them to live this way, promising that it was all right, that they would bury them and give them the rites of the Church. The Lord said to the Church at Ephesus: "You have found them out to be liars and I hate them." People to-day had lopsided ideas of God. But to these saints at Ephesus he said: "I commend you because you have kept the Church clean."

**TIRED TIMS AND WEARY WILLIES.**

Furthermore the Lord commended them because they "had not fainted." Most of them had probably sealed their faith and loyalty with their blood. He knew how they had suffered and died. But they had not grown weary. How many Weary Willies and Tired Tims there were in the Church to-day! One had just to go and ask someone to help in the work of the Church and see how many excuses they would get. Let them ask people to go out in the open air, to distribute tracts, to attempt soul winning and see what response they would get. The Lord said: "I know you have not grown weary after 35 years of work." How many there were to-day who were fond of telling how they used to work in the old days, but who were content to sit at home to-day twiddling their thumbs! The Lord said: "I know you have been sticking on the job, that you are still going strong after 35 years. I know your labor, your patience, your consistency, your hatred of evil. I know all you have borne and suffered for my name's sake—nevertheless, I have somewhat against thee, because thou hast left thy first love."

**THE DEVIL'S FIRE BRIGADE.**

The Lord commented Mr. Nicholson, is not a horse-dealer or a slave master. He is a lover. He doesn't want all your service. He wants YOU. Here were these saints at Ephesus, who despite all their patience and zeal had lost their first love. They were still working for the Church, and they were hard workers and generous, but what about their love? They had got away from their old-time love. They had lost the fire and fervor. They had got away from the hallelujahs.

Turning to his audience Mr. Nicholson asked them to recall the days of their conversion, days of burning passion and love for their new found Saviour. Was it so to-day? Had they grown beautifully dignified and decorous in their Christian life? How true it was of many! This one thing the Lord desired—their love—had grown cold. They had left their first love!

Perhaps they would reason this way: "You know, Lord, how much time I put into this and that, into Sunday school, Church work, preaching, etc." The Lord was saying to them now, "Oh, I don't want your work. I want you." How sad it was when a man said to his wife, "Now you can go to the store and get anything you want; but don't bother me. I've got someone else." That was just how people were treating the Lord. They

were saying, "Lord, what more can you expect of me? My time is fully employed in your service, and in fact I really haven't time to do anything more." The Lord was saying: "No, not your service; I want you."

What was the use of all this enthusiasm for service if you have not the fire of love to the Lord in it?" asked Mr. Nicholson. Without that it was a mere mechanical regulated thing—service. A motor car was a beautiful piece of mechanism, but if it hadn't got the fire in it it was a piece of junk. So the Lord said to the Church at Ephesus: "I know you, I know your service, but you have lost your zeal, your enthusiasm, your love and fire for God. He seeks the Christian's warm glow of love and zeal."

The devil always keeps a good and efficient fire brigade for such occasions. There were always people ready to exclaim: "We don't believe in all this emotionalism, this excitement, this enthusiasm for missions and such like." Oh, this cold, well-regulated Christian experience! Jesus said it made him sick.

What was the fruit of the Spirit? Love! Could they say they were in love with anyone and not feel it? "When that thing struck me," added Mr. Nicholson in his characteristic style, "they were anxious days for me. And, oh, the shoe leather I wore through! The day I fell in love—that changed my tune. There was no need for me to tell everyone 'I'm in love.' They all knew it. Are you in love with the Lord? Some said: 'I always loved the Lord.' That was not the question. Are you in love with the Lord? Are you infatuated in your love to Christ? How can you say you are in love and not be emotional? Queer love that would be. But to-day your love is so regular, so well controlled, so decorous. You walk down the aisle just so; you sing; you pray; you squint at Mrs. So-and-so's new hat. But if anyone shouted 'Hallelujah' you would have 57 kinds of chills down your backbone. Into a church one day went a man who wanted to be saved. He could not stand it any longer and at the close of the service he called out and asked how to be saved. 'If you think you are going to turn this Church into a Salvation Army you are mistaken,' replied the minister, with indignation. 'Take him out.'

"Christ is longing for your love," concluded Mr. Nicholson, "but you are so cold, so quiet, so unfilial so dignified and decorous towards Him. Have you ever told Him, 'My Jesus, I love you'? Or have you allowed the Lord to take it all for granted? You have thought He would sooner have your works than your love. Perhaps some have been flirting with things of the world. Shall we here to-night renew our tryst with the Lord?"

My Jesus, I love thee,  
I know thou art mine,  
For thee all the pleasures of sin I resign.  
I love thee for wearing the thorne on Thy brow;  
If ever I love Thee, my Jesus, 'tis now.

Be wise and keep "Within the Law,"  
Tempt not the stern official paw.  
"Within the Law" of jail we're free,  
And that's the price of liberty.  
No devastating ills are rife  
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**Coast Guard Stopped His Gain.**

"Lots of liquor and no place to unload," says an Associated Press news item of the United States Coast Guard's capture of a French schooner with 3600 cases of liquor aboard. That there are difficulties which the rum-runner often fails to overcome was revealed by the master of the schooner, who told of how he had had to make two trips from St. Pierre, Miquelon Island, with a cargo of liquor he was carrying and then had waited in vain for a ship to relieve him of it off the American coast. He was still waiting when the Coast Guard seized his vessel, with the liquor aboard.

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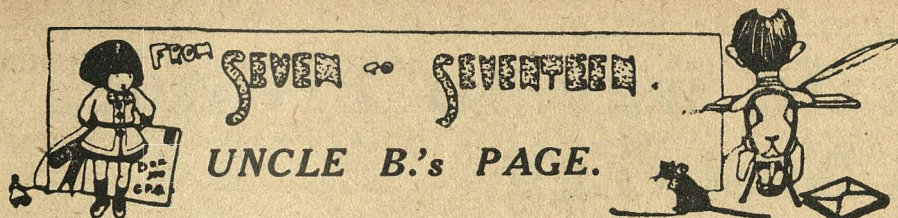
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## UNCLE B.'s PAGE.

### OUR LETTER BAG.

#### NEXT, PLEASE.

Elsie Crawford, Uralba-road, Alstonville, writes: It is a long time since I wrote to you. I know I must be on the scallywag list, so will you please cross my name off it? We had the school exam. just before the holidays, and I came fifth in my class. I am in sixth class now. I am going in for two exams., the Sunday school exam. and a music exam. We had two little bantam fowls, and they used to scratch up the garden, so we gave them to Bill Blanch. Vera had the measles about a fortnight ago, but is better now. Dad has them now, and I suppose I'll get them next. Have you had them, Uncle? When we were down at Sydney we were going to see you, but we didn't have time. In the Lismore "Northern Star" there was a piece where Rev. W. Henry Howard said that Rev. R. B. S. Hammond was a good man, doing a great work. Father was going to cut it out and send it to you, but he mislaid the paper. Father started to make a tennis court. He has it all level now, but he hasn't got the shale on it yet. We are going to send you some clothes to give to the poor.

(Dear Elsie,—So Mr. Measles said "Next, please," and you fell in! I hope you are all better again. I will be glad to have the clothes. I am so often at my wits' end to help people in need. It was nice of Mr. Howard to say kind things about me. He has been a good friend of mine for many years. I wonder if the bantams are looking after Bill's garden!—Uncle B.)

#### A TOUCH OF IRISH.

Isabell Brown, "Broughton Park," Lovelystreet, Moss Vale, writes: Having time on my hands, I thought I would write to you. Lately we have been listening-in to Gipsy Smith, and we all wanted to go and see him and hear him. I suppose you have heard him. Isn't it a pity he can't stay longer in Australia? Mother went to hear Rev. Nicholson at Goulburn. Having a wee touch of Irish blood in her veins, she enjoyed him very much, and quite ignored the silly reports spread about him. Our minister is back again from Sydney, where his wife was seriously ill. We are glad to say she is better now. It is getting warmer up here, Uncle, although at night it is very cold. Last night there was a fierce storm, so I heard, but I can only say I heard nothing except a little wind and rain this morning. I have just finished a bonzer book, entitled "The Twins of Emu Plains," by Mary Grant Bruce. I like all her "Billabong Series," and enjoy reading them. Have you ever read "The Three Musketeers," by Alexander Dumas? It is good as far as I've read. A

good book I read a little while ago was "How I Found Livingstone in Africa," by H. M. Stanley. They are sensible books, although adventurous. I am reading the play, "Midsummer Night's Dream," and like it very much. We are having it for the Intermediate. I like all Shakespeare's plays. They are interesting, full of fun, yet with plenty of commonsense in them. Our English teacher said it was easy to judge his life by the three books, "Midsummer Night's Dream," "Hamlet" and "The Tempest." When he wrote "Midsummer Night's Dream" he was light, gay and frivolous. In Hamlet he was sad and thoughtful, not caring for life. In "The Tempest" he has recovered slightly, but is still more thoughtful. Well, the kettle is boiling, Uncle, so I will close with best love to all.

(Dear Isabell,—So there is a little Irish in your family. There certainly is a great deal of it in Mr. Nicholson. It is splendid your being able to listen-in—what a boon to the sick and the waybacks! You very nearly did not appear in "Grit" because you wrote on both sides of the paper. I am afraid to think what the printer will say, and I am too rushed to write it on a separate sheet.—Uncle B.)

#### WHEN I AM GROWN UP.

Frances Williams, Forge Creek, S.S. No. 1249, via Bairnsdale, writes: I hope I am not on the scallywag list. If I am, will you please cross my name off the list? At our school our wattles are coming out, and they will make a pretty show. Our new inspector visited us with Mr. Osborne not very long back, and he is very nice, too. We are all sorry, for Mr. Osborne went away on last Friday. Oliver (our baby) can crawl, and pull himself up by a chair, and walks round it. He growls if you go to take anything from him. He is only ten months old. The teacher let me go over to Mrs. Greenwood's to ring up her sister. I could hear quite well. It was the first time I had rung up. When I grow up I would like to be a school teacher for a while, and then a nurse. We are having church every fortnight now, and Mr. Slater preached last time, and told us about a boy who had to whitewash his aunt's fence. He did not like doing this; but he thought he would be merry about it, and started whistling and singing, so a great number of boys collected around, and offered him presents if he would let them do it. After a while he let them do it, and soon all the whitewashing was done, and he had, as well, a pocketful of presents. So we should all go about our work the same as that boy did. We used to have a pet cockatoo, but one night it must have wandered away from home, and a fox got it. We have no pet lambs yet.

(Dear Frances,—I like to hear young people planning what they are going to be when they grow up. Make up your mind, stick to your plans, and you will get there some day. Both teachers and nurses have their hard times, but they both play a wonderful part in other people's lives—but my vote goes to the teacher.—Uncle B.)

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 "scallywag."

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

#### HE THAT HATH FRIENDS MUST SHOW HIMSELF FRIENDLY.

I wonder could you find the words I have written as the title of this little talk to you in your Bible? They are in the book of Proverbs. There are 31 chapters in this wonderful old book.

Read a chapter every day and it will take you a month, and then you will not only find the secret of friendship, but many other wonderful things.

Be sure and tell me what you find.

Edgar A. Guest writes:

If you walk as a friend, you will find a friend

Wherever you choose to fare;  
If you go with mirth to a far strange land,  
You will find that mirth is there,  
For the strangest part of this queer old world  
Is that like will join with like,  
And who walks with love for his fellow men,  
And answering love will strike.

If you walk in honor, then honest men  
Will meet you along the way;  
But if you be false, you will find men false,  
Wherever you chance to stray.  
For good breeds good, and bad breeds bad—  
We are met by the traits we show.  
Love will find a friend at the stranger's door  
Where hate will find a foe.

For each of us builds the world he knows  
Which only himself can spoil,  
And an hour of hate or an hour of shame  
Can ruin a life of toil.  
And though to the utmost ends of the earth  
Your duty may bid you fare,  
If you walk with truth and a friendly heart  
You will find friends waiting there.

UNCLE B.

#### HOW TO MAKE A BOOMERANG OF CARDBOARD.

Dear Mr. Editor,—A good friend of mine in New Zealand, Rev. E. Palgrave Davy, has given me particulars of how to make a little cardboard boomerang which can be used in the same way as a real boomerang. It makes an interesting, safe plaything.

I shall be pleased to send particulars, including a diagram, to anyone who writes to me. Enclose a 1½d. stamp for postage.

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### A Haven of Refuge.

(Continued from page 7.)

Many stories could be related of the wonderful transforming power of Christ that has been wrought in the lives of men who have passed within the friendly portals of this hall. Chatting with the men at the close of the meeting one finds them ready to speak of the wonderful change that has come into their lives since they came to know the Lord as their own personal Saviour. Apart from this it is gratifying to find a deep-seated admiration for the Chief who has so faithfully ministered unto them, not only the Gospel of Christ, but has ever sought to set them a high example of the practical Christian life.

A striking testimony to the value of this remarkable work is afforded in the following letter recently received from one of the men:

#### AN ENCOURAGING LETTER.

I am writing these lines just to let you know from a down and out man how much good you are doing in your work. Your work reminds me of the trade I am striving to learn (French polishing) in making something look beautiful. You are working to make men's mind as beautiful as I am trying to make my different woods. Every rub must produce a shine, and the more rubs I give the more beautiful the shine. I have attended your lectures to men every Wednesday night ever since I was compelled by poverty to stay at the Men's Hostel in Foster-street, and though at first I came merely for a bed ticket I can now say I come for real enjoyment. I never miss attending providing that circumstances allow me. There is influence in your messages, and I like to be amongst men who are real men, as big Reg Stevens said they are real men, but just knocked out.

I am over 40 years of age, and still trying to learn. Ambition without real spiritual

belief and ill-health has been my downfall, but I have you to thank for my spiritual awakening and a brighter future. If I had only had the same spiritual belief years ago I would be in a much better position to-day. I am heartily glad that God pulled me up and sent me down and down till I was starving and without shelter. I thought I could never rise again, and contemplated suicide several times. More than once I have filled myself up with "pinkie" to numb and deaden my sense of honor so that I could force myself to do the act and chance what was in store for me on the other side. I very nearly succeeded, but every time something would happen to turn me away from that direction. It was not cowardice, as I believe I have courage. I firmly and truly believe it was the call of God. Hearing that I could get a bed ticket at your meeting, I came along with a heart full of bitterness, sadness and helplessness. Though still scratching for a shelter and food I have an unshakeable confidence in myself that I never had in my best and palmiest days, and I have had some good ones. My prayers have been answered, there is no doubt about it. You have revived prayer in my soul, Mr. Hammond. That awful hopeless feeling has gone to be replaced with an ambition keener than ever. Senses that have been dormant for years are now awakened, and my intellect is quicker and keener. I am sure the sincerity of your work appeals to every one. It has a far-reaching effect. The seeds you sow will surely grow; some may be slow in springing, but they will grow. I have had many conversations with men, and there are not many who are untouched by your messages from God. It is difficult to drive into men that without spiritual belief all the ambitions realised in a worldly way will not bring true happiness. I won't express any further sentiments, as I am sure you can understand that I am a God-believing man.

I feel that I am under an obligation to you, and therefore I must write. A gentleman of your strength, doing your best to be physically, mentally and morally, above all divinely inspired, should be encouraged in your good and great work. A few lines I am sure, from one of the hobos of appreciation will give you as much pleasure as if it came from the Prince of Wales. As soon as I am able I am coming to you for a job, no pay.

As one keenly interested in the presentation of the Gospel of Christ, especially amongst the down-and-outs, the writer adds his word of praise respecting the real and downright practical nature of this splendid work. May St. Barnabas' continue to provide a refuge from the storms of life to many tossed to and fro on the billows of adversity and despair. May this humble tribute stir up the prayers and generosity of God's people.

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

No man ever won a place in history by pleasing the neighbors.

If only the dear things wouldn't get the bloom of youth higher on one cheek than on the other.

Monsignor Cassidy: "For every one of them (common people) that American Prohibition has made a flask-carrier, it has weaned scores from pail carrying. And that's what I call success!"

#### SO DOES SHE.

The young man George had been "hanging round" for some time, and among other trifling tokens had presented the daughter of the house with a little book giving the meaning of Christian names. She sat turning the pages after he had gone.

"William means 'good,' I see," she remarked. "James means 'beloved.'" She blushed slightly. "I wonder what George means?"

"I sincerely trust, my dear," said her father, tartly, "that George means business."

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The man who sneezes into another man's face may have a cold in his head, but not much else.

Sheriff: "What do you mean by driving through this village at over sixty miles an hour?"

Fair Motorist: "Well, you see, my brakes have gone wrong and I was hurrying to get home before I had an accident."

That was a snappy comeback of Seattle's new woman mayor when her defeated rivals sneered "petticoat rule."

"Petticoat nothing," said she, "the modern woman doesn't wear 'em."

Darn it all, the girls are getting smarter and smarter!

#### A STUBBORN PAIR.

A white man meets an old negro driving an old mule, and not getting along any too well with him.

"Why don't you get rid of that mule?"

"Well, suh," answered old Mose, "I hates to gib in. If I were to trade off dat mule he wud regard it as a pusnal victory. He has been trying for de las' month to get rid of me."

#### HEALTHY ATMOSPHERE.

"Is this a healthful town?" asked a stranger of a native of a certain benighted region of the West.

"It sure is," replied the native. "When I came here I couldn't utter a word. I had scarcely a hair on my head. I hadn't the strength to walk across the room, and I had to be lifted from my bed."

"That is wonderful," exclaimed the stranger. "How long have you been here?"

"I was born here."

#### A BITTER ATMOSPHERE.

Senator James A. Reed, of Missouri, was talking about a bitter squabble in the League of Nations.

"These bitter squabblers," he said, "remind me of the Croydon Four Corners general store. The atmosphere was always bitter there."

"Croydon's oldest inhabitant said to the general storekeeper one day:

"It warn't no fight, Jethro. It were just a question of veracity between us. He said I was a liar, and I said he was."

"Well, by crius," said the general storekeeper, "that's the first time I ever heard of either of you tellin' the truth."

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Clarke's "Term of His Natural Life," 4/6; p. 4d. Merejkowski's "The Forerunner," 4/6; p. 4d. MacLaurin's "Post Mortum," 8/6; p. 4d. "Confessions of a Capitalist," by E. J. P. Benn, 16/-; p. 1/6. "Head Hunters of the Amazon," by F. W. Up de Graff, 6/-; p. 2d. Hall Caine's, "Deemster," "Bondman," "Manxman," "Scapegoat," "Eternal City," "Prodigal Son," "White Prophet," "Woman Thou Gavest Me," each 3/6; p. 3d.

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## DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

### SUNDAY.

"He remembereth."—Ps., 103, 14.

Dear Lord, of all the words of Thine  
Which for our comfort ring and shine,  
Through sacred air, on sacred page,  
From sacred lips in every age,  
No one has brought such blessed cheer  
To me—no one is half so dear.  
No one so surely cometh home  
To every soul as this which from  
A pure heart wrung with sorrow, came,  
"For He remembereth our frame."

Not merely that He can forgive,  
And for His love's sake bid us live,  
When we in trespasses and sins  
Are dead, but that our weakness wins  
From Him such pity as alone  
To fathers' yearning hearts is known.  
Such pity that He even calls  
Us sons, and in our lowest falls  
Sees never utter hopeless shame,  
"For He remembereth our frame."

Dear Lord, to Thee a thousand years  
Are as a day; with contrite tears  
One prayer I pray: "My little life—  
Its good, its ill, its grief, its strife—  
Oh, let it in Thy holy sight,  
Like empty watches of a night,  
Forgotten be." And of my name.  
Dear Lord, who knowest all our frame,  
Let there remain no memory,  
Save of the thing I longed to be.  
—Mrs. Helen Fiske (Jackson).

### MONDAY.

"The whole world lieth in wickedness."—  
1 John, 5, 19.  
"The Prince of this world cometh, and hath  
nothing in Me."—John, 14, 30.  
"They are not of the world, even as I am  
not of the world."—John, 17, 14.  
"Demas hath forsaken Me, having loved  
this present world."—2 Tim., 4, 10.  
"If any man love the world, the love of  
the Father is not in him. For all that is  
in the world, the lust of the flesh, and the  
lust of the eyes, and the pride of life, is not  
of the Father, but is of the world."—1 John,  
5, 15-16.

### TUESDAY.

"We wrestle not against flesh and blood,  
but against principalities, against powers,  
against the rulers of the darkness of this  
world, against spiritual wickedness in high  
places."—Eph., 6, 12.

The universe, then, is in a state of war.  
It is God's war. The enemy is mighty, be-  
yond all reckoning and comprehension. The  
opposition is of "gods many and lords  
mighty." Their strongholds are strongholds.  
They are not simply based upon the breadth  
and might of materialism, but are built up  
into the reason and hearts of mankind.  
Nature is not only the platform of the Liv-  
ing and True God, but also of the enemy.  
The world, the flesh and the devil are a  
wonderful confederacy. The natural under-  
standing and affections of mankind are with  
the enemy.

In this great war God requires the help of  
His creatures. God's war against creatures  
is carried on in and by creatures. The old  
spiritual wickedness in high places has  
descended into the low places of the material  
universe, and it is to man as the head of the  
material universe that God looks to conduct  
the war to its issue.—Dr. Pulsford.

### WEDNESDAY.

"Yield yourselves servants to righteous-  
ness."—Rom., 6, 19.

Men, will you be the tools by which the  
devil does his work on the earth? Will you

bow down to the spirit of the age? Will  
you sell yourselves to the Prince of the  
power of the air, the god of self-will, and  
weakly and wickedly walk with the multi-  
tude according to the course of this world?  
Because it is the "course of this world,"  
will you adopt it and persist in it, and  
though it be a course opposed to God, and,  
therefore, opposed to all righteousness and  
goodness? Rather, be ye subject to the  
rather of spirits and live. Avow your allegi-  
ance to Him and to His righteous and good  
government, through the one Mediator, be-  
tween God and man, the Man Christ Jesus.  
Under God you may be men, under your-  
selves you can only be things of the devil,  
perverted, and more perverted.

Submit yourself to God in Christ, and  
you shall be one of the blessed, and a bless-  
ing; stand out against this, in your own  
will, and you shall be a cursed one, and a  
curse.—Pulsford.

### THURSDAY.

Art thou weary of our selfish prayers?

Forever crying, "Help me, save me, Lord!"  
We stay fenced in by petty fears and cares,  
Nor hear the song outside, nor join its  
vast accord.

And yet the truest praying is a psalm,  
The lips that open in pure air to sing  
Make entrance to the heart for health and  
balm,

And so life's urn is filled at heaven's o'er-  
flowing spring.

Is not the need of other souls our need?

After desire the helpful act must go.  
As the strong wind bears on the winged seed  
To some bare spot of earth, and leaves it  
there to grow.

Still are we saying, "Teach us, Lord, to  
pray?"

Oh, teach us how to love, and then our  
prayer

Through other lives will find its upward way,  
As plants together seek and find sweet life  
and air.

Thy large bestowing makes us ask for more.  
Prayer widens with the world where  
through love flows;

Needy, though blest, we throng before Thy  
door,

Let in Thy sunshine, Lord, on all that  
lives and grows.

—L. Larcom.

### FRIDAY.

"DEAD WORKS."

"The blood of Christ . . . shall purge your  
conscience from dead works to serve the  
living God."—Heb., 9, 13.

Dead works are works performed by one  
whose life is separated from the life of God.  
When anything is separated from its source,  
there must be death. Separate the stream

from its fountain, and there is death; sep-  
arate the branch from the tree and there is  
death; separate the soul from God and there  
is death. There may be natural life, but  
there is spiritual death. The intellect lives,  
the will lives, the heart lives; the con-  
science lives, instrumental faculties of action  
are all alive; but all the works to which  
they combine, not being instinct with the  
love of God, are dead works. It must be  
admitted that the affections of many who  
are blind and deaf to God are toward father  
or mother, wife or child, brother or sister or  
friend, all enchanting vivacity and tender-  
ness; but human excellence, parted from  
God, is like the faded flower, which, ac-  
cording to the Rabbis, Eve plucked when  
passing out of Paradise, severed from its  
native root, it is only the touching memorial  
of a lost Eden—sad, while charming; beau-  
tiful, but dead. . . . Whatever they may be  
with regard to man, with regard to God  
they are dead. Alienated from His life, even  
good works are dead works—dead while they  
live, dead as the dead leaves on a bough  
parted from its parent stem.—Stanford.

### SATURDAY.

"Ye are dead, and your life is hid with  
Christ in God."

I see that mortification, and to be crucified  
to the world, is not so highly accounted of  
by us as it should be. Oh, how heavenly a  
thing it is to be dead, and dumb, and deaf  
to this world's sweet music! I see men  
lying about the world, as nobles about a  
king's court; and I wonder what they are  
all doing there. As I am at this present.  
I would scorn to buy this world's kindness  
with a bow of my knee. I scarce now hear  
or see what it is that this world offereth  
me; I know that it is little that it can take  
from me; and as little that it can give me.  
I recommend this spirit to you; for alas!  
we but chase feathers flying in the air, and  
tire our own spirits for the froth and over-  
gilded clay of a dying life. One sight of  
what my Lord hath let me see within this  
short time is worth a world of worlds.—  
Rutherford.

Fairelie Thornton's new booklet, "The  
Southern Cross," is now on sale at Methodist  
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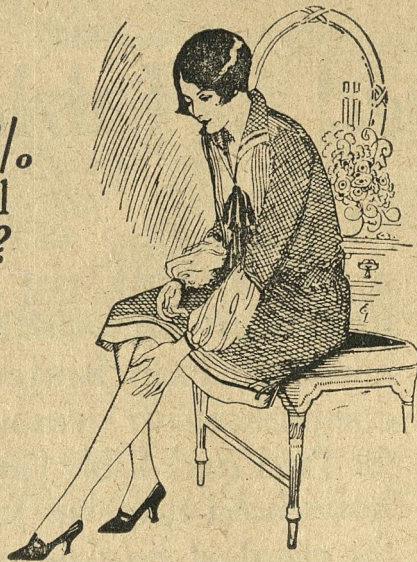
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why the older children—adolescents—should not be given the lighter, wholesome beverages—beer, cider and light wines. These have a beneficial effect, and moreover may be calculated to get young people into the habit of temperate drinking, a habit they will consequently be very unlikely to abuse later."

### MODERN INDICTMENT OF LIQUOR.

Early advocates of Prohibition were right in their condemnation of drunkenness. The modern man, however, is more correct when he says: "By the drink evil is meant the evil wrought by drink." Science has established that that evil begins long before the immoderate use begins; indeed, the modern indictment of the drink evil is epitomised in the sentence: "A man who has drunk a little is a little drunk."

Dr. A. Evans states in "The Church and the Drink Evil": "Drunkenness is merely one phase in a series of changes which is wrought in the individual as a result of drinking alcohol. Long before a man is drunk, changes have taken place in him which we cannot afford to overlook. . . . It is impossible to define accurately when drunkenness begins."

Sir G. Woodhead Sims, M.D., of Cambridge, says: "A man under the influence of small quantities of alcohol has no right to believe his senses and he cannot trust them to give him correct facts."

English scientists, in the Government publication entitled "Alcohol: Its Action on the Human Organism," state (page 43): "But a point of greater practical importance is that, without signs of intoxication in the full ordinary or in the legal sense of the term, the bearing and individual attitude of mind suffer temporary change as an effect of the drug; and those in contact with the person so affected have for the time being to deal with an altered individual, whose mind lacks temporarily its normal factor of judgment and conspicuous elements of its self-control."

### ALCOHOL AND MENTAL CONTROL.

In chapter four of "Alcohol: Its Action on the Human Organism," we have summarised the effect of alcohol on skilled movements. "The execution of skilled movements tends to be impaired by alcohol. Alcohol measurably impaired the speed of starting the movement of turning the eyes towards a fresh object; in short, the speed of directing the gaze." (Page 58.)

This has an important bearing on the question of transportation by automobile. In many cases where the motorist is charged with reckless driving, or with the responsibility of an accident, he denies drunkenness whilst admitting that he had been drinking: "I only had one drink of Scotch"; "I took no more than two or three glasses of beer." The undeniable facts in such cases are, first, the motorist had consumed some alcohol; second, an accident happened. The perplexity of the magistrate in such cases is due to the idea that drunkenness is the whole of the drink evil. It is not yet a part of general knowledge that "attention, observation, reflection, judgment, self-control, self-criticism and memory are first affected" when alcohol is consumed and that, therefore, what is called moderate drinking has a "de-controlling" effect on the brain.

If we compare our mental life with a ship, the effect of the alcohol is like depriving the steersman of the use of his hand in the midst of a storm. The ship rocks, unguided, on the waves. If we compare our mental life to a house, the effect of the alcohol is like allowing the watchman to fall asleep in the middle of the night, and then the thief can slip quietly in.

### ALCOHOL AND GASOLINE A BAD MIXTURE.

The following is taken from a series of editorial notes on the effect of drinking when  
(Continued on next page.)

## WHY SCIENTISTS ARE PROHIBITIONISTS.

**Alcohol Not a Stimulant but a Depressant.—Drinking an Antiquated Custom Inherited from the Pre-Scientific Days of Ignorance and Superstition.**

The time has arrived when advocates of Prohibition must change their point of emphasis. Temperance advocates in the past have emphasised the aspect of the drink evil known as drunkenness. In their addresses reference was made to the poverty of the drunkard's home, to the cruelty of the father, to the result of crime, to wrecked lives, to delirium tremens, etc.

It must now be recognised that those who are urging the sale of beverages of increased alcoholic content in Prohibition areas, or the substitution of Government sale for Prohibition, also claim to be opposed to what they term the "excesses" of "immoderate drinking."

There are in Canada a number of people who claim to be as much opposed to drunkenness as the Prohibitionists, but who are in favor of the consumption of what they term "quantities consistent with moderation and true temperance."

In the United States, opponents of Prohibition are claiming that true temperance means the sale of light wines and beer.

In Great Britain, in a publication entitled "Youth and True Temperance," written by a woman and sent out to the head teachers of schools, the following paragraph appears: "No one suggests that very young children or even older children should be given spirits, except medicinally; but there is no reason

## Why Scientists are Prohibitionists.

(Continued from page 15.)

driving appearing in a motor trade magazine: "Alcohol slows down the reflex actions, which is a medical term for what is an every-day, but very complicated, process. A driver sees a child dart out from a side road. His eye has to focus the scene, his retina passes the impression on to the brain, the brain in turn has to hold a quick court of judgment to decide whether the child and the car will collide unless something is done, and if the decision arrived at is that there is a danger of impact, another part of the brain has to think out how to stop or slow the car; and then it communicates the necessity for muscular action to the right hand or foot, which moves in response and applies the brake. Normally, it takes a driver, say, a fifth of a second from the time he sees the child to the instant the brake is jerked on—if it is wanted. Now, even a very small amount of alcohol—say, one whisky and soda—can in certain cases slow down that reflex action, until it takes twice, or even three times, as long to perform as it would otherwise.

"Alcohol also has another effect—one that is optical. When you or I drive along a road, we look straight ahead, and focus on the farthest point we can see. Now, let a man step off the pavement, say, ten yards in front of the car. We notice the action, and our minds register it, because, although we are looking a long way ahead, our minds are attuned by custom to note—subconsciously, perhaps—any movements on the sides of the roads. In other words, when normal, we can see what we are not looking at directly. The effect of alcohol is to cut out this side sight, as it were, and thus one's receptive comprehension—long words, but quite simple—is very much diminished. The effect depends, of course, upon the amount of alcohol consumed and the degree of susceptibility to drunkenness of any particular person."

Henry Ford had scientific reason for stating that America must either prohibit the sale of drink or the use of the automobile. "As things stand at present, there would appear to be no absolute safeguard for the motor driver but total abstinence."

### ALCOHOL AND MORAL CONTROL.

Again Prohibitionists must re-state their position, because young people unacquainted with the evils of the bar, are not satisfied to have conduct controlled by negations. We must point out that we and they are not living only under the "thou shalt not" of the Old Testament, but that we are living also under the "thou shalt" of the New Testament. Our message to them must contain not merely "thou shalt not drink," "thou shalt not break the law," "thou shalt not be a bootlegger," but the much greater word "thou shalt be fit," "thou shalt be free," "thou shalt have life more abundantly."

This means that we must begin and teach the children and the young people that alcohol is not a stimulant, but a depressant: "the direct effect of alcohol on the nervous system is in all stages and upon all parts of the system to depress or suspend its functions; that it is, in short, from first to last, a narcotic drug." "Alcohol successively weakens and suspends the hierarchical functions of the brain and therefore of the mind in the order from above downwards; that is to say, in the inverse order of their development in the individual and in the race." "Of all the intellectual functions the highest and latest developed is that of self-criticism, self-control. It is the blinding of this critical side of self-awareness by alcohol that causes men and women to say and do things they would not dream of saying or doing when sober."

### ALCOHOL AND CRIME.

Sir Evelyn Ruggles-Brise, Chairman of the Prison Commission for England and Wales,

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in "The English Prison System" (page 160), states: "It is a reasonable inference that alcohol enters as a contributing factor into about 50 per cent. of the offences committed in this country in any given year. To legislate against drink is indirectly, to legislate against crime."

Dr. W. C. Sullivan, in "The Drink Problem of To-day" (page 170), states: "Considering the several categories of serious delinquency we have found that alcoholic intoxication is answerable for about 60 per cent. of indictable crimes of violence and for a rather higher proportion of minor offences of the same class; that it is probably the cause of nearly half the crimes of lust."

### ALCOHOL AND IMMORALITY.

Mr. Arthur Evan, lecturer in surgery at Westminster Hospital, in "The Church and the Drink Evil," states: "This is one of the saddest things that can be said about alcohol: That many a life that otherwise had kept its purity, but now inhabits the underworld of our social system, entered the pathway that leads thereto whilst under the influence of alcohol; and there, sooner or later, the infected becomes a source of infection to other lives trooping that way, led on by the King of the Carnival—Alcohol."

Jack London, in "John Barleycorn" (page 9), expresses it this way: "I learn another trait of John Barleycorn's; he inhibits morality. Wrong conduct, that it is impossible for one to do sober, is done quite easily when one is not sober. In fact, it is the only thing one can do, for John Barleycorn's in-

hibition rises like a wall between one's immediate desires and long-learned morality."

We must teach our young people that alcohol as a stimulant is the wrong conclusion of an unscientific age; that modern science, modern business and modern sociology all teach that the moderate as well as the excessive use of alcohol is dangerous; that safety lies along the line of total abstinence—of Prohibition. This is where we must now place the emphasis.

### Kitchener Died a Teetotaller.

(From The World's Bureau).

LONDON, June 12.—Lord Kitchener became a teetotaller and liked it, Lieut.-Gen. Sir H. M. Lawson said in a speech here last week.

"When the King became a total abstainer during the war," he said, "Lord Kitchener was the first to follow his example. A few days before he started for Russia a friend asked Lord Kitchener how he liked it. Lord Kitchener replied that it suited him so well that he intended to remain a total abstainer all his life."

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