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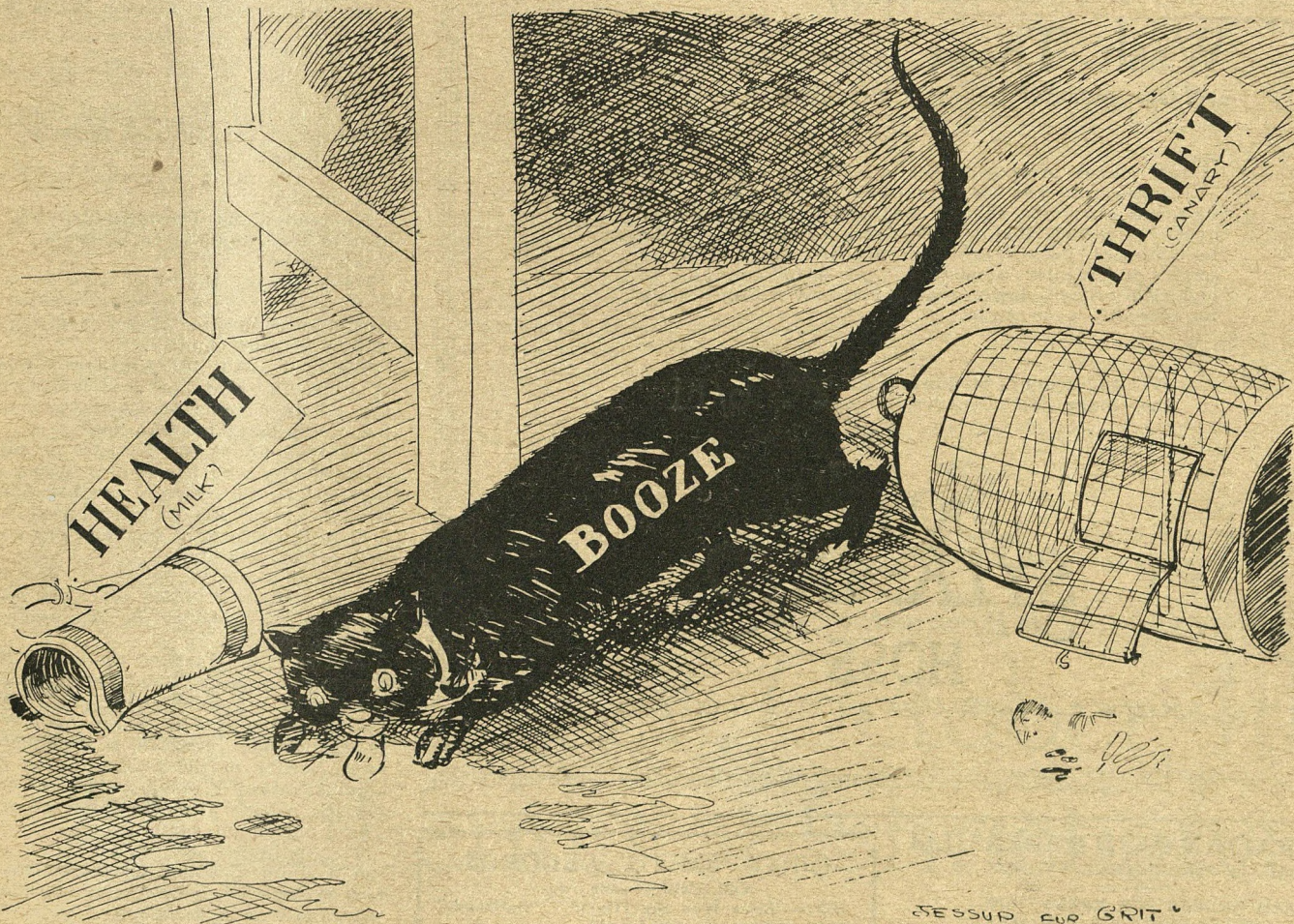
A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION.

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Twopence.

SYDNEY, SEPTEMBER 30, 1926.

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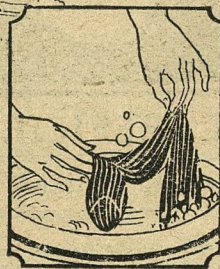
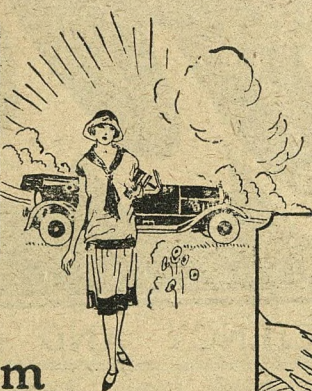
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CLOUDS GATHERING FOR MR. BOOZE.

What's this we read about over in Europe? Carl Ekman has just come into power as the Prime Minister of Sweden?

Who is Carl Ekman?

He is the foremost Prohibition leader of Sweden, and trouble looms over the Scandinavian horizon for the drink.

Edouard Herriot, former Prime Minister of France, former mayor of Lyons, has been summoned to form a Ministry, but for the time being will not succeed, but likely will later on.

Who is Edouard Herriot?

He is one of the foremost dry leaders of France and was formerly the president of the chief national dry organisation of that country.

We read much about President Mazaryk, the President of Czecho-Slovakia, the man who created the Republic of Czecho-Slovakia.

Who is Mazaryk anyhow?

He is the strongest dry leader in all central Europe. Most of the Prohibition literature used by the dry organisations of Czecho-Slovakia was written by him.

We read about Celin, the Prime Minister of Latvia.

Who is he?

He is one of the chief dries of that country.

We read about Dr. Danitsch, the scholarly President of the Austrian Republic.

Who is he?

He is the most influential dry leader in that country.

We read about President Jaakson, President of the Republic of Esthonia.

Who is he?

He is one of the chief dries of that new country and was formerly a member of the executive committee of the chief dry organisation of that country.

We read about the Minister of Education of Bulgaria, who has just introduced into the public schools of Bulgaria temperance teaching along American lines.

We read about the Minister of Health of Jugo-Slavia, who has and is taking a leading part in the warfare against drink, and who is giving his complete, powerful support to the efforts of the chief dry organisation of that country.

We read about W. Joyson-Hicks, a member of the British Cabinet, who has become a thorn in the flesh of the wet organisations of that country.

And so it goes around the world. Opposition to the arrogant liquor interests; the dries coming to the front everywhere. The idea that a nation should be run for the benefit of the liquor interests is cropping up in every corner of the earth, butting into the administration of public affairs and challenging the selfish alcoholic interests of nearly every nation on earth.

The policy of letting the liquor interests run a country, which proved so unsatisfactory in America, is now being more and more recognised as unsatisfactory everywhere.

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ARE WE DELUDED? WHOSE EXPLANATION IS MOST REASONABLE?

By R. B. S. HAMMOND.

There has never been an age or a people who have not yielded to the natural and common instinct of mankind and approached the Deity in prayer.

It cannot be said that praying is a common "superstition" for such a term means "a groundless belief in supernatural agencies," and there is no belief of man so well grounded as the belief in the efficacy of prayer. Prayer is as natural to man as is flying to a bird.

All birds do not fly equally well, and a bird long caged up may be almost incapable of flying, but neither of these facts alters their common and natural capacity for flying. When birds migrate, crossing unknown wastes of water and land, they are not superstitious, nor are they mad. They are obeying an infallible instinct. When man prays he is not only obeying an infallible instinct, but obeying one that has been justified in the lives of millions of people who for thousands of years have prayed in many hundreds of languages.

There are those who explain an answer to a prayer as a mere co-incidence. If a man should fall from the roof of his house without being hurt, it would be described as a fortunate accident. If he did it again the following week it would be proclaimed a surprising coincidence. If he did it the following week it would be rightly called a miracle. However, if he did so week after week, however surprising, and unaccountable it would undoubtedly be designated a habit. Accident, coincidence, miracle are terms that cannot be used in connection with prayer because it is as scientific and as justifiable as any human experience based on the laws of cause and effect.

THE LAWS OF PRAYER.

Prayer is governed by laws that are as absolute and as ascertainable as those governing radio. An expert will locate the trouble in your radio in a few minutes. Maybe your battery has run down.

Maybe there is a disconnection, perhaps your aerial has been tampered with, or you have failed to "tune in."

These are the common troubles of the inexperienced. There are other more complicated and more difficult to remedy troubles. If your praying is unsatisfactory, your experience no more discredits praying than a dumb radio discredits wireless.

Prayer is first of all a God given instinct. Prayer is governed by the promises and conditions set out in the word of God. Prayer is not a mere request to God—it is a fellowship with God.

We do not come to God as beggars, but as children. Like children we may often be denied our requests, but such denials in no way change the fact that we have a right to approach our Heavenly Father and that He always answers—since a refusal is an answer.

Shakespeare said:

We ignorant of ourselves beg often our own harms,

Which the Wise Powers deny us for our good;

So find we profit in losing of our prayers.

DELAY NOT A REFUSAL.

Many prayers do not obtain an immediate answer because it is evident that we cannot be trusted with an answer.

John, chapter two, verse twenty-four, states that "Jesus did not commit himself unto them." In other words He did not trust them.

Those of us who know ourselves are not surprised at this.

You would not trust your gold watch to your baby though it was the apple of your eye. You would not lend your gun to your ten-year-old boy though he were the pride of your life.

You would not let your fourteen-year-old boy drive your Rolls Royce, even if he was dux of his class. It is evident that God is more concerned about my character than my immediate happiness, and that we have no justification in thinking that God is an "indulgent father" or that He ever does "penny wise and pound foolish" things.

THE UNITED INTERCESSORY MEETING.

Every Wednesday in the basement of the Town Hall from 12.30 to 4 o'clock many hundreds gather for prayer. A vast number of petitions are presented. Among them are many thoughtless, lazy, selfish and haphazard ones, but the greater number are intelligent attempts to fulfil the conditions set out in the Bible for intercessory prayers. Yesterday among many notes of praise I was impressed by the following:

"Nine weeks ago you prayed for a friend not expected to live. She is better and home again. The doctors and nurses call her the wonder woman. 'I want to thank God for my mother's wonderful recovery. She has improved very much since prayed for last week.'"

"Praise God for one delivered from the dominion of a hitherto hopeless habit."

"Thank God that a man prayed for last week went to church willingly last Sunday after many years of absence and was deeply impressed."

A widowed mother returns thanks. She writes: "You presented my petition for the conversion of my son of 22 years of age. Thank God the miracle has happened and he has now confessed Christ." A girl writes: "Will you join with me in praising God for the conversion of my friend at the mission last night; may Christ be very real to her, and may she surrender all to Him to be spent in His blessed service."

A mother writes: "An anxious mother has asked on several occasions for the prayers of the community on behalf of her son who was unemployed for many months. I ask them now to kindly join me in returning thanks to our Father in Heaven for granting our request, he having obtained employment."

A man who was hopelessly out of work finally sought to be right with God. He came to the meeting and humbly presented his petition for work. He returned home to find that shortly after his prayer was offered an urgent wire was sent to him offering him most suitable work.

Which is just the sort of thing God does for those who fulfil the conditions.

PASS "GRIT" ON

LABOR DAY, October 4th A Gathering of Christians

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will preside.

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.

FOR LAW AND ORDER

Where Do You Stand?



Rev. H. C. FOREMAN,
President N.S.W. Prohibition
Alliance.



Mr. H. C. STITT.



Hon. CRAWFORD VAUGHAN.

"Contempt for the Liquor Law breeds contempt for all Law."

The failure of the Government to enforce the Six O'Clock Closing of Liquor Bars contrasts, in its remarkable suggestiveness, with its success in enforcing the Six O'Clock Closing of Shops.

Why is it so easy to secure law observance from the shopkeeper and so difficult to secure it from the publican?

The recent conviction recorded against the Wentworth Hotel, followed, as it has been, by a conviction against the Hotel Australia, for selling liquor after 6 p.m., is the outcome of the campaign for Law Enforcement instituted by the Alliance.

At every stage of the action taken by the Alliance they were supported by legal decisions, even the High Court refusing to grant leave to appeal against the conviction of the defendant in the Tattersall's Hotel case.

Their action received also the endorsement of a great public meeting at the Sydney Town Hall, which carried the following resolutions:

FIRST RESOLUTION—LAW ENFORCEMENT.

"That this meeting of the citizens of Sydney views with alarm the lawlessness of the Liquor Traffic, and expresses the strong conviction that this disregard for law and the failure of the authorities to enforce the expresses the strong conviction that this disrespect for tends to breed contempt for all law and to undermine constitutional government."

SECOND RESOLUTION—SIX O'CLOCK CLOSING.

"That this meeting stands firmly for the Six O'Clock Closing of Liquor Bars, as endorsed by the electors, and pledges itself strenuously to resist any attempt to extend the hours of liquor trading as being subversive of public order and detrimental to the efficiency and well-being of the whole community."

The Alliance is confident that you will consider it your duty to uphold the law. In this fight the support of every loyal citizen is needed. You will desire to help in some way, and we shall be glad if you will communicate with the N.S.W. Prohibition Alliance, Macdonell House, 321 Pitt Street, Sydney.

FAIR NEWS.

The Executive Committee of the Sunshine Fair is able to announce that arrangements have been finalised for 18 stalls. This is splendid, more particularly as it means that practically every Church and Temperance organisation affiliated with the Prohibition Alliance are taking part in the function.

Members of the Baptist Church Committee met during last week. There were most encouraging reports of contributions to their stalls. The interest is very gratifying.

Mrs. Forsyth, of "Glendoone," Henley, gave a young people's evening at her home on Saturday week. There were about 50 present, including Mrs. Segetin and Miss Southwell, of the General Committee. Each of the visitors brought an article for the Church of England stall. It was a most enjoyable evening, and the practical phase of it means a worth-while contribution to the Fair.

During the week a parcel reached the office, a contribution to one of the general stalls. It was accompanied by a cash donation of £2.

Special musical programme is being arranged for each evening of the Fair. Some valuable help in this connection has already been promised.

The Mayoress of Willoughby (Mrs. R. T. Forsyth) is having a gift evening in aid of the Baptist Stall. This is a gracious and helpful act.

A cheque for £5 from a Presbyterian friend in the country will augment the proceeds of that stall.

In next issue we shall give more complete information of Fair arrangements.

IMPORTANT EVENTS.

PLEASE NOTE THEM.

OCTOBER 21 and 22—State Conference, Conference Hall, Castlereagh-street.

OCTOBER 23—Sunshine Harbor Excursion. Tickets, 1/6; children, 1/-. Demonstration at Cabarita.

NOVEMBER 4-6—Sunshine Fair, Sydney Town Hall.

NOVEMBER 7—World's Temperance Sunday. Watch for special programme.

IMPRESSIONS OF LABOR ADVOCATE.

Writing from New York, Mr. George Waite, the well-known Trades Hall official and Labor advocate, leaves no doubts concerning his impressions of Prohibition in U.S.A.

He states that in company with Mr. Corradini, a well-known journalist, and two others, he went over China Town, the Bowery and Tammany regions, and was amazed with the good results of Prohibition in the haunts of the toilers. The bandits and lawlessness in certain areas had no connection with the movement.

"A big cosmopolitan country has problems, but Prohibition is a wonderful achievement."

Archbishop Duhig, of Brisbane, says Prohibition is a failure. What is the matter with the Archbishop?

PASS "GRIT" ON

PROHIBITION WITHOUT COMPENSATION.

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

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

LIQUOR LAW ENFORCEMENT.

A GREAT RALLY.

Splendid enthusiasm characterised the large audience gathered at short notice at the Sydney Town Hall on Tuesday, 21st. This was a fine tribute to the Alliance and Temperance and Social Questions Committees of the Churches inaugurating a campaign for law enforcement.

Prior to Rev. H. C. Foreman, President of the Alliance, occupying the chair, an excellent musical programme, arranged by Mrs. Coyle, was carried out. The artists, each of whom was encored, were Miss Hilda Boyle, Mr. Stanley Clarkson, and the Misses Schardt.

THE PRESIDENT OPENS FIRE.

Mr. Foreman, greeted with loud applause, said that respect for the law was the first essential of good government, and the lawlessness of the liquor traffic called for condemnation by every lover of liberty. (Cheers.) The Alliance, in association with the Temperance and Social Questions Committees of the Churches, determined more than a year ago to set the law in motion at their own cost, the Government having failed in their duty to take the Tattersall's case to appeal. The Court of Appeal and the Full Court had both unanimously upheld the Alliance, yet in defiance of these judgments the law continued to be openly and flagrantly flouted. The work of the Churches and the Alliance was apparently thrown away. When, therefore, the authorities again refused to act, the Alliance took up this public duty, and instituted fresh proceedings. Since then the police had themselves awakened and had secured a verdict against the Hotel Australia. Every lover of law and order should commend the Churches and the Alliance for having set a somnolent law in motion.

THE WOMEN ARE BEHIND LAW ENFORCEMENT.

Miss Preston Stanley, M.L.A., in moving the first resolution, said that even if she were not a Prohibitionist, she would give her whole-hearted support to any campaign for law observance. The orderly enforcement of law was a duty which the Government by its oaths of office were sworn faithfully to perform. It was a betrayal of the democracy when the Executive failed to carry out the laws enacted by Parliament, and it was all the more reprehensible and alarming when this dereliction of duty was associated with a rich and privileged interest like the liquor trade. The shopkeeper obeyed the law, but the liquor trade was apparently a law unto itself. The women of Australia would fearlessly stand behind any campaign for law observance, and for compelling hotel bars, of all places, to close at their lawful hours.

"MORE TEETH IN THE LAW AND LESS TOOTH."

Hon. Crawford Vaughan, in seconding the resolution, said that without law enforcement responsible government ceased to function, and government by the people as expressed constitutionally through Acts of Parliament became either a mockery or a tragedy. Magna Charta was obviously reduced to a scrap of paper if it were not enforced, and Habeas Corpus was put in the Dead Letter Office. Liquor, which extracted the last ounce of special privilege allowed it by law, but refused to honor its legal obligations,

was no "sport." They wanted more teeth in the law and less Tooth. A Labor Attorney-General had apparently put his blind eye to the telescope when looking towards lawlessness in fashionable hotels, but was lynx-eyed when a small tradesman sold a tin of sardines after hours. (Cheers.) It was said that he and Mr. Stitt had lost their dignity in taking action when the arm of authority was paralysed. That was a small thing, but it was a big thing that the dignity of the Courts of Justice had been restored. (Cheers.) If Mr. Stitt and he had lost caste by getting mixed up with publicans and sinners (laughter) that was a small thing, but it was a big thing that the prestige and authority of the Legislature had been re-established. A Government which violated its oaths of office by failing to prosecute malefactors should be impeached. (Cheers.)

NOT ONE DRUNK SEEN IN NEW YORK.

Rev. G. F. Dyson, Australian President of the Christian Endeavor Union, had only that morning returned from America. During his stay in U.S.A. he had not seen one drunken man in the streets of New York or any other city. The Christian Endeavor Union was wholeheartedly behind the Alliance in its fight for Prohibition and law enforcement. (Cheers.)

THE SELECTIVE ANARCHIST.

Rev. R. B. S. Hammond delivered a great fighting speech for the enforcement of the law against a traffic which nowhere, and at no time, had ever been anything but a lawless exploiter of the public. A trade which put itself outside the law must be treated as an outlaw. The only real cure for this peril to our social order was to sweep it out of existence. No self-governing people could tolerate the systematic undermining of the whole fabric of constitutional government, which was ceaselessly carried on by the liquor interests for their own pecuniary advantage. Beer which cost 1/1 in an ordinary bar was sold after hours at 150 per cent. additional profit. Anarchy was no less anarchy because it was carried on by a rich exploiter, and by men in evening clothes, and women with too little on, late at night in fashionable hotels. (Laughter and cheers.) These selective anarchists were all the more dangerous to the social order, because they carried on their bootlegging and their banditry under the cloak of social respectability. (Cheers.) He made an appeal for funds, which was generously responded to by the audience, £102 being taken up towards the campaign funds.

A BLOW FOR LAW AND ORDER.

Mr. H. C. Stitt, who moved the second resolution (published in another column), said that he regretted severing his official connection with the Alliance, but in his pastoral work in the Southern Riverina he would not cease to "carry on." He and Mr. Vaughan had invaded the Wentworth, not because they like newspaper calumny, but because the authorities, who should have done this work, made it plain that they would not do so, although they expressed approval of what he was doing. The Alliance had struck a blow for law and order that would resound throughout the State. That was only the first skirmish in a big campaign.

They had gone over the top, taken their objective and beaten off the counter-attack of the enemy with costs against the enemy, but only faithful and persistent and self-sacrificing co-operation with the great religious forces of the country could carry this great campaign for righteousness to a successful issue.

PRESIDENT REPRESENTATIVE WOMEN'S PROHIBITION LEAGUE SUPPORTS.

Madame Wolfcarius, who seconded the resolution, said that women must not stop to count the cost to their dignity in taking up this fight for their homes, their children, and for orderly government. If she might use the expression she would say that the only way to deal with a despicable outlaw like the liquor traffic was to give him a dirty left. (Laughter.) The great moral forces of the nation were all-powerful if they were only mobilised by righteousness. It was their work to awaken the whole country to need for this mobilisation, and issue a clarion call to enlist in the fight.

MESSAGES FROM CHURCHES AND AFFILIATED ORGANISATIONS.

Archdeacon Boyce, President of the Council of Churches, Patron of the N.S.W. Prohibition Alliance: "The very worst dangers of the liquor traffic are at night, therefore the law should be rigidly observed. The Council of Churches stands most emphatically behind this movement for the fulfilment of law."

Rev. J. Auld, Moderator Presbyterian Assembly, N.S.W., telegraphed from Deniliquin: "Regret exceedingly cannot be with you; rely on my hearty support; must fight to keep what we have gained, and must still gain much more for the country's good."

Rev. T. Gordon Robertson, B.A., Chairman Congregational Union: "The Congregational Churches reaffirm their determination to stand by the enforcement and due observance of the provisions of the liquor laws."

Mr. F. W. Winn, President of the Baptist Union: "We stand solidly behind the Alliance in its efforts to demand the enforcement of the liquor laws. Would to God that it (liquor) could be removed altogether."

Rev. J. W. Ferrier, Church Mission Society, wished success in the work.

Charles E. Howie, Society of Friends: "We warmly support your campaign for law enforcement and safeguarding 6 O'Clock Closing, and wish success in this campaign."

Bishop Arundale, Theosophical Society, wrote: "... Every truly loyal citizen is in honor bound to obey the law and aid in its enforcement, and only the disloyal will condemn. The loyal will be grateful and proud that you have had the courage to do what everyone ought to do."

John Smith, District Chief Ruler, Rechabites: "As leader of our organisation, embracing over 20,000 members, I can assure you of all possible assistance to further the Cause of Prohibition."

Mrs. Sidney Moore, President of W.C.T.U.: "The W.C.T.U. were heart and soul behind this great movement for God, Home and Humanity."

Rev. Thos. Davis, Methodist Temperance and Social Questions Committee: "The Methodist Church stood four-square behind this great movement."

Rev. J. Tarn, I.O.G.T.: "My organisation heartily endorses the Alliance programme."

Rev. H. L. Redman, President C.E.U., supported the movement with enthusiasm.

CRICKET.

GREAT SPORTS HAVE NO TIME FOR BOOZE.

No doubt the majority of our readers take a healthy interest in out-door sports either actively or passively, according to age, thereby refuting very effectively the accusation of "killjoys," which is one of the favorite terms of abuse of the liquor party. The great contests now taking place in the cricket field between England and Australia are followed with the keenest interest and the prowess of the various players who might be dubbed "Pussyfoots" must be gall and wormwood to those who contend that sport and liquor are inseparable. The fact that the greatest players on both sides are total abstainers from alcoholic beverages is not without its significance. Moreover, they have no hesitation whatever in expressing their views and in attributing their success in international cricket to their habits of abstinence. One is almost sorry for the liquor party; they discover so many mare's nests and, if we may change the metaphor, so many of their eggs turn out to be addled.

HOBBS AND SUTCLIFFE.

These are two household names wherever the national game of England is played. Just twelve months ago Hobbs, playing against Somerset equalled in the first innings, Dr. Grace's record of scoring 120 centuries, and in the second innings the great Surrey batsman, by scoring another 100, established a new record. When he completed his hundredth run and finished a brilliant chapter of cricket history, the game was suspended for a few minutes to allow the enthusiasm of the spectators to expend itself. When the captain of the team arrived on the field with a glass, out of which Hobbs drank, speculation was rife as to what it contained. Always ready to jump to the conclusion that everyone else thinks as they do, the liquor propagandists at once assumed that the drink was champagne and a lie to this effect was promptly circulated through the press. Our local contemporary in Waring-street became hysterical. Describing the arrival of the imaginary champagne, it wrote:

"We deeply sympathise with local Pussyfoots when they read of this disedifying spectacle, and we are sure that from the leaders down, the Pussyfoots, the killjoys, the cranks and the faddists of Northern Ireland wept salt tears of woe."

Alas! for the "Northern Light," Hobbs himself, when questioned about the matter, replied: "You have my word it was not champagne; it was, in fact, nothing stronger than ginger ale." And he added these words which all aspiring cricketers should lay to heart: "The greatest enemy to success on the cricket field is the drinking habit." To which his great partner, Herbert Sutcliffe, adds: "Intoxicants are absolutely no use whatever in training. They take away stamina and make one unfit for strenuous games." And just to rub it in we may give the testimony of Ernest Tyldesley, son of the great J. T. Tyldesley. Both father and son are teetotalers, and the younger, who recently scored seven successive centuries for Lancashire in the County Championship, and made top score for England in his first test match, in answer to an inquiry, states: "What you say about my being a total abstainer is quite correct, and I never wish to be anything else."

TWO GREAT AUSTRALIANS.

Perhaps there has been no more bitter pill for the upholders of liquor as a concomitant to sport than the success of Macartney and Woodfull in the recent contests. For these two great Australians are not only among the greatest players in the world, but they

attribute their success to their habits of abstinence. Macartney has made over 100 in three successive test matches, a feat never performed in England before by any player of any nationality. Of him a "Daily Mail" writer says: "His quickness was, as usual, a thing to beat the onlooker's eye. He has a just claim to be described as the quickest-footed player in the world. The time in which a ball travels from the bowler's hand to the bat is less than a second, even when the bowling is not fast, but Macartney always played as if he had a quarter of an hour in which to make his stroke." And "the quickest-footed player in the world" writes as follows:

"I won my way to first-class cricket in Australia at twenty years of age, and have maintained my place for seventeen years, and I owe this measure of success largely to the fact that I have always been a total abstainer."

This, from the point of view of our anti-Prohibitionist friends, must be truly deplorable reading.

WOODFULL.

Just as we begin to write we note that the morning paper heads its cricket news in large capitals, "Another Woodfull Hundred," recording a score of 156 against Surrey. While Macartney is one of the veterans of the Australian team Woodfull is a young player of twenty-four years of age, and this is his first visit to England. Cricketers are temperamental and each player has his own individual style. Woodfull does not attempt the brilliant strokes of the older player, but he is described as "stolidity itself," and has the reputation of being the hardest batsman in Australia to get out. Against England at Leeds, while Macartney made 151, Woodfull made 141, and at Manchester he had 117 to Macartney's 109. Solid, sure, and cautious he has, in his first English season placed himself in the front rank of the world's best players. And he, too, has learned the lesson emphasised by Hobbs, Sutcliffe, Tyldesley, and Macartney.

Woodfull, the brilliant Australian cricketer, writing to the Editor of the Australian "Band of Hope News," says: "Throughout my cricketering career I have never indulged in intoxicating liquors. To my mind no man in health needs these, and no man for long has tampered with them without becoming weak."

THE MORAL.

We have dwelt on the matter of cricket because it is summer time and because it is

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one of the chief topics of conversation wherever manly men or boys are congregated together. And it is good that this should be so. It is a valuable lesson for the younger generation to realise that if they are to attain to the highest point of success they must avoid alcohol in all its forms. A year or two ago we heard a young player assert that after a bottle of beer he could go in and make a good score. Now, a survey of that particular player's career shows that he very rarely makes many runs, he has never made 100 in his life, nor has he ever obtained a place on a representative side. The great Australian players, who, if they were against such opposition as our local players have to meet, could stay in for a week, know better than this.

QUICK REACTIONS.

Andrew Ducat, of Surrey, in the course of an article, writes:

"It is undoubtedly a fact that the great cricketer is a man whose reactions are quicker than those of most men. That is to say, when you see a ball coming towards you your instinct is immediately to do something about it. Some men do this something much more quickly than others. Most cricketers act at once, but some have a natural aptitude for acting just a shade of a second more quickly than most."

Quick reaction time, to use the scientific term, is the sine qua non of a successful cricketer. And alcohol even in small quantities such as a glass of beer or a single whisky and soda shows reaction time. The same principle applies in all forms of outdoor sport, and all great athletes, though they may not know the scientific explanation, know from experience that as a rule total abstainers succeed where drinkers fail.

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PROHIBITION AND PROSPERITY.

THE BATTALION OF DEATH.

(By JOE LONGTON, the Special Representative in America for the Sydney "Sportsman," for "Grit.")

Don't laugh! The worst is yet to come.

T. Bone Riley (Clyde Van Hoosen), who ran Los Angeles' celebrated chop and steak foundry, has been restrained from entering the joint for a period of 365 days.

Reason? Padlocked for violating the Prohibition law.

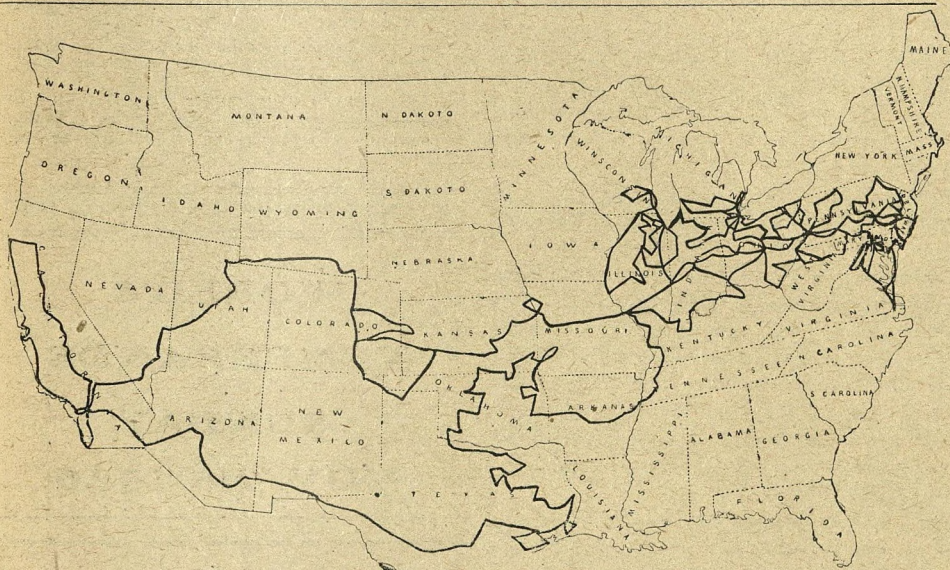
In Los Angeles at present we have two Australian boxers, to wit, Vic King and Paul Demsky. King, I am sorry to say, left his best effort in a Vancouver ring some time ago when he lost a decision to Vic Foley, the "Canuck" idol. King will never get beyond the pale of the breakfast food variety of pugilist. Demsky is in the pork and bean stage through careful management and victories over tenth raters McGovern and Hall and a draw with Paul De Hate, another tenth rater.

Being, as he is, a boxer of the style of the old Larry Foley school, I contend that

Demsky's recent bout with De Hate was very slovenly, and I regret to forecast that when he convenes with a good third-rate cauliflower ear philosopher, that he will be tucked away carefully in the arms of Morpheus by the bed-time story that the Yankee "go-getter" boxer of to-day has parked in either glove, and sent home, "Collect on delivery."

We have some splendid boxers in Australia of the "new school," and just as soon as they steer themselves Americawards, where laurels and lucre lay, Australia will again be in the glare of the boxing calcium.

In this land of Prohibition and prosperity there are many Australians who have forfeited allegiance to Australia, and are excelling in their respective divisions. I'd feel bad if I was one of these "men without a country" when they returned to Australia "whitewashed in the blood of the lime" to



Joe Longton's (Special Correspondent Sydney "Sportsman") 50,000-Mile Journey for "Grit."

Demsky likens himself to a boxer that boxes with one foot in the water bucket. Against the modern knock-down, drag-out American style that holds all world's championships these advanced days, Paul Demsky was very, very lucky to receive a draw in his bout with De Hate, as he got clouted with everything but the smelling salts in De Hate's corner. Boxers of the Corbett, Fitzsimmons, Girffo, Jackson school are passe, and for all the use they get out of their so-called "science" against the new American whirlwind style, they might as well leave it down in the tool-house with the rake, spade and lawn-mower.

One exception, Deacon "Tiger" Flowers, the middleweight champion who conducts (with dignity) church service in his home town (Brunswick, Georgia), and who is given credit with being a "mauley" (right-hander), often adopts the old style, but when the skies look black the praying deacon (that prays in his corner before a fight) stands flat-footed with both hands ready, and after invoking spiritual aid in the smiting of the opposing heathen, ambidextrously whales away at him with the enthusiasm that a hungry Irishman polishes a plate previously piled with those affectionate comrades, corned beef and carrots.

receive the applause of a multitude that expects the nation's son to bring home glory, and to bring it home as an Australian. (There should be a reciprocal agreement between the English-speaking nations that must begin in the near future to predominate. It would create a better understanding and exchange of courtesies, and eliminate a whole lot of hypocrisy.)

It is regrettable that Australia has no humorous writers worthy of mention. I attribute it to the fact that so many cling, like grim death to a dead nigger, to the order of the old school that drift from bad to worse in the correct letter-writing habit which prevents them from enabling their typewriter expressions to correspond with their verbal, which begins in a humorous vein and, through much correcting, adopts the appearance of a sadly and badly written sermon, or a "wop" jazz orchestra whose crepe-banded hats and arms suggest sorrow as they "strut their stuff" along life's highway at the beginning of the end of an up-to-date Italian funeral. It's stoo bad.

TIME PAYMENT.

I listen to much condemnation of the time payment system in vogue in America, which I heartily endorse, as it forces an element that cannot save money to become ambitious

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enough to accumulate through purchase. In a sense, the time payment plan has the whole American nation "in hock." Were it not so, America would have a less hustling and progressive aggregation of "go-getters" that have to "root hog or die." In other words, it is a case of back up or forfeit, and as there is no liquor evil of any dangerous importance to deaden the nation's senses and keep a large quota of the inhabitants stupefied, stultified and broke, the tendency of American individuals is to lean towards being better off to-day than they were yesterday. Prohibition, the ensuing sobriety and the time payment plan, through the purchasing and selling power of manufacturers, retailers, growers and consumers began a cycle of events that brought about this endless chain of prosperity, where previously, before Prohibition, the bulk of the nation's earnings was spent over the bar for liquor which terminated in excreta.

That gigantic pay roll increased by Prohibition beyond the imagination of Australians no longer finds its outlet through the nation's sewerage system. It finds an outlet across the merchant's counter to the merchant who "puts it back into an increased circulation to accumulate more."

REMOVE THE CANCEROUS GROWTH.

Australian merchants are beginning to rub their eyes and emerge from the lethargy that has held them in ignorance of the fact that the liquor interests have exerted an influence over the whole nation from its birth until now. They are beginning to see, and move towards, the means that will remove the cancerous growth that enslaves them while the mediums (the people) from which sober merchants expect to reap a benefit, contribute to such an enormous liquor bill that ends in excreta and the nullifying of a great percentage of the nation's great army of toilers. An enormous liquor bill that can, by Prohibition, be diverted through channels that will irritate and cultivate the mental, moral, physical and financial assets of Australia, and bring about a temporary increase.

(Continued on page 15.)

A personal chat with my readers

WORLD'S SUNDAY.

For many years the World's Temperance Sunday was observed on the second Sunday in November. This day has, since the Great War, been known as Armistice Day, and, therefore, became unsuitable.

The Australian Prohibition Council has for some years sought a change of day. The annual meeting of the Council decided to observe World's Temperance Sunday on the first Sunday in November, which this year falls on the 7th. I hope there will be a general observance of the day this year in both church and Sunday school.

If any of my readers would like special information and the latest facts sent to their minister I will be glad to do it for them. There must be about 4000 pulpits in Australia, and if they all observed the day it would give a much needed check to the growth of intemperance.

WEALTHY ANARCHISTS.

The police chief cannot find the men to make the wealthy law-breakers sit up—but they can find three car loads of them to catch a few nobodies who indulge in "two up." It is pitiable to find them busy with the "two-up" rabbits when the "break the six o'clock law" tigers are so much more dangerous.

The chief of police says the law is difficult to enforce—that is why he is paid £1500 a year. It is a pitiable thing if the brains and resources of the police force are not equal to the lawless degenerates that defy the law. It would be a wholesome thing to fill the patrol waggon with dress-clothes anarchists and land them in the police cells with other law-breakers. They ought to get acquainted with their fellow law-breakers. No person breaks all the laws, even the dyed-in-the-wool anarchist keeps some of the laws. He only breaks the ones he personally does not like—and that is exactly what the fashionable breaker of the six o'clock closing law does. There is no difference. The community owes a debt of gratitude to the Hon. Crawford Vaughan and Mr. Stitt for proving their high conception of citizenship and also publicly rebuking the chief of police.

A WISE INVESTMENT.

When I was last in New Zealand I saw something of the forest planting undertakings, and was very much impressed.

A year ago I became interested in New Zealand Perpetual Forests, Ltd. I am suspicious by nature of all get-rich-quick schemes, but I soon found this was a get-

rich scheme, but it was not a quick one. To invest £25 and see it growing in 20 years into something like £500 was an inviting proposition. To those who would invest £25 or more on behalf of a child, or a charitable institution it seemed to me an ideal scheme. Then for those who would invest for their old age it was equally attractive. The terms are so easy, the security so good, the advantages so great that I determined to go in for some bonds. Now, if my readers are interested I will be glad if they will drop me a line. I know of nothing like this scheme.

BE ENCOURAGED BY THE HEN.

The greatest sorrow a minister has comes from the "quitter." Those folk whose enthusiasm burns out so quickly, who readily put their hand to the plough, but never see anything through. They "collect" in a church—they never "join" it. Most congregations are like a handful of shot—if anything jerks the elbow the shot fly all over the place.

Some folk are only tied up to a church like a bunch of grapes tied to a walking stick. To change the simile, there are quite a lot of human rats, they get out if they think things are going down. Go and have a talk with a young hen as she first has an impulse to set on a few eggs.

She wonders "what's the use." She might well argue that "it is a waste of good time." She may think that it would be reasonable and right to join the crowd and go after worms.

Surely after about ten days, when she can detect no change whatever, and see no evidence that would support her hopes, she would be justified in quitting the nest. She may have seen a broken egg, and nothing was more unlike a fowl than that yoke. How long must this absurd do-nothing-but-sit-on-the-nest policy continue? The fact is the hen is wiser than most humans. She knows without knowing how that her job is to see the thing through, and she senses the fact that if she quits a bad egg will be the result. If she persists, a miracle will take place, and from the slime of yoke, and through the shell, will come a living beautiful, wonderful creature. If you feel like quitting your church or your prayers, go and have a talk with the hen. Stick it out. God will not fail you. The miracle will come in "due time."

The Editor

GRIT

A JOURNAL OF
NATIONAL EFFICIENCY
AND PROHIBITION.

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

Editor—ROBERT B. S. HAMMOND.

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

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

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PASS "GRIT" ON

HOW NOT TO BE SAVED.

WHOSE WORD WILL YOU BELIEVE?

THE REV. W. P. NICHOLSON AT THE OLD STRAND.

The Old Strand is a barn of a place, but it has been greatly changed, and in spite of many drawbacks large numbers have attended the Nicholson mission there. Twelve churches united for the purpose of this mission, but unfortunately many of the professing Christians have not shown a deep interest in this effort to revive the Church and win sinners to God.

It is probable that 5000 people attend these churches on a favorable Sunday, and yet quite half of them have not troubled to attend the mission, let alone put their very soul into it.

We ministers have sadly to confess that we have quite failed to win more than a very small percentage of our Sunday congregations to co-operate in week night meetings. A "United Mission" is hardly possible when our congregations are not really "united for God," but are rather audiences and remain such only just so long as it pleases them and suits their convenience.

An average church congregation is about as united as a handful of shot. The slightest bump and the shot will scatter in every possible direction. We seem to have lost sight of St. Paul's description in Ephesians, chapter four, verses fifteen and sixteen:

"Speaking the truth in love, may grow up into Him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Among the effective sermons of Mr. Nicholson we print part of his striking one on "How not to be saved," as reported by a young Christian girl:

"HOW NOT TO BE SAVED."

The reason why I take this subject is because this is the way people are trying to be saved—the very way they will not be saved. If I asked everybody, one by one, "Are you saved?" I do not think I would be far wrong in saying that about half of you would reply, "Yes, I am trying to be saved." Jesus took up three kinds of people—the Jew (the religious), the Gentile (the cultured), and the barbarian (ordinary people, but who have no use for Christianity). If you are any one of these three kinds you are going to hell as quickly as time and feet can take you there. We are nothing, whether we keep the Golden Rule, the Ten Commandments, by doing the best we can. Therefore, by the doing of your very best, by the keeping of the law, by keeping the Ten Commandments, by observing the Golden Rule, following the light of our conscience and paying 20/- in the £1—by the doing of all these we shall never be saved. On the authority of God's Word I say it. **Do you want to be saved?** Well, God says you will never be saved by doing your best. You will never be saved by Churchianity, respectability, morality. God says so. Why not take God's Word for it? If you do not believe God's Word whose word will you believe? Here is God speaking to you: "Sister, brother, by the doing of your best, by the keeping of the Ten Commandments, you will never be saved." And you say, "Well, God, I believe that is not the way to be saved. I believe you." You know when you are not well you visit the doctor, and he says to you, "Don't eat this and don't eat that," and if you want to get well you accept what he says and follow it out. The doctor knows, and how much more does Jesus know? Your minister might have told you that when you were

baptised, or when you were confirmed, and asked God to forgive you every night, that then it would be alright, you will go straight to Heaven. Well, friend, keep your opinion, keep your notion, and you will go straight to hell. Would it not be wise to say to God, "I forsake my thoughts and believe Your words. I forsake my thoughts and believe Your thoughts, and that is that I cannot be saved by anything that I can do"? "We are saved by grace, and that not of ourselves; it is the gift of God." The gift of Christ—a gift that is undeserved, unmerited. Guilty, helpless, hopeless, godless sinner, God's thoughts are not your thoughts, God's thoughts are not mine. Therefore, let the unrighteous man forsake his way and the ungodly man his thoughts. By the doing of your best no flesh will be justified. No flesh will be justified in God's sight.

Why is God so emphatic? Because God gave Jesus to die for you. If you can discover a better way to be saved than the way God knows of, then God is a cruel monster to make His Beloved Son die that cruel death on the Cross. Therefore, by the doing of your best and by all your religious observances no flesh shall be justified. Why do I reiterate this so much? Because if you are tired of hearing it, that just shows that you need it. And, then again, if I were to ask you each one, "Are you saved?" half of you would reply, "I am not quite sure, but I am doing the very best I can, and keeping from evil and resisting the devil." But the Word says, "No flesh can be justified"—by the doing of any one, or all, of these things. No flesh, whether it be drunk flesh, sober flesh, powerful flesh, praying flesh, baptised flesh, decent flesh, none can be justified in God's sight.

Are you flesh? Of course, you are. This includes everybody and excludes nobody. But you say, "But you don't know who I am." No, but I know you are flesh. You are flesh, aren't you? Well, no flesh can be justified in God's sight. I remember speaking to a rich lady once. I asked her if she was saved, and she said, "Why, I am a Lutheran"; but I said, "What has that to do with salvation? I asked you if you were saved. There will be no Lutheran Church in Heaven. Being a Lutheran will not get you to Heaven, nor will it keep you out of hell." Therefore, by the doing of your best no flesh can be saved. The Word says, "SHALL NOT BE SAVED." It does not say, "Shall not be satisfied." You can be satisfied—that is the sad part of it. You can be satisfied, not saved. But the Word of God says, "By the doing of your best you will never be justified, and never be justified in God's sight. You can be justified in your mother's sight. Your mother can say, "My daughter is the best daughter to me; she is one in a thousand." You can be justified in the eyes of your friends. You can be justified in the eyes of the community. Some might even say, "She lives her religion." You may have the reputation of being noble, and you may be, too; no doubt you are, but that is not the question. You may bluff your minister and bluff yourself, too. Your lodge may give you a good send-off when you die, and they may say, "He was a good fellow," and you may be justified in their eyes; but it will not make you welcome any cooler on the other side. Therefore, by the doing of your best no flesh can be justified in God's sight.

Five minutes after you are dead what odds will it make whether the whole community believed you to be alright and a good man? What odds will it make? Five minutes after you are dead and damned, What odds will it

make whether you justified yourself in your own eyes or the eyes of others? Oh, will you not take the Word of God to-night? Therefore, by the doing of your very best no flesh shall be justified in God's sight—in GOD'S SIGHT. Well, how are you to be justified in God's sight? Well, I will not give you my word, but I will give you God's Word again.

Acts 13, 38: "Be it known unto you, therefore, men and brethren (that is, unto you people here to-night), that through THIS MAN is preached unto you the forgiveness of sin and all that believe are justified from all things that ye could not be justified by the law of Moses." All that believe are justified from all things that ye could not be justified by the doing of your very best. Is not that sublime? Through THIS MAN, the Lord Jesus, is preached unto you the forgiveness of sin, and BY HIM, by the Lord Jesus Christ, all who believe in Him ARE JUSTIFIED. You tried all your life the other way; but here, in a moment of time, you will be justified. How are you to be justified? By believing in Jesus. But you say, "I do believe in Jesus." Well, so does the devil. My word, he just does believe in Jesus. I believe in going to church. That is no good. I believed all this myself. I was brought up in a godly home, and I always believed—always. I believed in everything. But 27 years ago I believed in ONE. I said, "Jesus, I am helpless and guilty, and I trust Thee with my soul." I really believed then; it was heart-confidence in Christ, and I was justified. It is a grand thing to trust in Jesus. Will you trust Him? I think it is the simplicity which hinders you sometimes. If God asked you to do something hard, you would do it, would you not? But He just wants you to trust Him, because "on the Cross He shed His blood, from sin to set you free." Will YOU say to-night, "I do believe, I do believe that Jesus died for me, and on the Cross He shed His blood from sin to set me free"?

Do not try to save yourself in the impossible way. Perhaps you say, "Must I give up my dance, my pictures, my drink, my gambling, my tobacco?" Well, my friend, you will have to give up these things in hell; you will have the desire for them still, but you will never be able to satisfy those desires, and just in proportion that you have indulged in them here, so will your pangs and pains be in proportion there. You will have to give them up in hell, and you will have to give them up if you go to Heaven.

But you are not saved by what you give up. You are saved by what you take up. Don't look at these paltry things; look at the altogether lovely one. Giving up means emptiness; taking up means fullness. Being saved is exchanging your "filthy rags" for His "wedding garment." Fancy anyone hesitating to give up the "rags"!

What are you doing with your soul? Are you one of those who neglect it? Are you one of those who damn their own souls? Your worst enemy would not do to you what you are doing with your soul. Hear me, your worst enemy would not do to you what you are doing with your soul.

CHRIST or hell, Christ or HELL, Christ OR hell for every one of us—for EVERY one of us. Which shall it be? The decision rests with yourself.

Refinement smooths life's path on earth
And aids ambitious souls to rise;
But commonsense is gift at birth,
And makes uncultured mortals wise.
The struggling toilers in the slums
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8 p.m.: Open Air, Town Hall, Marrickville.

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SUNDAY, OCTOBER 3—

11 a.m.: Campsie Congregational Church.

7 p.m.: South Hurstville Meth. Church.

Mr. Evan Richards.

11 a.m.: Campsie Presbyterian Church.

7 p.m.: Campsie Baptist Church.

Rev. H. Putland.

11 a.m.: Gladesville Presbyterian Church.

7.15 p.m.: South Hurstville Anglican Ch.

Mr. C. E. Still.

7 p.m.: Gladesville Presbyterian Church.

Mr. H. Macourt.

7.15 p.m.: West Kingston Methodist Ch.

Mr. A. G. Saunders.

WEDNESDAY, OCTOBER 6—

8 p.m.: Methodist Church, Austenham-road, Leichhardt.

Mr. A. G. Saunders.

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New Dry Bill Passes.

The Mellon-Andrews bill designed to strengthen Prohibition enforcement by establishing the Prohibition department as a bureau separate from the Bureau of Internal Revenue, and granting wide powers to the Secretary of the Treasury in fixing regulations for the law's enforcement, was passed by the House by the vote of 196 to 4. Its early passage by the Senate was forecast and it is expected the law will become effective July 1. By its provisions the Customs Coast Guard and Prohibition units will be concentrated under the direction of the Treasury head or his designated assistant, General Andrews.

Mr. Pat Callahan, of Louisville, Kentucky, says:

"A curious thing has happened in Wisconsin. The Wisconsin cow has gone into politics. It is an enormous milk State—makes 70 per cent. of the nation's cheese. The dairy farmers, and particularly the officials of their associations, have found that there has been a remarkably large increase in consumption of dairy products since Prohibition. The Wisconsin farmer, forced to shift from staples to dairying by the 1920 deflation, finds that Prohibition is good for his pocket-book. The dairy associations are preaching Prohibition. A Wisconsin judge-ship election is a straw. A dripping wet, a Elaine progressive, ran against an ardent dry, a former partner of the late Senator La Follette. This was in Dane and Sauk counties. The dry won by almost two to one. Wisconsin wets are wondering what this means."

PARENTS OR GUARDIANS.

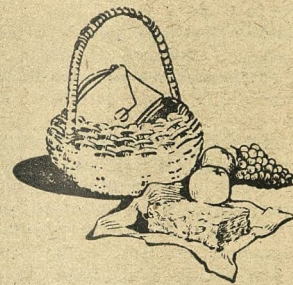
We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls.

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Dr. Haven Emerson, Professor of Public Health at Columbia University, the institution presided over by Dr. Nicholas Murray Butler, says that whereas the deaths from cirrhosis of the liver caused by consumption of alcohol in 1917 in New York was 10.3 per hundred thousand, in 1921, after Prohibition, the figures were down to 6.5.



Eat wheat for lunch

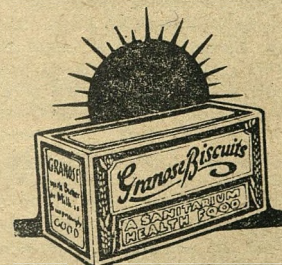
Thousands of healthy, happy Australians eat wheat every day. They eat it in its best possible form—whole, crisp, flaky, as presented in Granose Biscuits. Granose Biscuits are the most popular of all breakfast foods, and you probably eat them that way every day—but have you tried Granose for lunch? In the office perhaps? or on a day's outing?

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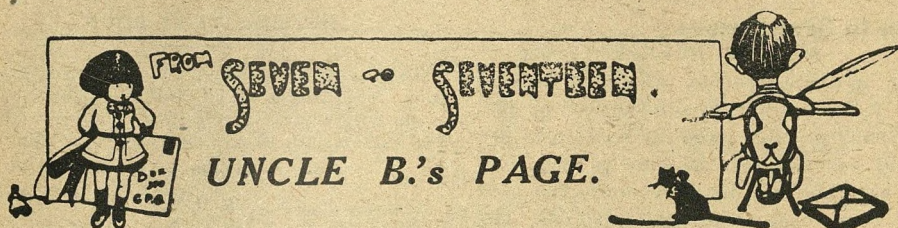
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OUR LETTER BAG.

A FEW JOKES.

Joyce Ashley, Queen's-road, Westmead, writes: Spring is coming and our flowers are beginning to blossom. Bordering our front lawn we have two lattice fences, and on these creep pretty sweet peas. They are just breaking into their best bloom. We have all colors, such as purple, pink, red and sunset. We also have some snapdragons out. In one bed there are some choice cinerarias; there are three shades of purple, three of blue, and some of red. All these flowers combine to make our gardens a pretty sight. I attend a college at Strathfield where I have been very busy preparing for our sports and term examination. I am glad the holidays are due and I am writing to you at my first chance. Westmead is a very nice place, and we have a few shops and a post office, but so far no hotels.

(Dear Joyce,—Thank you for your few jokes. I will certainly put some of them in "Grit." I am sorry you could not send me some of those beautiful flowers as well.—Uncle B.)

OUR RABBITER.

Cyril Dunkley, "Myrtledale," Terra Bella, via Geurie, writes: I haven't had time to write to you before, so I thought I would write to you to-night. My mate and I are rabbiting, and we get about four rabbits each a day. We have also killed two brown snakes and about forty centipedes. My brother had his tractor bogged down to the axle last week, and he had to get steam up in his steam engine to pull it out. Mr. Lane, our neighbor, has started shearing his sheep. It looks very much like rain to-night. About dark this afternoon there was a lot of lightning, but no thunder.

(Dear Cyril,—So you are catching about 30 bunnies a week. You will soon be a capitalist if you keep that up. I wonder do you skin the snakes also. There ought to be a market for their skins. I hope you soon double your weekly catch.—Uncle B.)

NOT SOLID ENOUGH.

Albert Sims, Douglas-street, Nowra, writes: I received your letter to-day. On Saturday a friend and I went out to Flat Rock to get some wood. We got out there safely, after a rough ride over the rocks. We fell one dead stump, and it wasn't solid enough, so we left it. We shifted to another dead stump and got some of it. While my friend was cutting some more, I went down to the creek and I got a rock lily out in flower. We know all the physical and flag drill.

(Dear Albert,—So you found a stump that

was not solid enough. Well, I have found some friends like that stump. It is a great thing to be solid, to be sound at the core. The one thing that keeps you solid and sweet and sound is to have some real religion.—Uncle B.)

A FLOWER.

Eunice Crawford, 89 Market-street, Orange, writes: Some time ago I saw my letter in "Grit," and I think it is about time I wrote to you again. I went to the Gipsy Smith mission every night except one, and also attended some of the midday services. Great crowds of people came to the meetings. A few days ago we went out into the country and saw the beautiful golden wattle all out in flower. We brought an armful of wattle and gumtips home with us. I belong to the Young Worshippers' League, and received a new stamp album this morning. As to-day is Spring Sunday, the church was decorated with spring flowers and wattle. Next week the girls are having a concert, and I am to be a flower.

(Dear Eunice,—I envy you being in the country in the spring time. So you are going to be a flower in the concert. I wonder what kind of flower. Be sure and tell us about it, we will all be interested.—Uncle B.)

THE CIRCUS.

Hope, "Rostrevor," Marsh-street, Armidale, writes: I hope I am not a scallywag. Wirths' Circus was up here a little while ago. My brother took me, and it was lovely. And Toti Dal Monte is coming up here on the 8th of this month. I might go and see her. Heather might be coming out this year. If she does, she will leave this month and be out next month. I hope she will.

(Dear Hope,—So you went to the circus. When I was a boy (and I am still a bit of one) I loved the circus. The old clown once came and sat beside me, and oh, I was excited about it. I think I always loved the intelligent and wonderful horses best.—Uncle B.)

VIGORO.

Mina Pride, "Wur Memorial," Burnside, Parramatta, writes: Last time I wrote to you I told you our girls won eight vigoro matches, but now they have won ten. In the final we lost by one, and so Granville got the vigoro shield. On Saturday we are having a large concert in our hall, and the school choir is giving an item, and it is going to be broadcast. We have lost one of our best matrons. She left Burnside two weeks ago. She had been at the homes for fourteen years. Our minister, Mr. Bradley, is leaving our church and we are getting a new minister. I will close now as it is near bed time. Love to all "Grit" cousins and yourself.

(Dear Mina,—Please tell me about vigoro. It sounds very strenuous and exciting—but it was not played when I went to school. It is sad to hear of your losing that dear matron. I hope your new minister will be a great friend to you.—Uncle B.)

(Continued on next page.)

HABIT.

Habit rules every one of us. Those who are ruled by good habits are happy; those who are ruled by bad habits are unhappy.

We are all responsible for the habits we form, even though we form many habits quite unconsciously and when we are very, very young.

You can decide now what habits will rule you when you are grown up. Let me tell you of some good habits that make very nice old people. They all very early began to form these habits.

1. The habit of saying real prayers in the morning.
2. The habit of giving one-tenth of all your gifts and earnings.
3. The habit of going to church, and never going alone.
4. The habit of doing the things you know "somebody" ought to do.
5. The habit of holding your tongue when there is a chance of saying a nasty thing.
6. The habit of showing appreciation, saying "Thank you" and seeing the best side of things.

Now, if you start and do these things they will become habits, and they make good, happy, lovable people.

If you have a bad habit, what will you do with it?

Please don't think you can give it up a little bit at a time—it can't be overcome that way. You must kill it dead at once—and you can kill such habits most quickly on your knees. If you would give it up bit by bit, you will find it is like a cancer—it will grow again from the smallest piece.

HABIT.

Take away the H and you have

A BIT.

Take away the A and you have a

BIT.

Take away the B and you have

IT.

Take away the I and you have it to a

T.

If you let your habits come of their own accord they will spoil you.

If you decide on the habits you want, and go after them, they will make you good and great.

UNCLE B.

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FOR 8/11.
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G.K.3.—Big Value in BOYS' ALPACA COTSWOLD COATS, in a good quality plain black Alpaca, well-made, in our good make, in style as illustrated. Sizes 4 to 13. Regular Value, 12/6. WINN'S SPECIAL 8/11

SEND FOR OUR NEW
CATALOGUE.



Seven to Seventeen— A NAME, PLEASE.

Eric Arnett, Ferndale, Thora, writes: I know I am on that dreadful scallywag list, but I hope you will cross my name off. We haven't had any rain here for a long time. It is very hot and dry here now. We have been very busy brushing this last two months, so we can get it done, as we have a lot of it to do. We had a cat come home after being away for about four months. She brought one kitten home with her which I would like you to give me a name for. We are only milking 13 cows now, but there will soon be some more coming in, then we will be kept busy. We are having a school picnic on Saturday. I would like you to be there and enjoy yourself for the day. If you have any waste foreign stamps with the postmark on them plain, would you mind sending me some, please, as I am collecting some for the school.

(Dear Eric,—So you want a name for the kitten? Suppose we call it "Grit"? Or would you prefer to call it "Softy" or "Defeat," because it licks itself? I will send you some stamps which I hope you will like.—Uncle B.)

ITEMS OF INTEREST.

JAPAN AND PROHIBITION.

There is a lively campaign on in Japan which would prohibit any indulgence in liquors on the part of men under the age of 25 years. If no one took a drink until reaching that age the percentage of total abstainers would be much higher than it is.

This magazine has always refused whisky advertising, as there are enough drunken fools about in the British Isles without trying to make more. In these hard days we need all the brains we have; and there are not ten men in Britain who are so clever that they can afford to addle their brains with whisky.—"Efficiency Magazine" (London).

The convictions for intoxication per million population in New York in 1914 numbered 2125; in London they were 4058, and in Paris the arrests for intoxication per million of population were 4719.

BOOKS TO READ.

How to Make a Speech and Propose a Toast, by L. D. Gilmour.
The Bookshop Sage, Essayettes for All, by L. D. Gilmour. Each 1/1 posted.
Omar Khayyam, the Poet Philosopher of Persia.
Not Understood, by Thos. Bracken, and three other poems. Each 10d. posted.

Gilmour's Bookshop,
141 CASTLEREAGH STREET, SYDNEY.
Phone: CITY 8905.

BRITISH YEAR BOOK.

The Year Book issued by the United Kingdom Alliance, a most valuable publication, is on sale at the Prohibition Alliance Office, 321 Pitt-street, at 2/6, postage 4d. extra.

EVEN.

Girl (slipping on new engagement ring): "You've hit on my favorite stone, old thing, which is more than the others did."

Man: "It's the same kind I usually buy."

DISCOURAGING.

Philippa: "I'm going to take a course in mind reading."

Aunt Lucy: "Don't do it, dear. Most modern minds are unfit for a young girl to read."

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**HATEFUL.**

"Oh, Harold proposed to me last night while turning the music for me at the piano."

"I see, dear. You played right into his hands."

* * *

"By the time a man gets rich enough to buy his wife fine clothes, like as not she's got a shape that fine clothes ain't a-goin' to help much."

* * *

"Why are these congressional committees always digging into something and stirring up the dirt?"

"Because it's pay dirt, my boy."

* * *

You can tell a self-made man. He forgets at times and strikes a match on his white flannel pants.

* * *

It's so hard to drown your troubles in liquor. The blame stuff seems to fatten them instead.

* * *

A NEW KIND OF FATHER.

A prominent Indianapolis banker went to New York recently on business, stopping in a widely-known hotel of many floors.

Late one evening he returned from a conference and entered the elevator, saying, "Floor 13, please." The elevator swished up the long, narrow shaft.

"Here you are, son," blithely announced the cherubic lad operator.

"How do you get that 'son' stuff," said the Hoosier banker, feeling a bit nettled.

"Well, I brought you up, didn't I?" replied the elevator boy.

Lady visiting sick colored woman left a dollar with the husband for the purchase of a chicken. When she had gone the invalid said: "Give me dat dollar, Mose. You go git dat chicken in de natural way."

* * *

INTERIOR DECORATION.

Little Girl: "Package of pink dye, please."

Merchant: "For woollen or cotton goods?"

Child: "It's for ma's stomach. The doctor said she'd have to diet, and she wants a pretty color."

* * *

WELL HE MIGHT.

"There's the most suspicious man I ever saw."

"Who?"

"See that old fellow over there in the corral looking into the wool on the sheep?"

"Well?"

"He's looking to see if there is any cotton in it."

* * *

MAKING HER SAY IT.

The prettiest girl sighed. All through the foxtrot her partner had been relating "curious facts" to her about everything under the sun, from pigs to parliament, till she was bored almost to tears. Now he was on the subject of heredity.

"It's a curious fact," he remarked, "but my brother, who was born on the same day of the year as I was, but who's three years older, is my exact opposite in every respect. Do you know my brother?"

"No," murmured the girl, "but I should like to."

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DAILY INSPIRATION.

(By FAIRELIE THORNTON.)

SUNDAY.

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."—John, 12, 24.

"Yet shall not the least grain fall upon the earth."—Amos., 9, 9.

Who can estimate the harvest from a single grain of wheat? The first grain! What has it not brought forth? Harvests to feed the world. Yet had that grain been stored, what use would it have been? It must fall INTO the earth, and apparently die; its outer shell perish, so that the germ may spring forth nurtured by the warm earth, fed by the sun and rain, and ultimately bear a harvest. If it merely falls ON the earth it will wither and die. It must be covered for a time, be lost to sight, and appear to have vanished away. But it shall assuredly rise into new life.

Many a missionary has gone forth fired with zeal for the Master, and no sooner has he grasped the plough in a foreign land, and begun to sow the seed, than he is called to higher service in the land beyond. Men say, "What a wasted life. What a mistaken call." Not so, the Master thinks: "One soweth and another reapeth."

Never toil has yet been wasted,

Some will reap what others sow.

None can tell what mighty harvests

May from some small seed here grow.

The fruit you may never see, O toiler in the Master's service. The harvest you may never reap. It is yours to sow the seed, not to watch for results. You may see it spring up, or you may not. What matters it. Your part is to SOW. That seed may appear to die. You may say, "Surely I have labored in vain. I have spent my strength for nought." Yet you may be sure your work is with your God. You must be content to lose your life if need be, to expend all your wealth, all your energy, and perhaps see nothing from it all. It is he who can still labor on under discouragement and apparent failure whose faith is of sterling value, and to whom the Master will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

MONDAY.

"Ye know that your labor is not in vain in the Lord."—I Cor., 15, 56.

Oh, thou silent hidden worker,

Sowing seed which seems to die,

Wearied oft, and oft discouraged,

While men pass thee heedless by.

Here thy work may seem a failure,

None may praise thee, none applaud;

Trust and wait, the great Hereafter

Waits thee with its grand reward.

Thou shalt find it. On then, pressing,

Sow the seeds which He shall give.

Each contains a germ of blessing

Which is bound to grow and live.

Soon shall come the glorious reaping

When the lost shall be found.

Meantime, God account is keeping

Of each seed beneath the ground.

TUESDAY.

"He that hath ears to hear let him hear."—Matt., 11, 15.

It is possible to become so accustomed to sounds that they are unperceived. We stayed in a cottage by the road, and the noise of the motor cars, passing until two or three in the morning, precluded sleep, or if one did succumb to it, would be rudely awakened by some tremendous hoot. After a few days or weeks one could sleep peaceably and be quite unconscious of the noise. So is it

with the spiritual hearing. The voice of God which at first is heard distinctly, the voice of conscience calling to higher things, if unheeded, grows fainter and fainter, until the soul can sleep on, and scarcely hear it. He may hear it, but it does not disturb his rest. "Awake, O thou that sleepest, and Christ shall give thee light." Better to have your rest disturbed now than to enter the region where there is no rest for evermore. Many a man is asleep spiritually. The things of the spirit are as though they did not exist to him, the Bible is a dead letter. He read it perhaps when young, and things he knows it from beginning to end, but it is never opened now. He may repeat a few prayers, but they are mere sounds without meaning. They never reach heaven because they go no higher than earth. Even if he hears a sermon it passes no farther than his ear. His ears are not INCLINED to hear. "Incline your ear, and come unto Me, hear, and your soul shall live," is God's message to you to-day. And "His ear is not heavy that it cannot hear." But unless you obey that call now, one day you will call in vain, and He will not hear nor open the door to you.

WEDNESDAY.

"Look unto Me and be ye saved all the ends of the earth."—Isa., 45, 22.

"Be ye saved!" is His command.

Wherefore do you waiting stand?

"How can I be saved?" you say.

Jesus is the only way.

Jesus came to seek and save

All who would salvation have.

Come to Him at once and say

"Lord, I WILL be saved to-day."

This is all you have to do.

You will find His promise true.

He will take the sinner in.

He WILL save from wrath and sin.

—From "Soul Rest."

THURSDAY.

"The gift of God is eternal life through Jesus Christ our Lord."—Rom., 16, 23.

You can't get something for nothing in this world. Things are usually of value according to the price you pay for them. That which costs nothing is, as a rule, worth nothing. But a gift is different. It no doubt cost the giver a good deal, although it costs the recipient nothing. But a gift is not yours until you take it. Have you taken the free gift God has offered you? You say preachers tell you you must pay the price. How can that be a gift if you have to pay a price for it either after or before you receive? The Bible tells us "It is without money and without price." The preachers who tell you you must pay the price sometimes mean you must pay them the price, you must make a good collection, you must support them in better style than their

Master lived. You must pay for a lot of paraphernalia in the church. The Romish Church says you must pay man for the forgiveness of sin. You must purchase what God offers as a free gift. You must pay for the salvation of the souls of your relatives. You must empty your pockets in order to fill theirs. Open that closed Bible and you will find no such teaching there. God's gifts are all free as the air He gives, the sunshine He bestows. The only condition is to take them. "He giveth to all men LIBERALLY and upbraideth not." Shall we then continue in sin that grace may abound? "Nay, we are conquerors through His free gift of strength. Pardon, power over sin, victory over temptation are all to be had for the asking.

"And every virtue we possess, and every victory won,

And every thought of holiness are His alone."

"Come then, buy wine and milk without money and without price."

FRIDAY.

"Be strong in the Lord, and in the power of His might."—Eph., 6, 16.

Make me strong, O Lord, to fight all Thy foes in Thy great might.

Strong to bear my daily cross, and to find all gain in loss.

Strong to face the strongest foes which Thy kingdom would oppose.

Strong to face each duty's call, never letting aught appal.

Strong to work when work seems toil wasted upon barren soil.

Strong to bear each bitter pain, finding tribulation gain.

Strong to lift to heaven my eyes, knowing there fruition lies.

In the strength Thou dost supply, strong to live, or strong to die.

SATURDAY.

"The judgment was by one to condemnation; but THE FREE GIFT is of many offences to justification."—Rom., 1, 16.

"For if by one man's offence death reigned by one, much more they which RECEIVE abundance of grace and of the GIFT of righteousness shall reign in life by one, Jesus Christ."—Rom., 5, 17.

"Therefore as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the FREE GIFT came upon all men unto justification of life."—Rom., 5, 16.

Just published, "The Southern Cross, or The World Unseen," by Fairelie Thornton, 1/6, sold by A. Dalrymple, 20a Goulburn-street, Sydney, and other religious booksellers.

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Mary, your kitchen
is a picture!

However do you
get everything so
spotlessly clean
& bright?



Yes, ma'am, it do
look nice but it's
very little trouble
when you use
**PEARSON'S
SAND SOAP**

The Comfort of a Good Bank Balance!

THE latter years of a man's life slip by with disconcerting speed, and before he realises it the time has come to retire.

How to prepare for this time? To accumulate money by saving it is too slow, and, usually, would not provide enough.

Some means is required that will yield an adequate sum, and above all is of absolute and well proven safety.

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Prohibition and Prosperity—

(Continued from page 7.)

A REAL HOME.

The time payment plan and Prohibition to support the purchases has elevated the shack element. They will no longer live in shacks and shanties. They want better homes. Better homes need furniture. All homes have a garage. A garage needs a car, and the poorest American family has one—which they "run ragged." (The most menial of scrub-women and common laborers can go to work in their own automobile if they so desire.) They have fine furniture which 50 per cent. of American people seldom use until the arrival of company. Fifty per cent. of the Americans eat—when company is absent—in the kitchen. That 50 per cent. are the 50 per cent. that Prohibition has lifted from squalor into a new era in which they are appreciative, so much so that they take exceedingly good care of the furniture, washing machine, radio, electric sweepers, irons, etc., and fireless cookers that have come to them through Prohibition.

CLEANING UP ADS.

Immediately an American infant discards its rattle it picks up a toy revolver. About the first words it speaks is, "Bang! bang!" They get that from the moving pictures, and the enormous annual casualty list shows that so many Americans who murder wantonly grow into the sere with "pistol on the brain." The "gat" (gun) is a unit of American life that, now that all liquor drinking scenes and acts criticising Prohibition are banned in the movies, will be the next to disappear.

Cigarette advertisements recently displayed for the purpose of attracting the Flaming Youth and Smouldering Flames that have not already become addicted to smoking "coffin nails," have disappeared. They pictured the feminine sex in many poses of pulchritude

associated with certain brands of "gaspers." The Tobacco Trust's attention was drawn to the fate that befel the Liquor Trust, and the advertisements disappeared overnight.

My Lady Nicotine runs her business much more humanely than John Barleycorn does his, and although my system rebels when I use tobacco, I like to sit near the man that smokes a good cigar or a pipe full of good tobacco. At that, since Prohibition, habit-forming deterrents are fast getting the "raz-zoo." Latin influences and perverted Latin habits also have suffered severely since Prohibition in America, and the whole "yowl" about Prohibition comes from the Roman Catholics and the few renegade Protestants that fire the balls they make.

Like the American merchant, tired, the Australian merchant is tiring of being the "goat" for the Liquor Interests, the Simon Legrees, the Mrs. Simon Legrees, and the young Simon Legrees that wax fat, decorated like Xmas trees or brilliantly lit chandeliers, as they sport Kimberley's blue, white diamonds while the wives and children of their victims—also victims—beg for food and shelter, and plead for husbands, sons and daughters, thrown behind the bars by Justice, and statutes made and protected by imbecilic, unscrupulous politicians that "jump through hoops" when John Barleycorn cracks the whip.

There are a number of readers that read my articles, and can see, and nod their heads in approval. But do they care? Do they think the task ahead "too big a job", or do they think that Australia's great future (and the billions of Australians yet to be born, that will when born look upon Prohibition as a duty the present generation owed) is not worth what they consider "their futile effort"? Or are they too firmly embedded in the mire of addiction to the alcohol that has so many addicts that live only for the



Sparkling Clear Delicious Jellies

You get that and more when you use White Wings Jelly Crystals. They are pure, contain only the best ingredients, and are quick setting. Try them to-night for dessert with custard made from White Wings Custard Powder.

White Wings Mills,
H. L. BUSSELL & CO., LTD.
SYDNEY.

licensed national curse that John Barleycorn's "heelers" graciously confer upon those who desire, and brutally force upon those who do not?

Clean Australians will finish at their graves what the Battalion of Death (the liquor interests) began at Australia's cradle.

They, the liquor interests, are not "up against" a religious reform any more, and they cannot throw out with success the religious fanatic smoke screen. There has been a change of venue. "Economics" are the reefs ahead that will make a lot of left-over Australian publicans, brewers and distillers Exhibit A to the next generation.

PASS "GRIT" ON

Social Worker Says Less Drinking Among Women.

The votes of women will save the Prohibition cause, Mrs. G. M. Mathes, of Chicago, formerly associated with the Chicago Church Federation, declared in a recent address on the topic, "Does Prohibition Prohibit?" "The talk about the increase of drunkenness among young girls will not go very far with those of us who knew conditions in Chicago before the Eighteenth Amendment went into effect," Mrs. Mathes asserted. "When I was connected with the Chicago Church Federation we sent out investigators who reported the presence one night of 1400 young girls in saloons on Madison and State streets alone. In every one of 100 dance halls we found young girls drunk. Let investigators try to find an equal number in any kind of place to-day, if they can."

ANNUAL SUBSCRIPTION TO "GRIT" IS 11/-.

"Grit" subscriptions received to 24/9/26, and where not mentioned the amount received is 11s.: Mrs. Robinson, 29/5/27; R. Knight, 30/8/27; Mrs. Griffin, 30/12/27; Miss Hamilton, 24/9/27; E. S. Shaw, 24/9/27; H. Nixon, £1, educ.; Miss Flaxman, 20/9/27; H. O. West, 20/9/27 and 9s. educ.; Miss Moberley, 30/9/27; J. P. Treadgold, 30/12/28; Miss Burlace, 5s. 6d., 24/3/27.

The following are paid to 30/12/26: R. S. Badger (£2 10s.), Miss Monkley (15s.), Mrs. Todd (5s. 6d.), J. A. Lucas, Miss Harding (£4 1s. 6d.), C. J. Stokes, A. Wansey (£2 1s. 6d.), W. Harvey, G. E. Smith and 9s. educ., G. R. Walker (12s.).

HIS ILLNESS.

In the receiving ward of the base hospital the new cases received pyjamas and bathrobes.

Rastus came in with a bunch of others, and the orderly was afraid that Rastus was overlooked.

"Have you pyjamas, Rastus?" he asked.

"No sah, mumps," was the reply.

* * *

NOT GUILTY.

At a parade of a company of newly-called men, the drill instructor's face turned scarlet with rage as he slated a new recruit for his awkwardness.

"Now, Rafferty," he roared, "you'll spoil the line with those feet. Draw them back at once, man, and get them in line."

Rafferty's dignity was hurt.

"Plaize, Sargint," he said, "they're not mine; they're Micky Doolan's in the rear rank."

AUSTRALIAN CASH ORDERS, Ltd
351-359 PITT STREET, SYDNEY.

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

Support Our Advertisers.

Box 390, G.P.O., Sydney,
13th September, 1926.

Messrs. Anthony Hordern & Sons, Ltd.,
Brickfield Hill, Sydney.

Gentlemen,—For many years we have found pleasure in displaying your advertisement in "Grit." We have felt a satisfaction in diverting business to your Great Emporium. On one occasion we were able to persuade a big institution to give you a magnificent order. This was a pleasure to us. We greatly regret that, having built up the largest business of its kind in the Commonwealth without a liquor license, you should now stoop to acquire this adjunct to your business. In doing so you have become an active party to introducing easily into the homes of your customers the most insidious wrecker of homes and disturber of domestic happiness the world has ever known. You have now taken as a partner into your business, Alcohol, who has been responsible for more bad debts than any other single agent.

Though I can ill afford to cut you out of our advertising columns, yet I can no longer heartily urge my readers to do business with your great firm. While this may seem fanatical to you, yet it is done in the spirit of loyalty to a principle, and this is a priceless thing in these days of miserable compromise. The verdict of the Court to-day leaves me no option, and after the issue now in the press we must most reluctantly decline to insert your advertisement.

Yours faithfully,

Robert B. S. Hammond

WINNING A REST.

After a number of years at Universal, Max Cohen tried desperately to get a day off.

"Let me see, reflected the boss. "Wasn't it just at this time last year that you got a day off on account of this same grandmother dying? How, then, can she be dying again this year?"

"Well," said the incorrigible Max, "she very nearly got buried alive, that time."

NO EXCEPTION.

Said the tramp at the kitchen door: "Couldn't you give me a bite to eat, lady? I was born unlucky."

"Well, your luck is holdin' out," came the reply as the door banged shut.

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