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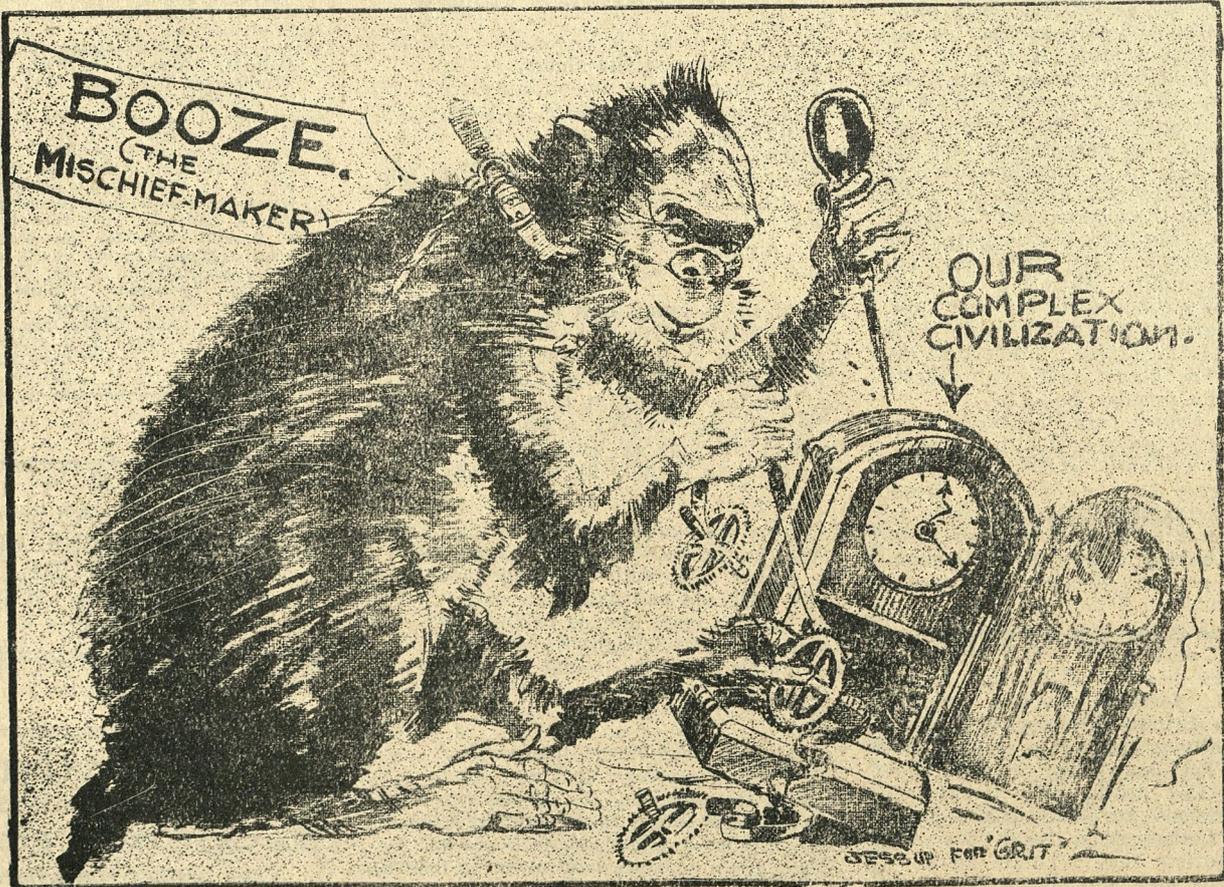
A JOURNAL OF NATIONAL EFFICIENCY AND PROHIBITION

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MONKEYING WITH IT.



**PAY CASH AND COLLECT
GREEN COUPONS**



SCIENCE TALKS.

By W. G. CALDERWOOD.

In the heated and noisy discussions of prohibition the American public has lost stride, and dropped behind the rest of the world in its knowledge of the latest discoveries of the physiological effects of alcohol upon the human mechanism. Beginning in the first decade of this century, while the attention of the American people was absorbed in state and local prohibition campaigns, medical men, psychologists, physiologists, and other scientists dealing with the human body, were exploring this interesting field, and exploding previously accepted theories concerning the drug alcohol. For example, the figures from seven of London's largest hospitals show that in 1872 the cost of alcohol for the patients was £10,000 and the cost of milk was £3,000. But in 1902 the cost of alcohol had declined to below £3,000, while the amount paid for milk had increased to over £11,500. This was the result of scientific tests proving alcohol to be not only useless but actually harmful as a medicine.

In Austria, the late Professor Emil Kraepelin, of Vienna University, one of the most eminent physiologists of the century, was making his tests and experiments, the results of which led him to announce findings that were revolutionary to the Teutonic mind, concerning the moderate or "dietetic" use of alcohol. His tests proved that "The powers of conception and judgment are from the beginning distinctly affected. Small doses of alcohol, from the very first, influence adversely the finest brain cells and centres of the highest intellectual development. The actual facts are exactly opposite to the popular belief."

Dr. W. A. Evans, former Health Commissioner of Chicago and Health editor of the "Chicago Tribune," states that most physicians agree that a man is drunk "shortly after taking his first drink." In this, Dr. James Ritchie, of Edinburgh, Scotland, agrees, saying, "Even in small quantities alcohol perverts judgment and weakens self-control."

Great Britain is changing her definition of drunkenness, particularly in connection with motor car driving. Sir Arthur Newsholme, K.C.B., former principal medical officer of the British Ministry of Health, has emphatically stated that a single drink of whisky or beer may make the difference between life and death, and twenty-six eminent physicians have memorialised the Minister of Transport to issue warning cards to motorists that a single drink of whisky or beer may slow down the muscular response as much as one-half, or even three-quarters, so that action which normally would require only one-fifth of a second, would be slowed to two—or even four-fifths. The Expert Committee of the British Medical Association reports to the Transport Minister that "Fine shades of self-control might be lost without any apparent signs of alcoholic intoxication. The first effect of alcohol is on the higher centres and is subjective, even if no objective symptoms occur."

The subject has become of especial interest in England because of the high ratio

of accidental auto killings. England has one auto to each 45 of population. The United States has one for each five, or nine times greater "density." In England there is one auto death per 128 autos. In the United States the ratio is only one for each 803, or one-sixth the frequency per car. English authorities recognise that this high ratio of fatalities is largely chargeable to drink.

Henry Ford said, "Alcohol and gasoline won't mix." The complaint of the British medical and transportation authorities is that they do mix, and with ghastly results! A gallon of gas, plus one pint of beer, is often equal to a funeral.

THE DRUNKARD'S VISION.

A public parlor in the slums,
The haunt of vice and villainy,
Where things are said unfit to hear,
And things are done unfit to see;
'Mid ribald jest and reckless song,
That mock at all that's pure and right,
The drunkard drinks the whole day long,
And raves through half the dreadful night.

And in the morning now he sits,
With staring eyes and trembling limb;
The Harbor in the sunlight laughs,
But morning is as night to him.
And, staring blankly at the wall,
He sees the tragedy complete—
He sees the man he used to be
Go striding proudly up the street.

He turns the corner with a swing,
And, at the vine-framed cottage gate,
The father sees, with laughing eyes,
His little son and daughter wait;
They race to meet him as he comes—
And—oh! this memory is worst—
Her dimpled arms go round his neck,
She pants, "I dot my daddy first!"

He sees his bright-eyed little wife;
He sees the cottage neat and clean—
He sees the wrecking of his life
And all the things that might have been!
And, sunk in hopeless, black despair,
That drink no more has power to drown,
Upon the beer-stained table there
The drunkard's ruined head goes down.

But even I, a fearful wreck,
Have drifted long before the storm.
I know, when all seems lost on earth,
How hard it can be to reform.
I, too, have sinned, and we have both
Drunk to the dregs the bitter cup—
Give me your hand, oh brother mine,
And even I might help you up.

N.S.W.

—Henry Lawson.

SUMMER SCHOOL

Arranged by the "Women's Christian Temperance Union," at "Frances Willard House," Burren Street, Newtown, from 26th December, 1931 to 1st January, 1932, under the Directorship of Miss F. McCorkindale.

Text Book: "Physical Fitness," Book III.

PROGRAMME:

Saturday, 26th, 10 a.m.—Welcome by the Matron. 7 p.m.—Reception; 8 p.m.—Lecture, "Simplifying Temperance Teaching for the Child," Mr. Stanton.
Sunday, 27th, 11 a.m.—Church Parade; 3—4 p.m.—Address, "Laws in the Spiritual Realm and their Significance to the Teacher," Miss McCorkindale.
Monday—Thursday: Study Circles, 9.45—10.45 a.m.; Recreation: 2—5 p.m.; Tutorials, 11 a.m. and 7 p.m.
Monday, 11 a.m.—"Alcohol and Health," Dr. Verco; 7 p.m.—"How to Conduct a Meeting and to Prepare an Address," Mrs. Jamieson Williams.
Tuesday, 11 a.m.—"Training the Child," Rev. M. Garbett; 7 p.m.—"The Place of Chemistry in Temperance Teaching," Miss Mouldsdale, State Y. Secretary.
Wednesday, 11 a.m.—"The Art of Teaching," Miss R. W. Stevens; 7 p.m.—"Alcohol and the Brain," Rev. R. P. Arnott.
Thursday, 11 a.m.—"Teaching the Adolescent," Rev. E. H. Vines; 7 p.m.—"The Place of Illustration in Temperance Teaching," Charts, Diagrams, Lanterns, etc., Miss F. McCorkindale.
Special Tariff for the week, 17/6.
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AND A WAY

THE STORY OF THREE MEN.

By JACK CREAGH.

"And an highway shall be there, and a way, and it shall be called the way of Holiness, the unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools shall not err therein."—
Isaiah 35:8.

About eighty years ago a fine athletic college man was getting into the front page of the sporting papers. His name was George Clarke.

He was an unusual man, because he was not over-affected by the great records he was putting up as a runner. From a local to a national, then an international champion, was only a matter of a few years.

The world gave many gasps as the panting champion breasted the tape, first mostly, and generally with the record—some world's records—broken.

Then the quiet, unassuming chap would go home. Sure he was happy and his pals made him a lion, and he took the lion stuff without becoming a fool.

Hero worship in sport is quite natural. The crowd worship a winner and all winners are touched by such worship. Many are so touched that they become fools and loose out in the battle of real life.

I have studied many champions, have known some intimately, and nearly all are fine, generous chaps. It is foolish to say that some do not like the applause—that's apple sauce. They all like it. But, large numbers cannot carry it. They become effected by it and when their heads swell and their pride bulges out, well, another champion takes charge.

Those close friends of the young runner mentioned above, thought their champion a bit slow, socially. You couldn't get him to the hotel bars or out late at night, making whoopee. He was often seen taking his mother for walks and to places. He preferred her side glance of love to the glare and glamour of thousands of thoughtless hero worshippers.

Often they, the mother and son, were seen entering a church. The great runner thought it right and proper to do so. He did not see anything unusual to carry his Bible under his arm and to go to the church three times on Sunday—once in the afternoon to teach his class of boys.

No, it was the right thing for him to do and if you look into the matter carefully you will do the same, not that all of us are able to work the same, but we can all work. We can all believe in the principles of Faith, Hope and Charity.

In those three principles are to be found the very essence of life—Love, Wisdom and Unselfishness.

God's Servants Instruct.

When others were dancing late into the night the young man could be seen quietly reading the Scriptures. The loving mother watched over him the while.

"Now, son, it's getting late; here's your hot milk," and together they would enjoy fellowship before retiring after prayers.

"Now, mum, I found out some wonderful things to-night. It says in the 19th Psalm, 5th verse, 'Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.'"

"Also, 'His going forth is from the end of the Heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof.'"

The law of the Lord is perfect, converting the soul.

The testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart.

The commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever.

The judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned, and in keeping of them, there is great reward.

Who can understand his errors, cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins.

Let them not have dominion over me, then shall I be upright and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, Oh Lord, my strength, and my redeemer."

In those words the great David, the champion runner, and a Christian mother built up a friendship. The mother knew, and the lad, then the champion runner, discovered the great things of life.

"And mother, I found out a good one to-day. Saint Paul told the Corinthians a few things, he even touched on running. He said in I. Corinthians 9:22 to 24. (He must have been interested in runners.)"

"To the weak become I as weak, that I may gain the weak. I am made all things to all men, that I might by all means save some.

"And this I do for the gospel's sake that I might be partaker thereof with you.

"Know ye not that they which run in a race run all, but one receiveth the prize—so run that ye may obtain."

"Yes, mother, Paul must have been a great sport. Gee, I wish I could be like him.

"And listen to this one, mother. I think I'll put this up at the gym, when I get back to college.

"Wherefore seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race that is set before us."

Visiting other towns and countries, the champion never forgot his Bible. The book was in the bag with his spiked shoes and running trunks. At home he fed on the beautiful soul food, his mother directing operations.

When his supple body bent to the race on the track he was found fair in all his dealings. There was no stealing a march and after passing the tape a winner he was the first to shake the hands of his beaten friends.

Decides to Race for God.

His mind was set, he would do as his mother wished. Her prayer and desire were passed to the son. He was needed to instruct the people in the ways of truth, of real love.

Out in the world were the ignorant, wayward, selfish and even ungrateful people. They were seen by the young athlete, just as plain as the world saw his speed and world's records on the running track.

The way of holiness called. He lived his life so that he would be worthy, and long before the spiked shoes were put on one side he spoke the word to the sinful, and the weary, that if heeded would make all the difference in the world as regards the happiness of the individual.

I often look back with real agony of soul to the days when I (Jack Creagh) saw fellows trying to make good in the Christian way. I even ridiculed them and now

(Continued on Page 10.)

JACK CREAGH'S LANTERN TALKS

ON

"GOD'S POOR, THE DEVIL'S POOR, AND POOR DEVILS."

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

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

PROGRAMME.

Dec. 6—Sunday—St. Paul's,
Wentworthville.
Dec. 11—Friday—W.C.T.U., Burwood
Congregational School Hall.
Jan. 8 to } Methodist Church,
Jan. 11 } Belmont.

If you wish Mr. Creagh to visit either suburbs or country, write to Canon R. B. S. Hammond, Box 3690SS, G.P.O. Sydney.

THE NEW SOUTH WALES PROHIBITION ALLIANCE.

President:

Rev. WALLACE DEANE,

Headquarters: S.A. Chambers, 140 Elizabeth Street, Sydney.

Secretary,

COL. FISHER.

'Phone: M6058.

JUBILEE CELEBRATIONS.

The Executive of the Temperance Alliance is now busying itself preparing for the Jubilee Celebrations in 1932, which bid fair to be worthy of the occasion. We may say tentatively that the celebrations will take place within a fortnight of the opening of the New Bridge.

SUMMER GARDEN CONCERT.

Madame Ada Baker and her students will present a Summer Garden Concert, at the Sunshine Luncheon Rooms, 140 Elizabeth Street (opp. Foys), on Wednesday, December 9th, at 8 p.m. The proceeds of this Concert are to help swell the funds of the N.S.W. Prohibition Alliance, so that the fight against the Liquor Traffic and its evils may still be carried on. Tickets may be had at the Alliance Office, only 1/6 each, including supper.

SCIENCE OUTLAWS BEVERAGE ALCOHOL.

The case against alcohol centres in its relation to the accuracy of the nervous system. Whatever harms the brain and nerves impairs the integrity of life. The sole purpose of its use as a beverage is to force the nervous system to lie, thus vitiating its power of recording and acting upon the truth. Men drink to feel warm when they are really cold, to "feel good" when conditions are not good, to feel emancipated from those reserves and restraints which are the essence of character building. Alcohol is a depressant, appearing as a stimulant mainly because it checks the highest nerve operations first. Its influence impinges on the chief mental functions: sensation, reason, motion. It leaves its subject uncertain as to what he sees or feels, hazy as to cause and effect, and unsteady as to resultant action. No man of high purpose can afford to endanger in any degree the validity of those mental processes which register his contact with reality.

Alcohol is always a habit-forming drug; the greater the injury to the nervous system, the more insistent the demand for it, and the weaker the will power in resistance. The chief argument used in favor of moderate use of alcohol is its value in conviviality. But, as President Eliot has observed:

"Abstinence from alcohol kills no joys of any account," while its use "impairs the chances of continuous working power."—From the Journal of the American Education Association.

A TERSE DESCRIPTION.

I believe that from the time whisky issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, dishonor and death, that it demoralizes everybody that touches it.

—INGERSOLL.

Our present industrial system simply cannot work with liquor.

We must choose between drink and poverty on the one hand and prohibition and prosperity on the other. There is no middle ground.

The brain of a man who drinks alcohol cannot be wholly quick and alert.

My experience has been that there can be no temporizing whatsoever with liquor. Therefore, since the very beginning we have in our industries enforced the rule of absolute, total abstinence, both in and out of the shops and offices.

Brains and booze will not mix.

—HENRY FORD.

Lloyd George says: "America is rich not because of our gold, but because of Prohibition."

GANDHI.

"Total Prohibition of Intoxicating Drinks and Drugs."

This is Gandhi's twentieth point laid before the London Conference, which is drafting the constitution for the new Dominion of India.

Three hundred million people of India, for three hundred years bone-dry by their religion, have had drink forced on them by a foreign power for revenue only—a Christian nation making a non-Christian people drunk to make itself rich!

A little wisp of a man living on a handful of rice, fasting in contrition for the sins of others, deploring physical force, believing in God and relying on Him, has challenged the satanic hypocrisy which sends missionaries to India in the cabins of ships and liquor in the hold—the Christian missionary with his black Bible to convert a non-Christian people and the liquor mercenary with his black barrel to corrupt them. And both in the same boat!

Battleships could not have done it. England would have crushed battleships like egg shells and spilled armies into the putrid trenches. It was the omnipotence of right against the power of might.

And now Gandhi's people are free to make salt from the sea, and India need no longer drink England rich.

Glory be to God and Gandhi.

WHAT PROHIBITION HAS DONE FOR AMERICA.

The American Issue credits to the National Congress of Parents and Teachers the following statement as to the effects of prohibition in a message to American youth:

"The removal of the open saloon, which encouraged gambling and degraded politics.

"The reduction of the amount of consumption of alcoholic beverages by 70 per cent. within a remarkably short time.

"The elimination of liquor advertising which appealed to the crudest and lowest emotions, to create new victims of the drinking habit.

"The protection of children and their mothers from the neglect and brutality of drinking fathers.

"An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world.

"The most efficient industry to be found anywhere, because of the reliability and loyalty of sober working men and women.

(Continued on Page 12.)

LEGACIES.

Friends are earnestly requested to remember the work of the Prohibition Alliance and for the guidance of those friends who may care to remember the Alliance when preparing their Will, the following is suggested as a form of bequest:

"I bequeath to the President and Treasurer of the New South Wales Prohibition Alliance the sum of £. . . . to be used and applied by the committee of the said Alliance for its general purposes in the said State of New South Wales, the receipt of the said officers of the Alliance to be a sufficient receipt to my trustees for the said sum."

Any enquiries regarding this matter may be addressed to the President or the Treasurer at the office of the Alliance, 140 Elizabeth Street, Sydney.

We deeply appreciate the kind remembrances of friends in days gone by. Any kind of property may also be willed to the Alliance.

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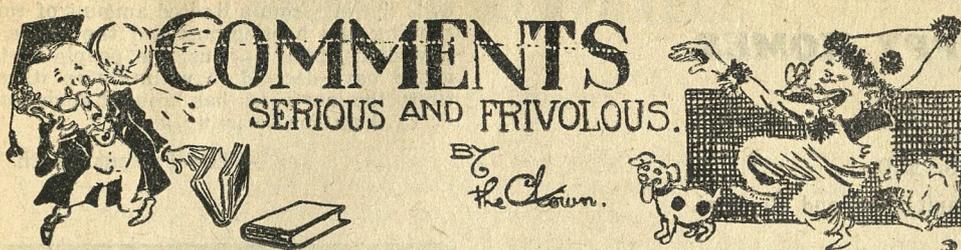
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"The man who drinks like a fish is at the end of the line when rewards are handed out."

SUNDAY SPORT.

"MENACE TO SPIRITUAL WELFARE."

"It is not only a disgrace to a Christian nation, but also a menace to the spiritual and moral welfare of the people," was the description given to commercialised Sunday sport, by the members of the North Coast Methodist Synod, which met in Lismore.

The synod carried a motion of protest against the increasing practice of turning the day of rest into a day of sport and pleasure.

These are timely words, my brothers and sisters—and if they effect no reform they will at least go on record as a protesting voice in the babel of thoughtless noise.

THE HIGHER EDUCATION.

We read a few days ago in our paper of a woman in London who had established a school or college for parrots. She teaches parrots to talk and sing by means of the gramophone and the radio.



It is a sort of boarding school, and the parrot, when his education is complete, is returned to his owner. The extent of his vocabulary, whether he sings, talks or just swears, is according to the course he sat for, and the amount spent on his behalf. That is to say, the more one pays, the more one gets.

"Grit's" Clown, when he looks sadly round at the bulk of our politicians, has a sneaking sort of notion that they are graduates of a similar school—and further, that in choosing a course, economy was the keynote—which may account for many things which happen in the gilded halls of our legislatures. Looking back over the years, the writer can recall not a few parrots who would have glistened like an intellectual diamond in the dull, murky mentality of our parliaments. It is funny that the mere

mention of parrots always brings politicians to the mind of the writer; some strange complex, hard to understand, and rough on the parrots.

IMPORTANCE OF DISTILLERY MERGER.

MELBOURNE, Monday.

Speaking at the annual meeting of Brinds Ltd., to-day, the chairman, Mr. C. L. Brind, emphasised the importance of the distillery merger which had taken place during the year. He said that it marked a great step forward in the distillery industry of Australia, and credit was due to Federal Distilleries Pty. Ltd. for the efforts made to place Australian whisky on the market. During the year 9/- a share in cash had been returned to shareholders.

The speaker in the above report said it was important, and a great step forward.

Who in the name of a stale fish is it important to?

Surely they do not mean to assume that a whisky distillery has any real importance in the welfare of a country?

A great step forward by the distillers more often than not means a great step backwards by the country which they happen to be infesting.

History is full of such things and a country which sets out to acquire greatness by being a big noise in the manufacture of Booze does so by sacrificing the sobriety and thrift of its people—which is a big price to pay. Is it not, Herbert?

SPIDER.

POLICEMAN IS ONE.

UP CHIMNEY.

Climbing, spider fashion, for over 25 feet up the outside of a brick chimney at the

rear of a ramshackle house in Retreat St., Waterloo, recently, Constable Scott, from his perilous position, leaped five feet across to a balcony, and, bursting into a room, arrested an opium-dazed Chinaman.

Five other Chinamen fled by slipping down a rope tied to a bolt in the wall of the room, and passed through a window.

These incidents followed the chopping down of the back door by Constables Scott and O'Donnell with an axe, which set off an electric alarm bell and warned the Chinese.

Across the street at the same time, Sergeant Jennings and Constables Apps, Sutherland, Shakespeare and Fletcher smashed their way through a heavy door into another house, and arrested 24 Chinese who were playing fan-tan.



The above report is taken from one of our newspapers a week or so ago. We hate to waste such a lot of valuable "Grit" space on it, but it seemed too funny to miss.

This touching regard by our authorities for the health and morals of Charley Wun Lung is a mysterious thing indeed, when at the same time they permit old John Henry to obliterate himself (mentally) with fifteen varieties of stagger juice without comment.

But folks, in the Clown's opinion, the cream of the joke lies in the 24 Wun Lungs who went to the cooler for playing fan tan.

Twenty-four Wun Lungs locked in a room secretly playing fan tan—and twenty-four

(Continued on Page 10.)



A LAND OF HAPPY HOMES.

D. H. KRESS, M.D.

Of the Washington (D.C.) Sanitarium and Hospital.

Eight of the Canadian provinces have discarded prohibition in favor of government sale and control. Prince Edward Island, however, has refused to be influenced by her sister provinces, and has adhered to the prohibition policy.

It cannot be affirmed that its people did not know what they were doing, for the island has had prohibition longer than any of the other provinces. Even as far back as 1879 the county of Pruese adopted the New Canada Temperance Act. Shortly other counties did likewise until in the year 1900 the legislature of Prince Edward Island enacted a provincial temperance law.

The question naturally arises, Why was Prince Edward Island uninfluenced by her sister provinces? Evidently she must have good reason for adhering so tenaciously to prohibition. Here are a few facts that seem worthy of consideration:

William S. Dalton, in referring to this remarkable province in the December number of the "American," tells us that in regard to "unemployment, there isn't any on the island." Can the other provinces that at the best only partially enforced prohibition, make any such claim? Poverty, he tells us, "is almost unknown." According to R. H. Coats, the dominion statistician, "in Prince Edward Island only one divorce was granted from 1868 to 1927; this was in 1913," though its laws permit divorce. He tells us that "its own divorce court authorised by the legislature in 1835 has never had a session." He says: "Further, it is found that since 1927 in the whole province there was not a single case of assault on wife, indecent assault, desertion of family, neglect of children, or contributing to the delinquency of a child." We are told there exists "no crime problem as we know it." How does this compare with her sister provinces?

A Progressive, Prosperous People.

Here are a few other facts that are food for thought: "This island has, per square mile, twice as many people, four times as many cattle, and eight times as much poultry as any other province of Canada. It has more railways per square mile, more post offices, more telegraph lines, and more churches, and its people have more money in the savings banks, per capita, than have those of any other Canadian province."

It seems almost unbelievable, but we are further informed that "there are no highwaymen on its roads, and no thugs and bandits on its streets. There is no commercialised vice, if vice exists at all, as we recognise it to-day. The total regular police force of the island numbers only thirteen men. There is no penitentiary in the province.

"Progressive, prosperous, and up to date, enjoying the newest comforts of modern life and familiar with its luxuries, the 88,000 folks of this island go nightly to their beds untroubled and unscathed by those dark problems which are keeping our own police, sociologists, and preachers awake or tossing with bad dreams.

"The island hasn't had an execution in forty years."

Here is something more to think about: "Motoring in Prince Edward Island has a charm of its own because of the constantly winding character of the roads. But this condition greatly increases the danger of accident. The motorist does not know what he is going to meet a few yards ahead. He must have an active brain, quick eye, and steady hand. Yet in 1927 there were only two fatalities from motor accidents in the entire province."

The question naturally arises, if prohibition is the pernicious thing that its enemies claim it to be, if it produces disrespect for law, drunkenness, and other evils, then surely Prince Edward Island ought to be in a very bad condition by this time.

What Prohibition Can Do.

The people of Prince Edward Island know by experience what prohibition can do when it has had a fair opportunity to be worked out. They have also the advantage that the other provinces did not have when they accepted the government control policy as an experiment. The people in all these provinces were promised that government control would abolish bootlegging, promote temperance, increase respect for law, and improve social conditions generally. From irrefutable evidence the people of the island were convinced that in no province has government control fulfilled any of these promises. So, while recognising the limitations of provincial prohibition and the

evils flowing from a limited amount of rum-running and bootlegging and the abuse of physicians' prescriptions, the people of the island have decided to maintain in its entirety the law which has brought such benefit to them for so many years.

—"The Present Truth."

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"A STORY OF A LABRADOR DOCTOR," by Sir Wilfred Grenfell. 1/4; postage 2d.

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"One of the finest, manliest and most Christian books that has been given to the world for years."—"British Weekly."

"It is a great and an inspiring story from start to finish. . . It is the sort of story that puts fire, enthusiasm and purpose into life."—"Life of Faith."

"MARY SLESSOR: THE WHITE QUEEN," by W. P. Livingstone. 1/4; postage 2d.

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"It is a glorious book, full of that which thrills and kindles the soul. It is found to be a widespread blessing."—Rev. Bindale T. Young.

THE BOOK DEPOT

135 CASTLEREAGH STREET, SYDNEY.

DRINK IN AUSTRALIA.

(By J. D. Merson.)

It is apparent that a change that can only be described as very great has come over Australia in the matter of the consumption of alcoholic liquors. The tendency to a smaller use of spirits has been manifest for the last five years. In the year 1925-26, 2,611,202 gallons were consumed, and year by year since the figures have been 2,528,200, 2,491,976, 2,378,360, 2,295,660; while last year the consumption fell to 1,128,685 gallons, less than half of that of the previous year. As to beer, the smaller use began more recently. In 1928-29 the consumption was 71,696,028 gallons. The next year it was 65,551,859 (9 per cent. less), and last year 52,582,756 (19 per cent. less). Regarding wine, comparisons cannot be made, for as there is no Excise duty the consumption of Australian wine is not known, and the quantity of imported wine is small. If all Australian wine is to come under the duty now spoken of, without any exception, the consumption will become revealed. An examination of the consumption of spirits and beer during the 30 years of the existence of the Commonwealth is of great interest. The following table shows the position for 1901, at the birth of the Commonwealth; the years in which the consumption was the highest and the lowest; the mean for each 10 years; and the significant tendency to greatly lessened drinking during the latter part of the last decade:—

	Population.	Spirits. Gallons.	Beer. Gallons.
1901	3,790,710	3,613,384	42,615,322
1902	3,847,998	2,816,393	...
1903	3,893,329	...	41,281,274
1907	4,123,729	3,653,531	...
1910	4,370,185	...	51,637,256
Mean of 10 years	4,049,914	3,192,911	44,605,330
1911	4,492,215	...	55,759,877
1913	4,821,602	4,094,648	...
1918-19	5,081,679	1,888,908	...
1919-20	5,304,422	...	70,251,026
Mean of 10 years	4,961,030	3,096,360	62,520,546
1925-26	5,992,084	2,611,202	...
1928-29	6,336,786	...	71,696,038
1930-31	6,469,767	1,128,685	52,582,756
Mean of 10 years	6,031,693	2,262,239	65,584,092

The consumption of spirits last year was lower than that of any previous year, and the consumption of beer was less than that of any year since 1910, when the population was 4,370,185, 2,000,000 less.

The quantities set down are official, and the spirits are proof spirits, the standard for Customs duty. Proof spirit is by volume about 57 per cent. of alcohol and 43 per cent. of water. Alcohol being a strong poison, dilution with water is legalised. In Victoria, brandy may be increased in volume by the addition of 33 1-3 per cent. of its bulk of more water, and gin, rum, and whisky by 53 8-10 per cent. Similar dilutions are authorised in other States. The doctored spirit is retailed in minute measures and at very stiff prices. The rate of Customs duty last year averaged £1/15/7 per proof gallon, less than half the British rate, which is £3/12/6. The sale of the added water alone more than covers twice the duty. The depression that has come upon Australia, accentuated by the too free indulgence of former years, is one of the causes of the lessened drinking of to-day; and motor accidents largely caused by drink, the temperance lessons given in our schools, together with the value of temperance principles as demonstrated by the testimonies of leading athletes, the numerous excellent tea-rooms, the extensive sale of cheap fruit drinks, the watering down of spirits retailed in ridiculous measures at high prices, are all leading to a more careful and wise use of money. The convincing example, too, of the United States without one licensed drinking place is an experimental lesson of untold value to all countries. The expenditure on drink in times of hardship as well as in days of prosperity is most lavish. The total amounts, computed on modest lines and on official figures as far as possible, spent in each decade amounted to £139,988,593, £203,286,282, and £317,404,757, an enormous grand total of £660,679,632.

The chairman of the Stock Exchange of Melbourne stated recently that the net profit of 60 industrial companies during the last three years was £3,684,000, £2,723,000, and £1,310,000 respectively. Yet the spirits consumed in Australia in one year, 1929-30, 2,611,202 proof gallons, would at the rate of dilution legalised in Victoria in December, 1930, have been increased in bulk by the addition of 1,064,769 gallons of water, which added water alone legally retailed as spirits would have yielded more than £5,000,000. Surely it is high time this stupendous stupidity, or what is worse than stupidity, was cut down.

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A Personal Chat with my readers

This week a pet dog found **IDLE** £150 in notes hidden in the **MONEY.** home and made an expensive meal of them. He was given an emetic and the chewed up notes were pieced together sufficiently to warrant the bank redeeming them.

Since the closing of the State Savings Bank many have kept their savings at home, increasing the large number who usually keep considerable sums of money hidden away "in case of accident." It is probable that in the Commonwealth at present 500,000 people have in hiding sums of money ranging from £10 to £500. The total may easily be eight or ten million pounds of "idle money."

Idle money plays a big part in causing the idleness of men.

We are in a vicious circle, there is no work and consequently the wage-earner has no money to purchase from the shops and the shopkeeper has no reason to replenish his stocks from the factory.

We must break the circle and it is best done by employing people.

Within twenty-four hours of a man receiving wages he will spend them; the shop or store will place fresh orders; the carters are in demand, and the wheels begin to revolve in a hundred places.

Put the "idle money" to work, giving idle men jobs and you won't see Mr. Depression's heels for dust.

People are still thinking of the unemployed in the terms of ten years ago, when they were hardly distinguished from the unemployable. To-day we have the "new poor," competent, willing, trustworthy and suffering largely from the aftermath of war economics and blundering politicians.

"Idle money" can snap its fingers at slow moving parliaments and dare to act immediately and independently and make a major contribution towards prosperity.

We could, if we would, shift 5,000 families before the end of the year from the city to the country. This would not be costly and would provide work in the erection of the Pioneer Homes; it would solve the rent problem, make possible home-grown vegetables to supplement the dole, and provide occupation. Unfortunately such an unemployed camp does not appeal to either Federal or State Governments and they could without cost provide the land, since they have it.

The tragedy of 30,000 unemployed boys makes no appeal to poor, blind politicians.

The Broadcasting Campaign thinks so little of this greatest problem that they arrange for community singing to have half an hour and such a problem to have ten minutes.

Surely we are a crazy people.

A social experiment of remarkable hopefulness is in process at Sheffield, England. It may be claimed that the enterprise has gone beyond the experimental stage. Certainly the achievement so far justifies similar efforts in other places.

Last November a conference on Allotment Gardens for the Unemployed was held in London. The plan suggested was the provision at reduced prices of seeds and fertilisers, with garden tools, for the use on allotments of unemployed men.

Sheffield adopted the scheme, and has carried it out with West Riding thoroughness. An expenditure of £1,500 has produced vegetables valued at £15,000, and 2,185 men have found healthy occupation. They have not only grown the vegetable supply for their families; they have changed the psychological atmosphere. "Instead of an aimless existence in many cases, sick with hope deferred, healthy open-air lives are being led, full of interest in cultivating the ground and seeing things grow. Some threatened with tuberculosis feel no fears now; they have been restored by their own efforts in a natural sanatorium, without cost to the community. The wives and families constantly visit the allotments, and the plots are frequently alive with simple picnic parties, especially at holiday times."

This is a fine piece of social service, a real contribution to the solution of a grievous national problem.

Thinking in the terms of **REALLY** one's country, the following **GREAT.** lines by D. L. Crawley are appropriate.

What makes a country really great?

Nor lands nor forts nor gold nor dress,
But citizens whose lives are set
To service and to righteousness.

GRIT

A JOURNAL OF
NATIONAL EFFICIENCY
AND PROHIBITION.

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

Editor: ROBERT B. S. HAMMOND.

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SYDNEY, DECEMBER 3, 1931.

A mansion can not make a home,
Nor nature's dower make a state;
The greatness of her sons alone
Can make a country really great.

That is, indeed, a goodly land,
Happy and strong and beautiful,
Where each promotes the public good
And all are brave and dutiful.

God speed the day in every land,
When selfishness and discontent
Shall yield to brotherhood, and all
Shall seek the common betterment.

"Uncle Tom's Cabin" was "THE WET" only a story but it moved the **PARADE.** world. "Mother India" more deeply stirred India than any other single thing in 100 years. The novels of Dickens, Kingsley, and Disraeli were the most effective single agents in the great Reforms of the Nineteenth Century. We have been waiting for the great story that will throw the world into revolt against the beverage use of alcohol. Upton Sinclair has made a great effort towards this in his book, "The Wet Parade." He writes: "All my life I have lived in the presence of fine and beautiful men, going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the prohibition amendment is the greatest step in progress taken by America since the freeing of the slaves."

—THE EDITOR.

THE PRINCIPLES OF LIFE SAVING.

Condensed from *The Sportsman* (June, '31)

By PAUL WILLIAM GARTNER.

Back in the days when I was little more than excess baggage on an outdoor excursion, I happened to see a near tragedy in the Minnesota north woods. A canoe bearing a wiry Indian guide and a white man of considerable weight capsized about 100 yards offshore in the frigid waters of early spring. Neither the Indian nor the white man was a capable swimmer, and in the case of the latter the suddenness of the plunge, the coldness of the water, and the encumbrance of heavy clothing had him fighting desperately for air in less than a minute. He was within ten feet of the inverted canoe, but he might as well have been ten miles, so blind and frantic had the fear of death made him. The guide had succeeded in grasping an end of the craft, but apparently was unable to aid him without coming within reach of the powerful clutching arms.

The party to which I belonged was without water craft, but an older member, an excellent swimmer, quickly took off most of his clothing and then swam, without haste, it seemed, toward the scene of the mishap. I recall having criticised, with the impulsiveness of youth, his slow progress.

I was further shocked to behold the rescuer, upon reaching the drowning man, deliberately evade the clutching arms and livid face and swim to the canoe where he clung for at least 30 seconds, unquestionably resting. Shortly, however, with the aid of the guide, he drew the canoe to the now feebly struggling man, who was very near to death, I presently learned. Indeed, when he was finally brought to shore no indication of life was apparent—yet, he was revived by the prone pressure method of artificial respiration after more than an hour of application.

Proficiency in life saving is the result of cool, deliberate thinking, as in the incident just given. In the first place the rescuer removed practically all of his clothing—as any person should do who finds himself suddenly confronted with a considerable swim to safety. Swimming at what appeared to be a slow rate of speed toward the drowning man was another example of sensible procedure. Even the seasoned life guard cannot swim at the same rate for 200 yards that he can for 50, and in either case he must have considerable reserve energy after he has arrived. A good swimmer could be drowned in less than a minute by a desperate, fighting victim. Indeed, battling with a subject who has felt the icy breath of death requires almost titanic energy.

One sometimes hears tales of how a near victim was "knocked out" and then towed to safety. But this is almost impossible in the water. Nor is the breaking of a hold by the infliction of pain a practicable solution, since a man fighting for his life is not likely to be affected by such methods.

The best way to deal with strangle holds is to avoid them; that is to say, the drowning person should be approached from the rear whenever possible. This strategy keeps

the rescuer free of the other's arms and gives him opportunity to gain a good carrying grip.

Sometimes, before approaching, it is advisable to wait for a fighting person to exhaust himself, although it may not seem humane. This precludes the possibility that he will attempt to climb to the highest point at hand which, of course, is the top of the rescuer's head.

But despite all precautions there are occasions when a drowning person will obtain what is commonly called a death hold on a would-be rescuer. In this contingency the rescuer should remember to take a deep breath—if he can—and then without hesitation to submerge himself with the drowning person. This move will tend to make the subject release the hold as he struggles to climb upward again. The rescuer can utilize this tendency, in case of a front strangle hold, by shoving him upward. The back strangle hold is broken by twisting a subject's arm, by elbow and wrist, into an arm lock. The feet at times can be brought into play, not in a kick but in a powerful shove against the subject's shoulder. The carries for towing drowning persons to safety all follow the principles of maintaining the subject in a horizontal position and of keeping the rescuer out of his reach.

But it is frequently after the near victim has been towed to safety that some of the most difficult life-saving problems are faced, especially if he has ceased to breathe. However, artificial respiration is adopted only when the subject is not breathing. If he is unconscious, but breathing faintly, aromatic spirits should be applied to the nose and he should be massaged toward the heart, and kept warm.

As a rule, swallowed water is not dangerous although it may bring a seizure of sickness. It is the water in the lungs which paralyzes the diaphragm. A man can fast for 40 days or more if plentifully supplied with water, but if his diaphragm is paralysed for three minutes he may die. In this case never give mouth stimulants, for they will merely clog the throat passages. What must be accomplished is the removal of water from the lungs and the stimulation of respiration and heart action. And, without apparatus, the prone pressure method of artificial respiration (resuscitation) is the simplest and most effective method known to achieve this end. The method may be used with equal success in cases of suffocation by gas or smoke.

The victim should be placed face downward, arms up to allow the lungs their fullest expansion. Naturally the throat and mouth should be opened and cleared as well as they may be. Then the operator, on knees astraddle the subject's thighs, places his hand on the small ribs of the back with the fingers along the sides. Pressure is induced by swinging forward slowly, arms straight, thus contracting the lungs, and releasing with a snap which causes the lungs to expand and inhale. With the incoming air, water will tend to be displaced and forced out. Pressure is applied for ap-

proximately three seconds with two seconds between contacts, thus allowing between 10 and 12 movements of compression and release each minute. Resuscitation should be continued until the patient starts to breathe again, which may not be for several hours.

Liquid mouth stimulants, such as hot coffee or tea, should never be administered until the patient is fully conscious. He should be wrapped in warm blankets, for it is heat, both external and internal, which is essential for a complete recovery.

The swimming method can properly be considered only the last resort in the performance of a rescue. It is, by far, more practicable to use a boat or to throw a life preserver. Some very effective rescues have been performed with the aid of a pole. One should never hesitate to throw some object that will serve to buoy another up, a bit of wood, a chair, table, or box, if nothing more suitable is at hand. I know of an instance when an individual was saved from drowning by a man who could not swim but who had the presence of mind to shove into the water a municipal park bench. It is not colorful rescues that the world desires, but safe ones.

AUTOMOBILE ACCIDENTS ARE DUE TO DRINKING DRIVERS WHO ARE NOT DRUNK.

("The Right to Drive," by Richard Shelton Kirby, *Atlantic Monthly*, April, 1931.)

Credit is due to magazines that publish such facts about effects of alcohol as are contained in this article.

"How large a percentage of automobile accidents are due to drivers who are not drunk, but have simply taken a couple of drinks, or so, a short time previous? One (friend), an enthusiastic Volsteadian, cautiously put the figure at 30 or 40 per cent. The other, a state motor vehicle commissioner, is convinced that at least half of the accidents following reckless driving, speeding, and the like, are due to liquor. He is also convinced that, in a great majority of these cases the amount of liquor taken has been comparatively small.

"I feel quite sure that most departments would agree with me that concentration, caution, and consideration are not usually on the programme of a person who has taken into his system a drug whose first effect is blunting of criticism, reason, judgment, and volitional control, with weakening of all the finer social reactions."

"I still believe that Prohibition is the greatest experiment yet made for the benefit of man."—Thomas A. Edison.

"I can hardly remember a case of wreck and ruin that has not been directly or indirectly caused through drink. It is a terrible roll-call my memory goes back through, of men of good and even brilliant gifts, and of bright and glorious opportunities, who are dead, or worse than dead, at the hands of the great hypnotist—Drink."—Sir Hall Caine.

Christopher P. Connolly, the well-known magazine writer, computing from official vital statistics, shows that prohibition saved 150,800 lives during the first ten years. This exceeds our total loss of life in the world war, as shown by governmental records, by nearly 25,000.

And a Way.—

(Continued from Page 3.)

that I am able to give full value to those who really tried to play the game, I am grateful to the Great Creator for giving me a chance to even walk with them on the highway, certainly imperfect as yet, but with a great hope that even the mannerisms built into my nature through years of carelessness, may be eliminated.

The champion runner working out his life on the highway of service was indirectly responsible for the great change that came to my life.

If the young man had been satisfied with his running records, and an ordinary business career, well, the Creator may have found another way, or person to do His work, but the fact remains He chose the young champion, who was willing to be used.

Years after the spiked shoes were left behind, the young athlete joined the church. His mother's prayers had won, and his own desires were gratified. His fame as a runner often brought some unusual men to hear him preach, and the fact that he was of a natural sporting type helped him in his snappy talks. He did not beat about the bush, and he called a spade a spade.

Years of earnest work found him making his way into the hearts and minds of the people. Then he was sought after as a Missioner and he toured the British Isles and some of the far-distant colonies, Australia included.

The Christ became his trainer, the world became his parish, and he was just as keen to win souls as he had previously been to win races. All the incidents, all the records of his ministry will never be known to humans, but one incident, one soul that was saved had a direct bearing on my own life. That is the important part to me, and why I have chosen the story of three men.

The hereditary part played out just like games in all branches of life, is little understood, but it is very important and the fact is that no act, good, bad or indifferent, but it leaves its marks in the lives of individuals and nations.

The great coloured fighter, Tiger Flowers, who, besides being a middle-weight champion of the world, also preached in the churches throughout U.S.A., was not worried that people often sneered as they saw the champion reading his Bible, after his work out at his training quarters.

One day a very bad man with a great gaol record, went to see the Tiger fight; he listened to the whites ridicule him for his Bible banging, as they called it. He made more inquiries and found the fighter was preaching in a coloured person's church. He went there and the fighting preacher led him to the Cross.

The result was that he too learnt to fight the devil and is now working to that end. While in New York I heard the man and found out much from him.

I see by the "Telegraph" (November 25) that a young lass working in the beauty parlor on the tourist ship "Malolo" (Miss Ruth Pitt) finds time to read her Bible. The said book is a constant companion in slack times. Proud to be a Christian, her loyalty to her faith gave her the biggest write up of all the visitors.

The "Telegraph" is to be complimented for holding back the jazz and cocktail bunch to do credit to some person and give publicity to the beautiful actions of one who, if followed by others, will bring lasting peace.

Getting back to George Clarke: He came to Australia and while in Melbourne held missions.

Many unusual people went to hear him, following on the reading of a pamphlet written by Clarke.

A crowd of young red-blooded sports then went to hear him. These young men were more interested in Clarke the runner than Clarke the Christian. But as the meeting progressed, one young man named Hammond, "Bob" to his pals, became deeply impressed with the message.

The result was that another Christian was born. Man No. 2 decided to give the champion runner's God a chance.

Just what that decision meant to large numbers of people only God Himself will fully know, but in my next article I will give some idea how the Same Trainer who controlled the runner's life, took charge of the second man.

No doubt others were influenced by George Clarke, who has passed on, leaving behind others to carry out the Master's work.

(To be continued.)

Recently the story of Dave was published in "Grit"—many readers suggested that "Dave" be published in book form.

This has been done, with suitable illustrations.

"Dave" is suitable for a Christmas gift, and will give much pleasure. Copies 1/- Postage 1d.

JACK CREAGH,
Room 712,
160 Castlereagh Street,
SYDNEY.

Comments—

(Continued from Page 5.)

hundred John Henries in a queue in Moore Street, in the spotlight of publicity—waiting day in and day out to buy tickets in the State Lottery!!!

Name of a little pink scorpion—what is the difference? ? ?

"Grit's" Clown does not for one moment wish to reflect upon the policemen mentioned in the above report—they are merely doing their duty, and doing it well. It is the general craziness back of the police instructions which produces the pain in his neck.

ATTEMPT OF WETS TO REPEAL ALASKA'S DRY LAW MEETS DEFEAT.

"An attempt during the recent session of the Alaskan Legislature to repeal the so-called Bone Dry Law resulted in strengthening rather than weakening the act," says "The Christian Science Monitor." An amendment which was passed unanimously in both houses, empowered the United States Commissioner's court to try, convict and pronounce sentence upon all found guilty of violating the law.

The repeal measure was carried unanimously in the house but was blocked in the senate because those interested in prohibition and law enforcement had sufficient time to rally their forces, and so strong was the pressure brought to bear upon the legislature that it proceeded, not to repeal the dry law, but to strengthen it.

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MANY HAPPY RETURNS!!

FIVE YEARS' SUCCESSFUL WORK IN THE INTERESTS OF YOUNG LIFE.

"Be more than his Dad, be a Chum to your Lad."

What is the Father and Son Welfare Movement?

In a sentence it is one of the finest phases of sound, healthy, practical religion, because of its tremendous influence on the men and the women of to-morrow. In an age full of pitfalls, it is giving the boys and girls of to-day, the fathers and mothers of to-morrow, the right perspective of life, under sympathetic and capable direction.

During the past five years, by its magnificent service to the young life of Australia, the movement has endeared itself to the clergy of all denominations, to medical men, to educationalists and social workers, and above all, to thousands of fathers and mothers whose boys and girls are now receiving at the hands of the Director, Mr. P. J. L. Kenny, who has had over 30 years' experience in work with young people, life counsel hitherto denied to many of them.

Undenominational or rather, interdenominational in its character, this community welfare movement is officially represented by the church, the medical profession, education, commerce and industry and knows no barrier in its desire to beneficially influence young lives. Its aims are to strengthen the ties of parent and child to one another, to the home and the church, and to assist young people in the solution of their life problems. Realising that every girl helped means the salvation of a boy, equal attention is paid to mother and daughter as to father and son.

During the past five years nearly every suburb has been campaigned, in addition to several country districts, with most encouraging results. The father and son services and young people's gatherings, the father and son dinners, teas and other social functions, and the carefully compiled programmes of moving pictures and illustrated talks on personal hygiene, being alike appreciated.

The President, Hon. Richard Arthur, M.D., M.L.A., a life-long worker in the interests of social purity, makes the following appeal for funds with which to continue and extend this important work:—

THE PRESIDENT OF THE FATHER AND SON WELFARE MOVEMENT APPEALS FOR THE FINANCIAL SUPPORT OF ALL INTERESTED IN YOUNG AUSTRALIA.

Since its inception, almost five years ago, the Father and Son Welfare Movement has rendered a service to the parents and young people of many parts of this State, the value of which it would be impossible to over-estimate.

From hundreds of pulpits of the various denominations, the Director, Mr. P. J. L. Kenny, has vigorously appealed for a better understanding between father and son, and in hundreds of halls in suburban and country districts, to many thousands of interested people, he has fearlessly spoken to the sexes separately of the facts of life,

and offered solutions to problems which perplex so many, illustrating his lectures with beautiful moving pictures.

His film message has been presented to students in colleges, to groups of boys and of girls at after-school meetings, to young people at seaside camps, to fatherless and motherless children in orphanages, to migrant lads, to many thousands of military trainees, to the deaf and dumb, to factory-employed girls during lunch hour, to large numbers of sailors in the Seamen's Institute, to the prisoners, male and female, in the great penitentiary, etc., whilst numerous sessions have been held in slum areas, thousands of our less-privileged fellow citizens having been beneficially influenced thereby.

The movement has received many tributes to the great value of the work, so unselfishly carried on by Mr. and Mrs. Kenny, ably assisted by Mr. Jack MacKenzie, who operates the moving picture projector, but no persons, however enthusiastic, can live on congratulations. **MONEY IS URGENTLY REQUIRED TO CONTINUE THIS BODY-AND-SOUL-SAVING WORK.**

Is it anything to the fathers and mothers of our land that considerably over 100,000 lads and young men have been equipped to master those subtle temptations which ruin so many young lives?

Donations, however small—even the widow's mite—addressed to the Honorary Treasurer, Father and Son Welfare Movement, St. Barnabas' Building, George St. West, or handed to Mr. Kenny at the close of one of his film lectures, will be gratefully received and promptly acknowledged. (Signed) **RICHARD ARTHUR,** President.

The movement is greatly indebted to sympathetic citizens for providing a modern portable picture projector and a num-

ber of beautiful films dealing with the subjects of reproduction in plants, fish, birds, animals and human beings; the female body and its many problems; prenatal care; personal hygiene for young men; the secrets to health and longevity, etc., which may be shown in any building, the copies being composed of non-inflammable material. In conjunction with the screenings, illustrated lecturettes are given on "Building Healthy Australian Women and Girls," "The Journey from Youth to Manhood," "An Appeal to Chivalry," etc. During the past few months Mr. Kenny has delivered illustrated card talks on "Glorify Your God in Your Bodies, Which Are His," to the combined religious instruction classes in several large schools, his message always being most enthusiastically applauded by his large audiences, numbering in some cases seven and eight hundred.

After-school screenings in church halls near the schools have been held in many districts, several hours' work being sometimes entailed in darkening buildings for the purpose.

It is encouraging to record that only on two occasions has a request for the free use of a church hall been unsympathetically received, whilst hundreds of such buildings have been placed unreservedly at the service of the movement.

The withdrawal of the Government subsidy, through shortage of public funds, and the compulsory reduction or entire dropping of their regular subscriptions by many enthusiastic supporters, combine to make exceedingly difficult the task of continuing this vitally important work and it is hoped that some of our readers, whose children have benefited by the self-sacrificing labors of the movement, will forward a birthday gift, however small, before the year closes.

Some reader may have a car for which he has no further use but the possession of which would be a tremendous help to

(Continued on Page 12.)

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Beautiful Rooms, Bright and Cheerful.
Quick, Clean and Courteous Service.

SIXTY VARIETIES OF TEA TO CHOOSE FROM.

Many Happy Returns.—

(Continued from Page 11.)

the Father and Son Welfare Movement, as travelling expenses, cost of transportation of equipment, etc., from centre to centre, are considerable. Just ring up MA 2330 and tell Mr. Kenny to come out for the car or toot the horn under his window at the rear of St. Barnabas' Church, and he will be overjoyed.

A Great Commemorative Service will be held in St. Barnabas' Church, George St. West, on Sunday, 6th December, at 7 p.m., conducted by Canon R. B. S. Hammond, the speaker being Professor Harvey Sutton, Director of the School of Health and Tropical Medicine and until recently, Principal Medical Officer, Department of Education. Professor Sutton is a Rhodes scholar, an Olympic athlete, and a world authority on personal hygiene. It is anticipated that the church will be crowded.

The Prohibition Alliance—

(Continued from Page 4.)

"The reduction of many forms of vice and crime, until cities are safer for law-observing citizens to-day than they have ever been.

"The moderation of 'automobile' and 'post-war' crime, which would have created terrible conditions in a country with twenty-five million autos, were liquor not outlawed.

"The development of all types of schools, so that millions of young people have a richer educational opportunity. High school enrolment alone in the United States increased from two million in 1920 to nearly five million in 1930—the most remarkable advance in the history of civilisation.

"The foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry, and for the realisation of religion."

Youth is not a time of life—it is a state of mind . . . It is a temper of the will, a quality of the imagination, a vigor of the emotions. It is a freshness of the deep springs of life. Youth means a predominance of courage over timidity, of the appetite of adventure over the love of ease. This often exists in a man of fifty more than a boy of twenty. Nobody grows old by merely living a number of years. People grow old by deserting their ideals.

WHAT KATHLEEN NORRIS SAYS ABOUT PROHIBITION.

Col. P. H. Callahan, a prominent manufacturer of Louisville, Ky., is the secretary of the Association of Catholics Favoring Prohibition. In a series of articles, which are being published widely in the press, he makes public a letter from Kathleen Norris, the popular novelist, a part of which we gladly quote as follows:

"I am one of the many dry Catholics who burn to do something in the approaching crisis, when the wets and dries will come to grips, who resent the introduction of religion into the question, and who know that eventually all the bosh that is talked by the wets must subside, and the nation accept the dry law as it does other laws.

"There is no (physically able) Catholic alive who may elect to eat fish on Thurs-

days and meat on Fridays; who may take unto himself the responsibility of family limitation, be he ever so poor or so worthy. All Catholics know this. Catholics in general—not the Catholic Church officially, but the casual conversational Catholics—tell me that the church does not believe you can legislate men and women into virtue. Developed character and enlightened free will they say, are the church's solution, but I remember Cardinal Daugherty, of Philadelphia, saying on one occasion, 'Most of the dissatisfaction against the prohibition law is based upon the statement that the law is a deprivation of personal liberty. This latter feature is true of all laws, whether they be divine, State, or national. The Ten Commandments are a deprivation of personal liberty in that they say, THOU SHALT NOT.'

"In my girlhood, every good mother was worrying about a drinking son. I could list for you—I mean it—whole families of what we used to call San Francisco's 'Irish-toeracy' wiped out by drink. The surviving sisters and aunts turn to me innocently to-day and say, 'In our day there was no real drinking.' Thirty years ago there was nothing else. It wasn't shocking, it wasn't interesting, because it was the accepted thing.

"But, believe me, I am not the only Catholic woman who is inspired and heartened by your stand, who is praying for our association and its success, and who—when the inevitable show-down comes—will rally to the work that should have engaged our church from the beginning.

"Pope Pius recently said to total abstainers, 'You have chosen a way which will enable you to save many souls and also many bodies.'"

"Grit" Subscriptions.

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

Mrs. Brocklebank, 2/-, 26/11/31; Mrs. Coughlan, 30/9/32; Miss D. Doust, 2/8, sales, 1/10/31; Mrs. A. R. Ford, 11/-, 30/12/32; F. Cocks, 11/-, 28/10/32; Miss M. S. Glanville, 15/-, 30/12/32; Mrs. Leask, 15/-, 26/11/32; Mrs. Lewthwaite, 5/6, 30/3/32; F. Richardson, 20/-, 30/8/32; Miss P. Robens, 1/4, sales; Mrs. A. C. Roweth, 23/-, 30/12/32; Mrs. Harkiss, 11/-, 30/12/32; L. A. Tanner, 22/-, 20/10/33; Miss Curwood, 5/6, 15/5/32; Mrs. N. J. Dunlop, 26/5/32; George Evans, 5/6,

27/3/32; H. Fynmore, 27/9/32; Mrs. E. A. Jones, 24/-, 30/12/32; Farrier C. Grant, 7/6, 22/4/32; Miss Amy Clift, 7/6, 28/8/32; Nurse M. Cameron, 11/-, 19/10/32; Mrs. McCredie, 8/8, sales; F. J. Richer, 11/-, 26/9/32; Miss Simpson, 11/-, 26/7/32, and 6/- sales, 5/11/31; J. Mancy, 11/-, 4/10/32; J. McInnes, 30/12/30; Mrs. W. Oates, 11/-, 11/9/32; R. E. Mapperson, 23/-, 30/12/32; A. A. Perry, 11/-, 27/9/32; H. Bates, 3/-, 27/1/32; Mrs. H. F. Brown, 2/-, 30/11/31; Miss M. E. Hammond, 5/6, 30/4/32; Mrs. A. V. C. Hunter, 6/-, 12/3/32; Mrs. King, 30/12/32; Rev. W. H. Lewis, 11/-, 31/9/32; Mrs. McCulloch, 11/-, 30/12/32; J. Pascoe, 11/-, 30/9/32; Mrs. Roebuck, 11/-, 18/11/32; F. Richer, 20/-, 30/12/32; J. C. Windibank, 5/6, 9/4/32.

The following are paid to 30/12/31; Mrs. W. Allen, 6/-; W. J. Huxley, 10/8; T. Dobney; Mrs. F. Pedersen, 6/-; W. T. Seaward; G. E. Smith, 20/-; Mrs. W. Westerweller; W. Wrigley; Rev. W. Corner, 9/-; Mrs. King, 6/8; J. G. Noble; F. T. S. O'Donnell; Rev. W. Touchell; Mrs. Yates, 6/-; J. B. Forsythe; Mrs. W. Peatfield.

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THEN SHE FUSSED.

Child: "What was the name of the last station we stopped at, mother?"

Mother: "I don't know. Don't bother me, I'm reading."

Child: "Well, I'm sorry you don't know the name, 'cause little Jimmy got out there."

WHOSE?

The reporter was interviewing a prosperous soap manufacturer.

"It is a well-known fact," he said, "that you made your fortune out of soap, Mr. Lather. Now, to what do you attribute your success?"

"To clean living, my friend; to clean living," was the reply.

GIVING THINGS A FLAVOR.

A dairyman was very proud of the conditions under which his cows were kept, and this led him to put a notice in his shop window as follows: "Milk from Contented Cows."

Not to be beaten, a butcher on the other side of the street displayed a placard bearing the words: "Sausages from Pigs that Died Happy."

PERFECT HOSTESS.

"Tell me, my dear, how do you manage to get the maid up so early in the morning?"

"It was rather clever of me. I introduced her to the milkman."

LIFE'S DARKEST MOMENT.

Two attorneys, one decidedly glum of countenance, met on the street.

"Well, how's business?" the first asked of the dismal one.

"Rotten!" the pessimist replied. "I just chased an ambulance twelve miles, and found a lawyer in it."

A REAL DEPRESSION.

Jean: "Did you see in the paper that a couple had been poisoned through eating chocolates?"

Jock: "Yes, lass, but what about it?"

Jean: "Nothing, except that I was just thinking—er—er—how safe you and I are!"

BOND OF SYMPATHY.

"Delighted to have met you. Come over, some evening soon, and bring your husband."

"Thank you so much, but we never go anywhere; you see, my husband is paralysed. . . ."

"Don't mind that, dear; my husband's that way half the time, himself."

GOOD ADVICE.

"John," said the lawyer's wife, who had recently taken up self-culture, "is it better to lie on the right side or the left side?"

"My dear," replied the legal man, "if one is on the right side, it usually isn't necessary to lie at all."

Remember the Child

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Articles on Topics of the Day. Special Correspondents in each State and in Great Britain, etc.

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ANNANDALE.

DAILY INSPIRATION.

By FAIRELIE THORNTON.

SUNDAY.

"My brethren, you must not make distinctions between one man and another while you are striving to maintain faith in the Lord Jesus who is our glory."—Jas. 2:1 (Weymouth's translation.)

St. James is here speaking to the disciples about the way they should treat those who came to their assemblies. They were to make no distinction between the rich and the poor. Is not this injunction needed to-day in Christian communities? One would have thought it would not be required by the early Christians who started with having all things in common; but human nature is the same in all ages, although some would have us believe that in this enlightened age conversion is unnecessary, or at any rate, not the kind which involves repentance for sin. It is so much easier to take for granted all are children of God, and need no change of heart like people needed in former days. This is only one of the lies with which the father of lies has gone out to deceive the nations, and even the very elect, when it is possible. But even by those who have experienced this change, there are temptations to be resisted, and this is one which is very prevalent still. What foolish distinctions are made even in many churches one need not go far to see. There is a great deal of subconscious snobbishness in hearts where least suspected. Who are made most of, those in an obscure position, who are not supposed to be able to contribute much to the funds, those who keep themselves in the background, or those who are what is called "well-connected," those who can take a prominent place, those who have much of the good things of this life? Which get the most notice? Such false values are given to things. We want to get up to Christ's standard, and see the insignificance of these things which the worldly man esteems. Let us remember that He chooses not the learned, not the rich, not those with earthly titles which men esteem, but "things which are despised hath God chosen." His disciples were told not to imitate the Scribes and Pharisees who "loved greetings in the market place," and to be called of men "Rabbi." They were to avoid all that would pander to pride or seem to lift them above their fellows. They were ever to take the lowest place. How far we have got away from the teaching the Jesus! Let us, if we are professing Christians, be content to take notice of those whom others take little notice of, and not trouble about those of whom others make much, because of worldly advantage; so shall we be true followers of Him who "made Himself of no reputation," and bring less dishonour on His name.

MONDAY.

"To the law and to the testimony, if they speak not according to this word it is because there is no light in them."—Isa. 8:20.

The Word of God has been attacked in all ages, and in these last days its enemies

are in the house of its supposed friends. Satan appears as an angel of light and undermines the teaching of Scripture to suit the so-called modern ideas. If a man has a lot of letters tacked to his name he is taken as an authority on the Bible equal, if not superior to the Holy Spirit. It is this which has done more harm to religion and to the influence of the church and its ministers than anything else of recent years. Men lose their respect for these because of the uncertain note sounded. When will men learn that "the world by wisdom knew not God," and that "the wisdom of men is foolishness with God." It is the conceit of man which leads him into this "pride of learning." Why do men not read and value their Bibles as they formerly did? Because of the doubts cast upon its inspiration by those who profess to teach others. Statistics of the number of Bibles circulated are given. It is one thing to circulate them, and another for them to be read. How many read, mark, learn, and inwardly digest them daily? How many children know them by heart as the former generation did? The harm done by the spread of these suggestions on the Word of God being fallible is incalculable. Let us with Paul say "We are not as many which corrupt the Word of God."

TUESDAY.

"Surely the people is grass, the grass withereth, the flower fadeth, but the Word of our God shall stand for ever."—Isa. 40:8.

Christian, heed not the Tempter's rage!

The Word of God shall stand,
Though men and demons war may wage
To root it from the land.

Though he—the father of all lies
Its pages may defame,
The truth is there which never dies,
From age to age the same.

Errors, like chaff before the wind

All scattered soon will lie,
Leaving alone the wheat behind
In seed which cannot die.

Man's puny strength will soon decay;

Truth needs not man's defence;
One thing remains unchanged for aye—
Divine omnipotence.

—From "Southern Cross, or World Unseen."

WEDNESDAY.

"When He is come He will convince the world of sin, of righteousness, and of judgment to come."—John 16:8.

This is the work of the Holy Spirit, for which He is sent into the world, and it is the work of all those commissioned and led by Him. The original translation is "He shall reprove the world of sin." "Light and trifling views of sin," says Rev. T. Dinsdale Young, "are one of the retributions we are enduring for our belittling of the inspired Word of God. Infringe upon the authority of Scripture, and away goes

the exceeding sinfulness of sin." Hence so little feeling of responsibility to the souls of men so often manifest in the sermons and religious Press of to-day. Mundane things are put first and foremost. It is taken for granted that all are the children of God. Consequently no conversions follow. The people meanwhile deadening their conscience by the old lie "Thou shalt not surely die." The three things most necessary to teach are the evil of sin, the sin inherent in every human heart, however young its possessor may be, the righteousness of Christ which can only be put within by repentance for sin, and faith in His atonement, and of the final judgment which is to follow death when all shall be judged for the deeds done in the body. This is what the world needs, no learned discourses about the latest ideas of science, or some popular man's latest book discussed.

THURSDAY.

"Let this mind be in you which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant."—Phil. 2:5-6.

Much of the teaching of Jesus to His disciples both by precept and example was against pride, and the necessity of humility. Pride seems to have been the deadly sin His soul hated. His denunciations against the Pharisees and Sadducees were for this sin. They were proud of their learning, proud of their religion, proud of their position, and "despised others" whom they considered wanting in these things. "Beware of the leaven of the Pharisees," was the warning of the Master. This leaven works in the hearts of even Christ's disciples, unless carefully guarded against. Pride loves to be acknowledged, pride toadies to those one considers in high position, pride welcomes flattery from those who know how to deal it in a subtle way. Pride looks down on the lowly. Pride boasts of its achievements. By pride the angels fell. Pride still rears its head in most unexpected quarters, sometimes even concealing itself under the garb of humility in order to attract the more admiration. Pride flatters others so as to obtain favour with them. Pride paints the face and puts on false colours. A false face hides a false heart or rather betrays it. Pride delights in the praise of others. Pride loves prominence. All these things are contrary to the mind of Christ, who enjoins us to learn of Him who was meek and lowly of heart.

FRIDAY.

"Those members which seem to be more feeble are necessary."—1 Cor. 12:22.

"The eye cannot say to the hand, I have no need of you, nor again the head to the feet, I have no need of you. Nay, MUCH MORE those members which seem to be more feeble are necessary." Are you one of God's feeble members? Then here is encouragement for you. Perhaps you are tempted to think no one has need of you. You cannot work as formerly in the Master's service. The minister who has been so much to his people, who has entered into their lives, and lived for them, comes to a time when he has to give way to younger men. He feels he is not any longer needed

(Continued on Page 16.)

SYDNEY'S UNFRONTIERED PRAYER MEETING.

ADDRESS BY REV. MOFFAT GILLON, M.A., on "A WOMAN ASTONISHED."—

4 John 4:29.

Reported by HELEN GRAHAM.

"A Meeting of Startling Contrasts."—One of the arresting characteristics of this wonderful incident is its antithetical setting. The Sinless Man. The sinful woman. The Man in Whom are hid all the treasures of wisdom and knowledge. The woman whose ignorance was appalling. A Jew. A woman of Samaria, a descendant of the renegade Jews who had intermarried with the heathen. A Man with a strong, earnest purposefulness. A woman excitable, superficial, rash, astonished.

"Revelations on the Face of the Woman."—She was degraded. Sin had marred her features, and stolen the innocence of her expression. She was poor. She had to draw water herself. She was equivocal. She parried home truths till she realised the inefficacy and futility of such a procedure. Her face showed dissatisfaction. Her manner was frank, bordering on a conversational familiarity.

"What She Was Astonished At."—She marvelled at the condescension of the Man, a Jew, speaking to a woman of her tribe. She marvelled at His conception of the bitter feeling between the races. She marvelled at His strange telling applications and wonderful spiritual references. She marvelled at His knowledge of her past, and of her present. She marvelled at His diagnosis of her sin. She marvelled at His unheard-of offer to provide "Living Water."

"The Effect of Her Astonishment."—She forgot her quest. She forgot her waterpot. She forgot all except the great discernment, the spiritual personality of the wonderful stranger. She hurried back to the city, obsessed with the magnitude of her great discovery. She sought out "the men." She made known to them the glad tidings. She urged them to "come and see" the Christ. She became a Home Missionary in her own city, for we read, "Then they went out of the city and came to Him."

"Christ's Method of Winning Souls."—He contacted with them in their daily work. He met them on the ground of broad humanity. He recognised their viewpoint. The fishermen were to be fishers of men, the sower was to sow good seed, the tax-gathering bookkeeper was to compile a Gospel, the woman who thirsted for water was to drink of the Life-giving Stream. He mixed with publicans and sinners, but never condoned sin. He not only saw the condition of sinning humanity, but He visioned the possibilities when grace would abound of a Peter, a Mary Magdalene, a Jericho extortioner.

"The Teachings of Christ."—He emphasised the universality of His Gospel, which includes Jew, Gentile, saint, sinner, and "every creature" in the uttermost parts of the earth, and breaks down every barrier of caste, color, social position, and emphasises the dignity of womanhood. It stresses the realisation of the necessity for salva-

tion. It demonstrates that nothing but the hundred sheep will satisfy the Saviour of mankind. It shows that the object of all preaching is to offer the Living Water to thirsty souls, the Bread of Life to those in spiritual need, and to guide sinning men and women to the Path of Righteousness, which leads to the Celestial City. He offers to-day, freely, graciously, lovingly, and in overflowing abundance to the men and women of this generation, that same cleansing, satisfying Water of Life, as in the days of His flesh, He offered to the sinning woman at Jacob's Well in the City of Sychar in Samaria, and of which He said "Whosoever drinketh of the water that I shall give him shall never thirst, for the water that I shall give him shall be in him a well of water, springing up into Everlasting Life."

The appeals for relief from sickness, unemployment, domestic tragedies, the curse of drink, and all the ills humanity suffers from, continue to pour into the prayer meeting. The petitions for the salvation of loved ones and the return thanks of grateful souls are also dealt with faithfully and individually.

The thought sometimes arises, do those who read the accounts of these meetings realise what they mean to men like Canon Hammond and Mr. Bradley and the ministers who so willingly give such gospel addresses, and Mr. Arthur Smith and others who sing the message of salvation, and those who accompany the service of song and those who edit the prayer requests. Week in, week out, this fine body of consecrated workers carry on, each one at his job, each one counting it a privilege to thus serve the Master. To carry on a meeting

for three hours, and to follow it up with another at night, is no easy matter. And this has continued for eight years. But now a problem has arisen regarding the finances. The rent has hitherto been met by voluntary contributions, for the money part has never been stressed. But owing to financial depression there has been a falling off in the amounts, which has caused concern to those responsible for the rental of the Basement. Prayer has been made constantly that God would indicate what His purpose is in the matter.

It may be, some who read these accounts may feel constrained to have a part and lot in this far-reaching prayer meeting, by forwarding a donation to Canon Hammond or to Mr. Bradley, and thus very materially help the cause.

This suggestion is purely my own. No one has been consulted in the matter. Will you then make it a matter of prayer, and if possible send along what you can? I am sure God will reward you, for He will never be anyone's debtor. This meeting exists to offer the Living Water to the thirsty men and women of to-day. And when the Judgment Book is opened, it will be seen how many have drunk of this Water of Life, even at the Town Hall Basement Prayer Meetings, at which you helped by your prayers, sympathy and financial assistance.

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Daily Inspiration—

(Continued from Page 14.)

for the work of God. The mother who has lived her life for her children, whose happiness has been in serving others, sees them go forth to be cared for by others, the busy hands which have ministered to every want but her own, she feels now are no longer necessary to anyone. All life's joy consists in ministering to others. Life seems not worth living when there is no one to live for. Yet even these members are still necessary to Christ. He has some small niche for them to fill. Work may not be considered worthy of notice by those engaged in more public work. Your fellow members, even your minister, may consider if you cannot work in the church you are of little account and your work not worth notice, but the Master needs it. "I was just asking what the Lord kept me alive for," said a once active church worker of 90, when a lady appeared with a packet of religious literature ("Grit" amongst the rest) for his distribution, having been led that morning against her inclination to take this packet to him. "This is the answer," he said. This was all he was now able to do, to distribute the Master's messages and sow by the wayside. So, however feeble you may be, the Lord has need of even you. Ask Him what He would have you do. Perhaps it is only the ministry of intercession, or to pass on God's messages to others.

SATURDAY.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are, that NO FLESH SHOULD GLORY IN HIS PRESENCE."—1 Cor. 1:26. Small and feeble though you be, Christ can work His works through thee, And can use you mightily, That the world His power shall see. Thus thyself it will not be, But thy Lord who works through thee.

Things deemed great are oft passed by, Worthless in the Saviour's eye; While He stoops to where there lie Hidden things which else would die, And they sparkle by and by Into immortality.

Not the mighty, not the wise, Not the things which men most prize But the things which men despise Find most favour in God's eyes. Thus the power is all His own. His the glory, His alone And whate'er by us is done, Which can stand before His throne, As His work will there be shown.

MESSAGES FROM THE MASTER.

By FAIRELIE THORNTON.

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