

Prohibition Number

The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND

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The Australian CHRISTIAN

Thursday, September 9, 1920.

Vol. XXIII., No. 36.

The Fight in Victoria.

Jas. E. Thomas.

For many years the leaders of temperance reform in Victoria have, in common with their fellow-workers throughout the Commonwealth, been trying to get an opportunity given to the people to deal with the liquor traffic in a democratic way. Thirteen years ago the Bill to give the people the right to vote on the question in a local option poll was passed, and it was confidently expected that this promise would be honored and the vote taken in 1917. Through the artful devices of some unseen power that is always at work to guard the vested interests of liquorism and defeat the rights of the people, this compact was treacherously violated, and the people were robbed of their right to vote on that occasion. The agreement of the temperance party to wait for ten years in lieu of compensation was kept, but the liquor-interested legislators went back on their contract, and the poll was deferred for three years. After all this wait the hour has almost come, and at the next election the people will have a right to vote as to whether the public want public-house bars.

The iniquitous handicap of a three-fifths majority was placed in the Bill, without the consent of the temperance people, and not as a covenant between both parties as Mr. McPherson, the Victorian Treasurer, has erroneously though conscientiously been led to believe. The people have a right to demand that this great issue that deals with the most life-destroying and poverty-producing business that menaces the people to-day ought to depend for its existence or otherwise on the vote of the majority of the people. The great conscription issue that dealt with human life in its most sacred aspect was settled by a simple majority, and it is a travesty of justice that this scourge of humanity is protected by this unjust three-fifths majority. It is an affront to the intelligence of the sober people of the community to say that three votes from them are only equal to two liquor-loving electors. It is an amazing thing that the secret machinations of the vested interests of this, that Mr. Lloyd George has rightly called "our deadliest foe," is favored by the representatives of the people by a special protection that is a disgrace to democracy. According to all that has been done, the beer business has no just right to compensation, except as provided from the

trade in the Bill, nor has it a right to a three-fifths majority clause.

We have not at present the right to a State-wide vote on Prohibition. This would be a more satisfactory way of dealing with such a business that has so little respect for law or life, but the possibilities at present are limited to a local option poll dealing with licenses throughout the State. There are 217 licensing districts in Victoria, and in all but one, that has no licence, there will be a poll taken to see whether liquor bar licences shall be issued or not. If there is a three-fifths majority for No-Licence, then no licence can be issued after this year. While Reduction can be carried by a simple majority, that is not much benefit in country districts where there are less than four hotel bars in a local option district. It must be our business to entirely close the bars by voting No-Licence.

The liquor business, feeling that its craft is in danger, is putting forward many statements of the dangerous effect of Prohibition on the community if Prohibition should be carried. As we are not voting on Prohibition, but No-Licence, and the brewers say that the closing of bars will increase drinking, it seems strange that they are so vigorously seeking to prevent No-Licence. If they were sincere they would say, Close the bars, and increase our business; but they know well that such a statement is only intended to deceive, and that it is not true.

There are also fears expressed by some that there will be a great many unemployed as the result of closing the liquor bars. The fact is that there are many whose efficiency is impaired, and hundreds who are unemployed as the result of the bars being open. It is drinking that produces unemployment, not prohibition. Hon. Arthur Griffiths, of N.S.W., who has recently returned from the United States, said that five State governors and one hundred heads of police said that Prohibition did not lead to the lack of employment of those in the liquor trade. There was so much added employment that the Commissioner of Labor in the State of Colorado said that after twelve months of Prohibition, he did not know of one person out of employment in the State. There was a shortage of both skilled and unskilled labor.

There are also many unsigned posters put about by the liquor traders seeking

to show that taxation would be increased because of the loss of revenue in this country. The Drink Bill in Australia is £20,000,000 annually. The traffic does not produce a revenue, it simply collects it from the taxpayer, and adds it to the price of liquor. The amount received from it per year is £4,200,000, and not £7,000,000, as it deceptively alleges. This means that we receive about 4/3 for every £1 spent on drink. Against this must be debited the huge cost of police, gaols, asylums, or the amount of these and kindred institutions due to drink. W. E. Gladstone, Joseph Chamberlain and other great statesmen have all declared that the amount of wealth Prohibition would bring to a nation would overwhelm the revenue now received from such an impoverishing and criminal producing traffic. In no country where Prohibition has been introduced has taxation increased, while in every such country the individual banking accounts of the people have increased. Kansas, one of the oldest Prohibition States, that is larger than Victoria, has the largest amount per head in the Savings Bank of any of the States, and it has no poor houses.

We as a people have entered wholeheartedly into this fight because we believe with John Glovoley that "it is the will of God concerning the drink traffic that it should die by the will of the people, and that it will die when the church is unitedly and wholeheartedly alive to its business." If Christian people in Victoria spent one-tenth as much in a year on closing this awful enemy of the kingdom of God as people spend on keeping it going, we would have £500,000 to use in the fight that is now being waged. Surely it is not too much to say that we should raise £100,000 in Victoria to help deal the death-blow to liquorism. We have this, our first great opportunity. The welfare of our fellow men, of our children, and of the future nation depends upon the zeal and self-sacrifice with which we enter into this fight for purity and liberty. We have our forces all united under the Anti-Liquor League. We have worthy representatives in the work in C. M. Gordon, M.A., B.D., Gifford Gordon, H. A. Procter, M.A., LL.B., and others who are working nobly with them. We are proud to think that we have such men that can take their places as leaders in the great fight. Let us loyally stand

by them and do our utmost. Let every father and mother, every wife and sister, every child that can influence others, be busy from now till the day after the local option poll. The enemy is busy. Money, deception, and every kind of scheming device, will be used to preserve this home-

darkening, life-destroying business. For the sake of God, homes, men, women, children, for the sake of our nation, and in the interests of the kingdom of God, let every one do their best to bring victory for the right.

the next great step in social reform. The accomplishment of this purpose is not a side issue, a thing that calls merely for spare money or spare time, but a work that demands a first place in our thought and prayer and sacrifice and effort. In these few days of opportunity that are ours before the local option poll is taken, this work should be our chief business, our supreme concern. Not that the salvation of souls is ever a secondary matter, but that this victory will mean more for the salvation of men and women than any other thing that we are at present able to do.

The Church's Part in the Campaign.

T. H. Scambler, B.A.

The church stands in vital relation to the organised forces that are seeking to destroy the liquor traffic. The beginnings of the struggle against this evil are not to be found in recent years, but must be sought at least as far back as the song of good-will to man which the angels sang, and the prayer that the Teacher gave to his disciples, "Thy kingdom come, thy will be done on earth as it is in heaven." There is the seed plot of this great moral reform, and the beginnings of fruition are seen in the work of the early church as she went out at the Master's word into all the world, to preach the gospel to every creature.

In "The History of European Morals," Lecky, though a rationalist, asserts that the church was chiefly instrumental in the abolition of the gladiatorial combats which disgraced the early centuries of our era. The historian of coming generations will affirm that the church was responsible for the destruction of the liquor traffic in the twentieth century.

Though the church may fail in measuring up to her God-given task (and our prophets will tell us that she does fail, often, and sadly), it is yet true that in so far as the kingdom of God is coming to earth, it comes through the church of God. The church is responsible for

The creation of those ethical standards which make the destruction of the drink traffic imperative. The mouthpiece of a great church which lives in the traditions of the past, denies that prohibition is desirable, but the awakened Christian conscience of the present takes account of the moral ruin and degradation wrought by drink, and insists that it must cease. Further,

The church supplies the dynamic which insures the achievement of its moral purpose. Ethical standards are impotent of themselves. It has often been pointed out that other and earlier teachers than Jesus Christ, Confucius for instance, taught many of the principles of righteousness we find in his words. But their teaching has lacked power. Jesus revealed God in direct personal relations with the world, and gave new values to man by his death for him on the cross. The measure of a church's power in spiritual things is not the size of her theologues, but the sense of God's presence working through her to redeem the world. The grasping of this idea was the secret of evangelisation. Its extension is seen in the movements for moral and social reform which are gathering strength the world over.

Could we destroy the church, and withdraw from the world the moral forces which she has generated, the No-License campaign would be ended at once, with absolute victory for Continuance.

The church is her Divine Founder's means of bringing the kingdom of God to earth. All too inadequate has been her own realisation of the broad sweep of her mis-

VICTORIAN Local Option Campaign, 1920

Your Opportunity!!

VOTE THUS:

The Local Option Vote

I Vote that the number of licenses existing in this licencing district continue.

I Vote that the number of licences existing in this licencing district be reduced.

I Vote that no licences be granted in this licencing district.

The Voter will be required to make a cross in square opposite the resolution for which he or she votes.

The way to vote "No-License" will be to make a cross in the lowest square.

VOTE FOR THE LOW LINE.

sion. She has been disposed to regard herself as an end, instead of the means to an end, in the Divine purposes. It is a wholesome exercise to study the teaching of our Lord concerning the kingdom. The church is mentioned only twice, so far as his words are recorded, but the kingdom is ever in his thought. In parable after parable, he endeavors to help us understand what the kingdom of God is like. In the Sermon on the Mount he defines the principles of the kingdom. He believed in the moral and social redemption of the people through the practice of righteousness.

There can be no question, then, as to the church's part in the No-License campaign. The effort is the great outstanding moral movement of the day—the end in view is

A National Foe.

J. E. Allan,

President Victorian Temperance and Social Questions' Committee.

Vote "No-License," is the "clarion call" of the Victorian Temperance Committee to all lovers of God and humanity. The adult members of the Victorian Churches of Christ will have a golden opportunity, at the forthcoming local option poll, to answer that call in the interests of humanity; and to register their hate of humanity's most deadly foe—the liquor traffic. Through long usage and social customs, this relentless enemy is deeply entrenched in our fair State, and will wage a strenuous warfare to retain its cruel, callous grip upon its victims. It is the foe of God, Christ, the church, man, woman, and child—born and unborn; it is a menace to spiritual, moral, mental, and physical development; it retards economic and national progress; it exists to fatten the few at the expense of the many, taking the most and returning the least. This foe is condemned by the voices of science, religion, business, industry, justice, and common sense.

The blighting, devastating influence of King Alcohol is felt in every phase of individual and community life, being inseparably linked to the destructive forces in our midst—murder, theft, forgery, wife beating and desertion, divorce, assault, vagrancy, destitution, neglect of home and family, disease, immorality, and preventable unemployment, etc.; this shameless alliance with sin is hindering the progress of the kingdom of God, and God's people must break drink's nefarious power. It is said, "The liquor traffic would kill the church if it could, but the church could kill the liquor traffic if it would."

An oft-forgotten ally of "the trade" is apathy. Fellow-members in the Lord's warfare, do not let it rob you of your God-sent privilege on polling day; remember the handicaps imposed by law: (1) a 30 per cent. vote of all electors in a licensing area must be polled; (2) a three-fifths majority must be secured to defeat the foe.

Brethren, our fight is lives v. liquor; manhood v. money; right v. wrong; virtue v. vice; happiness v. misery; character v. crime. Let the Church of Christ hear the clarion call and vote "No-License"; vote in the low line for God and humanity.

A Word from Our Representative.

Gifford Gordon, Financial Manager, Anti-Liquor League.

Alcohol is the vicious foe of the moral and spiritual life. It makes its first and fiercest assault upon those higher brain structures which are the physiological foundation of all those moral and spiritual qualities which constitute the distinguishing dignity of man and give to him special kinship to God. *God's image in man has no deadlier enemy than the liquor traffic.*

Our League, which represents the churches and temperance organisations of our State, is now at "death grips" with this mortal foe of human happiness, righteousness, and spirituality. Our organisation is young; theirs is old. Our organisation is handicapped and hampered in its activities by lack of money; theirs has enormous sums of money at its disposal. *Are the churches, the Christian and philanthropic people of our State, going to leave us at this disadvantage?*

Victory is largely a question of money.

We shall need at least £9000 during the

last few weeks of our great educational campaign.

I have set myself the formidable task of raising a third of this amount within the next four weeks, and I *expect to succeed.*

The following table will give you an idea of the sums I hope to raise:—

5 at £200	.....	£1000
10 at £100	.....	£1000
10 at £50	.....	£500
10 at £25	.....	£250
10 at £10	.....	£100
20 at £5	.....	£100
50 at £1	.....	£50

£3000

We have waited for thirteen long years for our present opportunity, and we intend making the most of it.

If any of the readers of this valuable paper can help their representative in his great task, he would appreciate same very much.

Some Prohibition Points.

Items that Will Interest Temperance Workers.

We like the titles of the fete held in the Melbourne Town Hall. The Grand Victory Fete, 1920, is in tune with the keynote struck by Mr. Alex. McCallum, when he shouted on Sunday, "We're going to win! Do you hear?" The double object of the Victory Fete was education and cash. Both are being liberally given and both are urgently needed.

The liquor trade is reported to have all the money they want to fight Prohibition, but they haven't got all the money there is! Let us have ammunition, friends!

They say that money talks. Let us not be shouted down by the voice of the liquor trade. Raise your voices, friends!

There have been good posters and bad posters, but no posters could have the same appeal as those bands of Boy Scouts and those beautiful babies displayed at the Victory Fete. Those are the kind that Prohibition will protect.

Bishop Phelan dubs the Protestant Federation, the Bible in State Schools League and the Prohibitionists, "The Triple Alliance." He further wishes to link the Roman Catholics with the liquor party—an "entente cordial," as it were.

"The Vigilant," which is the organ of the liquor party in Victoria, had a column last week of "Nuts for Prohibitionists to Crack." The trouble was that they were all soft shell nuts, without any kernel. But probably the readers of "The Vigilant" would not notice it.

If the liquor party cannot see the writing on the wall, it is because they have their

backs so close to the wall that they cannot turn round.

If any friends of No-License wish to know how to answer all the points that can be raised by Anti-Prohibitionists, let them send a line to the Organiser, Anti-Liquor League, Clyde House, Melbourne, and ask for a copy of "Answer Thus." It is an admirable booklet, and a liberal education, filled with facts, not with platitudes.

The Trades Hall Council has most ill-advisedly decided to aim at nationalisation of the liquor traffic. It is a pity that the Council did not invite the Hon. W. M. Finlayson to give it the address he delivered in Wesley Church on Sunday, on the subject of "The Liquor Business and the Industrialist." If the Trades Hall Council had foresight, it would recognise the immense advantage that Prohibition would confer upon the working man. Is there any factor that could strengthen trades unionism like the total sobriety of its members?

Mr. C. M. Gordon, M.A., Organising Director of the Victorian Anti-Liquor League, says:—"A friend of mine, Mr. Leslie McMaster, of Errol-st., North Melbourne, has recently returned from a visit to U.S.A. He spent seven weeks in the Republic, during which he visited quite a number of its leading cities. He reports that during the entire period of his visit he never saw a drunken man or woman."

Mr. Gordon describes the three-fifths majority clause as an iniquitous condition. "According to the present Licensing Act," he says, "it is quite possible for 21 per cent.

of votes polled to defeat No-License. Will the liberty-loving people of Australia stand for such an outrage upon democracy? No member of Parliament who supports the three-fifths majority requirement can be safely trusted with the people's interests."

The liquor trade has produced two more gorgeous but futile posters. The first of them has the significant heading "Liquor Yields." Since most of the liquor trade posters are wide of the mark, we hope that their prophecy will be realised, at the polls. The other poster is an elaborate attempt to prove, from newspaper reports, that two Government officials employed to enforce Prohibition in America were under arrest for crime. One does not need to go to America for evidence that drink breeds criminals, not in twos but in thousands.

The Sugar Shortage.—Many hands are being dismissed from the confectionery and biscuit factories because of the sugar shortage. We do not hear of any dismissals from the breweries! During 1918 the breweries of Victoria used 5604 tons of sugar. This would have given each home in our State an additional supply of 38 lbs., and, as a consequence, greatly reduced the vexation of the housewife. Alcohol is one of the excreta of the yeast germ—a living organism. As such it is a poison. Five thousand six hundred and four tons of sugar converted into poison by the brewer, while the good housewife cannot get an adequate supply for food purposes! This is a scandal which the women of our State can correct by voting No-License.

The New Day.

Jas. Gordon.

There's a monster in our land,
Spreading death on every hand,
And filling human hearts with grief and woe;
Let us all united stand,
Let us liberate our land,
From drink's pernicious power to bring men low.

O how oft the story's told,
To our ears 'tis growing old,
Of shame and sorrow, misery and pain;
Of the lives on ruin's brink,
Broken by the demon drink,
God's creatures pawned for man's commercial gain.

Long our land hath borne the curse,
Every year we can rehearse
The dismal record of its darkened page;
Gaol, asylum, workhouse, all
Show how drink will bring man's fall,
And lead to crime and want in every age.

Would we make our nation strong?
Would we change her grief to song?
Would we add lustre to Australia's name?
Then this evil let us ban,
Knowing if we will, we can,
Thus build for greatness and enduring fame.

Here's a call to duty grave,
Lives to succor and to save,
From moral degradation and decay;
Then let all with purpose strong,
Help the cause of right along,
And usher in the Prohibition day.

For the brighter age shall be,
In the distance we can see
The triumph of the cause we love so well;
When our land from shore to shore,
Is by drink enthralled no more,
But in our newborn freedom we shall dwell.

The Church v. The Drink Traffic.

Len. D. Gilmour, Chairman, N.S.W. Temperance Committee.

Never in the history of this State has arisen an issue so vital, an opportunity so great, or an action so urgent as that which faces the Church of Christ to-day: an issue that affects the life and well-being of every individual citizen—including the reclamations or damnation of hundreds, if not thousands, of our fellow beings.

We wonder why the church is neglected, and the pews are empty. Do you know why it is? It is because the church is losing her power; is becoming self-centred—the spirit of the world entering into her units is corrupting the whole.

The man in the street, the one whom Jesus Christ came to seek and to save, has a keener conception of the duty of the Christian, and the position which the church should occupy in public life, than the man in the pew; and he knows that the church should be—

A leader of public morals.

But what do we find? Casting our minds along the pages of history, whenever any great moral issue has been at stake, invariably, the church, as an organised body, has simply indulged in the exercise of sitting upon the fence; if indeed she has not thrown her weight upon the side of the existing regime—to witness, the slave trade of America.

Unfortunately, this attitude has been both marked and permanent in regard to the liquor traffic. From the time of Noah—high priest of God, chosen as the only fitting vessel to carry the Covenant of God into the new world, and to propagate the race—right down to Professor Salmond of our own day, the church has been implicated in this business. It is worthy of note in passing, that Noah's connection with the business resulted in him making a shameful exhibition of himself, cursing his son, and destroying his own usefulness for 350 years (see Gal. 5: 21).

The question with which we are immediately faced, is—

Did Christ make intoxicating wine?

The fact that Christ made wine at the marriage feast in Galilee has been used as an excuse by many people for using alcoholic liquors; but do not let us run away with our reasoning powers because of our desires.

1. Christ made wine out of water, and to turn a harmless beverage into one which has been the curse of many thousands, would not only have been contrary to Christ's nature, but would have been a sin of the worst kind—yet he never sinned.

2. The M.C. said, "You have kept the best wine until the last," and if it had been intoxicating wine of which they had "already well drunk," he could hardly have been expected to know the difference.

3. Can anyone conceive of Jesus-Christ, who came that we might have life, contributing from 160 to 180 gallons of alcoholic wine, to a marriage party where they had already well drunk?

The next question that confronts us is—

Did Christ introduce the alcoholic cup at the Lord's Supper?

and the answer is most emphatically No! This memorial was instituted at the time of, and in part as a substitute for, the Jewish Passover, when they were forbidden to have any leaven in their house, even to the extent of yeast bread.

In no instance is the beverage called wine, but is alluded to as the "cup" or the "fruit of the vine," and as it was a symbol of the blood of Him who said, "I am the true vine," its symbolical beauty would have been lost had it been alcoholic.

Finally, he took "the cup" reserved for the coming Messiah at every passover table, and into which no Jew would have dared to put that "which biteth like a serpent and stingeth like an adder."

Because Paul exhorted Timothy to "take a little wine for his stomach's sake and his oft infirmities," that is no excuse for the use of alcoholic

beverages. There is no evidence to show that Timothy was not observing the vow of the Nazirite, which forbids the use of anything pertaining to the vine tree from the husk to the kernel, and it is quite probable that Paul, knowing the great medicinal value of grape juice, was advising him to use a little of that.

What saith the Scriptures?

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

"Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them."

"Woe unto them that are mighty to drink wine." "Who hath woe... they that tarry long at the wine."

"Look not on the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright, for in the end it biteth like a serpent and stingeth like an adder."

What, then, is the Christian's attitude?

"What? know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." —1 Cor. 6: 19, 20.

If anyone were to damage the church building or furniture, we would call it desecration and sacrilege; what then shall we name the damage or destruction of the temple of the Holy Spirit? or how can a Christian expect to experience the indwelling of the Holy Spirit if he defile and desecrate his temple?

As a people we are fond of saying, "Where the Scriptures speak we speak." What then?

"If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." —1 Cor. 3: 17.

Science proves that the total abstainer lives from 20 per cent. to 25 per cent. longer than the moderate drinker. What right has a Christian to damage the temple, or to rob God of 20 per cent. of his service?

The church stands for the uplifting of humanity, the purity and integrity of the home, and the life eternal.

The liquor traffic degrades humanity, blights the home, and every eight minutes a drunkard passes into eternity without hope (see 1 Cor. 6: 10; Gal. 5: 21).

Having studied the problem in question for many years, I have no hesitation in affirming that a man with the facts before him, and any title to the name of Christian, dare not hesitate in his attitude toward the liquor traffic, but with his ear attuned to the infinite, will hear the voice of God, which comes ringing down the ages, "Prepare ye the way, take the stumbling-block out of the way of my people," and with all the force of his being, with voice and pen and intellect, will not cease in his efforts until this nefarious traffic has been swept utterly away, when the path will have been made plain for the feet of the erring, and the day been brought nearer, when the angel of the Lord will proclaim the fact that "the kingdoms of this world have become the kingdom of our God and of his Christ, and he shall reign for ever and ever."

The New South Wales Victory Campaign.

A. J. Fisher, Hon. Campaign Organiser.

New South Wales is faced with a wonderful opportunity for Prohibition in the near future. With the passing of the recent amending Act, a Referendum on Prohibition as a State-wide issue was provided for. This vote is to be taken before next July. The greatness of the opportunity is realised when we remember the three following conditions:—

(1) This is the first time Prohibition will be placed before the people as a State-wide question. Hitherto it has simply been local option.

(2) This is the first time the issue will be decided upon by a bare majority vote.

(3) Should Prohibition be carried, it will come into effect within six months' time of the poll being taken.

Realising the unique opportunity indicated above, the Conference Temperance Committee of N.S.W. is organising for a great victory. The N.S.W. Alliance is carrying on an aggressive campaign of public meetings, and the organising of committees. Since Easter time, about 100 local committees have been organised in the suburban and country districts, and many of these committees are doing magnificent work. It will be the duty of the committees to arrange for a house-to-house canvass, both for the distribution of literature and for the securing of votes for Prohibition. Since Easter also, about 350 public meetings have been arranged, reaching from Tenterfield in the North down to Wagga in the South, and out West beyond the Blue Mountains. Some very enthusiastic meetings have been held, and, including a large number of church services, open-air meetings, and Prohibition rallies, an approximate total of 60,000 people have been reached through a total of 600 meetings.

Our own Conference Temperance Committee is actively at work to help win Prohibition. Since last Conference, members of the committee and some of our preachers have, themselves, addressed well over 50 meetings, reaching a circle of about 4,000 people. The committee has also been

responsible for the distribution of 12,000 leaflets, referring to the Prohibition campaign, and in this way it is quietly seeking to help win victory.

The policy of the Conference Committee is as follows:—

(1) We urge members of the various churches to actively associate themselves with the Prohibition committees being formed by the N.S.W. Alliance.

How to Vote for
PROHIBITION
Are you in favor of Prohibition with Compensation?

X	YES
	No

How to Vote for
PERMANENT SIX O'CLOCK
Closing of Liquor Bars

X	Six o'clock
	Nine o'clock

The Prohibition Movement in South Australia.

Thos. Hagger.

The State of South Australia has never had complete local option. Reduction by one third is an issue that can be voted on, but that is now regarded as a dead issue; the temperance forces are trying for bigger and better things. They realise that something more effectual than such a meagre reduction is necessary if sobriety is to be advanced as it should.

While behind some of the other States in the matter of local option, yet to South Australia belongs the honor of having secured six o'clock closing before any of the others. That measure, like a certain pen is said to be, is a "hoon and blessing to men." Of course the law has not always been observed as it should have been, and perhaps could be enforced a little better by the authorities, but still it has been a good thing.

The South Australian Alliance, which is a live and aggressive body, some three years ago presented a petition to Parliament asking for a Referendum on the Prohibition issue, but the wise(?) men who sit in the legislative halls of the State turned a deaf ear to the appeal thus made, in spite of the fact that it had 37,000 signatures attached.

Undaunted by this, the Alliance is trying again, and a second petition is now being extensively signed throughout the State. It is anticipated that anything up to 50,000 or even 60,000 signatures will be secured this time. Backed up by this request from the people, Major T. H. Smeaton will move in the House of Assembly on September 22 that a Referendum be granted on "the question of the prohibition of the sale, manufacture, importation, transit, and possession of alcoholic liquors (except for medicinal, scientific, sacramental, and industrial purposes) within the State of South

Australia." We realise that the greatest hindrance to the coming of the reform for which we work is the member of Parliament. We believe that if these men did not stand between the people and the traffic, the people would soon destroy it, and thus save themselves from this vile man-destroying business. It is a sad thing when those who would like to be considered statesmen think more of vested interests than they do of the bodies and souls of the people. They put profits first, and men after; but true statesmanship will reverse the order, and put men first. But still we have some good friends in both Houses in this State. In the Assembly there are thirteen members pledged to support the Referendum, fourteen are pledged against it, while nineteen have not made their attitude known. Possibly the nineteen are waiting, like some newspapers, to see which way the crowd is going. If we can influence the greater part of this undecided group, we shall have a majority in the Assembly.

Public sentiment is growing fast in this State. This is due to the energetic effort of the State Alliance, with its field days, large and attractive newspaper advertisements, literature, and other methods of reaching the people. Some of us are expecting, at no very distant date, to see some remarkable conversions to the position we advocate. There are men and institutions who wait to see the battle won, and then they throw in their lot with the victors.

Those of us who are in close touch with the movement are confident that we shall win ultimately, and that South Australia will eventually be dry. We will leave no stone unturned. Thus we will do our part to make Australia a dry continent.

(2) We are planning to raise the sum of at least £250, with which a speaker or organiser will be placed at the disposal of a central campaign committee, as our representative in the great fight.

(3) At the same time every opportunity is being taken to place before the churches and Sunday Schools, the great need for all to take part in this campaign. Members of the committee are continually addressing the church on this matter, and wherever possible, Sunday Schools, or Bands of Hope are also addressed, sometimes by means of lantern lectures.

Regarding the campaign itself, the twofold issue will be placed before the electors of the State. The vote is to be taken upon the permanent closing hour of liquor bars, the alternatives being 9 o'clock or 6 o'clock. This will be placed before the electors on one ballot paper, and an additional ballot paper will be used to decide the issue of Prohibition itself. The vote will be indicated by a X in the top square. These ballot papers will be similar to the forms herewith.

One unique feature of the campaign in this State has been the remarkable demand for the book written by Mr. Hammond, the President of the Alliance. On his return from his second tour to the United States Mr. Hammond wrote his impressions, and published them under the title of "With One Voice." The first three editions, totalling 15,000 copies, have been sold out, and a further edition of 20,000 is now on the press. This book is now being sold at the popular price of 1/-, and is one of the big factors in winning converts to Prohibition, telling, as it does, of the remarkable success of Prohibition in America. All who wish to be well informed on the question of American conditions should secure a copy of this book, and great assistance could be rendered by circulating it everywhere.

It is earnestly hoped that the churches will arise to the greatness of this campaign, that they will prayerfully organise and liberally give in order that victory may be gained. In this campaign the secret of success largely lies with the church. If she will face this issue in a Christ-like manner, and will faithfully help to strengthen and consecrate this campaign, then we feel sure that New South Wales will be one of the first "dry" States in the first "dry" Continent.

Prohibition in New South Wales.

The friends of temperance in New South Wales are at present engaged in a campaign for Prohibition, and as part of the plan, the churches and Bible Schools connected with the Churches of Christ, are planning to raise £250 as a contribution to the campaign. Quite recently a big meeting was held in Sydney, when over £180 was promised towards this. The committee which is organising this appeal has arranged to visit all the schools possible, and already several have been visited. In addition to this, members of the committee are arranging lantern lectures, and are planning to conduct a pledge signing campaign. Beautiful pledge cards have been secured by the committee, and these are available free of cost for any school. The various schools and Bands of Hope are also doing their share in raising the £250, some schools giving the whole of one Sunday afternoon's collection, others arranging week night meetings, and giving the collection, and in several instances, lantern lectures or other evenings are being planned for this same object. We know that all the boys and girls of our schools will be anxious to do what they can to help win Prohibition, because for them it will mean brighter homes, and better prospects in the future.

A splendid collection of Prohibition hymns have been prepared for use at any temperance rallies or demonstrations. They consist of rousing temperance hymns set to well-known tunes taken from Sankey's hymn book, and can be sung in any class of meeting. They are just the thing for public meetings, church services, and Band of Hope entertainments.

Sample copies will be sent on application to Mr. A. J. Fisher. Enclose a stamp for postage of sample.

PAST PRESENT PROSPECTIVE PROHIBITION POINTS FROM SOUTH AUSTRALIA.

W. C. Brooker, President S.A. Alliance.

For many years the South Australian Temperance Alliance had to struggle for a bare existence. It was difficult to secure workers. The meetings were poorly attended. Still, good pioneering work was done. The Drink Bill increased each year, as did also convictions for drunkenness. The workers found the work hard; the results exceedingly small. Still, the pioneers stuck to their job. They "carried on" and made it possible for us to succeed.

The tide turned about the time of our great six o'clock victory. This campaign gave the Alliance the opportunity to present to the people of South Australia alarming facts regarding the liquor traffic. It was, from an educational viewpoint, all that we could desire.

In the metropolitan districts (6), the official figures of the poll were as follows:—6 p.m., 46,153; 7 p.m., 318; 8 p.m., 653; 9 p.m., 3,145; 10 p.m., 693; 11 p.m., 32,410. Country districts (13), 6 p.m., 54,265; 7 p.m., 521; 8 p.m., 1,334; 9 p.m., 6,720; 10 p.m., 1,273; 11 p.m., 28,592. Grand totals, 6 p.m., 100,418; 7 p.m., 839; 8 p.m., 2,087; 9 p.m., 9,865; 10 p.m., 1,966; 11 p.m., 61,362. Majority for 6 p.m. over totals of all other hours, 24,299. This vote was taken March 27, 1915.

We have changed our name. We are now "The South Australian Alliance for the Abolition of the Liquor Traffic." Even the publicans and sinners understand what we are out for.

Six o'clock closing has proved a great stepping-stone towards Prohibition.

Convictions for Drunkenness, S.A.	Savings Bank Deposits.
1914—5543	£9,017,061
1915—4439	9,205,794
1916—3943	10,265,848
1917—2992	11,541,427
1918—3485	13,124,147
1919—2980	

South Australian drink bill gradually going down.

1913, before six o'clock, £1,502,958
1919, since six o'clock, £1,323,908

Price of liquor up. Population increased, and yet a decrease in drink bill.

I have had the pleasure of being President of the Alliance for the past five years. Mr. W. J. Manning, of Grote-st., is the Treasurer; Mr. W. Stanton, Secretary; Mr. A. Keeling, Organiser; Vice-Presidents, Mr. Thos. Hagger, of Grote-st., Mr. F. Lade (Methodist), Major Smeaton, M.P., Col. Harris (S.A.), and Mrs. Nicholls (W.C.T.U.).

We have on our Council representatives from W.C.T.U., I.O.R. (two districts), Sons of Temperance, Good Templars, C.E. Union, Church of England Temperance Society, Band of Hope Union, Presbyterians, Methodists, Churches of Christ, Baptists, Congregational, Salvation Army, Society of Friends, Seventh Day Adventists.

We have now 35 branches throughout South Australia, and the Alliance is 17 times stronger in membership than when I first took office as President.

We are glad to be able to say that the people of

South Australia are helping us financially in the great fight.

In 1916 we raised £637; in 1917, £1081; in 1918, £2672; in 1919, £3321; in 1920, £5000.

It is a pleasure to be associated with the Council of the Alliance. It is composed of consecrated men and women. Quite a number of our leading business men are in membership with us, and we

are glad to say some of them are ready to take the platform for us in the Prohibition fight. We are holding an average of sixteen meetings each week. We issue a large number of pamphlets. We also publish a paper each week called "The Patriot," 6,000 circulation. We are looking forward to the day when the people of Australia will have the opportunity to vote Australia "dry."

by a staff of electoral organisers. It is proposed to place the facts of liquor and the facts of prohibition before the right people in the best form. Strong men will be placed on organising and platform work to secure the co-operation of all sympathetic sections in the church, in the business world, and among the workers.

The most optimistic workers do not expect ultimate victory in April, but believe that the State has for the first time the opportunity of proving that there is an overwhelming majority in favor of Prohibition. This will make our politicians "think" as never before, and they will heed us and provide a democratic issue, and at next poll will follow ultimate victory.

The Western Front.

W. R. Hibburt.

The title "Western Front" is synonymous with a deeply entrenched enemy, big battles, fierce struggles, heroic fighting, and final victory. West Australia is the western front in the present anti-liquor campaign which is raging throughout the Commonwealth.

A politically entrenched enemy.

Until recently the "trade" in West Australia has had no occasion to tremble at the opposing forces. There was disunion in the camp, and the opposing forces were growing weaker rather than stronger. The existing temperance organisations had not the capacity to lead and inspire confidence. The churches and various other institutions were making no worthy attempt to defeat the encroachments and the entrenchments of the enemy. Consequently to-day the liquor traffic has an octopus grip on the State, and enjoys the business hours of nine to nine, besides by law having outflanked the temperance forces. Not only is the "trade" entrenched behind the undemocratic three-fifths majority, but a further provision requires that the majority for No-License must constitute at least 30 per cent. of the number of electors enrolled in the Licensing District. Allowing that these obstacles have been surmounted, and the necessary vote secured for No-License, we find that when the decision of the people is put into action, it only affects five licenses, namely, (1) publican's general license; (2) hotel license (for which there is only one in the State); (3) Wayside license; (4) Australian wine and beer licenses; (5) Australian wine licenses. The following twelve licenses would be unaffected: (1) Railway refreshment rooms license; (2) Railway refreshment car license; (3) spirit merchants' licenses; (4) two-gallon licenses; (5) grocers' gallon licenses; (6) temporary licenses; (7) occasional licenses; (8) eating-house licenses; (9) wine bottle licenses; (10) club licenses; (11) packet licenses; (12) State hotels. We are certainly justified in representing the enemy as politically entrenched when it has so securely "dug" itself in behind these undemocratic laws and this illogical and illusionary local option which masquerades as the genuine article.

Fusion of forces.

For a period far too long there has been a confusion of temperance leaders and forces, but the Council of Churches has during the last few months successfully negotiated between the various organisations with the result that there has been a fusion of forces, with one unfortunate exception, the W.A. Alliance obstinately refusing to unite.

The new organisation, which is assured of the co-operation of the churches, and most of the institutions sympathetic with temperance effort, is known as the Anti-Liquor League of West Australia. It has for its objective the restriction and ultimate prohibition of the traffic in intoxicating liquors, to be realised through education, legislation, and adequate law enforcement. The Rev. F. E. Harry is the provisional chairman; W. W. Wilson, at present assisting in the Victorian fight, is general secretary and editor of the "Campaigner," a monthly periodical, and H. Gover is organising secretary.

Impending battles.

Much mobilising and organising is required before we are an effective fighting force. But there is already co-ordination, and our united strength

is rapidly becoming manifest. We are beginning to realise that it is our business to make an attack even though we are overwhelmed by opposing forces and handicapped by grossly undemocratic provisions. Only a few hours ago we stood with others in the Premier's office asserting by deputation the following essential amendments to the Local Option clauses:—(1) Poll to apply to all licenses; (2) Simple majority in lieu of three-fifths; (3) Elimination of 30 per cent. condition; (4) A poll on the day of general election; (5) Reduction of issues submitted to—(a) That the number of licenses existing in the district continue; (b) That no license be granted or renewed in the district. The Premier's response, if sincere, was heartening. Whatever the result of the deputation, it is agreed that there is to be no "mark-time" policy. Preparations are being made to put up a strong fight, even though it be against great odds, at the local option poll in April, 1921. A recent manifesto states that "a bold scheme has been adopted by the Anti-Liquor League to carry the necessary majority at the coming local option poll, April, 1921. It has been decided to efficiently organise the State. Our immense territory has been divided into four districts. A divisional superintendent will be appointed to each, assisted

Reinforcements.

Every member of the Churches of Christ in West Australia should at once link up with the Anti-Liquor League and become not merely an interested spectator, but an active supporter of the movement. So far the Social Questions' Committee of the Churches of Christ has not been able to carry into effect the recommendation of last Conference that a man should be set aside for this special work. It is to be hoped that by an aggressive policy on the part of this committee they will be able to realise their desire, and so make an adequate contribution to the April poll.

Since this Western Front is only part of a great Federal campaign, and since it is a very weak part of our great front line, might it not be possible for our Eastern brethren to send several of their "giants" and a contingent of experienced workers to assist in the West Australian April poll? Their experience in recent Eastern campaigns could be placed to good account in this State.

Knowing what side we are on in this great battle, let us all toe the one line and move as one man in this day of battle, confident that victory is ours, for the battle is the Lord's.

Tasmania's Anti-Liquor Fight.

W. H. Nightingale.

The progress of this beautiful island State is being hindered by the gambling mania, and the liquor traffic. Reared in an atmosphere of chance created by the legalised gambling house, it is a short step for the youth of Tasmania to enter the grog shop and complete the work of degradation. Herein lies the cause of most of the poverty, misery, and crime of this State, while the wheels of progress move slowly.

Reform measures.

The Government, backed by the Temperance Alliance, was successful in framing and passing a Bill to amend the Liquor Act in 1908. This legislation really constituted the first measure of temperance reform, in that it considered the rights of the people, by giving them a voice at the ballot box, on the issue of Reduction or Continuance. An attempt to secure a "No-License" issue passed the House of Assembly, but was cast out by the Legislative Council. Only rate-payers could vote, and even if a majority of the votes polled stood for reduction, they would not take effect, unless 25 per cent. of all eligibles voted. According to this Act a vote may be taken every three years.

Early closing.

During the stirring period of war, in 1915 the Government passed a Bill which reduced the hours of closing from 11.30 p.m. to 10 p.m., and gave the electors the provision of a Referendum on the question of early closing. The voting took place on March 25, 1916, when six o'clock closing was carried by a majority of 14,000. 42,000 voted for it, and 26,000 for ten o'clock. Only a few thousand votes were cast for other hours.

Toward the close of 1916 a Bill passed both Houses of Parliament, which made the wish of the people—six o'clock closing—the law of the land, and at the same time made provision for the

so-called temperance bar. The Commissioner of Police has rightly condemned the temperance bar as the open door to illicit trading, and the means by which it is almost impossible for the police to bring a conviction against offenders. However, with all its limitations, six o'clock closing has worked wonders. It has saved thousands of youths from the path of destruction, for which many people have reason to thank God.

The Licensing Court.

As a result of Mr. Justice Ewing's Royal Commission in 1916, a new Licensing Court was formed, which has accomplished more good in two years than the old Licensing Bench did in sixty-one years. The Licensing Court has proved an important factor in liquor reform. The powers of the Court are considerable, and, in Hobart especially, they are operating with good effect. In 1918 thirteen hotels were closed, and in 1919 eight more. These twenty-one hotels were a disgrace to any community. They were all closed without compensation of any kind, and nobody shed a tear. But the end is not yet. The hand is writing on the wall of a large number of shanties still in existence here. It is worthy of note that the de-licensed houses now command higher rentals and rating values than under licence conditions.

The traveller's and age limits.

During 1919 a further measure became law, which increased the traveller's limit for Sunday service of liquor from four to seven miles, and the age limit for serving youths from eighteen to twenty-one years.

The need of leaders.

Tasmania needs strong leaders to-day, both in Parliament and outside, in order to attain the great goal of Prohibition. A small majority of the House of Assembly is against the people having a straight out vote on the issue of Prohibition,

while, I understand, the Legislative Council is willing to pass such a measure to-day if given the opportunity. We need men of vision and soul to pilot this measure through on the grounds of national efficiency.

An awakened conscience.

We need an awakened conscience on this matter about as much as anything else. Dr. Cumpston, speaking at the Medical Congress in Brisbane, recently, said: "A reduction of 30 per cent. in the trading hours of shops where alcohol was sold caused a disturbance which threatened the fate of governments, but the prevention of disease and death directly due to alcohol was to-day nobody's business." Two appalling facts are inferred from this timely statement, viz., That liquor advocates are alert and powerful on the one hand, whilst the masses are largely apathetic and indifferent to the awful ravages of alcohol on the other.

Here and There.

College Annual Offering, October 3.

Bro. A. C. Garnett will preach farewell sermons at Northcote, Vic., on Sunday, Sept. 12.

A splendid report from Subiaco, W.A., appears in this issue. The work is progressing well.

The address of Bro. Lionel Johnston, preacher of Preston church, now is Collins-st., Preston, Vic.

The secretary of the Fitzroy church, Vic., now is W. Johnson, 186 Scotchmer-st., North Fitzroy.

To meet increased costs, the churches are urged to reach the amount suggested to them for the College Annual Offering, October 3.

Evangelist Bro. Chas. and Mrs. Schwab, of Geelong, commenced their annual three weeks' vacation on Sept. 6. During this period their address will be Harrowgate, South Australia.

The Victorian General Dorcas sisters will hold their usual monthly meeting in the Swanston-st. lecture hall on Wednesday, Sept. 16, from 10.30 a.m. till 4 p.m. All sisters are asked to attend.

The church at Dulwich, S.A., will open their meeting house on Lord's day, Sept. 19. Bro. G. T. Walden will address the church in the morning and Bro. Thos. Hagger will preach the gospel at the evening service.

We are indebted to Bren. J. E. Allan and E. H. Eaton, president and secretary of our Victorian Temperance and Social Questions' Committee, for valuable assistance in securing temperance articles for this issue.

The S.A. Home Mission Committee are urgently in need of money to carry on the work. A special appeal is made for gifts to purchase a motor cycle for Eyre Peninsula. £75 is required. Who will send the first donation?

Bro. Wilkie has been keeping the Sunday evening service going at Peel-st., Ballarat, Vic. Attendances are better, with a large proportion of non-members. Bro. A. E. Pittock follows for a month.

Bro. and Sister H. H. Strutton worshipped with the Grote-st., Adelaide, church last Sunday morning, and Bro. Strutton addressed the church. At that service three Chinese converts were received into fellowship. At the evening service a young man confessed Christ.

The note in last week's issue of the "Christian," calling attention to the legacy under the will of Sister Martha Law, of Ascot Vale, Vic., should have intimated that the sum of £170/10/5 was left to the Victorian Home Mission work, and a similar sum to the Foreign Mission Committee. A total sum of £341/0/10 was divided between the two committees.

On Sept. 1, the pleasing function of laying the foundation stone of the new chapel at Port Pirie, S.A., was celebrated. Bro. R. Harkness, B.A., officiated. Bro. W. Wright was president, Bro. J. E. Shipway having taken suddenly ill. The sum of £51 was placed on the stone, under which was carefully placed a copy of the "Port Pirie Recorder" of that date, which contained a concise three years' history of the reorganised Church of Christ in the town.

Our part.

As a people we are living more upon our good name than upon our good deeds. Noble souls from our ranks have taken an active part in the fight, and I believe that the heart of the brotherhood beats true, but there is serious lack of organised, combined effort. We are not represented on the Temperance Alliance. For years our State Conference has appointed temperance committees which, up to the present, have failed to even present Conference with a report of stewardship. Our inactivity is tragic, when churches should be educated and agitated, and in the front of the battle. "Nothing doing" is not the watchword of the Churches of Christ, while homes are being broken, hearts crushed, and souls blasted for time and eternity. Oh, God forgive our sin, and help us to arise in Thy strength to free Tasmania from the curse of liquor.

Among the many visitors expected at the S.A. Conference are Principal A. R. Main, of the College of the Bible; Mr. and Mrs. A. Anderson; Mr. A. C. Garnett, B.A., and Mrs. Garnett—missionaries elect for China; Mr. Hy. H. Watson, of India; and Miss Rosa Tonkin, of China.

Members of churches in Adelaide and suburbs who will be willing to entertain visitors from the country, or interstate, are asked to communicate with L. A. Bowes, Green-st., St. Morris, giving information as to how many they can take, and stating male, female, or married couple, etc.

S.A. Conference programmes are now on sale at the city and suburban churches of Adelaide, at threepence per copy. The booklet contains full information concerning the agenda for Conference and programme of all meetings, together with hymns to be used. Church secretaries can supply copies.

Country churches are asked to see that delegates are appointed to represent them at the S.A. Conference. A large number of country visitors, beside delegates, is expected. The S.A. brethren cordially invite interstate brethren and sisters to take a holiday in Adelaide at Conference time. Should any visitor require hospitality, please write immediately to Mr. L. A. Bowes, Green-st., St. Morris, who will try to arrange same.

There was a fine meeting at Ringwood, Vic., last Sunday night. The service was very bright. Bro. Les. Brooker is in charge of the singing. Bro. E. C. Hinrichsen delivered a good address, and in response to the appeal three adults stepped out to confess Christ. A great work is being accomplished in this field. Strenuous efforts are being made to complete the purchase of a church site, and to erect a place of worship. It is only a few months since this work was started, and a little help now from many sources would give them a nice church home, and probably by Conference the cause would be self-supporting. This is the best kind of Home Mission work. Brethren who would like to help will kindly forward an offering to the treasurer, W. F. Duffy, Wonga-road, Ringwood, or to T. Bagley, H.M. Secretary, 537 Lygon-st., North Carlton, Melbourne.

A correspondent asks: "Is infant dedication scriptural?" The New Testament Scriptures give no instruction regarding the question. If a godly parent to-day should seek to emulate Hannah's example, we do not see how the pious intent could be objected to. Perhaps our correspondent, however, had in mind infant dedication services such as are not infrequently conducted. The absence of scriptural warrant, in our judgment, makes such religious services more than doubtful. Often, indeed, they are definitely intended to be a substitute for infant baptism; and there is a great danger of their encouraging, to the injury of pure religion, a superstitious belief that the status of the child before God is somehow improved by the dedicatory service. If this were so, the evils of infant baptism would be preserved. We have no desire to see one unscriptural rite substituted for another.

The next meeting of the Victorian Preachers' Association, to be held on Monday next, 13th inst., at 2.30 p.m. in Swanston-st. lecture hall, promises to be of exceptional interest. Professor Dr. T. Cherry, of Melbourne University, who spent some years in Jerusalem, will deliver a lecture entitled "The Walls of Jerusalem," illustrated by diagrams. Speaking brethren are most cordially invited to attend.

An item of Queensland news in the public press reads as follows:—"The ballot of members of the Queensland branch of the British Medical Association on the liquor referendum questions shortly to be submitted to the people resulted as follows: For Prohibition, 104; for Continuance, 32; for State Control, 22." So, contrary to what the publicans and brewers would have us believe, it is not "wowsers" alone who believe in Prohibition.

The South Australian Conference opens on Sept. 17, with the sisters' gathering, and will continue till Sept. 23, on which date there will be a special inauguration service of the new mission in China, the setting apart of the out-going missionaries, and a farewell to Bro. H. Watson, who will shortly return to India. This latter service will be in charge of the Federal Foreign Missionary Committee. The Conference promises to be a most successful gathering.

More than ordinary interest centres in the forthcoming South Australian Conference. The agenda paper is packed full of important matters for discussion. The devotional services are in capable hands. The Sunday School, Home Mission and Foreign Mission, and Church and School Extension Sessions will be under the guidance of experts in their departments. The Town Hall tea will be a special feature this year. Six foreign missionaries will be present, four of whom go out to the new field in China very soon. Great evening meetings are to be held. There is one additional evening gathering, "China Mission Inauguration Service." Splendid singing, great addresses, brotherly fellowship, and a hearty welcome.

A splendid collection of Prohibition hymns has been prepared for use at any temperance rallies or demonstrations. They consist of rousing temperance hymns set to well-known tunes taken from Sankey's Hymn-book, and can be sung in any class of meeting. They are just the thing for public meetings, church services, and Band of Hope entertainments. These hymn-sheets have been published by the New South Wales Churches of Christ Temperance Committee, and are available at the nominal cost of 6d. per dozen. They can be obtained from the Church of Christ Office, 242 Pitt-st., or from A. J. Fisher, c/o New South Wales Alliance, Macdonell House, 321 Pitt-st., Sydney, N.S.W. Sample copies will be sent on application to A. J. Fisher. Enclose a stamp for postage of sample.

The Victorian Christian Endeavor Union requested the Home Mission and Executive Committee to assume the responsibility of raising £100, which was the apportionment of the debt of the Union allotted to our societies. While there was no legal obligation to do so, there is of course a moral one, and the committee arranged for Jas. E. Thomas to make an appeal for the purpose of securing £100 at the Endeavor demonstration at last Conference. The amounts received to date by him are:—Cash at meeting, £21/8/4½; promises since paid: Lygon-st. C.E. Society, £3; Brighton, per T. R. Morris, £3; St. Kilda, South Melbourne Junior, Brighton Junior, South Yarra Junior, North Richmond Junior, North Carlton, St. Kilda Junior, Oakleigh Junior, each £1; W. Cust, £2/2/-; Brighton Friends, £1/10/-; Mrs. Heupt, Miss E. McDonald, H. H. McKean, F. Killey, Mr. and Mrs. F. McClean, junr., Mrs. Parkin, each £1; Hampton Junior, Coburg Endeavor, Miss Lawrence, Miss McCormack, each 10/-; Miss Dall, 5/-.

In addition to this, in response to personal appeal, Messrs. E. H. Price and Reg. Clark have each contributed £1. This makes £48 7/10 received to date. There are still amounts totalling nearly £20 to come in. Will those who have kindly made pledges please send to Jas. E. Thomas, 26 Garton-st., North Carlton. Any further amounts toward the remaining £35 will be gratefully received.

Queensland Prohibition Campaign.

A. C. Rankine.

Within the State of Queensland there has been no curtailment of the liquor traffic whatever. Even during the course of the dreadful war, despite influential deputations that waited on the Government for some measure of liquor reform, no action was taken by the authorities even to the shortening of the hours for the sale of intoxicants. Time and again numbers of men and women, representing all trades and professions, approached the Government with the object of getting some provision whereby the soldiers before going to the war and on returning would not be exposed to so much temptation by the liquor traffic, especially those who had a weakness in that direction. The Temperance party certainly tried hard to bring about some reform, but were bitterly disappointed. Their patience was sorely tried. Miserable excuses were offered by the party in power. Some of the deputations waited on Mr. Ryan, who was then Premier of Queensland, and other deputations approached Mr. Theodore. The Queensland Government would not give the people a chance to vote for six o'clock closing, or to shorten the trading hours in any way. When all the other States in the Commonwealth had secured some shortening of the hours for the sale of liquor during the war period, it showed up Queensland in a bad way by comparison. Temperance reformers were rightly outspoken in their indignation of the treatment received at the hands of the Government.

However, there has come at last an opportunity to the people of Queensland to deal with the liquor traffic, on October 30th.

At the 1917 Labor Convention several resolutions were adopted, including—

"Triennial automatic State option polls, majority vote to decide the issue." First poll during 1918 to decide for or against.

- (a) That no licence be issued or renewed after June, 1920.
- (b) That annual renewal of licences continue.
- (c) That State management of (a) manufacture, (b) importation, (c) retail sale of liquors be substituted for present system (always subject to electoral and State option vote).
- (d) That prohibition of manufacture, importation, and sale of alcoholic liquors take effect 1st July, 1925.

A Bill, embodying these proposals, was introduced by the Government on October, 1919, and passed the House in one sitting; the Opposition did not oppose it. In the Upper House the Bill was finally passed by the casting vote of the chairman, the Government receiving the help of four temperance Nationalists.

This Act is related to the old 1912 Act as follows:—That it leaves the 1912 Act practically untouched, save that the local option polls will not be taken on election days.

The 1920 Act provides for a State Referendum every three years, the first to be held in October, 1920. There are three issues to be placed before the electors on that day, viz., State management, State prohibition, and continuance. The scheduled ballot paper will read as follows:—

Are you in favor of—

- a. State management of manufacture, importation, and sale of fermented and spirituous liquors?
- b. Prohibition of manufacture, importation, and retail of fermented and spirituous liquors, to take effect in July, 1925?
- c. Continuance of the present system of manufacture, importation, and retail of fermented and spirituous liquors?

A preferential system of voting will be used, and voting is compulsory by law. Voters are required to put a cross in the square opposite the

resolution they favor. The numbers 2 and 3 must be placed opposite the other issues in the order of preference desired. The vote is first credited to the issue against which the cross has been placed. If no issue has a majority of the total votes cast, the issue with the lowest number is then dropped and its votes distributed to the number 2 preference. The number 3 vote is not counted on any paper, and the number 2 vote is not noticed on the remaining two issues. The issue is decided by a bare majority. Whichever issue wins out of State Prohibition or State Management, it does not become law till 1925. According to the Act of 1912, prohibition of the liquor traffic cannot become effective until 1925, as a result of a compact with the liquor traders for 13 years' time compensation. This compact is honored in Act 1920.

Should Prohibition become law, provision is made whereby alcohol can be manufactured and sold for medicinal and mechanical purposes. All licences shall cease and become absolutely void, and shall not be renewed.

If State ownership happens to be carried, it will presumably mean that a Bill would have to be passed to enable the Government to purchase

The Power and Sacredness of the Ballot.

Ethelbert Davis.

When God would liberate the children of Israel from Egyptian bondage, he placed into the hand of Moses that which was a symbol of power. The Lord said, "What is that in thine hand?" Moses said, "A rod." God then said, "Thou shalt take this rod in thine hand wherewith thou shalt do signs." With that rod Moses turned the waters of the Nile into blood; with that rod he opened a path through the Red Sea; and with that rod he clave the rock that yielded them water.

Into the hand of every man and woman in this country has been placed an instrument of power, that which will work miracles. Into the hands of a free and intelligent people has been placed the ballot; thus have we been enfranchised to make our own laws, and protect our own liberties. The ballot is one of the most powerful weapons in the hands of modern society. By it the wheels of industry are held up; by it nations are called to arms, or to peace; and by it politicians made and unmade. By it people determine their national destiny; issues world-embracing hang upon its decision.

One of the greatest issues ever placed before the electors of Australia was the question of Conscription. That poll was to give or withhold from Parliament the power to call every eligible man in Australia to arms in defence of the Empire. The issue before the State of Queensland on October 30th is one of equal if not of greater importance, and will decide the destiny of Queensland for all time. It will determine whether we are to be a free and sober country, or are to be slaves to the liquor traffic. This the people of Queensland must decide.

Abraham Lincoln once said, "Less than a quarter of a century ago I predicted that, under the influence of God's Spirit, the time would come when there would be neither a slave nor a drunkard in the land sanctioned by law. I have lived to see, thank God, one of these prophecies fulfilled. I hope to see the other realised." When slavery was abolished he said to Major Merwin, "Merwin... slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic." Lincoln did not live to see it, but had he been living to-

breweries, distilleries, and hotels of the State. The money would also have to be found. There is little chance of this issue being carried.

State ownership has proved to be a failure everywhere. The Government of Queensland have two State-owned grog shops already. The one at the Central Railway Station, Brisbane, has disgusted decent-minded people on many occasions. The Babinda hotel is not a pronounced success. The manager in his last report regrets that the result of the business for the year does not show as good a return as that of the previous year.

Intelligent people realise that liquor sold by the Government is equally damning with liquor sold by private companies or individuals, and temperance people of Queensland refuse to be made partners in this booze business. The evil of liquor is not in the seller, but in the thing itself.

The temperance forces of Queensland are combined in the "Strength of Empire Movement," of which Mr. Arthur Toombes is the superintendent.

We realise that a strenuous fight has to be waged in this State, where the liquor interests are so widespread.

The fight is now on. The enemy is already hard at work spending energy and money freely to defeat the temperance forces on October 30.

We have a good chance to win for righteousness, providing all who claim to have the cause we represent at heart will come up "to the help of the Lord against the mighty."

day he would see the land of the Stars and Stripes free from the drink traffic. By the will and voice and vote of the people of that great nation the liquor traffic has been prohibited. We men and women have in our hands that which can do the same for Queensland. By means of the ballot we can abolish slavery from our land. Let us be conscious of the power that is ours, and as we value our immortal souls, don't use our vote to blight our country; don't use that vote to forge fetters on the hands, and feet, and souls of generations unborn.

The ballot is a sacred thing. With the giving of it there is the responsibility of using it, and the responsibility of using it rightly. We shall answer before God for the way we vote on this issue. Look at the crime; look at the disease, at the poverty, at the blighted homes, and ruined lives; look at the shame the traffic has brought upon this great State. Think of how it has defied all law, and submits to no reform. Think of what we have tried to do to curb its ravages. We have asked time and again for the right to say whether this traffic should enslave us or not, but have asked in vain. The largest petitions ever submitted to any Government, the largest deputation that ever waited on any premier, claimed the right to deal with the traffic, but all to no avail. Now the opportunity has come, and if our vote goes to continue this traffic, our hands will be stamped with the brand of blood.

Lady Macbeth, after the murder of Duncan, King of Scotland, walked the floor of her apartments night after night, wringing her hands in agony, and washing them in water, and as she washed cried again and again, "Out damned spot!" But water could not remove the stain. That man who votes to perpetuate the traffic that blights and ruins everything it touches will have a crimson mark—the mark of a brother's blood—on his hands and on his soul that all the water of five oceans will not expunge.

The ballot is a sacred trust; to use it is a sacred duty; to use it rightly is a sacred obligation. Voting is compulsory. But with compulsory voting a large percentage of votes are unpolled. Do not let your vote be unrecorded.

In the Religious World.

At the Lord's Table.

THE PRESENCE OF CHRIST.

J. A. Wilkie.

A Labor Leader on Drink.

Mr. W. J. Finlayson, a well-known Labor leader, in an address at Wesley Church on Sunday last, put the case for Prohibition from the worker's standpoint with overwhelming force. "The liquor party," he said, "failing to-day in their appeal to influence men on moral and scientific grounds, thought they could convince the worker by economic arguments, not that they had any particular love for the worker and were anxious for his uplift, but they used that argument for selfish ends. The worker was out for better conditions, and knew that the greatest barrier towards his social betterment was drink. The statement that, if No-Licence was carried, large numbers of men would be out of employment was a fallacy. The fact was that, wherever Prohibition was carried, employment had largely increased. I am a member," Mr. Finlayson said, "of the Australian Labor party, and can testify that if we obtain a sober Australia the worker will make this country the best in the world."

The Bible and the Empire.

An interesting letter, under the title of "A New Idealism," appeared in "The Times" recently, from the pen of Stanley A. Cook, the well-known scholar and authority on the Study of Religions, and a contributor of numerous articles to the Encyclopaedia Biblica. He writes:—

"The Bible is not only the Sacred Book of the West, the Old Testament is also the Bible of the Jews; and Moslems respect the Pentateuch and Gospels as divine. Christianity, Judaism, and Islam have influenced each other in the course of their growth; and the influence of Greek thought upon them has served largely to obscure the many significant points of contact between them and other religions, e.g., those of India... Furthermore, the influence of Christianity outside professedly Christian lands has been incalculable, and so drastically has the white man weakened or destroyed old ways of life and thought among native races, that the question of the future of Christianity and the Bible is not the concern of Christians alone: one has only to reflect upon the history of our Empire and of Christianity and of the Bible to realise the interconnection of the three in the past and the possibilities of the future."

Rational Rationalists.

At a meeting in the Presbyterian Assembly Hall, Melbourne, last week, what was evidently an organised attempt to break up the gathering was made by fanatics of the miscalled "Rationalist" school. It is curious that the forces of Rome, Rum, and Rationalism, should be characterised by the spirit of intolerance. It is the point where extremes meet. It is these people who regularly create rowdyism when the case for the other side is being stated. In the case of Rome we can understand this, for she is officially and naturally intolerant. Similarly with Rum, for when the liquor enters reason goes out. But the high-sounding name of Rationalism gives one a vision of self-controlled people intent on carefully hearing both sides, and judiciously weighing the evidence. Alas, it is only a vision. The "Rationalist" of the type with which Melbourne is familiar, has no notion whatever of living up to his name. He has as little disposition to be rational as Romanism has any serious love for human liberty, or the rum-seller has desire for a sober nation. And so the shouting out of irrelevant interjections, the attempt to make hostile speeches, and the deliberate effort to prevent Christian truth from being placed before the audience is the fruit of that Rationalism which belies its name and reveals its nature as ignorant prejudice, and inflaming passion masquerading under a name which it degrades by taking upon its lips. The lectures on Christian evidence given periodically by the Presbyterian Public Questions Committee are doing good, and this unseemly exhibition of the kind of opposition a good cause will always provoke from those who love darkness rather than light will only nerve the promoters to greater determination to declare the truth of God.—"Spectator."

The reverent behaviour of the congregations in Roman Catholic buildings has often been mentioned with approval. The essential cause producing this seemingly behaviour is the sincere belief of the Roman Catholic that on the altar is the actual body and blood of the Lord Jesus. At the elevation of "the Host" the whole congregation kneels and bows in the attitude of absolute worship. The Roman priest claims to make an actual sacrifice each time he performs the ceremonies of "the Mass." This astounding claim is referred to as the doctrine of "The Real Presence."

Rejecting, as we do, this false doctrine, let us not lose sight of the blessed truth that should produce not only reverent behaviour in God's house, but also daily conduct worthy of our high calling.

The Master's thrilling words, "For where two or three are gathered together in my name, there am I in the midst of them," give us the definite promise of "The Real Presence." We do not limit its fulfilment to our gatherings around the table, but surely if ever this pledge can be realised and delighted in, it must here when in response to his own request we are met to remember Him in these emblems of his body and blood. Every one now present who partakes in sincerity and with right motives should realise the exceeding nearness of the Divine Lover at this very moment.

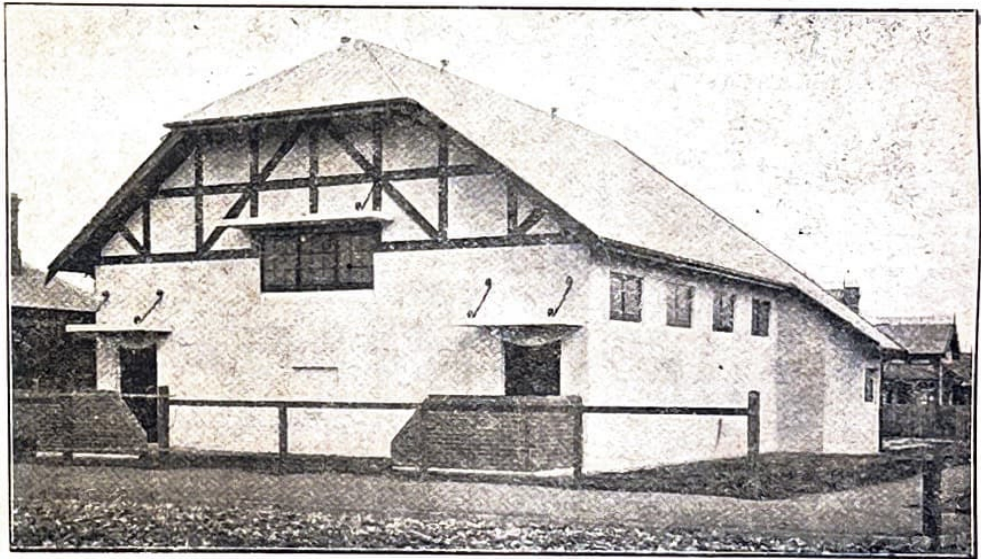
Open your hearts, my brethren, and feel the warmth of his deathless love. Bring your hopes, ambitions and aspirations, and let him inspire and purify and strengthen every thing that is good and true and pure. Unbare your consciences and ask him to instruct and enlighten and soften this source of activity, so that every secret sin that hinders communion and obedience may be discovered and abandoned.

As gathered in the very Presence of the Christ— "I beseech you by all the mercy of God to dedicate your bodies as a living sacrifice, consecrated and acceptable to God, which is your reasonable service."

Now let us see thy beauty, Lord,
As we have seen before;
And by thy beauty quicken us
To love thee and adore.

'Tis easy when with simple mind
Thy loveliness we see,
To consecrate ourselves afresh
To duty and to thee.

'Tis by thy loveliness we're won
To home and thee again,
And as we are thy children true,
We are more truly men.



NEW CHAPEL AT DULWICH, S.A.

Six years ago a few brethren living in Dulwich, S.A., began to meet for worship in a private house, and so continued through the distressful period of the great war, and until now. Feeling the absolute need of a suitable building in which to preach the gospel, they early secured a piece of land, and thenceforward sought ways and means of erecting a chapel thereon. After many setbacks and disappointments, they have at length realised their hearts' desire in the handsome edifice portrayed on this page.

There is a quaintness yet a quiet dignity in the external appearance of the structure that is very pleasing. The pictorial view of it makes a detailed description unnecessary. Only half of the complete scheme has been carried out, but all is left ready for future extensions. Accommodation is provided for about 200 people, the principal dimensions being 40 feet wide by 51 feet deep. At the (present) back a vestry projects from each side. With the pulpit in the north-west corner as an axis, the seats are formed in a semi-circular manner on a gently sloping floor. The walls are of red brick, with a wide cement band below the

window-sills. The ceiling is of plain fibrous plaster, panelled out neatly. A feature that is perhaps unique among Churches of Christ in this country is the ever-open baptistry, which has only to be seen to be admired. The architects and builders were the Ferro-Concrete Company of South Australia, Adelaide.

The total cost of land, building, and furnishing, is something like £1600. The little company of local disciples, about 30, have done nobly in contributing some £400, and a few other brethren have helped. Notwithstanding, the church enters into possession with still a large indebtedness, represented by four figures, but also with a large faith in God and in the brotherhood. We bespeak the practical sympathy and interest of the latter. If there are any whose hearts incline them, contributions may be sent to S. G. Grant, 33 Cleland Avenue, Dulwich, or to the writer. The opening services are to take place on Lord's days, September 19 and 26 (morning offerings in reduction of debt), and on Tuesday, Sept. 28. A hearty invitation is extended to all.

97 George-st., Norwood, S.A. A. M. Ludbrook.

The Family Altar.

J. Wiltshire.

GLORYING IN INFIRMITIES.

We are all familiar with the words of the Apostle Paul, in which he made the remarkable and unnatural statement that he gloried in infirmities. The meaning is quite clear to the regenerate mind. We can see clearly how this man of God sought only the glory of his Master, and everything, including infirmity, which contributed to this end, he hailed with delight. Perhaps not many of the Lord's people attain to such a good degree of devotion. The world, on the other hand, regards the escape from infirmity at any cost the only worth-while end of all effort. If principle and truth are in the way they are often sacrificed that infirmity and trial may be evaded. We must, however, be careful to catch the point of the apostle's argument. He was no lover of suffering for its own sake. That very thing in which he gloried he prayed thrice to be freed from; and it was not until he learned that the infirmity made for the perfecting of the power of the Lord that he became more than reconciled to it. Whatever defects may seem to our best judgment to stand in the way of efficient service we ought to try to overcome, and keep on trying until the Lord shows us plainly they are permitted or sent for another purpose. To glory in infirmity as an excuse for doing nothing is far from right. To adorn a defect instead of seeking to remedy it is not what Jesus would have us do. Such a course reminds me of a little girl I saw one day. She had torn a small hole in her pinafore, and, evidently with half a thought of hiding it, she picked from the garden a violet, the stem of which she threaded through the hole. That which adorned and hid the defect, however, declared it.

MONDAY, SEPTEMBER 13.

Gem Verse.—But now, O Lord, thou art our Father; we are the clay, and thou our Potter; and we all are the work of thy hand.—Isaiah 64: 8.

Gems of Thought.—

Go take and use Thy work;
Amend what flaws may lurk,
What strain a' the stuff, what warpings past the aim!
My times are in Thy hand!
Let age approve of youth, and death complete the same.

—R. Browning.

Scripture Portion.—Jer. 18: 1-10.

TUESDAY, SEPTEMBER 14.

Gem Verse.—Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.—Psalm 23: 4.

Gems of Thought.—

And should the twilight darken into night,
And sorrow grow to anguish, be thou strong;
Thou art in God, and nothing can go wrong
Which a fresh life-pulse cannot set aright.
That thou dost know the darkness, proves the light.

Weep, if thou wilt, but weep not all too long;
Or weep and work, for work will lead to song.

—G. Macdonald.

Scripture Portion.—Haggai 2: 1-9.

WEDNESDAY, SEPTEMBER 15.

Gem Verse.—The Christian reader must not miss the part of the "Gem Verse" which is his. The sinner's day of salvation synchronises with the saint's day of service.

Behold, now is the accepted time; behold now is the day of salvation.—2 Cor. 6: 2.

Gems of Thought.—

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;

I'll help to lift them from their low despair,
When I have time.

When I have time the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! the friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you have time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—W.A.T., from the "Bible Advocate."

Scripture Portion.—Mark 10: 46-52.

THURSDAY, SEPTEMBER 16.

Gem Verse.—And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not: Am I my brother's keeper?—Gen. 4: 9.

They keep poor company who recognise no obligation to their brother.

Gems of Thought.—

"But, Lord, this ceaseless travail of my soul!
This stress! this often fruitless toil!
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine."

He looked at them—the look of One divine;
He turned and looked at me: "But they are mine."

"O God!" I said, "I understand at last,
Forgive! And henceforth I will bondslave be
To Thy least, weakest, vilest ones;
I would not more be free!
He smiled and said: "It is to Me."

—L.R.H., "Missionary Review of the World."

Scripture Portion.—1 Cor. 9: 1-18.

FRIDAY, SEPTEMBER 17.

Gem Verse.—Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.—Matt. 5: 16.

Gems of Thought.—The torch of religion may be lit at the church, but it does its burning in the shop and on the street.

When faithfulness is most difficult, it is most necessary.

Right or wrong, the world will judge our doctrine by our deeds.—"The King's Business."

Scripture Portion.—Matt. 5: 1-16.

SATURDAY, SEPTEMBER 18.

Gem Verse.—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—Matt. 6: 34.

Gems of Thought.—Leave to-morrow's trouble to to-morrow's strength; to-morrow's work to to-morrow's time; to-morrow's trial to to-morrow's grace and to to-morrow's God.—"The King's Business."

Scripture Portion.—Psalm 40.

LORD'S DAY, SEPTEMBER 19.

Gem Verse.—Bring ye all the tithes into my storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of hosts.—Mal. 3: 10.

Gems of Thought.—

"Saviour, Thy dying love

Thou gavest me,
Nor should I aught withhold,
My Lord, from Thee.

In love my soul would bow,
My heart fulfil its vow,
Some offering bring Thee now,
Something for Thee."

Scripture Portion.—Matt. 21: 33-46.

CORRESPONDENCE.

[We do not hold ourselves responsible for the views of correspondents.—Ed.]
North Carlton, Sept. 3, 1920.

Dear Bro. Editor,—

May I draw attention to what is surely an unintentional omission from Bro. Cuttriss's otherwise excellent article in last week's "Australian Christian," on "The Feast of Remembrance"? He says, "Apart from the meagre details, recorded by the evangelists in connection with its origin, the Lord's Supper is only referred to in the first letter to the Corinthians."

I have always understood that "the breaking of bread" in Acts 2: 42 (also Acts 20: 7) specifically refers to "the Lord's Supper." So the most reputable commentators regard it. To quote only one: McGarvey says, "The breaking of bread... in which they also steadfastly continued, is the breaking of the emblematic loaf, or the observance of the Lord's Supper.... It is doubtless the same weekly observance of this ordinance which we afterward find in existence in distant congregations (Acts 20: 17; 1 Cor. 11: 20).... This was so well known to Theophilus that it was needless to give the details."

Our venerable Bro. T. J. Gore, in an article on the Lord's Supper, has a beautiful sentence on this very point. He writes, "When the church began, when the three thousand on Pentecost entered into the church through faith, repentance and baptism, they found the Lord's Supper waiting for them. Hence, they continued steadfastly... in the breaking of bread."

Yours for the whole truth,

Thos. W. Smith.

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