

THE PERSONAL EQUATION.

I want to emphasise the tremendous importance of the personal equation, the enormous power of personal example, the far-reaching effects of the investment of personal influence. The King sees in the victim of strong drink a degraded subject. Kitchener saw a spoilt soldier; the teacher sees an enfeebled mind; the merchant sees a commercial loss. But there is something more. The Christian sees a man made in the mental and moral image of God, a brother for whom Christ died, with his body blighted, his moral manhood marred, the image of God effaced, his character corrupted, his soul enslaved—and more, he sees the drunkard perpetuating his evil in an offspring lacking in physical fitness, in intellectual capacity, and in moral vision.

We have entered upon a great epoch-making period in the world's history, upon one of the great cycles of judgment, an Imperial crisis determining destiny, and believing, as we believe in the Fatherhood of God, and the brotherhood of man, and witnessing as we witness the physical, mental, moral, and social havoc wrought by drink and the public denial of all the elevating doctrine of home, church, State, and Empire involved in this vast agency of degradation, I do not see how we can be true to ourselves, our homes, our church, our country, if we do not fight for all we are worth that which hinders, as nothing else hinders public health, blights as nothing else blights the homes of the people, breeds as nothing else breeds degeneracy and vice, vitiates as nothing else vitiates the moral atmosphere, and opposes as nothing else opposes the establishment of the Kingdom of God on earth.

The real motive for temperance work is the motive of the cross, the motive of self-sacrifice, which does not underestimate the evil of drunkenness, and does not undervalue the worth of man.

Politicians must be taught that they cannot afford to play the publican game against the public conscience. Our representatives are elected to represent us, not to rule us. Our statesmen are ministers of State, not bosses of the State. Altogether, apart from a referendum, they know that public opinion in this State is overwhelmingly in favour of six o'clock closing, and on no other subject would they

dare to be so dilatory, so fearfully lax, and so expert in the use of political proverbs of postponement.—Rev. Ruth, in "White Ribbon Signal."

THE SOCIAL EVIL.

The Chief Secretary of N.S.W. spoke at a public meeting in Melbourne on the Sydney Venereal Clinics. In the course of his remarks, Mr Black said that he was at first an advocate of State regulation of vice, but he now believed that all compulsory measures tended to defeat their own ends. Patients would not go for medical advice, or would go to venal practitioners in their desire to hide their disgrace. Compulsory measures would also open the way for false charges being made by those who sought to satisfy their desire for revenge. Even if guilty persons were got at by compulsory measures, the wrong that would certainly be done to innocent persons could never be repaired. A twin policy of prevention and cure was required. The people must be educated to recognise that the future of the nation depended on chastity. He would like to see qualified lecturers appointed to speak at continuation schools, at factories, at camps, wherever men or women were congregated in large numbers.

Mr Black spoke of the work done at the venereal clinic established at the Prince Alfred Hospital, Sydney, in January, 1915. The attendance during the first twelve months numbered 40,007—men, 32,579; women, 7428. Sometimes there have been as many as 120 new cases in a week, but the average is from 50 to 60.

Mr Black, encouraged by the success of the voluntary method, proposes to open two more clinics in Sydney, and eight in country towns.

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