

OPIMUM SMUGGLING AND LIQUOR SELLING MENACES TO CHINA.

(Mrs. Ren Yin Mei, World's W. C. T. U. Organizer. Extracts from address delivered before the local W. C. T. U.)

During the last three years that I have been associated with the W. C. T. U. work, I have had the privilege of visiting Mukden, Chili, Nganhuei, Shantung, Kansu, Chekiang and Ki-angsi provinces. Everywhere I visited I found men and women using opium, boys and smart-looking young ladies smoke cigarettes, respectable men and women, yes, Christians and Y. M. C. A. workers drink wine at feasts. Our street walls are as badly disfigured with advertisements of these as any of the civilized western countries. Wine shops are open at every turn of the streets, so no wonder our people fall victims to these poisons. Up to the present time, evil influences have had full sway. Christians have not united their forces to fight against any of these, and our people welcome cigarettes, cigars, alcoholic and soft drinks, and uncensored moving picture shows, as part of our western civilization.

If you had lectured, as I have, to multitudes of Chinese students and business men, you would be surprised to find how eager they are to hear women speak and to find out from them the after-effects of these poisons. I am glad we women folks stand by this prohibition movement, for after all, what do men know of the after effects of alcohol? When they are in the clutches of liquor they bring destruction to their homes, insanity and poverty to their children and wives. Luckily for themselves they die easily from pneumonia, tuberculosis or delirium tremens. Intelligent Chinese men are more than willing to give up the occasional cup of wine, or the habit of tobacco smoking, as soon as they hear that by so doing they are helping to prevent the Japanese from smuggling into China more of the opium that is sapping the vitality of their nation and bringing destruction to their families. I have had the joy of seeing many influential Chinese stop their lifelong habit of drinking and smoking as a result of my lectures. Just to assure me that they are still total abstainers, they have sent me cards and letters to that effect.

Since I came to Shanghai I have been investigating how opium reaches our ports and why so many Chinese in the French Concession smoke opium. I was told that the people in this settlement can smoke opium as lawfully as the ricksha coolie can pull a ricksha—namely, by paying a tax every quarter! Last year the profiteers in this infamous business earned six million dollars from the poor, enslaved Chinese! How much are they planning to earn this year? China is borrowing money every year from other nations in order to help defray expenses and to pay off some of her debts. Why not practice some economy on the opium question?

Probably you have heard that the Japanese send opium through parcel post from Manchuria, where they have their own sentry. But they do not send all of it that way. A great deal of it is being shipped into the country with the cow hides, some in milk cans and some in shoe soles. And now they have induced the Chinese merchant to manufacture plates of copper sheet between which they sandwich opium. It is also packed in umbrella handles and in the handles of picture scrolls. And so, through the hands of unprincipled people, China is being exploited in more than one way.

We W. C. T. U. workers are doing all we can to help enlighten the masses of the people with a knowledge of the evils of opium and alcoholics. If they once can know the evils of these drugs they will abhor them as we do. We are spreading our work by organizing the W. C. T. U. in all the boys' and girls' schools and colleges, by lecturing and holding mass meetings, and by writing articles for the Chinese press. And most important of all, we are constantly praying that God will cleanse our people and give them strength and power to overcome these evils.—Palmetto White Ribbon.

DRY VICTORY IN ILLINOIS.

The prohibition measure, under a bill that conforms the state policy to the Volstead act, came out of the house judiciary committee by an 18 to 2 vote. By the same majority the committee killed the Boyle bill that would have repealed the state legislation having to do with prohibition law enforcement. The Tice bill is to be followed by an appropriation measure that places the enforcement of the state law in the hands of the attorney general. It was a dry victory all along the line.

Just received a nice line of Walk-Overs, ladies' and gents' oxfords.

I. MUKASHY.

Importance of Cultivation.

There are two main reasons for cultivating: the keeping down of weeds and the saving of moisture that a crusted soil permits to pass into the air. Without constant cultivation weeds will get a start and a crust will form after every rain, and in either case damage to the plants will quickly result. Every gardener knows this, of course, but few let it get deep down into their minds. They will not realize half its true importance. They loop upon it as a general principle and refuse to recognize the vital difference it makes even if slightly neglected. They do not stop to think that if by one period of neglect they permit the stored moisture to escape it is not possible to undo the evil, and unless nature supplies more moisture quickly all the previous efforts at conserving have been useless.

Weeds choke out plants by cutting off air and light, and starve them by using the plant food that should go to crop production, but none of these equal the waste of moisture. Moisture is so vital that seldom any season does a crop escape being reduced by lack of it even with the best culture we can give. The moisture taken up by a covering of grass or weeds would, if conserved, go far toward preventing this loss, and we should remember that every weed we grow even for a time costs us something from our crop.

Soil that becomes compact on the surface will draw the moisture from below just as a wick draws up oil in our lamp. Sun and wind quickly carry away all of this moisture and more is drawn from below. The process is much more rapid than the use of moisture by any ordinary crop. The loss of moisture even when we do our best to conserve it is probably in excess of that used, but many times more when the soil is compact to the surface. A loose, very porous soil on the surface will stop the drawing up of moisture at the point where the loose soil begins, and the dust mulch formed will also keep the sun and wind from having any effect on the firm soil where the moisture is held. The roots of the plants will spread in this lower soil, for they will not enter the dryer loose soil, so they will get the moisture that is held in store for them.

Suppose after every rain for two months you have kept the soil stirred for two inches in depth and then something comes up that you neglect it for a time. The compacted soil will quickly disperse all the soil moisture, and if the critical season for plant growth now comes upon your garden you will lose it almost as surely as if you had not given the previous culture. Get this fixed for it explains nearly all the dissatisfaction with intensive culture.—Farm and Ranch.

A Wonderful Revival.

There is little church news on the church page today, for the churches have given up almost their entire to their active co-operation with the meetings now being held every night by Gipsy Smith, Jr.

When the meetings are over and the various churches go back again, so to speak, their church activities will take on new zeal and efficacy; and what is most important of all—their congregations will hear the messages of the pulpit with hearing ears and quickened consciences and every church will feel the result of this month of religious worship.

Nothing so wonderful has ever happened in Augusta as this great religious revival. Who would ever have believed that night after night, in clear weather as bad weather, from eight to nine thousand men and women would pack the big tent to overflowing, and many more kept away for lack of a seat—all to hear the simple Gospel of Jesus Christ preached by a man whose sermons are absolutely devoid of sensationalism? And it is not just to the people that usually go to church that he appeals, men and women that never darken the door of a church from one year's end to another, are going whenever they get the opportunity; men who have heretofore scoffed at religion and going in doubt, and remaining to pray; women usually concerned with no thought but to have a good time are becoming deeply concerned about their soul's salvation under the influence of his preaching, and are going night after night to hear him. He seems in other words to reach the great middle class of the religious world, as well as the saints and sinners.

But what is more significant than the fact that thousands crowd the tent each night to hear him—for that might come from the personal magnetism of the man, his eloquence, and the sheer interest of his wonderful sermons—is the fact that through the influence of these meetings at night hundreds of the business men in the city leave their offices and stores each morning and meet together

to pray at noon. The significant fact is, North Augusta and Monte Sano are meeting together every morning for an hour of prayer, and finding these meetings wonderfully inspiring and helpful. Gypsy Smith is not at the men's prayer meetings or the women's prayer meetings in propria persona—but the spirit he has aroused in men and women, the earnest seeking after God, that he has inspired in them—the love for communing with the Christ—these are present in power.

Surely after thirty days of such devotional service, after thirty nights of hearing such sermons and seeing such effects produced in the souls and hearts of men and women—surely this city will be a different place from what it has been; surely it will be renewed in spirit and consecrated afresh to the service of God.—Augusta Chronicle.

Baptist Girls Form Anti-Dancing Society.

(Frank E. Burkhalter in Baptist Courier.)

It will doubtless be a matter of interest and encouragement to those Southern Baptists who are waging a fight against the immoral influences of the modern dance to know that a young Baptist girl, Miss Virginia Hamilton of Atlanta, has formed what she calls the Alpha Delta Sigma, or the Anti-Dancing Society. Miss Hamilton is the daughter of Dr. W. W. Hamilton, superintendent of evangelism for the Home Mission Board, and is a student in Westhampton College, University of Richmond. Feeling that she did not want to incur the dangers that lurk in the dance, Miss Hamilton talked the matter over with two of her girl friends who felt as she did on the matter, and the three resolved that they would not dance and pledged each other that they would remain faithful to their pledge. Further consideration of the matter led them to believe that possibly other young women felt as they did on the question of dancing and that, possibly these three ought to give others some encouragement to take a similar pledge not to indulge in the dance. The result was the organization of the Anti-Dancing Society which one becomes a member of by signing the following pledge:

"Promising to abstain from dancing myself and to help in discouraging dancing by others, I hereby apply for membership in the Alpha Delta Sigma."

On the back of the pledge cards are prominently displayed the following five Bible principles:

1. I refuse to continue in anything which I see is enslaving me. I Cor. 16:12.
2. I will engage only in that which is edifying and helpful. 1 Cor. 10:23.
3. I will not knowingly, become a hindrance or stumbling block to others. 1 Cor. 8:13.
4. I dare not go where I cannot pray and ask God's blessings. 1 Cor. 10:31.
5. In case there is doubt, I will take the safe side. SAFETY FIRST. Romans 14:23.

With practically no organization or effort, 1100 young women of the South have enrolled as members of the new society, Miss Hamilton advises, and she hopes during the summer vacation to give considerable attention to promoting its purposes. Young women interested in assisting in the matter may address her at Westhampton College, University of Richmond, Va.

GOVERNOR BAXTER OF MAINE DECLINES TO ATTEND ANTI-BLUE LAW BANQUET IN NEW YORK.

An invitation to attend a banquet in New York of "distinguished Americans who are opposed to government by blue laws," was declined by Governor Percival P. Baxter of Maine.

In his letter to Secretary Harry Birrell, the governor said: "If by blue laws you mean laws which have been enacted to prevent the sale of intoxicating liquors for beverage purposes, I could not accept your invitation."

"The state of Maine was the pioneer in temperance legislation. The fact that we now have a national prohibition law justifies the work which those of us in Maine have done to keep the faith. In my opinion the American people will stand solidly behind national temperance. I cannot accept your invitation, and request that you read this communication at the banquet so that those present will understand that the state of Maine intends to remain loyal to the principles for which it has voted for more than half a century."

We have only one more Ford left. Who will take it?

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