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Amendment, but did not want a Constitutional Convention called for fear of amendments of a different nature being proposed and passed that they might not favor; so they instructed their Representatives to Congress to request that an Anti-Polygamy Amendment be submitted direct to the State Legislatures for the three-fourths endorsement. It will be readily understood from the fact that we had secured such a powerful endorsement already, that there is great hope of complete success. Mr. Gilette of Massachusetts this winter introduced this measure, and they are counting on our success in the remaining States to get it reported favorably by the Committee.

All this tends to prove that the W. C. T. U. is one of the most powerful and best organized bodies, always excepting the Christian Church, to accomplish reform work; and it is prosecuted in a quiet, orderly way, along the most economic lines, trusting fully in the Sovereign Leadership of Jesus Christ, and the efficiency of prayer for the Holy Spirit to direct us in taking up each righteous cause; and in planning so wisely that ultimate victory will crown every effort.

The report of work during the last year is as follows:

"I will briefly as possible state the facts connected with this work. During the past year, eight States through their legislatures succeeded in passing the resolution for an anti-polygamy amendment to the Federal Constitution, making thirty States in all that have accomplished this magnificent work. I secured verification from the secretaries of some States direct. The verification of others was secured only after great effort on the part of our splendid State presidents, or State superintendents of this department. We are certain, however, that the list as it now stands, is correct.

"The eight recently successful States mentioned are: Wisconsin, Massachusetts, Vermont, Kansas, Oregon, Michigan, Illinois and Colorado. No one, except those who have tried faithfully, can estimate the courage, persistence, intelligence, consecration and self-denial practiced in accomplishing this work. I am saying this, of course, of my associates. I wish I might tell of some of their experiences. One superintendent left a sick bed against medical advice to appear before the legislative body, and she was successful. Only five legislatures of those not as yet in line, will meet the coming year. We hope that all will grant our petition. Two of these States will surely be given the opportunity to decide, as the presidents of the W. C. T. U. have informed me that the Resolution is already introduced, and I believe the other three States will also do their duty.

"We hope that at the coming Panama Exposition at San Francisco, all churches will be treated with the same indulgence or non-indulgence as regards their exhibits. We are informed by good authority that no religious body in this country could command recognition by this government to the extent of having their exhibits managed and housed and financed excepting the sympathizers with polygamy, at Seattle in the Alaska-Yukon-Pacific Exhibition in 1909. Yet the aforementioned exhibit under the government sanction and patronage, was in the government building under such titles as 'True Nation Builders' and 'Pathfinders of Civilization.' All other denominations had to finance and manage their own exhibitions. We hope that many will send a strong protest to the managers of the government display at the coming Panama Exposition against permitting such unfairness there.

"Again, the National Teachers' Association decided to hold their meeting at Salt Lake City last July, notwithstanding that many of our teachers are young women, guileless and unac-

quainted with the efforts made to persuade such into the horrors of polygamy. We wrote to the secretary of the Association and learned that ten thousand were expected to be in attendance. A warning was sent to some State superintendents of Public Instruction, one W. C. T. U. woman writing to teachers in every town and city in her State. Copies of The American Harem were sent broadcast, and our noble women of Utah agreed to distribute as many as we would send them, because the Mormons they knew would make this event their great missionary extension act. The Mormons kept speakers on the tabernacle grounds at all sessions, distributing their literature and giving talks on Mormonism. They also opened all their buildings around the temple for rest rooms, furnishing stationery, stamps, even stenographers, free to the delegates. We sent 5,000 copies of the American Harem leaflet to the W. C. T. U., and by request 5,000 copies to Rev. Josiah McLain, of the Presbyterian Home Mission Board. Evidently so much agitation beforehand had its effect. Other organizations, notably the D. A. R. in New York State, sent for this leaflet to distribute to the teachers. One town or city sent for 500 copies. Outside of the Utah delegation, not more than 2,000 were in attendance.

One event reported caused quite a disturbance. At the headquarters display of school work, people were invited to see a Eugenics display of school work in the van of the building. One of our women who was deeply interested in the subject was chagrined to find a chart gotten up at the Logan Agricultural College supported by a government appropriation, showing the history of one 'Polygamous Family' in regard to height, weight, health, mortality, intellectuality and accomplishments in art, music, etc. It is needless to say our W. C. T. U. got busy, and before six o'clock that evening that exhibit was taken down, but it had in a measure already accomplished its object, namely, to deceive into a belief that Polygamy is not a degenerate force, for a certain woman doctor, a N. E. A. Eugenics specialist from New Jersey, thought it was a great thing and was quite indignant at its removal. Every one received our literature, and on request the remainder of our American Harem leaflets were retained for distribution among tourists.

"There is a great work for us to do. We are responsible, each and every State, for these conditions if we do not hasten to take up and press forward the work of securing an Anti-Polygamy Amendment to our Federal Constitution.

STATES THAT HAVE ADOPTED THE ANTI-POLYGAMY RESOLUTION.

- "New York—March 1, 1906.
- "West Virginia—Jan. 23, 1907.
- "Delaware—Feb. 11, 1907.
- "Maine—Passed Senate Feb. 21, and House Feb. 22, 1907.
- "North Dakota—Feb. 26, 1907.
- "North Carolina—1907.
- "Pennsylvania—May 8, 1907.
- "New Jersey—1907.
- "South Dakota—Jan. 26, 1907.
- "Washington—Feb. 26, 1909.
- "Minnesota—April 9, 1909.
- "California—Approved 1910.
- "Georgia—1910 and 1911 Legislature.
- "Arkansas—1911.
- "Texas—Senate Feb. 10, House Feb. 13, 1911.
- "Montana—March 1, 1911.
- "Tennessee—Feb. 17, 1911.
- "New Hampshire—March 1, 1911.
- "Nebraska—March 14, 1911.
- "Oklahoma—Feb. 10, 1911.
- "Ohio—March 15, 1911.
- "Vermont—Dec. 23, 1912.
- "Colorado—Jan. 31, 1913.

"Kansas—Feb. 7, sent to Congress.

"Oregon—Feb., 1913.

"Illinois—Senate Feb. 28, House March 12, 1913.

"Wisconsin—March 15, 1913.

"Massachusetts—March 24, 1913. Passed in changed form.

"Michigan—April, 1913.

"Missouri—Both Houses passed it in 1907.

"Iowa—Only passed one House.

"Rhode Island—Introduced.

"Indiana—Resolution passed the House this year, but in the rush at the close of the session was left over in the Senate. Will be pressed for adoption at first opportunity.

"Connecticut—Was introduced too late in the session.

"Arizona—Was introduced too late in the session.

"HARRIET S. PRITCHARD, Committee."

REVIVAL AND REVIVAL METHODS.

(The following is the first of a series of ten minute addresses given at a Presbyterian conference of Kansas Presbytery at Blanchard, Ia., last fall. The others are to follow in succeeding issues of the paper.)

GENERAL SUBJECT—"THE RELATION OF PERSONAL PIETY TO PERSONAL WORK."

"Can One be Sure of His Own Piety, Who Does Not Desire to Work for the Lord and for Others?"

By Rev. W. W. Carithers.

Work for the Lord and work for others seem to be synonymous. We have no way of working directly for the Lord; we can work for Him only by way of the people that are round about us.

This question concerns our personal assurance of our own interest in the Saviour. Does our personal assurance rest on a desire to work for the good of others? And the answer comes at once, that it does not. We have no reason to base our assurance of an interest in the Saviour, on anything that we have done, but solely on what He has done. If we consider the question as asking, whether we can take this state of mind as an evidence of our interest in the Saviour, we come to a clearer understanding of what the question must mean.

All effective work for our fellowmen must be based on love; even what we are sometimes pleased to call "philanthropy," is, in its root meaning, love to man. There can be good and permanent work done for our neighbor only as our desire to help our neighbor arises from a love of God. Merely feeding a man and getting him to live in a little better and cleaner house may mean very little toward making him a better man; it may mean decidedly the reverse, if you donate the food and better house to him. Romans 15:2 tells us that we are to "please our neighbor for his good to edification." So we must make a distinction when speaking about our wanting to work for others, between a sickly sentimentalism that would more likely hurt than help, and a loving, earnest desire to do good such as a parent would have for a child.

I would call attention to the fact that my subject speaks of the desire to join in the work of helping our neighbor, not to delegate the work to a committee appointed at a mass meeting. A mother's wish to help her sick child is better than appointing a committee to wait on it. It is not likely that the neighbor enjoys being helped through the committee style of work, any better than a child would like a committee instead of its own mother.

If we have such a personal desire to do good and work for our neighbor, we may take it as an evidence that the occasion of it is the love of God in our hearts, and may find in this the answer to the question which was given me for discussion this evening.