

phy are apt to end in the bitterness of disappointment. It is not quite too late yet for Mr. Beecher to try whether the simplicity of the gospel would produce "cohesion" and prepare the church to survive himself.—*Ex.*

DUTY OF ATTENDING THE HOUSE OF GOD.—I am tired of hearing people say that they prefer to worship God in the fields in summer by the side of some babbling brook. What if they do? We are not permitted to live for our own pleasure, but for the glory of God and the good of the world. United worship in the sanctuary makes the world better. Therefore we have no choice in the matter. It is our duty to attend the House of God regularly.—*Rev. E. E. Hale.*

Mormon Women.

BY CORNELIA PADDOCK.

Many years ago, Eliza Snow, one of the female apostles of polygamy, wrote: "Nowhere on earth is woman so highly honored, so tenderly cared for, as in Utah." That was at a time when women were beaten, starved, abused, and locked up and treated as lunatics for daring to oppose plural marriage.

To-day, when, owing to the fact that it is sometimes possible for Mormon women to appeal to the law for protection, the condition of those who live in polygamy is greatly ameliorated, another female advocate of the system writes: "If we are slaves, our bonds are loving ones, and dearly prized." This paragraph is made much of in a recent work in defense of Mormonism—a work which has been favorably noticed by the Eastern press. Has it never occurred to these reviewers that it is the most natural thing in the world for a plural wife, who happens for the time to be the reigning favorite, and who is receiving all the attentions of which the lawful wife is defrauded, to write in praise of polygamy?

With such a one, the defense of polygamy is self defense. The system must be true; otherwise she is not the lawful and honored wife that she claims to be. Then, no doubt she is happy, in some sense, and she will continue to be content with her lot until it is her turn to be discarded for a fresher face. When that day comes, her bonds, though no longer "loving ones and dearly prized," are too strong to break. She has little children, who

must be fed and clothed, and she cannot afford to lose the pittance doled out to her by their father. Still less can she afford to lose the name of wife, to which she clings. Outside of the Mormon church, she thinks, there is no home for her; and if she remains in it she must continue to praise polygamy with her lips, even though she may curse the system in her heart. If these facts were taken into account, Eastern papers might have less to say about the "mass of testimony which goes to prove that Mormonism is not so black as it has been painted." I confess I have been amazed to find this expression and a good many others of a like nature in leading religious papers. I have been still more surprised to learn, from the same source, that the work in defense of Mormonism, to which I have alluded, is "the first unbiased account of the situation in Utah that has been given to the public."

It would relieve my mind somewhat if these reviewers would rise and explain how they happen to know that the account is "unbiased." To one who is not in the secret it seems as though there must be a little bias somewhere in a book that praises Mormonism and everything connected with it without stint, and heaps unmeasured abuse upon the Christian residents of Utah, who have established churches, hospitals, and schools, cared for the poor, developed the material resources of the territory, and made it possible for those who have renounced Mormonism to live here.

And if the testimony of Mormon women, given in this book, has so much weight, surely those women who wish to testify on the other side ought to be heard.

"Mormonism has not one good principle; not one redeeming feature." So says a neighbor of mine, who has been thirty-five years in the Mormon Church.

"I made up my mind that a religion which sanctioned the murder of helpless women and little children could not be the religion of Christ." This is the testimony of another woman when asked why she renounced Mormonism.

"I was the mother of seven children when we came to Utah, and up to that time my husband had never given me an unkind word; but Mormonism changed him into a cruel tyrant." So says another neighbor of mine, whose face tells a story of hopeless sorrow.

A cloud of witnesses among the living confirm this testimony, and

the graves of multitudes who sank under the burdens which polygamy imposes bear mute evidence that their bonds were not "loving ones and dearly prized."—*N. Y. Independent.*

In and About Chicago.

The Congregational ministers are deeply interested in the question whether any change is called for in their method of church-work in order to make their ministry more efficient. They have taken laymen into their councils, and at their last meeting listened to the opinions of a Swedenborgian and a Unitarian. One of the most prominent laymen in the city says the trouble is not so much with the pulpit as with the press, and that the first thing to be done is "to re-educate a miseducated laity." People whose only object in attending church is to be entertained, rather than to be instructed or to secure spiritual benefit, he thinks are not likely to furnish the minister such help as he needs. The question is how to reach such people as these, and through them the multitude of others who take no interest whatever in religion. The prevailing opinion in some churches may be learned from the following conversation. It occurred New Year's day. A deacon in one of our most prominent churches was calling upon his pastor. A member of the same church came in just as the deacon was saying, "Doctor, I hope you will succeed in filling up the pews. We need more pew rents," and in time to add, "Yes, and I hope you will fill them with poor people." "That is just what I want to do," answered the Doctor, and we are happy to add that is just what he is doing. But not every minister has the ability of this minister: the power at once to entertain, to instruct, and preach a pure and simple gospel. And it is not every minister who has a church which, though somewhat inclined to worship wealth, has yet in it a large number of earnest, devoted souls, who are ready with money and service to help him give the gospel to poor and rich alike.—*Correspondent in Ex.*

God never accepts a good inclination instead of a good action, where that action can be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*

The Liquor Oligarchy.

Look at the magnitude of the business. Last year, we are told on good authority, the saloons of America received over their counters \$650,000,000: more than the cost of all our schools, from the kindergarten up through every grade of public school, college, and professional school. The *North American Review* has recently stated that \$1,000,000,000, equal to about one-fiftieth of the capital of the country, is in the liquor business. Judge Pitman, of Massachusetts, tells us that in 1871 about \$600,000,000 was the amount paid for liquor in the country. The total expenditure for all schools, public and private, for the same year was less than one-sixth of that sum. "All the libraries of the country, public and private," says the same authority, "are said to contain 45,528,938 volumes, which, valued at \$2 a volume, would give \$91,056,876. So we drink up all our books in less than two months?" This, be it remembered, is only the direct cost. The indirect, though it cannot be estimated, it is safe to say, will probably equal the direct. The malt liquor traffic rose from 2,000,000 barrels in 1893 to 13,000,000 in 1880. In the State of Ohio, of which I wish to speak in particular, according to Governor Foster's last message to the Legislature, there are about 16,000 saloons: one to every 225 of the population; one to every 45 voters; one to every 30 families, even in Cleveland—one of the most moral cities in the State. "The entire traffic in the State," he adds, "will probably exceed \$70,000,000 annually." "The Cincinnati annual grog bill," says the *Gazette* of that city, "is \$9,036,000, or \$30.12 for each man, woman and child in the city. The Ohio statistics for 1881 give the amount received for distilled liquors in Cincinnati as a little less than \$30,000,000, while the aggregate value of the receipts for the coffee, sugar, molasses, and rice of the city was only about \$12,500,000. The Hon. Mills Gardner says that within the past thirty years "manufactured and consumption of malt liquor have risen from an almost nominal amount to more than 2,000,000 barrels annually in Ohio alone." These figures may serve to give some approximate notion of the "innumerable trap doors" upon which the people are being pushed, and through which they are falling into the "great tide of eternity."—*BY THE REV. JAMES BRAND, in Christian Union.*