

volved but slightly or not at all. Tho a man may become involved in difficulties, financial and spiritual, largely through the extravagance or other fault of his own wife and daughters, yet their membership in the church will not be affected.

6. Again, as if to make the diversity between the sexes still greater, society applies to them two contrary standards of moral judgment. How different the standards applied to men and women with respect to personal purity! Immoral men are received in society, while the woman who makes one lapse becomes an outcast. Many things are tolerated in men which are not tolerated in women. Thus society actually throws open the door of temptation to the masculine sex, saying to them, "You may enter a certain distance, if you will;" while it closes that door against the gentler sex, saying, "You shall not so much as place a foot upon its threshold." It is not necessary here to fix the responsibility for this iniquitous toleration of wrong-doing, accorded to one sex only, except to say that women, who so largely give moral tone to society, are not without blame in the matter. But that it amounts to a virtual permission to men to do evil, and is so taken by great numbers of them, can not be doubted. And taking human nature as it is, without reference to sex, it can not be questioned that the moral attitude of society toward particular forms of wrong-doing, whether virtually prohibiting or permitting them, must exert a potent influence either to restrain or encourage the practise of such evils. It is certain that the greater license accorded to the men does in no small degree account for their apparently greater proneness to wander from the ways of moral rectitude and religious faith.

7. And here we should notice the baleful influence of the drinking-saloon, for this is one of the doors of temptation which is wide open to the men but fast closed to the women. In nearly every city, town, and village in the land

the saloons meet the passers-by on every hand, with doors invitingly open. And they are practically the only places which are open, into which a man may enter to rest, or read the papers, or spend an hour or the evening socially with other men. They are of all degrees of attractiveness, from the meanest "dive" to the most gorgeous drinking "palace." It is tacitly understood that they are for men alone, who may frequent them without prejudice to their social standing. But no respectable woman dares enter them, as the penalty would be instant social disgrace and ostracism.

The course which so many boys are permitted to take, of unrestricted license and association, leads almost inevitably to the saloon, and when as young men they have entered these schools of vice and irreligion, they are lost to the church and to heaven, except as a few of them may be reclaimed by Christian efforts. It is terrible to contemplate the great numbers of young men in every community who frequent the saloons, and also the host of laboring men who, through the very hardness and barrenness of their lives, fall an easy prey to the ubiquitous drinking den. Saloon-going and churchgoing are irreconcilably inconsistent, for the reason that the moral atmosphere of the saloon is fatal to the religious life, stifling all spiritual aspiration and destroying all relish for the services of religious worship.

8. It is an undeniable fact also that the masculine sex come more generally and directly into contact with the prevalent skepticism of the day, than do the women. In their freer intercourse with the world they frequently encounter those who assail the Christian religion with covert insinuation, captious criticism, plausible sophistry, or scornful derision. Much of the current skepticism finds expression in the secular newspapers and popular reviews, which are mainly read by the men and form their constant and almost exclusive reading-matter. It must produce the