

most wholly beyond the reach of church privileges and religious influences. What multitudes of railroad men, street-car employees, traveling salesmen, sailors and boatmen, milk carriers, barbers, and others, are by their employments obliged either to lead a wandering life or to continue at their work seven days in the week, with seldom or never an opportunity to attend a religious service. Is it any wonder that these men, with few exceptions, lose all inclination after spiritual things and remain wholly irreligious in character? The tendency is toward an increased employment of men on the Sabbath. It is to be deplored that so many necessary employments should withdraw men from the opportunity of Christian worship; and it is cause for indignation that the unnecessary and selfish demands of society should deprive many more of religious privileges on the Lord's Day. And not only these employments, but various amusements of young men are detrimental to their spiritual welfare. Their natural desire for out-door recreations, for which no time is allowed them during the working days of the week, tempts them to take the sacred hours of the Sabbath for open-air exercise and amusement. Thus Sunday baseball and bicycling, Sunday hunting and fishing, and other Sunday amusements, prove potent attractions to draw boys away from the Sunday-school and men from the church services.

4. It must be admitted, also, that certain complications and difficulties which arise between men in their business and industrial relations have the effect, however unjustly, of prejudicing the minds of many against religion and the church. A conspicuous instance is seen in the fact that so many working men are alienated from the Christian Church, as an indirect result of the conflict between labor and capital. Because some of the class of capitalists and employers are members and supporters of the church, many work-

ing men extend their resentment against that class to the churches also, which they are ready to denounce as sympathizing with and upholding capital against labor. Because church-goers in general appear to be well-to-do and well-dressed people, working men are too ready to accept and circulate among themselves the notion that the church is an exclusive institution, in which only that class are wanted who are associated in their minds with those whom they regard as their oppressors.

It not infrequently happens also that a man conceives a prejudice against the church because he believes, whether justly or not, that in some business transaction he has been wrongfully treated, or actually cheated, by a church-member, perhaps one prominent in the church. One business or professional man in a community who is a church-member, and is known to be dishonest or unreliable in his dealings, may cast discredit upon religion in the minds of many other men and be a hindrance to their entering the Christian life. There are cases also of men who are deterred from making a religious profession and connecting themselves with the church, by the knowledge that certain transactions in which they engage, or certain methods which they practise, are inconsistent with strict morality and the Christian life. Conscious that they must choose between the two, they plead the necessity for continuing in the same course in order to support their families. Others still, men who are religiously inclined or actual church-members, become involved in business difficulties, and in their efforts to extricate themselves are over-tempted to engage in dishonest transactions, which lead to the severance of their relations to the church. In these various ways business complications and difficulties become barriers to a religious life in the way of large numbers of men. And it is to be noted that this, with the previously specified causes, operates almost exclusively among the men, the women being in-