To an audience composed of almost as many men as women Dr. Calvin S. Blackwell, at the Central Church of Christ, spoke the other evening in substance as follows: Last week the "Tribune" presented to

me three questions. Why do fewer men go to church than

2. Do you believe in Hell?.

Is orthodoxy dying out? They make an interesting trio. To the first a facetions answer might be given-Because more men go to the penitentiary. I am told there are 1,700 men at Joliet and only nineteen women. The answer is not merely facetious, it is philosophical. Men stay away from Church because they are worse than women. They are grosser, they lack the fineness of the feminine nature, they are not so holy in tendency. They are kept from religion by the same moral inferiority which carries them to the penitentiary.

. The greater liberty which social laws permit men to take accounts, too, for their disregard of a propriety like church going. A man can dissipate all Saturday night, lie under cover through Sunday, and appear at his office Monday with a head as big as a flour barrel-and nothing is said. But let his female typewriter do the same thing, and he says: "You may go." The result of so much liberty during the week is that by the time Sunday comes around a man's conscience is too sore to go to church and have it pricked. Let social etiquette, however, bind men to the same rules of social purity it does women, and they will come to church in larger numbers.

Another reason, of course, is business. The whip of competition makes many men drive themselves down by Saturday night. They may be morally clean men but their physical and nervous natures demand Sabbath quietness. To dress up for church

would be a task. The increase of Sunday work is also an important factor. Employments which engage men over Sunday are multiplying. These workers not only stay away but the fact that they are putting the Sabbath o a business use has its effect on others. It hasn't the same holy separateness from other days it has to women, who are more

removed from business. Then there is another kind of man-a sort of so so man-with a thin veneering of supposed intellectual life-indifferent to everything but himself. He stays at home to read the Sunday newspapers. Its thirtytwo pages afford him recreation and make him think he is keeping up with the times.

A great many ; well-meaning men stay away from church because they happen . to be on some committee of one of the benevolent societies. As these societies are increasing the class is growing. The committee usually meets for a few minutes on Sunday. It's just enough to satisfy the conscience of its members. It doesn't take much spiritual food to satisfy some men. 'They say a "faith." In the same way those only who bear can live on one good meal a whole winter-and a little committee work goes a long way.

They, moreover, notice their wives, mother, and sisters getting ready every Sunday morning to go to church, and they are apt to reflect about it in their masculine way. The unspoken form of the reflection usually is: "This thing isn't suited to my colossal intellect-my four-square mind. It may do for my wife, or my mother, or my sister, but I'm too strong for that kind of thin soup diet."

At this point the speaker delivered a eulogy on women, in which he said that he regarded it as the highest proof of the divinity of Christ and religion that more women up the second question: "Is there a than men attend church. He then took

The Bible says so. I believe it. There at least ought to be. If for no other reason than to give some of the great rascals punishment in the other world who escape it in this. Why, the big scoundrels never get punished in this world. It's only the little ones who are sent to the ails and prisons. It isn't only so in Chicago, it's so everywhere. Horace Greeley was once approached for a subscription. "What's it for ?" he asked.

To found a society to keep people. from going to Hell."

" Not a cent."

go there not to believe in it. I do not believe in a material hell, for the simple reason that flesh and blood are things of this life. Here the speaker sketched the terrible the opposite direction.

torments of the hell of, conscience. "Is orthodoxy dying out?" I hope so. The sooner it goes the better.

Orthodoxy is a set of formulas gotten up in the past by men who had no more sense to discuss the question. Was it necessary then men of to day. It is a sort of mono- for a man to be drowned in order for him poly of dogma. Mental and spiritual moncpolies are as bad as other sorts. All prohope for the future is in continuing to throw It is upon true Christianity that spiritual advancement must depend.

REPLY OF DR. LAWRENCE. Every seat in the Second Baptist Church at Monroe and Morgan streets was occupied last night to hear the reply of the pastor, the Rev. Dr. William M. Lawrence, to the questions clergymen. Dr. Lawrence said be did not exhaust his vitality and nerve force to a debelieve in the first place that there was a great disparity between the male and female stimulants. He was in danger of becoming a attendance at church. At least that was drunkard. not the case in his church. But coming to the question. "Why do not men attend actor should be a migratory personage with church?" he said the explanation would be no fixed habitation, and this everybody found in the fact that men had not the knew was, whenever it was found, a fruitful courage of their consciences. Young men source of loose conduct. When a man got did not have the courage to stand up yield to temptations. In proof of this was against the scoff of unbelievers. They went the notorious fact that a few years ago, to church at first openly. The sneers of when commercial travelers made extended companions in boarding-houses caused them | trips over large territory, they were regard Sunday.

He was of the opinion that a way could be It had apparently intrenched itself with found to make a Sunday newspaper so as not society like the gambling den, the saloon, to conflict with the fourth commandment, and the Sunday paper, which, by the way, did But the Sunday newspaper as it existed was not prove that it was not harmful in its inthe product of the state of things which de- fluence.

manded a change. It was a disgraceful and deplarable fact that 20 per cent of those who are employed in Chicago have to work Sun-Church -selections from Chicago Ser- day. He had no doubt that if the question was tested before the Supreme Court of the Nation it would be pronounced unconstitutional. He thought that intermeddling of religious women in matters of Statecraft had something to do with the lax piety of men. When women ceased to be wome they lost their influence over men.

He believed in a place of punishment cause he believed in the New Testament, because he believed in good, and because it wa a logical deduction from the observation of human life. If there was a place of reward, as the Scripture taught, there must be a place of punishment. A future place of punishment should be preached with all solemnity, not declared as a threat, but as an awfu' fact. But a belief in God was logically followed by a belief in a future state of punish-

Most certainly orthodoxy was not on the decline. It was on the increase aggressive and progressive. The impression that it is on the decline arises from the fact that heterodoxy is assertive. Just as crimes receive wide publication while virtues are passed over unnoticed, so the negative in matters relating to religion is always in evidence in the public prints. Orthodoxy is taken for granted and does not receive publication. This was especially the case in this city, where heterodoxy when it asserted itself was made the topic of wide and general discussion, while orthodoxy was passed over with a joke or a sneer.

One of the great reviews of the country had given itself up to the promulgation of heterodoxy-through a spirit of sensational ism perhaps. When Timothy Dwight connected himself with Yale College eighty years ago there was but one communicant among the students. To-day Yale College is the home of orthodoxy. In Harvard College Unitarianism has lost its ascendency. The Episcopalians, Baptists, Congregationalists, Presbyterians are in the overwhelming ma jority. The orthodox schools and colleges throughout the land are in a flourishing condition. Heterodoxy has only one college of throughout the land are in a flourishing conany note.

DR. THOMAS' VIEW OF REST. "Rest 'was Dr. Hiram W. Thomas' sub-

ect at McVicker's. Rest means enjoyment, contentment, in their higher sense, said Dr. Thomas. Contrary to the general notion, the class of people who get least true rest are those who are raised up in plenty and begin to be supplied with everything they want the moment appetite and tastes awaken in them. They early become pampered beyond the possibility of fresh pleasure. The defect at the bottom of their life is that they do not pay in work for what they get. It takes a

The physical activities of this age are in no danger of straining its workers. But the intellectual forces behind need a high r rest than they get. This is to be found in the cultivation of the spiritual side of mind. Men must throw off the idea that the burdens of life are altogether 'on' their shoulders, and leave the outcomes of things to the Creator of all energy. In this is rest. After the service Dr. Thomas stated that he would take as a subject next Sunday, "A Religion for Men." He had been

struck by "The Sunday Tribune's investigations into "Why Men Don't Attend Church." The article, he said, with its carefully collected data of male and female church attendance, opened up the most remarkably interesting subject of inquiry that had been brought to his attention in a long time. The religious conclusions to be drawn from The Sunday Tribune's material would form the text for his study of the

THE WICKED ACTORS.

The Rev. Mr. Goss preached to a large congregation at the Chicago Avenue Church the other night on "The Theatre. ' He had nothing to say about the theatre as an educator, about the drama from a literary standpoint, nor of the art of the actor. The only question he wished to ask his hearers was, "Does the theatre develop There are too many people who ought to Christian character ?" Mr. Goss had no in terest in anything which did not tend to develop Christian character, and he was opposed to anything that exerted an influence in

"It is hard enough to be good," he sald, "when you are being paid for it, as I am." Though he could not speak from experience, the pastor still beliaved himself competent to be aware that it was dangerous for him to plunge into the sea if he couldn't swim? gress, every reform, has been made by het- From what he had learned from reliable erodoxy. Christ was heterodox to the ortho- sources and judging by results passing under dox Jews. Luther and Wesley and so on his own observation the influence exerted on down-all have been heterodox to the society by the theatre was pernicious. He special crthodoxy of their day. The best understood that there were several young people in the congregation who were looking off all forms of orthodoxy as rapidly as it forward to adopting a threatrical career. He wished to warn them that there were several reasons why such a course would probably result disastrously with them. It must be that there existed behind the scenes of a theatre a lack of restraint that could not but be most injurious to the moral character of a young man or woman. Then the propounded by "The Tribune" to the nature of the actor's duties were such as to gree that speedily drove him to the use of

More than this, it was necessary that the coming from Christian homes in the East away from home restraints he was sure to to steal to church and after a while theya- ed as a most reckless and immoral class of bandoned the practice of devotion altogether | people; whereas, since the custom had so A stronger reason would be found in the changed as to enable them to have homes fact that men are obliged to work too hard and families and return to them every during the week. They are not in physical Saturday night, the verdict regarding them condition to attend religious devotions was wholly different. The paster could not explain how it was that the theatre had The Sunday newspaper was also to blame. lived and thrived for so many centuries.

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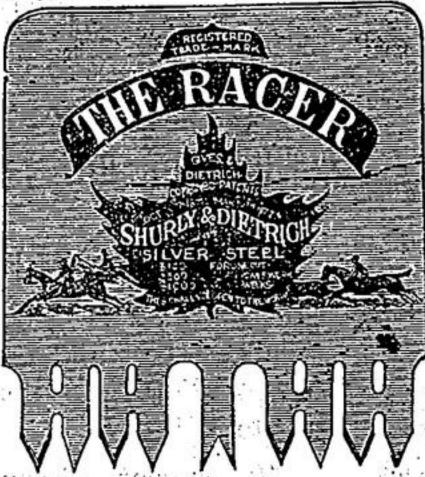
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