

not afraid to let their light shine. In this meeting they came nobly to the assistance of the work in Albany by pledging \$100 this year to it. By this Christian act they showed their interest in our work here, and we hope by the close of the year they will be able to see the good fruit of their money and moral support. This one hundred dollars completes the pledge for the Albany church, and we now hope to move grandly forward with the good work. All things considered, this meeting was one of the most interesting and successful ever held in the county.

The only thing remaining to make the missionary work of the county more successful is for the churches to convert to this work a few more of their preachers by our next meeting. We do not believe in preachers "running these things," but we do believe in the preachers, as far as in their power, attending these meetings and thus assisting the churches in preaching the gospel in needy places. The next meeting will be held with the Oak Creek church, during the month of June. Let us all rally to this work and have a glorious, good and profitable time.

### Selections and Comments.

**PRACTICE.**—Lyman Abbott, in the *Christian Union*, quotes the words of our Savior, "Whosoever hears these sayings of mine and doeth them, I will liken him unto a man who built his house upon a rock," and during the course of his comments says:

It would be very strange if God had given us one day for religion and six days for secular life, as some people seem to think. No! no! He has given us one day to learn the theory of religion and six days to practice it. So he puts emphasis on the importance of practice. The object of the church on Sunday is only to give you true concert pitch; the week is given you to play your tune in. The plainest practical preacher becomes interesting if you will only take him aright. Listen to his sermon as to a practical counsel from a personal friend how to live; then try his plan for a week, and come next Sunday to report to yourself how his principles work. The church has wasted a woeful lot of time in discussing rituals. Shall we pray with a book or without one? kneeling or standing? by a minister's aid or silently for ourselves? Drop these debates for a month, and try James's ritual: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and

widows in their affliction, and to keep himself unspotted from the world." If one practices this ritual through the week, it does not make much difference what his Sunday ritual may be. Practice makes perfect. There is a great outcry just now for better preachers. What the church really needs is better practitioners. And every reader of this article can do something to supply that need.

### Original Contributions.

#### SIN MUST BE DESTROYED.

BY T. F. CAMPBELL.

The Human Plan—Kill sin by killing the sinner.

The Divine Plan—Kill sin and save the sinner.

All penal laws are for the destruction of sin, yet they are effective only as they destroy the sinner, in part or entirely as the penalty is capital or otherwise. Justice demands an equivalent; hence, if a man sin, the law says, kill him; for sin is death and death its only equivalent. Such is the decision of every man—even the infidel who himself not only curses the sinner, saying he ought to die, but even calls on God to consign him to endless death by sending him to hell. This is the characteristic of every human system, and of every false religion of earth: Kill sin by killing the sinner.

In direct antithesis and striking contrast is the gospel system of destroying sin and saving the sinner.

This is that salvation of which the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Nor have men nor angels ceased to wonder and desire to solve this problem of all problems: "How God can be just and the justifier of him who believes in Jesus." Rom. 3: 26.

The work of a Redeemer is to distinguish between the sin and the sinner and to "save his people from

their sins." This involves the atonement, which is cleansing the conscience from guilt. We are to "wash our spiritual robes and make them white in the blood of the Lamb." This is figurative; yet how does it aid me in understanding how the blood of Christ shed eighteen hundred years ago is efficacious in purging my sins of recent date? That the meretricious factor in salvation is the blood of

Christ is evident; for "without the shedding of blood there is no remission;" but as to the *modus operandi* by which it is made to take away my guilt, or to enable God to "justify the ungodly" (Rom. 4: 5) I can no more comprehend than I can the mysterious process by which the vital power converts bread into hair and nails and locates them discreetly on the head and the fingers. In the great plan of salvation I may be able to fix a purpose and assign a determinate value to faith, repentance, confession, and, possibly, baptism; but how, since "all have sinned and come short of the glory of God," we can be "justified freely by his grace through the redemption that is in Christ Jesus;" ("When God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 25, 26,) is the mystery of mysteries. What then shall I do? stumble because I can not fathom the deep things of God? I should be thankful, rather, that he has not conditioned my salvation on *knowledge* but on *faith*. While I may never be able to know how God destroys sin and saves the sinner, I can realize by a living faith that "being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God." Rom. 5: 1. Therefore, rejecting all human systems, let us submit ourselves unto God's plan of salvation.

#### HELPS AND HINDRANCES.

C. J. MCKINNEY.

Churches have reputations. They are like men in this respect. And as in the case of men, a good reputation is found to be quite a help,

a bad reputation quite a hindrance.

Reputation and popularity mean very different things in this age of worldly-mindedness. But it is no compliment to the taste and morality of mankind that this is true. Principles which produce a good reputation produce a popularity that is pure.

Popularity exposes a church to dangerous elements. It often becomes a refuge for office-seekers and many of the sunken reefs of humanity who for gain baptize it shame.

The church as it endeavors to save sinners, to elevate mankind and to sow the seeds of purer morals and a holier life has the honored respect of every man. As it feeds the poor, visits the sick, loves one another with pure hearts fervently, and is diligent in all righteousness, seeking the truth and a pure life as it is in Christ Jesus; so it is honored by all men.

It is the church as a begging institution that is degenerating into the reputation of a public nuisance. Church members, instead of honorably "footing their own bills," see it more fitting to put the church in the light of a public charity before the world. Then they can be impudent enough to demand the world to support it. Now I think it no wrong for a man who does not profess Christianity, to give, and give liberally toward the support of the various works of the church if he will give willingly. A man's heart always goes with his money when it has not preceded it already. It is good. But it is this little continual *picayunish* begging that is so offensive to the public. If there be a great need, the people are willing to help you liberally. But the small general running expenses—pay the bills and save your credit. You are planting perpetual dislike in the hearts of many honorable men. Seek to win them—not to dun them. Appeal to them in your greater needs, and seldom; then they will assist you and love the cause they have helped.

Churches are feeling the sting of this disgust. Therefore the men put the women out to do the petty begging. The shame and the outrage of the begging policy has led to many devices and catch-penny traps to cull precious dimes from indifferent ones. We have learned the trick of entangling our irreligious friends in the meshes of social honor, so they must either pay