in Boston, and felt very badly on leaving them. I cannot attend the meetings of my brethren, there being none near enough. But I hold fast to the faith, and can say the Lord is my strength and my salvation. It is good to know we are the Lord's!

"I love our paper, THE CHRISTIAN, and only wish it were twice the size and would come oftener; for I almost feel as if I were among the brethren when reading what the churches are doing. Oh. I feel interested in the church at Kempt! I want to hear of a large ingathering of precious souls, and hope and pray that it may be a prosperous church and do much good in that county; and I believe it will. There are many difficulties to work down; but we have the Lord on our side, and Satan's followers cannot stand it much longer. Bro. Murray has every reason to feel encouraged with the result of his labors since he began among us."

Some persons are not slow to affirm, and that dogmatically, too, that ardent spirits are a necessity in certain diseases, and that physicians can find nothing to take their place. Now we call the attention of such persons to the following statement of Dr. N. S. Davis, President of the Chicago Medical College, and with him agree the highest medical colleges of Europe.

"Alcohol as found in any or all of the fermented and distilled drinks, is neither stimulating, strengthening, nor nourishing to the human system, but simply an aesthetic and sedative: consequently it cannot be used in health without injurious effects proportioned to the quantity used and the frequency of its repetition. Its applicability as a remedy in the treatment of disease is extremely limited, so much so that it might be wholly dispensed with without any injury to the sick, every intelligent physician being able to supply its place with other remedies of equal, if not greater, value in the number of cases in which it is applicable."

WE are frequently receiving from our readers, for which we are thankful, many words of cheer that assist us greatly in our efforts to make THE CHRISTIAN a success. And it is our purpose to keep out of its columns what may be called "sharp personalities, unkind criticisms," and to present in a kind spirit only such thoughts as will enable us to better understand God's Word; that will arouse, stimulate and encourage us, amid the temptations and discouragements of life, to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

A Bro. McNeil, of P. E. I., writes us, "I am much pleased with THE CHRISTIAN; its contents are eagerly read both by myself and the family with whom I board. The only fault is it don't come often enough. I am glad that, so far, it has met with such a degree of success and approval. May it continue so to do, its subscribers multiply more and more, is my hope and prayer."

Dr. C. C. Howard, in his report, presents facts which at first sight seem incredible. He affirms that the following amounts are paid annually in and for the objects named:

Contributions in U. S. for Foreign Missions,	\$2,260,236
" Home Missions,	2,842,923
" Church purposes in N. Y. City,	3,000,000
For support of police in N. Y. City	4,000,000
For public amusements	7,000,000
For police courts, charities, etc.,—due liquor	, ', '
traffic in N. Y. City,	9,000,000
Taxes on tobacco in U. S	38,870,140
Money expended in N. Y. City for liquor	G0.000.000
Taxes on liquor in U. S	73,015,319
Taxes ou uduor in O. D	, , , , , , , , , , , , , , , , , , , ,

Some one has briefly summed up the advantages of total abstinence as follows: (1) Health is better. (2) Mind is clearer. (3) Heart is lighter. (4) Breath is purer. (5) Eye is brighter. (6) Muscle is stronger. (7) Voice is softer. (8) Walk is steadier. (9) Purse is heavier. (10) Soul is happier. (11) Death is peaceful and triumphant.

ORIGINAL

"SUBSTITUTES."

of The Christian, our good Bro. McDougall in-studying God's word, is a substitute, and therefore dorses our article on "The Fellowship," that wrong, because we have the apostolic or Bible appeared in the January number, and then asks us teaching in the Divine worship. There is no possome pointed questions. We are glad to have these questions appear, as it affords a good opportunity to say some things that we have been anxious to say. As the same thought is involved in all six of the questions, we answer all of them in answering one. The question plain to be seen is that of substitutes," i. e., "Is it not wrong to adopt, or to encourage the adoption of other plans as substitutes to the 'Divine plan,' and thus destroy the 'Divine plan' and retard the return to apostolic order?'" To this we can answer with one emphatic YES! wrong to adopt anything human in the place (mark the italies) of the Divine. Here is the salient point in the grand plea of the Disciples of Christ, "to discard everything as rules or standards of authority, but Divine truth." The wonderful success of this plea the last fifty years, as seen not only in the unprecedented growth of the Disciples of Christ, but also in the giving up of human creeds as tests of the authority in the denominational world, is enough to convince any thoughtful mind that the plea itself is Divine and destined to universal triumph. Whom disregards this plea has little use for the Disciples of Christ as a religious people, and is stepping out of the line of march of the entire religious world.

But now to the question of "substitutes." While our brother agrees with the body of the Disciples of Christ in regarding "substitutes" an error, he has not told us what he considers is a substitute; this we have to infer by reading between the lines. To this question we venture a thought or two. In reading our article on the "Fellowship," it will be noticed that we made the order of worship on the Lord's day consist of four distinct acts, i. e.:

1. Apostolic teaching. 2. The fellowship, (contribution). 3. Breaking of bread. 4. Prayer.

Substitution is to leave out something and put another thing in its place. To leave out any one of these four acts and put something in its place, would be substituting, and would destroy the Divine order of God's house. Suppose when the church comes together on the Lord's day they omit the "Lord's Supper" and in its place adopt singing; in this case singing would be the "substitute" and would be wrong, so far as it destroyed Divine order. But singing of itself, and in its proper place is not wrong. To omit the Prayer as one of the facts in the order of worship, and substitute another thing in its place, would be wrong. But none would ever suppose that the prayer-meeting on Wednesday evening was wrong because prayer is in the regular order of worship on the Lord's day. The same is true of the "apostolic teaching." The Divine Teacher intended that the "apostolic teaching" should be a part of the Divine worship, but to suppose that He intended in this to prohibit the teaching of the truth at all other times and places, would be decidedly against the whole tenor of the scriptures. If the Sunday-school or the Bible-class was put in the place of the "apostolic teaching" in the Lord's day worship, then the "school" or "class" would be a "substitute." He who prays and studies the Bible during the week is not substituting anything in the Divine plan, but is rather making the Lord's day worship an every day feast. Now let us take the "giving" or the "contribu-

tion" which is admitted to be part of the worship of the Lord's day. Is it wrong to give or contribute at other times and places because we have it in our regular worship? And is it wrong to have our

giving will organized or systematized? Here is the point to be noted, i.e.: If a well organized company of brothers or sisters, for the purpose of giving, is a "substitute" for the "Divine plan," and necessarily wrong, because we have the giving in the order of worship, then a well organized The reader will notice that in the March number | Sunday-school or | Bible-class, for the purpose of sible escape from this conclusion. If organized systems for giring outside of the Divine worship are substitutes, and therefore wrong, organized systems for teaching are substitutes and also wrong; they must both rise and fall together. We must be careful to discriminate between a "substitute" and a good work, least we be found tighting against God. Whatever is put in the place of the Divine plan is wrong, and whatever is opposed, in spirit and genius, to the Divine plan, is wrong. But it is plain to be seen that our organized schools and classes, and prayer-meetings, and sewing-circles, and mission circles are neither a perversion of the Divine plan or in any way opposed to it, but are rather in harmony with it and conclusive to its prosperity, and a fulfilment of the injunction found in Phill. iv. 8: "Whatsoever things are true and pure, &c., think on these things."

> Our brother concludes that when the "Lord directs us how to do a thing, it is wrong to do it in any other way," In this he is certainly correct; and we are also correct in saying that when the Lord does not direct how to do a thing, we are at liberty to do it according to our best judgment, providing all things are "decent and in order." We need to be careful and not confound principles with methods. We cannot change or modify principle in any way and be true to God, and whenever we find the how or method prescribed, we ought to follow it. But where do we find the method given? We are commanded to "go and preach the Gospel," but how to go or how to preach we are not told. We are commanded to be baptized, but how is not given. Some are baptized standing, others in a kneeling position, some are baptized forward and others backward; the command is fulfilled when the person is baptized or immersed; but how, or in which way the person is to beimmersed is not given. We are commanded to break the loaf on the Lord's day. The thing to be done, and when to be done is plainly given, but how to do it is not given, and this is the reason that so many different forms of attending to this institution is found among us. Divine truth itself can never change, but the manner of its observance may be changed according to circumstances. Here is just the place to give a kind, carnest word of caution and warning against the evil of making our own ideas of right the rule and standard of action, and thus sow the seed of strife and discord. I knew a brother who withdrew himself from the church because the Lord's Supper was not celebrated in the evening. The only thing that saved said church from dividing was the failure, on the part of the brother of getting others to accept of his idea how the institution should be observed. Another brother told me if the church of which he was a member put a baptistry into the church-house, he would leave the church.

Here are cases when the grand end of principles is destroyed by our peculiar idea of means. Our desire must be to reach spiritual ends and vindicate the truth. When certain methods of Christian work produce good results, we may be certain they are directly in the line of New Testament truth, and in perfect harmony with the Gospel. Good cannot result from evil. The tree must be known by its fruit. May our love for the truth, and our strong desire for its prosperity, keep us strong in "the faith" and tolerant in our opinions.

H. MURRAY.