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Please Notice.

We are not responsible for the opinions and sentiments expressed by our contributors, but for our own writing alone. Hence our readers must judge for themselves. We intend to give space for the free expression of opinion, within the limits of sound discretion, and the good of the cause; but not be held as indorsing what others may write.

All matter intended for publication in this paper should be written:

1. On one side of the sheet only.
2. In a plain legible hand.
3. Let there be plenty of space between the lines.
4. Write with a pen instead of a pencil, so that it may not be defaced in transit.
5. Write brief articles.
6. Expect no attention to articles, notices, or queries not accompanied by your name.

EDITORIAL NOTES.

Our letter from Australia will be of interest this week.

The week of prayer has been observed by the denominations in Albany.

Bro. Spriggs, of Salem, reports an interesting prayer meeting in that church which may develop into a revival.

The brethren all over Oregon and the Territory are not sending in as frequent reports of their work as we should like to see. Brethren, send them on, for the people want to know what you are doing.

We have received from the Tract Committee, Cincinnati, Ohio, two tracts entitled respectively, "What is the Christian Church, who are the Disciples of Christ?" by J. S. Lamar, and "Your Need of Salvation." These are splendid tracts for free distribution, and can be had for 6 cts. per dozen or 50 cts. per hundred by addressing, Standard Publishing Co., Cincinnati, Ohio.

The following invitation came too late for our acceptance. Besides, we were too far away. They have our congratulations and good wishes all the same: "Mr. and Mrs. D. N. Graham request your presence at the marriage of their daughter, Kate, to A. Judson White, Thursday evening, December 27, 1883, at 7:30 o'clock, Abingdon, Illinois.

The following note from our missionary in Paris speaks for itself: "I make known to my brethren and sisters, the Disciples of Christ in America, that I am forming a Christian library for the Paris Mission. I will thankfully receive any pamphlets, debates, sermons, reports of conventions or churches, any printed matter bearing an interest on the work of the Disciples in America. Address, Jules de Launay, Rue Bausset, Paris, France."

Bro. R. B. Neal says: "Congressmen Wills and White are both members of the Christian Church. The one is a Republican, the other a Democrat. The first named works for the interest of the Whisky Ring, and the other takes pleasure in checkmating his efforts." Well Bro. Neal, who could expect anything better from political Christians? Politics and Christianity are somewhat like water and oil, with usually this exception, that the oil of Christianity is in the bottom.

The *Christian Standard* has unnecessarily stirred up a good deal of strife among the brethren by hastily and unwisely rushing into print with a mere "rumor" to the effect that certain prominent brethren were engaged in a "secret conspiracy," or connected with a combination to formally divide the brotherhood. It has utterly failed to sustain itself in this matter, and we think it now about time for it to make some more satisfactory explanation of its course than has yet appeared. The whole thing was altogether unnecessary, to say the least of it, and every uninterested and right thinking man will hold

the *Standard* directly responsible for placing the disciples of Christ in this false and awkward light before the world. Let us be done with it.

There has never been a time in the history of the world when those advocating primitive Christianity should plead louder and more earnestly for their cause than now. It is evident that human creeds as bands of union are fast losing their power over the people, and the great danger is that many who cut themselves loose from the creeds, finding nothing better, will drift too far in the opposite direction. The abandonment of all forms of creeds and confessions of faith too often means nothing more than *liberalism*. Because a man concludes to give up his human creed is no reason why he should give up his Bible also. But such is the history of some. They do not like to be bound by *anything*, strange as it seems, they prefer being out at sea not knowing whither they are drifting. Seeing, therefore, the unstable condition of Christendom, let us as true disciples of Christ, show them the better way.

We learn from Bro. Spriggs that there are now plenty of calls for the work of the State Evangelist. But it is just possible after all that the Board will not be able to keep him in the field the entire year. He says the matter is fast revolving itself into a question of dollars. While the pledges for last year that were in arrears are mostly paid, yet they only have on hand and pledged a little over \$400 for 1884. He further says it will be better to keep the Evangelist in the field if possible, but the Board must respect the obligations already made to other work at Albany and other places, even if the Evangelist has to be retired at the end of his six month's engagement. We see no good reason for neglecting any of the work, if the brethren will only help by their money to move it forward. This we believe, they ought to do.

PRAYER ONLY.

Last week we called attention to the doctrine of faith only, and showed that the Bible does not teach it. This week we wish to notice prayer only. Almost every day serves to confirm our conviction that there is a good deal of unnecessary praying done by Christian men and women. We do not mean by this that it is not right and proper for them to pray, nor that they should not pray often; for we not only believe it to be the duty of *all* Christians to pray and to pray earnestly, but we very much doubt the genuineness of that religion which does not manifest itself in prayer to God. But we are persuaded that the trouble with most Christians is not that they do not pray at all, but it lies rather in the fact that they too often fail to pray *in the spirit of prompt and complete obedience*. We should remember that prayer alone, like faith alone, is *dead*. Furthermore, in the spiritual kingdom as in the natural, there is and must be a human part and a divine. There is not only a part for God, but also a part for man, and these two elements in the divine economy are so connected and blended that they can not be separated. This grand principle runs all through every favor bestowed upon man as well as every act of obedience on his part, yet we often hear men pray as though they could do absolutely nothing and that God had promised to do every thing for the mere asking. They take the pains to tell the Lord of the social vices and sins of the people around them, many of which might be corrected or removed by a little earnest and patient work, and ask the Lord to do that which he has placed *them* here to do, and then they go home with folded hands and confidently expect their prayers to be answered! What an insult to the Divine Majesty! It sometimes seems strange to us that the God in whose moral image these people are created does not become indignant at such a travesty on the religion of his Son, and with the