CHRISTIANS PRAY MORE.

Why is there so much sickness and sin and sorrow in this world when *everything* is promised to believing prayer? Look to it, ye who fail to accept the promises. Look to it, ye who fail to claim the blessings that are showered around you. Is it not your own fault if you fail to fill your omer with manna? Why the need of these beseeching sermons and pleadings for money to carry on the Master's work, when prayer would pour gold into the treasury? The gold and silver is the Lord's—ask *Him* for it. Think you it is owned by those who delve in the earth to find it? Do you say you have prayed? Aye, but do you 'pray without ceasing'? Think what that means. Day and night, for every want, for every care, for every sorrow, for severy sickness, for every sin. Establish for yourselves with Heaven an electric chain, on which prayer and answers flash unceasingly.

Suppose each and every living Christian prays thus. from this moment, asking for every need, how long will it be ere the earth will teem with God's love, and be lightened with his glory? But prayer must be earnest, as well as believing and unceasing; then, that it may be earnest, pray for just what you want. If you want money, pray for it. If you want health, pray for it. If you want strength to work, pray for it. If you want wisdom to conduct your affairs, be they Church or State or household, pray for it. If you want faith and holiness, pray for them. Ask as the hungry beggar asks distinctly for bread, not for submission to your will. Follow the example of those who asked the Master, The blind ask for sight, not for patience. The lame for healing, not for submission. Pray for what you need, and for what others need. It is prayer that is to bring down healing to this sin-sick earth.

A father once said to his children, 'I must go away from you for a while, but I have placed everything that you can possibly need under the charge of my steward; ask him for everything that you want, he will give it you.' For a while all went well, but there came a day when fuel was needed; the fires were out, but the children gathered in the sunshine, and thanked the father for this gif of His love. There was one little one—he was one of those whose angels do always behold the face of the Father—who said, 'Had we not better ask the steward for coals? our father said so.' The eldest boy gently answered, 'Is it not by His will that our fuel has failed? Come in the sunshine, this is His gift.' The next day one of them met with a severe accident, and the others gathered around in sympathy, saying, 'Oh, how much more it might have been; let us thank the Father that your life was preserved.' And the sufferer thanked the Father, and prayed for patience till He should return. The little one whispered, 'Let me ask the steward for healing for your wound; I am sure the Father said so.' 'No, dear,' was the reply, 'I think He means me to suffer.' At last the food gave out. 'Patience, dear ones,' said the eldest boy, 'let us yield to his appointment; we are sorely tried, but let us have faith; we are weak for want of food, but let us pray for submission and for patience.' Then the little one said, 'Have you forgotten the Father's words? He said ask for everything you want; why may we not have food?' I need not continue this simple parable, God grant it may not be too simple to remind my Christian brothers and sisters, each and every one, to pray for exactly the heart's, the soul's, the body's need. One says, 'I do not think it right to pray for temporal blessings. I pray for submission to God's will.' Very well, dear brother, pray for submission, if you want it more than you want anything else. But if in the future. you should want fire, or clothes. or food for yourself or for those you love, I would vary the prayers a little. Robertson says, 'Pray until your will is so entirely God's will, that you need pray no more.' Certainly that is best, if you most need this utter self-abnegation, and then when you have gained it seek for an instance in God's Word of one who was so thoroughly subdued that he had no further need of prayer. Look at Abraham, and Moses, and Elijah, and Daniel, and see how they prayed. Let us read some of the last words of our Lord. 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.' Some things that he said were, 'Ask and ye shall receive, that your joy may be full.' 'All things whatsoever ye shall ask in prayer believing, ye shall receive.' The inference is, we shall need to pray until the end. Until He comes! Christians, pray more?

FROM JAMACA.

May 31, 1887.

Dear brother, The Day-Star is doing good service among these island people. The story in one of them of the man who murdered his wife while drunk, made a great impression on a drinking man here. He told a friend of his who read it to him that he could never get that out of his mind if he should take a glass to drink. My interest in the cause of Peace grows upon me daily and I wish I had means to enlarge the circulation of the Day-Star a thousand fold. 'And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.' 1st Sam. xxv, 6. Thy friend in Jesus.

J. R. T.

'Modern warfare is becoming more expensive every year, and will soon be too expensive a luxury for any but the most wealthy nations to indulge in. The cost of firing one shot from a cannon of the largest size now made is sufficient to maintain a missionary and his whole familyin China or Africa for more than two years. *Selected.*

INDIAN IDEAS OF PROPERTY.

The opposition of the Indian to receiving a title to his land individually and holding it in severalty is a matter of surprise to many, and of curiosity to others. To the civilized man, the desire to hold the title for the land he tills seems to be an element of his very nature, and it is difficult for him to comprehend any condition in which man could be placed, in which he would refuse, from his own choice, an individual title to the land upon which the lives. Yet the force of early instruction and instilled religious belief may change even this. From my knowledge of Indian character as developed through generations of religious and traditional instruction, it is evident that he regards the division of the land into parcels and apportioning it to individuals, as so nearly approaching to sacrilege as to be utterly intolerable.

Having through a series of years been more or less associated with the uncivilized tribes of the West, living with them in their camps and lodges, mingling with them on all occasions, I have had ample opportunity to become acquainted with their views and feelings in this as well as in many other respects. Though we may call it superstition, the religious faith and belief of the Indian can no more be separated from his character than can that of the Puritan or the Quaker and his veneration for what he regards as duty.

The Indian looks upon the sun as the father of all living, the earth as the mother. The mother is the natural nourisher of all her children, whether man or beast, It is through the influence of the sun upon the earth that life is brought forth, and nourishment produced to maintain that life when it is brought The mother nourishes *all* her children without favor or partiality, that which springs from her bosom, springs not for one alone but for all: and for one to appropriate to his own use that which has been produced for all, is highly improper and unjust.

The Indian furnished the Pilgrim Fathers, who landed upon the bleak New England coast in the midst of a rigorous winter, with corn and other provisions to keep them from starving, not because of any particular friendly feelings but that he also was a child of the same mother, and equally entitled to her bounty. On the other hand in the simplicity of his heart when the Pilgrim had produced a crop for himself, the Indian had no scruples to prevent him from helping himself to the produce of the field of his pale-faced brother.

The whole earth is the mother, not a part of it. She produces vegetation for the nourishment and growth of animals; animals supply man with meat; the water produces fish; the air, fowls, and he appropriates all to his own use wherever he finds them. He regards the earth, his mother, as an actual living being, and is conscientiously opposed to treating her with such irreverence as to divide her up and parcel her out in severalty to her children. Children do not divide and parcel out their mother, a part to this child and a part to that, she is in entirety the mother of each and every child, divided she is the mother of none.

In common they may prepare a lot of ground and plant the seed of any vegetable they may desire. and in a rude way cultivate it. but the produce belongs of right to no *one* more than another, all have an equal right to it.

Now to change all this through the compulsory mandate of another, before the mind has been prepared for it by a continued course of Christian instruction is certainly unkind if not cruel and unjust. Before our government should enter upon this course, it would be a mark of wisdom to provide a course of instruction to prepare them for it, and so far overcome the effect of their ancient traditions and early education as to render such change desirable to them. Then the change could be easily effected, and they be benefited thereby. But we should recollect the words of one of America's patriotic sons, once considered wise, "Confidence is a plant of slow growth," and not attempt to force measures upon the Indian faster than that growth will permit. There is a rule given by one who, it is said, 'will judge among the nations,' by which all Christians and Christian people should regulate their conduct one toward another and toward all mankind.

It applies as well to our treatment of Indians as to any others and will be attended with as great a blessing. 'All things whatsoever ye would that men should do unto you, do ye even so unto them.'

T. C. B. Viola, Iowa.

THE INDIA WATCHMAN, for April, 1887. Published at Bombay. by C. B. Ward. contains the following note. *PEACE.* We confess to a deep sympathy with parties who are endeavoring to to promote peace among nations, and would have quarrels settled by Arbitration. A friend with an honest heart and a small purse publishes the "*DAY STAR*" devoted to "peace" and no war.

He scatters free as he is able and asks us to scatter a few coppies. We shall try so to do. We do not believe in war except the kind the Gospel induces in which the weapons are "not carnal".

We offer a prayer for Bro. F. and his *DAYSTAR.*

In response we wish to say that, not all of our missionaries believe as this brother; we would they all could literally trust in those "weapons that are not carnal." Heathen nations civilized by patriotic? army protected—sword and gun using—missioaries, are to our mind only just a little reformed; they are not *fully converted to Christ!* They are not filled with his spirit: for "he came not to destroy but to save men." We prefer to send our gifts for missions to those who carry a pure gospel of peace, who teach a salvation that forbids carnal warfare as well as intemperance and tobacco using. A. F. F.