

courses, to be delivered to the exclusion of the inspiration of the moment, which should be given free rein with one who declares religious truths and speaks as "moved upon by the Holy Ghost."

But it does involve the acquisition of knowledge and understanding of principle, the systematic and intelligent presentation of the same, and a full consideration for the proprieties of the occasion, from the standpoint of one who seeks to promulgate the divine word and naught else; and the same general rules apply in the matter of praying.

The Savior gave to His disciples a pointed illustration of the rule to be observed in prayer, in contradistinction to the custom of many in that day who loved to be seen praying in the synagogues and on the street corners and thought they would be heard because of their much speaking; certainly they secured praise from men for the "eloquence" of their prayers, for in that they had "their reward," and not in the blessings called from heaven. But the Lord told His disciples in what manner they should pray; and this was that they should avoid vain repetitions, make their prayers suited to the occasion, and put into them the desire sincere of their hearts. This lesson is fully conveyed in the text given of the Lord's prayer.

It is not an uncommon idea among some that when it falls to their lot, for instance, to offer the opening prayer in a religious meeting, they must make it impressive at least by its length and the range of subjects covered, many of which have a special fitness for other occasions. But such an idea carries with it the implication that it is the speaker who is praying, and not the congregation; for no assemblage of people exhibits the patience to follow devoutly through such long prayers as are sometimes offered. The truth is, that in an assemblage for religious worship the entire congregation should unite in the devotional exercises; they may not pronounce the words audibly to each other, but in order to unite in the prayer as is their religious obligation under such circumstances, they should follow mentally every sentiment, sentence and word, and give the sincere support of their desire in behalf of the praise and thankfulness expressed and the blessings asked for. To enable them to do this, the prayer must be interesting, it must be of the Spirit, suited to the occasion, clear to the ear and to the mind, and not tiresome by its multitude of words or introduction of unnecessary details. It should be a prayer for the time, and for all, that the congregation may unite in it they will, whether it lasts a minute or three minutes.

It may be said of many prayers offered in public that if they were out in half, or quarter, they would be proportionately more effective, both at the opening and closing of meetings. In giving more attention in this direction than some have done, the good effect that would follow is apparent. Such attention is not to be applied to reducing to the smallest compass a prayer as a matter of form in words, and nothing more;

that would be highly improper. The lesson given by the Savior is that the prayer should be brief and to the point, yet expressing all the fullness of desire that is in the soul of those who engage in it; and to accomplish this He forbade the unnecessary multiplying of words.

While tenderness and earnestness are features that hold a prominent place in the inspired instructions on prayer, especially in public, it does not follow that all praying is limited to the briefest space of time. There are times perhaps when hours of prayer, particularly in secret, are needful in pouring out the soul to God, in praising Him, and in seeking the divine grace; and sometimes assemblages of people are occasions for prolonged devotions of this kind, such as prayer meetings and services where all join willingly in the exercise. The Lord's prayer in the garden of Gethsemane is an illustration when more time was taken in that form of devotion than would have been allowed by Him on some other occasions. Thus the rule shows the fitness of time, and place, and desire on the part of those concerned; and it serves to impress more deeply the fact that ordinary prayers in public often are robbed of their vitality by being too attenuated, when a little attention would make them a force to avail greatly with the powers of heaven.

#### INDIAN ORIGIN INVESTIGATION.

Whether or not the enterprise that is being backed by Morris K. Jessup, president of the American museum of natural history in New York, to discover the origin of the North American Indians, really will attain valuable results, is a question that has evoked much difference of opinion among those who take interest in such matters. The Portland Oregonian thinks the long-debated question is in a fair way to be answered at last by scientists, and states that the plan involves the acquisition of relics of prehistoric America and northeastern Asia, and the study of present conditions of the aboriginal tribes still remaining. Professor F. W. Putnam, of Harvard college, who is also curator of the Peabody museum and curator of the anthropological department of the American museum of natural history, is to direct the work, and men of scientific training will personally conduct the investigations headed by Dr. Franz Boas, of the American museum, now preparing to take up the labor. The myths, folk-lore, popular poetry, language, habits, customs, skulls, hands, eyes, complexion, hair, and all physical characteristics are to be studied minutely, the work to be continued over a period of six years or more, but a theory is to be promulgated. The idea that the Siberian railroad will obliterate much valuable evidence in northeastern Asia is said to have been an important factor in the institution of the investigation at the present time.

So far as the origin of the North American Indians is concerned, it is not at all improbable that sci-

entists will yet ascertain the fact through investigation into the physical evidence; for these are so numerous and of such peculiar form that there must have been an overruling providence in their preservation for some such purpose. But that the relics of northern Asia will have any bearing on the ascertainment of the facts, except to establish that the ancient Americans did not come to the continent that way, is not to be admitted by those best informed on the subject. Notwithstanding the theory of northern Asiatic origin and migration, and other theories of like character as well as that of an autochthonous people, to account for the Indian's presence here, the evidence of prehistoric remains is emphatically against these. This evidence shows eastern continent origin, but not from northern Asia.

The fact that the North American Indian migrated to this part of the continent from South America is an effective bar to proving that he came by way of Bering Strait. His civilization in that direction is a degenerating one, drifting to his present condition and not to his former and more advanced scale of civilized existence. The evidence of the latter, and consequently of the earlier relations and locality of the Indian existence is to the south, not northwest. The North American Indian came from the Old World to South America, and thence northward, and not by the other way. When scientific investigators adopt for a guide this fact, now avoided or ignored because of prejudice, they will have a fair show of success, but not before.

#### PROHIBITION IN CAMBRIDGE.

Cambridge, Massachusetts, is rejoicing over the fact that it is a prohibition town; that is, that it has made a success locally of prohibition in its conservative sense, that of suppressing drinking saloons, but not of prohibiting the sale and consumption of liquor by those who insist upon it. While no saloons are allowed or exist in Cambridge, people who want beer or wine can be supplied therewith at their homes, if they so desire. The claim is made that this class of prohibition suppresses drunkenness, that it does away entirely with the evil associations and effects of drinking saloons, and that it has not increased the quantity of spirituous liquors taken to families, but on the whole has proved beneficial without restricting individual liberty. The test made by Cambridge has continued over a period of ten years, the celebration of the decennial having been held this week, when bells were rung and speeches were made in the churches, congratulating the city on its freedom from the rum power. A notable feature is that during the ten years the city officers have enforced the law; thus the people there have practical knowledge of the no-licence system in their midst.

It will not do, however, for extreme prohibitionists to consider the Cambridge experience as evidence that the liquor traffic can be suppressed entirely. On the contrary, it merely