

house was there for many miles, and not an Indian lodge could be seen. Yet I doubted not that an Indian family had been there and had made the fire to cook some food. Around the fire were the prints of mocassins, large and small, of men and women and children, some small beads, a few pieces of pemmican and an Indian finger-ring lay upon the ground, and alongside the fire were the marks of the Indian *traverse*. These were strong evidences of the presence of Indians. Not a red man was seen and yet some Indians had been there. Far out upon the trackless prairie the marks of the presence of Deity are seen. In every canyon in the mountains, in every coulee on the plains, and in the midnight sky, strewn with stars, God himself speaks out when man is dumb. No man hath seen God at any time, and yet he is known by his works. The invisible is known by the visible.

The visible is transient, changing and temporal. It assumes new forms daily, and has in itself nothing abiding. It is like the ever changing scenes of the kaleidoscope. Man's handicraft is only temporary. The house, machine, instrument, article of furniture, all are real, but they have in them the germs of decay. Even God's handicraft, as seen in the world, is temporal, changing. The mountains, rivers and forests are only forms of nature which must pass away. All of these things existed in other forms before they appeared in these shapes to us. The materials which make up our cities were brought from the bowels of the earth and the depths of the sea. Our prairies were made by the fingers of the sun. The sun