

wilder days. Many a sturdy buffalo, the very embodiment of life and strength, that once roamed over these grassy plains, has left his bones bleaching upon the prairie, sad mementoes of his once shaggy and sinewy frame.

But now as I see the gleam of these relics of those once mighty brutes, and muse upon such fallen greatness, there breaks upon my ear the panting of that great iron leviathan which man has pressed into his service. Though seven miles or more distant, the air vibrates and quivers, and the rush and roar of those mighty forces is plainly audible, as, coming from the peopled East, that moving avalanche of power rushes along its iron track into the untenanted West, while beneath it the prairie trembles. And on both sides of that iron road human habitations spring up as if by magic. Vast fields of grain wave and rustle in the breeze, as it sweeps freely over the prairie, and ere long, towns and cities add life and variety to the scene.

KAYOSHK.

OUR LECTURE COURSE.

THE first lecture of the term,—“Creteria of Sceptics and their Scepticism,” was delivered by the Rev. Calvin Goodspeed in the Academy Hall on Friday evening, February the 15th.

The lecturer said that the present age was one of doubt. The young, accustomed to progress in science, naturally distrusted old opinions. Sceptical works come upon us by surprise and we think our faith shaken. But we may rest assured that it will not be called upon to bear more severe shocks than it has withstood in the past. When sceptical thought has such free access to the people, it is yet a fact that most students cannot follow the course of philosophic doubt as it loses itself in the mysteries of being.

What can the ordinary christian do under such circumstances? Certainly he cannot refute all the arguments brought against Christianity. Must he, therefore, take his faith second-hand, and perhaps have a lurking

suspicion that his belief may be founded on his own ignorance? Such a state as this implies would be in conflict with all our ideas of God. Whence these hopes and longings? I cannot but believe there is some anchor hold of certainty upon which the illiterate toiler as well as the intellectual athlete may lay hold of and outride the fiercest gales of disbelief.

Are there any laws of judging and refuting sceptics which all can apply?

The Bible and christianity have to do with tremendous doctrines. They affirm that our deepest convictions point to the truth that there is a God; they affirm that our lives with their growing powers, their eager longings and upward yearnings, do not go out like a burned out light, but go on with increased and ever increasing force from the impetus of our life on earth. They concur with the most solemn assurance of our natures, which will not down, that the life in time gives the determining bias to its stretch across eternity. Such beliefs are too glorious and awful to be lightly given up; nor will a man do so unless compelled.

The fact that a certain class of doubters exist is an argument in favor of christianity. If the truths of our religion are the highest, it requires a man of unpervverted moral nature to perceive them. For a young man, who from the nature of the case could not have given much study to these great facts, to hold that the doctrines which have in all ages afforded happiness to some of the most celebrated men are untrue, is absurd.

Yet there are honest doubters, who are modest and prefer having their doubts cleared up than to disseminate them into the minds of others. For they know in so far as there is the remotest possibility that their doubts are erroneous, that they are in that degree running the risk of wrecking their eternity.

The men who seek to unsettle our faith would take away our belief in the Bible, which they cannot prove to be untrue, and give us nothing in the place of it. Certainly we want the truth, and at any cost. But the publishing of crude questionings is the best way to play into the hands of error. The utterances of the most assured convictions alone advance truth.

Religious truth has to do with what God is, what man is, and what man ought to be, and how the change which will make him what