

YORK FACTORY, MOOSONEE.

N many occasions during the winter the congregations were unusually large, the little church being almost filled. It will, of course, naturally be supposed that it is a good thing to see a nicely filled church at any season of the year, but we cannot, I am sorry to say, regard it in that light in the winter, for we have learnt by bitter experience that a large congregation means scarcity of food. It was even more than that with the majority, for food was so scarce that they were in a semi-starving condition for several months. I have been frequently overwhelmed with pain and grief when looking upon my flock assembled in church, some of whom were reduced to such a degree that they were hardly recognizable. Strong, well-formed, and fine looking men and women had become fearfully emaciated. During the terrible season of starvation, my wife, and the wife of the officer in charge, and others, were compelled to turn their eyes away from beholding such figures. Three dear children and a young woman died from the effects of starvation, and matters had become so serious that we dreaded the approach of any one towards our house, fearing news of death by starvation.

Amid all this terrible suffering there were some who never lost heart. They were always hoping for better times; and what a relief it was to all when, on April 11th, the dogs were seen running off at full gallop over the snow! They had scented the deer, and were after them. In the course of a few hours many animals were killed, and on the same day every starving person had a "good feed." We had our harvest thanksgiving on the following Sunday, April 13th, and thanksgiving prayer the Sunday after. When the people had preserved the venison by drying it, they went into the woods, and we saw nothing of them for some time afterwards.

During the present summer we have used our large church as usual, but the congregations have been very little larger than they were in the winter. This is owing chiefly—as I stated in my last letter—to the fact that the Hudson's Bay Company cannot find employment for the Indians as in the palmy days of old. It was then usual for every man and youth to be set to work on their arrival. But now they either remain in their hunting-grounds, or subsist by fishing at the riverside in the interior, or migrate to other posts—as a large number have done for the last few years. In this way our population is gradually decreasing. Still I hope and pray that they may realize the presence of their Saviour in the woods, although cut off from the public services of His house of prayer.

The school-work has been carried on in the same way as of old. It is still plodding on with simple minds, in some cases only removed one generation from heathenism. The extreme cold

weather sometimes prevented us from opening the school—30°, 40° and 50° below zero was rather too much for our badly built schoolhouse; and, moreover, I did not like the idea of bringing the poor, starving children through such weather. Many of the little creatures had gone without food so long that they sank down in the school fainting. When they recovered we sent them to our kitchen to get a good breakfast.

During the long winter we taught English and Cree, but as soon as the Indians made their appearance in spring, we devoted our time to Cree only, yet we have not had more than half our usual number of children for the summer school. I was absent for a month, but Mrs. Winter continued the work every day, notwithstanding her multifarious household duties, including the care of an infant.

CHURCH BELLS (England) has the following:—
 "The best answer we have yet seen to Professor Huxley in his attempt to shew that the order of creative events, as related in Genesis, does not correspond with that laid down by science, is contained in an admirable letter, written a few days ago, by the Rev. Brownlow Maitland, who says: "The inspired cosmogony, which is ideal and poetic, and the scientific cosmogony, which is actual and prosaic, need not have any relation or correspondence with each other. Imagine the inspired seer hymning the creation according to his mental conception of its order, and the structure of Genesis i. is the natural result. First, the light breaking forth on the dark chaos, whereby the development becomes visible; next, the division of the lower waters from the upper, and of the land from the water, to provide the floor for the emerging world, and the roofing it over with the firmament. Then the clothing of the floor with all kinds of vegetation, and the appointment of the heavenly bodies to rule the seasons, on which seed-time and harvest depend. Then the peopling of the scene with animal inhabitants; first, with the denizens of the water, as the most remote from contact with man; next, with the fowls of the air, as somewhat nearer to him, breathing the same element; and, lastly, with the tribes of the land, as closest to him, treading the same soil. And when all is thus prepared, man is placed in possession as lord of all. There is the order of the poetic conception as the seer pictures the scenic development from the gloom of chaos to the glory of the cosmos, built up, stage by stage, for the man fashioned in the Divine image. Why disturb this magnificent psalm by trying to force it into the mould of prosaic science?" Why indeed? Surely the days when some discrepancy in the account of the creation of the world as related by the Bible, and as presumed by science, could worry unstable minds, have utterly gone by."