

ST. ANDREW'S PRESBYTERIAN CHURCH.

OUR RECORD.

PUBLISHED UNDER SANCTION OF THE SESSION.

FIRST YEAR. ❖

LONDON, ONTARIO, MAY, 1888.

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No. 5.

PUBLIC SERVICES.

Sabbath Day.

Prayer Meeting, 10:00 o'clock
Public Worship, 11:00 "
" " 7:00 "
Sabbath School, 3:00 "
Bible Class, 3:00 "

Wednesday Evening.

Prayer Meeting, 8:00 o'clock

The Institute.

Meets 2nd and 4th
Monday in each
month, - 8:00 o'clock

The King's Messengers.

MISSION BAND.

Meet 1st Tuesday
in each month, 8:00 o'clock

The Band of Hope.

Meets on the last
Friday in each
month, - 8:00 o'clock

The ordinance of the Lord's Supper is administered the first Sabbath of March, June, September, and December.

The Sacrament of Baptism, the last Sabbath in each month at the Prayer Meeting, 10 a.m.

Business Meetings.

THE SESSION meets at the call of the Moderator.

THE BOARD OF MANAGERS meet on first Tuesday of each month at 8 p.m.

WOMEN'S FOREIGN MISSIONARY ASSOCIATION meets second Thursday of each month at 7:30 p.m., in the Manse.

THE LADIES' AID SOCIETY meets on the first Tuesday of each month at 3 p.m., in the Manager's Room.

THE MISSIONARY SOCIETY meets on the first Wednesday of each month at 7:30 p.m., in the Manager's Room.

SABBATH SCHOOL TEACHERS meet for transaction of business on the first Friday of January, April, July and October at 7:30 p.m.

THE MISSION SCHOOL, North Waterloo St., meets every Sabbath, at 8 o'clock p.m., in St. George's School House. Teachers' Meeting, every Friday at 8 p.m.

PRAYER LEADERS.

1888. 10 a.m. SABBATH.
May 13—Mr. A. S. McGregor.
" 20—Mr. Robt. Allen.
" 27—Rev. J. A. Murray.
Baptismal Sabbath.
mo.

FORT PELLY MISSION.

INDIAN SUPERSTITIONS.

By the Rev. Geo. A. Laird, B.A.

Let me tell you of the folk-lore, and give you one or two ideas of the Indians about ghosts and faeries.

There is a traditionary belief among them that the country here was formerly inhabited by a race of small men, covered with hair—something akin, as nearly as I can make out, to the gorilla. I am not quite sure that they believe the present race of people to be descended from these ancestors, but some vague idea, corresponding, in a rude way, to modern evolution, would seem to be the theory. According to their idea, I might describe these beings as having bodies similar to men, and powers capable of reasoning within certain limits, but altogether destitute of a higher nature; without any belief in the Great Spirit, and consequently without any capacity for worship.

It is now some time since any trace of them has appeared. The last one was seen some years ago, in a ravine not far from where our Mission house now stands. By most people they are now considered extinct.

There is a ghost or spirit called Pak-ka-koos, which troubles some of the people very much by his occasional nightly visits. This is the spirit of an Indian who has sold himself to the Devil. There are many of these evil spirits in the air, so they think, and the presence of one of them hovering near, causes great alarm.

The way in which these Indians come to sell themselves to the Devil is as follows.—A man goes out hunting, and he is not successful. He is in danger of death from starvation. The Devil comes to him and offers to save his life on condition that he will give himself into his power. The man consents. His life is saved, and the Devil henceforth assumes control of his spirit. This man's spirit wanders about from place to place, wherever his Satanic Majesty chooses to take him, and at night, when they hear one of these spirits coming, they are extremely frightened, they creep into a corner and remain very still until it passes over. I have not heard that it has ever done any harm, but their fear is quite as real as if it had.

Mr. McVicar tells of sleeping in a tent with them one night when a Pak-ka-koos passed over, but they were so frightened they did not tell him until

the morning. He told them to wake him up if it came again the following night, as he was anxious to find out what the peculiar noise was. He believes they heard a sound, but of course he attributes it to some physical cause, probably the wind rustling the long grass, or shaking the neighboring trees. However, the Pak-ka-koos did not come back, so he did not find out what it really was.

There is a lake not far away which they have named Child-Lake. Here the fairies deposit themselves. The people never go to this lake without seeing their tracks in the sand, and sometimes they get a glimpse of them walking on the water or diving beneath the surface. These fairies, like all good fairies, are, of course, perfectly harmless.

They have also a strange idea about thunder. They think it is a bird, and the lightning is fire flashing from its eyes. It is needless to say that they stand in great awe of this imaginary bird.

An eclipse of the moon is something they account for with difficulty. They imagine it is an animal of some kind eating the moon up, and they immediately get out their guns, and fire at it, so that the devouring animal may be killed and the moon preserved.

THE BLESSINGS OF CHRISTIAN COMPANIONSHIP.

On Sabbath morning, April 1st, the Rev. W. Meikle preached upon the above subject. He based his remarks upon Numbers x., 29: "We are journeying unto the place of which the Lord said, I will give it you, come thou with us and we will do thee good, &c."

The blessings of religion depend upon faith. The pew was more responsible than the pulpit for lack of success. "The word preached did not profit them, not being mixed with faith in them that heard it." The thoughts suggested by the text were:

I.—God's people should be inviters. The more of Christ's religion we have the more we desire others to have. We can influence others. 1. By consistency of life and conduct. 2. By persistency of effort. Keeping at it all the time. Don't be sloops, be steamers. Sloops could only advance with favorable winds, steamers could plough the ocean in spite of winds and contrary currents and tides. Steamers