

## Notes of the Week.

On Professor Blackie's grave, in the Dean Cemetery, Edinburgh, where lie many other Scottish men of letters, a red granite Celtic cross has been erected. On a panel beneath is carved the following inscription:—"John Stuart Blackie, Professor of Greek in the University of Edinburgh; born 28th July, 1809; died 2nd March, 1895."

Mr. H. M. Stanley has made his maiden speech in the House of Commons. He supported the Uganda Railway scheme, and said it would be impossible for the British to evacuate Egypt until the Soudan was restored to order, and he therefore was of opinion that it would be necessary to extend the Uganda Railway to Wady Halfa.

The University of Aberdeen has been celebrating its fourth centenary by, among other things, the opening of the Mitchell Tower of Marischal College. This has been erected at a cost of £5,000, by Dr. C. Mitchell, of the well-known firm of Armstrong, Mitchell & Co., Elswick Works, Newcastle-on-Tyne. Dr. Mitchell has given £30,000 in all to his Alma Mater.

The Rev. Joel Jewell, the author of the phrase "Tee-total," has just died, aged 92. He was a Presbyterian minister. In 1828, at a temperance meeting in Hector, N.Y., he introduced the letters "O.P." for "Old Pledge," which pledged against nothing but distilled spirits, and "T." for "total," including fermented liquors as well. At that meeting pledges were first taken for "T-totallers." The word is said to have reached England in 1832.

The Presbyterians of London, England, have, through Dr. Monroe Gibson, succeeded in securing the services of Dr. Andrew Murray, of Wellington, Cape Colony, to conduct this month a three days' mission for the promotion and quickening of spiritual life. The meetings are to be held in Regent's Square Church. Dr. Murray is a member of the Dutch Reformed Church, and wields a powerful influence for good throughout South Africa. His visit to Toronto and his addresses while here will, by many, never be forgotten.

At the opening of Glasgow College, Principal Douglas stated that Professor Henry Drummond was improving in health. His medical advisers said there was nothing in his condition which, with time and patience, he might not get over. They had, however, forbidden him to attempt any work for another year. The Senatus, after careful consideration, having in view the difficulty of finding an efficient substitute for Professor Drummond, had decided to allow the Chair to remain dormant for a year, and to re-arrange certain of the other classes accordingly.

The treatment of destitute children, is a subject which is happily receiving increased attention in every Christian country. In New South Wales, in 1880, a State Children's Relief Board was formed, to whose charge the neglected children of the colony were entrusted. At the present day 3,174 children, of both sexes and various ages, are being cared for at an annual cost of \$65.00 each. The greater number are given board in private families, and are under the supervision of local lady visitors, who give their services gratuitously. Where possible families of children are boarded in the same house that family ties may be kept intact. Instances of misdoing on the part of the guardians or children are said to be comparatively few, and the number of such children who become good citizens is very large.

The western section of the Executive Committee of the Alliance of Reformed Churches held its annual meeting in the lecture room of the First Presbyterian Church, Wood Street, Pittsburgh, Thursday, October 31st, Rev. Talbot W. Chambers, D.D., LL.D., of New York, presiding. Some thirty members were present, and reports were received from the committees appointed on the different questions that concern the council. A committee was at last meeting appointed to secure, if possible, a conference with the home mission secretaries of the various churches connected with the Alliance. Among others who accepted this invitation was Rev. Dr. Cochrane on behalf of our Church, who was present at this meeting of the Committee. In the evening a reception was tendered to the delegates, when about 300 invited guests were present, and addresses were made, one of the speakers being our Home Mission Committee Convener. The occasion is said to have been a very enjoyable one.

The Rev. E. T. Root, at a meeting of Presbyterian ministers in Baltimore, U.S., made an address lately on the criticism of American missionaries in Armenia, made by Admiral Kirkland, of the United States navy, to whose summary dismissal we lately called attention. He is quoted as having said that the missionaries are "a bad lot." Mr. Root said, the *Montreal Witness* informs us, that it was at the request of the American Board of Foreign Missions that Admiral Kirkland was recalled. Over against Admiral Kirkland's opinion of missionaries, Mr. Root set that of the late Earl of Shaftesbury, who, in an address, spoke of them as follows: "I do not believe that in the history of diplomacy, or of any of the negotiations carried on between the nations of earth, we can find anything equal to the wisdom, the soundness, and the pure evangelical truth of the body of men who constitute the American mission in Turkey. They are a marvellous combination of common-sense and piety."

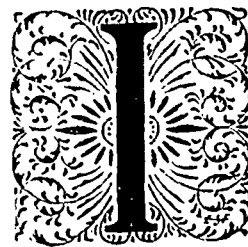
The General Assembly of the Presbyterian Church North, the General Assembly of the United Presbyterian Church, the Synod of the Reformed Presbyterian Church and the General Synod of the Reformed Presbyterian Church of the United States appointed committees, these committees to consider the matter of a joint revision of the metrical version of the Psalms, met at the Presbyterian Board of Publication, Philadelphia, on October 24th, when a large number were present. The joint committee, after reading of the memorial, resolved to extend an invitation to the following denominations to co-operate in the movement. The Presbyterian Assembly (South), the Reformed Church in America, the Reformed Church in the United States, the Cumberland Presbyterian Church, the Reformed Episcopal Church, the Holland Christian Reformed Church, the Canada Presbyterian Church. A letter was forwarded from ministers of the Associate Reformed Synod of the South, intimating that that denomination would probably appoint a committee to co-operate in the movement. This meeting being merely preliminary, after an interchange of views among those present, the joint committee adjourned to meet at the call of the chairman, at the Presbyterian Board of Publication's building, Philadelphia, Pa. The object of this important movement is not to commit any body of Christians to the use of such a book in whole or in part when completed, but to secure, if possible, a metrical translation of the Psalter of such excellence, as will commend it to the taste and judgment of all who may desire to use the Psalms in praise, and as will secure it a place in the hymnody of all the churches. It is unnecessary to say of what great significance is this undertaking. We hope it will in time be crowned with abundant success.

The overwhelming responsibility of a man in the place of the Prime Minister of England is well illustrated by the speech of Lord Salisbury at the banquet of the Lord Mayor of London, which was an occasion of exceptional brilliancy as a social function, and of exceptional importance as a political event. It is well known that a semi-official announcement on great public questions is usually made by the first minister of the crown on the occasion of this banquet. The critical state of affairs in Europe at present, in view of the treatment by Turkey for some months past, of its Armenian Christian subjects, and the delicacy of the relations among the great powers as regards Turkey, gave very special significance to every word which Lord Salisbury might utter at the Lord Mayor's banquet. A single indiscreet utterance from him would certainly create, at least, anxiety in every capital of Europe, and it might lead to war, the most terrible in all probability, which this generation, at least, has seen. Lord Salisbury has risen nobly to the occasion. We know not when we have seen anything more admirable for the wisdom, the calmness, the well-weighed guardedness, the solemn, deep sense of responsibility, and at the same time resolute firmness and dignity with which he spoke on this occasion. The whole of Europe was waiting, it might be said, to hear and weigh every word, and so wisely by common consent did he speak, that a sense of relief to the utmost extent which the circumstances allowed, was conveyed to every court in Europe, while Turkey was warned in distinct and weighty language, that the time for trifling was past; and the poor, down-trodden, pillaged, and persecuted Armenians received, probably, all the real comfort and cheer which the circumstances admitted of. Not only Great Britain, but Europe and the whole civilized world, may at this time be congratulated that a man of such wisdom, calmness, sound judgment and solemn sense of responsibility is at the helm of affairs in England.

Written for THE CANADA PRESBYTERIAN

## DAWN OF SABBATH REST ON MACKENZIE RIVER.

BY REV. D. G. MACQUEEN, B.A.



IN the summer of 1861 a young Scotchman, Murdock —, from Stornoway, in the Island of Lewis, landed at York Factory as a recruit in the service of the Hudson Bay Company. On the way up from York Factory to Oxford House he travelled with the Swampy Indians, who had been taught by the Methodist missionaries laboring among them to keep the Sabbath, which was in marked contrast with the French Half-breeds who were working for the Hudson Bay Company along that route.

In the summer of 1862 Murdock went into the McKenzie river district and thence out to the islands in the Arctic Ocean, trading along with the Eskimo among the Indians for the great corporation, whose arms spanned the continent, in their search after plunder. He returned from the Arctic regions in the summer of 1864, to work on the boats running between Fort Simpson and the Height of Land lying between the Athabaska and Saskatchewan rivers. Here he made a fruitless attempt to obtain Sabbath rest for the boatmen, such as he had been accustomed to in his Highland home, and which he had unexpectedly found enjoyed by the Swampy Indians between York Factory and Oxford House. The French Half-breeds, taught to look upon the Sabbath as an institution of their church, thought that prayers in the morning was all that was required. And even the Hudson Bay Company officers were opposed to the day's rest in each week on the ground that the summer season in these high latitudes was too short, with even seven working days in the week, for their purposes of gain. But in the fall of 1864 about a dozen good young Scotchmen went into the McKenzie river district in the Hudson Bay Company's service. Murdock felt that these were reinforcements in the campaign for Sabbath rest, and consequently, in the spring of 1865, he renewed his attack on the hitherto impregnable fortress. The attack came in the shape of a demand for a boat to be manned by himself as bowman, and eight other young Highland Scotch Presbyterians as oarsmen, with Wm. Smith, an English Half-breed from the Red River Settlement, as steersman, with which to put the Sabbath rest question to the test. Reluctantly the demand was acceded to for a term of two weeks, on condition that if, at the end of that time, his party was not as far ahead on the trip as the Sabbath breakers, then this would be his last attempt to secure the Sabbath rest. This was all Murdock wished for, namely, a fair trial. He had no doubt of the issue. When the first Sabbath came, the Scotch boat lay quietly tied up by the bank, while the French Half-breed crews began their day's journey by jeering and laughing at those they did not expect to see again until the end of the season's trip. After enjoying the day's rest, the trip was resumed, and on Tuesday evening they caught up and camped near to their jeering friends of Sabbath morning. On Wednesday night the Sabbath keepers were away ahead out of sight, when Sabbath again came they were quietly enjoying the days peace and rest, and just at noon the other party came wearily in sight. The officer in charge was with the latter party and clearly saw that they would be distanced in the long and difficult journey before them, and decided that it was not expedient for the party to become separated owing to the difficult portages and rapids in the way requiring all their forces to overcome them. Murdock and his party demurred to this, unless the French Half-breeds would consent to take their Sabbath rest. The conference occupied the afternoon of the Sabbath, and as a result the other party had a half day's rest. The Scotchmen were allowed their way for another week, on condition of remaining with the rest of the party for the first four days until some difficult points in navigation were passed. They then shot ahead again, and had about another half day of Sabbath rest when the seven day toilers came up with them. This settled the matter, for the officer in charge and the Half-breeds. The Sabbath was at least outwardly kept for the remainder of the trip as Scotch example and determination set it before them. And strange to relate, they had good wind for sailing, when sailing was possible, every Monday morning until Fort Simpson was reached. This was in 1865, and the Sabbath was ever after kept as a result of this determined action of putting the value of it to the test. Murdock left the McKenzie in 1867, and was one of Riel's prisoners in the rebellion of 1870. The marks of his bonds are plainly visible about his wrists to this day. Thus began the dawn of the Sabbath rest in the basin of the great McKenzie river, and all through the persistency of a single man.