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## Notes of the Week.

The Toronto Bible Training School, which some time ago we noticed, has just been opened with very hopeful prospects. In the day classes are twelve young men and ten young women. About half of the latter are preparing for work at home as Bible women or pastor's assistants. One lady, a recent graduate of Toronto University, has chosen China for her field of labour, and others are ready to go to China, India or any other heathen country. Two of the students are University men, who are taking Bible studies in connection with their arts course. The evening classes are very largely attended, the average number present being about 120. The spirit of the students is admirable and all are engaging in directly Christian work in the city.

A correspondent of the *Standard* of Chicago, in a late number asks, Where is Chicago's Dr. Parkhurst? He tells us that when the New York Doctor first began to speak his mind plainly, the average conservative citizen said that his statements were a pulpit subterfuge, a sham, a bid for notoriety. But he kept on speaking and now the city stops to listen. There is no one man whom the guilty political tricksters and the corrupt police officials, and the minters of the coin of a debased justice, no man in all the city whom they would so like to see in his coffin, but to all appearance he is not going to gratify them. The city of Chicago, this writer says, "is just now having a scourge of 'living pictures,' which he calls a deadly blight, another path leading downward on the slimy road of immorality."

General Booth in this Jubilee year of the founding of the Salvation Army, has come to Canada on a visit to his forces, rather the Lord's forces, under his command in this country. He has been in Montreal and Ottawa, and has given before large audiences an account of the army's origin, organization and work. In due time he will be in Toronto, and not only Salvationists, but others, will gladly give him a cordial welcome, as a good man, a true philanthropist and the originator of an organization which has rendered untold blessing to countless multitudes, who, but for the Salvation Army's work, in spite of all other helpful agencies for the lapsed and downtrodden, would have been left to perish. The Army has long ago passed the stage of ridicule; it is now treated seriously, and honored as one of the mighty religious forces for uplifting men, and is spreading blessing wherever it goes.

Our Baptist brethren have had again to complain of opposition, assault and persecution in carrying on their work in the city of Quebec. It is strange that the most blinded Roman Catholic cannot see that such conduct, continued as it is in this case, only the more strongly arouses sympathy for those who are so persecuted, and deepens the determination that it must and shall be put down. As we have before said, the chief blame rests, not with the ignorant rabble, but with the priests and dignitaries of the church, who have only to say the word, and it would at once come to an end. In spite of these occasional outbreaks, it is pleasant to hear this testimony from one of the Baptist missionaries: "The old tiger of persecution has had its backbone broken, and that in great part by Roman Catholics themselves. God be praised for this! Now may His Word have free course amongst the people and be glorified."

A short article appears in the *Record* of our church for this month on "Religion in Public Schools," which most of our readers will see, but which we venture to recommend all to read. It expresses a true idea of the importance of this question, is marked by wisdom and moderation, and the solution it points to appears for a mixed community like our own, differing in religious beliefs, to be the only possible one. Meanwhile, as something to stay the mind upon, we quote the following with pleasure:

"The satisfactory solution of this 'school' question, whereby both the ends of righteousness, and that all children, no matter what the religious belief of their parents, should meet on common ground and receive their training together, can be attained, is one of the greatest problems of the day, and, like many another problem, it must be, in its place in the Great Plan of Providence, steadily drawing nearer the solution which will best benefit humanity and glorify God."

Dr. Barnardo, in the last annual report of his Homes, mentions that it marks the close of twenty-eight years of incessant and ever-enlarging effort for "no-body's children." His first Arab is by this time a middle-aged man, and after him have followed 24,000 waifs and strays. Fifty-one busy branches care for 5,000 boys and girls, with a saddened past behind them, and in the unknown future great potentialities. Seven principal branches during the year dealt with 2,123 applications, from which 1,006 were admitted to the Homes. These "Homes" gave 14,636 separate nights' lodging during the year, to apparently homeless candidates, and 44,756 free rations. This report speaks of ever enlarging work, and ever increasing need. The income for the year has been £134,053 19s 1d, being £1,173 18s 8d more than last. During the year covered by the report there were sent out to this country 834 trained and tested young emigrants, 758 being boys and 76 girls, 107 more than in the previous year, and the highest number yet reached. Altogether, 6,571 emigrants have been sent to homes in the colonies, of whom over 98 per cent. are reported to have succeeded.

The death of Professor David Swing, the other day in Chicago, will recall to many the great heresy trial in which he was the accused, and President Patton, who has been delighting Toronto Presbyterians, were the principal figures, the latter mainly conducting the prosecution. At that time, 1874, the deceased, although acquitted, withdrew from the Presbyterian Church, not feeling satisfied to remain where his teaching was so widely distasteful. He then began preaching in McVicker's Theatre, his congregation removing, four years later, to Central Music Hall, built in part for this purpose, and which the people to whom he preached have continued to occupy until now. His congregation was named the Central Church, but a church organization, properly speaking, never existed. His topics, in preaching, took a wide range, dealing with questions of public interest on many lines, as well as with those properly religious. He was a man of fine culture, with a style of oratory very captivating to many, although notable chiefly for graces of style and literary finish. Prof. Swing was sixty-four years of age, having been born in Cincinnati, Ohio, in 1830.

At the opening of Montreal Theological College the Rev. Dr. MacVicar, the Principal, made the gratifying statement, that of the fifteen who last year finished their studies with us and received their diplomas, as an evidence of the esteem in which they are held in the church; all with the exception of one or two are already settled in pastoral charges in various parts of the Dominion. It is possible, he added, that the attendance this year may be even larger. One thing is obvious for some time past that our buildings are inadequate to afford accommodation to all who desire to join our classes." Referring to what was going on in this city at the same time and expressing his feelings toward Knox College, he continued: "To-night Knox College, Toronto, celebrates its jubilee. The authorities of that institution cordially invited me to take part in the services, but I regret that, for obvious reasons, I was unable to do so. I desire therefore in this public manner to express my deep interest in Knox College and the hope that it may go forward in its career of usefulness with increased vigor. This I venture to believe is the sincere desire of all with whom I am here associated in the work of the church." Cordially reciprocated is this feeling in Toronto.

The "touch of nature which makes the whole world kin," shows itself in many ways, and often in quarters where we do not look for it. The Chinaman as he walks our streets alone so often, as if not of us, though among us, has a stolid appearance, and also gets credit for it. They did not look so the other day when one hundred and ninety-two of them were gathered at the station at Montreal, ready to start for the flowery land. Many of them, it is said, were armed, but not, they declared, with a view to taking part in the war, they were simply going to spend the Chinese New Year at home. There may be only one language which has a "Sweet Home" song, but the feeling may be found in a countless number of hearts the wide world over. Home! What heart is not stirred by the very word. There is music in it. This holiday begins in China on the first of February, and lasts for ninety-seven days, during which time there will be much feasting and merry-making. Would one hundred and ninety-two Canadians, or of any other country in a city of the size of Montreal, be found ready to go halfway round the globe for the sake of spending the New Year at home?

Curiously enough, in a book recently published across the border on the sources of the constitution of the United States, "the claim is made that the Roman Catholics of Maryland were the first people in that country to establish in their commonwealth the principle of religious toleration. Dr. Lewis G. Janes, of Brooklyn, points out that this statement, although constantly repeated, is an historical error. Dr. Janes shows, first, that the Maryland edict of 1649 did not grant full religious toleration, limiting its privileges to those Christians who accepted the doctrine of the Trinity, and excluding all non-Christians of whatever name; but in 1644 Roger Williams had obtained a charter for the "Providence Plantations" which bound the inhabitants to submit themselves to all orders for the public good only in "civil things." This charter expressly affirms the principle of full religious toleration. Roger Williams stood almost alone in the opinion that Papists, Turks and Jews should not be interfered with in their enjoyment of "soul liberty," or forced to observe any worship which did not satisfy their own consciences. To him belongs the splendid honor of being the first man in the world's history to organize a commonwealth which recognized the righteousness of separating religion from the control of civil authority.

To the principalship of McGill University, after being vacant for more than a year, has been appointed, it is understood, William Peterson, M.A., LL.D., Principal of Dundee College, Scotland. Should he accept of this high and most responsible as well as most honorable position, Canada will be a distinct gainer in a direction in which we need the best men. The *Week* contains the following account of his career up to the present time: "William Peterson, M.A., LL.D., commenced his educational career at the Royal High School of Edinburgh, where he was a distinguished pupil. He graduated at Edinburgh University and although he was the youngest graduate of his year his name headed the list of first-class honors. He gained the Greek Travelling Fellowship, and studied for some time on the Continent. On his return he was elected to the Mackenzie scholarship and shortly afterwards he gained an open scholarship at Corpus Christi College, Oxford. He took the Ferguson scholarship in 1876. On his return from Oxford he was appointed assistant Professor of Humanity (Latin) in Edinburgh University and in 1882 he was unanimously elected Principal of University College of Dundee. The degree of LL.D. was conferred upon him by the University of St. Andrews in 1885. Dr. Peterson proved himself a capable administrator and through his ability, tact and energy successfully overcame the many difficulties surrounding the early days of the Dundee College. Dr. Peterson is also well known as a capable teacher and many of his students have already gained high distinction. The appointment is here looked upon with great favor."