

public has a right to know if for years it has been unnecessarily taxed for the undue advantage of school book publishers and compilers, to the extent of thousands if not hundreds of thousands of dollars. If a book for which any poor father in the land has been paying seventy-five cents can be had for forty, and at that figure can yield a handsome remuneration to all concerned in its production, it is more than time we were all knowing why things are as they are. We wait for full explanations. If the forced sale of a book gives it its chief value, then the people who force the sale should have the chief advantage from such a circulation. Will the publishers honestly tell us how much, for the last few years they have paid in royalties on arithmetics, grammars, geographies, spelling books, and what not, and how much they have made? Will they offer to let their ledgers be examined to shew that nothing but modest sums, corresponding with the amount of manual labour and intellectual effort, have been realized or paid? If not, we shall be tempted to believe that compiling and publishing "authorized" school books is a far surer and a far richer mine of wealth than writing and publishing the most popular and the most unquestionable works of genius, whether in prose or verse. At any rate, let us know all the facts, whatever their character and to whatever conclusion they may point.

SOME "REVIVAL" PREACHERS.

A GOOD many of our readers will greatly sympathize with the following judicious, well-weighed, and characteristically moderate words of the Rev. Dr. Hall, of New York:

"There is growing up over the country a small, irregular force of men, well-intentioned, many of them, however, under-educated, following the example of Mr. Moody, and to a large extent teaching—with more or less consistency and publicity—what are called 'pre-millennial views,' and so getting ready themselves, and preparing some others for entering into 'Plymouth-brotherism,' if a man can be said to enter that which is without land-mark or definite boundary. Some of them are already 'brethren' of the 'open' kind—some of the earlier stages of the disorder. In the full development of the thing all churches are denounced as corrupt and worldly organizations, from which all saints must 'come out,' and the ministers of which are money-loving or place-loving hirelings. What should be done? Two things: ministers had better do their own evangelistic work in their bounds rather than engage these men; and secondly, in their sermons, Bible-classes and week-day lectures pastors should teach the truth on such topics as have been suggested. Any 'evangelists' who are as above described will denounce this statement. The others will be grateful for it."

As yet we in Canada are not greatly troubled with the evil—for evil it undoubtedly is—to which Dr. Hall refers. We should be sorry to say a single word which might even seem to depreciate any kind of genuine and effective work for the Master. But there are "evangelists" and "evangelists" and while some of these are to be very highly esteemed for their works' sake, there are others whose intellectual imbecility is so conspicuous, whose views are so crude and indigested, whose Pharisaic pretence is so offensive, and whose general arrogance of bearing and pious grimace are so intolerable that we don't wonder they should have led Dr. Hall—mild, devout, and charitable gentleman though he be—to speak so frankly of their qualifications and their works.

REPORT ON EDUCATION IN ONTARIO FOR 1878.

THOUGH it is rather late in the day to be only now noticing a report which has reference to 1878, yet, we suppose, as it is thought necessary to have all these official documents presented to Parliament before being given to the public, there is no possibility of any improvement in this respect.

We are pleased to see that education in Ontario still continues to progress, and that the general interest taken in its advancement was never greater than it is now. The total receipts for all Public school purposes, in 1878, amounted to \$3,247,321, and the total expenditure to \$2,889,347. The total school population as reported by trustees was 492,360, and the number not attending any school, even for four months in the year, was 27,415. There were reported on, 4,990 schools, in which 6,473 teachers were employed, of whom 3,060 were males, and 3,413 females. Of these teachers as many as 2,052 were Methodists, and 2,042 Presbyterians. It is also to be noted that of 789 Roman Catholic certified teachers, 456 were employed in Public schools and 333 in the Separate ones.

We have never been able to see why women who do the same work as men, and who do it equally well, should be paid so much less than their business rivals of the sterner sex. In teaching, for instance, the average salary of women, all over the Province, is scarcely more than one half of what is paid to men.

It is a gratifying fact, that while no religious exercises, at the opening or close of the Public schools, are prescribed by the Department, yet out of 4,990 of these there are 4,288 which, during 1878, daily opened and closed with prayer.

The number of Separate schools was 177; a decrease of nine during the year.

The number of High schools was 104, and of pupils in these, 10,574.

The Normal and Model schools are conducted with always increasing efficiency, according to this report, though rumours of how matters have been going on in Ottawa have not been so encouraging.

The progress in education throughout the province may be seen from the following facts. In 1842, the number of Public schools in Ontario, was 1,721. In 1851 this number had increased to 3,001, and in 1878, to 4,990. In 1851 the number of pupils in attendance was 168,159, and in 1878, 489,015. The money expended in the support of Public schools in 1851, was \$468,644, and in 1878 it had risen to \$2,889,347, while the balance available for that year and not paid at the date of the local reports brought up the whole sum actually paid for Public school purposes in 1878 to the large of sum of \$3,247,322.

The great hindrances to the advancement of education were still, in 1878, as in former years, frequent changes of teachers and irregularity in the attendance of the scholars. Surely it is possible that some effective remedy be applied to both of these evils.

THE many friends of the Rev. Mr. Moore, of Ottawa, will be glad to learn that the Senate of Hanover (Ind.) University has at its last meeting conferred on that gentleman the degree of Doctor of Divinity.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The fourth monthly meeting of the above Society was held on Thursday evening, Jan. 15, the President, Mr. A. B. Baird, B.A., in the chair. After devotional exercises and routine business, Mr. D. Bickell presented an encouraging report of his work in the North Hastings mission field during the Christmas vacation.

Rev. J. M. King, M.A., then gave a very interesting address on the origin, progress, and results of the mission work of Rev. Mr. McAll in Paris. Additional interest was given to the address from the fact that the speaker, in his tour on the continent during the summer, spent some time in Paris, and had an opportunity of viewing the work personally. He described the work from its origin in 1871, when Mr. McAll, with a very slight knowledge of the French language, and without the support of any organization, was led to devote himself to preaching the Gospel of Christ to a few working people in Paris. The mission which began in a single hired room is now carried on in twenty-six different places of worship in all of which regular Sabbath services are held and in many of which there are also weekly prayer meetings. A deep interest is being taken in the movement by all classes of the community. In the course of his address, Mr. King recounted several interesting incidents in illustration of his statements, and closed by drawing a number of practical lessons for the encouragement of those engaged in mission work.

Rev. Professors Caven and Gregg then spoke briefly, their addresses being practical and full of encouragement to the Society.

M. MCGREGOR, *Rec. Sec.*

PRESBYTERY OF MAITLAND.—This Presbytery met in Wingham, on the 12th January. A telegram was read from Rev. T. Muir accepting the call from Fordwich and Gorrie. The induction was appointed to take place at Fordwich, on the 27th January, at two o'clock p.m., Mr. Brown, Wroxeter, to preside, Mr. Ross to preach, Mr. Jones to address the minister, and Mr. Brown the people. A deputation consisting of Messrs. W. T. Wilkins, A. Sutherland, with T. Strachan, elder, was appointed to visit and hold missionary meetings in the vacant congregations, St. Andrew's Church, Kincardine; Pine River; Chalmers' Church, Kincardine township. A deputation consisting of Messrs. J. L. Murray, D. Cameron, with J. Dickson, elder, to visit and hold missionary meetings in East Ashfield and Fordyce.—R. LEASK, *Clerk.*

BOOKS AND MAGAZINES.

The Canada School Journal.

Toronto: W. J. Gage & Co.

Every public school teacher in the Dominion ought to read the "School Journal" regularly.

The Westminster Teacher.

Philadelphia: Presbyterian Board of Publication. Toronto: James Bain & Son.

The February number of the "Westminster Teacher" will be found a valuable aid in the preparation of the month's lessons.

Temperance Jewels.

Boston: Oliver Ditson & Co.

We hope this collection of songs set to music will do more good than harm, but is it not turning things upside down to place "Gospel Songs" as a sub-heading under "Temperance Jewels?"

The Leisure Hour, Jan., 1880; The Sunday at Home, Jan., 1880; The Boy's Own Paper, Dec., 1879.

London: Religious Tract Society. Toronto: William Warwick.

We are exceedingly pleased to notice that the Canadian demand for these excellent publications warrants a special issue of them for the Dominion, and that the Canadian reprints now before us compare favourably with the English editions both in paper and workmanship. "The Boy's Own Paper" we have recently noticed at some length, and all that it is necessary to say of its December part is simply that the character which the paper had previously achieved is amply maintained in this its latest issue. The "Leisure Hour" and "Sunday at Home" have been long before the public, and have for years been established favourites in thousands of Christian homes. They were started at first for the purpose of supplanting cheap publications of a popular but injurious character, and they have fully realized all reasonable expectations. Their circulation has from the first steadily increased, and the variety and attractiveness of their contents were never greater than they are now. Pernicious publications are not to be suppressed by mere denunciation or by calling in the arm of the law. It may be necessary sometimes to resort to such means, but the most effective instrumentality for such a purpose is a full supply of what is equally cheap, equally attractive, and much more wholesome. It has been the aim of the Religious Tract Society to meet the great evil of a corrupting literature in this fashion, and it must afford the greatest satisfaction to all who wish well to our race, to mark how from year to year it has done so with ever growing success. The good work being accomplished by that Society, not only through the publications at the head of this notice, but through hundreds of others, can scarcely be over-estimated. We have but to consider what the popular religious and secular literature was when it began its benevolent labours, and what it is now, to realize in some manner the great benefits which the Tract Society has conferred on almost every nation in the world.

THE Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel, has addressed a letter to the Colonial Secretary in reference to the statement that missionaries are to be excluded from Zululand, and asking consideration for the missionaries of the Society. Sir Michael Hicks-Beach, in reply, says that the Government has not received accurate official information, but promises every attention to the request. A letter from the Bishop of Pretoria says: "There are grave doubts as to the Zulu policy of Sir Garnet Wolseley being an improvement on that of Sir Bartle Frere. The policy of the latter commended itself to all who knew South Africa from within and thoroughly, and was bold, manly, and benevolent in the only true sense. But now we are fostering the abominations of savagery, while we allow the natives to reap great benefits from our rule without accepting corresponding responsibilities; and English gentlemen are set to administer justice by Zulu rules of war which involve them in the brutal slavery and pollution of Zulu polygamy and its consequences." Although John Dunn has declared that he did not object to missionaries in his dominions, none of these has yet ventured to visit him. He declared that the missionaries, should they come to his territory, must be subject to his control, and the evangelists do not think their reception would be very cordial.