

ests of the cause so dear to His heart, the cause for which He bled and died.

Fifth—On Presbyteries. Their duty is to see that *all* the ministers within their bounds have complied with the injunction of the General Assembly. The very fact of the Assembly imposing this duty on Presbyteries would seem to indicate that there are some ministers not over zealous in advancing the interests of the schemes of the Church. We fear there is too good reason to believe this to be true, as a glance at the printed receipts of the agents of the Church plainly shows. When we have noticed in the annual statistical and financial returns of congregations an entire blank opposite the same congregation year after year, we have sometimes wondered if Presbyteries took cognizance of these congregations and dealt with the ministers thereof. We trust that in the matter of this Home Mission appeal every Presbytery will be truly loyal to the Assembly and be able to report next June that *all* their ministers read the appeal from the pulpit on some Lord's day on or before the last Sabbath of September and afford an "opportunity" to every individual to contribute by subscription or in some other way that the Session or Deacons' Court had previously resolved upon."

ONTARIO TEACHERS' ASSOCIATION.

WITH no small degree of interest we have watched the progress of the "Ontario Teachers' Association" since its inception nineteen years ago. Teachers' associations, on a small or on a large scale, have our unqualified approval. Even in a social point of view the public school teacher is isolated; he lives—or ought to live—in a different mental atmosphere from that which his neighbours breathe, and his only refuge from weary solitude is to seek the society of his fellows in the profession—men whose mental calibre ranges somewhere in the neighbourhood of his own—a little above or a little below, as the case may be, and whose acquirements and experience will render the interchange of opinion mutually advantageous. Such society the true teacher naturally seeks, for he is not so bigoted as to reject without examination all views which may not coincide with his own, neither is he so self-conceited as to refuse to learn a lesson even from an inferior; and no one knows more experimentally than he that as a rule "two heads are better than one," without reference to quality.

What we have said shows the advantage of township or county teachers' associations, but national or provincial associations are also useful—may be necessary. "Tom, Dick and Harry" always know better than the teacher how a school ought to be taught, and they would never think of giving him a voice in educational legislation. But with all due deference and respect to Thomas, Richard and Henry, we venture to express our opinion that the experienced, practical teacher is better qualified than any one else to pronounce, not only on questions affecting the internal arrangements of his own school, but on an educa-

tional matters of provincial or national import. The collective opinion of the teachers of Ontario on school matters could only be obtained by means of such an organization as the "Ontario Teachers' Association." This of itself is sufficient apology for the existence of such a body, independent of the *esprit de corps* which in all lands and in all ages has characterized the profession.

It affords us much pleasure to find that the "Ontario Teachers' Association" is serving what we conceive to be its great aim and end, inasmuch as it furnishes a vehicle to practical educationists for the promulgation of their views, attracts the public mind to the consideration of educational questions, and exerts a marked influence on the educational legislation of the Province. At its meetings in this city last week the papers read and the speeches made were, upon the whole, admirable. We endorse the resolutions passed, and would suggest that they be embodied in a petition to the Minister of Education. It gives us peculiar satisfaction to find the convention so unanimous in favour of Township Boards, which we have been advocating as occasion offered, during the last few years. The local trustee arrangement was a temporary make-shift, which served a good purpose for a time, but which is now a hindrance to the progress of education, and must give place to a wider and more effective organization.

We are sorry that we have not space to notice all the matters discussed at the several sessions of the convention. There is one thing, however, on which we would like to express an opinion: that is the co-education of the sexes. The separation of the boys and girls in public schools is a grand mistake, and the sooner our Toronto board finds it out the better.

The name "Ontario Teachers' Association," will, we trust, be no longer a misnomer for the body of which we have been speaking. Resolutions have been passed in favour of putting forth efforts to make it a representative body, as it ought to be, and as it was originally intended to be. We hope all the County Associations will send delegates; and we heartily agree with the Inspector of North Hastings, that at the meetings of the Association there should be no restriction either as to the expression of opinion or as to voting on the questions submitted.

We expect great things of this Association. Among them are the assimilation of method in teaching; the encouragement of honest, thorough training and culture, and the putting down of cram and quackery; the raising and preservation of the standard of learning in the profession; the securing of the legislation necessary to give the teacher his proper place, and to enable him to apply his work to the best advantage; and the restoration (or introduction) of the Bible to its place as a class book in our public schools.

WOMAN AS A RELIGIOUS FORCE.

THE "Catholic Record" asks this question. "Why is it that only women are considered worthy of the exercises of religion? At all the masses, devotions, and at

the communion railing, the women outnumber the men almost ten to one. Why is it?" It is easier to propound such a problem than to answer it. The fact of woman's superior devotion meets us everywhere, as well in the Protestant as in the Roman Catholic Communion. Women are in the majority in the Sabbath attendance in our churches, and in the concerts for prayer, while they are in the van in every philanthropic enterprise. Missionary schemes feel the influence of their noble efforts, and no better servants of that grand enterprise are found under foreign skies than they. In fact, there are numbers of churches in which women re-enact the ancient service of the Roman Vestals, keeping the fire perpetually burning on the altar. And in many cases it is not at all unlikely, that the devotional fire might quite die out, were it not for the unsleeping watchfulness of womanly piety.

What is the reason of this superiority of female devotion? Is it that women have more time than men to give to the practical observances of religion? As a rule, we think not. The sphere of home-life is not a whit smaller than that of business-life. There is just as wide a room for those whose toils lie in the home as for those whose work is beyond the home. Is woman's work less exhaustive than that of the man? We question it. The cares of the house and children and servants levy just as severe exactions on woman's strength as the cares of business and employees do upon that of the man. Can it be that there lies in the heart of woman a wealth of affection and sympathy which is quickly responsive to the genial claims of religion? Are her natural endowments of that order which move her to break the box of precious ointment over the feet of the Christ? Does nature account for her devotional priority over the man? Perhaps so. If religion taxes more heavily one part of our nature more than another, its heaviest tribute is levied on the affections. But this is the province where woman has always held first place.

If this be the correct answer to the problem, then is there not a lesson for those whose boast it is that they belong to the stronger sex? Ought they not to learn from woman the grand secret of keeping affection alive? That woman has natural advantages here, which are partially denied to man, may be admitted. Men, out in the friction of rough business life, tend to a deterioration of their sympathetic nature. Therefore the greater need that they should learn from their natural helpmate how to keep affection's fires glowing. We are not afraid of the question whether it is not derogatory to a man to be womanly in tenderness. In view of John Howard and Samuel Martin and George Whitfield and the Apostle John and our Blessed Saviour we answer, it rather ennoble than derogates from true manliness.

THE exodus of negroes from the Southern States still continues. The likelihood is that the number of emigrants will increase in the coming months. Something must be done by the country at large for this people. America owes the blacks a heavy debt, and it has not begun to discharge that debt.