

wilful temper, which overrides every scruple to gratify a whim. Who shall tell the pain and misery which such dispositions have caused in countless homes?

THE INDEPENDENT.—Some of our readers are naturally anxious to know about the success of the magazine this year. We have no other dependence than on the pastors and members, pushing our circulation in the churches. Paris is well attended to, and Guelph, and Hamilton. There we have to stop. We should be pleased to hear of fifty ~~_____~~ doing just a *little* for our circulation! Where a church in good working order only takes four or five copies, it would not strain them to *double*. We have been sending out lists to a number of the pastors. Shall we hear from you, brethren?

PROFESSOR FINNEY.—The Oberlin divine had a great aversion to debt and hesitated about dedicating church edifices that were not paid for or completed. When he consented to do this he sometimes prayed: "O Lord, we offer this house to Thee. It is not yet finished, indeed, but we remember that we have frequently offered ourselves to Thee and Thou hast accepted us, though Thou knowest that we are far from being finished yet." Such a petition as this may be in order occasionally even in these days.—*Advance*.

"THOSE WOMEN WHICH LABORED WITH ME."—Writing to the *American War Cry*, Miss Frances E. Willard says:—"I am a Methodist, and my apprenticeship in the mighty Church founded by Susanna Wesley's son John, and set to music by her son Charles, long ago taught me that for the hosts of God to go forth without women was like a bird beating the air with but a single wing. The Church has long hobbled on one foot. Your Army has succeeded in getting the other foot to the floor, and 'the swing of conquest' is the result."

A COLD WINTER.—We have had an unusually cold and stormy winter, and no doubt many things have been badly frozen up. But in what way are we to understand the Western Ontario brother who writes a few days ago: "P.S.—There is considerable news in the church here; but the weather has been so cold, I fancy it has frozen over. It will

likely thaw out in the spring!" We shall see. We find that subscriptions and news come in about the same ratio from a church, and they generally "freeze up" or "thaw out" in company.

WOMEN-VOTERS.—A practical example is worth a great deal more than any amount of theory. In Wyoming, women have had the same franchise as men, for about twenty years. The *Chicago Advance* thus speaks of the results:

"No especial moral reform has been as yet effected by it. The liquor business and kindred vices flourish there as elsewhere. Gambling is licensed and games, it is said, are open in every saloon. The voting at the polls is as orderly as anything else that is done in public where men and women meet. The women do not display any special desire for office, and are voted for or against on their merits as are other candidates. But, from all accounts, there is this that is noticeable in Wyoming politics, the candidate, of whatever party, who has any hope of success, must be a person of fairly good personal reputation. A man who drinks to excess, or gambles, or ill-treats his wife and children, or is tainted by bad associations of any kind, is pretty sure to be black-balled at the polls."

ANOTHER PRIEST MARRIED.—This time the happy man is Father John T. Culleton, pastor of the Roman Catholic Church of Raywick, Ky., and the young lady is his cousin. May they live long and prosper. We said last month that the example of Dr. Snell, the private secretary of Bishop Keene, rector of the Catholic University, who was married to the daughter of a Presbyterian minister in Washington, would soon be followed by many priests. Father Culleton had been thirteen years a priest, and his marriage caused the greatest surprise and consternation among his parishioners. Every priest in Kentucky is now suspected of an intention to get married. What about the priests of New York?—*Converted Catholic, for March*.

THEATRES, THE LARGE AND THE SMALL.—We believe, in common with nearly all Christian moralists, that the general influence of the theatre is demoralizing. There may be no immoral sentiments in the play. Some people even think that the stage might be purified and become a school of virtue. But whatever might be true of an ideal stage, the testimony of those who have had good opportunities of judging the actual stage, is, that the influence of the theatre is against religion and purity. As to Sunday-school performances, where the children dress for a part and