Gur Noung Folks.

Barrett Gray's Bank.

"Now, Barrett, my son," said Mr. Gray to his little boy one Saturday afternoon, s he placed a new three-pouny piece in his hand, "by th's time you ought to know, I think, the two characters in the world for whom I have most pity; I do not like to tay for whom I have most contempt, al though, I must contess, a little of that en fors into my feelings respecting them

"I ought to know, father," replied Bar-rett, with a smile, and, indeed, he could accreely have forgotten, seeing that it was an invariable rule with Mr. Gray never to give his son even a penny without " haying lewn the law," as he called it; and he had

done so in the present instance.
"What is the law, my son? asked his father, with a smile; "becau e, bear in mind, a thing forgotten is the same as a thing noknown.

Never spend it in waste, but don't keep

"Quite right, Barrett; in other words,

nover be a spendthrift, and nover be a miser,—two of the mort detestable creatures in the world."

Certainly Barrett, with his bright and beaming young ace, gave no promise, how-layer dim, of being a mise. That "de-testable creature," to use Mr. Gay's ex-pression, was as objectionable to the son as to the father. He was a liberal, open hearted, and open handed boy, and always roady to spoud his money free y and generouely. But there was a little danger of his parting with his money too quickly, and not using it to the best advantage. This Saturday afternoon, however, witnes sed the forming of a great resolution on his part; that he would never be without money in his purse. It might not be a great deal, perhaps; but still, if it were only a penny, he would at least have that, so as not to feel "quite stumped," a state of affairs so dismai and depressing that it

scribed. Good resolutions are easier made than kopt, as Barrett very well knew; but the lad was not without a certain "will of his own" when he chose to exercise it; and, in the present instance, he called past experience to his aid.

can be more readily imaginad than de-

"Now you bright little threepenuy," he said, holding it up admiringly, "you shall go into my pursa to keep company with the twopence already there; and when I have saved a shilling, I know what I will That nice riding whip has stared me in the face from the shop window long enough; but by and by it shall be mine."

pass by Mr. Smith's tempting display of cakes and swoots was not the easiest task in life to Barrett this afternoon, and he felt a strong inclination just to change one of his pennies. He would not, of course, he said, touch the threepenny; but might he not change a penny? If he had lingered much longer in front of the shop it is unpossible to say what might have been the fate of all that his purse contained. But he dul a very wise thing. He fairly ran away, and met his father a the door of his own home.

"Why, Barrett, my boy, he said, "you are running as if there was an enemy at your heels.

'And so there is, father,' said Barrett, laughing; "a ver, big enousy, indeed." "He does not seem to have frightened

you very much, alth ugh yeu have run so

"It was the only way to get rid of the monster," said Barrett; and child though he was, he gave utterance in this, to one of the greatest of truths. There are some temptations that it is no use to stand parleying with. The best and bravest thing to do is to run clean away from them. In matters of this kind, the old adage is bravely true:—

> Ho who fights and runs away, Will live to fight another day,"

Barrett's father was not long in discover ing the nature of the enemy from whom his boy had fled as the only means of safety; and great was his delight when he became aware of the victory he had ob-

tained.
"It's not only that you are richer, Barrett," he said to him, the next day; von are stronger. Il you had spont ponny of what you had determined to save, rou would never have been able to have had confidence in yourself, supporing you had a larger sum at your disposal. Now, I do not at all believe in paying people for doing what is right; but I cannot to day dony myself the pleasure of adding a very bright shilling indeed to your savings bank; and if I were you, I would not spend it in buying the riding whip; you shall still cave up for that, and let this go for something else."

Barratt's pleasure, as you may imagine was great indeed, when he found his little bank thus "marmicently swelled," as he somewhat gradually expressed himself, and it became for the moment quite a serious consideration with him in leed. He was homeward bound next day, when, not far from his door, he saw en aged and poor friend of his with whom he

often exchanged a kind word.
" Mrs. West?" he creed, in a voice of sympathy, "you look serrowful to-day. You have had no had news, I hope?"

"I have lad no cood news, my boy, I am sorry to say. I have been down again to make inquery; but they cannot tell me anything more than that I shall know when the ship comes in." Mrs West had boen long expecting her only son home from Australia, and it was to the delay of the vessel that she reterred when she said

sho had no good news.
"I lope all will come right, soon," said the boy, feelingly. "Mrs. West," he said suddenly, and blushing deeply, "will you bo very much offended with me, if I offer you a very bright shilling, indeed?" Ho took the coin out of his little purse, and

placed it in her hand. "You are such a thoughtful good boy," said the old lady, gently "I do not like taking your money, my child." "I do not like

"I am snything but a thoughtful, and

me," was the lad's honest reply; "but it would really make me happy to think that I had helped you ever so little."

There are some persons who say that to find any one who will refuse a shilling whon it is offered, would be a difficulty in dead. Mrs. West, however, was an exception to the general rule, if general it be, and it was not without some pressing on of Barrett that she took the coin-"I shall never forget your kindness, my dear, and I believe the good Lord never

Barrott resolved that he would say noth ing about what he had done at home, and to this resolution he stead ly adhered, al though he was more than once questio ed about what he meant to do with his d ling. He had not spent it in waste, and he was not keeping it unused, he could have truly said if he had been "strictly brought to book" for the use he had made of it. And this thought gave him considerable satisfaction. Two or three evenings after this, when Burett was thinking of retiring to rest, there came a loud rat tat at the door.

"Who can that be?" cried Mrs. Gray, in surprise; "that is not your father's knock," although she thought she had heard his voice the moment before.

"I will scon see," said Barrett; and opening the door he see a gentlemanly

dressed man on the step. "Pray, does a young banker, named Barrott Gray, hvo here?" he asked in a

"My name is Barrett, sir," said the boy, "but the bank—" "Is your pocket," said the stranger,

cheerful tono.

with a smile, and shaking the lad warmly by the hand. "I am Mrs. West's son, Barrett, and I could not go to bed without coming around to thack you.

Barrett overwhelmned with delight,

could only find words to say, " I wish father was here-

"Father is not far off, my son," said the voice of Mr Gray, who now came forward; "but I wanted to witness this fittle scene without your seeing me, and I have witnessed it with more pleasure than I can tell you. You made the very best use of your bright shilling indeed that you could

make of it, my boy."

"And certainly, our young banker,"
went on Mr. West, in a merry tone, "descrees the very highest interest that I can
give him, for his great kinduess to my dear mother. I have come home with plenty of money in my pocket, and have some fine curiosities of travel in the shape of sticks, and canes, and I do not know

"Is there a riding whip among all those treasures, I wonder?" said Burrett, musingly, and not thinking that he was speaking in a tone loud enough to be

"Certainly, if there is not a very fine riling whip amongst them, we will soon

It was a happy, happy ending to a simple deed of kin lness; and Barret Gray, you may be sure, was abundantly repaid for what he had done, "hoping for nothing again."—British Javenile

Polly Dumps.

A STORY FOR LITTLE PEOPLE.

Going into town one morning, I saw t httle girl, neatly dressed, whose face I fancied I had seen before, but could not by any effort of memory call her by name so I passed her without speaking. Next day, meeting her again, I asked her name. Guess what sho aid —" I am Polly, mum

I laughed and said "What else?"
"Dumps, please mum." "Why, however came you by such a funny name?" She looked up in my face with a quaint, shy little smile. "Please, mum, when I was very little, father used to say I had awful bad temper, and used to get sutky whenever mother scolded me. So he used to laugh at me and say, 'Why Polly? Polly Dumps.' And now, I'm big, I'se just called Polly Dumps all the same. Fatt er often laughs now and says it's too bad; but I never gets no other name except at school, and please mum, "here they calls me 'Pretty Poll,' but I does'nt mind which 'tis, for my mother says one's name is no consequence, so we believes well; and grandiather, he says I'm his 'dear little Dumpling;' so I gets a many names, mum, but, if it's all one to you. I likes 'Polly Dumps' best, for it keeps me in mind of my naughty ways. And I say to myself when I feel very bad - 'Now, Polly, look here, why are you called Dumps?' and Lanswers- Because I has such a temper and instead of doing as father says he does, keeping it in his pocket, I shows it.' Then I pinch myself very hard and say, 'Polly Dump want a thump' five or six times, and by that time the hot in my face seems to die out, and I knows my temper is safe in my pocket for that time; and father he do say mur, if I try, I can be good like mother, and when I am older I can go out as nurse in a gentleman's family; but, he be always telling me, the first thing a nurse ought to learn is to keep her temper in her pocket." To telling this simple but evi-dently philosophically inclined little maiden that her fother was quite right, and giv ing her a bright n w sixpence to lay by, I said "Good morning," and sauntered on my usual way, wondering if I, 112 and the as I am, might not try lit. a Polly's plan of putting my temper in my pocket.

In my youth I heard an exemplary who was somewhat weak in the pulpit, relate with much good na are how an elevated drover whom he met in a coach did in all kindliness try to gloss over his inferiority. "Ah, Dr. B --," said the drover, his heart warmed by good har mover, ms neatt warmed by good nargains at a great market, "ye diona ken me, but I ken you. I'm whiles in your pariel. There's no a botter likit man enywhere yer own folk jist adore yo. Wha carea about preaching!" Teuth, you see, must be recognized but how delicated insign. be recognized; but how delicately insinu-

Ir appears from a statement which has inst been published, that there are in Scot land 5078 pauper lunation. For their support, according to arrangements which were made last session, the Imperial Treaseed boy, Mrs. West, if you did but know I sury contributes four shillings a week each.

The United Presbyterian Church on Disestablishment.

The United Presbyterian Synod, at its moeting in Edinburgh last week, uttored its voice on the Disestablishment question. That voice was as firm and decided as any opponent of the all ance between Church and State could have expected. The United Presby erian Church has long had a sort of pre eminence in the war against Church Est blishments, and in the present circumstances of the scuntry it cannot forgot its proper position. It feels itself sum moned to tresh exections by the existing condition of the Church of Soutland, and more especially by the attempt the Government has made to "strongthen" that Church. The recent Act for the abolition ot Patronage, taken in connection with the avowed sentiments and motives of its promotors, has opened questions in Scotland that must lead to a prolonged controversy, ending probably in Disestablishment. By means of that Act the friends of the Section 1. tish Establishment expect to prepare the way for a union with the two great rival Churches, or at least gradually to undermine them and destroy their influence. But it is for the representatives of the Courches so insiduously assailed to show that the Act in question is based on un-Presbyterum principles, is of a crafty and ungenerous character, and lays no founda-tion whatever for a future reconstruction of Scottish Presbyterianism. The Free Courch, at its meeting of Commission last month, spoke out its mind preity clear.y on these matters, and rejected by anticipa-tion the overture for union which the Established Church is precared to make. The United Presbyterian Church has now followed the example of her neighbor, and still more emphatically has condemned the policy of the Establishment and the prinon which it rests. The report of the Synod's Committee on Disestabilshment, which furnished the pre-

face to the debate, is a very able does

mont, trenchant in expression, yet perfect.

ly within the bounds of courteous controversy. It exposes with just severity the character of the legislation which is intend od to give a new lease of life to the Scot-Patronage Abolition Act in its origin and its nature illustrates tue secular and Eras. tian principles / ecclesinstical champions and political since rs of Es tablished Churches equally act upon in carrying out their objects. The debate that followed was worthy of the occasion, and ended in a unantmous decision. Hutton, of Paisley, signalised himself, as usual on occasions of the kind, by a speech of great point and vigour, and entirely carried along with him the feeling of the Synod. This champion of voluntaryism is too far advanced in his wows, at least in his expression of them, for many of his own brothren, but he is a man of rare ability and honesty, who, as experience mellous his judgment, will come more to the front than he has yet done, and take a foremost place among the representative men, if we must not say leaders of his Church. Dr. Cairns, who also took a prominent part in the debate, powerfully exposed the large principles on which the Patronage Aboli-tion Act is based, showing them to be quite opposed to Scottish Presbyterianism, or rather to Scriptural Caristianity. The admission of a vague y defined and taknown body of "adherents' to equality of privil ege in the election of ministers with the communicants, or regular members of the congregation, he specially denounced as a sort of outrage on Scottish religion, inconsistent with "the purity of the Christian Church and the spirituality of its ordinances." But me more the said Act is examined, the more thoroughly Erastian and coarsely secular it appears. We have from the first regarded it as a measure resting on no ground of Scripture, but plainly traversing the law of Christ as to the constitution of His Church. It was not advocated either in the Established General Assembly or in Parliament, on any Scriptural or Constitutional grounds, simply as a measure of expediency. The Constitution of the Established Church as fatally vitiated in 1848, it has left untouched, and has even indirectly confirm-To suppose, then, that such an Act can furnish a bridge for Nonconformiets to pass over into the Establishment, is to show either a lamentable ignorance of Scottish Churca lustory or a cynical con-tempt for Scottish principles. Only men of the world, inside of the Scottish Establishment or out of it, can sincerely believe that the Patronage Abelition Act paves the way for the union of the Scottish Pres-

The "Pall Mall Gazatta," and Messrs. Moody and Sankey.

hyterian Courches.—Weckly Keview, (London), Dec. 26, 1874.

Several of the metropolitan newspapers have alroady begun to notice the app oaching visit of the American evangelists to Lindon. The Patt Matt Gaestte especially so, and under the heading of "The Com ng l'roulation" devotes nearly a column to the subject, from which we make the following extract:—"It is impossible to deny that they (Messrs. Moody and Sankey) invo at least produced a great impression in many of the largest cities of Soutland, Ireland, and England, cities differing wide ly from each other in theological belief. culture, and intelligence. Nor is the im pression wholly transitory, as has often been the case with even genuine revivals. In Edinburgh and Giasgow, however, at though many mentils have clapsed since the evangelists left those places, each of which they occupied for several months, the traces of their activity underbtedly remain. Large daily public gatherings for prayer take place, at which the clergy of nearly all orthodox denominations assist, and in most individual churches which oncourage conversion by supernatural means there is a marked increase in the number and forvour of meetings for spiritual enconragoment of believers and for organized assaults upon unbolief. The outhwissen has flowed over into the streets. During the current year several convictions of openair pronchers and tract distributors for oreating an obstruction of thoroughfares have been obtained in Scotland. There

superficial extent of this American revival. If however, an analysis is attempted of the psychological effects produced on the heads and hearts of the soi desant converted, we shall probably find reason to lament that so poor a substitute for what pious and reasonable men of all croads agree in cailing the religious life has been so largely necontoil. Sincere and high minded people are to be found in their rank, as well as the stupid people whose minds are open to any sort of excitement. The testimony of personal observation is confirmed when consider the means of conversion which the evangelists employ. To construct the devil of assanctified music they have forty hyam tunes, shiefly of secular origin, some of great awcotness, and all of great simplioity, they have also a powerful American harmonia a, and a very respectable robust tenor. Their programme of proceedings is devised to stimulate the interest and excite the feelings of a large assembly. Short nassionate appeals to human depravity are followed by impromptu prayer or anecdote, often of the most sonsational kind. That the speakin may not be confined to a few, everybody is encouraged to sing, and a really impressive volume of sound is produced. This goes on for six or eight hours a day, sometimes for a whole day. Over all Mr. Mody presides, a pince of chairmon in tact and decision. When the room is full of carbonic acid gas, and the fagged but deeply moved audience is dispersing, he asks in a voice of authority those who wish salvation to remain in a gallery, or a front b nch. Then follows special incetings for anxious inquirers, and the next day preoracly the same thing begins. In all this lurks serious ovil, and we hope for the sake of reason and domestic peace and religion itself, that this Yankee imperiation will not find much favor in London.

The Boys Heard From.

We see many hard things said about masculmo juvenescence. Now we think that there is nothing in all the world so admirable as a rubicund boy, unless, perhaps, it be a girl. We suspect that those who say such rough things about the former, have nove of this lively adornment in their household. "Ley have probably been praying for a good while, and are exercising a grudge because their prayer has not been auswered.

Boys are, in our escimation, at a pre-mium. The world would be a dull place without them. They make a good deal of racket, and occasionally break things, and crumple up valuable letters for kite tails, and send us in hot haste for the doctor in the month of green appies, but all that is cheap, considering their worth. Instead of inversiong against them, let us culture the boy in our own nature, by taking an occasional game at leap frog, blund man s-buff, and base ball. When a boy entirely gets out of a man's heart his usuniness is gone. If through the wear and tear of his the boy is escaping from your nature, better catch

him now and make him fast forever.
We feel sorry for boys. They have their real troubles, and one of the worst is suppro-sed hilanty. To want to laugh, and still maintain gravity, to see the ministers wig ground to set al, and yet look devotional; to discover a m mse in prayer time, and yet not titter; to see the young bride and groom in the church try to look like old married people; in a word, to be a boy with fan from the top hair on the crown of the head to the tip end of the great toe, and yet make no demonstration, is a trial with which we are deeply sympethetic. To sit on a long bench at the school with eight o. ten other boys, all able to keep quiet only by u most force of resolution, and something happen that makes all the rest snicker, while you abstain, requires an amount of heroic cudu ance we never reached. We remember wall how a rattan feels when it arrives in the open palm at the rate of sixty miles an hour. In our first ten years wo suppressed onough giggles, sailes, chickles, and yeds to have runed us for all tune. We so often retired from the sixting room. when we had company, to the wood shed, where our mirth would be no disturbance to anything but the ash-parrels, that we have all allowance to ranke for that age of life which is apt to be struck through with titter. Christian of Work.

The undersigned would call special attention to the Presbyterian Quarterly and Princeton Review, of waich the January usual interest. Some of the i portant ar ticles are: "Preaching to the colones the true theory and practice of ... incation—the Inspiration of Paul—Calvanism in doctrine and life-Enthusiasm in sacred Oratory—Religion and Science"—with con-densed notices of contemporary literature no ices of contemporary literature, &c.. &c. The publisher states, "as in the past so in the lature it will be the constant nim of the conductors to make the Review more and more valuable to the ministry and intel igent laymon, by the candel and able discussions of subjects of current interest and importance, while not neglecting questions of general and permanent value. Subscribers for the Review. in Canada, will be supplied by me at the low rate of \$2.35, pand in advance, an I all intending subscribers will please nativy me speedily, that they may get the Junuary number. There will be no pesiage chargeable on the numbers as they come, and this exemptive book will now be applicable to all the Sabbath-school periodicals of the Presbyterian Board. Our postage prepaid at Padadelpina will bring through. Please mark these notices and act upon them.-ANDREW KENN Dr. London, Oat. Box 15

THERE are many things we cannot seesave in the dark. The stars shine all day long, but we cannot see them till night comes on; and it is the same with many other star lights. We need the dark to see them, and God kindly lets some shadow fall upon us, and we grumble at Him for His thoughtful goodness: . . It is only in the dark that the glowworm is to be seen, and it you will take your lamp to it, you shall not see it. Symbol, truly, of many of the glowing lights of God's truth. Persist in looking at them by the light of your lamp, however well trimmed that lang may be, and you shall not see them at ah. They must be looked at in that ca., therefore, remain little doubt as to the Great Light which is their own!

The Roman Propaganda.

The recent action of the Italian Government in taking quasession of the country randence of the College of the Propaganda makes the history of that institution a subject of current interest. According to the Tablet of this city, which is certainly good authority for the Roman view of the case, th Congregation for the Propagation of the faith (O ingregatio de Propaganda Fide) is the first organized Board of Foreign M ssions ever exabished. The work of the propagation of Christianity has always been the object dearest to the hearts of the Roman Pontiffs, from them came the miszions, as far back as the second, especially in the fifth and sixth conturies, by which the barbarous tribes assailing the Roman Empire were brought to a knowledge of the faith, as we i as made partakers of the benefits of civilization.

" In the mid the ages the Roman Pontiffs sont missionaries to far-distant lands, in Asia and Africa, as well as the North-east of Europe, to spread the light of truth. After the Reformation the Popes became more than ever anxious to fill the thinning ranks of the militant church by recruiting from the heatness. Gregory XIII, whose reign commenced in 1572, turned his attention to the propagation and maintenance of the faith aming the Maronites, the Slavis tribes, the Greeks, and Education at his own private expense had thousands of catechetical books printed in various languages to help in this purpose, and established frequent meetings of Cardinals to deliberate on this all-important subject. To him is therefore escribed the origin of the congressition the Propagan's Fide. Gregory XV gave permanence to the design by the publication in 1622 of the Bull ' Inscrutabili Divina Providentia, establishing a congregation, under this title, of thirteen Cardinals, to which he assigned the duty of propagating the faith and sending missionaries to foreign countries.

To show whouse the revenues were derived for this object, the Tablet recalls the fact "that the Padre Domenico di Gesu o Maria, the General of Discalced Curmelites collected from various princes and lords and pious persons eighty thousand dollars in gold (scudi d'oro) which he placed under the control of Gregory XV. Monsignor Vives, a Spaniard, gave to Gregory XV's auccessor, Urban VIII, all his fortune, including his spacious mansion in the Piazza di Spagee, then on the outskirts of the city, for the meeting of the congregation and for the establishment of a college for the education of young men of foreign countries who, returning to their own countries or places appointed by the congregation, might confirm in the faith the Catholics, make known the name of Christ where it was unknown, and disemate the darkness of heresy and schem wherever it had fallen on any people. This citiege was established by Urban VIII by the bull 'Immortalis Det, on August 1, 1627, and hence has derived the name, 'Conteguta Urbanum de Propaganda Fide. Cardinal Antonio Barberial, brother of Urban VIII, founded twonig-five burses for the Oriental missions. The Barvacini still nevo the right of pre-

sonting the students for these places, ander the approvation of the congregation.

"Each Carlinal, by coront of Gregory XV, was required to give five hundred dellars it gold (scall Town to this congregation for the Cardinality) and at the land of his promotion to the Cardinalate. I shall mention several legacies leit by pious persous. Cardinal Abdua left one hundred thousand dollars in good (scali d'oro); Carlinal Nicholas Spinola, ninety thousand dollars in gold; Paolo Adreozzi left all his fortune to the congregation; many Cardinals, especially that had been profects of the congregation, left to it, some all, others a very large portion, of their private fortunes for the carrying out of its purposes. Vector Smabae, a Maronite, left funds for a Maronite college, which was incorporated with the Propaganda, the funds being used for Maronite missions. The revenue derived from the funds were disbursed in the very large current expenses of the congregation, and in helping the ina unerable views apostolis, profects and superiors of missions, missionaries and agents which it has scuttered everywhere throughout the world, as also in the polyglot printing pross, which had thirty-six sets of type for so many diff cant languages, and the righ which books were printed in every known language. Napoleon I, in number has just been published. This number will be found to be of more than broken up. Napoleon attempted the confiscation of the property.

"The College was suppressed until the return, in 1814, of Pins VII. The Theatines had formerly charge of the College, but during the present century it has been governed by socialar priests, with the exception of the period from 1937 to 1817, during which the direction of the College was placed in the hands of the Jesuits. The country residence, with its vineyards, that has now been confiscated by the Italian Government, was purchased in 1933 from the O lescalch family by Cardinal Pedicini. The Urbane College has sine the beginning been conspicuous for the piety and ecolusiasucal knowledge of its pupies, and thus shown itself a tower of strongth in defence of the Catholic faith. Its professors have been amongst the most distinguished in ! every branch, whether of philosophy, or's speculative or moral theology, or ecolosisstical history. An important teature up, ifesi course are the studies of oriental tongue there boin costablished professorial difficult of Hobrew, Syrna, Arano, Copule Armendian, Cainesa Challana

"Pas VIII showed how important and institution this is considered by the Holy See, when, in the emclave in which he was See, when, in the concluse my the high raised to the Ponthical throng, he thuse answered, in the name of the stages, followed answered, in the name of the stages, followed and for the future Ponth, to the stages, followed and for the future Ponth, to the stades of the Ambassador of France, the celebratest: Chateaubriand.— He will spint out the stages of the Ambassador of France, the celebratest: Chateaubriand.— He will spint out the stages of the spint out the stages of the spint out the stages of the spint of being the offern of the spint of the will slow the progress of the crist, and whence was travely and for adiability of called the will slow the progress of the crist, and whence was travely and for adiability discoveries, tagettee adiable the will slow the progress of the crist, and whence was travely and for adiability discoveries, tagettee adiability ancement of knowledge, and for the division eatien of the most of the stages.