Growth in Giving.

Is thy cruse of comfort failing? Rise and share it with another, And through all the years of famine It shall serve thee and thy brother. Love divine shall fill thy storehouse, Or the handful enew; Scanty fare for one will often Make a royal feast for two.

For the heart grows rich in giving; All its wealth is living grain; Boods which mildew in the garner, Beattered fill with gold the plain. Is thy burden hard and heavy, Do thy stops drag wearily? Help to bear thy brother's burden, God will bear both it and thee.

Numb and weary on the mountains, Would'st thou sleep amidst the snow? Chafe that frozen form beside thee, And together both shall glow.

Art thou stricken in life's battle? Many wounded round thee mosn; Lavish on their wounds thy balsams, And thy balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill, Nothing but a cesseless fountain Can its ceasoless longings still. Is the heart a living power? Bolf-entwined its strength sinks low; Is can only live in loving, And by serving love will grow.

How We Enjoy Our Holidays.

A correspondent of the Baptist, who has recently visited Chautauqua, gives the following description of his experiences:— "Your first care is to secure a sleeping-

place. Hotel, house, cottage, tent, all are open at a uniform charge of 2s. a night. You apply at an office appropriated to this purpose, and unless all places are filled, you are soon directed to your temporary home, but when I was there it was no easy task to find a vacant place. After being shown and declining a stable-loft, the sides of which were open to the weather, I was glad to find a cottage where a bed could be made up for me on the staircase landing, satisfied it and himselfications. in not being obliged (for lack of a place to sleep in) to return by steamboat after ten o'clock on Saturday night, as hundreds were compelled. Lodging being thus secured, meals are the next to inquire concerning. Here no difficulty is felt. Multitudes bring their own provisions. One hotel arranges to supply 5,000 with their breakfast, dinner, to supply 5,000 with their breakfast, dinner, and supper each day; while at certain lunch-counters you can obtain at any moment such viands as you please. For these you pay according to what you have, the prices being very low, and the quality good. For the meals you are charged 2s, calling for what you please, and as much as you choose, and obtaining it. You can live well for 5s. or 6s. a day, bed included.

"The first night I was there at least

"The first night I was there at least 10,000 slept upon the grounds, while the attendance the day I arrived was about

12,000 "Fairly installed among the population of the place, let us take a stroll and note the leading characteristics of our temporary home. Here we see a large hotel which last year stood near the World's Fair at Philadelphia, but has been re-erected here to shelter some 300 sleepy heads. Yonder is another, where meals for this mighty mass are provided, and which becomes a great attraction at given periods of each day. In its long dining-hall, half shanty, half tent, 1,000 ait down at a time, and as place after place is vacated, the empty seat is quickly filled by an expectant and hungry guest, until each has been used three or four times over. Hundreds of tents, square, round, oblong, and of no particular shape, attech in long lines in every direction. Three hundred or more permanent cottages, every room of which is appropriated as sleeping places, dot the scene, or form streets and avenues of gay appearance. Here, the heart and centre of this little town, is the vast auditorium, seated for about 4,000, and affording space for some 2,000 more, to bring their camp-stools and other movable seats; around is a cordon of houses, each with its vorandah and balcony; overhead is a natural canopy of spreading branches and waving foliage; while in front is a large platform gaily decked with flags of every nation. On this stand is a deak for the preacher or the lecturer, seats for 100 singers, a grand and some three parlor organs; while below is the reporters' gallery, giving seats for some twenty busy-fingered writers. This is by no means the only provision made for speakers and hearers. Four tents, seated for 400, and fitted up with table, platform, for 400, and fitted up with table, platform, blackboard, and organ, do duty as classrooms and for prayer meetings; while the pavilion stretches its canvas roof over a natural amphitheatre, down the sloping sides and in the area of which, converging rows of seats offer accommodation for some 2,000 or 3,000 listeners. Barbers' shops, shoeblack stations, offices of physicians and for lost property, inquiries, registration, telegraph, police, lodgings, etc., etc., together with the premises where the daily paper is concected, which furnishes admirable reports of all the proceedings, are found

on every hand.
"At night the trees are hung with large oil lanterns, and the auditorium lighted like unto day by the aid of four immense limelights, which are now aided by a new electric light, which was to be brought into use the night I returned home.

"Now let us turn to a brief review of the intellegal provisions for the sake of which

intellectual provisions for the sake of which these of a more material nature have been

"Some of the best preachers and lecturers and singers of the Continent have been engaged. Gough, Moody, and Joseph Cook are reinforced by meu of almost equal power, of every denomination, and from all parts of the land. Bishops are common. D.D.'s as thick as blackberries on the hedge, and professors of varied smeales abound on and professors of varied species abound on every hand. The Singing Pilgrim (Philip Philips) is only one among the leaders of our songs. Greek and Hebrew classes mest daily; Bible lessons (given in Swedish meet daily; Bible lessons (given in Swelland and German, as well as in our own tongue), mormal catechetical drills in every conseivable department of Bible study, and Bible conferences, and Bible studies on special subjects are held daily. Sunday School work meets with marked attention by means of leavest ones. and of lectures, conferences, discussions, and

normal instruction. Science and religioscientific themes form the subject of study in lectures and conversationi. Papers, in lectures and conversations. Layers, loctures, sermons, discussions, etc., etc., on every possible subject that the teacher or the preacher can require, follow each other in aimost bewildering profusion. Concerts of exceptionally high character are given at frequent intervals, uniformed bands, chorus choirs, and solo singers of national former singers with each other to great in the fame vieing with each other to sustain the prestige of the association. Dissolving views of greater beauty than I have hofore san out of London and artificial seen out of London are exhibited on an immense screen, which in the day forms a canopy over part of the auditorium, but falls when required in front of the orches-

tral stand.
"Sunday is more Sabbath like than I could have conceived possible in such a place; no visitors are allowed to enter, place; no visitors are allowed to enter, none to leave except only in cases of serious stokeness; the chiming of the heavy bells at survice time make you think you are in some large city, and, in spite of the immense crowd, a Sabbath stillness (unknown in many of the cities whence the people come) breathes around.

"Sabbath school affords a grand and

"Sabbath school affords a grand and inspiring scene; the Sabbath I was there the scholars numbered 2,010, officered by a small army of nearly 100 teachers and officials. The gathering for worship only sur-passed it, and seldom have I heard a grander burst of song than when, led by a large choir and accompanied by a piano, two organs, and a corner, the vast congregation broke out into 'All hail the power of Jesu's name.' Perhaps at Spurgeon's, at St. Paul's on the Charity School day, and once or twice at Sydenham on great occasions, but there only, have I heard a burst of grander sound from assembled

thousands in holy worship.
"To one who goes faithfully to work the life is hard and toilsome, but many take it as the scene of their vacation and for their comfort; and to enable them to alternate work with recreation ample provisions are made. Swings describing an immense are from the massive branches of lofty trees, boats of light and graceful build (1s. an hour), bathing houses, croquet-grounds, and

nour), nathing nouses, or oquet-grounds, and even arrangements for shooting and fishing are provided, while the forest walks invite to pleasant strolls.

"In varied parts of the grounds interesting models are found, among them being (1) The Jewish Tabernacle, with its furniture and enclosures, on the scale of 6in. to prefer the great Paramid, on a scale one foot; (2) The great Pyramid, on a scale of one in thirty; (3) Jorusalem (modern); and (4) Palestine. This last demands a special word. A portion of the park has been laid out to represent Palestine, on the scale of two feet to a mile—the lake being made to stand for the Mediterranean; the hills and valleys are reproduced on a scale of one foot to 380 (vertical measurement). On the higher hillocks painted plaster is made to do duty for rocky mountains, and a little cluster of toy huts for cities, while minute shrubs here and there stand as representatives of forests, groves and wood. This to my mind was even more unsatisfactory than was Wyld's Great Globe in Leicester square, some twenty-five years ago. The effect of the whole was rather to belittle Palestine in the mind, so far as I was concerned—to say nothing of the want of true proportion arising from the use of two scales (horizontally, 1 in 2,640; vertically, 1 in 380). representatives of forests, groves and wood.

"To draw to a close, all ages are largely represented. Hundreds of children gather every morning for an hour to listen to an address illustrated by symbolic pictures. Young men assemble in crowds to services for their special profit; and grey heads with all the vivacity of youth, crowd thick on every hand. All classes are there, rich and poor, maids and matrons, the learned and the learning. Divinity, law, and physic have their representatives by the score.

nave oner representatives by the score. Singers and scientists, professors and printers, reverends and reporters all abound.
"Thankful for the privileges enjoyed, and with food for grateful reminiscences through many future years, should life be spared, tempered with thoughts of the possible proximity of death engagested by the sible proximity of death, suggested by the tree planted last year by Bliss, who so soon after fell in the awful Ashtabula ruin so near my home, I turned away and soon after found the steamboat hearing me off to the sounds of 'The Sweet By and by,' with which the choir honored us as a parting serenade.

Romanism.

THE CAUSES OF ITS INCREASE IN ENGLAND.

Mr. Froude, in one of his chapters on "Short Studies on Great Subjects," describes the causes for the increase of Romanism in Eugland, which the Pall-Mall

Gazette thus epitomizes:

Mr. Froude's convictions have not grown waker since the publication of the last vol-ume of this series. We find in the present one the same detestation of Popery, the same lament over the degeneracy of Eng-lish Protestantism, the same condemnation of Auglicanism, the same contempt for modern Tibarelism and the same great modern Liberalism, and the same great doubt whether there is anything genuine or vigorous in modern Conservatism, which

distinguish the former ones. The revival of Romanism, which he takes to be a present fact, whatever be the final to be a present fact, whatever be the final issue, he attibutes to a variety of causes. Evangelicalism was "morally timid and intellectually weak." "The reviving earnintellectually weak." "The reviving earnestness of the nineteenth century demands something which it describes as deeper and truer." "The insincerity of E izabeth and her advisers" had left a semblance of Catholicism to the Church of England. A party arose within the Church who conceived that "her strength lay in the priest-hood and sacraments." But the Anglican revival only co-operated with its deadliest enemy, the Roman Catholic Emancipation act, in playing into the hands of Rome. act, in playing into the hands of Rome. act, in playing into the hands of Rome. In the present age, both in France and England, there are many people of sufficient private means who have nothing to do. They have not been highly educated, and cannot turn to intellectual pursuits. They do not belong to the aristocracy, and have no political or territorial duties. They have no political or territorial duties. They have no profession, and are not angasbelong to no profession, and are not engaged in trade or commerce. To be ardent sportsmen demands a kind of energy in which there are too manually supports. which they are too generally wanting

Time hangs heavy on their hands. " Noththen mangs neary on their names. Actining succeeds with them sufficiently to put them on good terms with themselves; and then men and women alike, and particularly the better sort of them, being without wholesome work, and eraving for something that will satisfy the demands which their minds are making on them, they fly to the oplates and anodynes of the quack doctors of the spirtual world." "They want occupation. It is thrust into their hand. The priest presents them with around of duties which will keep every segment of the day employed. Attendance at mass and ves-pers, reading the hours at the fitting intervals, special acts of recance or special some-things on which the mind can dwell. The confessor attends like a physician to the spirit's disorders, listens with consoling sympathy to the tale of disquiet, and is ready with his bemlock juice when the pain becomes intence."

Modern literature and modern education have also much to answer for. Both are empty, shallow, and superficial. "Our men of science are fast satisfying themmen of science are 1881 satisfying them-selves, at last, that mankind are highly de-veloped apes. The theory had been sug-gested many times already. It could find no hearing while religion and intellectual culture retained their old dominion. The gospel of St. John, the 'Autigone,' or 'Hamlet,' lie external altogether to the sphere of the ape's activity. The schieve-ments of the nineteenth century, of which it hosets as the final efforcemen of the it boasts as the flual efflorescence of the human soul, lie a great deal nearer to our newly recognized kindred." To criticise these views at any length would require far more space than we have at our command. We shall morely supplement Mr. Froude's remarks by observing that there is something in the vulgarity of Rome which appeals strongly to the vulgarity of wealth, and that in proportion as Ritualism shows symptoms of the same disease, it loses its hold upon cultivated and refined natures.

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