

good grace. The people are said to be loyal as one man to their government, and devotedly attached to the Emperor and the Royal Family. Each individual subject of the realm is enrolled in the public register and is never lost sight of as long as he lives in the country. He is watched and taken care of in a variety of ways. Every young man, the nobility excepted, must serve three years in the army. A man may not fell a tree on his own farm without the permission of the government agent, and for every one cut down he must plant another in its stead. A man may not sell a bunch of grapes out of his own vineyard until Father William proclaims that the time for the vintage has come; but then, the poorest in the land may eat his fill, and what a joyful time they have! In Dresden, where many of the houses are so high that the ordinary appliances for extinguishing fires do not command the upper stories, no one may sleep in that part of the house; it is absolutely forbidden to do so: to put a bed in one of these unprotected rooms would expose the transgressor to severe penalties. No man is absolutely master in his own house: in many things he must defer to the dictum of the prime minister who is supposed to know what is good for the subject better than he does himself. The Paternal Government regulates theatres and all other places of public amusement. It permits no improprieties on the stage. It publishes every morning the temperature all over Germany, the direction and force of the wind, the state of the weather, and the probabilities for next day. The depth and temperature of the Elbe at Dresden are recorded every day, and no one may bathe in it if the Emperor judges the water too cold: excellent pater-familias! The waterworks are peculiar: an enormous natural spring forces itself up into a reservoir from whence it is distributed all over the town with scarcely any expense for machinery. It was on our programme to have spent a day with pastor Röther of Görlitz, one of the delegates to the Belfast Council, from whom we had hoped to receive information respecting the struggling Free Evangelical Church of which he is the only minister in that part of the country; but to our lasting regret we found it impossible to avail ourselves of his kind invitation although his home is but 40 miles off. The distance from Dresden to Berlin

is 109 miles through a level, well-cultivated country, otherwise devoid of interest; but as we rolled into the grand station, and drove through Friederich Street to the Central Hotel, we soon realized that we were in the heart and centre of a great nation, and in the extraordinary manifestations of life and gaiety which it presented we very soon became oblivious of its monotonous surroundings.

A few sentences from a letter received from Mr. Röther about the time of our visit to Dresden will serve to corroborate the references made in these sketches to the state of religion in Germany:—

"The Reformed Church of Germany is in a most deplorable condition, and I don't see how things can improve without the connection with the State be given up. But we have no leader like Chalmers, nor men like his followers, who were ready to leave their manse and their salaries to trust Him for whose sake they left the Scottish Establishment in 1843. The few scattered Free congregations, like ours, have scanty means, but, which is worse, they have few labourers to overtake the field. In all the Protestant Churches you find altars, pictures, crosses, and candles. The teaching and preaching, as it is generally carried on in these Lutheran Churches (Reformed congregations are more in the west, near the Rhine) in Silesia, as a rule, is given from the pericopæ. Nearly all the ministers believe that baptism is regeneration, and even where there is a really believing man, you may hear him preaching Christ, but, yet, he scarcely ever opens the mystery of man's sin to show people why it is they need Christ. So people, as the work of the Holy Spirit in the hearts of men very rarely is insisted on, are satisfied to have heard good words and to have performed a duty when they have been present at church. There is no Lord's day anywhere on the Continent: there is none here either. Private reading of the Word and family worship there is only in a few families, and chiefly among the few dissenters here and there: but utter worldliness and carelessness prevail. Our efforts to reach the masses by missionary and evangelistic work can do only little. Görlitz is a place of 50,000 inhabitants. It has only three Protestant and one Catholic church. I have to preach here to my congregation twice on the Lord's day, and once on Thursday. I have also to supply with the sacraments at present seven stations. . . . So we just have to plod on and wait the Master's time. We know with Him it is one to help by many or by few. Do pray for us. The state of things is a little better, but not much, among the Moravians. Some of their settlements are not far from this. Their chief place, Hernnhut, where Zinzendorf is buried, is only an hour and a half from this."