

a whole year. The other great feast days, Christmas, Easter, Pentecost, are more days of rejoicing and pleasure than solemn days. And accordingly we find a great deal of carelessness, and even indications of much moral rottenness.

But the Sunday is furthermore used by Christians in America and Britain as the especial day for proclaiming the gospel. The whole of it they devote to this and like peculiar ways of building up the Kingdom of Christ. Here Christians do not hold up before all the people a sacred observance of the day. They travel, they amuse themselves. For example a Sunday School excursion with games is held upon Sunday, while we would only hold it on a week-day. The celebration of the King's birthday is held on Sunday exactly as it would be on a week-day. The University in this town has a gala day, the inauguration of Rector for the year, on the 12th of July. This year that day was a Sunday. The celebration took place just as usual. An address on a point in Law was held in the Great Hall of the University by the new Rector, who is a jurist. A torch-light procession was held in the evening by the students. The theological faculty takes part in these festivities just as the others do. Only a few raise an objecting voice in private conversation. I may say in a word, the Christians in this way do not use those silent sermons to the masses which we find so powerful.

2. I have another remark on the Sunday beer and concert gardens. How we notice the natural tendency of men to congregate and talk with one another. But this conversation is by no means a public discussion of questions of public benefit. It is pleasure talk, and it is in small circles. The various circles are almost as completely inattentive to one another as if they were at their separate homes. This is natural of course, but shows how human nature naturally cares not for the public good but for personal pleasure. A Sabbath afternoon in S. School, or a Sabbath evening spent in the meeting for religious conference and prayer, is after all a much more public spirited exercise, and more patriotic, if we look at it only on that side.

Let me close with an earnest wish that this letter may not be regarded as pointing the finger self-righteously at the faults of a brother. No, but it is written to bid my countrymen guard against evil habits and selfishness at home. It is written to call to high estimation of the blessings we have. Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord. Praise ye the Lord.

ADAGE.

Halle, Prussia, 16, 7, 74.

THE FORCE OF CONVICTION.

In an article lately appearing in the *Chicago Advance*, styled "A Man of Prayer," there was a biographical sketch of Rev. Louis Harms, pastor of the village church, in Hermansburg in Hanover, Germany.

It gives an account of the disinterested devotedness of this wonderful man, and the self denial and missionary zeal of his Church.

His parish was a rural one comprehending seven distinct villages ; after he was with them a little while, the parish became spiritually transformed, the communicants numbered some two thousand. The community were given to farming, they were without educated men, and had but little accumulated wealth among them, yet their hearts went out after Africa, they felt for the East Indies. They determined to begin a missionary enterprise. They called for volunteers, and educated them by the efforts of their own pastor. When the first company were ready to go, they failed to get a ship, and their project was ridiculed. Nothing daunted, though sixty miles from the ocean, they determined themselves to build a brig. They succeeded in meeting every bill as it became due. Now, having their own ship, they sent out again and again, so that within thirteen years, from that one