

berg, in Bavaria, the attendance was much better, but still small. Nuremberg is in South Germany, about 200 miles from here by rail.

There are masses of people who stay away from church almost entirely. Many respectable people of the highly educated class stay away thus. Many a merchant for example goes some four or five Sundays, once each, in the year. Now, a man with whom one expostulates on such a practice may reply, "I can worship God alone, He is everywhere." But let us suppose that were said by one who really tried thus to worship God alone. Does he not disregard a weighty duty towards his neighbours whose worship would be cheered, encouraged, drawn out into warmer exercise, if they had his company in God's house? The writer to the Hebrews suggests a truth, very important for social christian life. "Neglect not the assembling of yourselves together." We are created so that we need company in worship. A neglect to render the duty thus created is a kind of selfishness. Now, do not let us Americans point the finger at our brothers in other lands; but as we see self-seeking to be such a pervading sin, let us look in and see whether it has not laid hold on us.

The manner of observing the Sunday here shows one much of the peculiar character here. It is very important to study the German Sunday customs, for some people in America say the German manner is the better.

In the Sunday forenoon many, perhaps by far the most who have manufacturing trades, work just as on weekdays. Sunday afternoon they make holiday. It must be noted that as at least the half of the church services are in the forenoon, these working people can seldom be found there. Further, the full services with liturgy are held almost exclusively in the morning. The afternoon or evening services have only a sermon, a hymn before it and after it, and a brief prayer with benediction. Thus the hard-workers, especially apprentices and journeymen, can seldom join in the public devotions proper, which are in the liturgy.

Stores are open a great part of Sunday, especially out of church hours. During service the law bids them be closed, but a side-door for service hours is not uncommon.

In the afternoon one sees regularly, crowds of people in holiday attire wending their way out of the town, or to any Restaurant. These Restaurants have for winter a large hall with a great number of little tables, round which the little companies can sit and drink beer and coffee, or smoke, chat, &c.

In summer the same arrangements are furnished by the landlords in gardens attached to their Restaurants. We know these Restaurants by the names of Beer Halls and Beer Gardens. Very often a fine concert is furnished during the afternoon or evening. A family, or a few relations, or a few acquaintances, take possession of a table, and there they sit perhaps for hours.

Let me point out two thoughts suggested by this.

I. A cessation of work by the mass of the people one whole day, or a good part of one whole day in seven, is a German practice, just as it is an American or English practice. That is found here to be a habit conducive to comfort of life. That which the Germans do not have in common with us is, first, the legal obligation to hold the day quiet, and second, the belief among Christian people that it is duty to observe the day as religiously sacred. Now we may say that the Germans themselves teach us the benefit and necessity of laws constraining the whole population to such quiet. The Germans compel every ordinary young man to be under strict command, that is to serve in the army for three years. They say too that this submission of every man in the land to the deprivation of his personal freedom, this enforced obedience to positive regulations is of great value as a moral education of the people. Now, who can estimate the value of *our positive regulation* of compulsory quiet Sunday as an educator of our people. The required submission is healthy. Also the quiet is of value. It suggests even to the careless, thoughts of another world, thoughts that are morally healthy. Now, in Germany there scarcely exists such a solemn day, solemn because quiet. At the Good Friday season there is something of it, but this occurs but once in