

faculty is no small explanation of the rapid and solid extension of the work consigned to their care.

The financial record of the mission is a spiritual study in statistics. Both income and expenditure are irregular, yet matters are so adjusted that the income never dips below the level of the expenditure. In 1854 the expenditure was 14,950 crowns, and in the same year the income was 15,000 crowns. In 1855 over against an outlay of 9642 crowns is an income of 9722 crowns. The year 1856 records an outgoing of 14,878 crowns and an incoming of 14,978 crowns. There is a like balance in 1857 of moneys paid and sums received. The following year the expenditure more than doubles itself, being 30,993 crowns, but the income is even more elastic still, amounting to 31,133 crowns. In 1859 the high expenditure is nearly maintained, but faith has its full reward, for the enlarged income has exceeded its former measure, and leaves, after meeting the year's demands, some 2700 crowns (\$3300) in the treasury.

How are such results as these secured? The only reasonable answer is through the prayer of faith and by the power of God. Louis Harms did not believe in whipping up the public to keep his project going. That "straightforward makes the best runner" was a fixed article of his creed. He made no appeals, sought no man's aid, did not advertise his needs. The reference to money matters in his magazine went no farther than the barest outline of accounts. He cast his financial burden on the Lord, and acted simply in the capacity of His steward. He was not even one of the firm, but merely an employé; and God honored his faith, and gladdened him by implanting in his own spiritual children a spirit of noble generosity. It became an early custom for each of the eleven thousand communicants to lay on the communion-table a gift for the Hermannsburg Mission. In addition a share in the annual missionary collection is granted by the Consistory. These are the only two regular or assured sources of income, so far as sight can trace them, and together they do not represent a tithe of the need; but faith stands in lieu of eyes. This certainly was so with Harms. So strong is his faith, he has but to "stand still and see the salvation of God." It is God's to touch the springs, to open wells in the desert and bring honey out of the rock, while Harms receives into his lap what the Divine bounty puts there. The whole world is tapped that the faith of Harms sustain no shock. "It is wonderful," he cries, "when one has nothing and 10,000 crowns are laid in his hand by the dear Lord." When the history of the faith of the New Testament saints has to be written, the name of Harms no less than Müller shall surely appear. The Hermannsburg Mission is a transcription of the Saviour's charge: "Have faith in God." It is studded all over with answers to prayer and glorious exploits of faith. Time would fail us to enumerate the cases of moment. When the question of the printing shop was debated, the exchequer was empty. "We cried to the Lord," says Harms, "'Grant it to us;' and He granted it, for we immediately received 2000