

the manner of men, it might be supposed that the conservatism of the place would have been intensified by this visitation. Not so. Between the Church revived and the Church missionary there is but a step. When the Holy Spirit is poured out there is not only fulness, but overflow. So was it here. It needed but the spark of suggestion, "Let us do something for the heathen," to fire the missionary train of event.

Mr. Harms takes hold of the work with both hands. For the twelve persons who offer themselves for foreign service residence is provided and training, the course of instruction, which is both scholastic and industrial, extending over four years. At the head of this seminary is a brother of Harms, himself a clergyman. The curriculum embraces Bible study, exegesis, dogmatics, church history, history of missions, etc.; and further, a variety of industries, for considerations of health demand the latter as well as the conditions of mission work abroad. In addition a great point is made of prayer. This, in Harms's view, is the key of success. "Remember Luther's saying," he cries, "'*Well prayed is more than half learned.*'" Therefore pray diligently in your own room, daily, daily for the Holy Spirit."

The advantages of prayer—that is, when it rises, as in the case of Harms, into the region of power, are twofold. First of all, there is the direct advantage of obtaining the things that are desired of Him; and there is, further, the indirect advantage—the greater advantage, indeed, of the two—of obtaining His secret direction and unforeseen providential leading. In launching his missionary scheme Harms was blessed in both these respects. He was literally heard and he was unexpectedly led. The shaping of the mission may be said to have been taken out of Harms's hands. He had not himself thought of a mission of *colonization*, but it was thus the Hermannsburg Mission took form *under God*. The circumstances are as follows: After a year or two had passed in preparation, an application came to hand from some young sailors of the German fleet, recent converts, soliciting entrance to the Hermannsburg training school. Their suggestion was to found a colony near Boney, in Western Africa, and seek, under the superintendence of Christian missionaries, to suppress the slave trade. This suggestion of the sailors was as a spark which soon set the Lüneburger heath in a blaze. "Peasants who had no missionary gifts pleaded to be taken out as settlers. Out of sixty who offered eight were chosen." The enthusiasm of the sailors themselves was, for the most part, shortlived. Only two of their number endured the tedium and strain of study; but the die was cast. "Without these sailors," wrote Harms, "we would never have been colonists; for we honest, but somewhat stupid heath people would never have dreamed of sending any but real missionaries." Howbeit the whole matter was of the Lord. "It is not in man that walketh"—not even the man of prayer—"to direct his steps." That there was a Divine superintendence, in respect of the specific character this mission assumed, no one conversant with the outworking of