

if only as the outcome his feet rest at last, on the foundation rock of truth. Philosophy, mathematics, physics, astronomy, Sanscrit, Syriac, Chaldaic, Italian, and Spanish are among the branches of knowledge which he explored with the greatest zeal and success. He became erudite, but he did not find peace. At last he reaches the Sahara of absolute denial. He says not in his heart only, but with his lips, "There is no God." But when he had fallen in unbelief so low that lower he could not fall, "the Lord had mercy on the struggling youth whom He wanted to make one of His chosen vessels;" and on an occasion when Harms was sitting up the whole night for study, revealed Himself to him as he was perusing the seventeenth chapter of the Gospel according to John. "The prayer of the High Priest and Chief Shepherd, Jesus Christ, softened and illuminated his heart;" at the reading of the third verse, "And this is life eternal, to know Thee the only true God, and Jesus Christ, whom Thou hast sent," the light of life broke in upon his soul; and henceforward Louis Harms was under the safe conduct of His grace.

From 1830 to 1839 Harms acted as tutor in the house of Von Linstow of Lauenburg, after which he went to be tutor at Lüneburg to Architect Pampel, where he remained till 1843. As tutor he was a witness for Christ. Thus while at Lüneburg, it is said, his sermons and Bible classes were much blessed. Two calls reached him during the tutorial period, one from the Mission House at Hamburg, where his services were desired as tutor, the other from New York, whither he was invited to serve as preacher; but both calls he declined in deference, as he believed, to the Divine Will. He was designed for Hermannsburg, and kept waiting for it till the hour came. In 1843 he proceeds to Hermannsburg to assist his father in his cure, and in the following year is nominated, at his father's wish, as assistant minister, entering on his ministry on the second Sunday in Advent, 1844. In 1849, upon the death of his father, he became sole minister at Hermannsburg.

The change wrought in Harms by grace may be summed up in one word—self-effacement. Before conversion honor was his loadstone, we may say, his idol. "Take courage," he says, "in misfortunes, and should the last prop give way and everything be lost, let not honor be too." Such was the cable that moored the vessel in the days of his ignorance. His own honor was to him for God. It is but true to fact to record that the honor of Christ took the place of that self-honor which had occupied the throne. Even in his unconverted state this chosen vessel was kept, by God's preventing goodness, from the grosser sins. He was, too, a great walker and swimmer, and endowed with such vigor of intellect that it sufficed him, in his young days, to read over a poem of twenty pages a few times to know it word by word. Amazing fortitude was also a conspicuous feature in his constitution. Fear was an unknown sensation. "I never feared," he says, "in my life; but when I came to the knowledge of my sins I trembled before God, from top to bottom, and all my members shook."