



GEORGE MÜLLER.

THE WORK OF FAITH

THROUGH

GEORGE MÜLLER



EDITED BY
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Compiler of SWEET-SMELLING MYRRH, etc. and
Editor of THE ILLUSTRATOR and WORD AND WORK, etc.

*"To which end we also pray always for you, that our God may count you
worthy of your calling, and fulfill every desire of goodness and
every work of faith." 2 THESS. I: 11.*

(SECOND THOUSAND)

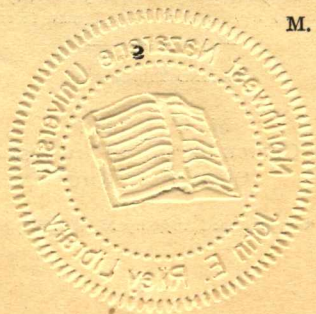
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PUBLISHER'S NOTE.

THERE is no book in the whole realm of spiritual literature which has proven such a faith tonic to the writer as the "Life of George Müller," which he read early in his ministry. The price of that book being so high as to place it above the reach of some, we have long felt that an abridgment, giving the cream of his whole life, would prove a benediction to multitudes of believers who otherwise would never have it. That a person so well equipped as the gifted editor of this book should be enabled to place it in its present shape, we consider a special providence of God, for which we are very grateful. May it stimulate multitudes to "do exploits" for God, and prove the verity of the promise which declares that all things are possible "to him that believeth!"

M. W. KNAPP



INTRODUCTION.

IN the life of "the modern apostle of faith" we see a godless, pleasure-loving young man turning his thought to the salvation of others; becoming a minister of the gospel; relinquishing his salary; resolving never to ask any man for support; putting from his Church every appliance for obtaining money; selling all he had, and giving to the poor; stepping out alone with God; and, by prayer and faith, beginning a work that is world-wide and unexampled in the history of even saintly men.

The first year there was given to Mr. Müller, in answer to prayer for the Scriptural Knowledge Institution, a few hundred dollars. The last year he received \$137,000.

He first rented a home for orphans that would accommodate thirty; then he rented others. At last he built one Orphan House, then another, and another, until five immense buildings, accommodating 2,050 orphans, stood on Ashley Down, a colossal monument of one man's faith in God.

The first house cost \$25,000; the second about \$105,000; the third about \$115,000; the fourth about \$150,000; the fifth about \$180,000; the total cost reaching about \$575,000. Then the yearly expenditure for the

orphans was finally over \$100,000 annually, irrespective of occasional outlays for emergencies, such as sanitary precautions, which, in one case, cost \$4,000.

Mr. Müller desired to be a missionary, and in the first eight years of his Christian life offered himself several times; but this was not God's will. He was to be used far more in Europe than if he had gone to India. Meanwhile, he felt it a privilege to give every pound he could for missionary objects, and prayed the Lord to send him money for missions. It began to come in small sums, and afterward increased, until he received thousands of pounds at a time. He received, for missions alone, \$1,267,500, and sent to hundreds of missionaries in all parts of the world.

He began with one school at Bristol, and God enabled him to found schools, in different parts of the world, in which he had 122,000 scholars. From among these God gave him 20,000 souls.

"But," as A. T. Pierson says in his recent beautiful book, entitled "George Müller, of Bristol" (Baker & Taylor Co., New York; price, \$1.50), "his great life-work includes much outside of the Institution—his work as preacher, pastor, witness, and author. His preaching covered over seventy years, during which he averaged three sermons a week, over ten thousand for his lifetime.

"His Church-life was blessed in tangible results. During the first two and one-half years of work in Bristol.

227 members were added, about half new converts. Probably thousands were brought to Christ by his preaching, exclusive of orphans converted on Ashley Down. Then when we think of the vast number impressed by his addresses, and the still vaster number who have read his narrative, books, and tracts, and in other ways felt the quickening power of his example and life, we shall get some conception, still inadequate, of the range of the influence he wielded by his tongue and his pen, his labors and his life. Much of the best influence defies all tabulated statistics; it is like the fragrance of the alabaster flask which fills all the house, but escapes our grosser senses of sight, hearing, and touch. This part of George Müller's work we can not summarize; it belongs to a realm we can not penetrate. But God sees, knows, and will reward it.

("Such a life and work are the result of one habit more than all else: daily and frequent communion with God.

"If George Müller could still speak to us, he would repeat again the warning, not to think him a miracle worker, as though his experience was so exceptional as to have little application to the ordinary sphere of life and service. God calls disciples to various forms of work; but all alike to the same faith. Every child of God should get into the sphere appointed by God, and there live by faith upon God's Word of promise."

To one who asked the secret of his service, Mr. Müller said, "There was a day when I died, *utterly died*;" and as he spoke he bent lower and lower, until he almost touched the floor; "died to George Müller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the blame or approval of brothers and friends; and since then I have studied only to show myself approved unto God." (2 Tim. ii, 15.)

Again he said: "My whole life is one service for God. Caring for the children is the mere instrumentality. My heart bled for the poor orphans, and I desired to see them well-housed and fed; but that was not my motive. My heart desired to give them a good education; but that was not my motive. My heart longed for their salvation; but that was not my motive. The glory of God, that it might be seen by the whole world and the whole Church, that yet in these days God listens to prayer, and is the same in power and love as ever; to illustrate that, I have devoted my whole life."

And the thousands to-day who follow his footsteps of faith are a tangible testimony that he did not so devote his life in vain.

ABBIE C. MORROW.

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THE WORK OF FAITH.

CHAPTER I.

BOYHOOD AND YOUTH.

AS Martin Luther was the apostle of justification, and John Wesley the apostle of holiness, so George Müller was the apostle of prayer.

There is not, perhaps, outside of the Word of God, a more inspiring record than that of this man, who, for more than sixty years, in persistent prayer and faith, called the things that be not as though they were (Rom. iv, 17), and when he fell asleep, left as a monument five large orphan-houses on Ashley Down, Bristol, England.

George Müller was born at Kroppenstedt, Prussia, September 27, 1805. When he was five years old his parents moved to Heimersleben, four miles away, where his father had been appointed collector of excise.

In his "Life of Trust," he says:

My father educated his children on worldly principles, and gave them much money, which led me and my brother into many sins. Before I was ten I frequently took of the Government money intrusted to my father.

One day he detected my theft, by depositing a sum of counted money where I was, and leaving me. I hid some of the money in my shoe. When my father counted the money I was searched and detected. At the age of ten I was sent to Halberstadt to prepare for the university. My father desired me to become a clergyman; not that I might serve God, but that I might make a comfortable living

My time was spent in studying, reading novels, and indulging in sinful practices till I was fourteen, when mother suddenly died. That night, not knowing of her illness, I was playing cards till two, and the next day, the Lord's day, I went, with my companions in sin, to a tavern, and then about the streets half intoxicated.

This bereavement made no lasting impression. I grew worse and worse. Three days before I was confirmed, and admitted to partake of the Lord's Supper, I was guilty of gross immorality; and the day before my confirmation, in the vestry with the clergyman to confess my sins, I defrauded him by handing him only a twelfth of the fee father had given me for him. In this state of heart, without prayer, repentance, faith, or knowledge of salvation, I was confirmed, and partook of the Lord's Supper the Sunday after Easter, 1820. I was not without some solemnity, and stayed at home in the afternoon and evening, whilst the other boys and girls who had been confirmed walked in the fields.

At midsummer, 1821, my father obtained an appointment at Schoenebeck, near Magdeburg, and I entreated him to remove me to the cathedral classical school in Madgeburg, for I thought if I could leave my sinful companions, I should live a different life. My father consented.

but, being my own master, I grew more idle, and lived in all sorts of sin. In November I took all the money I could obtain, and went to Brunswick, to an expensive hotel, after I had, through a number of lies, obtained permission of my tutor. At the end of the week my money was spent. I went to another hotel. The owner, suspecting I had no money, asked for payment, and I gave my best clothes as security. I walked six miles, to Wolfenbittel, went to an inn, and began again to live as if I had plenty of money. One morning I went quietly out of the yard, and ran away; but being suspected and observed, I was called after, arrested, examined, and sent to jail. I found myself, at sixteen, an inmate of the same dwelling with thieves and murderers, locked up, day and night, from December 18, 1821, to January 12, 1822.

I was kept in prison till my father sent the money for my traveling expenses, to pay my debt in the inn, and for my maintenance in the prison. My father, after having severely beaten me, took me to Schoenebeck, intending to send me to school at Halle, under strict discipline. I left home, pretending to go to Halle to be examined; but, disliking discipline, I went to Nordhausen, and had myself examined in that school. I never told my father of this deception till the day before my departure, which obliged me to invent a chain of lies. He was angry, but, through my entreaties, allowed me to go. I continued at Nordhausen two years and six months. I studied Latin classics, French, history, etc. I lived with the director, got highly in his favor, and was held up as an example. I used to rise at four, and study till ten at night. Though outwardly gaining the esteem of men, I did not care for God, and lived in much secret sin, in

consequence of which I was ill thirteen weeks. I had no real sorrow of heart, yet, being impressed religiously, I read Klopstock's works without weariness. I had three hundred books, but no Bible. Now and then I felt I ought to be different, and tried to amend, when I went to the Lord's Supper twice a year with the other young men. I swore once or twice, with the emblem of the broken body in my mouth, to become better; but after one or two days I was as bad as before.

At Easter, 1825, I became a member of the University of Halle, with honorable testimonials, and obtained permission to preach in the Lutheran Establishment; but was unhappy, and far from God as ever. I made strong resolutions to change my course of life; for without it, no parish would choose me as their pastor; and without a knowledge of Divinity I should never get a good living. But the moment I entered Halle all my resolutions came to nothing. I renewed my profligate life afresh, though now a student of Divinity. Yet I had a desire to renounce this wretched life; but no sorrow on account of offending God.

One day, in a tavern, I saw one of my former school-fellows, named Beta, whom I had known four years before at Halberstadt. I had despised him because he was quiet and serious. I now sought his friendship, because I thought it would lead me to a steady life; and he sought mine because he thought it would bring him into gay society.

In August, Beta and I, with two other students, drove about the country for four days. When we returned, instead of being truly sorry for this sin, we thought of fresh pleasures, and, as my love for traveling was stronger

than ever, through what I had seen, I proposed to my friends to set off for Switzerland. The obstacles, want of money and passports, were removed by me; for through forged letters from our parents, we procured passports, and, through pledging our books, obtained money. For three days we traveled, almost always on foot. I obtained the desire of my heart; I saw Switzerland. But I was far from happy. Like Judas, having the common purse, I was a thief. The journey cost me but two-thirds of what it cost my friends. By many lies, I satisfied my father concerning the traveling expenses. During the three weeks at home, I determined to live differently; but when the vacation was over, and fresh students and fresh money came, all was forgotten.

CHAPTER II.

SALVATION.

THE time was come when God would have mercy on me. When I was careless, He sent His Spirit into my heart. I had no Bible, and had not read one for years. I seldom went to church. I had never heard the gospel, and never met a person who told me he meant to live according to the Scriptures. I had no idea there were persons different from myself, except in degree.

One Saturday afternoon, in November, 1825, Beta told me he went, Saturday evenings, to the house of a Christian, to a meeting where they read the Bible, sang, prayed, and read a printed sermon. This was to me as if I had found something I had been seeking all my life. We went together in the evening. I made an apology for coming. The kind answer of the brother I shall never forget: "Come as often as you please; house and heart are open to you." We sang a hymn. Brother Kayser, now a missionary in Africa, fell on his knees, and asked a blessing on our meeting. I had never seen any one kneel, nor ever prayed on my knees. The whole made a deep impression. I was happy, though I could not have told why.

Walking home I said to Beta: "All we saw in Switzerland, and all our former pleasures, are nothing in comparison with this evening."

God works in different ways. That evening he began a work of grace in me. I obtained joy without any deep

sorrow of heart, or scarce any knowledge. It was the turning point in my life. My wicked companions were given up; going to taverns was entirely discontinued; the practice of falsehood was no longer indulged in; but a few times after this I spoke an untruth. I read the Scriptures, prayed often, loved the brethren, went to church from right motives, and stood on the side of Christ, though laughed at by my fellow-students.

In January, 1826, I began to read missionary papers, and was greatly stirred to become a missionary. I prayed frequently concerning this, and thus made decided progress for a few weeks. About Easter, I saw Hermann Ball, a learned man, of wealthy parents, who, constrained by the love of Christ, preferred laboring in Poland among the Jews, as a missionary, to having a comfortable living near his relations. His example made a deep impression. The Lord smiled on me, and I was, for the first time, able unreservedly to give myself to Him. I began to enjoy the peace of God which passeth all understanding. In my joy I wrote to my father and brother, entreating them to seek the Lord, and telling them how happy I was. To my great surprise, an angry answer was returned. About this period the Lord sent Dr. Tholuck, as Professor of Divinity, to Halle.

My desire to give myself to missionary service returned, and I went to obtain my father's permission, without which I could not enter any German missionary institution. My father was greatly displeased, and reproached me, saying he had expended money on my education that he might spend his last days with me in a parsonage, and he should no longer consider me his son. The Lord gave me grace to remain steadfast.

My father then entreated me, and wept; yet this far harder trial God enabled me to bear. After I left my father, though I needed much money, having two years more in the university, I decided never to take any more from him; for it seemed wrong to be supported by him, when he had no prospect that I should become a clergyman with a good living.

Shortly after two American college professors came to Halle, and I was recommended, by Dr. Tholuck, to teach them German. These gentlemen paid so handsomely for the instruction, and for the lectures of professors I wrote out for them, I had enough and to spare. Thus the Lord richly made up to me the little I relinquished for Him. "O fear the Lord, ye His saints: for there is no want to them that fear Him." (Ps. xxxiv, 9.)

Whitsuntide I spent in the home of a pious clergyman in the country. God greatly refreshed me. Beta was with me. On our return we told two of our former friends how happy we had been. I told them I wished they were as happy. They said, "We do not feel we are sinners." I knelt and asked God to show them they were sinners. I went to my room, and continued to pray. After a little I returned to my sitting-room, and found both in tears. They now felt themselves to be sinners, and a work of grace commenced in their hearts.

Though weak and ignorant, I had a desire to benefit others, and win souls for Christ. I circulated, every month, about three hundred missionary papers. I distributed tracts, and often took my pockets full, in my walks, and spoke to poor people.

I wrote letters to my former companions in sin. I

visited, for thirteen weeks, a sick man, who was completely ignorant of his state as a sinner, trusting for salvation in his moral life.

The Lord allowed me to see a decided change in him, and he expressed gratitude that I had been sent by God to open his blind eyes.

Having heard that there was a schoolmaster in a village six miles from Halle who held a meeting at four every morning with the miners, before they went into the pit, I thought he was a believer, and went to see him and help him. Afterward he told me that when I came he knew not the Lord, but held the meetings out of kindness to a relative who had gone on a journey; and the addresses he read were copied out of a book. My kindness and conversation were instrumental in leading him to God.

The schoolmaster asked me to preach in his parish, as the aged minister would be glad of my assistance. I had never preached, yet thought I could help, by taking a sermon written by a spiritual man, and committing it to memory; so did this. There is no joy in man's doings. It was August 26, 1826, at eight, in a chapel. There was a service again in the afternoon, at which I need not have done anything; but desiring to serve the Lord, I had it in my heart to preach. I read Matt. v. Immediately upon beginning to expound, "Blessed are the poor in spirit," I felt myself greatly assisted. In the morning my sermon had not been simple enough. I now was listened to with great attention, and I think, understood. My peace and joy were great. I thought, "This is the way I should like to preach, but it would never do for a well-educated assembly in town."

I did not understand the work of the Spirit, and the powerlessness of human eloquence, or that, if the most illiterate in the congregation can comprehend the discourse, the most educated will understand it too; but the reverse is not true.


The public means of grace by which I could be benefited were few. Though I went regularly to church when I did not preach, I scarcely ever heard the truth.

When I could hear Dr. Tholuck, or any godly minister, the prospect of it beforehand, and looking back on it afterward, filled me with joy. Now and then I walked fifteen miles to enjoy this privilege.

Another means of grace, beside the Saturday evening meetings in Brother Wagner's house, was a meeting every Lord's day evening with the believing students.

One most important means of grace—prayer—I little used. Had I prayed as often and as earnestly as I have of late years, I should have made much more rapid progress.

I read tracts, missionary papers, sermons, and biographies. I never had been in the habit of reading the Scriptures. When under fifteen, I read a little in the Bible at school; afterwards God's precious Book was entirely laid aside, till it pleased God to begin a work of grace in my heart. Even then the difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it. I preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. So I remained a babe in knowledge and grace.



CHAPTER III.

SELF-DEDICATION.

ONE evening I called on Dr. Tholuck. He asked if I ever had a desire to be a missionary to the Jews.

After prayer and consulting with experienced brethren, that they might probe my heart, I concluded to offer myself for the Jewish work, leaving it to the Lord to do with me as seemed good to Him. Dr. Tholuck wrote to the committee in London. After three months he received an answer containing a number of questions. On the answers my being received would depend. After replying, I waited three months for an answer, which stated that they would take me six months on probation if I would come to London. I had supposed it would be settled in a few weeks; also, that if accepted, I would be sent out immediately, as I had passed the university. Instead, seven months passed before the decision came, and I was expected to come to London, and again become a student. I was greatly disappointed. But, calmly considering the matter, it appeared right that the committee should know me personally, and I determined to go to London.

There was one obstacle. Every male Prussian is under the necessity of being, for three years, a soldier, provided his state of body allows it; but those who have passed the university need be only one year in the army, but equip and maintain themselves that year. I could not obtain a passport out of the country until I ha

served my time, or been exempted by the king. Certain brethren of influence wrote to the king; but he replied that the matter must be referred to the ministry and to the law, and no exception was made in my favor.

In January, 1829, it seemed I must immediately become a soldier. There was but one way untried.

A believing major, on good terms with one of the generals, proposed that I offer myself for the army, and be examined, in the hope that, as I was still weak, I should be unfit for military service. Then it would belong to the general to settle the matter, who, being a godly man, would, on the major's recommendation, hasten the decision on account of my desire to be a missionary.

Thus far the Lord allowed things to go, to show me all my friends could not procure me a passport till His time was come. Now it was come. The King of kings had intended I should go to England. He would bless me and make me a blessing. I was examined, declared unfit for military service, and exempted, for life, from all military engagements.

Feb. 15.—Arrived at my father's house, where I had lived as a boy, my father having returned to it after his retirement from office. There were but three persons in the town with whom I had fellowship. One earned his bread thrashing grain. As a boy I laughed at him. Now I sought him, and attended a meeting at his house on the Lord's day. My soul was refreshed, and his also. Such a spiritual feast as meeting with a brother was a rare thing to him.

Feb. 22.—Arrived at Rotterdam. Going to England by way of Rotterdam was not usual; but, consulting a

brother who had been to England twice; I was told it was the cheapest route. Asking this brother would have been quite right, had I, besides this, like Ezra, sought of the Lord the "right way." (Ez. viii, 21.) But I sought unto men only, and not unto the Lord. When I came to Rotterdam, I found no vessels went from that port to London, on account of ice in the river. I had to wait nearly a month at Rotterdam, and needed much more time and money than if I had gone by the way of Hamburg.

Mar. 19, 1829.—Landed in London. Soon after I heard of Mr. Groves, a dentist, who, for the Lord's sake, had given up his profession, which brought him 1,500 pounds a year, to go as a missionary to Persia, with his wife and children, trusting the Lord for temporal supplies. This made such an impression, and delighted me so, I marked it in my journal.

I came to England weak in body, and was taken ill May 15th, and soon, apparently, beyond recovery. The weaker I became in body the happier I was in spirit. Never in my whole life had I seen myself so vile. It was as if every sin of which I had been guilty was brought to my remembrance; but, at the same time, I could realize that I was washed clean in the blood of Jesus. The result was peace.

After a fortnight, my doctor unexpectedly pronounced me better. As I recovered slowly, my friends entreated me to go to the country for a change of air. I went to Teignmouth. Soon the chapel Ebenezer was reopened. I was much impressed by one preacher, different from the rest, and had a desire to know him. Soon I had an opportunity of living ten days with him.

About this time God began to show me His Word alone is our standard of judgment in spiritual things; that it can be explained only by the Holy Spirit; and that He is the teacher of His people. Of the office of the blessed persons, in the Trinity, I had no experimental apprehension. I had not seen that the Father chose us before the foundation of the world; that in Him our redemption originated; that the Son, to save us, had fulfilled the law, borne the punishment due to our sins; that the Holy Spirit alone can teach us our state by nature, the need of a Savior, and enable us to believe in Christ, and explain to us the Scriptures. Beginning to understand this had a great effect on me; for the Lord enabled me to put it to the test of experience, by laying aside almost every other book, and reading and studying the Word of God.

The first evening I shut myself in my room, to give myself to prayer and meditation over the Scriptures, I learned more in a few hours than I had during several months previously. But the particular difference was that I received real strength for my soul. I began to test by the Scriptures the things I had learned and seen, and found only those principles which stood the test were of value. The knowledge of these things produced a change so great it was like a second conversion. After my return to London, I proposed to my brethren in the seminary to meet every morning for prayer and Scripture reading, each giving out what the Lord had shown him. One brother was brought into the same state as myself, and others benefited. Several times, when I went to my room after family prayer in the evening, I found communion so sweet I continued in prayer until

twelve, then went into the room of the brother referred to, and finding him in a similar frame, we continued praying until two. I was a few times so full of joy I could scarcely sleep, and at six again called the brethren together for prayer.

After ten days, my health began to decline. I saw it would not be well to spend my little strength in study; but I ought to set about the Lord's work. I wrote to the society for Jewish work, requesting them to send me out at once as a fellow-laborer with some experienced brother. I received no answer. After waiting six weeks, I began to labor among the Jews in London, distributing tracts with my address on them, thus inviting them to conversation about the things of God; preached to them; read the Scriptures regularly with fifty Jewish boys, and became a teacher in the Sunday-school. I had much enjoyment, and the honor of being reproached for the name of Jesus. But the Lord gave me grace never to keep from any work by any danger or the prospect of any suffering.

CHAPTER IV.

LEANING ON JESUS.

TOWARD the close of 1829 I was led to doubt the propriety of continuing with the London society. It seemed unscriptural for a servant of Christ to put himself under the control of any one but the Lord. A kind, loving correspondence with the society ended in a dissolution of my relation to them, and I was free to preach the gospel wherever Providence opened the way.

Dec. 31.—Arrived at Exmouth: After I had preached in that neighborhood three weeks, I went to Teignmouth, where I preached three times each Lord's day for twelve weeks. God set his seal on the work in converting sinners, and the whole little Church unanimously invited me to be their pastor, offering to give me 55 pounds a year, which sum was afterward increased.

It has pleased the Lord to teach me that the first thing the child of God has to do, morning by morning, is obtain food for his inner man.

I meditate on the New Testament early in the morning, asking the Lord's blessing upon His Word, searching into every verse, not for public ministry, but for food for my own soul. I am led to confession, thanksgiving, intercession, or supplication; so, though I do not give myself to *prayer*, but to *meditation*, it turns into prayer. After confession, intercession, supplication, or thanksgiving, I go to the next verse, turning all into prayer for myself or others, still keeping before me, that food for my soul is the object of my

meditation. So my inner man is nourished, and by breakfast-time I am in a peaceful state of mind. Thus the Lord communicates to me that which will become food for believers.

The difference between my former and my present practice is: Formerly, I began to pray as soon as possible, and spent all my time until breakfast in prayer; now, I speak to my Father and Friend, as brought before me in His precious Word. It astonishes me that I did not sooner see this point; in no book did I read about it, no public ministry or private intercourse ever brought it before me; yet since God has taught me this point, it is plain.

Many years later, Mr. Müller said, at Mildmay, London: "The vigor of our spiritual life will be in proportion to the place held by the Word in our life and thoughts. The first three years after conversion I neglected the Word. Since I began to search it, the blessing has been wonderful. I have read the Bible through *one hundred times*, always with increasing delight. Each time it seems like a new book. I look upon it as a lost day when I have not had a good time over the Word."

October 7, 1830, I was married to Miss Mary Groves.* This step was taken after prayer and deliberation, from a full conviction it was better for me to be married. I have never regretted it, but am truly grateful to God for such a wife.

I have conscientious objections to receiving a salary. My reasons are:

1. A salary made up by pew rents is not the mind of the Lord, as the poor brother can not have so good a seat as the rich. (James ii, 1-6.)

* Sister of the dentist who gave up his profession.

2. God loves a cheerful giver. (2 Cor. ix, 7.) A brother may gladly do something for my support if left to his own time. I have known where it was not convenient to pay money when asked for by the collectors.

3. Pew rents are a snare to the servant of Christ. It was a temptation to me, for a few moments, when the Lord stirred me to search the Word with reference to baptism, because thirty pounds of my salary were at stake if I should be baptized.

I stated to the brethren that I should give up having a regular salary. A box was put in the chapel,¹ over which was written, that whosoever desired to do something towards my support, might put his offering in the box.

At the same time it appeared right that I should ask no one, not even my beloved brethren, to help me, as I had, a few times, at their own request, as my expenses for traveling in the Lord's service were too great to be met by income. Unconsciously I had thus been led to trust in an arm of flesh, instead of going to the Lord at once.

About this time my wife and I had grace given us to take the Lord's commandment literally, "Sell that ye have, and give alms" (Luke xii, 33), and carry it out. Our staff and support were Matt vi, 19; John xiv, 13, 14. We leaned on the arm of the Lord.

It is now twenty-five years since we set out in this way, and we do not in the least regret the step.

Nov. 1, 1830.—Our money was reduced to eight shillings. I was led to ask the Lord for money. About

four hours afterwards a sister said, "Do you need money?" "I told the brethren," said I, "dear sister, when I gave up my salary, that I would tell the Lord only about my wants." She replied: "I asked the Lord what I should do for Him, and He told me to give you some money." My heart rejoiced seeing the Lord's faithfulness, but thought best not to tell her about our circumstances, and turned the conversation to other subjects. But when I left she gave me two guineas. We were full of joy on account of the goodness of the Lord.

Wednesday I went to Exmouth. Our money had been reduced to nine shillings. I asked the Lord on Thursday, at Exmouth, to give me money. On Friday I was led to ask again for money; and before I arose from my knees I had full assurance. As I left, the brother with whom I was staying gave me half a sovereign, saying, "Take this for expenses."

I did not expect to have my expenses paid; but I saw the Lord's fatherly hand in sending me this money within one hour after my asking. But I was so assured the Lord would send more that, when I came home, I asked my wife if she had received any letters. She had received one the day before from Exeter, with three sovereigns. Thus my prayer on the preceding day had been answered. The next day a brother brought me four pounds, due of my former salary, which I never expected, as I did not know it was due. I received, in thirty hours, in answer to prayer, seven pounds, ten shillings.

This closes the year 1839. Throughout the Lord has richly supplied all my temporal wants, though at the

commencement I had no certain prospect for one single shilling.

On January 6, 7, 8, 1831, I repeatedly asked the Lord for money, and received none. On January 8th I was so sinful, for about five minutes, as to think it would be of no use to trust the Lord in this way, that I had gone too far. But, thanks to the Lord, this trial lasted but a few minutes. He enabled me again to trust him, and Satan was immediately confounded; for a sister brought us two pounds.

✓ *Jan. 10*—To-day, when we had only a few shillings, five pounds were taken out of the box. I had told the brethren to have the kindness to let me have the money once a week; but they, perhaps, forgot. It was taken out every four or five weeks. As I had stated to them that I desired to look neither to man nor the box, but to the living God, I thought it not right to remind them of my request to have the money weekly. On this account, when we had but little money, though I had seen the brethren take out the money, I would not ask the brother in whose hands it was to let me have it; but as our coal was almost gone, I asked the Lord to incline his heart to bring it; and, a little while afterward, it was given.

Mar. 7.—Again tempted to disbelieve the faithfulness of the Lord and, though not miserable, still I was not so fully resting on the Lord that I could triumph with joy. One hour later the Lord gave me another proof of his faithful love. A Christian lady brought five sovereigns, with these words written on the paper: "I was hungry, and ye gave me meat." (Matt. xxv, 35.)

Apr. 16.—This morning our money was reduced to

three shillings, and I said I must ask the Lord for a fresh supply; but, before I prayed, there came, from Exeter, two pounds. The Lord hears before we call: (Isaiah lxxv, 24.)

If any child of God thinks such a mode of living leads away from the Lord, causing the mind to be taken up with the question, "What shall we eat?" (Matt. vi, 31), I ask him to prayerfully consider the following:

1. I have had experience of both ways. My present mode of living is connected with less care.

2. Confidence in the Lord, to whom alone I look for the supply of my temporal wants, keeps me, when a case of distress comes before me, from anxious reckoning. "Will my salary last out?" I am able to say, "My Lord is not limited; He can again supply; He knows." This way of living, so far from leading to anxiety, is the means of keeping from it. And truly, as was once said to me, "You can do such things, and need not to lay by, for the whole of Devonshire cares about your wants." My reply was: "The Lord can use, not merely the saints throughout Devonshire, but throughout the world, to supply my temporal wants."

3. This way of living has often been the means of reviving the work of grace in my heart when I have been getting cold; and bringing me back to the Lord, after I have been backsliding. For it is not possible to live in sin, and, by communion with God, draw down from heaven everything one needs.

4. Frequently fresh answers to prayer, obtained in this way, have quickened my soul, filling me with joy.

May 12.—A sister staying at Teignmouth on account of her health, was about to return home to-day. We

CHAPTER V.

MINISTRY AT BRISTOL BEGUN.

APR. 8, 1832.—I believe Teignmouth is no longer my place, and I shall leave it. I preach with more enjoyment and power everywhere else. Almost everywhere I have many more hearers, and find the people hungry, which is no longer the case at Teignmouth.

Apr. 13.—Found a letter from Brother Craik, from Bristol, on my return from Torquay, where I had been to preach. He invites me to come and help him. It appears that Bristol suits my gifts.

Apr. 15.—Lord's day. This evening I preached on the Lord's second coming. I told the brethren what effect this doctrine had upon me, on first receiving it, even to determine me to leave London, and preach throughout the kingdom; but the Lord had kept me at Teignmouth these two years and three months, and as the time was near when I should leave, I reminded them that I told them, when they requested me to take the oversight of them, that I could make no certain engagement, but stay only so long as I should see it to be the Lord's will. There was much weeping.

Apr. 16.—Left for Dartmouth, where I preached this evening. Had five answers to prayer to-day:

1. I awoke at five, for which I asked the Lord last evening.
2. The Lord removed from my dear wife an indisposition from which she had been suffering.
3. The Lord sent us money.

4. There was a place vacant on the Dartmouth coach.
5. Assisted in preaching, and my own soul refreshed.

Apr. 21.—Often the Lord's work may be a temptation to keep us from communion with Him. On the 19th I left Dartmouth, conversed a good deal that day, preached in the evening, walked eight miles, had only five hours' sleep, traveled the next day twenty-five miles, conversed much beside, went to bed at eleven, and arose at five. Spirit, soul, and body required rest, and I ought to have had a quiet time for prayer and reading the Word, as I had a long journey before me, and was going to Bristol, which, in itself, required much prayer. Instead, I hurried to the prayer-meeting, after a few minutes' private prayer.

Public prayer will not make up for closet communion. Afterward, when I ought to have withdrawn from the company, telling them I needed secret communion with the Lord, I did not, but spent the time, till the coach came, in conversation. However profitable it may have been to them, my own soul needed food; and, not having it, I was lean the whole day, and dumb on the coach, and did not speak a word for Christ, nor give away a tract, though I had my pockets full.

Apr. 22.—This morning, preached at Gideon Chapel, Bristol. In the afternoon, at Pithay Chapel. This sermon was a blessing to many; the means of converting a young man, a notorious drunkard. He was on his way to a public house, when an acquaintance met him, and asked him to go and hear a foreigner preach. He was so altered he never again went to a public house, and so happy in the Lord he often neglected his supper from eagerness to read the Scriptures.

May 25.—Moved to Bristol.

May 27.—Received a sovereign, sent by a sister residing at Devonshire, which we take as an earnest that the Lord will provide for us here in Bristol

May 28.—Spoke to the brethren who manage the temporal affairs of Gideon Chapel, about giving up pew-rents, having all seats free, and receiving free-will offerings through a box. God graciously ordered that there was not the least objection.

June 24.—After looking for days for lodging, and finding none cheap enough, we were led to make this a subject of prayer. Immediately the Lord gave us such as were suitable. We pay only eighteen shillings a week for two sitting-rooms, three bedrooms, coal, and attendants. It was difficult to find cheap furnished lodgings, having five rooms in the same house, which we need, as Brother Craik and we live together.

June 25.—To-day it was settled to take Bethesda Chapel on condition that a brother at once pay the rent, with the understanding that, if the Lord shall bless our labors so that believers gather here in fellowship, they help him; if not, he will pay all. This was the only way; for we could not think it to be of God to have this chapel, though there should be every prospect of usefulness, if it made us debtors.

July 6.—Commenced preaching at Bethesda Chapel. A good day.

July 16.—This evening, from six to nine we appointed for conversing at the vestry, one by one, with individuals about their souls. There were so many that we were engaged from six till twenty minutes past ten.

These meetings continued, twice a week, once a week,

once a fortnight, or once a month, as strength and time allowed. We found them beneficial in the following respects:

1. Many, on account of timidity, would prefer coming at an appointed time to the vestry to converse with us, to calling at our own house.

2. The fact of appointing a time for seeing people has brought some who would not have called under other circumstances.

3. These meetings have been a great encouragement to continue sowing the seed, as individuals have spoken to us about the benefit derived from our ministry, not only a few months before, but as long as two, three, and four years before.

4. These meetings have been the most wearing part of our work, though the most refreshing. ✓

July 18.—Spent the morning in the vestry to procure a quiet season. The only way, on account of the multiplicity of engagements, to make sure of time for prayer, reading, and meditation on the Word. The Lord be praised who put it into my mind to use the vestry as a place of retirement.

Aug. 5.—When all our money was gone, to-day, the Lord most graciously supplied our wants.

Aug. 13.—This evening one brother and four sisters united with Brother Craik and myself in Church fellowship at Bethesda, without any rules, desiring only to act as the Lord shall be pleased to give us light through His Word.

Sept. 17.—This morning the Lord gave us a little girl, who, with her mother, is doing well.

Oct. 1.—A meeting for inquirers from two to five.

More are convinced of sin through Brother Craik's preaching than my own. This circumstance led me to inquire the reasons:

1. Brother Craik is more spiritually minded.
2. He prays more earnestly for the conversion of sinners.
3. He more frequently addresses sinners, as such, in his public ministrations. This led me to more frequent and earnest prayer for the conversion of sinners, and to address them more frequently.

Feb. 9, 1833.—Read part of Franke's life. The Lord help me to follow him as he followed Christ. Most of the Lord's people in Bristol are poor, and if the Lord were to give us grace to live as this man of God did, we might draw more out of the Heavenly Father's bank for poor brethren.

Mar. 2.—A man ran up to Brother Craik, and put ten shillings into his hand, saying, "That is for you and Mr. Muller."

May 28.—This morning the distress of several brethren was brought to my mind, and I said, "O, that it might please the Lord to give me means to help them!" An hour afterward I received sixty pounds from a brother whom I never saw, who lives several miles away.

June 12.—Feel that we might do something for the souls of those poor boys, girls, and aged people, to whom we have daily given bread, in establishing a school for them, reading the Scriptures, and speaking to them about the Lord.

The number of the poor who came for bread increased from sixty to eighty a day, whereby our neighbors were molested, as the beggars were lying about

in the street, so we were obliged to tell them no longer to come for bread.

This ultimately issued in the Scriptural Knowledge Institution and orphan houses.

Dec. 17.—This evening Brother Craik and I took tea with a family of whom five had been brought to the Lord through our instrumentality. As an encouragement to brethren who may desire to preach the gospel in a language not their own, I would mention that the first member of this family who was converted came out of curiosity to hear my foreign accent.

It is four years since I first began to trust the Lord alone for temporal wants. My little all, at most one hundred pounds a year, I gave up for the Lord, having left about five pounds. The Lord greatly honored this sacrifice, and gave more than I gave up. The first year He sent 130 pounds; the second, 150; the third, 195; this year, 237.

The following points require particular notice:

1. During the last three years and three months I never have asked any one but the Lord for anything. He graciously has supplied all my need. (Phil. iv, 19.)

2. At the close of each of these years, though my income has been comparatively great, I have had only a few shillings or nothing.

3. During the year a considerable part of my income has come several thousand miles, from a brother whom I never saw.

4. Since we have discontinued giving bread to poor people, on account of our neighbors, our income has not been half as much as during the first part of the year.

THE PRINCIPLES OF THE INSTITUTION.

We consider every believer bound to help the cause of Christ, and have Scriptural warrant for expecting the Lord's blessing upon our work of faith and labor of love; and though the world will not be converted before the coming of Jesus, still, while He tarries, all Scriptural means ought to be employed for the ingathering of souls.

The Lord helping us, we do not mean to seek the patronage of the world; never intend to ask unconverted persons of rank or wealth to countenance this Institution, because this would dishonor the Lord. In the name of our God we set up our banners. (Ps. xx, 5.) He alone shall be our patron, and if He helps us, we shall prosper; and if He is not on our side, we shall not succeed.

We reject the help of unbelievers in managing or carrying on the Institution. (2 Cor. vi, 14-18.)

We intend never to enlarge the field of labor by contracting debts; but, in secret prayer, to carry the wants of the Institution to the Lord, and act according to the means that He shall give.

We do not mean to reckon the success of the Institution by the amount of money given, or the number of Bibles distributed, but by the Lord's blessing upon the work (Zech. iv, 6); and we expect this in the proportion as we wait upon Him in prayer.

While we shall avoid needless singularity, we desire to go according to Scripture, without compromising the truth, thankfully receiving any instruction which experienced believers, on Scriptural ground, may give us concerning the Institution.

THE OBJECTS OF THE INSTITUTION.

1. To assist day schools, in which instruction is given on Scriptural principles; that is, where the teachers are godly persons, the way of salvation is Scripturally pointed out, and no instruction given opposed to the gospel.

2. To supply Bibles and Testaments to Sunday-schools where all the teachers are believers, and the Scriptures are the foundation of instruction.

3. To circulate the Scriptures.

4. To aid missionary efforts, and assist missionaries whose proceedings seem most according to the Scriptures.

Apr. 23.—Asked the Lord to send twenty pounds for a larger stock of Bibles and Testaments. This evening, a sister, unasked, promised that sum, adding that she felt pleasure in circulating the Scriptures, as the reading of them led her to the Lord.

July 11.—Have prayed about a master for a boys' school, to be established in connection with our little Institution. Eight have applied for the situation, but none seem suitable. Now the Lord has given us a brother who will commence the work. ✓

Oct. 9.—Our little Institution, established in dependence upon the Lord, and supplied by Him with means, has been seven months in operation, and, through it, have been benefited, with instruction: 1. In the Sunday-school, 120 children. 2. In the adult school, 40 adults. 3. In the two day schools for boys and the two day schools for girls, 209 children, of whom 54 were entirely free; the others pay one-third of the expense. There have been circulated 482 Bibles and 520 New Testa-

ments. Fifty-seven pounds have been spent to aid missionaries.

Oct. 28.—We heard of a poor orphan boy who, for some time, attended one of our schools, and was brought to real concern about his soul, but was taken to the poorhouse, some miles out of Bristol. He expressed great sorrow that he could no longer attend our school and ministry. May this, if it be the Lord's will, lead me to do something for the temporal wants of poor children.

Jan. 1, 1835.—We had, last evening, a special prayer-meeting, to praise the Lord for all His mercies received during the past year, and to ask Him to continue His favor.

Jan. 21.—Received, in answer to prayer, five pounds. The Lord pours in whilst we pour out. During the past week, going from house to house among the poor, fifty-eight copies of the Scriptures were sold at reduced prices, the going on with which will require much means.

Jan. 28.—For several days have prayed much to ascertain if the Lord would have me go, as a missionary, to the East Indies. After earnest prayer, and willingness to go, He did not send me.

Feb. 25.—In the name of the Lord, and in dependence on Him alone, we have established a fifth day school for poor children. We have now two boys' schools and three girls' schools.

Mr. Müller visited Germany on missionary business, reached London, and wrote :

Feb. 27.—Went to the Alien Office for my passport. I noticed in a paper than any alien, neglecting to re-

new, every six months, his certificates of residence, received on depositing his passport, was subjected to a penalty of fifty pounds, or imprisonment. This law I had, ignorantly, broken every since I left London, in 1829. I confessed at once that I had ignorantly broken it, trusting the Lord regarding the consequences. The Lord inclined the heart of the officer to pass over my non-compliance with the law. Having obtained my passport, the Prussian ambassador refused to sign it, as it did not contain a description of my person; therefore, I needed to identify myself. This difficulty was removed when, through a paper signed by some citizens of London, known to me, the ambassador was satisfied. This was a cause for thanksgiving. I now obtained a new passport, worded in a way that would prevent similar difficulties.

Mr. Müller was absent five weeks; experienced many answers to prayer and encouragements to faith.

June 3.—To-day, had a public meeting in behalf of the Institution. It is now fifteen months since, in dependence on the Lord, we have been enabled to provide poor children with schooling, circulate the Scriptures, and aid missionary labors. During this time, though the field of labor has been continually enlarging, and we have, now and then, been brought low in funds, the Lord has never allowed us to stop the work. The number of children provided with schooling, in the day schools, is 439. There were circulated 795 Bibles and 753 Testaments. We have sent, in aid of missionary labors in Canada, the East Indies, and on the Continent of Europe, 107 pounds. The free-will offering for this

work from March 5, 1834, to May 19, 1835, is 363 pounds.

June 22.—This morning, at two, my father-in-law died.

June 25.—Our little boy is so ill I have no hope of his recovery. The dear little one went home.

July 31.—Brother C——r, formerly a minister in the establishment, began, to-day, in connection with the Scriptural Knowledge Institution, to go from house to house, to spread the truth, as a city missionary.

Aug. 24.—Am feeling weak, and suffer disease. I am in doubt whether to leave Bristol for a change of air, as I have no money.

Aug. 26.—To-day had five pounds given me for change of air.

Aug. 29.—Received another five pounds for the same purpose.

Aug. 30.—For the first Lord's day since our arrival in Bristol, I have been kept from preaching, through illness. How mercifully has the Lord dealt in giving me so much strength these years! Another five pounds was sent to aid me in procuring change of air.

Sept. 2.—Went, with my family, to Portishead.

Sept. 15.—As the person who lets me his horse has no license, I am bound, as a believer, to act according to the laws of the country, and can use it no longer. As horse exercise seems important for my restoration, and this is the only horse to be had in the place, we concluded to leave Portishead. Immediately after, I received a fourth invitation, from a brother and two sisters in the Isle of Wight, to come and visit them for some time.

Sept. 16.—Concluded I should go to the Isle of

Wight; but saw not how my wife, child, and our servant could accompany me, as we had not sufficient money. The Lord removed the difficulty. This evening we received five pounds which was owed to us, also a letter containing a present of two pounds.

Sept. 19.—Arrived at our friends' in the Isle of Wight, and were most kindly received.

Nov. 18.—Thirty pounds were given me this evening; twenty-five for the Institution, and five for myself. A most remarkable answer to prayer, as Brother C——r and I prayed repeatedly, during the last week, that the Lord would give us means to continue and enlarge the field. I, several times, asked for myself.

Fifty-three years afterwards, George Müller's wife, writing a brief account of his life in the year 1887, says of the Scriptural Knowledge Institution: ✓

The beginning of this Institution was exceedingly small; but God has condescended to enlarge it, according to the promise, "Them that honor Me, I will honor." (1 Sam. ii, 30.) As His servant sought, in the most public way, to honor Him, he has been most abundantly honored by the Lord. He began with one day school; but on May 26, 1887, we had 38, of which 14 were in Spain, attended by more than 1,000 Catholic children; 1 in Italy; 2 in the East Indies; 7 in Demerara and Essequibo; and others scattered throughout England. He began with one Sunday-school; on May 26, 1887, there were 29 connected with the Institution.

On May 26, 1887, there were, in all the schools, 5,664 pupils. From the formation of the Institution up to that time, 10,479 persons have been taught in 67 schools.

The most encouraging fact is that thousands of these pupils have been brought to the Lord through instruction there given.

The circulation of the Holy Scriptures began in a small way; but God increased it, and from the commencement up to May 26, 1887, there were circulated 219,263 Bibles, 1,002,227 Testaments, 20,600 Psalms, and 210,051 other small portions of the Scriptures, in different languages. Through this extensive dissemination of the truth multitudes of souls have been converted in Spain, Italy, and England.

From the commencement of the work missionaries have been assisted by its funds, and within the last thirty years help has been afforded to great numbers of brethren, through whose labors, with the blessing of God, many thousands of souls have been converted.

The total amount spent on missionary operations from March 5, 1834, to May 26, 1887, is 214,649 pounds, 9s. 6d

The circulation of religious books, pamphlets, and tracts, from the commencement of this department up to May 20, 1887, is eighty millions and a half. Pamphlets and tracts in various languages have been circulated in different parts of the world, by which multitudes have been won for our Lord. The vast sum of money required for all these objects has been obtained by prayer and faith only. Immense numbers of these publications have been circulated gratuitously, and hundreds of believers have been engaged in scattering them far and wide, not merely in Great Britain and Ireland, but throughout the world.

CHAPTER VII.

HOMES FOR DESTITUTE ORPHANS.

Nov. 20, 1835.—This evening I took tea at a sister's house, where I found Franke's life. I have thought of laboring in a similar way, on a smaller scale. May God make it plain!

Nov. 23.—To-day, I had ten pounds sent from Ireland for our Institution. The Lord, in answer to prayer, has given me, in a few days, about fifty pounds. I asked for forty. This has been a great encouragement, and stirred me to pray about the establishment of an Orphan House. (Through pastoral labors, correspondence, and brethren who visit Bristol, I have had, constantly, cases brought before me, which prove that one of the special things the children of God need in our day is to have their faith strengthened. This is the primary reason for desiring the Orphan House.) I desire to be used by God to benefit the bodies of poor children, bereaved of both parents, and to train the orphans in the fear of God; but the first object of the work is that God may be magnified.

Nov. 28.—I have been, every day this week, much in prayer concerning the Orphan House, entreating the Lord to take away every thought concerning it if the matter be not of Him; and have repeatedly examined my heart concerning my motives. Have been confirmed that it is of God.

This morning, asked the Lord specially to teach me through a brother, and went to him, that he might

probe my heart. He greatly encouraged me. Therefore I, this day, took the first step by ordering bills printed, announcing a public meeting on December 9th, to lay before the brethren my thoughts about the Orphan House, as a means of ascertaining more clearly the Lord's mind.

Dec. 5.—This evening I was struck with these words: 'Open thy mouth wide, and I will fill it.' (Ps. lxxxix, 10.) I was led to apply them to the Orphan House, and ask the Lord for premises, one thousand pounds, and suitable persons to care for the children.

Dec. 7.—Received the first shilling for the Orphan House.

Dec. 9.—The first piece of furniture was given—a large wardrobe. This evening, at the meeting, I was low in spirit about the Orphan House; but, as I began to speak I received peculiar assistance from God. After the meeting, ten shillings were given. There was, purposely, no collection, nor did any one speak but myself, for I sought only to be quite sure about the mind of God. A sister offered herself for the work. I went home confident that the matter would come to pass, though but ten shillings had been given.

Dec. 10.—Sent to the press the substance of what I said at the meeting. Received a letter, in which a brother and sister wrote, "We propose ourselves for the service of the intended Orphan House. If you think us qualified, and will give all the furniture the Lord has given us for its use, without receiving any salary whatever, believing if it be the will of the Lord to employ us, He will supply all our need." In the evening a brother brought three dishes, twenty-eight plates, three

basins, one jug, four mugs, three saltstands, one grater, four knives, and five forks.

Dec. 12.—While praying, this morning, that the Lord would give us a fresh token of His favor concerning the Orphan House, a brother brought three dishes, twelve plates, one basin, and one blanket.

I thanked God, and asked Him to give, even this day, another encouragement. Shortly after, fifty pounds were given by an individual from whom I could not have expected this sum. Thus the hand of God appeared more clearly.

Dec. 13.—A brother offers to give four shillings per week as long as the Lord gives the means; eight shillings were given by him as two weeks' subscription. A brother and sister offered themselves, with all their furniture and provisions.

Dec. 14.—A sister offered her services for the work. In the evening another sister offered herself.

Dec. 15.—A brother brought a quantity of household articles, and told me a sister would send, to-morrow, one hundred pounds.

Dec. 18.—The brother brought the hundred pounds.

Since the publication of the second edition, the donor of this money has died. She earned her bread by needlework, and got only two to five shillings a week. Some time before I established an Orphan House, her father died, and left her 480 pounds. The father, given to drink, died in debt, which debts the children wished to pay, but not in full, and offered the creditors twenty-five per cent, which they accepted. A. L. said to herself, "However sinful my father may have been, he was my father, and, as I have the means of paying his debts

to the full amount, I ought to do so, seeing my brother and sisters will not." She went to all the creditors, and paid the full amount of the debts, which took forty pounds more of her money.

Her brother and two sisters gave fifty pounds each to their mother; but A. L. said to herself, "I am a child of God; surely I ought to give my mother twice as much;" and so she gave her mother 100 pounds. Shortly after, she sent the hundred pounds for the Orphan House. I was surprised, for I had known her as a poor girl, and never heard of her having this money. Before accepting it, I had a long conversation with her, in which I sought to ascertain whether she might have given it in the feeling of a moment, without having counted the cost. But I found she was a calm, considerate follower of the Lord, who desired to act according to the words of our Lord, "Lay not up for yourselves treasures upon earth." (Matt. vi, 19.) "Sell that ye have, and give alms." (Luke xii, 33.) When I remonstrated, she said, "The Lord Jesus has given His last drop of blood for me, and should I not give Him this hundred pounds?" She also made me take five pounds for the poor saints.

Four things are to be noted about this beloved sister:

1. She did this in secret, avoiding all show. She did not desire the praise of men. I suppose not six people knew she ever possessed four hundred pounds, or had given one hundred to the Orphan House. (Matt. vi, 1-4.)

2. She remained humble and lowly, proving she had given to the Lord, and not to men.

3. All the time she had this comparative abundance, her dress remained as before. It was clean, yet as simple and inexpensive as when her income was three shillings a week. There was no difference as to dress, lodging, or manner of life. She remained the poor handmaid of the Lord as to outward appearance.

4. She continued working at her needle. She earned her two or five shillings a week as before; while she gave away the money in sovereigns or five-pound notes.

Apr. 26.—This day was set apart for prayer and thanksgiving, as the Orphan House is now open.

George Müller's wife, referring to this time, tells us:

Donations came in until he was able to rent a large house, No. 6 Wilson Street, and furnish and prepare it for thirty orphan girls above eight years of age, and two helpers, who volunteered their services. He was in a position to appoint a time for interviews with persons in the vestry of the chapel, who desired to obtain, for orphan girls, admission to the Institution. The morning arrived. He sat for two hours and a half in the vestry; but no one came, and was obliged to leave without a single application. Walking home, he thought, "I have prayed about everything connected with this work—for a house, for money, for helpers, and various articles of furniture, but never asked the Lord to send orphans." Taking it for granted they were to be had by the thousands, he had never asked for them. Remembering the text, "In everything, by prayer, . . . let your requests be made known," he shut himself in his room, cast himself on the floor, and lay, for three hours, on his face before the Lord, confessing his failure, beseeching pardon

for neglect, and praying that children might be sent. The next morning, application was made for an orphan girl. At the expiration of a month, forty-two had been applied for. The house in Wilson Street was filled with thirty girls, who were taken charge of by a matron and a teacher. At the end of eight months, another house in the same street was taken, and furnished for thirty-six boys and girls. Eight suitable assistants for the work presented themselves, and, in nine months, a third house in Wilson Street was opened for thirty orphan boys above eight years. (Mr. Müller and his nine helpers had now ninety-six orphans. The blessing of God rested manifestly on the work, and everything went on satisfactorily; but at the expiration of twelve months the whole of his money was expended. But having set about the Orphan Work for the purpose of showing what God is willing to do in the hour of deepest trial for those who really trust Him, he secretly rejoiced at having this glorious opportunity of taking Him at His word, and letting a skeptical world and an unbelieving Church see what a deliverance in answer to believing prayer He would certainly accomplish.

Faith

He therefore called his fellow-laborers together, and, kneeling down, they spread their case before the Lord, entreating Him to send help in their time of need; nor had they to wait long; money and provisions speedily came, and their prayers were turned to thanksgivings.)

CHAPTER VIII.

TRIAL AND TRIUMPH.

JAN. 6, 1838.—Feel little better in my head, though my general health seems improved. My kind physician says I am much better, and advises change of air.

This evening a sister, residing fifty miles away, quite unacquainted with this medical advice, sent me £50 for a change of air.

May 8.—Went to the prayer-meeting at Gideon; read Ps. ciii, and thanked the Lord publicly for my late affliction. This is the first time I have taken part in public meetings since Nov. 6, 1837.

July 12.—The funds, which were £780, are now reduced to £20; but, thanks be to the Lord, my faith is as strong as when we had the larger sum; nor has He at any time, from the commencement of the work, allowed me to distrust Him. Nevertheless, as our Lord will be inquired of, I gave myself to prayer with Brother T——, of the Boys' Orphan House, who, beside my wife and Brother Craik, is the only one to whom I speak about funds. While praying, an orphan child from Frome was brought, and some believers, having collected £5, sent it with the child. We have given notice for seven children to come in, and purpose to give notice for five more, though funds are so low, hoping God will look on our necessities.

July 17, 18.—Two days we have had two special prayer-meetings, from six to nine in the evening, to commend to the Lord the Boys' Orphan House. Our funds are low. There are about £20 in hand, and in a few days

£30 will be needed; but I purposely avoided saying anything about present necessities, and spoke only to the praise of God about the abundance with which "the Father of the fatherless" has hitherto supplied us, that the hand of God, in sending help, may be more clearly seen.

Aug. 18.—Not one penny in hand for the orphans. In a day or two many pounds will be needed. My eyes are to the Lord. Evening.—Received, from a sister, five pounds. She had, some time since, put away her trinkets, to be sold for the orphans. This morning, whilst in prayer, it came to her: "I have this five pounds, and owe no man; therefore it would be better to give this money at once, as it may be some time before I can dispose of the trinkets." She brought it, little knowing that we had not a penny.

Aug. 29.—To-day sixteen believers were baptized, an aged brother above eighty-four, and one above seventy. For the latter his believing wife had prayed thirty-eight years.

Sept. 2.—Trial continues. The Lord has mercifully given enough to supply daily necessities; but He gives by the day now, and almost by the hour, as we need it. Nothing came in yesterday. I besought the Lord again and again, both yesterday and to-day. It is as if the Lord said, "Mine hour has not yet come." But I have faith in God. Many pounds are needed within a few days, and not a penny in hand. This morning two pounds were given by one of the laborers in the work.

Evening.—While praying, this afternoon, I felt fully assured the Lord would send help, and praised Him beforehand. A few minutes after, Brother T—— brought four pounds, which had come in small donations. He

told me that to-morrow the books would be brought from the Infant Orphan House, when money must be advanced for housekeeping. I thought it might be well to keep three pounds of this money for that purpose. It occurred to me immediately, "Sufficient unto the day is the evil thereof." (Matt. vi, 34.) The Lord can provide, by to-morrow, much more than I need; I therefore sent three pounds to one of the sisters whose quarterly salary was due, and the remaining one pound, one shilling, and one fivpence to the Boys' Orphan House for housekeeping. I am still penniless. My hope is in God; He will provide.

Sept. 6.—This morning the books were brought from the Infant Orphan House, and the matron sent to ask when she should fetch them, implying when money would be advanced for housekeeping. I said, "to-morrow," though I had not a single penny. About an hour after, Brother T—— sent me a note, saying he had received one pound, and last evening a brother had sent twenty-nine pounds of salt, forty-four dozen onions, and twenty-six pounds of grain.

Sept. 7.—The time came to send money to the Infant Orphan House; but the Lord had not sent any more. I gave, therefore, the pound which came in yesterday, and two shillings and twopence that were put into the box in my house, trusting the Lord to send more.

Sept. 8.—It has not pleased my Lord to send help as yet. Have been pleading the following arguments why He would be graciously pleased to send help:

1. I set about the work for the glory of God, that there might be a visible proof, by God supplying, in answer to prayer only, the necessities of the orphans;

that He is the living God, and most willing, even in our day, to answer prayer.

2. God is the "Father of the fatherless." (Ps. lxxviii, 5.)

3. I received the children in the name of Jesus, and He, in these children, has been received, fed, and clothed. (Mark ix, 37.)

4. The faith of many children of God has been strengthened by this work, and if God were to withhold the means for the future, those weak in faith would be staggered.

5. Many enemies would laugh, were the Lord to withhold supplies, and say, "Did we not foretell this enthusiasm would come to nothing?"

6. Many children of God, uninstructed, or in a carnal state, would continue their alliance with the world in the work of God, and go on, in their unscriptural proceedings respecting similar institutions, if He were not to help me.

7. The Lord remember that I am His child, and that I can not provide for these children, and graciously pity me, and not allow this burden to lie on me long.

8. Remember my fellow-laborers, who would be tried were He to withhold supplies.

Sept. 10.—To-day saw a young brother who, with one of his sisters, was brought to the knowledge of the Lord through my narrative.

Sept. 13.—No help yet. This morning I found it absolutely needful to tell the brethren and sisters about the state of funds, and give necessary directions as to going into debt. We prayed together, and had a happy meeting. Twelve shillings sixpence was taken out of

the boxes in the three houses; twelve shillings one of the laborers gave, and one pound one shilling had come in for needlework done by the children. One sister engaged in the work sent a message not to trouble about her salary; she should not want any for a twelvemonth.

Sept. 14.—Met again this morning with the brethren and sisters for prayer, as the Lord has not yet sent help. After prayer, one of the laborers gave all the money he had, sixteen shillings, saying, "It would not be right to pray, if I were not to give." One of the sisters told me that in six days she would give me six pounds, which she had in the savings-bank for such a time of need. Up to this day, the matrons of the three houses had been in the habit of paying the bakers and milkmen weekly, because they preferred to receive payments this way, and sometimes the butcher and grocer. But now, as the Lord deals out to us by the day, it would be wrong to go on longer in this way, as the week's payment might become due, and we have no money to meet it, and those with whom we deal be inconvenienced, and we be found acting against the commandment of the Lord, "Owe no man anything." (Rom. xiii, 8.) From this day we purpose to pay at once for every article as it is purchased, and never buy anything except we can pay for it, however much it may seem to be needed, and however much those with whom we deal may wish to be paid only by the week. The little we owed was paid this day. ✓

Sept. 15.—Saturday. Met again, this morning, for prayer. God comforts our hearts. We are looking for help. I found there were provisions enough for to-day and to-morrow, but no money to take in bread, as usual,

that the children might not have newly-baked bread. This afternoon, one of the laborers, who had been absent several days, returned, and gave one pound. This evening, we met again for prayer, when I found that ten shillings sixpence had come in. With this we were able to buy the usual quantity of bread and have money left. God be praised, who gives us grace not to buy anything for which we can not pay at once. We thankfully took this money as a proof that our Father still cares for us, and, in His own time, will send larger sums.

Sept. 17.—The trial continues. More and more trying, even to faith, as each day comes. But I am sure God will send help if we wait. One of the laborers had a little money, of which he gave twelve shillings sixpence; another gave eleven shillings eightpence, all the money she had left; so that nothing has been lacking. This evening I was rather tried respecting the long delay of larger sums coming; but going to the Scriptures for comfort, my soul was refreshed, and my faith again strengthened, by Psalm xxxiv, so I went cheerfully to meet, with my fellow-laborers, for prayer. I read the Psalm, and cheered their hearts through the precious promises.

Sept. 18.—Now we are come to an extremity. The funds are exhausted. The laborers who had a little money have given as long as they had any left. A lady from the neighborhood of London, who brought a parcel with money from her daughter, arrived four days since, and took lodgings next door to the Boys' Orphan House. This afternoon she kindly brought me three pounds. We had been reduced so low as to be on the point of selling those things which could be spared; but this morning

I asked the Lord to prevent the necessity. That the money had been so near the Orphan Houses for days, without being given, is a proof that it was, from the beginning in the heart of God to help us; but, because He delights in the prayers of His children, he had allowed us to pray so long; also to try our faith, and make the answer much sweeter. It is indeed a precious deliverance. I burst out into loud praises the first moment I was alone after receiving the money. I met with my fellow-laborers this evening for prayer and praise; their hearts were not a little cheered. This money was divided, and will provide for to-morrow.

Sept. 29.—Saturday evening. Prayer has been made for several days past respecting the rent, due this day. I have been looking for it, though I knew not whence a shilling was to come. This morning Brother T—— called, and as no money had come, we prayed together from ten till quarter of twelve. Twelve o'clock struck, the time when the rent ought to be paid; but no money had been sent. For some days I had a misgiving whether the Lord might not disappoint us, in order that we might be led to provide by the week or day for the rent. This is only the second complete failure of answers to prayer in the work during the past four years and six months. The first was about the half-yearly rent of Castle Green school-rooms, due July 1, 1837, which had come in only in part by that time. I am now fully convinced that the rent ought to be put by daily or weekly, as God may prosper us, in order that the work, even as to this point, may be a testimony. May the Lord help us to act accordingly, and may He now mercifully send in the means to pay the rent!

Oct. 2.—Tuesday evening. The Lord's holy name be praised! He hath dealt most bountifully with us during the last three days! Day before yesterday five pounds came in for the orphans. O how kind is the Lord! Always before there has been actual want, He has sent help. Yesterday, came in one pound ten shillings more. Thus the expenses of yesterday for housekeeping were defrayed. The Lord helped me, also, yesterday, to pay the nineteen pounds for rent. One of the laborers had received, through his family, ten pounds, and five pounds, besides, from a sister in the Lord; also some other money. Of this he gave sixteen pounds, which, with the three pounds ten shillings that were left of the above mentioned five pounds, made up the nineteen pounds needed. This day we were again greatly reduced. There was no money in hand to take in bread. Again the Lord helped. A sister, who arrived this afternoon from Swansea, brought one pound seven shillings, and one of the laborers sold an article by which he was able to give one pound thirteen shillings. Thus we had three pounds—one pound for each house—and could buy bread before the day was over. Hitherto we have lacked nothing!

Oct. 9.—To-day we were brought lower than ever. The provisions would have lasted only to-day, and the money for milk in one house could only be made up by a laborer selling one of his books. The matron in the Boys' Orphan House had, this morning, two shillings left. When in doubt whether to buy bread or more meat, to make up the dinner with the meat in the house, the baker called, and left three quarters of bread as a present.

Oct. 10.—The coal in the Infant Orphan House is

out, and nearly so in the other two houses. Also, the treacle casks in the three houses are nearly empty. We ask the Lord for fresh supplies.

Oct. 11.—The "Father of the fatherless" has again shown His care over us. An orphan from Devonshire arrived last evening. With her were sent two pounds, five shillings and sixpence. The sister who brought her gave, also, a silver tea-pot, sugar-basin, and cream-jug, of the weight of forty-eight ounces, having found true riches in Christ. There were also in the boxes nine shillings. One of the laborers paid for a ton of coal. We obtained sixteen pounds sixteen shillings for the silver articles, which helped us through the heavy expenses of the following days.

Nov. 13.—This morning our want was again great. I have twenty pounds in hand, put by for rent, but, for the Lord's honor, I would not take it. Nothing came in, and the laborers had scarcely anything to give. I went to the Orphan Houses to pray with my fellow-laborers, to comfort them, and see what could be done. When I came there I found nineteen shillings and sixpence had come in.

Nov. 21.—Never was so reduced in funds. Not a single halfpenny had the matrons of the three houses. Nevertheless, there was a good dinner, and by helping one another with bread, there was prospect of getting over this day; but for none of the houses had we the prospect of being able to take in bread. When I left the brethren and sisters at one o'clock, after prayer, I told them we must wait and see how the Lord would deliver. I was sure of help, but we were indeed straitened. When I came to Kingsdown, I felt I needed more

exercise, being cold, so I went round by Clarence Place. About twenty yards from my house I met a brother, who walked back with me, and gave me ten pounds to be handed over to the brethren, the deacons, towards providing the poor saints with coal, blankets, and warm clothing; also five pounds for the orphans, and five for other objects of the Institution. The brother called at my home twice while I was at the Orphan Houses, and, had I been one half minute later, I should have missed him. The Lord knew our need, and allowed me to meet him.

Nov. 24.—A remarkable day! We had as little in hand this morning as at any time, and several pounds were needed. But God, who is rich in mercy, and whose Word positively declares that none who trust in Him shall be confounded, has helped us through this day. While in prayer, about ten in the morning, I was informed that a gentleman had called to see me. He came to inform me that a lady had ordered three sacks of potatoes sent to the Orphan Houses. Never could they have come more seasonably. This was an encouragement to continue to expect help. When I came to the prayer-meeting I heard that two shillings had come in; also one pound for a guitar given for sale. The payment for this guitar had been expected for weeks. It had been mentioned repeatedly that it might come at just a time when we needed it most. But with all this, we could not put by the rents for this week, amounting to thirty shillings. So one of the laborers gave his watch to the orphan fund, on condition that, should the Lord not enable us, before December 21st, to make up this deficiency, it should be sold; but not otherwise, as he needs it in the Lord's service.

A few days after the Lord gave the means to put by the thirty shillings, and thirty shillings besides for next week's rent.

Nov. 28.—This is perhaps the most wonderful day as yet as regards funds. When in prayer this morning, I was enabled firmly to believe that the Lord would send help, though all seemed dark. At twelve o'clock I met, as usual, with the brethren and sisters for prayer. There had come in only one shilling, left last evening, anonymously, at the Infant Orphan House. An individual had gratuitously cleaned the timepiece in the Infant Orphan House, and offered to keep the timepieces in the three houses in repair. Thus the Lord gave proof that He is still mindful of us. On inquiry, I found that there was everything needful for dinner in the three houses; but neither in the Infant nor Boys' Orphan Houses was there bread enough for tea, nor money to buy milk. We gave ourselves, unitedly, to prayer to the Lord to make a way of escape, and to know if there was anything which I could do, with a good conscience, besides waiting on Him, that we might have food for the children. At last we rose from our knees. I said, "God will surely send help." The words had not passed my lips, when I perceived a letter lying on the table, brought whilst we were in prayer, containing ten pounds for the orphans, and ten to be divided between Brother Craik and myself for new clothes.

Dec. 6.—Received one hundred pounds from a sister—fifty for the orphans, and fifty for the school, Bible, and missionary fund. This sister, who earns her bread, had given, on October 5, 1837, fifty pounds towards the Boys' Orphan House, and for the necessities of the

poor saints, in August, 1838, one hundred pounds more, being made willing to act out those precious exhortations: "Having food and raiment, let us be therewith content" (1 Tim. vi, 8); "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Luke xii, 33); "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. vi, 19.) Respecting the fifty pounds given of this sum for the school, Bible, and missionary fund, it is worthy of remark that we would not order reference Bibles till we had the means. We prayed respecting this want of Bibles again this morning. It had been also much laid on our hearts to request that the Lord would enable us to have the report printed, which we could not do unless He sent the means. We had also repeatedly asked Him to supply us so largely that, at the time of the public meetings, we might be able to speak again of abundance. For some months past the time has been fixed for the public meetings without any reference to the state of the funds; nevertheless, it might have had the appearance that we convened the brethren for the sake of telling them of our poverty, and thus induce them to give.

Dec. 16.—A paper was anonymously put into the box at Bethesda Chapel, containing four pounds ten shillings "for the rent of the Orphan Houses from December 10 to December 31, 1838." O, taste and see

that the Lord is good; blessed is the man that trusteth in Him. (Ps. xxxiv, 8.) The individual, for three years, regularly, but anonymously, gave one pound ten shillings a week, exactly the sum required for the rent of the Orphan Houses. Thus the Lord rewarded our faithfulness. The chief blessing from this is that several brethren, who earn their bread by the labor of their hands, have learned to lay by their rent weekly.

CHAPTER IX.

ASKING AND RECEIVING.

JAN. 20, 1839.—"Ye have the poor with you always, and whensoever ye will, ye may do them good." (Mark xiv, 7.) The Lord spoke these words to His disciples, themselves very poor. The shildren of God have power, with God, to bring temporal blessings upon poor saints, or poor unbelievers, through prayer. I have been led to ask the Lord for means to assist poor saints. At different times He has stirred up His children to intrust me with sums for that especial object, or put money at my disposal which I might so use. In like manner, I had been asking for means to more extensively assist the poor saints in communion with us, as many are not merely tried by the usual difficulties, it being winter, but especially by the high price of bread.

This evening the Lord answered. A brother gave me one hundred and twenty pounds to provide the poor saints with coal, clothing, and bread.

This money lasted till the price of bread was reduced.

Feb. 7.—A remarkable day as regards funds. No money in hand. I waited on God repeatedly, but no supplies came. Brother T—— called to tell me that one pound two shillings would be needed for bread for the three houses, and to meet other expenses; but we had only two shillings ninepence, taken out of the boxes in the Orphan Houses yesterday. He went to Clifton to make arrangements for the reception of three orphans. Though we have no funds, the work goes on, and our confidence is not diminished. I requested him to call,

on his way back, to see if the Lord had sent any money. When he came I had received nothing; but one of the laborers gave five shillings. It was now four o'clock. I knew not how the sisters got through the day. Toward evening, I went to the Girls' Orphan House to meet with the brethren for prayer. A box had just come from Barnstable. The carriage was paid, else there would have been no money to pay it. The box contained in a letter from a sister, ten pounds, eight for the orphans, and two for the Bible fund; from brethren at Barnstable, two pounds; and from another brother, five shillings. There were four yards of merino, three pairs of new shoes, two pairs of new socks; also to sell, six books, a gold pencil-case, two rings, two earrings, a necklace and a silver pencil-case. On inquiry how the sisters had been carried through the day, I found it thus: everything needed for dinner was in the houses. After dinner, a lady from Thornbury bought one of my narratives and one report, and gave three shillings. About five minutes afterward, the baker came to the Boys' Orphan House. The matron of the Girls' Orphan House, seeing him, went immediately with the six shillings sixpence just received, and bought bread, to the amount of four shillings sixpence, for the boys. The remainder served to buy bread for the girls. By the donations in the box I was able to give a rich supply to the matrons before the close of the day.

Feb 13—A gentleman and lady visited the Orphan Houses, and met, at the Boys' Orphan House, two ladies likewise visiting. One lady said to the matron: "Of course you can not carry on these Institutions without a good stock of funds?" The gentleman, turn-

next day, to rise earlier, and have continued ever since. I allow myself about seven hours' sleep, which, though I am far from strong, and have much to tire me mentally, I find is quite sufficient. I gave up sleeping after dinner. I have thus been able to procure long and precious seasons for prayer and meditation before breakfast; and as to my body, the nervous system in particular, I have been much better since. The worst thing I could have done for my weak nerves was to have lain longer in bed than I used to do before my illness; for it was the way to keep them weak. But children of God should be careful not to allow themselves too little sleep. To remain too long in bed is:

1. Waste of time. It is unbecoming a saint, bought by the precious blood of Jesus, with his time and all he has to be used for the Lord. If we sleep more than is needful for the refreshment of the body, we waste time intrusted us as a talent, to be used for His glory, and the benefit of others.

2. An injury to the body. As when we take too much food, we are injured, so lying in bed longer than is needful for the strengthening of the body weakens it.

3. An injury to the soul. It leads to many evils. Any one need but make the experiment of spending one, two, or three hours in prayer and meditation before breakfast, either in his room, or with his Bible in his hand in the fields, and he will soon find the beneficial effect rising early has on the outward and inward man.

How set about rising early?

1. Commence at once; delay it not. To-morrow begin to rise.

2. Do not depend upon your own strength. As surely

as you do, it will come to nothing. If any one rises, to give the time taken from sleep to prayer and meditation, Satan will put obstacles in the way.

3. Trust in the Lord for help. You will honor Him if you expect help from Him. Pray for help, expect help, and you will have it.

4. Use, however, the following means:

a. Go early to bed. If you stay up late, you can not rise early. Let no society keep you from going habitually early to bed. If you fail in this, you neither can nor ought to get up early, as your body requires rest. Keep also, particularly, in mind, that neither for body nor soul is it the same thing whether you go to bed late and rise late, or whether you go to bed early and rise early. It is injurious to sit up late, and spend the morning hours in bed; but much more important still to retire early and rise early, to make sure of time for prayer and meditation before the business of the day commences, and thus obtain spiritual strength for the conflict.

b. Let some one call you at the time which you have before determined to rise.

c. Rise at once when awake. Remain not a minute longer in bed, else you will fall asleep.

d. Be not discouraged by feeling drowsy and tired in consequence of early rising. This will wear off. After a few days you will feel stronger and fresher than when you used to lie longer than you needed.

e. Allow yourself always the same hours for sleep. Make no change except sickness oblige you.

Jan. 1, 1840.—About one hour after midnight, I received a sealed paper with money for the orphans. The individual who gave it was in debt, and had been re-

tended wife to Bethesda Chapel. Both were unconverted. Since April 1st, forty-one persons have come to speak about their souls.

May 10.—Five orphans were baptized. There are now fourteen in fellowship.

June 22.—To-morrow, the Lord willing, I purpose, with my wife, to accompany the German brethren and sisters to Liverpool, who sail from thence. Desirable to leave a little money behind. This desire the Lord granted. This morning D. C. gave me five pounds, and there came in by sale of articles ten shillings. In the evening a sister, who left Bristol to-day, sent five pounds.

August 1.—A few days since a brother was staying with me, on his way to his father, whom he had not seen for above two years, and who was greatly opposed to him, on account of decided steps taken for the Lord. Before this brother left, that promise was brought to my mind, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. xviii, 19.) Accordingly, I went to the brother's room, and we prayed together about a kind reception from his father and the conversion of both parents. To-day this brother returned. The Lord has answered already part of the prayer. He was most kindly received. The father lived until about eighty-six years of age, and as he continued a life of sin the prospect of his conversion became darker and darker. But at last the Lord answered prayer. This aged sinner was entirely changed, simply rested on the Lord Jesus for the salvation of his soul, and became as much attached to his believing son as he had been before opposed to him, and wished to have him about as much

as possible, to read the Holy Scriptures and pray with him.

September 8.—The Lord so ordered it that for some time past the income for the school fund has been small, that thus we might be constrained to let the laborers in the day schools share our joys and trials of faith, which had been before kept from them! But as two years ago the Lord so ordered that it became needful to communicate to the laborers in the Orphan Houses the state of funds, and made it a blessing to them, so that I am now able to leave Bristol and the work go on, so, I doubt not, the brethren and sisters, teachers in the day schools, will be greatly blessed by being thus partakers of our precious secret respecting the state of funds. Our prayer-meetings have been already a blessing, and united us more than ever in the work. We have them now every morning at seven, and shall continue them, the Lord helping us, till we see His hand stretched forth, not merely in giving us means for the teachers, but for other purposes.

Sept. 21.—A brother from near London gave me ten pounds, to be laid out as most needed. As we have been praying many days for the school, Bible, and missionary funds, I took it all for them. This brother knew nothing about our work when he came three days since to Bristol. Thus the Lord raises up new helpers. "He that believeth on Him shall not be confounded." (1 Peter ii, 6.) Some who help may fall asleep in Jesus; others grow cold in the service of the Lord; others be desirous to help, but have no longer the means; others have a willing heart and means, but see it is the Lord's will to lay them out another way. Thus, were we to lean on

man, we should surely be confounded; but in leaning upon the living God, we are beyond disappointment and beyond being forsaken because of death, want of means, want of love, or the claims of other work.

Oct. 26.—Yesterday morning, taking my hat from the rail, I found a note in one of my gloves, containing five pounds, with the words, "Two pounds for the orphans, the rest for dear Brother and Sister Müller." There came in still further yesterday two pounds twelve shillings sixpence. Thus we are again supplied for about three days.

Nov. 8.—Purposed to go to Trowbridge yesterday with Brother —; but felt no peace in the prospect. After praying about it determined not to go, and felt sure the Lord had some reason for not allowing me to feel happy in the prospect of going. I began to look out for blessings for this day, considering that the Lord kept me here. This evening I was especially led to press the truth on the conscience of the unconverted, entreating and telling them the Lord, in mercy to some of them, kept me from going to Trowbridge. I spoke on Genesis vi, 1-5. Immediately afterward an individual opened his heart to me. I talked with him until about ten o'clock, as long as I had strength. About ten days afterwards a brother told me of a poor drunkard who heard me that evening, and had staid up until twelve o'clock every night since to read the Scriptures, and had not been intoxicated since.

CHAPTER X.

FAITH STRENGTHENED BY EXERCISE.

JAN. 1, 1841.—During this week we have daily met for prayer, to ask the Lord to give us the means to have the last year's Report printed. It is three weeks since it might have been sent to press. We felt this important, for if the Report were not soon printed, it would be known that it arose from want of means. On account of donations these last days, and ten pounds given to-day, we have the means of defraying the expense of about two-thirds of the printing, so a part of the manuscript was sent.

Jan. 11, Monday.—During the last week the Lord supplied us richly with what we needed for the orphans, and several pounds towards the Report. Saturday there were only three shillings sixpence left. On this account I was looking out for answers to prayer, and the Lord did not disappoint me. There came yesterday nine pounds. We have now enough for the last part of the Report.

Jan. 12.—To-day I received a letter from a brother, empowering me to draw upon his bankers, during this year, for one thousand pounds, for any brethren who have it in their hearts to give themselves to missionary service in the East Indies, whom I shall consider called for this service. This power lasted only for that year; but no brethren who seemed suitable offered themselves for this service. Another proof how much more easily pecuniary means can be obtained than suitable individuals.

Oct. 1.—When I had not a penny there was brought this morning ten shillings for the orphans, sent from Kensington. In the paper was written: "Your Heavenly Father knoweth that ye have need of these things." (Matt. vi, 32.) "Trust in the Lord." (Ps. xxxvii, 5.) This word is of more value than many bank-notes. About five minutes later I received from an Irish sister ten pounds, through her banker in London. After the season of comparative abundance had come to an end in September, the Lord did not at once allow us to be so sharply tried as we were afterwards.

Dec. 9.—We are now brought to the close of the sixth year of this part of the work, having in hand only the money which has been put by for rent; but during the whole year we have been supplied with all that was needed. During the last three years we closed the accounts on this day, and had, a few days after, some public meetings, at which we stated how the Lord had dealt with us during the year, and this was afterwards printed for the benefit of the Church at large. This time it appeared better to delay for a while both the public meetings and the publishing of the Report. Through grace we learned to lean upon the Lord only, being assured if we never were to speak or write one word more about this work, we should be supplied with means as long as he should enable us to depend on Him. But while we neither held those public meetings for the purpose of exposing our necessity, or published the account of the Lord's dealings for the sake of working upon the feelings of readers, and inducing them to give money, but that we might by our experience benefit saints, yet it might have appeared to some that in making known our cir-

cumstances we were actuated by such motives. What better proof could we give of our dependence on the living God, and not upon public meetings or printed reports, than that, in the midst of our deep poverty, instead of being glad to make known our circumstances, we went on quietly for some time longer, without saying anything?

Dec. 18.—We acted for God in delaying the public meetings and the publishing of the Report; but God's way leads into trial, so far as sight and sense are concerned. Nature always will be tried in God's ways. The Lord was saying by this poverty, "I will now see whether you truly lean on Me and truly look to Me." Of all the seasons I ever passed through since I had been living in this way, up to that time, I never knew any period in which my faith was tried so sharply as during the four months from December 12, 1841, to April 12, 1842. But observe: We might now have altered our minds with respect to the public meetings and publishing the Report; for no one knew our determination. On the contrary, we knew with what delight many children of God were looking to receive further accounts. But the Lord kept us steadfast to the conclusion at which we arrived under His guidance.

Jan. 4, 1842.—After a season of more than usual poverty comes a season of more than usual abundance.

Feb. 25.—Greater than now our need had never been. Our trials of faith have never been so sharp as during this week. The laborers felt considerably tried. Yet this day the Lord has not suffered us to be confounded. Through a remarkable circumstance one of the laborers obtained money this morning, so the need of to-day could be met.

Feb. 26.—My prayer this morning was that the Lord would look in pity upon us, and take off His hand. This is now Saturday. There was given yesterday a rich supply to the matrons.

April 12.—We were never in greater need. One hundred pounds was received from the East Indies. It is impossible to describe the joy in God it gave me. My prayer had been this morning that our Father would send larger sums.

May 10.—To-day we have left, at the end of this seventeen months, in which we have been so often penniless, the sum of sixteen pounds for the orphans, and forty-eight pounds for the Scriptural Knowledge Institution. Though our trials of faith lasted longer and were sharper than in any previous period, yet the orphans had everything needful. I desire that the children of God who read these details may be led to increased confidence in God. Think not that I have the gift of faith mentioned with "the gifts of healing," "the working of miracles," "prophecy," etc., and on that account am able to trust in the Lord. The faith I exercise is God's own gift. He alone supports it. He alone can increase it. But it is not true that my faith is that gift of faith. (1 Cor. xii, 9.) It is the same faith found in every believer, the growth of which has been increasing for twenty-six years.

This faith exercised respecting the Orphan Houses and my own necessities shows itself in the same measure concerning the following:

1. I have never been permitted to doubt during the last twenty-seven years that my sins are forgiven, that I am a beloved child of God, and shall be saved; because

I am enabled by the grace of God to believe. (John iii, 16; Gal. iii, 26; Acts x, 43; Rom. x, 9, 10; John iii, 16.)

2. When insanity threatened I was in peace, because my soul believed, "All things work together for good to them that love God." (Rom. viii, 28.)

3. When my brother and aged father died, and I had no evidence of their salvation, my soul was at peace under this great trial, laying hold on that word, "Shall not the Judge of all the earth do right?" (Gen. xviii, 25.)

4. When the Lord took my beloved infant, my soul was at peace; I could only weep tears of joy, laying hold on that word, "Of such is the kingdom of heaven." (Matt. xix, 14.)

5. When all has been dark, with reference to my service among the saints, I have encouraged myself by laying hold in faith on God's almighty power, unchangeable love, and infinite wisdom, and have said, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." (Rom. viii, 32.)

6. When lying reports were spread that the orphans had not enough to eat, or were cruelly treated, or when trials still greater have befallen me in connection with this work, and I was nearly a thousand miles from Bristol, I believed, and was kept in peace, though I saw it the will of God to remain far away.

7. When I needed houses, fellow-laborers, masters, and mistresses for the orphans or the day-schools, I have been enabled to look for all to the Lord.

By the grace of God I desire my faith should extend toward everything, the smallest of my own temporal and

among whom I labor; everything that has to do with spiritual concerns, or those of my family, or the saints the temporal and spiritual prosperity of the Scriptural Knowledge Institution or the Church at large.

Let not Satan deceive you in making you think that you could not have the same faith, but that it is only for persons situated as I am. When I lose a key, I ask the Lord to direct me to it, and look for an answer; when a person with whom I have made an appointment does not come, I ask the Lord to hasten him, and look for an answer; when I do not understand a passage of the Word of God, I lift up my heart to the Lord to instruct me by His holy Spirit, and expect to be taught; when going to minister in the Word, I seek help from the Lord, look for His assistance, and believe He, for His dear Son's sake, will help me. May not you do the same, dear, believing reader? Stand still in the hour of trial, and you will see the help of God, if you trust Him. But there is often a forsaking the ways of the Lord in the hour of trial, and thus the food for faith is lost. This leads to the following question, How may a believer have faith strengthened?

1. "Every good gift and every perfect gift is from above, and cometh down from the Father." (James i, 17.) As the increase of faith is a good gift, it must come from God, and He ought to be asked for this blessing.

2. Meditation on the Word of God will lead the believer to repose upon the ability of God to help, because he has seen in the Scriptures almighty power and infinite wisdom exercised in delivering His people.

3. He who has an upright heart and a good con-

science does not knowingly indulge in things contrary to the mind of God. This hinders growth in faith. How can I possibly detract from God? If I have a guilty conscience I can not trust God. Faith is weakened by distrust; for faith with every fresh trial either increases by trusting God, or decreases by not trusting Him; and there is less power to look simply and directly to Him, and a habit of self-dependence is begotten. Either we trust in God, and not in ourselves, nor in our fellow-men, nor in circumstances, nor in anything, or we do trust in these, and do not trust in God.

4. Do not shrink from opportunities where faith may be tried, and through the trial be strengthened. In our natural state we dislike dealing with God alone, yet this is the very position in which we ought to be, if we wish our faith strengthened. The more I am tried in faith with reference to my body, family, service for the Lord, business, etc., the more I have opportunity of seeing God's deliverance; and every instance in which He delivers tends to increase of faith.

5. Let God work when the trial of faith comes, and do not work a deliverance of your own.

Dec. 19.—Our need, with reference to the school fund, had been great, though we received as much as the teachers required. Now it was very great, as one brother needed several pounds soon, and three other teachers also required supplies. It had also been much in my heart to send money to several brethren in foreign lands, who depend on the Lord only; but I could not for want of means. I gave myself again especially to prayer, when, within a quarter of an hour after I had risen from my knees, I received an order for one hundred pounds.

REVIEW OF THE YEAR 1842.

1. As to the Church: 601 in communion; 73 added during the year; 271 brought to the Lord.

2. For my temporal necessities, the Lord has sent me £329 16s.

Mar. 31, 1843.—Called at the Orphan Houses, and one of the sisters told me she had been asked by Miss G., who occupied the house No. 4 Wilson Street, to let me know that they wished to give up the house if I would like to take it; but she replied that it was of no use to tell me, for she was sure I had no thought of opening another Orphan House. This matter greatly occupied my mind. I asked the Lord again and again if He would have me open another Orphan House, and if the time was come. The more I pondered the matter, the more it appeared to me that this was the hand of God. The remarkable combination of circumstances struck me:

1. There are more applications made for the admission of orphans than we are able to meet.

2. If I did take another house for orphans, it would be most desirable it should be in the same street where the other three are, as the labor is less, and we are near together for prayer, the distribution of the money, etc. But since the third Orphan House was opened, in November, 1837, there never has been one of the larger houses in the street to let.

3. There are about fifteen children in the Infant Orphan House that should have been moved to the house for the older girls.

4. I know two sisters who seem suitable laborers for this fourth Orphan House, and desire thus to be engaged.

5. There are three hundred pounds remaining of the

five hundred I lately received. This money may be used for furnishing and fitting up a new Orphan House. So much money I have never had at any one time during the last five years; a remarkable thing, in connection with the other reasons.

6. The establishing of a fourth Orphan House, which would increase our expenses several hundred pounds a year, would be a plain proof that I have not regretted this service, and am not tired of this precious way of depending on the Lord, and the faith of other children of God be strengthened.

Decidedly conclusive as these points were, they did not convince me I ought to go forward without the Spirit's leadings. I gave myself to prayer. I prayed two and twenty days without mentioning it to any human being, not even my dear wife. The day I did mention it to her, on which I had come to the conclusion to establish another Orphan House, I received fifty pounds. At last, on the twenty-fourth day, fully assured that God would have me go forward, I went to inquire whether Mr. G. still wished to give up the house. I found an apparent hindrance. Having heard no wish expressed on my part to take the house, he had altered his mind. I was not in the least dismayed. "Lord, if thou hast no need of another Orphan House, I have none," was my prayer. I was willing to do God's will; yea, to delight in His will, because I knew I sought not my own honor, but the Lord's; and with so much calm, quiet, prayerful self-questioning had I gone about this business, and only after many days of waiting on the Lord, come to the conclusion it was God's will for me to go forward. I was quite in peace when I heard of the obstacle; a plain

proof that I was not self-willed, but led by the Holy Spirit. For if, according to my natural mind, I had sought to enlarge the work, I should have been excited when I met with this apparent obstacle. After a week I called again on Mr. G. See how God had wrought! On the same day I saw him, he went out and met with a suitable house, so was willing to let me have the one in Wilson Street. In July the first orphans were received.

Mr. Müller, having been invited by several Christians in Germany to visit his native land, and labor there for the promulgation of Scriptural truth, as well as to publish a German translation of his Narrative, felt it his duty to accede to the request. In answer to prayer, he received ample means for his journey, for the support of the orphans during his absence, and for the publication of the Narrative. He left Bristol August 9, 1843, and returned March 6, 1844.

CHAPTER XI.

THE FIRST ORPHAN HOUSE.

OCT. 30, 1845.—For ten years I had no desire to build an Orphan House. This morning I received from a gentleman living near the Orphan Houses a polite letter, stating that the neighbors were inconvenienced by the Orphan Houses in Wilson Street. He left to myself the judgment of the case.

Nov. 3.—Set apart some hours for prayerful consideration of the desirability of building an Orphan House, and, after beseeching the Lord to guide me, wrote the following:

REASONS FOR MOVING FROM WILSON STREET.

1. The neighbors feel inconvenienced by the children's noise in play hours. I myself should feel it trying to live next door to the Orphan Houses. I ought to do to others as I wish to be done by.

2. The number of inmates sometimes prevents the drains from acting properly, and affects the water in the neighbors' houses. With reference to these two reasons the words, "Let not your good be evil spoken of" (Rom. xiv, 16), and "Let your moderation," yieldingness, "be known unto all men" (Phil. iv, 5), seem two important portions of the Word to be acted out.

There appear other reasons for moving in connection with the work, which occurred to me before, but never so strongly as now.

1. We have no proper playgrounds in Wilson Street. The one playground is only large enough for the chil-

dren of one house at a time. As there are four houses we can not arrange that all the children have the benefit of that playground, and to take them to the fields for exercise is often inconvenient.

2. We have no ground for cultivation near the Orphan Houses, and there is more walking for the children to keep them in health, than is morally good for them; because frequent walks beget habits of idleness. Obtaining premises with land for cultivation would have a moral benefit, and give opportunity for training in habits of industry, giving the boys occupation more suitable than knitting, making beds, cleaning house, and cooking their meals. Occupation in the air to exercise their limbs would make walking for health needless.

3. We might have all the washing done at home, which now, for want of room, can be only done in part. Thus the girls would have more laborious work, a point of importance, that they may not feel so much the hardships of going out to service.

4. Wilson Street is scarcely bracing enough for the orphans, mostly offspring of diseased parents, therefore requiring invigoration.

5. The situation is not desirable for the teachers, as when their hours of work are over they have no garden nor fields for refreshment.

6. In sickness we are too confined. Having no spare room in the houses, thirty children make each house full. The Lord has helped us through such seasons, with some inconvenience, and having more children in one room than is desirable.

7. When there is no sickness, it is desirable to have more room. There are no premises to be had in Bristol,

where we could have these advantages, for I have been looking about for this purpose ten years. No ordinary large house, built for private families, will do for charitable institutions, as they do not have proper ventilation, a point so needful for the health of the inmates. Nothing remains but to build.

I laid the matter before eight fellow-laborers in the Church. All judged I ought to leave Wilson Street and build.

Nov. 4.—Wife and I began to pray, and purpose to do so every morning for clearer light, and for means.

Nov. 7.—Premises for three hundred children; from their earliest days up to sixteen years old, with a sufficiently large piece of ground for the building and for cultivation, would cost ten thousand pounds.

Nov. 15.—Brother R. C. arrived in Bristol. I communicated to him my position as to its being of God that I build. He encouraged me, and said, "You must ask God to show you the plan, that all may be according to His mind."

Dec. 9.—Daily have I waited on God for means for this work, and not a single penny has been given. Am not discouraged, but assured that God, in His own time and way, will give the means. In meditation I was struck with these verses: "My brethren, count it all joy when ye fall into divers trials; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James i, 2-4.) It led me to ask the Lord to increase my faith and sustain my patience.

Dec. 10.—Received one thousand pounds towards building the Orphan House. The largest donation re-

ceived; but I was as calm as if I had only received a shilling.

Dec. 13.—On the thirty-ninth day my sister-in-law, who had been absent in London, told me she met a gentleman who, having read with deep interest the narrative of the Lord's dealings with me, wished to know particulars about the work. Being told that I purposed to build an Orphan House, he, an architect, offered to make the plan and superintend the building gratuitously. Unsolicited, he pressed this matter upon her with deep, lively interest. This offer coming unsolicited, from a Christian architect, shows the hand of God. This is the second proof that God will help.

Dec. 29.—The fifty-sixth day since I concluded to build. Of late I have seen, by God's grace, more and more, how unworthy I am of being used by God for this glorious service.

Dec. 30.—In the course of my reading came to Ezra. I was refreshed by applying the following points to building the Orphan House:

1. Cyrus, a heathen king, was used by God to provide means for building the Temple at Jerusalem. How easy for God to provide ten thousand pounds for the Orphan House, or thirty thousand if needed!

2. The people were stirred up by God to help those who went up to Jerusalem. It is a small matter for Him to put it into the hearts of His children to help me. After family prayer in the morning I had my usual season for prayer about the building, with thanksgiving for fifty pounds received last evening. This evening received again one thousand pounds towards the building fund.

Jan. 2, 1846.—Having asked the Lord to go before me, I went out to look for a piece of ground. The armory for sale had been mentioned to me as suitable. I went to look at it. Convinced as to its unsuitableness, I asked the Lord if I should go towards the city or Stapleton. I felt led to go to the city, and saw some fields near the armory. I have written to the owner, asking if he is disposed to sell. I am quietly waiting the Lord's pleasure.

Jan. 8.—The owner of those fields writes that, if he did sell, it would be for building land, and they will be too dear.

Feb. 2.—Heard of suitable, cheap land on Ashley Down.

Feb. 3.—Saw the land. It is most desirable. There was anonymously put into an orphan box at my house a sovereign, in a paper, on which was written, "The New Orphan House."

Feb. 4.—Called on the owner of the land on Ashley Down. Informed that I should find him at his house of business, but did not.

Feb. 5.—Saw the owner of the land. He told me that he awoke at three this morning and could not sleep. His mind was occupied about the land for the Orphan House, and he determined, if I should apply for it, he would not only let me have it, but for one hundred and twenty pounds per acre, instead of two hundred pounds. The agreement was made this morning, and I purchased a field of nearly seven acres at one hundred and twenty pounds per acre.

Observe the hand of God in my not finding the owner at home last evening! The Lord meant to speak to

burst forth in thanksgiving to God and fresh surrender for service.

Dec. 9.—It is four hundred days since I have been waiting upon God for help to build the Orphan House; but as yet He keeps me in the trial of faith and patience. How I shall be supplied with the means yet requisite, and when, I know not; but I have reason to praise God that I am not waiting in vain; for since this day twelve-month, He has given over six thousand pounds for the building fund, and two thousand seven hundred pounds for use for the work.

Jan. 25, 1847.—The season is approaching when building may be begun. Therefore, with increased earnestness, I give myself to prayer.

June 23.—The Lord, by a donation of one thousand pounds for the building fund, has encouraged my heart to trust Him for all I shall need to fit up and furnish the new Orphan House.

Apr. 29, 1848.—The total amount received for the building fund is £11,062, 4s. 11½d. Not until I had a sufficient amount of means to meet all the sums required for the various contractors, was a single thing done; but when I had what was required, I did not delay longer, though I saw clearly I should need a considerable sum to complete the work. In every respect the building will be plain and inexpensive, yet, to be the abode of three hundred orphans, with their teachers and overseers, it must be a large building, and, including fittings and furniture, can not be accomplished for less than fourteen thousand five hundred pounds.

The sum still needed is for the fittings, heating apparatus, gas fittings, furnishing the house, making three

large play-grounds, and a road, and for additional work not in the contracts. I did not think it needful to delay commencing the building, though several thousand pounds more would be required.

The building commenced July 5, 1847. Six hundred and seven days I sought the help of God day by day, and at last He gave me the desire of my heart.

Mar. 9, 1849.—The new Orphan House is now nearly ready. We have to get in large supplies for the children's clothes. Within the last few days I have ordered thousands of yards of material, and thousands more will need to be ordered, besides many other things. For this large sums are needed. Received, to-day, a donation of three hundred pounds, which, with the great increase of our expenses, in connection with the three hundred orphans, instead of one hundred and twenty, is like an earnest from God that he will supply us with means when the demands will be more than twice as great as they are now.

June 23.—Saturday evening. A week of great, many, and peculiar mercies. All the orphans, with their teachers and overseers, moved into the new Orphan House Monday, Tuesday, Wednesday, and Thursday; so that there are now about one hundred and forty persons under one roof. I have more than five hundred pounds to begin housekeeping in the new Orphan House. How true that those that trust in the Lord shall not be confounded! After all the many seasons of great trial of faith in the thirteen years and two months the orphans were in Wilson Street, the Lord dismisses us from thence in comparative abundance. His name be praised.

Aug. 30.—Received a fifty-pound note with these

words: "This will be the last large sum I shall be able to transmit to you. Almost all the rest is out at interest."

The writer sold, some time since, his only earthly possession, and sent me, at different times, sums of twenty to one hundred pounds. Contrary to this brother's expectation, the fifty pounds was not the last large donation; for it pleased God soon after to intrust him with another considerable sum, which he again used for the Lord. This is the Lord's order, if we are indeed acting as stewards, and not as owners. He will make us stewards over more.

I can not help noticing the remarkable coincidence that, at the time of the cholera in 1849, the Lord was pleased to allow me the joy of receiving twenty-six children, from ten months old and upward, who lost their parents in the cholera at that time, and many since then, who were bereaved of their parents through this fearful malady.

The total amount for the building fund was nearly sixteen thousand pounds.

After all the expenses had been met for the purchase of the land, the conveyance of the same, the enrollment of the trust-deeds in chancery, the building, fitting up, and furnishing of the new Orphan House, there remained a balance of seven hundred pounds—a manifest proof that the Lord can not only supply us with all we need, simply in answer to prayer, but can also give us more than we need.

CHAPTER XII.

SECOND ORPHAN HOUSE.

DEC. 5, 1850.—It is sixteen years and five months since I began the Scriptural Knowledge Institution. Have disbursed about fifty thousand pounds. The current expenses amount to six thousands pounds a year. I did "open my mouth wide," this evening fifteen years ago, and the Lord has filled it. The new Orphan House is now inhabited by three hundred and thirty-five persons. My labor is abundant. The separation from my dear wife and child is great, on account of my being at the Orphan House all day and at night. I have thought more than ever about building another Orphan House, large enough for seven hundred, that I might care for one thousand. There are many distressing cases of children bereaved of both parents. I have received two hundred and seven orphans within the last sixteen months, and seventy-eight are waiting a vacancy for admission.

Dec. 26.—Every day I pray about this matter, but converse with no one, not even my dear wife. I deal with God alone, that no outward influence or excitement may keep me from a clear discovery of His will. As this is one of the most momentous steps I have ever taken, I can not be too prayerful and deliberate. I am in no hurry. I could wait years before taking one step or speaking to any one. On the other hand, I would set to work to-morrow, were the Lord to bid me. This calmness of mind, having no will of my own, only wish-

ing to please my Heavenly Father, only seeking His honor, is the fullest assurance that my heart is not under fleshly excitement, and I shall know the will of God to the full. But I crave to be more used by the Lord. I served Satan in my younger years, and desire now, with all my might, to serve God during the remainder of my life. I am forty-five years old. Every day decreases my stay on earth. There are multitudes of orphans to be provided for. Six thousand young orphans in the prisons of England! My heart longs to be instrumental in keeping such from prison. I desire yet more to alleviate the sufferings of poor, dying widows, when looking on their helpless orphans about to be left. I desire to assist poor persons to whom destitute orphans are left and who are unable to provide for them.

I desire to expound the Scriptures to a thousand orphans instead of three hundred. I desire that it may be manifest that God hears and answers prayer. This last consideration is the most important.

Jan. 2, 1851.—During the past week, Proverbs has been in my Scripture reading, and my heart has been refreshed by the following: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways, acknowledge Him, and He shall direct thy paths." (Proverbs iii, 5, 6.) By the grace of God, I do acknowledge the Lord in my ways; and in this particular thing I have assurance that He will direct my paths. "The integrity of the upright shall preserve them; but the perverseness of fools shall destroy them." (Proverbs xi, 3.) By the grace of God, I am upright in this business. My honest purpose is to get glory to God. I expect to be guided. "Commit thy works unto

the Lord, and thy thoughts shall be established." (Proverbs xvi, 3.) I do commit my works unto the Lord. My thoughts will be established. My heart is coming to a calm, settled assurance that the Lord will use me yet further in the orphan work.

Jan. 14.—I have sought to let all the reasons against building another Orphan House, and for doing so, pass before my mind. For the sake of clearness and definiteness, I write them.

Reasons against establishing another Orphan House:

1. Would this be going beyond my measure spiritually according to that word: "For I say to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith?" (Romans xii, 3.)

Answer.—If the Lord were to leave me to myself, the tenth part of the difficulties and trials which befall me now in connection with the Institution would overwhelm me; but I am able, day by day, to go on peacefully, carried through one difficulty after another. Thus, by God's help, I bear up under trials, and I look for an increase of faith with every difficulty.

2. Would it be going beyond my measure naturally, with reference to mental and bodily strength?

Answer.—By husbanding my strength, regular habits, lightening the work, and using every help, I have been enabled to do a vast quantity of work. My correspondence of about three thousand letters a year I have been enabled to accomplish without a secretary. The whole management and direction of the Institution has devolved on myself these sixteen years and ten months, and,

by seeking for an efficient secretary, or clerk, and inspector of schools, I might, with God's help, accomplish yet more.

3. There must be a limit to my work and service.

Answer.—That is true; and if I were quite sure that the present state of the Institution were the limit, I would at once lay aside this thing.

4. Is it not like "tempting God" to think of building another Orphan House?

Answer.—"Tempting God" means to limit Him in His attributes. I do not wish to limit His power or willingness to give His poor servant, in answer to prayer, all he needs to build another large Orphan House.

5. You will not get the means for building and fitting up so large an Orphan House.

Answer.—The new Orphan House cost about fifteen thousand pounds to build, fit up, and furnish. A building to accommodate seven hundred orphans will not cost less than thirty-five thousand pounds. While, naturally, I have no hope of succeeding, I am not discouraged spiritually; for God has power to give me thirty-five thousand pounds, and much more.

6. Suppose you were to get this large Orphan House built, how would you be able to provide for seven hundred other orphans?

Answer.—The current expenses of the institution would be about fifteen thousand pounds a year. I have no human prospect of obtaining such a sum. If, according to the will of God, I build, He will surely provide for those gathered in it as long as He shall enable me to trust Him for supplies. And here I look back

on the way the Lord has led me. When, seventeen years ago, I took up, in dependence upon Him for means, two charity schools, with which the Institution commenced, an expense of less than one hundred pounds a year, I had no prospect of being able to meet that sum; but God so helped me that I had, shortly, six schools. When, fifteen years ago, I began the orphan work, with far heavier expenses, I had less prospect of being able to meet them; but I trusted God, and He not only enabled me to meet the expenses of thirty orphans in the first house rented, but also to open another for thirty-six. After I had gone on some time with the two houses, the Lord encouraged and increased my faith by a donation of five hundred pounds. Up to that period I had never received more than one hundred pounds at once. I took this five hundred pounds toward fitting a third house. From that time the work has increased. If I had said, seventeen years ago, according to natural reason, "The two charity schools are enough, I must not go any further," the work would have stopped there. Instead, in 1834, ten thousand souls were under our instruction in the day-schools, Sunday-schools, and adult schools. Several hundred orphans have been brought up from their tenderest infancy; several hundred thousand tracts and many thousand copies of the Word have been circulated; about forty preachers of the gospel, at home and abroad, have been, for several years, assisted; and a house has been built and fitted up for the accommodation of three hundred destitute orphans. How blessed to trust in God and not in circumstances nor friends!

7. Suppose you were able, by prayer, to obtain this

building for seven hundred other orphans, and to provide for them during your lifetime, what would become of this Institution after your death?

Answer.—My business is to serve my own generation. In doing so, I shall best serve the next generation, should the Lord tarry. Suppose this objection were sound, I ought never to have commenced the orphan work, for fear of what might become of it after my death, and all the hundreds of destitute children, whom the Lord has given me during the last fifteen years, would not have been cared for. But the new Orphan House has been placed in the hands of eleven trustees and properly enrolled in chancery.

8. Should I not be in danger of being lifted up?

Answer.—I can not say that hitherto the Lord has kept me humble; but He has given me a desire to give Him all the glory, and to consider it a condescension that He has used me as an instrument in His service. I do not see that fear of being lifted up ought to keep me from going forward, but rather to beseech the Lord to give me a lowly mind.

Reasons for establishing another Orphan House.

1. The many applications for the admission of destitute orphans, which continue to be made.

2. The moral state of the poor-houses. Children, placed at the Unions, are corrupted by children of vagrants and other bad young people in such places; so the poor relatives of orphans, though unable to provide for them, can not bear the idea of their going there, lest they should be corrupted.

3. The Orphan Houses in the kingdom are not suffi-

cient to admit even the most deserving and distressing cases. Moreover, there is great difficulty connected with the admission of an orphan into most of the ordinary orphan establishments, on account of the votes which must be obtained, and needy persons have neither time nor money to obtain them.

4. The great help which the Lord has hitherto given me in this blessed service.

5. The experience I have had. From the commencement to the present state of the establishment, with three hundred orphans, I have been the sole director of the work under God. In the work itself I obtained the experience. It has grown with the work.

6. The spiritual benefit to more orphans. Those under my care are almost all children of parents naturally weak in body, if not consumptive. The fact of a child being deprived of both parents when four or five years old shows that, except the parents lost their lives by casualty, they were constitutionally weak. On this account young orphans require particular care. I desire thus to care for them; but more than that, I desire to keep them from the corrupting and demoralizing effect of the lowest children in the streets, courts, and Unions. But I desire more: I desire that they should be useful members of society, and that the prisons of the United Kingdom should not be filled with poor, destitute, and homeless orphans. We bring them up in habits of industry, and instruct them in those things which are useful for the life that now is. But I desire more than this,—that their souls be won for the Lord. For this reason I long to have them from their early days—the

younger the better—that, under the care of godly nurses and teachers, they may be brought up in the fear of the Lord. As this is the primary aim concerning the orphans, the salvation of their souls through faith in Jesus, I long to be used for a thousand instead of three hundred.

7. I began the orphan work for the definite purpose that the unconverted might see, through answers to prayer, that there is a reality in the things of God; and that the children of God might have their faith strengthened. But if this would be so in the orphan work in former times, it would be still more so, by the blessing of God, in going forward.

8. I am peaceful and happy, spiritually, in the prospect of enlarging the work, as on former occasions. This weighs particularly with me as a reason for going forward. On the ground of the objections, answered, and these eight reasons for enlarging the work, I come to the conclusion that it is the will of God that His servant should more extensively serve Him in this work. I purpose to go forward and build, to the honor of God, another Orphan House, to accommodate seven hundred orphans. The means requisite, though the building be simple, can not be less than thirty-five thousand pounds, including fifteen acres of land for cultivation, to obtain the vegetables so important to the health of the children.

I do not mean to begin the building till I have the means. The greatness of the sum required affords me joy; for the greater the difficulty, the more will it be seen, to the glory of God, how much can be done by prayer and faith; and, also, when God overcomes our

difficulties, we have the assurance that we are engaged in His work, not our own.

Jan. 4.—This day the Lord has given me a precious proof that He delights in our having large expectations from Him. I received the sum of three thousand pounds, the largest donation I have had. I expect larger sums that it may be yet more manifest that there is no happier, easier, better way of obtaining means for the work of the Lord than the one in which I have been led.

May 29.—My intention became publicly known. I received a sovereign toward the building fund.

Aug. 12.—My soul has been at peace, though so little has come in, and though Satan has sought to shake my confidence and to lead me to question if I had not been mistaken. Yet, to the praise of God, he has not triumphed. I have besought the Lord of late that He would refresh my spirit by sending in some large donation, and received, this morning, five hundred pounds for the new building.

Mar. 17, 1852.—Day by day I am waiting upon God for means, with full confidence, both as to His power and willingness to give. But He is pleased to exercise my faith and patience, especially of late. Only twenty-seven pounds, eleven shillings have come in during the last four weeks for the building fund. To-day, my heart has been greatly refreshed by a donation of nine hundred and ninety-nine pounds thirteen shillings fivepence. Having been, for weeks, waiting upon the Lord, and receiving so little, either for current expenses or for the building fund, this answer to prayer is exceedingly sweet to my spirit.

June 29.—Received, to-day, one of the most remarkable donations I ever had, with the following letter:

“LYONS, June 24, 1852.

“DEAR BROTHER IN CHRIST,—Several years since, I read, with interest and benefit to my soul, the account of your labors. Ever since then your work was the object of many thoughts and prayers, and I gave many copies of your book to Christian friends. One of them read it in Syria, on Mount Lebanon, where he is in business; and, while praying for you and your orphans, the Lord put it in his heart to send you two pounds, to which my husband added two; and we beg you to accept the offering in the name of the Lord.

“Yours in the Lord, * * * *”

I have had donations from Australia, East Indies, West Indies, United States, Canada, Cape of Good Hope, France, Switzerland, Germany, Italy, and now comes this donation from Mount Lebanon, with the prayer of a Christian brother, whose name I never heard.

Oct. 9.—This morning, Luke vii came in my reading before breakfast. While reading about the centurion and the raising of the widow's son, I lifted my heart thus: “Lord Jesus, Thou hast the same power now. Thou canst provide me with means for Thy work in my hands. Be pleased to do so.” About half an hour afterwards, I received two hundred and thirty pounds fifteen shillings.

Jan., 1853.—From London, two shillings sixpence. Have now been waiting on God for the building fund nineteen months, and almost daily received something in

answer to prayer. I have been assured that the Lord, in His own time, would give larger sums for this work. Now, at last, He has abundantly answered. I received, to-day, the promise that, as the joint donation of several Christians, there should be paid me eight thousand and one hundred pounds for the work of the Lord.

Impossible to describe the spiritual refreshment my heart received through this donation.

May 20.—My brother-in-law, Mr. A. N. Groves, helpful to me by his example when I began my labors in England, in 1829, in that he, without any visible support, went with his wife and children to Bagdad as a missionary, giving up a practice of fifteen hundred pounds a year, returned in the autumn of 1852 from the East Indies, a third time, being exceedingly ill. He lived till to-day, when, after a most blessed testimony, he fell asleep in Jesus in my house.

Jan. 17, 1854.—From S. R. and E. R., two poor factory girls, near Stroud, one shilling sevenpence; also received the promise of five thousand two hundred and seven pounds, to be disposed of as I might consider best. There is yet a large sum required before I can build a house for seven hundred orphans. When I concluded it was the will of God that I should build another Orphan House, I had not only no natural prospect of obtaining the thirty-five thousand pounds, but no natural prospect of being able to provide for the three hundred orphans under my care. Three years have elapsed, and I have had all I needed for them, ten thousand five hundred pounds; and have received for the building fund £17,816, 19s. 5¼d. May I not well trust in the Lord for what is yet needed?

One point particularly encourages me: applications for the admission of orphans continue. Six hundred and sixty-one children, three months old and upward, all bereaved of both parents, are waiting for admission.

Dec. 31, 1854.—During this year, received into fellowship, sixty-one. The Lord has been pleased to give me £697, 11s. 5d.

My reader may exclaim: "Six hundred and ninety-seven pounds! Not one out of a hundred ministers has such a large salary!" Indeed, mine is a happy way of obtaining temporal supplies; but if any one desires to go this way, he must—

1. Not merely say he trusts in God, but really do so. Often individuals profess to trust God, but embrace every opportunity to expose their need, and thus induce persons to help them. I do not say it is wrong to make known our wants; but it ill agrees with trust in God to expose our wants for the sake of inducing persons to help us. God will take us at our word. If we say we trust, He will try whether we really do or only profess to; and if indeed we trust, we are satisfied to stand with Him alone.

2. He must be willing to be rich or poor, as the Lord pleases; willing to know what it is to have an abundance or scarcely anything; willing to leave this world without any possessions.

3. Willing to take the money in God's way, not merely in large sums, but in small. Again and again have I had a single shilling given. To have refused such tokens of Christian love would have been ungracious.

4. Willing to live as the Lord's steward. If any one

were to begin this way of living, and did not communicate out of that given him, the Lord, who influences the hearts of His children, would soon cause those channels to be dried up. How it came that my already good income increased to what it is, I have stated. It was when I determined, by God's help, His poor and His work should more than ever partake of my means. From that time the Lord was pleased more and more to trust me with means for my own purse.

May 26, 1855.—The sum on hand for the second Orphan House is twenty-three thousand pounds. Though not such an amount as I considered necessary before being warranted to build, I applied for the purchase of two fields which join the land of the new Orphan House. On these fields I had my eye for years and purposed to purchase them when I might be in a position to. I found that, according to the will of the late owner, they could not be sold now. Thus my prospects were blighted. When I obtained this information, though naturally tried by it, I said, by God's grace, "The Lord has something better instead of these two fields." Thus my heart was kept in peace. But what was I to do for land? Some of my Christian friends asked why I did not build on the ground around the new Orphan House. My reply was: 1. Because it would throw the new Orphan House for nearly two years into disorder, on account of building round it. 2. There would not be room without shutting in the present house to a great extent. 3. As the new Orphan House stands in the center of our ground, there would not be room on any side for a building so large. I was, however, led to consider the subject. I found that,—1. By having a

high temporary boundary made of old boards, the building ground could be separated from the present establishment; 2. By building on an entirely different plan, we should have room; 3. The present house would not be so inclosed that the health of the inmates would be injured.

But another point now came under consideration. Though for years I had not doubted the will of God that I should build for seven hundred orphans, yet I had, for a long time, seen the desirableness of having two houses, instead of one, for the seven hundred. This previously-formed judgment led me now to see whether there could be another house built on each side of the present Orphan House.

There was no objection to this plan. I called architects to survey the ground and make a rough plan of two houses, one on each side, and found it could be accomplished. I soon saw that we should save expense by this plan in various ways, the direction of the establishment would be much easier, as the buildings would be near together; and we could still retain much land for cultivation, to furnish out-door employment for many boys, and produce such vegetables as are most important for young children; or we could easily rent a piece of ground near for that purpose, though it could not be bought.

I decided to build without further delay than was necessary for preparing the plans, at the south side of the new Orphan House, another house for four hundred female orphans.

Dec. 31. 1855.—During this year, the Lord has been pleased to give me £726, 16s. 2¼d.

May 26, 1856.—Yesterday it was twenty-four years since my beloved fellow-laborer and I first came to Bristol. One thousand five hundred and eighty-six believers have been received into fellowship, which, with the 68 we found in communion, makes 1,654. But 252 have fallen asleep, 53 been separated from fellowship, 145 left—some, however, merely through circumstances and in love—and 510 left Bristol. There are 694 in communion.

Oct. 12, 1856.—Received a check for one hundred pounds, with the following letter:

“October 11, 1856.

“DEAR SIR,—In admiration of the services you have rendered, I think it right that some provision should be made for yourself. I send you one hundred pounds, as a beginning to form a fund which I hope many good Christians will add to, for the maintenance of you and your family, if your own labors should be unequal to it; and I hope you will lay out this as a beginning accordingly. May God bless you!

“I am, dear sir,

* * * *”

By God's grace, I had not a moment's hesitation as to what to do. While I appreciated the great kindness of the donor, I looked upon this as being permitted by God as a temptation to put my trust in something else than Himself, and sent the following reply:

“BRISTOL, October 12, 1856.

“MY DEAR SIR,—I hasten to thank you for your kind communication, and to inform you that your check for one hundred pounds has safely come to hand.

"I have no property whatever, nor has my dear wife, nor have I had one single shilling regular salary for the last twenty-six years. When I am in need of anything, I ask God to give me what I need; and He puts it into the heart of some one to help me. Thus all my wants have been amply supplied during the last twenty-six years, and I can say, to the praise of God, I have lacked nothing. My dear wife and my only child, a daughter of twenty-four, are of the same mind with me. Of this blessed way of living none of us are tired, but, day by day, more convinced of its blessedness.

"I have never thought it right to make provision for myself or my dear wife and daughter, except in this way, that when I saw a case of need, such as an aged widow, or a sick person, or a helpless infant, I would use my means freely, fully believing that if either myself, or my dear wife or daughter, at some time or other, should be in need of anything, God would richly repay what was given to the poor, considering it as lent to Himself.

"Under these circumstances I am unable to accept your kindness of the gift of one hundred pounds towards making a provision for myself and family. I hold the check till I hear again from you.

"In the mean time, my dear sir, however you meant your letter, I am deeply sensible of your kindness, and daily pray that God would be pleased richly to recompense you for it, both temporally and spiritually.

"Yours very gratefully,

"GEORGE MÜLLER."

Two days after, I received a reply, in which the donor desired me to use the one hundred pounds for the support of the orphans. The day after, I received another

hundred pounds from the same donor, and four days after that, one hundred pounds more, for the orphans, all from one whom I have never seen.

The Lord is pleased to continue to allow us to see fruit in connection with the orphan work, with reference to those who are now under our care; and we hear again and again of those who were formerly under our care who have been led to declare themselves openly for the Lord.

Nov. 12, 1857.—The long-looked-for, long-prayed-for day arrived, when the desire of my heart was granted to me to be able to open the house for four hundred additional orphans. Much had I labored, in prayer and active engagements, to accomplish what was to be done previously; and now the new house was ready for use; and, a few days after, we began to receive the children.

were converted, and taken into the number; only believers were admitted to these fellowship meetings, in which they read, prayed, and gave thoughts from the Scriptures. These meetings, and others for the preaching of the gospel, were held in the parish of Connor, Antrim, Ireland. Up to this time all was going on quietly, though many souls were converted. About Christmas, 1858, a young man from Ahoghill, who had been converted through this little company, went to see his friends at Ahoghill, and spoke to them about their souls and the work of God at Connor. His friends desired to see some of the converts. Accordingly, Mr. McQuilkin, with two of the first who met for prayer, went, February 2, 1859, and held a meeting at Ahoghill in a Presbyterian church. Some believed, some mocked, others thought there was a great deal of presumption in these young converts; yet many wished to have another meeting. The Spirit of God began to work mightily. Souls were converted, and conversions multiplied rapidly. Some of these converts went to other places, and carried the spiritual fire. The blessed work of the Spirit spread in many places. April 5, 1859, Mr. McQuilkin went to Ballymena, and held a meeting in a Presbyterian church. From that time the blessed work commenced at Belfast. In all these visits he was accompanied by Jeremiah Meneely, one of the three young men who first met with him after the reading of my narrative. The work of the Holy Spirit spread further and further; for the young converts were used by the Lord to carry the truth from one place to another.

This was the beginning of the great revival in Ireland.

May 26, 1857.—The death of the orphan Caroline Bailey, who had known the Lord for several months, was used as a means of answering our daily prayers for the conversion of the orphans. It pleased God mightily to work among the orphans, so that, within a few days, more than fifty girls were concerned about their souls, and some with deep conviction of sin, so they were exceedingly distressed. And how is it now? you may ask; for young persons are often apparently much concerned about the things of God, but these impressions pass away. More than a year has elapsed since this work commenced, and it will give joy to the godly reader to hear that, in addition to those ten who were previously believers, there are twenty-three girls respecting whom for months there has been no doubt. Two died in the faith within the year; and there are thirty-eight under concern about their souls. All this regards only one branch of the Orphan Establishment. I am glad to state that among the girls and boys in the New House No. 2, some are interested about the things of God; yea, our labors begin to be blessed to the hearts of some of the new orphans.

In the summer of 1862 it was found that we had several boys ready to be apprenticed; but no applications made by masters for apprentices. As our boys are sent out as in-door apprentices, this was no small difficulty; for we not only look for Christian masters, but consider their business, and examine into their position, to see whether they are suitable; if all other difficulties are out of the way, the master must be willing to receive the apprentice into his own family. We gave ourselves to prayer concerning this, instead of advertising, which would bring masters who desire an apprentice for the

CHAPTER XIV.

CORRESPONDENCE.

FROM AN APPRENTICE.

MOST BELOVED SIR,—With feelings of gratitude and thankfulness to you for all the kindness I experienced while under your care, and for apprenticing me to a suitable trade, whereby I am able to earn my living, I write you. I arrived at my destined abode in safety, and was kindly received by my master and mistress. I thank you for the education, food, clothing, and for every comfort, but above all for the instruction from God's Word which I received in that happy Orphan House; for there I was brought to know Jesus as my Savior. I have Him as my Guide through all difficulties, temptations, and trials; and, having Him, I hope to prosper in my trade and thereby show my gratitude to you for your kindness. Please accept my thanks; and I hope you will be spared many years to care for poor, destitute children like me. I shall often look back with pleasure to the time I was in that happy home.

Yours gratefully,

* * * *

FROM A READER OF THE NARRATIVE.

MY DEAR BROTHER IN THE LORD JESUS CHRIST,—Will you accept an order for two pounds ten shillings sixpence for the orphans? Seven and a half years ago your Narrative was put into my hands, which the Lord blessed to my soul. Six years and eleven months ago I was enabled to cast myself, my wife, and family upon the Lord, and look to Him alone for the supply of our temporal necessities while laboring in His cause. From that

time to the present we have had no claims upon any person for a penny; nor have we made known our wants or applied to any person for help, but to our Heavenly Father alone; and He has supplied our need, and not suffered us to be confounded. My wife and myself from the first had a strong desire to help you in your work of love and labor of faith; but, owing to the continued ill-health of my wife and the growing expenses of my family, we never seemed to have any money to spare; so all we did was to wish and talk about how happy we should be if the Lord would enable us to do so. At length we felt that we were acting wrong, and on the 8th of August we solemnly decided we would give the Lord a tenth of the money He was pleased to send us, though at that time we were in deeper poverty than ever before. The peace and joy we both felt I can not describe. The Lord has kept us firm since, and instead of having less for our own use, we have more; so, dear sir, this sum is the fruit of six months' prayers.

Yours affectionately and respectfully, * * * *

FROM THE DANISH MASTER OF A COPENHAGEN VESSEL.

Coming up the Channel with a dirty southerly wind and a low barometer, falling rapidly, I was troubled about the safety of the ship. Sail was taken in after sail, till at last only the three lower topsails remained. The ship heeled over, and went through the swelling waters snorting, the rain pouring down, with a heavy blow. As my hope was strengthened in prayer that God would help me to find the way, I promised to send you ten pounds. At 1.55 A. M. saw Dungeness light, and came through, thank God! This is the thank-offering to the Lord, with

CHAPTER XV.

THE OTHER ORPHAN HOUSES.

FOR the next few years of Mr. Müller's experience, we quote again from his life by his second wife.

In 1862, when house No. 3 was opened, £1,400 from the Building Fund yet remained. There were nine hundred orphans waiting for admission, who could not be received into the three houses. After waiting again upon the Lord, Mr. Müller decided to build two more houses, large enough to contain four hundred and fifty children each; No. 4 for infant boys under eight years of age, and No. 5 for infant girls under eight; so that there might be five houses, capable of containing 2,050 children and 110 helpers. But money for them came by degrees; four years elapsed before the land was purchased and building No. 4 could be commenced; but, after much prayer and waiting upon God, this house was opened. No. 5 was also erected, and opened in 1869.

Mrs. Müller died of rheumatic fever, February 6, 1870, at 21 Paul Street, Kingsdown, aged seventy-three, after a few days of suffering, and on February 11th her funeral took place at Arno's Vale Cemetery, near Bristol. Besides her own relatives and a great number of Christian friends, her remains were followed to the grave by many hundred orphans, whose devoted friend she had been so many years. At the request of the children then in the five houses, and of many of the orphans formerly under Mr. Müller's care, they were permitted to place a

simple monument upon her grave at their own expense. Her loss was greatly felt, especially at the Orphan Houses, where she superintended and executed with her own hands a large amount of work. "The memory of the just is blessed." (Prov. x, 7.) "Precious in the sight of the Lord is the death of all His saints." (Ps. cxvi, 15.)

There are generally between five hundred and six hundred infant orphans at a time in the institution. The elder girls are trained for domestic service, and remain until seventeen years of age, when suitable outfits are provided and situations in Christian families are found. Converted girls, advanced in their education and possessing decided ability for instructing others, are given positions. The orphans are taught to read, and receive instruction in arithmetic, history, grammar, geography, etc. They are instructed every day for private reading of the Word and prayer. They have an efficient Christian singing master to teach them how to sing hymns. The girls are carefully taught needle-work. They make and mend their own clothes, work in the laundries and kitchens, and perform all the duties of household servants. The boys knit their own socks, make their beds, scrub the floors, go on errands, work in the gardens, and are brought up to be generally useful. All the children have a week's holiday at Christmas, a few days at Easter for play and recreation, and a week at Whitsuntide. In July a holiday is given for an excursion to some pleasant spot, where they ramble about and enjoy taking dinner and supper in the open air. In September a week's holiday is given, including the 27th, the anniversary of Mr. Müller's birthday, always held in special remembrance

CHAPTER XVI.

DESCRIPTION OF THE ORPHAN HOUSES.

THE new Orphan House No. 1 is fitted up for the accommodation of 140 orphan girls and 80 orphan boys above eight years of age, and 80 female orphans from their earliest days till about eight.

No. 2 is fitted up for 200 infant and 200 older female orphans.

No. 3 is fitted up for 450 older female orphans.

No. 4 is fitted up for 210 boys of eight years old and upwards, 208 infant boys under eight, and 32 older girls to do the housework, 450 in all.

No. 5 is fitted up for 210 infant and 240 older female orphans.

House No. 1 is open to visitors every Wednesday afternoon; No. 2, Tuesday afternoon; No. 3, Thursday afternoon; No. 4, Friday afternoon; and No. 5, Saturday afternoon; but the arrangements of the establishments make it needful to show them at these times only. No exceptions can be made. The first party of visitors will be shown through the houses at half-past two, God permitting; the second at three, and, should there be need, the third and last party at half-past three. It takes one hour and a half to see the whole of each establishment.

We prefer fitting the girls for service, instead of apprenticing them to a business, as it is better for their bodies and souls. If the girls give us satisfaction, we recommend them to a situation. The girls generally remain under our care till seventeen years old; and, as we

receive them from their earliest days, we have had girls from thirteen to seventeen years under our care.

The boys are apprenticed when between fourteen and fifteen. We consider the welfare of each individual without any fixed rule. The boys have a choice of trade; but, having chosen, and being apprenticed, we do not allow them to alter. The boys and girls have an outfit provided, and any other expenses connected with their apprenticeship are met by the establishment. The boys are apprenticed to carpenters, joiners, basket-makers, shoemakers, tailors and drapers, plumbers, painters and glaziers, linen-drapers, printers, bakers, grocers, hair-dressers, ironmongers, tin-plate workers, confectioners, hosiers, builders, millers, gas-fitters, smiths, outfitters, provision-dealers, sailmakers, upholsterers, wholesale grocers, chemists, seed-merchants, umbrella-makers, or electro-plate manufacturers. The boys and girls have the same mental training.

The following account of a visit to the Orphan Houses is given by Mr. W. Elfe Taylor:

It is a striking sight to watch the orphans passing through the streets of Bristol, on their way to Divine worship. Every Sunday morning they march, two and two, up and down the hilly streets of that ancient city to Bethesda Chapel, where Mr. Müller ministers. Each House contributes two or three hundred children, the boys and girls in separate bands, accompanied by matrons and teachers. True is the saying often expressed, "That silent stream of children is the most powerful sermon ever preached in Bristol."

One October afternoon we paid a long-promised visit to this remarkable institution. The walk up the hill

which separates Ashley Down from the city, is one of the prettiest out of Bristol, the road being studded with elegant villas on each side, and, though so near a city resounding with the din of business, Ashley Down is as quiet and retired as if in the heart of the country.

At length we came within sight of the Orphan Houses, vast erections of almost interminable length. Entering the grounds in which two of the houses stand, we passed the lodge, a neat little cottage, and proceeded along the pathway by the carriage-drive, which, with a well-trimmed lawn and flower-beds, separates No. 1 and No. 2. There are large pieces of ground surrounding each house, devoted to cultivating vegetables. Perfect order and neatness characterizes everything.

We were admitted into a stone hall, thence up a staircase into the waiting-room, occupied by several visitors. Books and pamphlets were spread on a table, near which sat a well-dressed young woman sewing. She was there to receive money from visitors who wished to buy Mr. Müller's Reports or "Narrative;" but none were asked to purchase.

Orphan House No. 1 contains 140 girls and 80 boys above seven years of age, and 80 infants. There are three school-rooms, large, airy, cheerful-looking apartments. The girls' school-room, on the ground floor, is spacious and fitted up with the best maps and helps for learning. As our party, numbering seventy, entered, we beheld one hundred and twenty girls sitting at work at low desks, all clothed in blue-print frocks and neat pinafores, their hair cut short behind, but arranged with great neatness. At a signal, the girls all stood with their hands behind them. At another signal one of them struck up a

song, in which all joined, and marched out, single file, with as much precision as soldiers. As they passed round the ends of the desks in front of the visitors, who lined the walls on either side, I looked carefully at the features of each child, and, although in some cases I saw traces of inherited disease, there was an appearance of health and cheerfulness in their faces.

We were taken to the girls' "cloak and shoe room," where we found a vast number of serviceable plaid cloaks for winter wear. Each girl has three pairs of shoes—sound economy on Mr. Müller's part.

The boys' schoolroom does not materially differ from the girls'. There are about 80 boys seated at desks, dressed in blue cloth jackets and courduroy trousers. They looked sturdy, good-tempered fellows in vigorous health. At the command they rose and marched as had the girls. Two rooms are appropriated as work-rooms—one for boys and one for girls. The former are taught, a few at a time, to knit and mend their own stockings, and the girls to make their own garments.

Then come the play-rooms—one for boys and one for girls—for use in bad weather; large rooms, with a few low forms and no other furniture. There is a capital court for each class of orphans, and swings and apparatus for exercise and play. The girls' play-room is divided into small pigeon-holes, one for each child, well stored with dolls, dolls' houses, and a variety of toys, the gifts sometimes of relatives (allowed to visit the orphans once a month), sometimes of ladies who present them to teachers to be used as rewards.

The infant department never fails to arrest attention. Would we could adequately bring before the reader the

"infant school," with its two hundred little ones, many not more than three years of age. A prettier sight we have rarely witnessed than these destitute children, marshaled in perfect order at a word of command, marching around the room to the sound of their own merry voices. They proceeded in soldier-like manner to the gallery, and when seated sang two or three pretty songs. Some infants are taken in so young that they are literally babies, and are nursed in a small room by a motherly head nurse, assisted by two or three elder girls. It was a touching sight to watch these infants toddling about with pretty horses or dolls in their hands, or in the arms of their nurses. Around the room are little basket beds in which these babies may be placed, with all the fondness of a mother's love. The "infant wardrobe" is one of the prettiest sights in the establishment. It is a room twenty feet long, with painted deal presses on each side, divided into small pigeon-holes, in each of which are laid, neatly folded, small duplicates of the various articles of clothing worn by the infants. One side is set apart for the girls' wardrobes, each little pile of clothing crowned by a pretty little bonnet, and each garment carefully rolled and pinned. On the opposite side stood the same number of presses for the boys' clothes, and on the top of each tiny wardrobe that occupied the pigeon-holes was a little blue cloth cap. Scarcely any part of the house affects strangers so much as this infants' wardrobe, and it is common to see tears in the eyes of visitors as they gaze on the order and nicety which prevail, and think of the love which so wonderfully cares for the wants of these little ones.

Next to the infants' wardrobe room comes the infants'

dormitory. At the end is a passage, on each side of which are situated the private rooms of the matrons and teachers. These are comfortably furnished, and in keeping with the station of those who occupy such positions. Each individual has a separate apartment.

The infants' dormitory is a spacious room, with abundant air and light, filled with little iron bedsteads, light yellow, some fitted with railings to preserve the younger babies from falling out, ranged in three rows from one end of the room to the other. There is no other article of furniture in the room. Four larger beds, two at each end of the room, are occupied by the elder girls who take charge of the forty orphans who sleep in this room. Forty infants occupy the corresponding room to this.

There is a third bedroom for girls, in which 140 orphans sleep, two occupying one bed. Here is the same cleanliness of floors, and spotless purity of quilts and bedclothes. One woman, in amazement, exclaimed, looking at the well-scrubbed floors, "Why, you might eat your dinner off them!" A benevolent gentleman observed, as he gazed at the beds with the bedclothes folded down with utmost nicety and precision, "Ah, they would never have slept in such beds if their parents had lived!" Great was the admiration this comfortable apartment elicited. But it is impossible to describe the effect; it must be seen to be understood. At the end of the room a small window opens into a bedroom occupied by one of the teachers, who is thus enabled to overlook the movements of the children.

The dormitories for boys correspond exactly with the one just mentioned, except that only forty sleep in each.

There is a smaller dormitory with eight beds for the elder girls, called "house-girls," engaged in housework, and on the point of being sent out to service. Each has a good, strong box to hold her clothes. These girls assist the servants in the housework.

After we had seen the infants' wardrobes, we were invited to inspect two other wardrobe rooms. The first was the boys'. The arrangement agrees with that containing the infants' clothes. Each boy has a compartment in which to keep his clothes, with his number in one of the large deal presses that line the room. Six boys take charge of the wardrobes, and see that everything is kept in order. When their term of service expires, their place is supplied by six others, until each boy of a fit age has taken his turn. The boys have each three suits of clothes. The girls' wardrobe room corresponds with that for the boys, except that it is much larger. The painted deal presses are divided into little pigeon-holes. The girls have five changes of dress: three blue print frocks for ordinary wear, a lilac pattern dress for Sundays during the summer, and a brown merino dress for winter. Six girls, in rotation, take charge of the female wardrobes of the house.

The dining-room, where all the orphans take their meals, is a spacious apartment filled with long tables and forms, all as white as paper. While inspecting this room, we noticed some of the elder girls employed in spreading the snow-white table-cloths for the evening meal. Others entered the room with trays of bread and butter. Afterwards, some hundreds of cups, filled with milk and water, were placed on the tables; but the orphans were not called to tea until after the visitors left.

The orphans' food at breakfast is oatmeal porridge and milk. No doubt this wholesome food is one cause of the healthy, ruddy appearance of the orphans. The dinner varies. Monday there is boiled beef; Tuesday, soup, with a good proportion of meat; Wednesday, rice with treacle (molasses); Thursday, boiled mutton; Friday, soup; Saturday, bacon. Sunday they dine on rice with treacle, that as few as possible may be kept from public worship. The orphans breakfast at eight, dine at one, and sup at six.

The kitchen should not be overlooked. Here we saw the cooking apparatus, one of the most improved description, in which one fire performs a variety of offices at distant parts of the room. Three huge, upright, copper cylinders are used to boil porridge. A long pipe connects them with the fireplace; they consist of two vessels, one inside the other. The steam is admitted through the pipe into the space between the outer and inner vessels; and a short time is sufficient to boil the porridge. The cooking apparatus is probably the most complete and efficient known.

We went into the store-rooms. One was full of shoes, caps, haberdashery (tapes, pins, thread, needles, etc.) Another contained an abundance of sheeting, blankets, calicoes, etc. A third, provisions of various descriptions, Scotch oatmeal in barrels, good wheaten flour in sacks, large quantities of meat, bread, and sugar. We saw the bakehouse and the washhouse. In the latter was an American washing-machine, where wooden balls do the work of human knuckles. There was also a machine for wringing the clothes, called a Centrifugal Drying Machine.

Another apartment is the "shoe and cloak room."

Then there are the "washing-places." They are furnished with baths; and all around the walls are bags containing the brush and comb belonging to each child, and the number of the child painted over each. The greatest care is taken to insure thorough cleanliness, and guard against the spread of infectious complaints, should they at any time exist.

The children all rise about six o'clock. The elder children retire about eight or nine; the younger an hour earlier. The teachers conduct religious worship at half-past eight in the morning, and just before supper. They have two holidays, Whitsuntide and Christmas. But the orphans never leave the house on these occasions except in company with their teachers. The beautiful manner in which the girls decorate their rooms at these holidays with their own work, festoons of artificial flowers, etc., is one of the many significant indications of the healthful, free, cheerful spirit pervading the entire establishment.

The girls are instructed in reading, writing, arithmetic, English grammar, geography, English history, a little of general history, all kinds of useful needlework and household work. They make their clothes and repair them. Mr. Müller well observes in one of his reports: "If they do not do well, temporally and spiritually, and do not become useful members of society, it shall not be our fault." The boys have the same instruction as the girls, knit and mend their stockings, make their beds, clean their shoes, scrub their rooms, and work a little in the garden, digging, planting, and weeding.

There is a more earnest desire to educate and discipline the mind and draw out the kindly affections

than to cram the head with a large variety of knowledge of questionable utility. In proof of the success attending this system of education, we refer to the general admiration expressed by such visitors and distinguished statesmen and members of Parliament as Dean Stanley, Sir John Pakington, Robert Cecil, Sir W. Miles, etc. It would be difficult to convey the admiration and surprise illustrious men express at the character of the Institution, and the principles on which it is conducted. But what they especially note, while in the class-room, is the accuracy with which the children write from dictation.

The most diligent efforts are made to render them familiar with the Bible. The great doctrines in which all Christians agree are carefully taught, without the slightest sectarian bias.

Another point of exceeding importance is the happy effects of judicious care in regard to diet, ventilation, cleanliness, and the encouragement of cheerfulness and invigorating exercise.

These results are strikingly observable in the appearance of the children who have been long in the Institution, as compared with those who have recently entered. The most significant fact in illustration of the foregoing is that, during a period of five years, the average rate of mortality has been under one per cent. When considered in connection with the circumstance that all the children, having lost both parents, may be presumed to inherit from them diseased, weakly constitutions, too much importance can hardly be attached to it. In many cases where the children on entering have exhibited symptoms of scrofula, these have gradually disappeared under the effects of the above influences.

CHAPTER XVII.

MISSIONARY TOURS.

FIRST Tour.—March 26, 1875: From Bristol to London, preaching to a great audience in Mr. Spurgeon's tabernacle; then to Newcastle-on-Tyne, and back to London to the Mildmay Conference.

Second Tour.—August 14, 1875, to 1876: Following up the revival work of Mr. Moody and Mr. Sankey in England, Scotland, and Ireland.

Third Tour.—Most of the year closing May 26, 1877: Concerning this tour Mr. Müller says: "During the greater part of the past year, 1876-1877, accompanied by my wife, I have been absent from Bristol preaching on the Continent of Europe and in Paris. In Switzerland I preached at Berne, Zurich, St. Gallen, and various places; at Herisau, Glaris, Schaffhausen, Winterthur, Basle, and in the neighborhood. In Alsace I preached at Mühlhausen and Strasburg. In the Kingdom of Wurtemberg I preached at Stuttgart, Kornthal, Ludwigsburg, Reutlingen, Ober-Urbach, and Heilbronn. In the Grand-Duchy of Baden I preached at Carlsruhe, Constance, Gernsbach, Heidelberg, and Mannheim. In the Grand-Duchy of Hesse-Darmstadt, I preached in the capital, Darmstadt. In the Kingdom of Prussia I preached at Frankfort on the Main, Bonn, Cologne, Düsseldorf, Düsseldorf, Wesel, Mülheim on the Ruhr, Gladbach, Reyd, Viersen, Créfeld, Duisburg, Essen, Elberfeld, Barmen,

Cassel, Halle, Berlin, Stettin, Hanover, Bielefeld, Soest, and Ruhrort. I preached also in the free town of Lubeck. In the Kingdom of Holland I preached at Nimwegen, Arnheim, Utrecht, Amsterdam, Zeist, Haarlam, Leyden, The Hague, and Rotterdam. Altogether I preached three hundred and two times, in sixty-eight places, most of which were large towns. To every place I had been invited by letter. I have referred to this preaching tour that the Christian friends may follow my past labors on the Continent with their prayers, and because I intend, if the Lord will, to go again to the Continent, as I have sixty-three written invitations to various parts of Germany, Switzerland, Holland, Vienna, and Petersburg, which I have been unable to accept.

"The abundant blessing on these labors everywhere encourages me to go on with this service, and spend the evening of my life going from city to city, and country to country, as long as the Lord gives me health and makes my way plain."

Fourth Tour. — Mr. Müller and wife arrived at Quebec September 1, 1877. He had an aversion to journeying by the sea, but, providentially, was spared discomfort from sea-sickness. September 3d he spoke twice in Quebec; on Tuesday, left for Niagara Falls by way of Toronto; thence direct to New York. A telegram at Quebec, from Dr. Talmage, offered Brooklyn Tabernacle for September 9th. The weather was delightful, and this spacious audience-room was filled with about 4,000 people. For sixteen years Mr. Müller received hundreds of written and personal solicitations to come to America. A letter representing five denominations persuaded him it was God's will for him to come. During the

singing of the following original hymn to the tune "Webb," Mr. Müller was deeply affected:

Servant of Christ, we greet thee!
Beloved of the Lord!
Within his courts we meet thee
With gratitude and praise.
For what God's grace has taught thee
Through all these fruitful years,
And for the marvels wrought thee
In answer to thy prayers.

Thro' future days, still guiding,
Thy Master will provide;
In restful faith abiding,
Thy wants are all his care.
And may thy life, O Brother!
Lead us this path to choose,
Turning from one another,
And trusting GOD ALONE.

Smile, Father, on this meeting
Of these thy children here;
O speak thy loving greeting
To every heart to-day!
And when in heaven, all glorious,
Thy gathered saints shall stand,
May each of us, victorious,
Be welcomed there by Thee!

The sermon was on the text, "Ask, and it shall be given" (Luke xi, 9), and exhibited these salient points: Our petitions should be purely to advance the glory of God; should be offered in the name of Christ; with hearty faith in His power and willingness to grant them; with a willingness to wait, and without "regarding iniquity." Under the last point he said that purity of motive rather than absolute sinlessness was required.

He gave a few incidents, reserving to Monday and Tuesday evenings following, a recital of his work in England. He spoke to large audiences at Clinton Avenue Church, and the following Tuesday preached in German at the Church of the Covenant.

September 8th, Mr. and Mrs. Müller visited the Brooklyn Asylum, and were greeted by over three hundred boys and girls, and a large number of managers and friends. The pulpits of Brooklyn were offered to Mr. Müller most heartily, and he spoke in Plymouth Church, Dr. Wild's Central Church, Tompkins Avenue, Lafayette Avenue, Methodist, Baptist, and Lutheran Churches, and other places.

October 19th he went to Boston, and began work in the tabernacle erected for Mr. Moody. Invitations from Providence, Worcester, and Newburyport, Amherst and Wellesley Colleges, and many other places in New England, left little time for the continuous preaching in Boston which Brooklyn and New York had enjoyed.

Fifth Tour.—September 5, 1878: On the Continent, in Spain and Italy, visiting some of the schools supported by the Scriptural Knowledge Institution. In Rome and Naples.

Sixth Tour.—Landed in New York September, 1879. Visited the States between the Atlantic and the Mississippi, and Quebec, Canada.

Seventh Tour.—September, 1880: Landed at Quebec, and again visited the United States, especially the Eastern States.

Eighth Tour.—August, 1881, to May, 1882: The Continent of Europe, Switzerland, and Germany; thence to the Holy Land, Jerusalem, Bethany, Bethlehem, Carmel,

Beyrut, Smyrna, Ephesus, Brindisi, Rome, Florence. Sight-seeing was altogether secondary to the service of the Master.

Ninth Tour.—August, 1882, to June, 1883: To Germany, Austria, Russia. At St. Petersburg he was the guest of Princess Sieven, and ministered to many of rank.

Tenth Tour.—1883: In the Orient. Sixty years before he desired to go to the East Indies as a missionary. Now the Lord answered the desire in a new, strange way, and India was the twenty-third country visited in his tours. In his seventy-ninth year this man of God was still in labors abundant and blessed.

Eleventh Tour.—England, Scotland, Wales. Then, November, 1885, to the United States; across the country to the Pacific; then to Amsterdam, Java, China, Japan, Straits of Malacca, Nice, and England. Reaching home June 14, 1887.

Twelfth Tour.—August, 1887, to March, 1890: South Australia, Tasmania, New Zealand, Ceylon, and India. In the latter country, in January, 1890, came a letter from Mr. Wright, telling Mr. Müller of his daughter Lydia's death. For thirty years she had labored gratuitously in the Orphan Houses, and for fourteen years been her husband's ideal companion; and for nearly fifty-eight years her father's unspeakable treasure. Mr. Müller was at rest; but soon returned to comfort Mr. Wright, and relieve him of undue pressure.

Thirteenth Tour.—July, 1890, to May, 1892: In Germany, Holland, Austria, Italy. This man, from his eighty-seventh year, when most men withdraw from activities, had traveled in forty countries, and over two hun-

dred thousand miles, equivalent to nearly eight journeys around the globe.

Some of the reasons that led this man of God to believe that the work of God at home did not demand his personal presence, were:

1. Under Mr. Wright, and his large staff of helpers, every branch of the Institution was found to be healthy and fruitful during his absence.

2. The Lord's approval of the work of wider witness, and the ample supply of funds for the tours, and the fruit in the blessing to thousands of souls.

3. The strong belief that this was to be the work of the evening of his life, grew in depth.

4. He was never out of communication by letter with the Home. His periodical returns kept him in close touch with every department of the work.

5. To suppose it necessary that he should remain at home that means should be supplied was a direct contradiction of the principle to maintain which the work was begun. Real trust is above circumstances and appearances. This was proven. For the third year of these tours the income of the Institution was larger than during any of the forty years of its existence.

Therefore, notwithstanding the loving counsel of a few friends, he continued his tours, to demonstrate that no presence is indispensable to the work of the Lord, and to witness to the truth of the promise, "Them that honor Me, I will honor." (1 Sam. ii, 30.)

CHAPTER XVIII.

AN HOUR WITH GEORGE MÜLLER.

PASTOR CHARLES R. PARSONS tells in a tract (published by D. S., One Poplar, Ashley Road, Bristol, England), of an hour's interview with George Müller toward the close of his life. He says:

A warm summer day found me slowly walking up the shady groves of Ashley Hill, Bristol. At the top there met my gaze the immense buildings which shelter over two thousand orphans, built by a man who has given to the world the most striking object lesson in faith it has ever seen.

The first house is on the right, and here, among his own people, in plain, unpretentious apartments, lives the saintly patriarch, George Müller. Passing through the lodge-gate, I pause a moment to look at House No. 3 before me, only one of five erected at a cost of \$600,000.

The bell is answered by an orphan, who conducts me up a lofty stone staircase, and into one of the private rooms of the venerable founder. Mr. Müller has attained the remarkable age of ninety-one. As I stand in his presence, veneration fills my mind. "Thou shalt rise up before the hoary head, and honor the face of the old man." (Lev. xix, 32.)

He received me with a cordial handshake, and bade me welcome. It is something to see a man by whom God has accomplished a mighty work; it is more to hear the tones of his voice; far more than either to be

brought into immediate contact with his spirit, and feel the warm breath of his soul breathed into one's own.

The communion of that hour will be forever graven on my memory. This servant of the Most High opened his heart to me, counseled me, prayed with me, and gave me his blessing.

In that hour was manifested to me the source of Mr. Müller's great spiritual strength. The aged saint, with all his faculties unimpaired, was eloquent the whole time, on one theme, the praise of Jehovah, the great Hearer and Answerer of his people's prayers. My own words were few.

"You have always found the Lord faithful to His promise?"

"Always; He has never failed me! For nearly seventy years every need in connection with this work has been supplied. The orphans, from the first until now, have numbered 9,500; but they have never wanted a meal. Hundreds of times we have commenced the day without a penny; but our Heavenly Father has sent supplies the moment they were actually required. There never was a time when we had no wholesome meal. During all these years I have been enabled to trust in the living God alone. One million four hundred thousand pounds have been sent to me in answer to prayer. We have wanted as much as £50,000 in one year, and it has all come when needed. No man can ever say I asked him for a penny. We have no committees, no collectors, no voting, and no endowments. All has come in answer to believing prayer. God has many ways of moving the hearts of men to help us all over the world. While I am praying, He speaks to one and another, on this

continent and on that, to send us help. Only the other evening, while I was preaching, a gentleman wrote me a check for a large amount for the orphans, and handed it to me when the service was over."

"I have read your life, Mr. Müller, and noticed how greatly, at times, your faith has been tried. Is it with you now as formerly?"

"My faith is tried as much as ever, and my difficulties are greater than ever. Besides our financial responsibilities, suitable helpers have constantly to be found, and suitable places provided for hundreds of orphans constantly leaving the homes. Then often our funds run very low; only the other week we had come nearly to the end of our supplies. I called my beloved helpers together, and said to them, 'Pray, brethren, pray!' Immediately £100 were sent us, then £200, and in a few days £1,500 came in. But we have to be always praying and always believing. O, it is good to trust in the living God, for He hath said, 'I will never leave thee, nor forsake thee. (Heb. xiii, 5.) Expect great things from God, and great things you will have. There is no limit to what He is able to do. Praises forever to His glorious name! Praise Him for all! Praise Him for everything! I have praised Him many times when He has sent me 6d., and I have praised Him when He has sent me £12,000."

"I suppose you have never contemplated a reserve fund?"

"That would be the greatest folly. How could I pray if I had reserves? God would say, 'Bring them out; bring out those reserves, George Müller.' O no, I never thought of such a thing! Our reserve fund is

in heaven. The living God is our sufficiency. I have trusted Him for one sovereign, trusted Him for thousands, and never trusted in vain. 'Blessed is the man that trusteth in Him.' " (Ps. xxxiv, 8.)

"Then, of course, you have never thought of saving for yourself?"

Not soon shall I forget the dignified manner with which I was answered by this mighty man of faith. Hitherto he had been sitting opposite me, with his knees almost close to mine, with clasped hands, and eyes that betokened a calm, quiet, meditative spirit. Most of the time he leaned forward, his gaze directed on the floor. But now he sat erect, and looked for several moments in my face, with an earnestness that seemed to penetrate my very soul. There was a grandeur and majesty about those undimmed eyes, so accustomed to spiritual visions and to looking into the deep things of God. I do not know whether the question seemed a sordid one, or whether it touched a lingering remnant of the old self to which he alludes in his discourses. Anyhow, there was no shadow of doubt that it roused his whole being. After a brief pause, during which his face was a sermon, and the depths of his clear eyes flashed fire, he unbuttoned his coat, and drew from his pocket an old-fashioned purse, with rings in the middle separating the character of the coins. He placed it in my hand, saying: "All I am possessed of is in that purse—every penny! Save for myself! Never! When money is sent to me for my own use, I pass it on to God. As much as £1,000 has thus been sent at one time; but I do not regard these gifts as belonging to me; they belong to Him, whose I am, and whom I serve. Save for myself! I

dare not save; it would dishonor my loving, gracious, all-bountiful Father."

I handed the purse back to Mr. Müller. He told me the sum it contained, and what he had himself given to the Orphanage and the Scriptural Knowledge Institution; but these matters, with a few others, I am not at liberty to disclose.

There was a glow of holy enthusiasm in the face of this aged, faithful man as he related some of his preaching tours in forty-two different countries; and how, in traveling from place to place, in some instances thousands of miles apart, his every need had been supplied. Hundreds of thousands of men and women of almost every nation came to hear him, and his great themes were the simple message of salvation and the encouragement of believers to trust in the living God. He told me that he prayed more about his sermons than anything else, and often the text was not given until he ascended the pulpit, though he had been praying for it all the week.

I asked him if he spent much time on his knees.

"More or less every day. But I live in the spirit of prayer. I pray as I walk, when I lie down, and when I rise. The answers are always coming. Thousands and ten thousands of times have my prayers been answered. When once I am persuaded a thing is right, I go on praying for it until the answer comes. George Müller never gives up!"

The words were spoken in an exulting tone. There was a ring of triumph, and his countenance was all aglow with holy joy. He had risen from his seat while utter-

ing them, and had walked round to the side of the table. He went on:

"Thousands of souls have been saved in answer to the prayers of George Müller. He will meet thousands, yes, tens of thousands, in heaven!"

There was another pause; but I made no remark, and he continued:

"The great point is to never give up until the answer comes. I have been praying for fifty-two years, every day, for two men, sons of a friend of my youth. They are not converted yet, but will be! How can it be otherwise? There is the unchanging promise of Jehovah, and on that I rest. The great fault of the children of God is, they do not continue in prayer; they do not go on praying; they do not persevere. If they desire anything for God's glory, they should pray until they get it. O, how good, kind, gracious, and condescending is the One with whom we have to do! He has given me, unworthy as I am, immeasurably above all I had asked or thought! I am only a poor, frail, sinful man; but He has heard my prayers ten thousands of times, and used me as the means of bringing ten thousands into the way of truth. I say tens of thousands, in this and other lands. These unworthy lips have proclaimed salvation to great multitudes, and very many have believed unto eternal life."

I asked Mr. Müller whether he had any idea whereunto the work would grow when he first began? After speaking of its commencement in Wilson Street, he said:

"I only knew that God was in it, and was leading His child into untried and untrodden paths. The assurance of His presence was my stay."

"I can not help noticing the way in which you speak of yourself," I said, conscious that I was approaching a subject at once tender, sacred, and closely allied with his deepest spiritual moods and personal relationship to God, and I half reproached myself as soon as the words were uttered. He disarmed my fears by exclaiming, "There is only one thing George Müller deserves, and that is hell! I tell you, my brother, that is the only thing I deserve. By nature I am a lost man; but I am a sinner saved by the grace of God. Though by nature a sinner, I do not live in sin; I hate sin; I hate it more and more; and I love holiness; yes, I love holiness more and more."

I said to him, "I suppose, through all these long years in your work for God, you have met with much to discourage you."

"I have met with many discouragements; but at all times my confidence has been in God. On the word of Jehovah's promise has my soul rested! O, it is good to trust in Him; His Word never returns void! 'He giveth power to the faint, and to them that have no might, He increaseth strength.' (Isaiah xl, 29.) This applies also to my public ministrations. Sixty-two years ago I preached a poor, dry, barren sermon, with no comfort to myself, and, as I imagined, with no comfort to others. But a long time afterward I heard of nineteen distinct cases of blessing through that sermon."

I told him a few of the things that had discouraged me, and expressed a hope to be used more of God than ever.

"And you shall be used of God!" he exclaimed. "Yea, my brother, God Himself shall bless you! Toil on! toil on!"

"May I venture to ask you to give me some special counsel in regard to my own work for God, also that I may pass it on to other Christian toilers in the great harvest-field of souls?"

He answered: "Seek entirely to depend on God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask, 'Is this agreeable to the mind of God? Is it for His glory?' If it is not for His glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in His name, and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray! Do not regard iniquity in your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray, pray, pray! And, above all, rely only upon the merits of our ever-adorable Lord and Savior, that, according to His infinite merits, and not your own, the prayers you offer and the work you do, will be accepted."

I had no word to answer. Indeed, what was there to say? My eyes were filled with tears, and my heart was overflowing, and beside—

"There was the speechless awe that dares not move,
And all the silent heaven of love."

Mr Müller fetched from another room a copy of his life, in which he inscribed my name. His absence afforded me an opportunity of looking round the apartment. The furniture was of the plainest description, useful, and in harmony with the man of God who had been

talking to me. It is a great principle with Mr. Müller that it does not become the children of God to be ostentatious in style, appointments, dress, or manner of living. Expensiveness and luxury are not seemly in those who are the professed disciples of the meek and lowly One, who had not where to lay His head. On the desk lay an open Bible, of clear type, without notes or references.

This, I thought, is the abode of the mightiest man, spiritually, of modern times—a man specially raised up to show to a cold, calculating, selfish age the realities of the things of God, and to teach the Church how much she might gain if only she were wise enough to take hold of the arm of Omnipotence.

I had been with this prince of prayer one whole hour, and only once there came a knock at his door. It was opened by Mr. Müller, and there stood one of his orphans, one of the largest family on earth, a fair-haired maiden. "My dear," said he, "I can not attend to you just now. Wait awhile, and I will see you." Thus was I privileged to remain uninterrupted with this father in Israel, this prevailer with God, this latter-day hero in the fight, this traveler of ninety-one years in life's rough pilgrimage—a man who, like Moses, speaks to God as a man speaketh to his friend. To me it was as one of the hours of heaven come down to earth.

His prayer was short and simple. Bending lowly upon his knees, he said: "O Lord, bless Thy dear servant before Thee more and more, *more and more*, MORE AND MORE! And do Thou graciously guide his pen that he may write in regard to this Thy work and our conversation to-day. I ask it through the merits of Thy dear Son, our Lord and Savior, Jesus Christ. Amen!"

CHAPTER XIX.

A LAST INTERVIEW.

CHARLIE H. GOOTE gives an account of his interview with George H. Müller, just before his death. He says, in a tract published at Richmond, Virginia:

Four years ago, while reading Mr. Müller's "Life of Trust," a great desire possessed me to do a similar work, and I made it a subject of prayer. Later I was encouraged to pray that God would grant me a trip across the Atlantic to see him. While waiting on God, the words, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass" (Psalm xxxvii, 4), came to my heart. Months passed, and to all human appearance it seemed impossible for me to go. I had no money, and was in debt. But true faith knows the God who knows no impossibilities. My expectation was from Him, and He began to revive within me last summer (1897) the desire to go and see Mr. Müller. Fearing lest I desired the pleasure of the trip more than the glory of God, I was led to examine my motives more severely, and in Baltimore, in August, asked God to grant me a token that I might be sure the trip and call to establish a home for fatherless children was of Him. The token was granted that day. A little boy, about eight years old, stopped me in the street and asked me to give him some dinner. I said:

"Son, why do n't you run home, and ask your mother to give you some dinner?"

"She is not at home, sir; and we don't have any dinner. Mamma goes out to wash every day, and she only makes enough to pay for a supper and breakfast."

"Then, why don't you find your father, and tell him to give you some dinner?" for I did not care to encourage the child to beg.

"My father died of consumption three months ago."

I took the little fellow to a lunch-room, and gave him something to eat. Soon he was through and gone. Then the thought of my prayer flashed across my mind. I had prayed for a token, and God had sent me a little, fatherless child, hungry and helpless, in the streets of a large city. Could there have been a better answer to my prayer? Then the Spirit reminded me that I had money given to me without asking for it, which, with my tithe, was enough to pay my passage across the ocean; and I was impressed to go at once.

It was a beautiful September day when I left New York on board the *St. Paul*. We had an "easy" sea and, after seven days, landed in Southampton, England, safe, because God had preserved us and the ship. At one o'clock the same day we reached London and spent some days in that great city. We visited the orphanage Charles Spurgeon founded for the fatherless. Every appointment is grand, and the comfort, happiness, and welfare of the children is written plainly upon everything.

From London to Bristol is one hundred and twenty miles. After seeing much of London, and meeting many lovely Christians, I took the train and went to visit Mr. Müller, and was told that I would be unable to meet him until the day following, as, the day before (September

27), he had celebrated his ninety-second birthday and was too much spent to see any one.

The next day I met Mr. Müller and introduced myself. He lovingly received me and, though I was now in the private apartments of one of the greatest men of all times, I felt perfectly free and at home.

I said, "Mr. Müller, a gentleman told me in America that you had said that your prolonged life was granted you to await the coming of the Lord."

"There's not a word of truth in the report," he said.

"May I ask you some questions? Are you tried in faith as in the early days of your work?"

"Just as much. My faith is always tried."

"I was told at the depot, on my arrival at Bristol, that your work had recently suffered by some money being sent to General Booth, when it ought to have come to you."

"Not a word of it is true. Satan has opposed this work from the beginning, and when I began to prepare for the building of No. 4, he circulated the report that I had thirty thousand pounds when I was without money; but I have never denied any report or any lies that he has started, by denying them through the newspaper, only telling my Heavenly Father, and He has triumphed, and not Satan."

"Mr. Müller, you have been a great traveler."

"Yes, I have traveled more than any person I ever heard of. Several times around the world, and preached the gospel in forty-two countries, not States. I paid, at one time, \$1,200 passage money for myself and wife to Australia. I have received, by prayer and faith, about \$8,000,000."

"Is it true that in all your travels, and before the many congregations to whom you preached, you never made known the needs of your work?"

"Never have I asked a living human being for a penny, nor allowed a helper to make the needs known to any one."

"Do you think any one could be used of God as you are?"

He answered with a smile of joy lighting up his beautiful, benevolent, peaceful countenance: "God is not limited."

"God is a precious God," said I, for I felt so glad in my soul and spirit.

"Yes, He is."

"In your travels going abroad, did you have engagements ahead, or did you trust God to open the doors?"

"I trusted God for open doors. For forty years I have been known all over the world. When in the United States I spoke to five thousand people, both morning and evening, at Dr. Talmage's church."

"How did you begin the work?"

"Little by little."

"Did you go ahead and build, or wait for God to send the money, and then build?"

"I waited for God to send the money; then went ahead and built."

As I arose to go, he said, "I will give you some books that you may give your friends in America."

As I took his hand to say good-bye, I said, "I will never see you again in this world, Mr. Müller, but I shall hunt you up when I get to heaven;" and I left this great man of faith in the living God, determined to act

more faith in my gracious God, and in the name of the Father, the Son, and the Holy Spirit to receive destitute, fatherless children in my own beautiful land, America; to clothe them, educate them, teach them the way of eternal life, and feed them, all in His name, and for His glory, and by simple faith in Him, without asking any one but the God of Heaven, who is the "Father of the fatherless."

CHAPTER XX.

'A FULL AGE.'

"**T**HOU shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." (Job v, 26.) This promise was fulfilled to the man of God, whose long, God-loving life we have followed. The account of his death is taken from "The Modern Apostle of Faith," by Frederick G. Warne, published by the Fleming H. Revell Co. Mr. Warne says:

The summons came swiftly. One looked, and he was with us; again, and he was gone. His first expression of weariness and weakness came the day before he passed away; and it seemed as if the Master sent an escort, because, in His infinite love and mercy, He would not suffer His beloved child to labor on in pain, having served Him so faithfully for seventy years; and the precious body which carried his spirit fell into the loving care of those he left, to rest where they should reverently place it.

In the summer of 1897, Mr. Müller found the heat trying, and in the autumn was laid aside for a short time by illness. He recovered, and though it was deemed necessary that he avoid regular preaching, which he had continued to that time, he was able to take his share in the conduct of the work of the Institution. His last sermon, preached Sunday evening at Bethesda Chapel, of which he had been minister for sixty-six years, was from 2 Cor. v, 1: "For we know that if our earthly house of

this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Sunday morning prior to his death, Mr. Müller gave an address at Alma Road Chapel, Clifton. Monday evening, March 7, 1898, he attended the weekly prayer-meeting at Bethesda Chapel, and greeted all his friends in his usual hearty manner, before returning to No. 3 Orphan House, where he resided.

Wednesday he received two friends from the National Free Church Conference, then sitting in Bristol. On the morning previous to his death he told his son-in-law, Mr. James Wright, that he felt very weak, and had to rest three times while dressing. Mr. Wright asked if he did not think it would be better to have some one in constant attendance, and he replied: "Perhaps so." Later, Mr. Wright saw him, and asking him as to his welfare, he replied: "The weakness has passed away; I feel quite myself again." Mr. Wright suggested that he should take longer rest mornings; but he pointed out the difficulty in the voluminous morning correspondence, which he himself always controlled.

On the evening of the same day, Mr. Müller conducted a prayer-meeting, as usual, at the Institution, and one of the hymns he gave out was:

"We'll sing of the Shepherd that died,
That died for the sake of the flock;
His love to the utmost was tried,
And immovable stood as a rock."

He retired to rest apparently in his customary health, and about seven o'clock the next morning, March 10th, an attendant went to his bedroom with a cup of tea, and

found him dead on the floor by his bedside. For some time past, as with increasing years his strength grew less, it had been Mr. Müller's custom to take nourishment during the night; and it is assumed that he got out of bed for a glass of milk and a biscuit, which had been placed on the dressing-table. While eating the biscuit, he was seized with a fainting fit, from which he never recovered; and in falling, he must have clutched at the table, for the cloth was disarranged, and various articles were upon the floor.

The funeral took place Monday, March 14th, and never has such a scene been witnessed in Bristol. Although all the arrangements were in the strict simplicity that he would have desired, tens of thousands gathered to witness the cortege pass from the Orphan Houses to Bethesda Chapel, and from there to Arno's Vale Cemetery. The crowds that thronged the route were orderly, reverent, and sympathetic. Scarcely a business house in the city omitted to draw its blinds or put up black shutters, while from the Cathedral, city and suburban churches, and other buildings, flags floated at half-mast, and muffled peals were rung. Early in the morning, a service for the orphans was held in House No. 3. The plain elm coffin was placed in front of the desk in the dining-room, and Mr. James Wright gave an address on lessons from Mr. Müller's life and death. It was an affecting scene. Conscious of the loss of their benefactor, the orphans sobbed bitterly, and as they took their places in the procession, there were few dry eyes. Many a heart was touched by the grief of the children, especially the girls, as they followed the remains of their friend and father through the city. Among those who

joined in the tribute of affection were four friends who were among the early inmates of the Institution in Wilson Street, St. Paul's, and who remembered, in June, 1849, marching from their city home to the first Orphan House, built on Ashley Down. A lady called at the Institution, after Mr. Müller's death, to see, for the last time, the man who befriended her in her youth, for she was one of the first orphans received into the Girls' Home in Wilson Street.

Arrived at Bethesda Chapel, Great George Street, the orphans left the procession, and after a short rest in a by-thoroughfare, returned to the Institution. The large chapel was thronged with friends, all classes and sects being represented, conspicuous among them many ministers, most of whom had referred, in their pulpits, the previous day, to the gap Mr. Müller's departure had left. After a hymn, prayer was offered by Dr. Maclean, of Bath. Mr. James Wright followed with an address which embodied many beautiful references to Mr. Müller's life, his text being, "Remember them who have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday, and to-day, and forever." (Heb. xiii, 7, 8.) Mr. Benjamin Perry also delivered an address. Prayer, by Mr. J. L. Stanley and Mr. S. Arnott, and singing another hymn, concluded the service.

The procession re-formed, now including the mayor's state coach, with eighty other carriages. It was nearly an hour reaching Arno's Vale Cemetery, where a vast crowd had collected. The grave was an ordinary one, on the slope of the hill, under the shade of a yew-tree,

where his first and second wives lay. The service was touching in its simplicity. It consisted of two hymns, one, "We'll sing of the Shepherd that died," the last in which Mr. Müller took part; prayer by Colonel Molesworth and Mr. E. T. Davies, and an address by Mr. G. F. Bergin, from the words, "By the grace of God I am what I am." (1 Cor. xv, 10.) At the close of the service, the body was lowered into the grave, and many took a farewell look at the coffin, on which was inscribed, "George Müller fell asleep March 10, 1898, in his 93d year."

Immediately the announcement went forth of Mr. Müller's death, people began to ask: "What of the future of the Orphan Homes? How will they be able to exist without the magic of the name of George Müller?"

God still lives! That is the security that the work will continue to go on, supported simply by prayer and faith.

Mr. Müller appointed Mr. James Wright as his successor in the direction of the Institution, in addition to vesting all the property, in connection with the Orphan Houses, in the hands of eleven Christian gentlemen, as trustees, the deeds being enrolled in Chancery. Mr. Wright took the earliest opportunity of referring to the subject. In his address at the funeral, he said: "I have been asked again and again, 'Will the orphan work go on?' I have only a few words to say: It is going on. Since the commencement of this year we have received forty fresh orphans, and this week expect more. The other four objects of the Institution, according to the ability God gives us, are still being carried on. My beloved fellow-laborers and myself believe that known unto God are all His works from the foundation of the

world. He Himself knows what He will do, and we believe it will be worthy of Himself. We don't know much more, and we don't want to. I am no prophet; but when I remember the prayers my beloved mother-in-law and father-in-law offered for years for the future of this work, the prayers of his beloved daughter, my darling wife, with whom I lived for eighteen years and more in unbroken felicity, and the prayers we together poured out to God, that He, in His way, would raise up helpers to share the responsibility of the work, I do not believe God, who has so illustrated His faithfulness in this work for sixty-four years, is going to leave those prayers unanswered. But what He does will be worthy of Himself. I would ask the prayers of believers on behalf of the group of workers at the Orphan Houses, and those fatherless and motherless children. Pray for them, for prayer is the appointed means to blessing."

CHAPTER XXI.

"YET" SPEAKING.—Heb. xi, 4.

THE Fifty-ninth Annual Report of the Scriptural Knowledge Institution, published after George Müller's death, contained the following statistics :

The number of day-schools is 7, with 354 pupils; children in attendance from the beginning, 81,501.

Home Sunday-schools, 12. Children, 1,341; from the beginning, 32,944. Amount expended, £736 13s. 10d.; from the beginning, £109,992 19s. 10d.

Sunday-schools aided in England and Wales, 25.

Bibles and parts thereof circulated, 15,411; from the beginning, 1,989,266. Money expended for this purpose, £439; from the beginning, £41,090 13s. 3d.

Missionary laborers aided, 115. Money expended, £2,082 9s. 6d.; from the outset, £261,859 7s. 4d.

Circulation of books and tracts, 3,101,338. Money spent, £1,001 3s.; from the first, £47,188 11s. 10d.

The number of orphans on Ashley Down, 1,620; from the first, 10,024.

Money spent in Orphan Houses last year, £22,523 13s. 1d.; from the beginning, £988,829.

The London Christian, commenting on the Sixtieth Annual Report says :

It is nearly eighteen months since the venerable and beloved founder of the Bristol Orphan Houses was called home, and still the Institution which he was permitted

to rear holds on its way prosperously. George Müller strongly insisted that the Orphan Houses were not his, but God's; that the principles on which he acted were no special prerogative, but the common privilege of all Christians. His removal from his earthly labors has given opportunity for the demonstration of the truth of these statements, and the result proves how true were the sayings of this modern "man of God."

The Annual Report has just appeared, giving the record for another year, and the hearts of devout readers will rejoice at the evidence it affords of loyalty to principle and Divine fidelity to promise.

The Report abounds in striking and impressive incidents. Here is one: "From Anglesey, £50 for schools, etc., with £1,000 for the orphans. Four days previous to the receipt of this large donation, I received a letter from the donor, an entire stranger to me, as follows: 'I am wishful to know what is the pecuniary position of your Orphanage this year, more especially since January 1st last. I had a somewhat unusual conviction brought home to me about your needing help, one night when lying awake. My inquiry is in strict confidence. Give me, at the same time, the name in which a draft should be made out. Yours very faithfully, —.'" "

On this Mr. Wright remarks: "To this letter I replied, expressing my full appreciation of the kind interest in the Institution which this writer's letter evinced, but adding that the principle upon which my late father-in-law had, from the first, carried on the work, was never to divulge to any human being, its present financial position. That only once a year, in the Annual Report, a financial statement was published; but that this always referred to a

state of things eight or ten weeks previous to the date of publication; and that, as I had received the responsibility of carrying on the work as a sacred trust, I could not depart from the principle which had been undeviatingly adhered to up to the present hour. Three days afterwards, by return of post, I received the following letter, inclosing a draft for the amount above stated:

“Dear Sir,—I am in receipt of your Report, and note it is your rule not to give information as to your present needs. I now inclose draft in your favor for £1,050, to be devoted to the maintenance of the orphans and your other objects as God may direct. Please acknowledge receipt to me in inclosed envelope, and please note it is strictly private. He gave it me in a very direct manner, with what appeared to me a plain intimation that you required it. No thanks whatever are due to me. Trusting this instance of His wonderful kindness may still farther strengthen your faith in Him, whose goodness is so great that words can not characterize it, I am
yours truly,
——.”

Mr. Wright then states the financial condition at the time. He had the prospect of liabilities in connection with current expenses for May, amounting to from £1,500 to £2,000; he had only £374 in hand to meet them. Under these circumstances came the letter and donation. An instance like this is enough to show how real is the position of dependence upon God maintained by the directors, and how equally real is the Divine response to the faith of His servants.

A perusal of the Report will show how much cause there was for constant waiting upon God. Again and again the funds were reduced to a very low figure, and the

week's income was often totally inadequate to the week's expenses; but again and again, through various channels, the supplies flowed in, and the needs were met.

The orphan account, with a total of over £23,000 expenses, closes with a balance in hand of £728 1s. 5¼d.

Money for the Orphanages of Bristol may be sent through the "Isabel Fund." Make draft or postal order payable to Abbie C. Morrow, 471 W. 145th Street, New York City.

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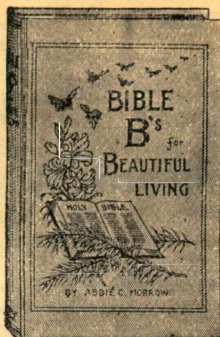
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